

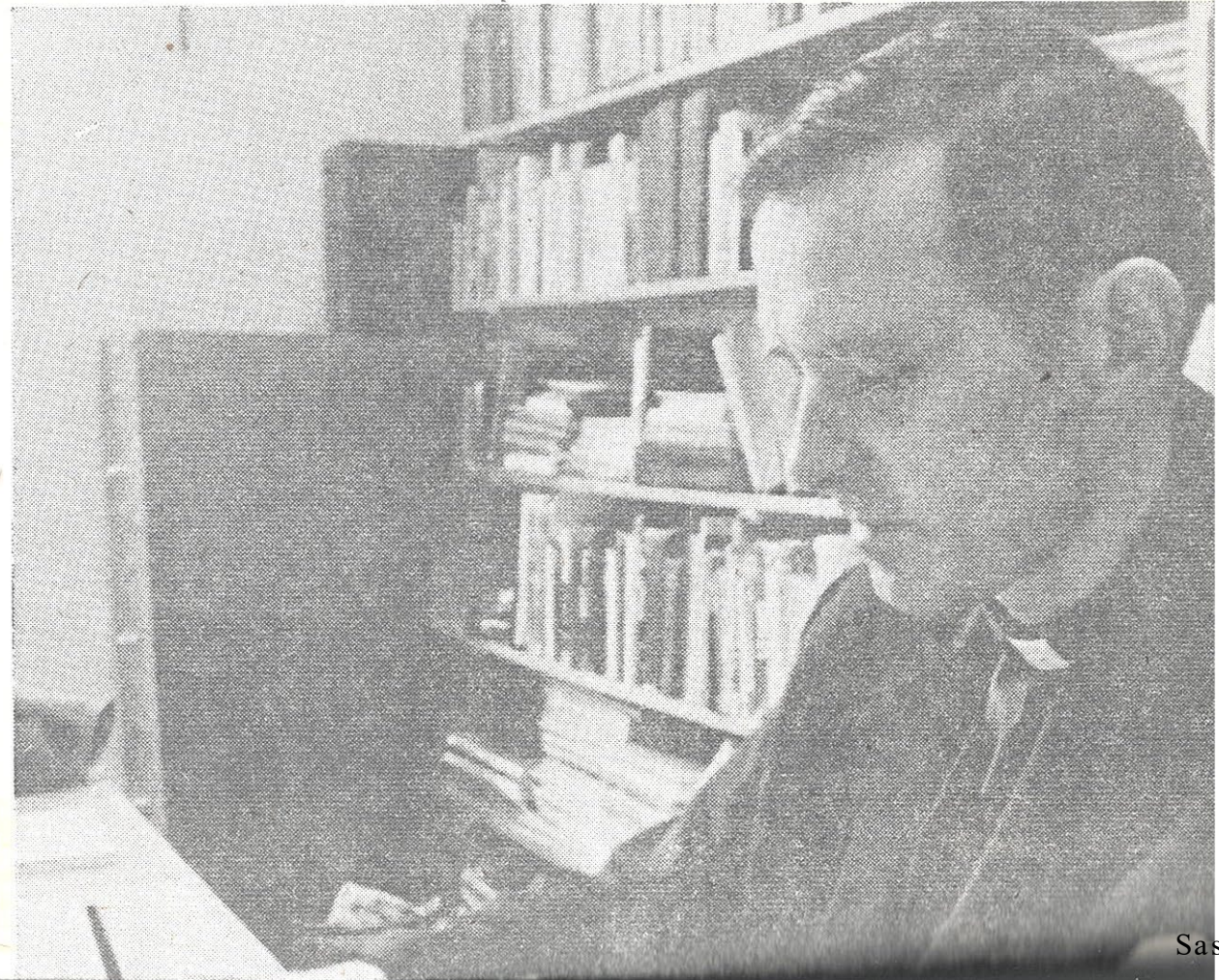
The G. K. Chesterton Institute for
Faith & Culture
&
The Chesterton Review

IN THE NEWS

ACENT

on campus with Kathy Kohut

New
journal
devoted
to writer



Chesterton Review has become the second periodical published in recent months with a staff member of St. Thomas College as editor.

At first, the Chelsea Journal, edited by Rev. Alphonse de St. Thomas More, is a Canadian periodical, the Review is an international magazine.

The Review is devoted to the study of the late Gilbert Keith Chesterton, one of the leading English journalists and literatures of the first third of this century.

Born in what is now part of London, England, Chesterton is widely best known for his artful use of paradox and his arguments against both socialism and capitalism.

He became popular at the turn of the century, combining his duties as a journalist with the interests of a novelist.

He was one of the best known writers of the Edwardian Era and a critic of Charles Dickens. After the first World War he became a spokesman popular in Catholic circles in the United States, France and Poland.

A robust and rotund Englishman he was one of the most colorful eccentrics on London's famed Fleet Street. Rather an ebullient figure in a large black cape, he could be seen in the streets of London, pen in hand, writing as he walked.

Chesterton was attracted by the genre of the detective novel and used his Father Brown series as a critique of the life of the English upper classes.

Father Brown has quite a different method of solving crimes than Sherlock Holmes, whose evidence is based on cigarette ashes and finger prints. Father Brown was also gifted with exceptional powers of observation, but each clue led to complete the entire psychological picture of the criminal behind the event.

During the Chesterton centennial celebrations held in England last year, a Chesterton Society was formed and the idea of a journal conceived.

Fr. Ian Boyd, a member of the English department at St. Thomas More College, accepted the responsibility of editing the journal in Canada.

The staff of the magazine is entirely Canadian. The assistant editors are Sister Mary Loyola, also of the College; Professor George Purnall of McMaster University and Professor Joseph A. Quinn, University of Windsor.

"It is basically an opportunity for members and for anyone interested in Chesterton to exchange views and keep in touch with all that is written," Sister Loyola said.

Fr. Boyd said the journal hopes to promote a critical evaluation of Chesterton's works and ideas from all points of view. In the 40-page first edition, a Moscow critic, considered a work from a Marxist viewpoint.

The Review is an organ of the Society and after a series of organizational meetings this summer, an editorial policy will be established.

The editorial board is drawn from a number of Canadian and American universities and includes Shiela Watson, the well-known Canadian short story writer; Hugh Kenner, the American critic, and Marshall McLuhan, who emphasizes the importance of Chesterton as a prophetic Christian writer and thinker.

Copies of the Review go to branches of the society in North America, England, France, Australia, Japan and Poland.

The second edition of the twice-yearly periodical will soon appear and will have twice as many pages as the first issue published last fall.

The current issues include critical assessments of Chesterton by his associates.

Sir Henry Slessor, who was the solicitor-general in the first Labour government in Great Britain, gives his reasons for the failure of Chesterton's political and social movement.

Gregory Macdonald, the former director of the BBC Central European Service, who earlier worked with Chesterton on his newspaper, G. K.'s Weekly, writes a spirited defence of Chesterton's career as a journalist.

Father Boyd is a specialist in Chesterton's fiction, and his book *The Novels of G.K. Chesterton: A Study in Art and Propaganda* is the first critical examination of Chesterton's literary works.

"Chesterton thought communism and capitalism amounted to much the same thing," Father Boyd said. Chesterton and others developed the distributism theory, which Father Boyd describes as an anti-socialist, property-owning democracy where workers would own the places where they worked.

The *Journal and Society* are evidence of a widespread revival of interest in Chesterton since his death in 1936. In recognition of the scholarly side of the review, St. Thomas More College is underwriting the deficit it incurs in the first two years of publication.

Father Boyd said the magazine will continue to be subsidized. The society provides some money and one other university will provide funds to be added to what comes from subscriptions, which now total 1,000.

A subscription, costing \$3 per year, can be obtained by writing to Fr. Boyd at 1437 College Dr. Saskatoon, S7N-0W6.

There is great discussion among Chestertonian circles to determine what is perennial and prophetic in his writing.

"It's too bad Chesterton died 30 years ago because his audience really lives today," Father Boyd said. "Consumerism, unlimited growth, the ecology, these were things he wrote about but were not understood in his time."

Datebook

UNIVERSITY

Tonight Dr. Wilbur Howard, of Toronto, moderator of the United Church of Canada, will be the theme speaker at the annual meeting of the Saskatchewan Conference of the United Church of Canada, at the Education Building. Activities include the ordination of ministers and a special service in the Centennial Auditorium June 1 to mark the 50th anniversary of the United Church.

Chesterton Review Established

The first journal devoted to the study of the late G. K. Chesterton, the influential English essayist, poet and novelist, has been established at the University of Saskatchewan, Saskatoon.

Called "The Chesterton Review", the international journal will include articles on all aspects of the writer's life and work and will also serve as the newsletter of the Chesterton Society, which was formed last May in England. It will be published twice annually with the first issue appearing next month (November).

The journal and society are further evidence of a widespread revival of interest in Chesterton, who was a very well known writer and journalist during the first third of this century and one of the most colourful eccentrics on London's famed Fleet Street. Recent books by W.H. Auden and Kingsley Amis have praised the artistic merits of Chesterton's verse and fiction. Such well know writers as Marshall McLuhan and Luis Borges, the Argentinian short-story writer, have emphasized the im-

portance of Chesterton as a prophetic Christian thinker and writer.

The editor of "The Chesterton Review" is Father Ian Boyd, of St. Thomas More College.

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THE NATIONAL C



...World-Wide News

Prayer Bill

WASHINGTON, D.C. (RNS) — The Supreme Court or any court would be prohibited from denying or restricting as unconstitutional the "exercise of free religious expression or the saying of voluntary prayer" in any public school or other public building under a bill which has been introduced in the Senate.

Sen. William V. Roth Jr. (R-Del.), in submitting his measure, said it is "slightly different" from a bill which has been introduced by Sen. Jesse A. Helms (R-N.C.) in that the Roth bill concerns not only voluntary prayer, but the voluntary participation by anyone in the free exercise of religious expression.

The bill, he said, is to "reinstat[e] the legal right to the states to make their own decision with respect to prayer in public schools."

Welcome

WASHINGTON (NC)—"I am encouraging administrators of Catholic schools to make a special effort to welcome children of Vietnamese refugees into our schools," the president of the National Catholic Educational Association said here.

Father John Meyers, NCEA president, said that "Catholic educational leaders should be in the vanguard of efforts to help Vietnamese refugees start a new life in this country."



Chesterton

SASKATOON, Canada (NC) — The year-old G. K. Chesterton Society is holding a series of organizational meetings this spring and fall in various North American centers including Boston, Chicago, Los Angeles, Montreal, New York and Toronto.

Purpose of the meetings, according to Father Ian Boyd, editor of the periodical *Chesterton Review*, is "to promote a critical interest in all aspects of Chesterton's work."

Accusation

JEFFERSON CITY, Mo. (NC) — A spokesman for the Missouri Catholic Conference (MCC) charged here that the Missouri State Department of Education is

still trying to circumvent federal legislation providing aid to non-public schools.

In a statement to the Title III Advisory Council, a body advising on implementation of that title of the federal law, John Schmiedeler, chairman of the MCC education department, said the MCC expects "full participation under the law" in Title III and successor programs under the Elementary and Secondary Act.

Abortion Support

WASHINGTON (NC) — More than a thousand demonstrators favoring legalized abortion marched in front of the apostolic delegation's building on Massachusetts Avenue here on Mother's Day to protest the Catholic Church's involvement in the abortion debate.

The demonstration, organized by the National Organization for Women (NOW) and by Catholics for a Free Choice, brought 1,200 demonstrators, according to police estimates, to march past the residence of the Pope's representative in the United States.

Piper to Retire

GLASGOW, Scotland (NC) — Pipe Major Ronald Lawrie, who was Cardinal Gordon Gray's personal piper when he was made a cardinal at the 1969 consistory in Rome, has announced his retirement.

IRISH TIMES 25-11-74
QUOTING

CHESTERTON

Sir, — I read with interest Mr. Anthony Cronin's article (October 18th) on G. K. Chesterton and Ford Madox Ford, but I fail to see why he regards the habit of quoting Chesterton a sign of intellectual impoverishment. Admirers of Chesterton find themselves in distinguished company. In recent years, W. H. Auden and Kingsley Amis have written books about him. Other books and innumerable articles about him have been published during the centenary year. Luis Borges, the very well-known Argentinian short-story writer, admires his work, and Etienne Gilson, the medieval historian, described Chesterton's book on St. Thomas Aquinas as being "without possible exception the best book ever written on St. Thomas" and Chesterton himself as being "one of the deepest thinkers who ever lived."

