

## DOWNLOAD PDF EXTRACT FROM AN ARTICLE BY G.K. CHESTERTON IN THE ILLUSTRATED LONDON NEWS, 13 JUNE 1936

### Chapter 1 : Laughter and Humility (calendrierdelascience.com): Jorge Luis Borges on GKC

*The Illustrated London News published a special edition with double page pictures June 3rd - Emperor Haile Selassie of Ethiopia arrived in London in exile June 6th - Gatwick airport came into operation.*

Converted to Roman Catholicism , Career Author, social and literary critic, poet and illustrator. Worked for Redway publisher , , and T. Leader of the Distributist movement, and president of Distributist League. Lecturer at Notre Dame University, ; radio broadcaster during the s. Gregory the Great, The Man Who Was Thursday: The Perishing of the Pendragons, Paget, The Sword of Wood, Elkin Mathews, The Poet and the Lunatics: The Paradoxes of Mr. The Vampire of the Village, privately printed, Father Brown" a Selection, edited by W. Father Brown of the Church of Rome: Poems, John Lane London, England , A Poem, privately printed, Old King Cole, privately printed, The Ballad of St. Barbara and Other Verses, Palmer, Chesterton collected verse , E. The Collected Poems of G. Gloria in Profundis, Rudge, Ubi Ecclesia, Faber London, England , Lepanto, Federal Advertising Agency, Kitton Charles Dickens , Pott, With Lewis Melville Thackeray, Pott, Heretics essays , John Lane London, England , Charles Dickens Fifty Years After, privately published, The Uses of Diversity: Come to Think of It " : As I Was Saying: Essays, edited by K. Whitehorn, Methuen London, England , A Handful of Authors: Chesterton on Shakespeare, edited by Dorothy Collins, Dufour, Editor Thackeray selections , Bell, The Ultimate Lie, privately printed, The Future of Religion: Bernard Shaw, privately printed, The Conversion of an Anarchist, Paget, Thoughts from Chesterton, edited by Elsie E. London, photographs by Alvin Langdon Coburn, privately printed, Divorce versus Democracy, Society of SS. Peter and Paul, A Shilling for My Thoughts, edited by E. Lucas, Methuen London, England , Lord Kitchener, privately printed, Editor, with Holbrook Jackson and R. The End of the Roman Road: A Pageant of Wayfarers, Classic Press, The Superstitions of the Sceptic lecture , Herder, Chesterton, edited by E. Selected Works, nine volumes, Methuen London, England , The Judgement of Dr. A Debate between G. The Turkey and the Turk, St. Chesterton selected humor , edited by E. Explaining the English, British Council, The Man Who Was Chesterton: Chesterton, compiled and edited by Raymond T. The End of the Armistice, compiled by F. The Common Man, compiled by F. An Anthology, edited and with an introduction by D. The Man Who Was Orthodox: A Selection from the Uncollected Writings of G. Chesterton, edited by A. Auden, Faber London, England , A Sampler, edited by Lyle W. As I Was Saying " : Chesterton, edited by P. Editor, The Debater St. Chesterton," declared William B. Furlong in the Dictionary of Literary Biography, "was a legend in London literary circles even during his lifetime. Ian Boyd explained in the Dictionary of Literary Biography, "He belonged to that category of writer which used to be called the man of letters, and like the typical man of letters he wrote journalism which included a wide variety of literary forms and literature which possessed many of the characteristics of journalism. Chesterton, Boyd stated, was "very much in the tradition of the Victorian sage" a litterateur prepared to comment on almost any subject. Leitch asserted in the Dictionary of Literary Biography that Chesterton "seemed from his early years to combine the disposition of a determined amateur, the imagination of a fantasist, and the temperament of a gadfly. Kenney recounted in the Dictionary of Literary Biography. A sister, five years older than Gilbert, died at the age of eight. Chesterton would look back on his childhood as a time of almost unshadowed happiness. Especially strong and positive memories focused on a toy theater he was given by his father. His fine arts classes were conducted at the Slade School of Art, then entering one of its great periods; Chesterton was asked to leave after a year. His study of art, though quickly terminated, confirmed in him a distaste for the aestheticism and impressionism that he saw as dominating the art world of the time. He viewed aestheticism as related to a severing of the ties between art and the ordinary world; impressionism, to a drift toward solipsism, which seemed to him the great philosophical temptation of the age, a temptation he found especially repugnant because he himself felt some of its attraction. Fisher Unwin, a larger house, with whom he would stay until During this period he was regularly contributing articles and reviews to periodicals. Wells," Boyd explained,

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"he preferred the role of teacher and prophet to that of literary man, but unlike them his vision of life was fundamentally Christian and even mystical, and the influence he sought to exercise through his writings was directed toward a social change which would be thoroughly religious. Chesterton viewed Distributism as a counter to Socialism and Capitalism, ideologies that, he felt, reduced people to inhuman units. Using literary devices such as parable and allegory, he sought to bring about social changes that embodied his religious and political beliefs. Boyd commented on "the close connection between his poetry and his everyday journalism," and concluded, "In this sense, T. In his verse, as in all his writings, his first aim was to comment on the political and social questions of the day. Peter Hunt of the Dictionary of Literary Biography believed that "Chesterton is numbered among the great essayists of the English language. His essays so far collected total almost forty volumes, and although most of them were newspaper or magazine articles, they have established Chesterton in the tradition of the fine art of the essay. Rather than drawn-out logical conclusions, Basil relies on his intuition and his ability to distinguish between good and evil. Set in London, the novel follows an episode in the life of Gabriel Syme, a Scotland Yard detective, formerly a poet, who is hired by a mysterious, cloaked figure to expose a group of seven anarchists who plan to destroy the world. Each member of the group, the Central Anarchist Council, is named for a day of the week, with Syme, working undercover to infiltrate the organization, receiving the name Thursday. They are headed by the powerful and enigmatic figure named Sunday. Through a series of revelations, the supposed anarchists learn that they are all in fact Scotland Yard detectives, hired by the mysterious Sunday. They pursue him in a chase sequence that is both bizarre and humorous, eventually tracking him to his mansion, where they are treated as honored guests, given refreshment and entertainment. Perplexed, they ask their host the reason behind his scheme.

