

VIII THE ROMANCE OF ORTHODOXY

It is customary to complain of the bustle and strenuousness of our epoch. But in truth the chief mark of our epoch is a profound laziness and fatigue; and the fact is that the real laziness is the cause of the apparent bustle. Take one quite external case; the streets are noisy with taxicabs and motorcars; but this is not due to human activity but to human repose. There would be less bustle if there were more activity, if people were simply walking about. Our world would be more silent if it were more strenuous. And this which is true of the apparent physical bustle is true also of the apparent bustle of the intellect. Most of the machinery of modern language is labour-saving machinery; and it saves mental labour very much more than it ought. Scientific phrases are used like scientific wheels and piston-rods to make swifter and smoother yet the path of the comfortable. Long words go rattling by us like long railway trains. We know they are carrying thousands who are too tired or too indolent to walk and think for themselves. It is a good exercise to try for once in a way to express any opinion one holds in words of one syllable. If you say "The social utility of the indeterminate sentence is recognized by all criminologists as a part of our sociological evolution towards a more humane and scientific view of punishment," you can go on talking like that for hours with hardly a movement of the gray matter inside your skull. But if you begin "I wish Jones to go to gaol and Brown to say when Jones shall come out," you will discover, with a thrill of horror, that you are obliged to think. The long words are not the hard words, it is the short words that are hard. There is much more metaphysical subtlety in the word "damn" than in the word "degeneration."

But these long comfortable words that save modern people the toil of reasoning have one particular aspect in which they are especially ruinous and confusing. This difficulty occurs when the same long word is used in different connections to mean quite different things. Thus, to take a well-known instance, the word “idealist” has one meaning as a piece of philosophy and quite another as a piece of moral rhetoric. In the same way the scientific materialists have had just reason to complain of people mixing up “materialist” as a term of cosmology with “materialist” as a moral taunt. So, to take a cheaper instance, the man who hates “progressives” in London always calls himself a “progressive” in South Africa.

A confusion quite as unmeaning as this has arisen in connection with the word “liberal” as applied to religion and as applied to politics and society. It is often suggested that all Liberals ought to be freethinkers, because they ought to love everything that is free. You might just as well say that all idealists ought to be High Churchmen, because they ought to love everything that is high. You might as well say that Low Churchmen ought to like Low Mass, or that Broad Churchmen ought to like broad jokes. The thing is a mere accident of words. In actual modern Europe a freethinker does not mean a man who thinks for himself. It means a man who, having thought for himself, has come to one particular class of conclusions, the material origin of phenomena, the impossibility of miracles, the improbability of personal immortality and so on. And none of these ideas are particularly liberal. Nay, indeed almost all these ideas are definitely illiberal, as it is the purpose of this chapter to show.

In the few following pages I propose to point out as rapidly as possible that on every single one of the matters most strongly insisted on by liberalisers of theology their effect

upon social practice would be definitely illiberal. Almost every contemporary proposal to bring freedom into the church is simply a proposal to bring tyranny into the world. For freeing the church now does not even mean freeing it in all directions. It means freeing that peculiar set of dogmas loosely called scientific, dogmas of monism, of pantheism, or of Arianism, or of necessity. And every one of these (and we will take them one by one) can be shown to be the natural ally of oppression. In fact, it is a remarkable circumstance (indeed not so very remarkable when one comes to think of it) that most things are the allies of oppression. There is only one thing that can never go past a certain point in its alliance with oppression—and that is orthodoxy. I may, it is true, twist orthodoxy so as partly to justify a tyrant. But I can easily make up a German philosophy to justify him entirely.

Now let us take in order the innovations that are the notes of the new theology or the modernist church. We concluded the last chapter with the discovery of one of them. The very doctrine which is called the most old-fashioned was found to be the only safeguard of the new democracies of the earth. The doctrine seemingly most unpopular was found to be the only strength of the people. In short, we found that the only logical negation of oligarchy was in the affirmation of original sin. So it is, I maintain, in all the other cases.