The wide range of people who admire him is, in fact, extraordinary. As the editor of *The Chesterton Review*, which is a new journal devoted to the study of the life and thought of Chesterton, I can assure Mr. Cronin that there is a continuing and growing interest in this great Catholic author. The next issue of our journal, for example, includes among other articles, a sympathetic study of him by a critic in Moscow and an equally friendly critique of him by Marshall McLuhan in Toronto.

Chesterton was also a loyal friend and admirer of Ireland. That fact, I should have thought, is also worth recalling in Ireland during his centenary year.—Yours, etc.,

(Rev.) IAN BOYD,
C.S.B.

St. Thomas More College,
University of Saskatchewan,
1437 College Drive,
Saskatoon,
Saskatchewan.

Australia

NEWS & VIEWS

...ve and Well

First Chesterton journal launched

SASKATOON, Canada (NC): The first journal devoted entirely to the study of G. K. Chesterton, Catholic essayist and writer, will begin publication here in November.

Editor of The Chesterton Review is Fr Ian Boyd, a Basilian priest teaching at St Thomas More College.

A press release on the new review noted that interest in Chesterton extends far beyond Catholic circles. W. H. Auden and Kingsley Amis have recently published books on Chesterton and praised the artistic merits of his verse and fiction.

Even Marxist critics are expressing an interest in what they regard as his valuable criticism of modern capitalism.

An article by a Moscow literary critic will be included in the first issue of the Chesterton Review, which will also serve as the newsletter of the newly-formed Chesterton Society.

Strain of anti-Semitism

A possible hindrance to Chesterton's return to wide popularity is a controversial strain of anti-Semitism.

Some British critics, however, have maintained that Chesterton's views on the Jewish question were put in an unfair light by hostile writers or by anti-Semites themselves.

The debate appeared in the British press and one critic quoted the American Jewish leader, Rabbi Stephen Wise, praising Chesterton for his early condemnation of Nazi persecution of Jews.

Chesterton was also known as a prophetic Christian thinker and published a study of St Thomas Aquinas in 1933.

At that time, Etienne Gilson, French-born historian of mediaeval philosophy, described Chesterton's slim volume as "without possible exception the best book ever written on St Thomas."

...ce 1884, monographs on the Church in America have been published on a near-annual basis by the United States Catholic Historical Society. The result is an impressive collection of records and of resurrected from oblivion titles such as *Adventures of Don Alonso: Containing Some Interesting Anecdotes of the Present Prime Minister of Portugal*, by Thomas Atwood; *Diary of a Visit to the United States in the Year 1845*, by Charles Lord Russell; *Killowen, late Lord of Justice of England; Founding of Cliff Haven, 17 Years of the Catholic Summer School of America*, by James Addison White. The studies are for special- and aficionados, obvious- but they are important literary items, and long after dust has collected on traditional Catholic organizations, scholarship will owe a debt to the U.S. Catholic Historical Society for its publications.

The point of all this is to have three reprints that have been ordered from the Society in the last few months. (The quick-publishing schedule is to have the Society up on several "dry" years over the past

The books are: *Catholic Footsteps in Old New York*, by William Harper Nett (1909); *A Brief History of the Early History*

Society's membership (330, mostly institutions and libraries). The remainder is available to the public on a first-come basis. *Catholic Footsteps* is priced at \$10; *A Brief Sketch* at \$6.75; *The Oxford Movement* at \$7.50. The books had a press run of 700, so only a limited number is available.

The U.S. Catholic Historical Society is headquartered at St. Joseph's Seminary, Dunwoodie, Yonkers, N.Y., 10704. Membership dues are \$10 a year—the same as it's been for 30 to 40 years.

The Word from Saigon

A newly published document by the Vietnamese Young Christian Workers (J.O.C.) points up some South Vietnam anomalies: 3-million unemployed out of a population of 19 million, with unemployment on the rise; higher and higher prices for essential products, with a crippling of certain important activities; lack of personal security and of normal life near zones contested by former "enemies."

The document speaks of the gravity of the housing situation; working conditions which "overtax the workers' strength"; the workers' lack of education; the inferiority to which their living conditions condemn workers; lack of guarantees for the future of the young; exorbitant loan rates that reduce people to servitude; and profiteering by the business community. The J.O.C. document asks

civil authorities to concern themselves with social justice, and calls upon Church authorities to align themselves on the side of the poor and of the workers.

Finally, the document announces to censored South Vietnam the appearance in Paris—"the Vietnamese communist" of an "important" 400-page volume detailing the plight of the 200,000 political prisoners of the Thieu regime. The volume is entitled: *Saigon: a Regime in Question, the Political Prisoners*.

The volume is not expected to circulate in South Vietnam, except through the underground.

Women, Last

Add to the dire food forecasts coming out of India, this disturbing note: because of the Indian tradition of preference for males, females will be the last fed if and when the food, emergency reaches cataclysmic proportions. So writes William J. Drummond from New Delhi in the *Los Angeles Times*.

Says Drummond: "As the United States government considers giving aid to India, curtailed since the Indo-Pakistan War of 1971, it must decide whether it will intervene in India's food crisis to save the lives of women and children, or whether it will let the ancient selection ritual take its course."

Drummond comments that "at least one-third of India's population would be vulner-

able to decline in their nutritional well-being in a food deficit."

"The task of preventing it, even for children, would be awesome," he concludes.

A Chesterton Society

At the recent Chesterton conference at Spode House in England, it was decided to form a Chesterton Society with the object of promoting interest in G.K.C. and his work.

Ian Boyd is acting as editor of a Chesterton newsletter, and is anxious to hear from anyone who has information about any aspect of Chestertonian studies that might be of interest to the society. His address: St. Thomas More College, University of Saskatchewan, Saskatoon, Saskatchewan, Canada.

Odds and Ends

—The cut-back at last in CIA activities in Thailand and Laos has turned loose on the job market an assortment of curious specialists, including many persons from Air America, the CIA-run airline. According to the *Wall Street Journal*, Air America is looking for jobs for flight crews "experienced in mountain operations" and executives "used to dealing with diverse nationalities."

—Satirist Art Buchwald at the Holy Cross College commencement: "The word is out in Washington that Father John McLaughlin has resigned as a White House

John
Journal
page 40.

Chesterton paper For U. of Sask.

SASKATOON (CP) — The first journal devoted to the study of the late G. K. Chesterton, the influential English journalist, poet and novelist, has been established at the University of Saskatchewan.

The Chesterton Review first appeared in November and will serve as the bi-annual newsletter of the Chesterton Society, formed last May in England.

Editor of the international journal is Rev. Ian Boyd, a Basilian priest, and advisory editors include Marshall McLuhan of the University of Toronto and Sheila Watson of the University of Alberta.

"In the '20s and '30s Chesterton was regarded as the spokesman and champion of distinctively Roman Catholic interests," said a prepared release announcing pub-

lication of the journal. "The interest in him today extends far beyond Catholic circles" to those who stress the artistic merits of his verse and fiction, including W. H. Auden and Kingsley Amis.

"Even the Marxist critics are beginning to express an interest in what they regard as his valuable criticism of modern capitalism.

"What the Chesterton revival finally suggests is that his importance as a prophetic Christian thinker is at last beginning to be recognized and studied."

Etienne Gilson, a noted historian of medieval philosophy, has described Chesterton's study of St. Thomas Aquinas, published in 1933, as "without possible exception the best book ever written on St. Thomas."

Even Marxists Join

Chesterton Review Rides GKC Revival

SASKATOON, Canada (NC)— The first journal devoted entirely to the study of G.K. Chesterton, Catholic essayist and writer, will begin publication here in November.

Editor of The Chesterton Review is Father J. Ian Boyd, a Basilian priest teaching at St. Thomas More College here.

A press release on the new review noted that interest in Chesterton today extends far beyond Catholic circles. W.H. Auden and Kingsley Amis have recently published books on Chesterton and praised the artistic merits of his verse.

EVEN MARXISTS

Even Marxist critics are expressing an interest in what they regard as his valuable criticism of modern capitalism. An article by a Moscow literary critic will be included in the first issue of the Chesterton Review, which will also serve as the newsletter of the newly for-

med Chesterton Society.

A possible hindrance to Chesterton's return to wide popularity is a controversial strain of anti-Semitism. Some British critics, however, have maintained that Chesterton's views on the Jewish question were put in an unfair light by hostile writers or by anti-Semites themselves.

The debate appeared in the British press this past spring. One critic quoted the American Jewish leader, Rabbi Stephen Wise, in praise of Chesterton for his early condemnation of Nazi persecution of Jews.

Chesterton was also known as a prophetic Christian thinker and published a study of St. Thomas Aquinas in 1933. At that time, Etienne Gilson, French-born historian of medieval philosophy, described Chesterton's slim volume as "without possible exception the best book ever written on St. Thomas."

P. Messenger (Oct. 20/74)

Chesterton journal begun

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The Chesterton Review

A REVIEW — — by Robert Sanders

British writer honored in Saskatchewan-based journal

GILBERT KEITH CHESTERTON is not a familiar name to every Prairie family; those who recognize the name, however, call to mind the writer whose life from 1874 to 1936 was spent almost entirely in England. It comes as some a surprise then to discover that *The Chesterton Review*, a new journal dedicated to the life and works of G. K. Chesterton, is compiled, printed and distributed to centres all over the world from its unlikely home in Saskatoon, Sask.

Born in what is now part of London, England, G. K. Chesterton was the author of over 100 volumes of fiction, poetry, plays, biographies, criticisms, essays and studies. A robust and rotund Englishman, he is probably best known for his artful use of paradox, and for his revolt against both socialism and capitalism. This he did with an energy derived only in part from his strong Catholic ideas, and he was able to express his views through not only the books and studies he produced in volume, but also through the pages of the newspaper he edited, *G. K.'s Weekly*.

But why has a review devoted entirely to G. K. Chesterton been started in Saskatoon? The answer would seem to lie primarily with one man, Father Ian Boyd, a faculty member of St. Thomas More College at the University of Saskatchewan.

Father Boyd is the sixth member of his family to attend St. Thomas More College. He is also a Chesterton scholar, and his own book on G. K. Chesterton will be published this spring.

During the Chesterton centenary celebrations held in England last year, a Chesterton Society was formed and the idea of a journal associated with the Society was presented.

Father Boyd accepted the responsibility of editing the journal and he brought back to Canada with him the idea and little more.

Yet *The Chesterton Review* is now a reality and the credit must go to Father Boyd and his editorial staff consisting of Sister Mary Loyola also of St. Thomas More College, George Purnell of McMaster University in Hamilton, and Joseph A. Quinn of the University of Windsor. These people together with their advisory editors have overcome the problems associated with the distances which separate them, and with the fact that the Review is distributed all over North America, in western and central Europe and Australia. The appearance of the first issue of the review in January of this year is a testimony to the time and effort which Father Boyd and his staff have invested in the idea.

While just over 40 pages in length this issue of *The Chesterton Review* contains articles which should please anyone familiar with Chesterton and his works. The articles are scholarly and no excuse is needed for that. But together they present a revealing picture of one man, the way he thought, the substance of his ideas and the strength and power he used to present these ideas. So while the Chesterton scholar will no doubt find the food in this journal to his taste, so the novice Chesterton reader will also enjoy the time he spends going over its pages.

It is not often that Canada officially dips into the world of an internationally known writer of Chesterton's calibre. The surprise at finding such a venture so close to home, then, is an even greater pleasure. To the idea of *The Chesterton Review* and to the people behind it we wish every success. ■

The Globe & Mail
March 26, 1975

AFTER A FASHION

Chesterton goes west

By ZENA CHERRY

Hot news in the world of literature is that the first issue of *The Chesterton Review* has been published in Saskatoon.

It's an international magazine devoted to the life and work of G. K. Chesterton, author of more than 100 books of fiction, poetry, plays, essays etc. He is famed for his use of paradox and for his revolt against both capitalism and communism. He was born in England in 1874 and died there in 1936.

The editor is Rev. J. Ian Boyd, a Basilian priest and professor of English at the St. Thomas More College, University of Saskatchewan.

His staff is entirely Canadian. The associate editors are Sister Mary Loyola, also of the More College; Professor George Purnell of McMaster University, and Professor Joseph A. Quinn, University of Windsor.