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### Chapter 2 : G. K. Chesterton - Wikipedia

*Chesterton, G. K., "Extract from an article by G. K. Chesterton concerning The Man who was Thursday published in the Illustrated London News, 13 June (the day before his death)," as cited in G. K. Chesterton, The Man who was Thursday, London: Penguin Books,*

Early life[ edit ] G. The Slade is a department of University College London , where Chesterton also took classes in literature, but did not complete a degree in either subject. Family life[ edit ] Chesterton married Frances Blogg in ; the marriage lasted the rest of his life. Chesterton credited Frances with leading him back to Anglicanism , though he later considered Anglicanism to be a "pale imitation". He entered full communion with the Catholic Church in Fisher Unwin , [14] where he remained until During this period he also undertook his first journalistic work, as a freelance art and literary critic. In the Daily News gave him a weekly opinion column, followed in by a weekly column in The Illustrated London News , for which he continued to write for the next thirty years. Early on Chesterton showed a great interest in and talent for art. He had planned to become an artist, and his writing shows a vision that clothed abstract ideas in concrete and memorable images. Even his fiction contained carefully concealed parables. Father Brown is perpetually correcting the incorrect vision of the bewildered folks at the scene of the crime and wandering off at the end with the criminal to exercise his priestly role of recognition and repentance. For example, in the story "The Flying Stars", Father Brown entreats the character Flambeau to give up his life of crime: Men may keep a sort of level of good, but no man has ever been able to keep on one level of evil. That road goes down and down. The kind man drinks and turns cruel; the frank man kills and lies about it. Wells , Bertrand Russell and Clarence Darrow. His girth gave rise to a famous anecdote. During the First World War a lady in London asked why he was not "out at the Front "; he replied, "If you go round to the side, you will see that I am. Wodehouse once described a very loud crash as "a sound like G. Chesterton falling onto a sheet of tin". He had a tendency to forget where he was supposed to be going and miss the train that was supposed to take him there. It is reported that on several occasions he sent a telegram to his wife Frances from some distant and incorrect location, writing such things as "Am in Market Harborough. Where ought I to be? XVI of his autobiography. He accepted, tentatively at first. However, from until his death, Chesterton delivered over 40 talks per year. He was allowed and encouraged to improvise on the scripts. This allowed his talks to maintain an intimate character, as did the decision to allow his wife and secretary to sit with him during his broadcasts. Chesterton died of congestive heart failure on the morning of 14 June , at his home in Beaconsfield , Buckinghamshire. His last known words were a greeting spoken to his wife. He was a literary and social critic, historian, playwright, novelist, Catholic theologian [30] [31] and apologist , debater, and mystery writer. His best-known character is the priest-detective Father Brown , [5] who appeared only in short stories, while The Man Who Was Thursday is arguably his best-known novel. He was a convinced Christian long before he was received into the Catholic Church, and Christian themes and symbolism appear in much of his writing. Of his nonfiction, Charles Dickens: A Critical Study has received some of the broadest-based praise. He employed paradox, while making serious comments on the world, government, politics, economics, philosophy, theology and many other topics. In his book Heretics , Chesterton has this to say of Wilde: It is the carpe diem religion; but the carpe diem religion is not the religion of happy people, but of very unhappy people. Great joy does not gather the rosebuds while it may; its eyes are fixed on the immortal rose which Dante saw. But Oscar Wilde was wrong; we can pay for sunsets. We can pay for them by not being Oscar Wilde. Although rarely in agreement, they both maintained good will toward and respect for each other. However, in his writing, Chesterton expressed himself very plainly on where they differed and why. In Heretics he writes of Shaw: After belabouring a great many people for a great many years for being unprogressive, Mr. Shaw has discovered, with characteristic sense, that it is very doubtful whether any existing human being with two legs can be progressive at all. Having come to doubt whether humanity can be combined with progress, most