I take the most obvious instance first, the case of miracles. For some extraordinary reason, there is a fixed notion that it is more liberal to disbelieve in miracles than to believe in them. Why, I cannot imagine, nor can anybody tell me. For some inconceivable cause a “broad” or “liberal” clergyman always means a man who wishes at least to diminish the number of miracles; it never means a man who wishes to increase that number. It always means a man who is free to disbelieve that

Christ came out of His grave; it never means a man who is free to believe that his own aunt came out of her grave. It is common to find trouble in a parish because the parish priest cannot admit that St. Peter walked on water; yet how rarely do we find trouble in a parish because the clergyman says that his father walked on the Serpentine? And this is not because (as the swift secularist debater would immediately retort) miracles cannot be believed in our experience. It is not because “miracles do not happen,” as in the dogma which Matthew Arnold recited with simple faith. More supernatural things are ALLEGED to have happened in our time than would have been possible eighty years ago. Men of science believe in such marvels much more than they did: the most perplexing, and even horrible, prodigies of mind and spirit are always being unveiled in modern psychology. Things that the old science at least would frankly have rejected as miracles are hourly being asserted by the new science. The only thing which is still old-fashioned enough to reject miracles is the New Theology. But in truth this notion that it is “free” to deny miracles has nothing to do with the evidence for or against them. It is a lifeless verbal prejudice of which the original life and beginning was not in the freedom of thought, but simply in the dogma of materialism. The man of the nineteenth century did not disbelieve in the Resurrection because his liberal Christianity allowed him to doubt it. He disbelieved in it because his very strict materialism did not allow him to believe it. Tennyson, a very typical nineteenth century man, uttered one of the instinctive truisms of his contemporaries when he said that there was faith in their honest doubt. There was indeed. Those words have a profound and even a horrible truth. In their doubt of miracles there was a faith in a fixed and godless fate; a deep and sincere faith in the incurable routine

of the cosmos. The doubts of the agnostic were only the dogmas of the monist.

Of the fact and evidence of the supernatural I will speak afterwards. Here we are only concerned with this clear point; that in so far as the liberal idea of freedom can be said to be on either side in the discussion about miracles, it is obviously on the side of miracles. Reform or (in the only tolerable sense) progress means simply the gradual control of matter by mind. A miracle simply means the swift control of matter by mind. If you wish to feed the people, you may think that feeding them miraculously in the wilderness is impossible—but you cannot think it illiberal. If you really want poor children to go to the seaside, you cannot think it illiberal that they should go there on flying dragons; you can only think it unlikely. A holiday, like Liberalism, only means the liberty of man. A miracle only means the liberty of God. You may conscientiously deny either of them, but you cannot call your denial a triumph of the liberal idea. The Catholic Church believed that man and God both had a sort of spiritual freedom. Calvinism took away the freedom from man, but left it to God. Scientific materialism binds the Creator Himself; it chains up God as the Apocalypse chained the devil. It leaves nothing free in the universe. And those who assist this process are called the “liberal theologians.”

This, as I say, is the lightest and most evident case. The assumption that there is something in the doubt of miracles akin to liberality or reform is literally the opposite of the truth. If a man cannot believe in miracles there is an end of the matter; he is not particularly liberal, but he is perfectly honourable and logical, which are much better things. But if he can believe in miracles, he is certainly the more liberal for doing so; because they mean first, the freedom of the soul, and

secondly, its control over the tyranny of circumstance. Sometimes this truth is ignored in a singularly naive way, even by the ablest men. For instance, Mr. Bernard Shaw speaks with hearty old-fashioned contempt for the idea of miracles, as if they were a sort of breach of faith on the part of nature: he seems strangely unconscious that miracles are only the final flowers of his own favourite tree, the doctrine of the omnipotence of will. Just in the same way he calls the desire for immortality a paltry selfishness, forgetting that he has just called the desire for life a healthy and heroic selfishness. How can it be noble to wish to make one's life infinite and yet mean to wish to make it immortal? No, if it is desirable that man should triumph over the cruelty of nature or custom, then miracles are certainly desirable; we will discuss afterwards whether they are possible.