How did this all come about in Saskatoon? Well, Father Boyd is a Chesterton scholar and during the GKC centenary doings in England last year a Chesterton Society was formed with branches in Europe, Australia and North America. Naturally there had to be a journal for the group and Father Boyd said he'd take on the job. Luckily for him the board of governors of his college agreed to underwrite the deficit for at least the first year.

It will be published twice yearly and to subscribe costs \$3 a year. The address is Father J. Ian Boyd, 1437 College Dr., Saskatoon S7N 0W6.

Writers in the first issue include Reginald Jebb, author of the book about his father-in-law titled *Testimony to Hilaire Belloc*; John Batchelor, professor of English, University of Birmingham; Moscow critic Elena Gus-eva.

Future articles will be by such as the former Chief Justice of

Canada, John R. Cartwright of Ottawa; Luis Borges, Argentinian short-story writer; Professor Marshall McLuhan, who emphasizes the importance of Chesterton as a prophetic Christian thinker and writer.

The first major exhibit in North America of the work of an expatriate Canadian painter, W. Blair Bruce, opened last evening in Oshawa at the McLaughlin Gallery. It will hang until May 11 and never be nearer because although it will travel the country it will not come to Toronto.

The gallery director Jean Murray told me, "The McLaughlin is the only gallery in Canada dedicated to Canadian contemporary art, and occasionally we have a historical show such as this by the symbolical artist Blair Bruce."

Bruce was born in Hamilton in 1859, married a Swedish sculptress and founded an artist's colony on the Swedish island of Gotland where he died at 47. He associated himself with Canadian art and taught many Canadian artists.

Miss Murray went to Sweden to arrange for more than half the pictures to be brought from there. They've never been seen in Canada before—others are on loan from the National Gallery, Hamilton Gallery and Art Gallery of Ontario.

Guests of honor at the opening were the newly appointed Honorary Consul for Sweden, Ingmar Soderstrom, of Toronto, president of SKF in Canada; Oshawa mayor James Potticary; and two collectors of Canadian historical paintings—stockbroker Neil J. Kernaghan, and Fred Schaeffer of Thornhill. Plus Mrs. Soderstrom, Mrs. Potticary, Mrs. Kernaghan and Mrs. Schaeffer.

The annual black-tie dinner of the 90-year-old Ontario Registered Music Teachers' Associa-

tion was a harmonious affair last evening at the Royal York Hotel. The speaker was Carl M. Little, supervisor of radio music for the CBC.

Helen Van Iderstine of Scarborough is president of the 37 branches and others at the head table included the past-president, Markwell J. Perry of Brantford, and three retiring members of the council—Eric Leak of Cambridge, Bette Dew from Sudbury and Sylvia Novak, London, Ont.

The convention started on Sunday with about 175 delegates and the big finale will be today. Two workshops in piano will be conducted by the world renowned teacher Karl Ulrich Schnabel of New York; a vocal workshop by Gladys Whitehead, principal of the Hamilton College of Music; an ear-training session by Irene McLelland of the Royal Conservatory of Music; and a contemporary music session by Samuel Dolin also of the Conservatory, at 4 p.m.

After 50 years of Surrealism is a portfolio published by Transworld Art Corp. in New York, with 12 original etchings by Salvador Dali, and the stories behind each one.

The regular edition is limited to 390, at \$6,000 each. Then there's a deluxe edition of 70. These each cost \$13,200.

Dollars For Mime is the title of a lottery being held by the Canadian Mime Theatre to renovate the Royal George Theatre at Niagara-on-the-Lake. The original cost for restoration was \$80,000 but this went up last September to \$264,000.

Tickets may be ordered from Mrs. Alice Gooch, Chairman Mime Guilders, Box 1102, Niagara-on-the-Lake. The draw will be on May 3 at the theatre at 2 p.m. Prizes include a trip to Florida, theatre tickets and dinners for two, and a food basket.

... wants children's inheritance

Interest in Chesterton grows

SASKATOON — Russian and Polish writers are showing a growing interest in the English Catholic author, poet, journalist and literary critic, G. K. Chesterton.

To channel that interest, Father Ian Boyd, CSB, editor of the recently published *Chesterton Review*, announced a series of organizational meetings of the North American G. K. Chesterton Society, in Toronto, Los Angeles, Chicago and Boston.

Meetings are being held in various centers in Canada and the United States throughout the spring and summer to promote a critical interest in all aspects of Chesterton's work.

THE CHESTERTON Society was formed and the *Review* planned last May at Spode House during the Chesterton centenary conference. Father Boyd, of St. Thomas More College, of the University of Saskatchewan here, stressed the international and non-sectarian character of both the Society and the *Review*. He pointed out that there are now branches of the Society in France, England, Australia, Poland, as well as in Japan.

In fact, Poland provides a good example of the many facets of Chesterton's career and work. Two new books about him have been published there this year, and more than 100,000 copies of Polish translations of books by Chesterton such as *St. Thomas Aquinas* and *The Man Who Was Thursday* have been printed and distributed in Poland since the last War.

G. K. Chesterton is remembered in Poland for his many writings on behalf of Polish interests and independence which culminated with his visit to Poland as a guest of the Polish government in 1927. An article on



REV. IAN BOYD

the Chesterton Society and *The Chesterton Review* is also evident from the list of the Society's vice-presidents, Cardinal George Flahiff, the archbishop of Winnipeg, and Justice J. R. Cartwright, the former Chief-Justice of the Supreme Court of Canada, among them.

At the same time the Society and its journal hope to promote a critical evaluation of Chesterton's work and ideas from all points of view. In the first issue of *The Chesterton Review*, a Moscow critic, considered his work from a Marxist viewpoint.

THE CURRENT issue includes critical assessments of Chesterton by his associates. Sir Henry Slessor, who was the solicitor-general in the first Labour government in Great Britain, gives his reasons for the failure of Chesterton's social and political movement. And Gregory Macdonald, the former director of the BBC Central European Service, who earlier worked with Chesterton on his newspaper, *G. K.'s Weekly*, writes a spirited defense

Chesterton's fiction and his book on Chesterton's novels, which will be published in London this May, is the first critical study of them which has been made.

DURING A year's sabbatical leave at Oxford, he helped organize the Chesterton Society and plan the *Review*. His interest in Chesterton was fostered by his father who was one of the early subscribers to Chesterton's own newspaper, *G. K.'s Weekly*. His interest in journalism may also have a family origin. His grandfather, Angus Boyd, was owner and publisher of the *Antigonish Casket* which was founded by his brother in 1852 and continues today as the diocesan newspaper of eastern Nova Scotia.

The journal of the Society is *The Chesterton Review*, the first issue of which (3,000 copies) was published here in December 1974. The editorial board of the *Review* is drawn from a number of Canadian and American universities and includes Sheila Watson, the well-known Canadian short story writer; Hugh Kenner, the American critic, and Marshall McLuhan, who is contributing an article on the origins of Chesterton's social thought in the current issue of the *Review*.



The fourth issue of **The Chelsea Journal**, a new Canadian Periodical forwarded to us by its editor and founder, Father Alphonse de Valk of STM, displays a prairie woodcut by the very talented Sr. Rita Berthold, O. S. U.

Chelsea Journal is 'a new Canadian periodical of social comment, literature and religion', in the words of its editor and creator, Father Alphonse de Valk of the St. Thomas More College history department.

The journal 'is for Canadians with an interest in contemporary affairs', which the journal examines 'in the light of a Judeo-Christian interpretation'. The editorial slant is definitely religious, but not sectarian.

It's an interesting experiment, possibly unique in Canada, and one hopes it will survive the pangs attendant on the birth of most new journal publishing ventures. These have largely to do with the inevitable struggle to keep the magazine's head above a sea of debts incurred in setting up, while waiting for the subscription list to creep up to a healthy level of income.

The journal has a good deal going for it. The articles are lively and ably written, and well illustrated with drawings and photographs, occasionally, as in the case of Sr. Rita Berthold's woodcuts, beautifully so. Recent and coming issues include Howard Mills on

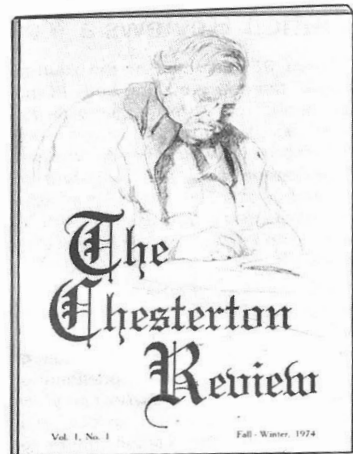
Violence, Leo Katz on 'Population: Do We Need a New Moses?', Ben Smillie on agricultural land ownership, Raymond Pagé on theatre in Quebec, Kenneth Russell on A.M. Klein, Mary Schaefer on women and ordination. We recommend it.

The Chesterton Review Semi-annual, edited by Father Ian Boyd, St. Thomas More College, 1437 College Drive, Saskatoon.

Most of us think of G. K. Chesterton as the creator of Father Brown, the clerical Hercule Poirot, whose quick wit and infallible insight into human nature unravel the knottiest crimes in detective fiction. However, there is more to Chesterton's works than the labours of Father Brown encompass.

He was a reporter and commentator well-known and respected on London's Fleet Street, and in the later part of his life, in the '20's and '30's of this century, published his own weekly review, *G. K.'s Weekly*. He wrote poetry, essays, novels, literary criticism and religious studies, all imbued with his own optimistic, humanitarian and strongly ethical views on the nature and ends of human life, and coloured by his unflinching wit. He was a talented political cartoonist, and his conversation was a delight and inspiration to his friends and colleagues.

The recent revival of interest in Chesterton's life and works has given rise to *The Chesterton Review*, the journal of the G. K. Chesterton Society.



The cover of **The Chesterton Review**, a new publication sent to us by the editor, STM's Father Ian Boyd, features a reproduction of the James Gunn Sketch in the National Portrait Gallery, London.

Father Boyd has attracted an international roster of contributors, including Marshall McLuhan, John Batchelor of the University of Birmingham, Elena Guseva, a Moscow critic, and Leo A. Hetzler of Rochester, New York. Articles in the first two issues cover aspects of Chesterton's work from the philosopher to the journalist; a third issue is expected this fall. Chesterton fans will find it informative and interesting.

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TLS

APRIL 25 1975

TLS Commentary

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New Society

Future fest

An elaborate, festival-like science fiction programme mounted at the beginning of January by the Institute of Contemporary Arts closes at Nash House on April 29. Nothing like it has ever been seen before in London, at least in terms of scale. In the past there have been fan meetings, film series, and book exhibitions, but Ted Polhemus's ICASF75 was little short of grandiose. It included many discussions and film shows, five art exhibitions (one a fashion show), five seminars on futurology, and several events (films, workshops, an art show) for children.

Not all of this was well attended or worth attending. The children's events did not draw well despite several pleas from the organizers, and the exhibit of London schoolchildren's "SF artwork", consisting as it did mainly of lumpy or attenuated Daleks or "monsters" in papier-mâché and foil, could have encouraged no interest in either the talents or the subject-matter. Worst of all was an exhibition of paintings and drawings entered in a competition run by New English Library's magazine *Science Fiction Monthly*, almost all of which were either pseudo-illustrations of scenes imagined by the artists—who plainly had no imagination—or belated bits of neo-surrealism in a very bad state of drawing indeed. NEL also ran a continuous slide-show of old magazine illustrations, stills from old

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Blast area

Tomorrow, Saturday, April 26, Julian Symons will be chairing a Wyndham Lewis Symposium (10 am to 6 pm, admission free and open to the public) at the Tate Gallery. The symposium is organized by the Wyndham Lewis Society, which was formed last year with the aim of promoting interest in Lewis and the study of his work. Such cultural fan-clubs (or societies) have an old-world sound, but they nevertheless continue to spring up: the Chesterton Society, for example, was founded last May "for the promotion of interest in all aspects of the life and work of G. K. Chesterton", and has recently issued the first number of *The Chesterton Review*, published in Saskatoon but available in this country from Louis Schroeder, 5 Buckhurst Way, Early, Reading.

The journal of the Wyndham Lewis Society, the *Lewisletter* (edited by Robert Cowan from 175 Nithsdale Road, Pollokshields, Glasgow), is an informal, indeed virtually a one-man newssheet, of which two issues have now appeared. The contributions are chiefly of a literary nature: with the exception of a piece on Lewis and music criticism by Alan Munton, they are all written by Tom Kinninmont. Lewis as a visual artist so far gets very little attention, though paintings and drawings from the Tate's collection, not normally on display, will be on show during the symposium.