people, easily pleased, would have elected to abandon progress and remain with humanity. Shaw, not being easily pleased, decides to throw over humanity with all its limitations and go in for progress for its own sake. If man, as we know him, is incapable of the philosophy of progress, Mr. Shaw asks, not for a new kind of philosophy, but for a new kind of man. It is rather as if a nurse had tried a rather bitter food for some years on a baby, and on discovering that it was not suitable, should not throw away the food and ask for a new food, but throw the baby out of window, and ask for a new baby. In Orthodoxy he writes: This is illustrated again in Orthodoxy: The wild worship of lawlessness and the materialist worship of law end in the same void. Nietzsche scales staggering mountains, but he turns up ultimately in Tibet. He sits down beside Tolstoy in the land of nothing and Nirvana. They are both helpless — one because he must not grasp anything, and the other because he must not let go of anything. They stand at the crossroads, and one hates all the roads and the other likes all the roads. The result is — well, some things are not hard to calculate. They stand at the cross-roads. The business of Progressives is to go on making mistakes. The business of the Conservatives is to prevent the mistakes from being corrected. Charges of anti-Semitism[ edit ] Chesterton faced accusations of anti-Semitism during his lifetime, as well as posthumously. Some of the key players were Jewish. The most virulent attacks in the Marconi affair were launched by Hilaire Belloc and the brothers Cecil and G. Chesterton, whose hostility to Jews was linked to their opposition to liberalism, their backward-looking Catholicism, and their nostalgia for a medieval Catholic Europe that they imagined was ordered, harmonious, and homogeneous. The Jew baiting at the time of the Boer War and the Marconi scandal was linked to a broader protest, mounted in the main by the Radical wing of the Liberal Party, against the growing visibility of successful businessmen in national life and their challenge to what were seen as traditional English values. He felt that Jews, "a sensitive and highly civilized people" who "were the capitalists of the age, the men with wealth banked ready for use", might legitimately complain that "Christian kings and nobles, and even Christian popes and bishops, used for Christian purposes such as the Crusades and the cathedrals the money that could only be accumulated in such mountains by a usury they inconsistently denounced as unchristian; and then, when worse times came, gave up the Jew to the fury of the poor". The point is that we should know where we are; and he would know where he is, which is in a foreign land. Later he grew out of the notion of Palestine as a Jewish homeland, and suggested somewhere in Africa instead. When Hitlerism came, he was one of the first to speak out with all the directness and frankness of a great and unabashed spirit. Blessing to his memory! His own bones are the sacred relics; his own blood is the blood of St. Chesterton wrote *The Feud of the Foreigner* in , saying that the Jew "is a foreigner far more remote from us than is a Bavarian from a Frenchman; he is divided by the same type of division as that between us and a Chinaman or a Hindoo. He not only is not, but never was, of the same race. Hugh figures held to have been ritual victims of Jews. Some backing the ideas of eugenics called for the government to sterilise people deemed "mentally defective"; this view did not gain popularity but the idea of segregating them from the rest of society and thereby preventing them from reproducing did gain traction. These ideas disgusted Chesterton who wrote, "It is not only openly said, it is eagerly urged that the aim of the measure is to prevent any person whom these propagandists do not happen to think intelligent from having any wife or children. That is the situation; and that is the point — we are already under the Eugenist State; and nothing remains to us but rebellion. It is senseless to talk about breeding them; for they are not a breed. They are, in cold fact, what Dickens describes:

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*Chesterton Day by Day Selections from the Writings in Prose and Verse of G. K. Chesterton, with an Extract for every Day of the Year and for each of the Moveable Feasts. (From The University of Notre Dame web site, maintained by Kevin Cawley).*

A giant among us: Chesterton The words above by Gilbert Keith G. Chesterton say much about Catholicism and about Chesterton himself. Born in London on May 29, , he is one of the real giants of English literature, in both physical size and in literary output. He saw life as a playground, and was loved by all who knew him for his approach to life, sense of humor, and readiness to laugh at himself. Chesterton said he was one of the most polite people in England because on a bus he could stand up and offer his seat to not just one, but three ladies! He enjoyed debate and often took the stage with famous atheists like George Bernard Shaw and Clarence Darrow. Those who attended usually named Chesterton as the winner, but he was never mean-spirited. He remained friends with his opponents, who respected him and enjoyed joking with him. Chesterton was an agnostic who converted to Catholicism in . Chesterton wrote around books, several hundred poems, some short stories, 4, essays, and several plays. He was a literary and social critic, historian, playwright, novelist, biographer, Catholic theologian and apologist, debater, and mystery writer. He wrote columns for 30 years in an important British newspaper, the Illustrated London News, and in other newspapers. He created articles for the Encyclopedia Britannica. His mental abilities were legendary: He could write one essay in longhand while at the same time dictating a completely different essay to his secretary. Chesterton died on June 14, . At the homily, Fr. Last year the bishop of Northhampton, England, appointed a priest to investigate the possibility of opening the cause for sainthood for Chesterton. This step was recommended by Chesterton devotees from many parts of the world, including the US. Chesterton connection Almost 50 years ago, as a young priest, I read G. Tom Farmer gave me a book, G. You may also want to do an Internet search on G. Belief in God Chesterton was baptized as an infant into the Church of England, even though his parents were Unitarian and rarely practiced their faith. As an adolescent, Chesterton got involved in the occult, joining his brother, Cecil, in experimenting with Ouija boards. But when he married Frances Blogg in , she led him to the active practice of Anglicanism. He began to seek what he called orthodoxy, and in found the fullness of truth in Roman Catholicism. Chesterton seemed to have the ability to remember everything, and after a debate with Clarence Darrow, he was reported to be a far better scientist than his opponent. Lewis from atheism to belief. That such a brilliant man as Chesterton, born into a non-religious family, could find the meaning of life in the Catholic Church should give us new confidence in the solid truth of our Faith. When former non-believers like astronomer Dr. He writes, for example, that those in the media change the meaning of words. He saw the Catholic Church as a protector of life, family, and religious freedom. In the Eucharist and in the other sacraments, he found Jesus. Confession was under attack in his time as it is today, and he observed that those who abandon truth will end up with a poor substitute. Protected by those walls, we close with a Chesterton quote: He may be reached at frlukecm gmail.

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### Chapter 4 : G. K. Chesterton - Infogalactic: the planetary knowledge core

CHESTERTON GILBERT-KEITH *The Accuser* Extract from an article by G. K. Chesterton in the *Illustrated London News*, 13 June

A blog about Christianity, Arminianism, Calvinism, prayer, and a whole lot more. To fight against insurmountable odds "has the splendour of God," and in doing so, the righteous justify themselves against the false accusation of the devil, that they have remained "safe. Here, Sunday replies with just one question, but even more unanswerable. Alright, so as many of you know, I am here at Oxford. I am taking a class called "C. Lewis in context" and as part of this class, I read *The Man who was Thursday* and wrote an essay on it. This is that essay. I hope you enjoy.

