



The *DEFENDANT*

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'I have found that humanity is not incidentally engaged, but eternally and systematically engaged, in throwing gold into the gutter and diamonds into the sea. . . . ; therefore I have imagined that the main business of man, however humble, is defence. I have conceived that a defendant is chiefly required when worldlings despise the world - that a counsel for the defence would not have been out of place in the terrible day when the sun was darkened over Calvary and Man was rejected of men.'

G.K Chesterton, 'Introduction', *The Defendant* (1901)



Ruth Bader Ginsburg and Antonin Scalia sharing their enjoyment of the opera

Friendships that Transcend Differences – a Chesterton Legacy

by *Karl Schmude*

The appointment of Amy Coney Barrett to the US Supreme Court last October brought to light two distinctly different friendships.

One was between Barrett and a late Justice of the Court, Antonin Scalia, a fellow Catholic of serious belief and practice. Barrett was mentored by Scalia during her time as law clerk, and was strongly influenced by his legacy of constitutional interpretation.

A more surprising friendship was that between Scalia and Justice Ruth Bader Ginsburg, a secular Jew, who died in

September 2020 and whom Barrett succeeded on the Supreme Court. Their friendship rested on a deep divergence of worldviews. While they differed markedly on legal judgments, they maintained a relationship of respect and camaraderie.

Scalia and Ginsberg differed fundamentally on the subject of abortion. Scalia was dedicated to his Catholic belief in the sanctity of unborn life, while Ginsberg championed abortion as a woman's right. Despite such disagreements, they were close friends, sharing various interests such as the opera, and enjoying the company of each other's family.

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SAVE THE DATE

2021 Chesterton Conference Chesterton and Woman: Romance and Reality

This year's conference (postponed from 2020 because of COVID-19 restrictions) is scheduled to take place on **Saturday, October 23**, at Campion College in Sydney.

Various speakers, including three Campion graduates, Siobhan Reeves, Angela Schumann and Frances Cantrall, will explore the theme of womanhood in the light of Chesterton's clarifying insights, addressing such topics as chivalry, Shakespeare's heroines and the high school movement called the Culture Project. Dr Stephen McInerney, who lectures in literature at Campion and is Academic Director of the Ramsay Centre, will focus on Sigrid Undset's award-winning novel, *Kristin Lavransdatter*, and Karl Schmude will speak on 'The Fatherhood of Chesterton'.

Early registration for the conference is recommended and can be arranged via the Australian Chesterton Society website, <http://chestertonaustralia.com/conference.php>

After Ginsburg's death, Scalia's son Eugene commented on the nature of their friendship:

"What we can learn from the Justices – beyond how to be a friend – is how to welcome debate and differences. The two Justices had central roles in addressing some of the most divisive issues of the day, including cases on abortion, same-sex marriage and who would be President. Not for a moment did one think the other should be condemned or ostracized.

"More than that, they believed that what they were doing – arriving at their own opinions thoughtfully and advancing them vigorously – was essential to the national good. With less debate, their friendship would have been diminished, and so, they believed, would our democracy."

Such friendships are much less likely in present-day society.

The polarising nature of social and political movements, such as the so-called "cancel culture", is banishing the freedom to form friendships in the midst of disagreements. It is now hard to argue on key social and political issues without the exchange becoming derailed by personal abuse. Intellectual judgments ("I think what you say is untrue") are being swamped by moral pronouncements ("I think you are an evil person").

No longer does the English author Sir Arnold Lunn's definition of the "true liberal" apply, as someone "who protests against the persecution of conservatives;" nor the comment of the late Australian Labor parliamentarian, Fred Daly, who said he never made an enemy he could not be friends with.

Chesterton used to caution against allowing an argument to degenerate into a quarrel.

The purpose of an argument is to clarify the truth, and when a quarrel intervenes, it blocks the opportunity for enlightenment. "Perhaps the principal objection to a quarrel," as Chesterton put it in a typical paradox, "is that it interrupts an argument." In his autobiography, he reflected on his relationship with his younger brother Cecil. "I am glad to think," he wrote, "that through all those years we never stopped arguing; and we never once quarrelled."