WRI NEWSLETTER.

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Friends Service Company and Laity Concerned, based national peace organization mounting a campaign to protest the project. The cost of the full

THE CHESTERTON REVIEW
THE CHESTERTON REVIEW, a new journal devoted to the study of G. K. Chesterton's life and work, will be published semi-annually (Fall - Winter, Spring-Summer). The REVIEW, which will include biographical material, and selected studies, will be published at St. Thomas More College, University of Saskatchewan, Saskatoon, Canada.

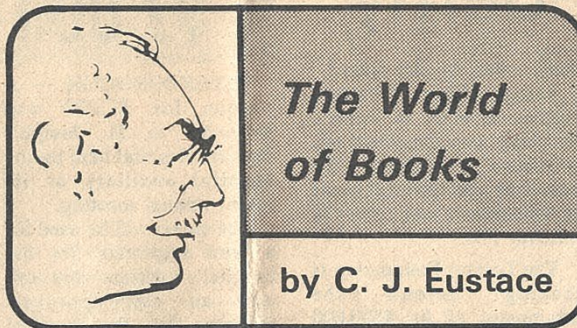
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Two new worthy Canadian journals

Life in the smaller prairie cities is circumscribed during the winter months by the sub-zero climate, but this does not mean that liveliness and human activity cease. On the contrary, the very solitude and vastness of the great rolling plains of the Middle West breed a certain intellectual acuity of its own. From a Catholic point of view one might not expect intellectual activity to show itself in the small universities — it often exhausts itself in inane sophistries in the large universities — and so one is pleasantly surprised to discover that two new reviews have made their appearance during the past three or four months, each emanating from St. Thomas More College, in the University of Saskatchewan, Saskatoon.

Extended look

I have referred briefly to these two periodicals before, but I think a more extended look at them is their due. The first, in order of appearance, is *The Chelsea Review*. This is published in a surprisingly rich format — but very pleasant, nevertheless



— and will appear six times a year. I was going to say "so long as the money lasts," because continued financial backing is essential to keep such high-class literary media in print. Its editor is Father Alphonse de Valk, about whom I know very little (which is my fault), except that he wrote recently a very good summary on the abortion question. Father de Valk is a member of the faculty of St. Thomas More College and he has an editorial board of four or five men and women, probably recruited from the academic field, who presumably are going to help him edit the journal as well as make contributions.

The Chelsea Review is a periodical of social comment, literature and religion. The inspiration is Catholic, but its religious section will include documentation and review of the Christian Churches, with emphasis upon Churches in Canada, so that part of its appeal will be ecumenical.

Other original contributions on cultural subjects and on political, social, and economic events, with emphasis upon Canada, will make it essentially a popular journal of opinion whose chief appeal will be to the average intelligent Canadian. We have few, if any, similar journals in English, addressed to the English-speaking Catholic community.

Topical issues

The first issue, already out, contains articles on the Burcharest population conference in 1974, "Canada and the Food Issue," and (the first of two articles) "Violence in Contemporary Society". All these, surely, are both topical and significant issues. There are a number of other features, including a short story.

The other journal, whose first issue (it is to appear but twice a year) came out at the beginning of this year, is *The Chesterton Review*. It is strange how interest in Chesterton is growing rather than diminishing. My personal view is that this is one of the signs of the times. Chesterton was a journalist, but more

than a journalist. He was a crusader, a highly motivated convert to the Catholic faith, and with a philosophy of his own which is bound to appeal to people today. In a sense he was a reactionary at a time, analogous to our own, when widespread economic and social misery (after the First World War) was causing worldwide suffering, as also a questioning on the part of many people on what the future held for them.

Chesterton believed that the human will, under God, could do almost anything. He was one of the founders and president of the "Distributist League" (as also of *G. K.'s Weekly*), which was a tacit (in essence Christian) revolt against the abuses of capitalism — but in a direction opposite to socialism.

Still an ideal

The times have caught up with these ideas and distributism remains an ideal, perhaps only a romantic appeal to men of good heart and will, to struggle against the ever-encroaching depersonalization of man today by a combination of growing state infringement of human freedom, aided and abetted by the computer. Nevertheless, there are analogous problems today to those which plagued the times in which G. K. lived. Certainly his hopes for a return to the individual ownership and freedom of private property, the strengthening of the "small man", and the discouragement of "Big Business", are just as contemporary now as they were in his own lifetime.

The Chesterton Review has been very carefully nurtured and planned and deserves the support of all thinking Christians. Its contributors are people of international stature. Its editor is Father Ian Boyd, CSB, who is not only a specialist in Chesterton's fiction, but whose father was a contributor to G. K.'s journal, and whose grandfather Angus Boyd was owner and publisher of the *Antigonish Casket*.

Both these journals deserve your support and interest. Ask for them at your Public Library, or better still, subscribe to them yourself.

THE CHELSEA JOURNAL [six times a year], subscription price, \$8.00.

THE CHESTERTON REVIEW [twice a year], subscription price, \$3.00 a year.

(Both at St. Thomas More College, 1437 College Drive, Saskatoon, Sask.)

G.K.C. group puts out Review

The great success of founding a G. K. Chesterton Society in Canada last year (part of a worldwide venture) has been followed by the launching of its Review.

The first issue begins with an introductory note by Reginald Jebb who edited G.K.'s Weekly, the chief organ of the Distributivists, after the great man's death nearly 40 years ago.

Leading article is Maurice B. Reckitt's, calling G.K. An Everlasting Man.

It has its weaknesses, chief of which is linking G.K. with T. de Chardin when he was the reverse of Leftist in politics and in his masterpiece, The Everlasting Man, directly opposed to evolutionism—the monomania of the Frenchman.

THE CHESTERTON REVIEW.
Ed. Ian Boyd, St Thomas More College, Saskatoon, Canada. \$3 (Canadian) a year.

Reckitt is in his anecdote obviously, but firmer contributions are given from Leo Hetzler and John Batchelor, the latter taking as his theme Chesterton as an Edwardian novelist.

"One lasting impression of Chesterton's novels is the transfiguration of the commonplace by comic energy, the kind of transfiguration that takes place in Manalive when the boarders of Beacon House climb on to its roof . . ."

There are three pages of news and comments, and a considerable poem to the master by Lewis Filewood, beginning finely:

Archer of God, Knight of the Holy Cross,

Whose sword defended grace and truth and joy,
Whose crossbow never killed an albatross,

But cleared the black crows from the vaulted sky.

The issue is, on the whole, a sound performance and should increase the membership of a worthwhile society. We wish it well.

MARTIN HALEY



Chesterton paper For U. of Sask.

SASKATOON (CP) — The first journal devoted to the study of the late G. K. Chesterton, the influential English journalist, poet and novelist, has been established at the University of Saskatchewan.

The Chesterton Review first appeared in November and will serve as the bi-annual newsletter of the Chesterton Society, formed last May in England.

Editor of the international journal is Rev. Ian Boyd, a Basilian priest, and advisory editors include Marshall McLuhan of the University of Toronto and Sheila Watson of the University of Alberta.

"In the '20s and '30s Chesterton was regarded as the spokesman and champion of distinctive Roman Catholic interests," said a prepared release announcing pub-

lication of the journal.

"The interest in him today extends far beyond Catholic circles" to those who stress the artistic merits of his verse and fiction, including W. H. Auden and Kingsley Amis.

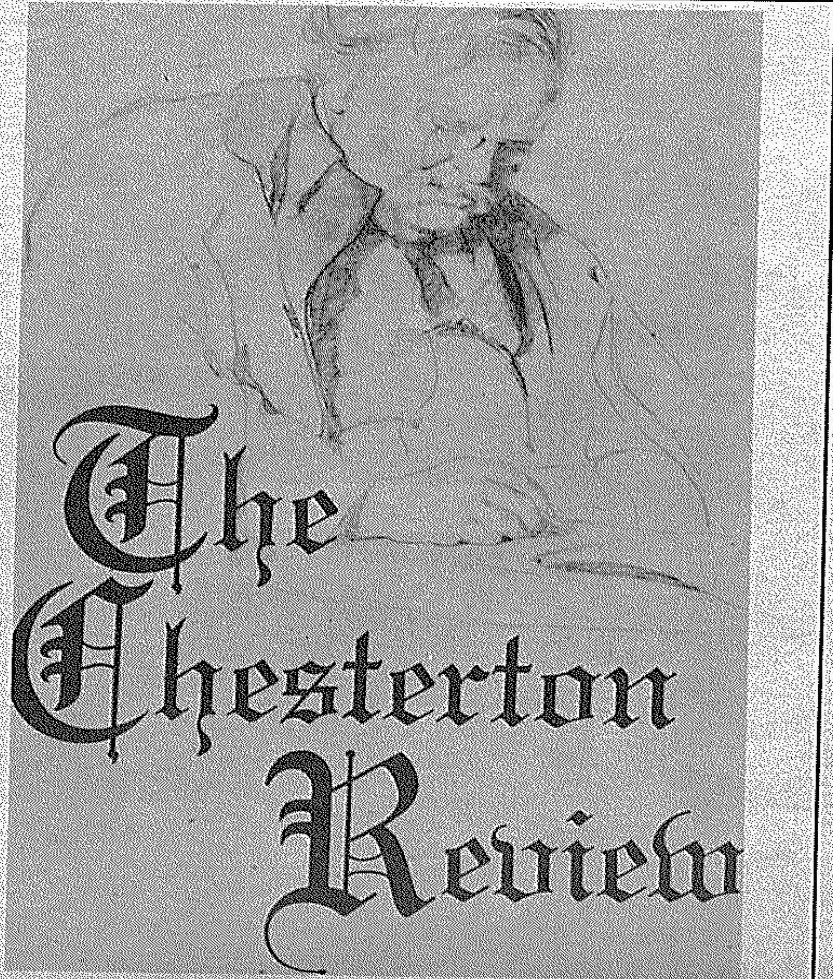
"Even the Marxist critics are beginning to express an interest in what they regard as his valuable criticism of modern capitalism.

"What the Chesterton revival finally suggests is that his importance as a prophetic Christian thinker is at last beginning to be recognized and studied."

Etienne Gilson, a noted historian of medieval philosophy, has described Chesterton's study of St. Thomas Aquinas, published in 1933, as "without possible exception the best book ever written on St. Thomas."

Edmonton Journal - 7 Feb 1975

MARCH 13, 1975



The Chesterton Review

A REVIEW ——— by Robert Sanders

British writer honored in Saskatchewan-based journal

GILBERT KEITH CHESTERTON is not a familiar name to every Prairie family; those who recognize the name, however, call to mind the

Father Boyd accepted the responsibility of editing the journal and he brought back to Canada with him the idea and little more.

British writer honored in Saskatchewan-based journal

GILBERT KEITH CHESTERTON is not a familiar name to every Prairie family; those who recognize the name, however, call to mind the writer whose life from 1874 to 1936 was spent almost entirely in England. It comes as some a surprise then to discover that *The Chesterton Review*, a new journal dedicated to the life and works of G. K. Chesterton, is compiled, printed and distributed to centres all over the world from its unlikely home in Saskatoon, Sask.

Born in what is now part of London, England, G. K. Chesterton was the author of over 100 volumes of fiction, poetry, plays, biographies, criticisms, essays and studies. A robust and rotund Englishman, he is probably best known for his artful use of paradox, and for his revolt against both socialism and capitalism. This he did with an energy derived only in part from his strong Catholic ideas, and he was able to express his views through not only the books and studies he produced in volume, but also through the pages of the newspaper he edited, *G. K.'s Weekly*.

But why has a review devoted entirely to G. K. Chesterton been started in Saskatoon? The answer would seem to lie primarily with one man, Father Ian Boyd, a faculty member of St. Thomas More College at the University of Saskatchewan.

Father Boyd is the sixth member of his family to attend St. Thomas More College. He is also a Chesterton scholar, and his own book on G. K. Chesterton will be published this spring.

During the Chesterton centenary celebrations held in England last year, a Chesterton Society was formed and the idea of a journal associated with the Society was presented.

Father Boyd accepted the responsibility of editing the journal and he brought back to Canada with him the idea and little more.

Yet *The Chesterton Review* is now a reality and the credit must go to Father Boyd and his editorial staff consisting of Sister Mary Loyola also of St. Thomas More College, George Purnell of McMaster University in Hamilton, and Joseph A. Quinn of the University of Windsor. These people together with their advisory editors have overcome the problems associated with the distances which separate them, and with the fact that the Review is distributed all over North America, in western and central Europe and Australia. The appearance of the first issue of the review in January of this year is a testimony to the time and effort which Father Boyd and his staff have invested in the idea.