Frontispiece In the Old Testament there is always the antithesis between the righteous God and the bitter things which man has to accept from Him without murmuring. In the passion story of the New Testament this antithesis is done away. It is God Himself who takes the place of the former sufferers and allows the bitterness of their suffering to fall upon Himself. The story quickly proceeds from there, and soon Syme has been elected as Thursday, one of the seven members of the Supreme Council of Anarchy and meets Sunday, the enormous President of the Council. As the story progresses, one after another of the members are revealed to be, like Syme, members of the police merely disguised as anarchists. At the very end, Sunday himself is revealed to be the very man who had first appointed them to the police force. As one reads *The Man who was Thursday*, it becomes apparent that one of the main problems the book raises is that of suffering. The problem of suffering is two-fold – not only do people suffer at the hands of the seemingly all-powerful ruler, but the ruler himself is calm and peaceful in the face of the suffering that he has caused. This complaint is first raised not by Gregory the Anarchist, but by Syme the anti-anarchist. Sunday, having led them on a chase this is from a blog: *I am the peace of God*. He references the hardships they have gone through, emphasizing that Sunday was the cause of it all. But is there a free soul alive that does not long to break you, only because you have never been broken? You sit in your chairs of stone, and you have never come down from them. You are the seven angels of heaven, and you have had no troubles. But both horrifying incidents at the time, but in hindsight they are revealed as vehicles for the glory he now possesses as a result of his endurance. Chesterton seems to say there cannot. Syme, then, addresses the suffering of men by demonstrating that it provides for men two things they could not have had otherwise. The first is vindication, a defense against the Accuser. Glory is gained and bravery and honor demonstrated in no other way than through suffering. However, there is still another aspect of the complaint. What of the peace of God? Surely we must say of God that he has never been broken, as Gregory does. Taking it one step further, can Satan the Accuser put the same claim to God? We have descended into Hell! I can answer for every one of the great guards of the Law whom he has accused. The reader is reminded of the time that God was broken, not upon a wheel, but upon a cross. For the only courage worth calling courage must necessarily mean that the soul passes a breaking point – and does not break.

A Study in Art and Propaganda. Elec Books Limited, Chesterton, *The Man who was Thursday*, London: Cornerstone Press, Lewis, C. A Casebook, London and Basingstoke: The Macmillan Press Ltd. Hein, Christian Mythmakers, Chicago: Bergonzi, Chesterton, Gilbert Keith, [http: Cornerstone Press, Penguin Books](http://Cornerstone Press, Penguin Books),

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### Chapter 5 : G.K. Chesterton | Penny's poetry pages Wiki | FANDOM powered by Wikia

*Gilbert Keith Chesterton, KC\*SG (29 May - 14 June ), was an English writer, poet, philosopher, dramatist, journalist, orator, lay theologian, biographer, and literary and art critic.*

P de Fonseka and G. De Fonseka was one of the greatest English writers Ceylon ever produced. In fact he was natured in the Chester-Belloc school of writing and G. This close association brought them together many times. This rare picture of that association shows G. Names mentioned in the articles about him include Hilaire Belloc, E. A comprehensive list of Chesterton publications, included in a website dedicated to him, lists two books which J. An extract from this comprehensive list is reproduced below. A link to this website has been provided at the end of this page. The writings of G. Chesterton was one of the finest writers of the 20th century. He said something about everything and he said it better than anybody else. The reason he was one of the greatest writer of the 20th century was because he was also one of the greatest thinker of the 20th century. Lewis to become a Christian. This was the man who wrote an essay in the Illustrated London News that inspired Mohandas Gandhi to lead a movement to end British colonial rule in India. Chesterton had no difficulty standing up for what he believed. He was one of the few journalists to oppose the Boer War. His Eugenics and Other Evils attacked what was at that time the most progressive of all ideas, the idea that the human race could and should breed a superior version of itself. Chesterton debated many of the celebrated intellectuals of his time: George Bernard Shaw, H. Wells, Bertrand Russell, Clarence Darrow. According to contemporary accounts, Chesterton usually emerged as the winner of these contests. However, the world has immortalized his opponents and forgotten Chesterton. Ironically, all of his opponents regarded Chesterton with the greatest affection. And George Bernard Shaw said: He died on June 14th of , a Tuesday. Chesterton was educated at St. He went to art school. In , he was asked to contribute a few magazine articles on art criticism, and went on to become one of the most prolific writers of all time. He wrote a hundred books, contributions to more, hundreds of poems, including the epic Ballad of the White Horse, five plays, five novels, and some two hundred short stories, including a popular series featuring the priest-detective, Father Brown. Chesterton died on the 14th of June, in Beaconsfield, Buckinghamshire. Some choice quotes from G. Angels fly because they take themselves lightly. Democracy means government by the uneducated, while aristocracy means government by the badly educated. Do not free the camel of the burden of his hump; you may be freeing him from being a camel. I believe in getting into hot water. I think it keeps you clean. Merely having an open mind is nothing; the object of opening the mind, as of opening the mouth, is to shut it again on something solid. Moderate strength is shown in violence, supreme strength is shown in levity. No man knows he is young while he is young. People generally quarrel because they cannot argue. The only way of catching a train I have ever discovered is to miss the train before. The reformer is always right about what is wrong. He is generally wrong about what is right. To be clever enough to get all the money, one must be stupid enough to want it. Truth is sacred; and if you tell the truth too often nobody will believe it. Includes a complete bibliography of material by and about G.