But I must pass on to the larger cases of this curious error; the notion that the "liberalising" of religion in some way helps the liberation of the world. The second example of it can be found in the question of pantheism—or rather of a certain modern attitude which is often called immanentism, and which often is Buddhism. But this is so much more difficult a matter that I must approach it with rather more preparation.

The things said most confidently by advanced persons to crowded audiences are generally those quite opposite to the fact; it is actually our truisms that are untrue. Here is a case. There is a phrase of facile liberality uttered again and again at ethical societies and parliaments of religion: "the religions of the earth differ in rites and forms, but they are the same in what they teach." It is false; it is the opposite of the fact. The religions of the earth do not greatly differ in rites and forms; they do greatly differ in what they teach. It is as if a man were to say, "Do not be misled by the fact that the CHURCH

TIMES and the FREETHINKER look utterly different, that one is painted on vellum and the other carved on marble, that one is triangular and the other heptagonal; read them and you will see that they say the same thing.” The truth is, of course, that they are alike in everything except in the fact that they don’t say the same thing. An atheist stockbroker in Surbiton looks exactly like a Swedenborgian stockbroker in Wimbledon. You may walk round and round them and subject them to the most personal and offensive study without seeing anything Swedenborgian in the hat or anything particularly godless in the umbrella. It is exactly in their souls that they are divided. So the truth is that the difficulty of all the creeds of the earth is not as alleged in this cheap maxim: that they agree in meaning, but differ in machinery. It is exactly the opposite. They agree in machinery; almost every great religion on earth works with the same external methods, with priests, scriptures, altars, sworn brotherhoods, special feasts. They agree in the mode of teaching; what they differ about is the thing to be taught. Pagan optimists and Eastern pessimists would both have temples, just as Liberals and Tories would both have newspapers. Creeds that exist to destroy each other both have scriptures, just as armies that exist to destroy each other both have guns.

The great example of this alleged identity of all human religions is the alleged spiritual identity of Buddhism and Christianity. Those who adopt this theory generally avoid the ethics of most other creeds, except, indeed, Confucianism, which they like because it is not a creed. But they are cautious in their praises of Mahomedanism, generally confining themselves to imposing its morality only upon the refreshment of the lower classes. They seldom suggest the Mahomedan view of marriage (for which there is a great deal to be said),

and towards Thugs and fetish worshippers their attitude may even be called cold. But in the case of the great religion of Gautama they feel sincerely a similarity.

Students of popular science, like Mr. Blatchford, are always insisting that Christianity and Buddhism are very much alike, especially Buddhism. This is generally believed, and I believed it myself until I read a book giving the reasons for it. The reasons were of two kinds: resemblances that meant nothing because they were common to all humanity, and resemblances which were not resemblances at all. The author solemnly explained that the two creeds were alike in things in which all creeds are alike, or else he described them as alike in some point in which they are quite obviously different. Thus, as a case of the first class, he said that both Christ and Buddha were called by the divine voice coming out of the sky, as if you would expect the divine voice to come out of the coal-cellar. Or, again, it was gravely urged that these two Eastern teachers, by a singular coincidence, both had to do with the washing of feet. You might as well say that it was a remarkable coincidence that they both had feet to wash. And the other class of similarities were those which simply were not similar. Thus this reconciler of the two religions draws earnest attention to the fact that at certain religious feasts the robe of the Lama is rent in pieces out of respect, and the remnants highly valued. But this is the reverse of a resemblance, for the garments of Christ were not rent in pieces out of respect, but out of derision; and the remnants were not highly valued except for what they would fetch in the rag shops. It is rather like alluding to the obvious connection between the two ceremonies of the sword: when it taps a man's shoulder, and when it cuts off his head. It is not at all similar for the man. These scraps of puerile pedantry would