When Chesterton visited America in 1930 and spent several weeks lecturing on literature at the University of Notre Dame in Indiana, a fellow lecturer recalled how he was never patronising in his attitude when he argued. While he was quick to disagree, he was "always respecting your meaning and clarifying it." (Maisie Ward, *Return to Chesterton* (1952))

Chesterton won praise for his lifelong friendships with public figures whose views he opposed. Perhaps the most notable was George Bernard Shaw. "I have argued with him," said Chesterton, "on almost every subject in the world; and we have always been on opposite sides, without affectation or animosity. . . . It is necessary to disagree with

him as much as I do, in order to admire him as I do; and I am proud of him as a foe even more than as a friend."

Chesterton defended such causes as the natural family, the independence of private property, and a patriotic love of one's nation, against Shaw's preference for the power of the State, international government, and the evolution of a superior humanity. Throughout these endless disagreements, they remained devoted friends. Chesterton praised Shaw for his "fair-mindedness and intellectual geniality", while Shaw, who was personally wealthy, gave practical help by sponsoring public debates when Chesterton was financially strapped.

A sweet completion of their friendship occurred after their deaths - in 1990, when the British Library in London acquired the Chesterton papers. Most of the funding came from the estate of George Bernard Shaw.

Search for spiritual freedom

A further clue to their friendship is that Chesterton may have sensed in Shaw an unfulfilled search - that beneath his disdain of religious faith lay a deep spiritual yearning, as revealed in the letters he exchanged with an enclosed Benedictine nun, Dame Laurentia McLachlan, of Stanbrook Abbey in Yorkshire.

"When we are next touring in your neighbourhood," Shaw once wrote to her, "I shall again shake your bars and look longingly at the freedom on the other side of them." (*In a Great Tradition*, 1956)

This may be part of the secret of a friendship founded on differences – that one person can sense in the other a hidden need that only friendship can begin to satisfy. A spiritual affinity is struck, which becomes the means of deepening a friendship, and leading, not just to communication, but to communion. The result is not to dispel disagreements so much as transcend them.

Another friendship that Chesterton forged - equally unlikely - was that with H.G. Wells. It, too, seemed to thrive on differences. Wells' scientific utopias and passion for a world state did not fit with Chesterton's ingrained realism and love of the local. But Wells admired Chesterton's gracious and courteous character and unwavering fairness of mind, while Chesterton praised Wells' prodigious imagination and the vast variety of his works.

As with Shaw, Chesterton was conscious of Wells' spiritual longings. He looked beneath the mask of utopian hopefulness that was worn by Wells and sensed a searching heart rather than an objecting mind.

The spirit of their friendship was captured in a private letter which Wells wrote to Chesterton in 1933:

"If after all my Atheology turns out wrong and your Theology right, I feel I shall always be able to pass into Heaven (if I want to) as a friend of G.K.C.'s. Bless you." ■

Revisiting Chesterton

by Piers Paul Read

The distinguished British novelist, historian and biographer, **Piers Paul Read**, recalls the surprising coincidences between his life and Chesterton's as he reflects on Chesterton's works and reputation in a review of Ian Ker's biography, *G.K. Chesterton: A Biography* (2011). First published in the British cultural monthly, *Standpoint*, the review is reprinted in *The Defendant* with his kind permission.



Piers Paul Read in his study in London

Throughout my life I have felt a little ashamed that I have never got to grips with the work of G.K. Chesterton. It was not just that, like him, I was a Catholic writer, journalist and occasional apologist but we were both sons of Beaconsfield - Chesterton by adoption, I by birth.

I came into the world in St Joseph's nursing home, opened by Chesterton, and was baptised by the parish priest, Monsignor Smith, who gave Chesterton the last rites.

One reason for my neglect, I suspect, was the taint of anti-Semitism that was attached to him and to his friend Hilaire Belloc. Another is Chesterton's style. T.S. Eliot complained that it was "exasperating to the last point of endurance" and Ian Ker, the author of this superb new biography of Chesterton, concedes that his "generous" use of paradox is likely to "irritate the reader".