**Chapter 6 : The Short Stories of G.K. Chesterton by G.K. Chesterton**

*G. K. Chesterton: (Gilbert Keith Chesterton), , English author. Conservative, even reactionary, in his thinking, Chesterton was a convert () to Roman Catholicism [1] and its champion.*

Chesterton [12] Chesterton here combined wit with a serious point - that of fallen human nature and humility. Ignatius Press is currently in the process of publishing a Complete Works. In his book *Heretics*, Chesterton has this to say of Wilde: The same lesson [of the pessimistic pleasure-seeker] was taught by the very powerful and very desolate philosophy of Oscar Wilde. It is the *carpe diem* religion; but the *carpe diem* religion is not the religion of happy people, but of very unhappy people. Great joy does not gather the rosebuds while it may; its eyes are fixed on the immortal rose which Dante saw. Oscar Wilde said that sunsets were not valued because we could not pay for sunsets. But Oscar Wilde was wrong; we can pay for sunsets. We can pay for them by not being Oscar Wilde. Chesterton and Shaw were famous friends and enjoyed their arguments and discussions. Although rarely in agreement, they both maintained good-will toward and respect for each other. However, in his writing, Chesterton expressed himself very plainly on where they differed and why. In *Heretics* he writes of Shaw: After belabouring a great many people for a great many years for being unprogressive, Mr. Shaw has discovered, with characteristic sense, that it is very doubtful whether any existing human being with two legs can be progressive at all. Having come to doubt whether humanity can be combined with progress, most people, easily pleased, would have elected to abandon progress and remain with humanity. Shaw, not being easily pleased, decides to throw overboard humanity with all its limitations and go in for progress for its own sake. If man, as we know him, is incapable of the philosophy of progress, Mr. Shaw asks, not for a new kind of philosophy, but for a new kind of man. It is rather as if a nurse had tried a rather bitter food for some years on a baby, and on discovering that it was not suitable, should not throw away the food and ask for a new food, but throw the baby out of window, and ask for a new baby. In *Orthodoxy* he writes: The worship of will is the negation of will. Bernard Shaw comes up to me and says, "Will something", that is tantamount to saying, "I do not mind what you will", and that is tantamount to saying, "I have no will in the matter. This is illustrated again in *Orthodoxy*: Wells says as he did somewhere , "All chairs are quite different", he utters not merely a misstatement, but a contradiction in terms. If all chairs were quite different, you could not call them "all chairs. The wild worship of lawlessness and the materialist worship of law end in the same void. Nietzsche scales staggering mountains, but he turns up ultimately in Tibet. He sits down beside Tolstoy in the land of nothing and Nirvana. They are both helpless "one because he must not grasp anything, and the other because he must not let go of anything. They stand at the crossroads, and one hates all the roads and the other likes all the roads. The result is "well, some things are not hard to calculate. They stand at the cross-roads. In the middle of his epic poem *The Ballad of the White Horse* he famously states: For the great Gaels of Ireland Are the men that God made mad, For all their wars are merry, And all their songs are sad. Ontology Chesterton is famous for his ontology which says that fairy tales are more real than the alleged laws of science. It is an act of faith to assert that our thoughts have any relation to reality at all. The *Suicide of Thought*, "It is the reality that is often a fraud. The *Ethics of Elfland*, "My first and last philosophy , that which I believe in with unbroken certainty, I learnt in the nursery. The things I believed most then, the things I believe most now, are the things called fairy tales. They seem to be the entirely reasonable things. They are not fantasies: Fairyland is nothing but the sunny country of common sense. Water runs downhill because it is bewitched. The sun shines because it is bewitched. I deny altogether that this is fantastic or even mystical. We may have some mysticism later on; but this fairy-tale language about things is simply rational and agnostic. The *Ethics of Elfland*, "But the cool rationalist from fairyland does not see why, in the abstract, the apple tree should not grow crimson tulips; it sometimes does in his country. The *Ethics of Elfland*, The *Chesterbelloc* Chesterton is often associated with his close friend, the poet and essayist Hilaire Belloc. George Bernard Shaw coined the name *Chesterbelloc* for their partnership, and this stuck. Though they were very

**DOWNLOAD PDF EXTRACT FROM AN ARTICLE BY G.K. CHESTERTON IN  
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different men, they shared many beliefs; Chesterton eventually joined Belloc in his natal Catholicism, and both voiced criticisms towards capitalism and socialism. They instead espoused a third way: Accusations of Anti-Semitism Both Chesterton and Belloc faced accusations of anti-Semitism during their lifetimes and subsequently. In , after the Nazi Party took power in Germany he wrote that: In our early days Hilaire Belloc and myself were accused of being uncompromising Anti-Semites. Today, although I still think there is a Jewish problem, I am appalled by the Hitlerite atrocities. They have absolutely no reason or logic behind them. It is quite obviously the expedient of a man who has been driven to seeking a scapegoat, and has found with relief the most famous scapegoat in European history, the Jewish people. List of major works.

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### Chapter 7 : Laughter and Humility (calendrierdelascience.com): Gandhi and Chesterton

*G. K. Chesterton's stories can be divided into the secular and the religious, but both have several features in common. Both kinds have strong elements of extravagance and fantastic high spirits, tempered by sharp and sudden doses of common sense.*