While just over 40 pages in length this issue of *The Chesterton Review* contains articles which should please anyone familiar with Chesterton and his works. The articles are scholarly and no excuse is needed for that. But together they present a revealing picture of one man, the way he thought, the substance of his ideas and the strength and power he used to present these ideas. So while the Chesterton scholar will no doubt find the food in this journal to his taste, so the novice Chesterton reader will also enjoy the time he spends going over its pages.

It is not often that Canada officially dips into the world of an internationally known writer of Chesterton's calibre. The surprise at finding such a venture so close to home, then, is an even greater pleasure. To the idea of *The Chesterton Review* and to the people behind it we wish every success. ■

Another St. Thomas More editor

Chesterton Review off the press

The Chesterton Review has become the second periodical to be launched in recent months with a staff member of St. Thomas More College as editor.

The first, the Chelsea Journal, edited by Rev. Alphonse de Valk of St. Thomas More, has a different content and circulation area. The Journal is intended to be a Canadian periodical but the Review is an international magazine.

Rev. Ian Boyd, a member of the English department faculty at St. Thomas More College at the University of Saskatchewan in Saskatoon, is editor of the Review.

The Review is the newsletter of the G. K. Chesterton Society which was formed last year on the centenary of the birth of the English author and journalist. Fr. Boyd agreed to become editor of the review during centenary celebrations held in England.

Copies of the Review go to branches of the society in North America, England, France, Australia, Japan and Poland.

The second edition of the twice-yearly periodical will soon appear and will have more than twice as many pages as the first issue published last fall.

Fr. Boyd said about 3,000 copies will be printed this time, the same number as the previous issue. The magazine is available only on a subscription basis.

In Fr. Boyd's view, Saskatchewan isn't an unlikely place for an international journal of this type to be located.

"Saskatchewan comes close to the kind of place he (Chesterton) would have liked," Fr. Boyd said.

Chesterton would have liked the social ideas here such as property-owning democratic socialism.

The Review will contain "any good article" related to Chesterton or his ideas, Fr. Boyd said. This will include

critical pieces on those topics.

The aim is to include nothing in the magazine that is not of general interest, Fr. Boyd said.

Although the first issue was written entirely in English, articles written in French will not be translated into English when they are published, Fr.

Boyd said.

In recognition of the scholarly side of the Review, St. Thomas More College is underwriting the deficit it incurs in the first two years of publication.

Fr. Boyd said the magazine will continue to be subsidized. The society provides some money and one other university will provide funds to be added to what comes from subscriptions.

A subscription, costing \$3 per year, can be obtained by writing to Fr. Boyd at 1437

College Dr., Saskatoon S7N 0W6.

The staff of the magazine is entirely Canadian. It includes Sister Mary Loyola, also of the College; Professor George Purnall of McMaster University and Professor Joseph A. Quinn, University of Windsor.

Writers in the first issue included Reginald Jebb, author of the book about his father-in-law entitled Testimony to Hilaire Beloc; John Batchelor, professor of English, University of Birmingham; and Moscow critic Elena Guseva.

Chesterton Society Is Organized Here

By BILL LOUGHLIN

Tidings Staff Writer

"Gilbert Keith Chesterton is Poland's second best friend. God is our best friend."

The paraphrase of Polish sentiment was delivered last Saturday at Mount St. Mary's College by a tall, gangling, articulate Canadian priest.

There is an enormous interest in G.K. Chesterton in Poland according to Father Ian Boyd, C.S.B., editor of The Chesterton Review. On a recent trip to Poland, Fr. Boyd said a Polish bishop remarked that in that country Chesterton "is a man to be reckoned with."

A Chesterton devotee whose interest stems back to his youth — "my father subscribed to G.K.'s Weekly during the 1920s" — Father Boyd was in Los Angeles last Sunday to organize the local chapter of the Chesterton Society.

The Society was founded at Spode House in England on the centenary of Chesterton's birth, May 29, 1974. Like The Chesterton Review, the society is a sign of renewed international interest in Chesterton.

Nowhere is this interest more evident today than in Poland where more than 200,000 copies of his works have been printed.

Tape Played

How did Poland ever get interested in the English literary giant and "defender of the Faith?"

Fr. Boyd traces Polish interest in GKC back to the

Chesterton said as much against the British government as Kipling did in favor of it." Nor was this unique. GKC maintained lasting friendships with men with whom he quarreled in public. His criticisms of public figures were allegorical, said Fr. Boyd.

Style Revealed

The taped talk also revealed the formula for Chesterton's literary style.

"To the question, could there be a Canadian literature, Chesterton answered yes," said Fr. Boyd.

For a country to have a literature, in Chesterton's judgment, it had to have a myth, a legend. And for Canada, Fr. Boyd said, Chesterton found the legend in the conflict between the English and the French, as epitomized on the plains of Abraham — which GKC visited — and personalized in the struggle between James Wolfe and Montcalm.

"He sees the two races at war with each other," said Fr. Boyd. "Is it an unending conflict? Chesterton says 'no' in his talk, because that kind of conflict can be good because it inevitably leads to a balance of values which are needed."

The same is true of Chesterton's views on Poland, Fr. Boyd remarked.

"In all of his writings on Poland, he talks about the 'legend of Poland,' the little country.

"Poland is the embodiment of all the Chestertonian values; heroic, Catholic agrarian."

Fr. Boyd traces Polish interest in GKC back to the

xists like Chesterton, "because he understood the corruption of Western Society and he criticized capitalism," said Fr. Boyd. "But they don't mention his anti-Socialist writings."

"A Chesterton revival is taking place in England, but it is not a Catholic thing."

Here in the U.S., progress is slower, and Fr. Boyd's visit is an attempt to speed up the process.

"The Man Who Was Thursday" has just been published by Sheed and Ward. It is the first of a projected 14-volume series, "The Permanent Chesterton," to be edited by Gary Wills, a vice-president of the Chesterton Society.

Another important element in the Chesterton renewal is The Chesterton

Review, published twice yearly, which Father Boyd edits. It's growing. The first issue was 44 pages, the second, 86 pages. The third, which has been delayed by the recent Canadian postal strike, is twice as large again.

The roster of the Review's contributors is international. The latest edition includes material submitted by a professor from Yokohama, Japan, a Polish critic living in England, a professor at the University of Antwerp, and the former chief justice of Canada.

Tidings' readers interested in details about the Chesterton Society or the Review, should write: Box GKC, The Tidings, 1530 W. Ninth St., Los Angeles, Cal. 90015.

Provinc. Messenger Feb. 15/76

Current Book Reviews

Exciting issue of periodical on GKC

THIS latest issue of *The Chesterton Review* is even better than usual, due in part to its opening 20 pages, which comprise a spirited discussion between Queensland's Dr Colin Clark and Peter Hunt, of Dalhousie University, Nova Scotia, concerning small farming, the guild system and the Chestertonian concern with these.

Mr Hunt suffers from a blustering, academic manner and from an economic weakness that prefers Tawney airiness to the down-to-earth Pirenne and Clark where medieval guilds are involved.

Dr Clark's manner is a pleasing contrast and a distinct advantage.

South Australian, Frances McGuire, widow of the late Paul McGuire — author, diplomat and former Australian vice-president of the Chesterton Society — contributes a distinguished poem on GKC himself, whom she

THE CHESTERTON REVIEW: The Journal of the Chesterton Society. Edited by Ian Boyd. Spring-Summer, 1978 Issue. (Saskatoon, Saskatchewan, Canada).

nicely salutes as "Prospero and Ariel."

Between these two contributions, there is a dazzling variety. Aidan Mackey, sometime editor of the *Distributist*, announces a new book, *Mr Chesterton Comes to Tea* and from it gives 12 full-

page illustrations of GKC pencil drawings.

These show conclusively that the great man has been seriously under-rated as an artist because of his excellence in other fields of endeavor.

Twelve pages of the issue are concerned with how critics during Chesterton's lifetime wrote of him and show G. B. Shaw to be the most enjoyable and enlightening of them.

John P. McCarthy (Professor of History at Fordham University) gives us "The Edwardian Political Milieu of Chesterton."

No socialism

Economist J. A. Hobson and the Wells of that fine novel, *The New Machiavelli*, get their miced of praise here and Belloc is displayed as, from the beginning, arguing against socialism (pp 227) and, in *The Servile State*, giving prophetic criticism of the direction in which socialists were already moving.

The Chesterbelloc appears again with a discussion and comparison by Gertrude M. White (Professor of English Literature at Oakland University, Rochester, Michigan) of their poetic contributions.

This is a splendid contribution and the highlight of this issue. She says perceptively: "Where Chesterton seldom wrote of anything but religion, Belloc is only rarely a religious poet at all."

Chesterton holds the stage alone in John Coates's explications of Chesterton's most neglected novel, *The Flying Inn*, in John Sullivan's continuation of his Chesterton bibliography and in the final instalment of very valuable notes made by Notre Dame students back in 1930 on a series of Chesterton's lectures.

Victorian age

These are devoted to the outstanding Victorian Age authors and such obiter dicta as these concerning Matthew Arnold: "His big theme was Culture. He was always trying to establish standards, especially in art. His standard of conscience was taste, though he could be fastidious, frigid and narrowly fanatic when dealing with fanaticism."

Membership of the Chesterton Society entitles a person to a copy of *The Chesterton Review* twice a year.

Any interested in joining the Society should contact its Australasian representative, Mr Frank Hills, 27 Strathfield St, Tarragindi, Brisbane, Queensland 4121.

A complimentary copy of the *Review* is available on application.



Rev. Ian Boyd, CSB and Prof. Russell Kirk. (PM Photo)

Contrasting poets stood manfully for revealed truth

SASKATOON — Strong contrasts in temperament and character made a close association difficult between the ebullient and democratic Chesterton with his beer and good spirits, and the witty but constitutionally melancholy class-conscious Eliot who preferred quiet people, Prof. Russell Kirk said here, Jan. 20.

Prof. Kirk, a well-known apologist for conservatism, was speaking during the national meeting of the Chesterton Society, at St. Thomas More College.

Prof. Kirk, a friend of T. S. Eliot and an admirer of Chesterton, spoke on the great revival of interest in Chesterton at the present time. He believed that the Chesterton revival was occurring more in Canada and America than in England.

manfully, if scarcely shoulder to shoulder, for revealed truths, old loyalties and the moral imagination," Prof. Kirk said. "Defying the spirit of the age, these two men offer us the communication of the dead tongued with fire which exceeds the language of the living."

St. Thomas More College is the home of the Chesterton Review, the journal of the international Chesterton Society. Father Ian Boyd, CSB, editor of Review, reported to the meeting on the progress of the Society which now has branches in most parts of the world.

Prof. Kirk is a vice-president of the Society and has written a critical study of Chesterton and a recent book on Eliot.

Project Feedback, #2

Chesterton topics are examined in journal

THE Chesterton Review has kept improving on its original high standard, until it is now among the best literary journals in the world. The current issue begins brightly with a substantial consideration of Chesterton and Belloc, in which a Michigan professor of English literature, Gertrude M. White, takes as her theme, "True Words in Jest: The Light Verse of Chesterton and Belloc".

The two are given high rank in several recent anthologies of such verse.

Lord Alfred Douglas, a fine poet himself, considered Belloc's work equal to that of Lewis Carroll and superior to Edward Lear's.

W. H. Auden considered the two "the best light verse writers of our time". Professor White amusingly shows why.

Equally attractive is Aidan Mackey's article, "A Remarkable Family", which deals mostly with Chestertons before the time of GKC, for instance, Arthur Chesterton, who became a sailor in 1830 around the West Indies in particular.

More venturesome was George Laval Chesterton, soldier of fortune, prison governor and friend of Dickens.

He fought in Venezuela in a British Legion force, whose chief exploit seems to have been looting a Catholic church.

Then there were Chesterton's mother, Marie Louise, and his gifted brother Cecil, of whom Brocard Sewell has recently written a biography. Its shortness Mackey finds deplorable.

The most controversial contribution is the longest, about 40 pages given to a critical consideration of Chesterton as a racist.

Its author is Owen Dudley Edwards, a lecturer in history at the University of Edinburgh.

He finds indicting matter almost entirely in GKC's fiction and presents a substantial factual case, that will appear to some as a little nasty in places and rather narrow.