However Ker, the author of the definitive biography of Cardinal Newman and *The Catholic Revival in English Literature, 1845-1961*, also believes that Chesterton should be recognised as "the successor of the great Victorian 'sages', and particularly Newman" and one of England's "greatest literary critics".

Gilbert Keith Chesterton was born into a respectable, middle-class family living in Kensington; his father ran the firm of estate agents that still bears the family name. He was educated at St Paul's.

Ker sees some significance in the fact that he "never suffered the trauma of leaving home at an early age" and was spared the horrors of boarding at an English public school. Chesterton was "sleepily indifferent to what went on in class" and at the Slade School of Art, part of University College, Chesterton attended more lectures on history and English than on art.

His first job was in publishing, editing books and reviewing manuscripts. He acknowledged that he knew next to nothing about literature, "but the vast mass of literary people know less".

Chesterton began writing as a freelance journalist, revealing a talent for satirical verse and trenchant polemic. Opposition to the Boer war led to a regular column on the *Daily News*, a paper financed by the pacifist Quaker chocolate magnate, George Cadbury.

While still in his twenties, he married a slightly older woman, Frances Blogg, who came from Chiswick's "arty-crafty" Bedford Park. They were unable to have children — a great sadness to them both — though it is difficult to envisage how Frances would have managed a family when Chesterton was so demanding. Six foot two, and soon overweight, Chesterton was unable to tie his own tie or shoe-laces and had to be shaved by a barber every day. Frances "acted in effect as both her husband's valet and secretary".

His helplessness, Ker tells us, was the "sheer absent-mindedness of a mind totally detached from immediate practicalities and constantly engaged in thought", but also the symptom of a deep flaw in his otherwise engaging character.

Chesterton's literary and journalistic output was phenomenal: besides his columns in the *Daily News* and articles in his brother's review, and later his own mouth-piece, *G.K.'s Weekly*, he wrote novels and detective stories — notably the extremely popular *Father Brown* series.

Ker regards him as "surely the most ingenious of detective story writers" but concedes that "the Father Brown stories are certainly not the most important of Chesterton's writings".

Nor were his novels, such as *The Napoleon of Notting Hill* or *The Man who was Thursday*, more than vehicles for his ideas: Chesterton "was not really interested in the imaginative creation of fictional characters that was the work of a novelist".

Chesterton's classic works

Among the works that Ker rates as of lasting value and significance are Chesterton's *Dickens*, "one of the classics of English literary criticism, and a book that is widely considered the best criticism of Dickens ever written"; his defence of Christianity in *Orthodoxy* and *The Everlasting Man*; and a later book on St Thomas Aquinas which the Thomist philosopher, Etienne Gilson, regarded as "the best book ever written on St Thomas". This came after Chesterton's conversion to Catholicism; but many of his most forceful defences of Christianity such as *Orthodoxy* were written before.

Chesterton was a popular and effective public speaker, a "vagabond" lecturer at the invitation of groups such as

the Peckham Ethical Fellowship. With no Question Time on television, or Moral Maze or even The Brains Trust on the radio (Chesterton began broadcasting only late in his life), public lectures attracted large crowds.

Chesterton, dressed in a cape and carrying a sword-stick, became a celebrity. He spoke in favour of distributism, the political theory he developed with Belloc - a third way between socialism and capitalism, which harked back to the Middle Ages: it is now seen by some as the precursor of Phillip Blond's and David Cameron's 'Big Society', which Blond, as the founder-director of the think tank ResPublica, and an advisor to Cameron as Prime Minister before the 2010 UK election, popularised in his book, *Red Tory: How the Left and Right have Broken Britain and How We Can Fix It* (2010).