indeed matter little if it were not also true that the alleged philosophical resemblances are also of these two kinds, either proving too much or not proving anything. That Buddhism approves of mercy or of self-restraint is not to say that it is specially like Christianity; it is only to say that it is not utterly unlike all human existence. Buddhists disapprove in theory of cruelty or excess because all sane human beings disapprove in theory of cruelty or excess. But to say that Buddhism and Christianity give the same philosophy of these things is simply false. All humanity does agree that we are in a net of sin. Most of humanity agrees that there is some way out. But as to what is the way out, I do not think that there are two institutions in the universe which contradict each other so flatly as Buddhism and Christianity.

Even when I thought, with most other well-informed, though unscholarly, people, that Buddhism and Christianity were alike, there was one thing about them that always perplexed me; I mean the startling difference in their type of religious art. I do not mean in its technical style of representation, but in the things that it was manifestly meant to represent. No two ideals could be more opposite than a Christian saint in a Gothic cathedral and a Buddhist saint in a Chinese temple. The opposition exists at every point; but perhaps the shortest statement of it is that the Buddhist saint always has his eyes shut, while the Christian saint always has them very wide open. The Buddhist saint has a sleek and harmonious body, but his eyes are heavy and sealed with sleep. The mediaeval saint's body is wasted to its crazy bones, but his eyes are frightfully alive. There cannot be any real community of spirit between forces that produced symbols so different as that. Granted that both images are extravagances, are perversions of the pure creed, it must be a real divergence

which could produce such opposite extravagances. The Buddhist is looking with a peculiar intentness inwards. The Christian is staring with a frantic intentness outwards. If we follow that clue steadily we shall find some interesting things.

A short time ago Mrs. Besant, in an interesting essay, announced that there was only one religion in the world, that all faiths were only versions or perversions of it, and that she was quite prepared to say what it was. According to Mrs. Besant this universal Church is simply the universal self. It is the doctrine that we are really all one person; that there are no real walls of individuality between man and man. If I may put it so, she does not tell us to love our neighbours; she tells us to be our neighbours. That is Mrs. Besant's thoughtful and suggestive description of the religion in which all men must find themselves in agreement. And I never heard of any suggestion in my life with which I more violently disagree. I want to love my neighbour not because he is I, but precisely because he is not I. I want to adore the world, not as one likes a looking-glass, because it is one's self, but as one loves a woman, because she is entirely different. If souls are separate love is possible. If souls are united love is obviously impossible. A man may be said loosely to love himself, but he can hardly fall in love with himself, or, if he does, it must be a monotonous courtship. If the world is full of real selves, they can be really unselfish selves. But upon Mrs. Besant's principle the whole cosmos is only one enormously selfish person.

It is just here that Buddhism is on the side of modern pantheism and immanence. And it is just here that Christianity is on the side of humanity and liberty and love. Love desires personality; therefore love desires division. It is the instinct of Christianity to be glad that God has broken the universe into

little pieces, because they are living pieces. It is her instinct to say "little children love one another" rather than to tell one large person to love himself. This is the intellectual abyss between Buddhism and Christianity; that for the Buddhist or Theosophist personality is the fall of man, for the Christian it is the purpose of God, the whole point of his cosmic idea. The world-soul of the Theosophists asks man to love it only in order that man may throw himself into it. But the divine centre of Christianity actually threw man out of it in order that he might love it. The oriental deity is like a giant who should have lost his leg or hand and be always seeking to find it; but the Christian power is like some giant who in a strange generosity should cut off his right hand, so that it might of its own accord shake hands with him. We come back to the same tireless note touching the nature of Christianity; all modern philosophies are chains which connect and fetter; Christianity is a sword which separates and sets free. No other philosophy makes God actually rejoice in the separation of the universe into living souls. But according to orthodox Christianity this separation between God and man is sacred, because this is eternal. That a man may love God it is necessary that there should be not only a God to be loved, but a man to love him. All those vague theosophical minds for whom the universe is an immense melting-pot are exactly the minds which shrink instinctively from that earthquake saying of our Gospels, which declare that the Son of God came not with peace but with a sundering sword. The saying rings entirely true even considered as what it obviously is; the statement that any man who preaches real love is bound to beget hate. It is as true of democratic fraternity as a divine love; sham love ends in compromise and common philosophy; but real love has always ended in bloodshed. Yet there is another and yet more awful truth behind the obvious meaning of this utterance of our Lord.