THE CHESTERTON REVIEW: The Journal of the Chesterton Society. Edited by Ian Boyd. Volume 6, No 1. (Saskatoon, Saskatchewan, Canada: Chesterton Society).

GKC's viewpoint is given consideration and is generally retorted in essays by J. M. Purcell, Sewell, John Sullivan, Peter Hunt and Gregory Macdonald, all vocal Chestertonians.

Hunt seems the most effective of these. He points out that Chesterton was, in fact, a Zionist.

Though embittered by the Marconi affair, he defended the Jews against Hitler and, in his autobiography, praised them in general, realising with Pope Pius XI that "spiritually we are all Semites".

In his rebuttal, Hunt gives 1901 as the date of the Castle Hill revolt at Sydney, whereas it occurred in 1801.

An interesting contribution is "Chesterton's Marvellous Boyhood", which though London-spent was as delight-filled (so essayist Noel O'Donoghue maintains) as Wordsworth's among his lakes.

This links up with Notting Hill, past and present, which is the theme of novelist Roy Kerridge.

He bases what he writes largely upon Chesterton's "The Napoleon of Notting Hill" and Colin MacInnes's prophetic "Absolute Beginners" of our day. A very frightening situation is revealed.

associate of GKC in a number of ventures), Letters, a splendid full-page photograph of Chesterton at 35 and a longish poem of the Master written at Notre Dame University, unpublished in his works.

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Anyone interested in joining the Society should contact its Australasian representative, Mr Frank Hills, 27 Strathfield St, Tarragindi, Queensland 4121.

A sample, complimentary copy of the *Review* is available on application to Mr Hills.

Two essays on Belloc's *The Servile State* (one a review of the recent book, *Hilaire Belloc: Edwardian Radical*, by John P. Mc Carthy) balance out the journal quite nicely.

There are also interesting "Notes and Comments" one tells of the death of 92 of Sir Henry Slesser, an

GKC journal has interesting content

NOSTRADAMUS is an in-thing these days, so it is curious to find in the rather ampler than usual discursive "News and Comments" section of the latest issue of *The Chesterton Review* two references, which would outdo his performances. One is Chestertonic.

That futuristic novel, *Napoleon of Notting Hill*, a 1904 publication, is set in 1984, the same year as George Orwell's futuristic novel.

The second draws attention to Belloc's futuristic *But Soft, We are Observed*, a 1928 production dealing with politics in England in 1979, when "one of the characters is the woman Prime Minister Mary Bullar".

There are two Australian contributions in this issue. The first is "A Further Tribute to Paul McGuire" by Kevin Kelly, now of Canberra, a former prominent and scholarly Melbourne Catholic layman and our sometime Ambassador to Argentina and Portugal.

This is an amplification of an obituary by Mr Kelly

THE CHESTERTON REVIEW: The Journal of the Chesterton Society. Edited by Ian Boyd. Volume 5, No 2 (Spring-Summer, 1979). (Saskatoon, Saskatchewan, Canada: Chesterton Society.)

published in the preceding issue of the *Review*.

The second Australian contribution is by one of the Chesterton Society members in Australia, Sr M. Laurence, OP, of West Australia.

Sr Laurence gives us a graceful essay on Alice Meynell, a remarkable poet critic and essayist and a leading figure in the "Catholic Literary Revival."

However, the highlights of this issue are not in the

The first is *Mr Chesterton Comes to Tea, or How the King of England Captured Redskin Island*.

This was written by Aidan Mackey to accompany 16 hitherto unpublished pencil drawings by Chesterton.

The second book reviewed is *Cecil Chesterton*, by Brocard Sewell.

Fr Sewell's article on Thomas Hardy and Chesterton in the preceding issue of the *Review* has provoked responses from John Sullivan and Peter Hunt.

Other items of interest are:

- "Chesterton's Politics Today," by James and Margaret Canovan.
- "Chesterton and the Meaning of Adventure," by John Coates.
- An open letter by Chesterton entitled, "On the Slaying of the Shop by the Stores."

This open letter, largely unknown and not in any of his collected works, shows Chesterton's Nostradamian touch since, over 50 years old, it could refer to conditions in Australia today.

This latest volume of *The Chesterton Review* maintains this periodical's high standard and deserves wide support from thoughtful readers.

Membership of the Chesterton Society entitles a member to a copy of the *Review* twice a year.

Anyone interested in joining the Society should contact its Australasian representative, Mr Frank Hills, 27 Strathfield St, Tarragindi, Queensland 4121.

A complimentary copy of the *Review* is available free on application.

SPECIAL REPORT

No limits for GKC

Ian Boyd

For the last 20 years, under the editorship of Fr Ian Boyd, the *Chesterton Review* has flourished, promoting and applying Chesterton's thought in association with the Chesterton Society. But now the limits of what can be done have been reached. To push on further, something new is needed — a Chesterton Institute.

The *Chesterton Review* was founded some 20 years ago to promote a critical interest in Chesterton's thought and works. It was important that the journal should not only reflect the complexity and balance of Chesterton's philosophy, but also demonstrate the practical relevance of his thought to the contemporary world. The review did what it could, but it has now become clear that the complete task is one that cannot be accomplished by a journal. If the modern world is to derive the full benefit of Chesterton's wisdom, a Chesterton Institute should be established.

Chesterton's career was rich in apparent contradictions. Consider only a few of them. He was one of the best-known religious writers of his day, yet a surprisingly large portion of his writing says nothing directly about religion. A champion of the Catholic Church, he remained an Anglican for the greater part of his life. A favourite of Conservatives, he was as critical of Conservatism as he was of Socialism; and although he always insisted that he was a Liberal, he also described "liberalism" as the name of the enemy. Though he was a proponent of social and economic ideas often dismissed as romantic escapism, a good part of his writing is a sustained criticism of those who seek to escape to an unreal medieval past. An impressive social critic and philosopher, his verse, novels and detective stories are the most effective statements of his philosophy; even great religious and social treatises such as *Orthodoxy*, *What's Wrong with the World* and *The Everlasting Man* are as much works of imagination as they are of philosophy. He was ever a journalist, but his best writing is also a highly elaborate symbolical art. At the same time, throughout all his writing, one always remains conscious that he is a thinker as well as an imaginative artist. He may think in pictures; but as Etienne Gilson once said, he remains one of the deepest thinkers who ever lived.

As one way of emphasising the freshness and contemporary relevance of Chesterton as a thinker, the review published special issues. They were an unusual collection, but each of them, in its own way, drew attention to a neglected aspect of the Chestertonian philosophy, and to a new way of applying his insights to the modern world. Whatever the theme, the writing was meant to awaken the imagination of the readers, so that they would see even the things about which Chesterton never wrote from a Chestertonian angle of vision. Consequently there were special issues devoted to Georges Bernanos,

C.S. Lewis, Karl Kraus, George Grant, and Cardinal Manning, as well as to the more obvious Chestertonian subjects of Belloc, Baring, Christopher Dawson and — to mention two more soon to be printed — to David Jones and Vincent McNabb.

Issues on particular themes were also meant to serve the same practical purpose, and some of them went far in emphasising the breadth and outward-looking quality of the tradition. There were the more literary ones on detective fiction and Dickens criticism, but there were others on Japanese Christian writers, and on ethics and econom-

*One always remains
conscious that he is a
thinker as well as an
imaginative artist.*

ics in post-Communist Europe. In preparation are issues on such subjects as the role of imagination and legend in contemporary African politics, communitarian ideas in modern architecture, and the cross-fertilisation of Christian and Confucian ideas in a Vietnamese context — an Oriental version of Distributist thinking among a people who had never heard of Chesterton, but who, in spite of their tragic history, somehow embodied his poetic and self-deprecating spirit of joy in everything they did.

But the special issues were not the only way in which the contemporary relevance of Chesterton was expressed. The review was, after all, the journal of the Chesterton Society, which, from time to time, organised conferences. In November 1993, for example, there was one in Zagreb. The subject was the contemporary cultural crisis in Eastern Europe, where the fall of Communism seemed to offer the societies concerned nothing except the savage capitalism of a free market without ethical restraints. Although the Chesterton Society made no claim to have a specific solution to this problem, it did bring economists and theologians to Croatia for a discussion about the cultural crisis that faced people in the west as well as those of the post-Communist world. All agreed that the search for a "third way" between socialism and the free market was misguided utopianism, but many of the conference participants, who represented various religious and political viewpoints, also

As the crowds stood in an unre-
lenting downpour in the muddy

See
"sr. lucia" p. 7

Chesterton Review . . .

Revisits GKC's Views
On Imperialism

By PAUL LIKOUDES

One hundred years ago, when he was just 30 years old, G.K. Chesterton published one of his most important and insightful essays, "The Patriotic Idea," in which he exposed the mythologies that inhabit the imperialist mentality. Moreover, he showed that the imperialist is the natural enemy of the patriot, the one who loves his country.

This essay, written in the aftermath of England's imperialistic adventure in South Africa during the Boer War, is the feature article in the special 30th anniversary issue of *The Chesterton Review*, founded by Canadian Basilian Fr. Ian Boyd. Fr. Boyd told *The Wanderer*, "Though Chesterton wrote this essay in 1904, it might have been written yesterday as a comment on the Iraq war or on President George Bush's inaugural address.

"How wise he is! And how badly we need his wisdom today."

Fr. Boyd — who has anticipated his retirement as editor of *The Chesterton Review* by designating Dermot Quinn, professor of history at Seton Hall University in New Jersey, as his successor as presi-

dent of the G.K. Chesterton Institute for Faith and Culture — is recognized internationally as the world's leading authority on Chesterton.

Republishing this long-forgotten essay in 2005 — for the first time since it originally appeared in a collection of essays titled, *England: A Nation, Being the Papers of the Patriot Club* — should contribute immensely to a growing discussion in the United States on this country's crusade to remake the Mideast and establish permanent military bases from Iraq to Uzbekistan.

Among the many shrewd observations Chesterton made about his fellow English citizens in the early 20th century that may apply to Americans today are these:

- "The English people, who are upon the whole the most generous people in the world, have this defect in their generosity — that they cannot be persuaded that there are any people in the world who do not want their commodities. In fact, the English have a peculiar and even mystical kind of generosity — a generosity which is willing to give all its goods to the poor, but

cannot be persuaded to let the poor keep the goods they have already."

- "When we begin to speak of self-government and independence and such matters, the typical Englishman always imagines that we mean a parliament elected on an English system . . . and as he imagines that this is the only possible kind of self-government, he says, with perfect truth, that no nation in the world has done so much for self-government as the English. It does not, however, seem to occur to him that every government that ever existed in the world was a representative government, and that every despot was elected silently by universal suffrage.

- "When a nation has a taste for politics, as in England, its politicians represent it; and where it has a taste rather for war, its warriors represent it; and where it has a taste for religious meditation, its saints and hermits represent it."

- "The danger of small commonwealths is narrowness, but their advantage is reality. Now, at any specific stage in the world's history we ought to ask ourselves

See

"views on imperialism" p. 10

The Chesterton Tradition Thrives

G.K. Chesterton, the great Christian apologist, had insights into culture and society that put him ahead of his time. Reverend Ian Boyd, C.S.B., Ph.D., editor of the *Chesterton Review* and an adjunct professor of English at Seton Hall University, keeps Chesterton's ideas alive at just the right time.

"Although Chesterton wrote during the early part of the 20th century, it's as though he had today's generation in mind as his audience," says Father Boyd.

The *Chesterton Review* is the cornerstone publication of the G.K. Chesterton Institute for Faith and Culture, a nonprofit educational organization of which Father Boyd is the founder and president. Now in their 30th year, the journal and the Institute came about in

1974 after a conference in England that celebrated the 100th anniversary of Chesterton's birth. When a number of participants suggested that someone keep the conference's momentum going, Father Boyd, an internationally recognized Chesterton scholar, was a logical choice.

Father Boyd was introduced at an early age to the works of this British man of letters. "My father subscribed to one of Chesterton's weekly newspapers, so growing up, I knew who G.K. Chesterton was," he says. As for publishing an academic journal, that, too, had family ties. "You might say I have printer's ink in my blood," says Father Boyd, a native of Canada. "In 1852, my grandfather, Angus Boyd, founded and began editing a weekly newspaper, which today

is still widely read by Catholics and Scots in Canada and the United States."