Chesterton also championed Catholicism and the Catholic concept of society against the assault of the utilitarian scientific atheism of writers such as H.G. Wells and Bernard Shaw. Shaw often shared a platform with Chesterton, and it was Shaw who invented the pantomime elephant, the "Chesterbelloc". He believed that in this hybrid "Chesterton has to make all the intellectual sacrifices that are demanded by Belloc." The mutual esteem between Shaw and Chesterton is one of the pleasant surprises to emerge from Ian Ker's biography.

Chesterton's views on "the Jewish question" seem offensive today. They became particularly acerbic after

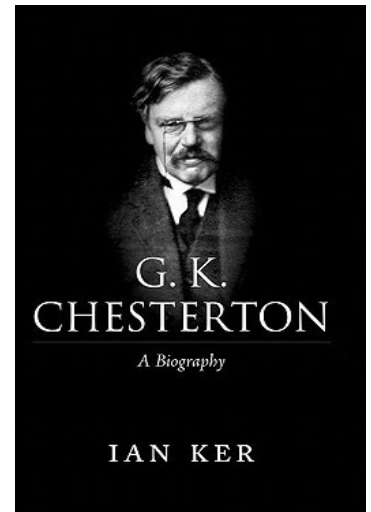
the Marconi scandal — a case of insider trading by mostly Jewish ministers and businessmen — which led to a conviction of criminal libel for his brother Cecil.

Chesterton denied that he was anti-Semitic but, like Belloc, he regarded Jews as "foreigners; only foreigners that were not called foreigners". He was an enthusiastic Zionist. He believed that "because Jews were Jews... not

Russians or Rumanians or Italians or Frenchmen or Englishmen" they should "in some fashion and as far as possible... be represented by Jews and ruled by Jews'.

He saw more clearly than most the evil of Nazism and the inevitability of a second World War. "When Hitlerism came", wrote the American Rabbi Stephen S. Wise, "he was one of the first to speak out with all the directness and frankness of a great and unabashed spirit."

Ker's biography is long, comprehensive and absorbing. It has persuaded me that I have been wrong to neglect the work of such an exceptional and colourful man. ■



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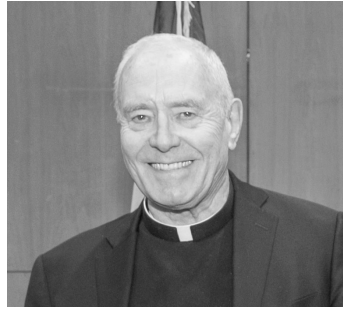
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Tribute to a Chesterton Pioneer - Ian Boyd CSB

by Karl Schmude

The founding editor of the *Chesterton Review*, Fr Ian Boyd CSB, has recently retired after forty-six years of remarkable service.



Fr Ian Boyd CSB (Credit: G.K. Chesterton Institute for Faith & Culture)

A Basilian priest, he established the journal in 1974, the centenary year of Chesterton's birth. At that time he was Professor of English at St Thomas More College, a Catholic liberal arts college federated with the University of Saskatchewan in Canada. Later he moved to the United States, where he was Distinguished Professor of Catholic Studies at Seton Hall University in New Jersey, while also serving as President of the G.K. Chesterton Institute for Faith & Culture.

Fr Boyd is himself a widely respected Chesterton scholar. In 1975 he produced a seminal study, *The Novels of G.K. Chesterton*, and he has written and spoken frequently on Chesterton in North and South America as well as various parts of Europe.

Under his leadership, the *Chesterton Review* played a leading role in the worldwide revival of interest in Chesterton's works. It has an enviable reputation for impressive scholarship combined with readability, a tradition that will assuredly continue with the appointment as Editor of Dr Dermot Quinn, long-time friend and colleague of Fr Boyd's and the *Review's* Associate Editor.

The journal is notable for its international range of contributors - and subscribers. Its articles emanate not only from English-speaking countries but also from nations in continental Europe, notably Poland and Croatia, as well as in South America, especially Argentina, where many of Chesterton's works are available in translation.