History[ edit ] “ Browne and Herbert Railton The Illustrated London News founder Herbert Ingram was born in Boston, Lincolnshire, in , and opened a printing, newsagent and bookselling business in Nottingham around in partnership with his brother-in-law, Nathaniel Cooke. Ingram began to plan a weekly newspaper that would contain pictures in every edition. Despite this initial success, sales of the second and subsequent editions were disappointing. However, Ingram was determined to make his newspaper a success, and sent every clergyman in the country a copy of the edition which contained illustrations of the installation of the Archbishop of Canterbury , and by this means secured a great many new subscribers. Its circulation soon increased to 40, and by the end of its first year was 60, Vizetelly was also behind a later competitor, Illustrated Times in , which was similarly bought out by Ingram in Nathaniel Cooke, his business partner and brother-in-law, found himself in a subordinate role in the business and parted on bad terms around William and Charles Ingram[ edit ] By , The Illustrated London News was selling more than , copies every week, enormous figures in comparison to other British newspapers of the time. The death of Herbert and his eldest son left the company without a director and manager. As reading habits and the illustrated news market changed, the ILN bought or established a number of new publications, evolving from a single newspaper to a larger-scale publishing business. As too with the acquisitions of the s, several similar illustrated publications were established in this period by former employees of The Illustrated London News. Serious competition for the ILN appeared in , with the establishment of The Graphic , a weekly illustrated paper founded by W. Thomas was a former wood engraver for The Illustrated London News, and brought his expertise in illustrated publishing to his new magazine. The Graphic was highly popular, particularly for its coverage of the Franco-Prussian War in , and was well regarded among artists: Vincent van Gogh was a particular admirer. This was in response to the abolition of stamp and paper taxes, which made cheaper publications possible. The Penny Illustrated Paper ran until The name was deliberately chosen to confuse and siphon off readers, and advertisements for The Sphere emphasised the difference between the magazines: In , he established The Tatler as a similar sister publication for The Sphere, with a similar focus on illustrated culture and society news. Bruce Ingram[ edit ] Cover of 20 February issue Bruce Ingram was editor of The Illustrated London News and from The Sketch, and ran the company for the next 63 years, presiding over some significant changes in the newspaper and the publishing business as a whole. Photographic and printing techniques were advancing in the later years of the 19th century, and The Illustrated London News began to introduce photos as well as artwork into its depictions of weekly events. From about The Illustrated London News made increasing use of photography. The tradition of graphic illustrations continued however until the end of World War I. Often rough sketches of distant events with handwritten explanations were supplied by observers and then worked on by artists in London to produce polished end-products for publication. This was particularly the case where popular subjects such as colonial or foreign military campaigns did not lend themselves to clear illustration using the limited camera technology of the period. By the s and s, the pictures which dominated each issue of the magazine were almost exclusively photographic, [12] although artists might still be used to illustrate in pictorial form topics such as budgetary expenditure or the layout of coal mines. Here the Illustrated London News and the Sketch were united with six of their former competitors under the parent company, Illustrated News Ltd. The centenary of The Illustrated London News in was muted due to wartime conditions, including restrictions on the use of paper. The occasion was marked in the paper with a set of specially commissioned colour photographs of the Royal Family, including the future Queen Elizabeth. The Sphere ceased publication in , while The Tatler was sold in it was later to be revived and relaunched in With

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circulation figures continuing to fall, The Illustrated London News switched from weekly to monthly publication in , with a new focus on in-depth reporting and selective coverage of world events. This strategy continued into the late s, when the paper reduced its frequency to four issues a year. As part of this activity, Illustrated London News Group launched a luxury travel and lifestyle magazine, Orient Express. In , publication of The Illustrated London News was reduced further to two issues a year, and the publishing activity of the Illustrated London News Group focused increasingly on the Orient Express magazine. After publishing its last Christmas number in , The Illustrated London News was relaunched in under the editorship of Mark Palmer, which ran for one issue before finally ceasing publication for good. From , it has continued its activity as an independent content and creative agency. In , the former Orient Express magazine was relaunched as Sphere, a luxury lifestyle and travel magazine. In addition to its independent publications, Illustrated London News Ltd now acts as a content agency for various other luxury and heritage organisations. Illustrated London News Ltd also manages and curates the newspaper and business archive of The Illustrated London News and the Great Eight publications, publishing short books and magazines of historical content from the Great Eight publication archives. In the company digitised the entire back catalogue of The Illustrated London News, and in began digitalizing the remaining seven publications in the Great Eight. The entire run of the Great Eight publications between and are available on this site.

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### Chapter 8 : Chesterton, G(ilbert) K(eith) | calendrierdelascience.com

*He was a columnist for the Daily News, the Illustrated London News, and his own paper, G. K.'s Weekly; he also wrote articles for the Encyclopædia Britannica, including the entry on Charles Dickens and part of the entry on Humour in the 14th edition ().*