For many years, Father Boyd taught English at St. Thomas More College of the University of Saskatchewan. The college also was home to the Chesterton Institute. But as Father Boyd contemplated the future of the Institute and the journal, he started seeking his successor and the right academic setting. "I considered a number of Catholic universities, including Seton Hall, which is well known as a world-class institution and for its outstanding Center for Catholic Studies," he recalls. "As my search for the right college continued, I received a warm welcome from University President Monsignor [Robert] Sheeran [67] and was invited to come."

And so for the past five years, Seton Hall has hosted Father Boyd and the Institute, now part of the Center for Catholic Studies. The Institute also has an overseas affiliate, The G.K. Chesterton Institute for Faith and Culture, in Oxford, England. In addition to his Institute duties, Father Boyd has taught two classes at Seton Hall, one on C.S. Lewis and Chesterton, and the other a graduate course on sacramental themes in modern literature. He also maintains membership in the Basilian Fathers, a religious community, based in Toronto, that is devoted to teaching.

In time, Father Boyd, who turns 70 in January 2005, will turn the journal over to Dermot Quinn, D.Phil., professor of history at Seton Hall and a board member of the Chesterton Institute. "Father Boyd is unquestionably the leading Chesterton scholar in the world. As such, he has been a vital force in promoting the ideas of this great Englishman and his intellectual circle, bringing to a new generation the abiding truths of the Chestertonian vision," Quinn explains. "As for Father Boyd's personal qualities, they are almost too numerous to mention: high intelligence combined with exceptional good humor, warmth, loyalty, integrity, friendliness and — underlying all — a deep religious conviction that, it is

Reverend Ian Boyd, C.S.B., Ph.D., (right) has chosen Dermot Quinn, D. Phil. (left) to succeed him when the time comes to retire as president of the G.K. Chesterton Institute for Faith and Culture. They are examining a volume of Chesterton's magazine, the G.K. Weekly.



"Chesterton was able to teach about religion without ever mentioning the subject."

—Reverend Ian Boyd, C.S.B., Ph.D.

displayed his "stealth evangelism." He adds, "Father Brown, the detective, is the image of the Church. He's quiet and unassuming, and when he confronts the criminal, it's not to punish him, but to minister to him.

Chesterton was able to teach about religion without ever mentioning the subject."

Interestingly, Chesterton wrote the Father Brown mysteries before he converted to Catholicism in 1922. "He was sympathetic to the Catholic Church for many years prior, but as someone who was also very English, he hesitated to leave the Anglican faith," explains Father Boyd, who authored *The Novels of G.K. Chesterton*. "Ultimately, Chesterton desired the sacraments, and he joined the Catholic Church."

The *Chesterton Review*, published quarterly, blends Chesterton's writings and commentaries by others on a plethora of topics, such as "Chesterton on The Passion of Christ" and "The Least of Our Brethren," the latter an essay about embryonic stem cell research. Special issues highlight prominent individuals, among them Chesterton's contemporary, J.R.R. Tolkien, or a theme such as ethics and economics in post-Communist Europe. The Institute's other major publications are *Gilbert Magazine*, which presents Chestertonian thought in a general interest format, and *Second Spring*, its European-based academic journal.

Father Boyd's vision for the Institute goes beyond the written word. As an academic center, the Institute for 25

years has sponsored conferences on topics amenable to Chesterton's distinct social vision. In August, the Institute, working with its English affiliate, coordinated a full program on Tolkien, which took place at Christ Church in Oxford. In September, a conference titled "Christian Values in Culture Today: Lithuania from G.K. Chesterton's Point of View," brought scholars to Vilnius, Lithuania.

Father Boyd also eagerly anticipates a forthcoming conference at Seton Hall to celebrate the Institute's 30th anniversary. "Conferences are a way for editors and scholars to apply Chesterton's ideas to today's society," he says, noting that proceedings of the conferences often are published in the *Chesterton Review*.

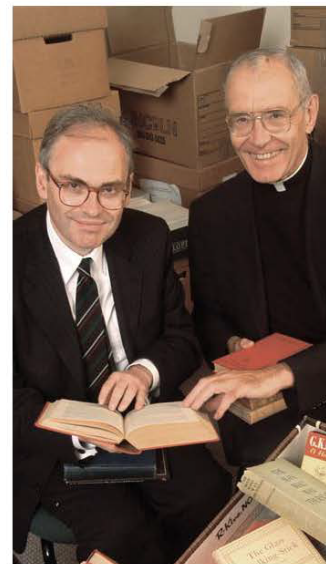
The Chesterton Institute also oversees other initiatives: the Sane Economy Project, which takes a unique approach to studying social and economic issues, and the Christian Reunion and Jewish-Christian Dialogue, which promotes friendship among people of the two faith traditions. An Institute-sponsored summer school in Oxford for Seton Hall students is being planned for 2005. Further ahead, Father Boyd envisions radio or television programs, possibly a dramatic recreation of Chesterton's debates with George Bernard Shaw.

The Institute emphasizes not so much Chesterton, as interesting a character as he was, but how his message remains pertinent to today's world. "When an important author dies, there's always a period of time when the works are eclipsed or possibly forgotten," says Father Boyd. "With Chesterton, there's a revival of

interest in his thinking because his thoughts transcend time."

In a fittingly Chestertonian way, Father Boyd believes the Institute's work is more important than his own hand in it. He's still active at the helm, but even upon his retirement (whenever that may be), he hopes to remain involved with the Institute. "The test of any program is whether it continues once its founder has stepped aside. The Institute has a bright future, regardless," says Father Boyd.

—Sheila Smith Noonan



Chesterton was a philosopher, playwright, poet, journalist and theologian, not to mention author of the Father Brown detective stories. His many personas fascinate the two scholars.



PHOTOS BY FILLI FLANNERY

■ Los intelectuales del mundo y LA NACION

Hoy, Ian Boyd

“La realidad virtual es muy pe

Continuación de la Pág. 1, Col. 2

nistas de China, Vietnam y Cuba.

Boyd, nacido en Blaine Lake, Canadá, hace 69 años, se crió en lo que Chesterton describiría como una comunidad utópica, un pequeño pueblo en el que todos se conocen, son dueños de tierras o de algún negocio y tienen una profesión. Desde muy joven, Boyd tomó contacto con los libros de Chesterton, ya que su padre era fanático del escritor. Tras estudiar literatura inglesa—primero en la Universidad de Saskatchewan y luego en Toronto y en Escocia—, se ordenó en la Congregación de San Basilio, inspirado por su hermano mayor. Durante años profesor en el Saint Thomas More College de la Universidad de Saskatchewan, Boyd es hoy reconocido mundialmente como una autoridad en Chesterton.

Poco antes de partir hacia Buenos Aires, el presbítero—que visita por primera vez la Argentina— conversó con LA NACION acerca del estado de la fe, la cultura y la razón en el mundo actual, y sobre las ideas de Chesterton, cuyos libros fueron admirados y emulados por autores tan disímiles como W. H. Auden, Paul Claudel, Agatha Christie, Ernest Hemingway, Graham Greene, Gabriel García Márquez y nuestro Jorge Luis Borges.

—Chesterton escribió mucho sobre la crisis cultural de su tiempo, a principios del siglo XX. ¿Cree que estamos mejor o peor hoy?

—La crisis cultural tiene que ver con la pérdida del sentido de lo sagrado y con una suerte de fealdad espiritual y maldad que ya se percibía en tiempos de Chesterton. Hoy ha empeorado. Es lo que Chesterton llama la pérdida de limitaciones religiosas fuertes, de la memoria cultural y del miedo a Dios. Los síntomas de esto los veíamos entonces y más ahora en las grandes ciudades, extendidas y sin forma, en la falta de una amplia y justa distribución de la propiedad y en la pérdida de la dignidad huma-



El presidente del Instituto Chestertoniano para la Fe y la Cultura rescata el pensamiento del gran autor británico y dice que sin imaginación de buena ley será imposible cambiar el planeta

“La globalización me da miedo, por el riesgo de que la gente pierda contacto con la realidad concreta”, dice Boyd

GENTILEZA FEEDBACK PRESS

el resto de la gente no es más que proyecciones, así que cada uno termina inventando

está en que veamos esto como una realidad

los conflictos entre religiones.

G.K. Chesterton

1874 / 1936



Entre mis
divinos y

*Desde el miér
sábado próxi
en Buenos Ai
Conferencia I
Iberoamerica
Keith Chester
pensadores qu
influencia eje
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que se le debe
padre Brown,
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compite en sec
colegas Sherla
Hercule Pairo*

Chesterton: conferencia internacional y exposición

La figura de Gilbert K. Chesterton será homenajeada en la UCA por la Sociedad Chestertoniana Argentina y la Biblioteca Central de la Universidad, a través de una conferencia internacional y una exposición alusiva a la obra y pensamiento del escritor inglés.



Gilbert K. Chesterton.

Se realizará en la UCA una Conferencia Internacional sobre "Gilbert K. Chesterton y su actualidad en la crisis de nuestra cultura", organizada por la Sociedad Chestertoniana Argentina y The G.K. Chesterton Institute for Faith & Culture, con el patrocinio del Card. Jorge Bergoglio, S.J., Arzobispo de Buenos Aires y Gran Canciller de la UCA. La misma se llevará a cabo en el Auditorio San Agustín, entre el 21 y 24 de septiembre, y contará con la participación de destacadas figuras del ámbito de la cultura y la educación, quienes abordarán las distintas facetas de Chesterton en conferencias y paneles de discusión.

Con motivo del foro, visitarán nuestro país oradores de Estados Unidos y Gran Bretaña, entre los que se destaca el Presbítero Ian Boyd, Presidente de The

Culture y editor de The Chesterton Review; el Prof. Sheridan Gilley, especialista en el Cardenal Newman reconocido internacionalmente, y dos representantes del Arzobispo de Granada. Este Instituto viene organizando conferencias internacionales sobre el escritor desde hace varios años en distintas ciudades del mundo y es la primera vez que se realizará en un país de habla hispana y en el hemisferio sur. La Sociedad Chestertoniana Argentina procura promover el pensamiento de Chesterton y su círculo y, más ampliamente, explorar la aplicación de sus ideas al mundo contemporáneo mediante conferencias, cursos, investigaciones y escritos y también a través de la televisión, la radio, la prensa y la escena.

Exposición en la Biblioteca Central

En el marco de la Conferencia Internacional, la Biblioteca Central presentará hasta el 2 de octubre una muestra de arte referida a las ediciones de libros argentinos de Chesterton y los Bocetos de los Vitrales de la Iglesia de Ntra. Sra. de la Merced (San Juan), que fueron realizados por el artista Ernesto Murillo.

Ernesto Murillo (Buenos Aires, 1941), se formó con Alberto Bruzzone y la frecuentación de Enrique Polignone. Aborda la pintura

de libros, el mural, la escultura y el vitral. Algunas de sus obras monumentales son: las tallas de la Catedral de Avellaneda (1983-2003) adjudicadas por concurso internacional; Trípticos de "Última Cena" y "Cristo en Gloria" (Parroquia Stella Maris, Monte Hermoso); Monumento al V Centenario del Descubrimiento de América (Rafaela, Santa Fe); "Nuestra Señora de los Ángeles", vitral (Monasterio Trapense, Azul), etc.

El núcleo de su exposición lo constituye el trabajo previo a la materialización de un extenso ciclo de vitrales dedicado a la Pasión de Nuestro Señor Jesucristo.

Se muestran desde algunos de los primeros bosquejos parciales o generales, de pequeño formato para ser abarcados en su totalidad antes que en sus detalles, hasta los últimos dibujos en escala 1:1 respecto de la obra definitiva.

Este conjunto de bocetos se complementa con otra témpora preparatoria de un vitral realizado con anterioridad, cuyo asunto, "El Cordero Místico", se retoma luego en el desarrollo temático de la Pasión. A su vez, el cuadro de "Jesús Misericordioso", de reciente ejecución, se refiere al paso por la cruz pero contemplado desde una perspectiva gloriosa.



House of Lords honors Seton Hall's link with the G.K. Chesterton Institute

Barely one week after the terrorist attacks of September 11, 2001, the G.K. Chesterton Institute and Seton Hall University came together in London to formalize their association at a ceremony hosted by Parliament's House of Lords. The event on September 19 celebrated the values that British author Gilbert Keith Chesterton skillfully defended until his death in 1936 — values that terrorists tried to attack in the preceding week.

Speeches that evening focused on the sanctity of every human life, the vital necessity of freedom for the human spirit and solidarity between Britain and the United States.