I recall visiting Buenos Aires in 2006, at Fr Boyd's invitation, to speak at a conference attended by several hundred delegates. The then Cardinal-Archbishop of Buenos Aires, Jorge Bergoglio, now Pope Francis, opened the conference and approved the prayer for Chesterton's cause for canonisation. Thanks especially to the efforts of Gloria Garafulich-Grabois, a native of Chile who has long served as the Chesterton Institute's Director and the *Review's* Managing Editor, foreign language editions of the journal are also published, especially for Spanish-speaking readers.

The Chesterton movement in Australia has particular cause for gratitude to Fr Boyd. From his founding of the *Review* in 1974, he welcomed Australian Chestertonians to its pages - such as Tony Evans, founder of the Australian Chesterton Society, the Federal MP Kevin Andrews, Gary Furnell and Daniel Matthys.

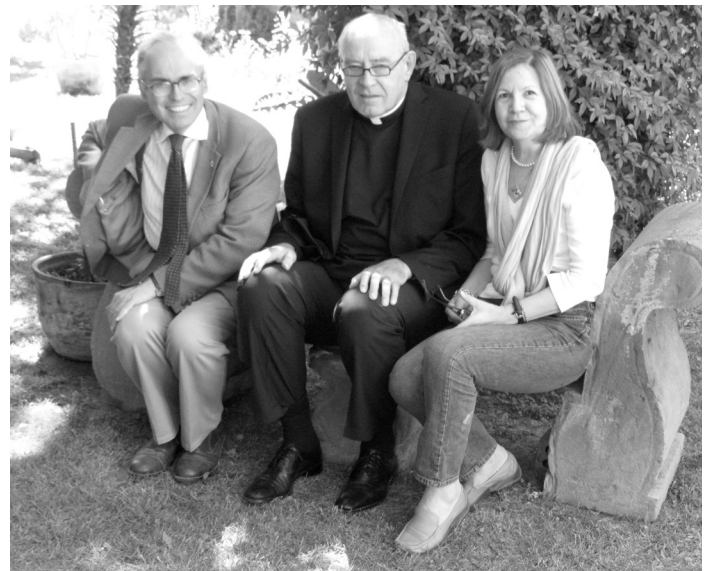
At different times he invited Race Mathews, Sheridan Gilley, Peter Hunt and Karl Schmude to join the *Review's* Editorial Board, as well as publishing their articles in its pages. For more than a quarter of a century, following Tony Evans' launching in 1993 of *The Defendant*, he regularly reprinted articles from our Australian newsletter.

Fr Boyd has visited Australia on two occasions. The first was in 1990 when he met with various Chestertonians, including the *Australian's* Greg Sheridan and the Sydney Institute's Gerard Henderson, as well as Frank Hills in Queensland and Hilary Hayes in Victoria, each of whom had served as Australian Secretary of the international Chesterton Society. In 2000, he returned to speak in the Benedictine town of New Norcia near Perth where the Chesterton movement held its first national conference, extending the Chesterton Society of Western Australia into the Australian Chesterton Society.

All Chestertonians cherish the devoted leadership of Fr Boyd over nearly half a century, in leading the international Chesterton Institute and editing *The Chesterton Review*. We especially appreciate his strong and sustained interest in Australia and his love of Chesterton which he has shared with many Australians.

Unquestionably his Canadian roots have played a part in his reaching out to "the land Down Under". As he wrote in tribute to the Australian Chesterton Society on the occasion of our 25th anniversary in 2019:

"As a Canadian, I was conscious of the fact that Canada and Australia belong to the same British Commonwealth. Having a chance to visit Australia gave me a better sense of what membership in the commonwealth meant, but more importantly it gave me an excellent example of what a Chestertonian fellowship means." (*The Defendant*, Summer 2019) ■



From left: Dr Dermot Quinn, Fr Boyd, and Gloria Garafulich-Grabois (Credit: G.K. Chesterton Institute for Faith & Culture)

The Rise and Fall of Distributism - an Australian Story



Stefan Gigacz

by Stefan Gigacz

Dr Race Mathews, a former ALP staffer and parliamentarian at both the federal and state levels, has written widely on politics and economics. In 2017 he published *Of Labour and Liberty: Distributism in Victoria, 1891–1966*, which was highlighted in *The Defendant* (Winter 2019). The book was reviewed by **Stefan Gigacz** of the University of Divinity, Melbourne, who also serves as secretary of the Australian Cardijn Institute. His review appeared in the *Jesuit journal, Theological Studies*, and in a longer form in the *Catholic Weekly* (Sydney). An edited version of these reviews is reprinted with his kind permission.