Chesterton [18] Chesterton here combined wit with a serious point " that of fallen human nature and humility. Ignatius Press is currently in the process of publishing a Complete Works. Views and contemporaries Self-portrait of Chesterton based on the distributist slogan " Three acres and a cow ". In his book Heretics , Chesterton has this to say of Wilde: It is the carpe diem religion; but the carpe diem religion is not the religion of happy people, but of very unhappy people. Great joy does not gather the rosebuds while it may; its eyes are fixed on the immortal rose which Dante saw. But Oscar Wilde was wrong; we can pay for sunsets. We can pay for them by not being Oscar Wilde. Although rarely in agreement, they both maintained good-will toward and respect for each other. However, in his writing, Chesterton expressed himself very plainly on where they differed and why. In Heretics he writes of Shaw: After belabouring a great many people for a great many years for being unprogressive, Mr. Shaw has discovered, with characteristic sense, that it is very doubtful whether any existing human being with two legs can be progressive at all. Having come to doubt whether humanity can be combined with progress, most people, easily pleased, would have elected to abandon progress and remain with humanity. Shaw, not being easily pleased, decides to throw over humanity with all its limitations and go in for progress for its own sake. If man, as we know him, is incapable of the philosophy of progress, Mr. Shaw asks, not for a new kind of philosophy, but for a new kind of man. It is rather as if a nurse had tried a rather bitter food for some years on a baby, and on discovering that it was not suitable, should not throw away the food and ask for a new food, but throw the baby out of window, and ask for a new baby. In Orthodoxy he writes: Bernard Shaw comes up to me and says, "Will something", that is tantamount to saying, "I do not mind what you will", and that is tantamount to saying, "I have no will in the matter. This is illustrated again in Orthodoxy: Wells says as he did somewhere , "All chairs are quite different", he utters not merely a misstatement, but a contradiction in terms. If all chairs were quite different, you could not call them "all chairs. The wild worship of lawlessness and the materialist worship of law end in the same void. Nietzsche scales staggering mountains, but he turns up ultimately in Tibet. He sits down beside Tolstoy in the land of nothing and Nirvana. They are both helpless " one because he must not grasp anything, and the other because he must not let go of anything. They stand at the crossroads, and one hates all the roads and the other likes all the roads. The result is " well, some things are not hard to calculate. They stand at the cross-roads. For the great Gaels of Ireland Are the men that God made mad, For all their wars are merry, And all their songs are sad. Chesterton faced accusations of anti-Semitism during his lifetime and subsequently. Chesterton is often associated with his close friend, the poet and essayist Hilaire Belloc. George Bernard Shaw coined the name Chesterbelloc for their partnership, and this stuck. Though they were very different men, they shared many beliefs; Chesterton eventually joined Belloc in his natal Catholicism, and both voiced criticisms towards capitalism and socialism. They instead espoused a third way: In a letter to Sheldon Vanauken 14 December [30] Lewis calls the book "the best popular apologetic I know", and to Rhonda Bodle he wrote 31 December [31] "the [very] best popular defence of the full Christian position I know is G. Citation needed Philip Yancey said that if he were "stranded on a desert island Furbank asserts that Gandhi was "thunderstruck" when he read it, [35] while Martin Green notes that "Gandhi was so delighted with this that he told Indian Opinion to reprint it. Gideon Fell , a well-known fictional detective created in the early s by the Anglo-American mystery writer John Dickson Carr. Citation needed The author Neil Gaiman has stated that The Napoleon of Notting Hill was an important influence on his own book Neverwhere Citation needed , and used a quote from it as an epigraph to that novel. Gaiman also based the character Gilbert , from the comic book The Sandman , on Chesterton. A man who knew what was going on. Later he

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reworked Magic into his movie The Magician in

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### Chapter 9 : G. K. Chesterton - Wikipedia, the free encyclopedia

- *Illustrated London News*, June 3, "The center of every man's existence is a dream. Death, disease, insanity, are merely material accidents, like a toothache or a twisted ankle.

The Slade is a department of University College London, where Chesterton also took classes in literature, but did not complete a degree in either subject. Family life Chesterton married Frances Blogg in ; the marriage lasted the rest of his life. Chesterton credited Frances with leading him back to Anglicanism, though he later considered Anglicanism to be a "pale imitation". He entered full communion with the Catholic Church in Fisher Unwin, [16] where he remained until During this period he also undertook his first journalistic work, as a freelance art and literary critic. In the Daily News gave him a weekly opinion column, followed in by a weekly column in The Illustrated London News, for which he continued to write for the next thirty years. Early on Chesterton showed a great interest in and talent for art. He had planned to become an artist, and his writing shows a vision that clothed abstract ideas in concrete and memorable images. Even his fiction contained carefully concealed parables. Father Brown is perpetually correcting the incorrect vision of the bewildered folks at the scene of the crime and wandering off at the end with the criminal to exercise his priestly role of recognition and repentance. For example, in the story "The Flying Stars", Father Brown entreats the character Flambeau to give up his life of crime: Men may keep a sort of level of good, but no man has ever been able to keep on one level of evil. That road goes down and down. The kind man drinks and turns cruel; the frank man kills and lies about it. Wells, Bertrand Russell and Clarence Darrow. His girth gave rise to a famous anecdote. During the First World War a lady in London asked why he was not "out at the Front"; he replied, "If you go round to the side, you will see that I am. Wodehouse once described a very loud crash as "a sound like G. Chesterton falling onto a sheet of tin". He had a tendency to forget where he was supposed to be going and miss the train that was supposed to take him there. It is reported that on several occasions he sent a telegram to his wife Frances from some distant and incorrect location, writing such things as "Am in Market Harborough. Where ought I to be? XVI of his autobiography. He accepted, tentatively at first. However, from until his death, Chesterton delivered over 40 talks per year. He was allowed and encouraged to improvise on the scripts. This allowed his talks to maintain an intimate character, as did the decision to allow his wife and secretary to sit with him during his broadcasts. Chesterton died of congestive heart failure on the morning of 14 June, at his home in Beaconsfield, Buckinghamshire. His last known words were a greeting spoken to his wife. He was a literary and social critic, historian, playwright, novelist, Catholic theologian [33] [34] and apologist, debater, and mystery writer. His best-known character is the priest-detective Father Brown, [5] who appeared only in short stories, while The Man Who Was Thursday is arguably his best-known novel. He was a convinced Christian long before he was received into the Catholic Church, and Christian themes and symbolism appear in much of his writing. Of his nonfiction, Charles Dickens: A Critical Study has received some of the broadest-based praise. He employed paradox, while making serious comments on the world, government, politics, economics, philosophy, theology and many other topics. In his book Heretics, Chesterton has this to say of Wilde: It is the carpe diem religion; but the carpe diem religion is not the religion of happy people, but of very unhappy people. Great joy does not gather the rosebuds while it may; its eyes are fixed on the immortal rose which Dante saw. But Oscar Wilde was wrong; we can pay for sunsets. We can pay for them by not being Oscar Wilde. Although rarely in agreement, they both maintained good will toward and respect for each other. However, in his writing, Chesterton expressed himself very plainly on where they differed and why. In Heretics he writes of Shaw: After belabouring a great many people for a great many years for being unprogressive, Mr. Shaw has discovered, with characteristic sense, that it is very doubtful whether any existing human being with two legs can be progressive at all. Having come to doubt whether humanity can be combined with progress, most people, easily pleased, would have elected to abandon progress and remain with humanity. Shaw, not being easily pleased, decides to throw over humanity with all its limitations