According to Himself the Son was a sword separating brother and brother that they should for an aeon hate each other. But the Father also was a sword, which in the black beginning separated brother and brother, so that they should love each other at last.

This is the meaning of that almost insane happiness in the eyes of the mediaeval saint in the picture. This is the meaning of the sealed eyes of the superb Buddhist image. The Christian saint is happy because he has verily been cut off from the world; he is separate from things and is staring at them in astonishment. But why should the Buddhist saint be astonished at things?— since there is really only one thing, and that being impersonal can hardly be astonished at itself. There have been many pantheist poems suggesting wonder, but no really successful ones. The pantheist cannot wonder, for he cannot praise God or praise anything as really distinct from himself. Our immediate business here, however, is with the effect of this Christian admiration (which strikes outwards, towards a deity distinct from the worshipper) upon the general need for ethical activity and social reform. And surely its effect is sufficiently obvious. There is no real possibility of getting out of pantheism, any special impulse to moral action. For pantheism implies in its nature that one thing is as good as another; whereas action implies in its nature that one thing is greatly preferable to another. Swinburne in the high summer of his scepticism tried in vain to wrestle with this difficulty. In “Songs before Sunrise,” written under the inspiration of Garibaldi and the revolt of Italy he proclaimed the newer religion and the purer God which should wither up all the priests of the world:

“What doest thou now Looking Godward to cry I am I, thou art thou, I am low, thou art high, I am thou that thou seekest to

find him, find thou but thyself, thou art I.”

Of which the immediate and evident deduction is that tyrants are as much the sons of God as Garibaldi; and that King Bomba of Naples having, with the utmost success, “found himself” is identical with the ultimate good in all things. The truth is that the western energy that dethrones tyrants has been directly due to the western theology that says “I am I, thou art thou.” The same spiritual separation which looked up and saw a good king in the universe looked up and saw a bad king in Naples. The worshippers of Bomba’s god dethroned Bomba. The worshippers of Swinburne’s god have covered Asia for centuries and have never dethroned a tyrant. The Indian saint may reasonably shut his eyes because he is looking at that which is I and Thou and We and They and It. It is a rational occupation: but it is not true in theory and not true in fact that it helps the Indian to keep an eye on Lord Curzon. That external vigilance which has always been the mark of Christianity (the command that we should WATCH and pray) has expressed itself both in typical western orthodoxy and in typical western politics: but both depend on the idea of a divinity transcendent, different from ourselves, a deity that disappears. Certainly the most sagacious creeds may suggest that we should pursue God into deeper and deeper rings of the labyrinth of our own ego. But only we of Christendom have said that we should hunt God like an eagle upon the mountains: and we have killed all monsters in the chase.

Here again, therefore, we find that in so far as we value democracy and the self-renewing energies of the west, we are much more likely to find them in the old theology than the new. If we want reform, we must adhere to orthodoxy: especially in this matter (so much disputed in the counsels of Mr. R.J.Campbell), the matter of insisting on the immanent or

the transcendent deity. By insisting specially on the immanence of God we get introspection, self-isolation, quietism, social indifference—Tibet. By insisting specially on the transcendence of God we get wonder, curiosity, moral and political adventure, righteous indignation—Christendom. Insisting that God is inside man, man is always inside himself. By insisting that God transcends man, man has transcended himself.