Race Mathews

Race Mathews's *Of Labour and Liberty, Distributism in Victoria 1891–1966* originated as a doctoral thesis for Catholic Theological College, Melbourne, and the University of Divinity. It traces the history of Catholic social thinking and action in the development of the Australian cooperative movement, particularly the cooperatives pioneered by the Young Christian Workers movement (YCW) in Melbourne.

Why such interest in Catholic social teaching from a Fabian socialist and self-described agnostic?

The answer may lie in a citation quoted by Mathews from the ANU economist Heinz Arndt, who wrote of a 1948 social justice statement drafted by the Australian National Secretariat for Catholic Action (ANSCA) that “one could hardly find a more succinct statement of the point of view of intelligent, modern Democratic Socialists.”

Seventy years later, Mathews argues, such teaching is even more relevant in the face of “a precipitous decline in active citizenship” following “a loss of confidence in politics and parliamentary democracy,” combined with “the inexorable creep and concentration of capital in the hands of the ‘one per cent’ minority.”

Mathews sees Distributism - and by extension, Catholic social teaching and practice - as providing a possible antidote to a series of convergent catastrophes in the political, economic, and environmental arenas that threaten the world today. But whereas the Mondragon cooperatives founded by the Basque priest Father José María Arizmendiarietta achieved “triumphant success” in Spain, the Australian cooperative movement, to Mathews’ dismay and surprise, has largely disappeared.

Hence, his questions: What caused the failure of “First Wave” Australian distributism? How to revive what has become a virtually forgotten political philosophy and program?

Here the author notes the seminal impact of Pope Leo XIII’s encyclical *Rerum Novarum*, and the role of English Cardinal Henry Manning, both of whom greatly influenced Joseph Cardijn, the Belgian founder of the YCW (*Jeunesse Ouvrière Chrétienne*, or JOC).

Moran and Mannix and the Campion Society

In Australia, these ideas were initially championed by Sydney Cardinal Patrick Moran, a great defender of worker rights, and Archbishop Daniel Mannix in Melbourne. Later, the Melbourne-based Campion Society also played a critical role in the promotion of Catholic social teaching under the leadership of Frank Maher, Kevin T. Kelly (a key figure in the emergence of the YCW in Australia), and B.A. Santamaria.

In practical terms, however, it was the first-generation leaders of the Melbourne YCW in the 1940s who implemented these teachings by establishing an influential network of credit and consumer cooperatives.

Mathews is impressed by the parallel between the role of the YCW in the development of these cooperatives and that played in Spain by Arizmendiarietta. He worked closely with JOC leaders in the development of the Mondragon cooperatives. Mondragon was “incontrovertibly a product of the Church’s social teachings and YCW formation in the Cardijn mould.”

Why then did the Victorian cooperative movement not continue to develop as its Spanish counterpart had done? Mathews points to the post-World War II conflicts that opposed Santamaria’s Catholic Social Studies Movement (CSSM), in particular his preference for “a militarised organisational model” that “increasingly supplant[ed] (ANSCA’s) former formation focus.”

In effect, Mathews concludes that the Church failed to recognize the importance of YCW formation. He transforms this critique into “a way forward” in which, “under the new pontificate of Francis, awareness of the Church’s moral critique of capitalism is re-kindled and the Church rediscovers its rich heritage of concern for the rights and wellbeing of workers.”