and go in for progress for its own sake. If man, as we know him, is incapable of the philosophy of progress, Mr. Shaw asks, not for a new kind of philosophy, but for a new kind of man. It is rather as if a nurse had tried a rather bitter food for some years on a baby, and on discovering that it was not suitable, should not throw away the food and ask for a new food, but throw the baby out of window, and ask for a new baby. In Orthodoxy he writes: This is illustrated again in Orthodoxy: The wild worship of lawlessness and the materialist worship of law end in the same void. Nietzsche scales staggering mountains, but he turns up ultimately in Tibet. He sits down beside Tolstoy in the land of nothing and Nirvana. They are both helpless — one because he must not grasp anything, and the other because he must not let go of anything. They stand at the crossroads, and one hates all the roads and the other likes all the roads. The result is — well, some things are not hard to calculate. They stand at the cross-roads. Charges of anti-Semitism Chesterton faced accusations of anti-Semitism during his lifetime, as well as posthumously. Some of the key players were Jewish. The most virulent attacks in the Marconi affair were launched by Hilaire Belloc and the brothers Cecil and G. Chesterton, whose hostility to Jews was linked to their opposition to liberalism, their backward-looking Catholicism, and the nostalgia for a medieval Catholic Europe that they imagined was ordered, harmonious, and homogeneous. The Jew baiting at the time of The Boer War and the Marconi scandal was linked to a broader protest, mounted in the main by the Radical wing of the Liberal Party, against the growing visibility of successful businessmen in national life and the challenges. What were seen as traditional English values. He felt that Jews, "a sensitive and highly civilized people" who "were the capitalists of the age, the men with wealth banked ready for use", might legitimately complain that "Christian kings and nobles, and even Christian popes and bishops, used for Christian purposes such as the Crusades and the cathedrals the money that could only be accumulated in such mountains by a usury they inconsistently denounced as unchristian; and then, when worse times came, gave up the Jew to the fury of the poor". The point is that we should know where we are; and he would know where he is, which is in a foreign land. Later he grew out of the notion of Palestine as a Jewish homeland, and suggested somewhere in Africa instead. His own bones are the sacred relics; his own blood is the blood of St. Chesterton wrote *The Feud of the Foreigner* in saying that the Jew "is a foreigner far more remote from us than is a Bavarian from a Frenchman; he is divided by the same type of division as that between us and a Chinaman or a Hindoo. He not only is not, but never was, of the same race. Chesterton wrote "The Hebrew prophets were perpetually protesting against the Hebrew race relapsing into an idolatry that involved such a war upon children; and it is probable enough that this abominable apostasy from the God of Israel has occasionally appeared in Israel since, in the form of what is called ritual murder; not of course by any representative of the religion of Judaism, but by individual and irresponsible diabolists who did happen to be Jews. Hugh figures held to have been ritual victims of Jews. Some backing the ideas of eugenics called for the government to sterilise people deemed "mentally defective"; this view did not gain popularity but the idea of segregating them from the rest of society and thereby preventing them from reproducing did gain traction. These ideas disgusted Chesterton who wrote, "It is not only openly said, it is eagerly urged that the aim of the measure is to prevent any person whom these propagandists do not happen to think intelligent from having any wife or children. That is the situation; and that is the point — we are already under the Eugenist State; and nothing remains to us but rebellion. It is senseless to talk about breeding them; for they are not a breed. They are, in cold fact, what Dickens describes: Chesterton is often associated with his close friend, the poet and essayist Hilaire Belloc. Though they were very different men, they shared many beliefs; [60] Chesterton eventually joined Belloc in the Catholic faith, and both voiced criticisms of capitalism and socialism. The book was also cited in a list of 10 books that "most shaped his vocational attitude and philosophy of life". Eugenics and Other Evils represents one of the first book length oppositions to the Eugenics movement that began to gain momentum in England during the early s. Furbank asserts that Gandhi was "thunderstruck" when he read it, [73] while Martin Green notes that "Gandhi was so delighted with this that he told Indian Opinion to reprint it. Sheen , author of seventy books, identified Chesterton as the stylist who had the greatest impact on his own writing, stating in his autobiography *Treasure in Clay* "The greatest

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influence in writing was G. Chesterton who never used a useless word, who saw the value of a paradox, and avoided what was trite. Gaiman also based the character Gilbert , from the comic book *The Sandman* , on Chesterton, [78] and the novel he co-wrote with Terry Pratchett is dedicated to him. Argentine author and essayist Jorge Luis Borges cited Chesterton as a major influence on his own fiction. In an interview with Richard Burgin during the late s, Borges said, "Chesterton knew how to make the most of a detective story. There exists in such a case a certain institution or law; let us say, for the sake of simplicity, a fence or gate erected across a road. Go away and think. Then, when you can come back and tell me that you do see the use of it, I may allow you to destroy it. B, founded *The Chesterton Review* , a scholarly journal devoted to Chesterton and his circle. The journal is published by the G. In , a crater on the planet Mercury was named Chesterton after the author. I love some of the ritual, the beautiful words, Jerusalem and there was another one, with words by G. Chesterton O God of Earth and Altar " very fire and brimstone: I used that for an Iron Maiden song, Revelations.