If we take any other doctrine that has been called old-fashioned we shall find the case the same. It is the same, for instance, in the deep matter of the Trinity. Unitarians (a sect never to be mentioned without a special respect for their distinguished intellectual dignity and high intellectual honour) are often reformers by the accident that throws so many small sects into such an attitude. But there is nothing in the least liberal or akin to reform in the substitution of pure monotheism for the Trinity. The complex God of the Athanasian Creed may be an enigma for the intellect; but He is far less likely to gather the mystery and cruelty of a Sultan than the lonely god of Omar or Mahomet. The god who is a mere awful unity is not only a king but an Eastern king. The HEART of humanity, especially of European humanity, is certainly much more satisfied by the strange hints and symbols that gather round the Trinitarian idea, the image of a council at which mercy pleads as well as justice, the conception of a sort of liberty and variety existing even in the inmost chamber of the world. For Western religion has always felt keenly the idea “it is not well for man to be alone.” The social instinct asserted itself everywhere as when the Eastern idea of hermits was practically expelled by the Western idea of monks. So even asceticism became brotherly; and the Trappists were sociable even when they were silent. If this love of a living complexity

be our test, it is certainly healthier to have the Trinitarian religion than the Unitarian. For to us Trinitarians (if I may say it with reverence)—to us God Himself is a society. It is indeed a fathomless mystery of theology, and even if I were theologian enough to deal with it directly, it would not be relevant to do so here. Suffice it to say here that this triple enigma is as comforting as wine and open as an English fireside; that this thing that bewilders the intellect utterly quiets the heart: but out of the desert, from the dry places and the dreadful suns, come the cruel children of the lonely God; the real Unitarians who with scimitar in hand have laid waste the world. For it is not well for God to be alone.

Again, the same is true of that difficult matter of the danger of the soul, which has unsettled so many just minds. To hope for all souls is imperative; and it is quite tenable that their salvation is inevitable. It is tenable, but it is not specially favourable to activity or progress. Our fighting and creative society ought rather to insist on the danger of everybody, on the fact that every man is hanging by a thread or clinging to a precipice. To say that all will be well anyhow is a comprehensible remark: but it cannot be called the blast of a trumpet. Europe ought rather to emphasize possible perdition; and Europe always has emphasized it. Here its highest religion is at one with all its cheapest romances. To the Buddhist or the eastern fatalist existence is a science or a plan, which must end up in a certain way. But to a Christian existence is a STORY, which may end up in any way. In a thrilling novel (that purely Christian product) the hero is not eaten by cannibals; but it is essential to the existence of the thrill that he MIGHT be eaten by cannibals. The hero must (so to speak) be an eatable hero. So Christian morals have always said to the man, not that he would lose his soul, but that he must take care that he didn't.

In Christian morals, in short, it is wicked to call a man “damned”: but it is strictly religious and philosophic to call him damnable.

All Christianity concentrates on the man at the cross-roads. The vast and shallow philosophies, the huge syntheses of humbug, all talk about ages and evolution and ultimate developments. The true philosophy is concerned with the instant. Will a man take this road or that?—that is the only thing to think about, if you enjoy thinking. The aeons are easy enough to think about, any one can think about them. The instant is really awful: and it is because our religion has intensely felt the instant, that it has in literature dealt much with battle and in theology dealt much with hell. It is full of DANGER, like a boy’s book: it is at an immortal crisis. There is a great deal of real similarity between popular fiction and the religion of the western people. If you say that popular fiction is vulgar and tawdry, you only say what the dreary and well-informed say also about the images in the Catholic churches. Life (according to the faith) is very like a serial story in a magazine: life ends with the promise (or menace) “to be continued in our next.” Also, with a noble vulgarity, life imitates the serial and leaves off at the exciting moment. For death is distinctly an exciting moment.