Drawing on the insights of Cardijn and Arizmendiarietta, Mathews believes the Church should give “absolute primacy” to formation in Catholic social teaching and its “significance in the context of the Mondragon experience.” The way would then be open for “Distributism to assume the larger role to which its merits so plainly entitle it.” ■

A New Name for Distributism

by Karl Schmude

Chesterton's social philosophy of widespread ownership has long been called Distributism. It was never thought to be an entirely suitable word, even by Hilaire Belloc who coined it. But it did convey the essential concept of broadly distributed property as the basis of economic freedom (and other freedoms), in contrast to the private concentrations of wealth in Capitalism and the centralisation of state control in Socialism.

The Australian Chesterton Society has devoted several conferences to Distributism – for example, “Faith in the Marketplace: the Social Catholicism of G.K. Chesterton Revisited” in 2011 and “Reclaiming the Economy – A Chesterton Alternative” in 2019 – but it has usually avoided the term “Distributism” in case the conference theme was unclear to potential attendees.

Chesterton himself described Distributism as an “awkward but accurate name”. Dale Ahlquist, President of The Society of Gilbert Keith Chesterton (formerly the American Chesterton Society) has recently proposed a less awkward word – **localism**.

Apart from being easier to pronounce, he believes it has a more concrete and recognisable meaning. It already conveys, he suggests, “the support of local production and consumption of goods, local control of government, and promotion of local history, local culture, and local identity, and protection of local freedom. It obviously favours decentralisation and directness, and is even more obviously opposed to globalism and collectivism.” (*Gilbert! Magazine*, November-December 2020)

By comparison, Distributism is like any term seeking to capture a complex reality - it can conceal more than it reveals. In Dale Ahlquist's words, it “does not suggest property or small business or self-government or family or freedom.” Moreover, in the present age of exploding state power, it is too easily confused with Re-Distribution, which is based on state-imposed taxes and priorities.

Is Localism a better term? Dale Ahlquist invited reactions from a number of notable American Distributists.

David Cooney of the Practical Distributism blog (<https://practicaldistributism.blogspot.com/>) acknowledges the value of the term Localism but believes it fails to express the fundamental principle of Distributism, which is *distributive justice*.

Such a principle, argues Cooney, is understood in Catholic social teaching “as a comprehensive and cohesive system, and localism is an integral part of that.” But, he concludes, “even if we use localism as the means of introducing distributism to a wider audience, we can never really get away from our association with the historic name, . . . [and] it will eventually have to come out that we mean more by it than what the listener will initially assume, more than can be logically encompassed by the name of localism, and that is the opportunity to begin to introduce the wider concepts of distributive justice and distributism as a whole.”

Thomas Storck, author of *An Economics of Justice and Charity: Catholic Social Teaching, Its Development and Contemporary Relevance* (2017), suggests that adopting localism would be a mistake. Distributism has been historically recognised and is used in languages other than English. It has found new expression in the policies of the newly formed American Solidarity Party (<https://solidarity-party.org/about-us/platform/#Economics>); while in Australia, it remains part of the platform of the Democratic Labour Party (<https://dlp.org.au/about/distributism/>).



Dale Ahlquist, president of the Society of Gilbert Keith Chesterton, whose leading role as an educator, notably in the development of the Chesterton Schools Network in America and other countries, has recently been recognised by his appointment to the National Board of Education Sciences. The Board is an independent body in the U.S. Department of Education, which monitors the performance of American schools.

Storck favours the continued use of Distributism. He suggests that a supplementary description might explain its meaning more fully – for example, “distributism, the localist system of widespread property ownership”; or “distributism, which is based on a localism that emphasises the primacy of family and place”.

Dale Ahlquist has asked the readers of *Gilbert! Magazine*: “What do you think?”

Australian Chestertonians might be interested in responding. Comments would be welcome and may be directed to the Editor of the *Defendant* – at kgschmude@gmail.com ■

Sherlock Holmes and Father Brown

by John Young

Detective fiction was among the literary areas in which Chesterton excelled, identified most readily with his creation of Father Brown. John Young, a Melbourne-based philosopher who contributes frequently to The Defendant, offers this comparison of Father Brown with Sherlock Holmes.

Fictional detectives come in all shapes and sizes, a contrast evident in regard to the two detectives I wish to compare in this article.

Sherlock Holmes: "He was rather over 6 feet, and so excessively lean that he seemed to be considerably taller. His eyes were sharp and piercing, save during those intervals of torpor to which I have alluded; and his thin, hook-like nose gave his whole expression an air of alertness and decision" (*A Study In Scarlet*, chapter 2).

Father Brown: "... He had a face as round and dull as a Norfolk dumpling; he had eyes as empty as the North Sea; he had several brown paper parcels which he was quite incapable of collecting" (*The Blue Cross*).

Their methods were quite different too. Holmes belonged to the footprints and cigar ash school of detectives; Father Brown's approach was psychological. Holmes' pride in his ability is in contrast with Father Brown's humility. When Dr Mortimer described Holmes as the second highest expert in Europe, Holmes was intensely annoyed that he was not accorded first place (*The Hound of the Baskervilles*, chapter 1). Father Brown approached a crime by reflecting that he himself, in similar circumstances, might have done the same thing as the criminal.

Holmes belongs to the tradition started by Edgar Allan Poe in what is seen as the first detective story: *The Murders in the Rue Morgue*. Poe's detective, Auguste Dupin, employs logic and excludes emotion. This might be labelled the Thinking Machine method of detection.

But as Chesterton remarks, a machine is a machine precisely because it can't think.

Watson assures us that Holmes was not in love with Irene Adler; that his cold nature would not admit that emotion (*A Scandal in Bohemia*). And after Mary Morstan brought her case to them, Watson exclaimed: "What a very attractive woman!" and Holmes replied: "Is she? I did not observe" (*The Sign of Four*, chapter 2). Holmes's personality is such that we find it quite credible when he keeps the faithful Watson in the dark until the last page. This also has the advantage of keeping the reader in the dark, while giving him a hint of the solution. In *The Redheaded League*, for example, when Watson asks why Holmes wanted to see the shop assistant, Holmes replies: "I didn't want to see him; I wanted to see the knees of his trousers".

Yet Holmes comes out as a much more attractive personality than the above observations would indicate, a fact we owe to the genius of Sir Arthur Conan Doyle. So when Conan Doyle tried to kill him off, there was a storm of protests, with one woman writing to the author: "You beast!" The story, *The Final Problem*, concludes with Dr Watson saying that he will ever regard Holmes as "the best and the wisest man whom I have ever known". (Whether by coincidence or not, that is what Plato says of Socrates at the conclusion of his dialogue *Phaedo*.)

Chesterton had high praise for the Sherlock Holmes stories. "... Mr Conan Doyle's hero is probably the only literary creation since the creations of Dickens which has really passed into the life and language of the people, and become a being like John Bull or Father Christmas" (*The Quotable Chesterton* p. 323).

But he also says: "Sherlock Holmes would have been a better detective if he had been a philosopher, if he had been a poet, nay, if he had been a lover" (*Ibid.*)

Edgar Allan Poe started a new genre of fiction with *The Murders in the Rue Morgue*, and subsequent writers have created a great variety of detectives. Holmes and Father Brown, so different from each other, are two of the most memorable. ■

Launching a Father Brown Board Game

A group of board game enthusiasts in Croatia – led by Nikola Bolsec, president of the Croatian Chesterton Club – has created a board game inspired by Chesterton's Father Brown. Called **Father Brown Investigations: The Death of Sir Percy Coldwell**, the game uses Father Brown's methods of deduction and insight into the human person to find the criminal.

The game involves up to six players who, at the outset, are confronted with a crime scene. They receive investigation resource cards to gather the evidence to solve the mystery.

While the aim is to make a case against a suspect before other investigators, one of the players could be acting as the "arch-villain" Flambeau. This player misleads opponents and wins by preventing the other players from completing the investigation.

The release of the game hinges on the success of a fund-raising campaign called **Kickstarter**, which has a target of US\$30,000. Any reader of the *Defendant* interested in hearing more about this venture is invited to contact the Editor – at: kgschmude@gmail.com