But the point is that a story is exciting because it has in it so strong an element of will, of what theology calls free-will. You cannot finish a sum how you like. But you can finish a story how you like. When somebody discovered the Differential Calculus there was only one Differential Calculus he could discover. But when Shakespeare killed Romeo he might have married him to Juliet’s old nurse if he had felt inclined. And Christendom has excelled in the narrative romance exactly because it has insisted on the theological free-will. It is a large

matter and too much to one side of the road to be discussed adequately here; but this is the real objection to that torrent of modern talk about treating crime as disease, about making a prison merely a hygienic environment like a hospital, of healing sin by slow scientific methods. The fallacy of the whole thing is that evil is a matter of active choice whereas disease is not. If you say that you are going to cure a profligate as you cure an asthmatic, my cheap and obvious answer is, "Produce the people who want to be asthmatics as many people want to be profligates." A man may lie still and be cured of a malady. But he must not lie still if he wants to be cured of a sin; on the contrary, he must get up and jump about violently. The whole point indeed is perfectly expressed in the very word which we use for a man in hospital; "patient" is in the passive mood; "sinner" is in the active. If a man is to be saved from influenza, he may be a patient. But if he is to be saved from forging, he must be not a patient but an IMPATIENT. He must be personally impatient with forgery. All moral reform must start in the active not the passive will.

Here again we reach the same substantial conclusion. In so far as we desire the definite reconstructions and the dangerous revolutions which have distinguished European civilization, we shall not discourage the thought of possible ruin; we shall rather encourage it. If we want, like the Eastern saints, merely to contemplate how right things are, of course we shall only say that they must go right. But if we particularly want to MAKE them go right, we must insist that they may go wrong.

Lastly, this truth is yet again true in the case of the common modern attempts to diminish or to explain away the divinity of Christ. The thing may be true or not; that I shall deal with before I end. But if the divinity is true it is certainly terribly revolutionary. That a good man may have his back to the wall

is no more than we knew already; but that God could have his back to the wall is a boast for all insurgents for ever. Christianity is the only religion on earth that has felt that omnipotence made God incomplete. Christianity alone has felt that God, to be wholly God, must have been a rebel as well as a king. Alone of all creeds, Christianity has added courage to the virtues of the Creator. For the only courage worth calling courage must necessarily mean that the soul passes a breaking point—and does not break. In this indeed I approach a matter more dark and awful than it is easy to discuss; and I apologise in advance if any of my phrases fall wrong or seem irreverent touching a matter which the greatest saints and thinkers have justly feared to approach. But in that terrific tale of the Passion there is a distinct emotional suggestion that the author of all things (in some unthinkable way) went not only through agony, but through doubt. It is written, “Thou shalt not tempt the Lord thy God.” No; but the Lord thy God may tempt Himself; and it seems as if this was what happened in Gethsemane. In a garden Satan tempted man: and in a garden God tempted God. He passed in some superhuman manner through our human horror of pessimism. When the world shook and the sun was wiped out of heaven, it was not at the crucifixion, but at the cry from the cross: the cry which confessed that God was forsaken of God. And now let the revolutionists choose a creed from all the creeds and a god from all the gods of the world, carefully weighing all the gods of inevitable recurrence and of unalterable power. They will not find another god who has himself been in revolt. Nay, (the matter grows too difficult for human speech,) but let the atheists themselves choose a god. They will find only one divinity who ever uttered their isolation; only one religion in which God seemed for an instant to be an atheist.

These can be called the essentials of the old orthodoxy, of which the chief merit is that it is the natural fountain of revolution and reform; and of which the chief defect is that it is obviously only an abstract assertion. Its main advantage is that it is the most adventurous and manly of all theologies. Its chief disadvantage is simply that it is a theology. It can always be urged against it that it is in its nature arbitrary and in the air. But it is not so high in the air but that great archers spend their whole lives in shooting arrows at it—yes, and their last arrows; there are men who will ruin themselves and ruin their civilization if they may ruin also this old fantastic tale. This is the last and most astounding fact about this faith; that its enemies will use any weapon against it, the swords that cut their own fingers, and the firebrands that burn their own homes. Men who begin to fight the Church for the sake of freedom and humanity end by flinging away freedom and humanity if only they may fight the Church. This is no exaggeration; I could fill a book with the instances of it. Mr. Blatchford set out, as an ordinary Bible-smasher, to prove that Adam was guiltless of sin against God; in manoeuvring so as to maintain this he admitted, as a mere side issue, that all the tyrants, from Nero to King Leopold, were guiltless of any sin against humanity. I know a man who has such a passion for proving that he will have no personal existence after death that he falls back on the position that he has no personal existence now. He invokes Buddhism and says that all souls fade into each other; in order to prove that he cannot go to heaven he proves that he cannot go to Hartlepool. I have known people who protested against religious education with arguments against any education, saying that the child's mind must grow freely or that the old must not teach the young. I have known people who showed that there could be no divine judgment by showing that there can be no human judgment, even for

practical purposes. They burned their own corn to set fire to the church; they smashed their own tools to smash it; any stick was good enough to beat it with, though it were the last stick of their own dismembered furniture. We do not admire, we hardly excuse, the fanatic who wrecks this world for love of the other. But what are we to say of the fanatic who wrecks this world out of hatred of the other? He sacrifices the very existence of humanity to the non-existence of God. He offers his victims not to the altar, but merely to assert the idleness of the altar and the emptiness of the throne. He is ready to ruin even that primary ethic by which all things live, for his strange and eternal vengeance upon some one who never lived at all.

And yet the thing hangs in the heavens unhurt. Its opponents only succeed in destroying all that they themselves justly hold dear. They do not destroy orthodoxy; they only destroy political and common courage sense. They do not prove that Adam was not responsible to God; how could they prove it? They only prove (from their premises) that the Czar is not responsible to Russia. They do not prove that Adam should not have been punished by God; they only prove that the nearest sweater should not be punished by men. With their oriental doubts about personality they do not make certain that we shall have no personal life hereafter; they only make certain that we shall not have a very jolly or complete one here. With their paralysing hints of all conclusions coming out wrong they do not tear the book of the Recording Angel; they only make it a little harder to keep the books of Marshall & Snelgrove. Not only is the faith the mother of all worldly energies, but its foes are the fathers of all worldly confusion. The secularists have not wrecked divine things; but the secularists have wrecked secular things, if that is any comfort

to them. The Titans did not scale heaven; but they laid waste the world.

IX AUTHORITY AND THE ADVENTURER

The last chapter has been concerned with the contention that orthodoxy is not only (as is often urged) the only safe guardian of morality or order, but is also the only logical guardian of liberty, innovation and advance. If we wish to pull down the prosperous oppressor we cannot do it with the new doctrine of human perfectibility; we can do it with the old doctrine of Original Sin. If we want to uproot inherent cruelties or lift up lost populations we cannot do it with the scientific theory that matter precedes mind; we can do it with the supernatural theory that mind precedes matter. If we wish specially to awaken people to social vigilance and tireless pursuit of practise, we cannot help it much by insisting on the Immanent God and the Inner Light: for these are at best reasons for contentment; we can help it much by insisting on the transcendent God and the flying and escaping gleam; for that means divine discontent. If we wish particularly to assert the idea of a generous balance against that of a dreadful autocracy we shall instinctively be Trinitarian rather than Unitarian. If we desire European civilization to be a raid and a rescue, we shall insist rather that souls are in real peril than that their peril is ultimately unreal. And if we wish to exalt the outcast and the crucified, we shall rather wish to think that a veritable God was crucified, rather than a mere sage or hero. Above all, if we wish to protect the poor we shall be in favour of fixed rules and clear dogmas. The RULES of a club are occasionally in favour of the poor member. The drift of a club is always in favour of the rich one.