Hosted by Lords Kenneth Baker and David Alton, members of the House of Lords and of the Chesterton Institute Board in the United Kingdom, the reception was attended by more than 200 distinguished writers and politicians, as well as several ambassadors. A number of Seton Hall alumni living abroad also were present.

Citing Chesterton as "one of the great Catholic writers of the last century," Monsignor Robert Sheeran '67, University president, noted, "He delighted in God's creation and he expressed that delight with marvelous words and wonderful insight. Chesterton is a splendid reminder, from a different time and place, of the greatness of our own mission here at Seton Hall."

The G.K. Chesterton Institute, a nonprofit educational organization incorporated in the United States, Canada and Great Britain, moved its main offices to the Seton Hall campus in 1998. "It is appropri-



"We must have something that will hold the four corners of the world still, while we make our social experiments or build our Utopias. For instance, we must have a final agreement, if only on the truism of human brotherhood, that will resist some reaction of human brutality."

—G.K. Chesterton, *Why I Am a Catholic*, 1926

ate that his memory and the luminous tradition to which he belonged be cherished in a great Catholic university," Monsignor Sheeran added.

Chesterton was born in 1874 in London. He converted from Anglicanism to Catholicism and is considered one of the most influential religious writers of the early 20th century. Chesterton shed light on the sacramental tradition of social thought and the role of imagination in the evangelization of culture and in the

primacy of the life of the spirit. His work is considered profound yet comprehensible to general readers, and he also is known for his wit and humor. During his career, he published 4,000 newspaper essays and 69 books, including biographies of Charles Dickens and St. Francis of Assisi, as well as the popular Father Brown mystery series.

Dedicated to promoting the sacramental tradition of social thought associated with Chesterton and the circle of writers later influenced by his



Several alumni living abroad were on hand at a House of Lords reception in London celebrating the association between the G.K. Chesterton Institute and Seton Hall University. Catching up with Monsignor Robert Sheeran '67, University president (right), were (from right) Heather Jean Mays '86, Ph.D.; Philip Hardy '87; and Christopher Morgan, a fellow Chestertonian employed at KPMG London.

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Spring 2002

Daily Telegraph
10/22/2005
*** 27

END COLUMN

Christopher Howse

Sacred mysteries



Cherie's love of Chesterton

Cherie Booth, the wife of the Prime Minister, made quite a good joke last week during a surprise visit to the Athenaeum club in London. "The whole world is dividing itself into progressives and conservatives," she said. "The job of the progressives is to go on making mistakes. The job of the conservatives is to prevent those mistakes from being corrected."

As she readily acknowledged, the joke was lifted from G.K. Chesterton, for he was the motive for her being there, at a meeting to raise funds for the Chesterton Institute, based in Oxford and New Jersey. Americans are good at raising funds, but we British seem hopeless and, unless people rally round, the Chesterton Institute, with its library in Oxford that spreads his ideas, will founder.

That matters, because it was not after all so unlikely that Mrs Booth should be a fan of Chesterton's. What he says continues to be valued across a wide spectrum of political views. Chesterton was politically a Liberal, a supporter of the Boers during the Boer War, an excoriator of capitalism, a defender of the French Revolution, an admirer of the anomalous Robert Browning and G.F. Watts. He moved towards Catholicism at a time when it was surprising the world with its radical social doctrine.

He is still enjoyed not as a mere ideologue. His prose style may be relentlessly paradoxical on the surface, but beneath it are great sinews of original thought. And when he is not original

realists, eschewing the acrid fog of Germanic idealism, Chesterton was a methodic optimist.

He was a child of Victorian scepticism and pessimism, left to grow up on the sterile shingle landscape of Matthew Arnold's *Dover Beach*, dominated by the "melancholy, long, withdrawing roar" of the sea of faith.

Chesterton was to produce his own memorably dour lines, "I tell you naught for your comfort, / Yea, naught for your desire, / Save that the sky grows darker yet / And the sea rises higher." But these are set in the context of a heroism that is Christian, ultimately hopeful, not nihilistic.

Chesterton had taken an overdose of nihilism in the 1890s when he was at the Slade School of Art. It was an intellectual world, "where the perverse in pleasure pine / And men are weary of green wine / And sick of crimson seas," to take some more lines from *The Ballad of the White Horse*. Beneath the black moon of the French

'His was not a stodgy, roast-beef English religion'

symbolists and the deceiving planchette of the spiritualists, Chesterton found sulphur and blackness. He only escaped by grasping tight to the shafts of light that

A WEEK IN PICTURES



Mr and Mrs Antony Tyler with Dr Sheridan Gilley (centre)



John Dilger, Fr Ian Boyd CSB and Cherie Blair



Mgr Robert Sheeran with Canon Timothy Russ

Chesterton Institute launches appeal

ON OCTOBER 12 the G K Chesterton Institute for Faith and Culture held a reception at the Athenaeum in London to mark 30 years of *The Chesterton Review* and related activities around the world.

Cherie Blair described Chesterton as a great English writer who was in the process of being rediscovered and whose poetry she had loved as a child.

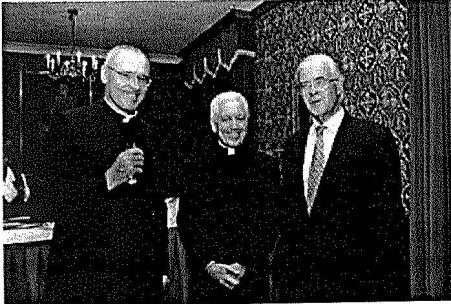
Appealing for donors to support the Institute's work, she described the Chesterton Institute as "the creative continuation of the tradition that Chesterton represents - the tradition of Christian humanism, of common-sense wisdom, and a feeling for the sacred in ordinary life".

Mgr Keith Barltrop, the director of the Catholic Agency for the Support of

Evangelisation, also spoke in praise of the Institute, calling it an essential partner in the "vital work of evangelising culture".

The Institute's next event will take place on November 5 at the Catholic Chaplaincy in Oxford. For further information about the Institute or to subscribe to *The Chesterton Review*, visit www.secondspring.co.uk.

Chesterton Institute Welcomed by the House of Lords



Reverend Ian Boyd, C.S.B., president of the G.K. Chesterton Institute (left); Monsignor Robert Sheeran, University president; and Lord Kenneth Baker, member of the House of Lords enjoy the reception.

The official association between the G.K. Chesterton Institute and Seton Hall University was formalized during a reception at the House of Lords in England on September 19. Lords Kenneth Baker and David Alton, hosts and members of the House of Lords, welcomed Monsignor Robert Sheeran, University president, Reverend Ian Boyd, C.S.B., president of the G.K. Chesterton Institute; and Dermot Quinn, M. Div., associate director of the Chesterton Institute and associate professor of history. More than 200 distinguished writers and politicians, including several foreign ambassadors with a personal interest in Chesterton, also were on hand.

The G.K. Chesterton Institute, a non-profit educational organization incorporated in the United States, Canada and Great Britain, moved its main offices to Seton Hall University in 1998. The institute's primary focus is the promotion of the sacramental tradition of social thought associated with the English author and the circle of writers later influenced by him. A convert to Cathol-

cism, Chesterton was one of the most influential religious writers of his day (1874-1936), providing works that are profound yet comprehensible to the general reader. His ideas have particular importance to those interested in the sacramental tradition of social thought, the role of imagination in the

evangelization of culture and in the primacy of the life of the spirit.

The institute ensures that Chesterton's ideas are promoted and furthered, and explores the application of Chestertonian ideas in the contemporary world. For nearly 30 years, the institute has published *The Chesterton Review*, a widely respected academic journal reflecting the versatility of Chesterton's thoughts. In addition, the institute publishes *Gilbert*, a more popular monthly magazine and *Second Spring*, the journal of the institute's Centre for Faith & Culture in Oxford.

"I am delighted that the *Chesterton Review* and the Chesterton Institute have come to Seton Hall. The *Review* is an important journal that has received great acclaim among scholars, and the wider public. Chesterton himself — poet, philosopher, novelist, journalist — was one of the great Catholic writers of the last century," says Monsignor Sheeran. "It is appropriate that his memory and the luminous tradition in which he belonged be cherished in a great Catholic university. He delighted in God's creation and expressed that delight with marvelous words and

wonderful insight. Chesterton is a splendid reminder, from a different time and place, of the greatness of our mission here at Seton Hall."

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APPEAL

Cherie Blair reveals her love of Chesterton

Cherie Blair, wife of Britain's Prime Minister, joined a distinguished audience of political, religious and media figures at London's Athenaeum Club recently to celebrate 30 years of cultural evangelisation through The Chesterton Review and launch an appeal for funds.

Mrs Blair spoke at a reception on 12 October organised by the G. K. Chesterton Institute for Faith & Culture, based at Seton Hall University, New Jersey, and Oxford in England. It was both a celebration of 30 years of *The Chesterton Review*, and its related Chesterton-inspired activities around the world, including conferences in England, Ireland, Croatia, Lithuania, Argentina and the USA.

Mrs Blair, who would not accept a fee for her appearance, demonstrated that she was not merely a decorative celebrity wheeled in for the occasion, but a knowledgeable Chestertonian. She made an appeal for support of the Institute, describing Chesterton as a great English writer currently experiencing a revival of scholarly interest, and whose poetry she had loved as a child. The work of the Institute named after him, she said, is simply "the creative continuation of the tradition that Chesterton represents (along with Lewis, Newman, Dawson and T.S. Eliot) — the tradition of Christian humanism, of common sense wisdom, and a feeling for the sacred in ordinary life. Chesterton knew that without the dignity and sense of purpose that comes from our relationship with a God who made us, there can be no ultimate basis for human equality, for democracy, for justice, for human rights."

As a defender of human rights herself, she took extremely seriously this idea that rights are founded in our relationship to the Creator.

"For the last three decades", she went on, "the *Chesterton Review* and Institute have tried to promote a benign cultural revolution, and a revival of interest in intelligent Christianity — meaning a Christianity that is traditional without being fundamentalist, and radical without being aggressive." She quipped, quoting Chesterton, that "the whole world is dividing itself into progressives and conservatives. The job of the progressives is to go on making mistakes. The job of the conservatives is to prevent those mistakes from being corrected." Back in 1930 Chesterton wrote that "people are inundated, blinded, deafened, and mentally

paralysed by a flood of vulgar and tasteless externals, leaving them no time for leisure, thought, or creation from within themselves". We surely recognize some truth in this description, she said. Chesterton's insights speak eloquently to a Western world exhausted by materialism. Mrs Blair praised the Chesterton Library and study centre that the Institute is trying to establish in Oxford, and appealed for continued support in making that possible.

Mgr Keith Barltrop, the Director of the Catholic Agency for the Support of Evangelisation, recently created by the Bishops of England and Wales, also spoke in praise of the Chesterton Institute's work, adding: "The Chesterton Institute is one of our most important partners in this vital work of evangelising culture."

Stratford Caldecott, the UK director of the Institute and Editor of its other journal, *Second Spring*, added that Chesterton's social philosophy of "Distributism" has been in many ways the ancestor of today's radical movements in defence of life, ecology, the family, agriculture, small shops and small

communities. It opposed corruption in business, the media and politics. "There is plenty of room for disagreement on exactly how the principles of human dignity may be translated into political action," he said, "but it is clear that all the major political parties in this country are now well aware of the need to think deeply and debate these issues effectively. It seems we are entering into a period when the role of independent Christian 'think tanks' like the Chesterton Institute will be more important than ever."

Earlier in the week, the distinguished historian Dr Sheridan Gilley had spoken at an event in Arundel Castle, comparing G.K. Chesterton with John Henry Newman as an exponent and defender of Christianity. It seems that Chesterton's star is on the rise again.

Inset: Mrs Cherie Blair remembering verses from 'Lepanto' which she said she had learned at school. Also in the picture, Stratford Caldecott.



Chesterton Conference in Argentina, October, 2006

Representing Australia and the Chesterton Society, Vice-President Karl Schmude, a guest speaker at the Conference, compiled this report especially for The Defendant.

The universal appeal of Chesterton is unmistakable, and especially striking when one visits another country. It is remarkable that a writer so quintessentially English should reach out and speak powerfully to such varied peoples – European, Asian, North and South American, and perhaps in time, African as well.

In early October, I flew to Buenos Aires to participate in the Second International Chesterton Conference. The first such meeting took place in 2005. It attracted an audience of more than 500, testifying to the appeal which Chesterton continues to exert in the contemporary world – and perhaps more so, paradoxically, in countries other than England.

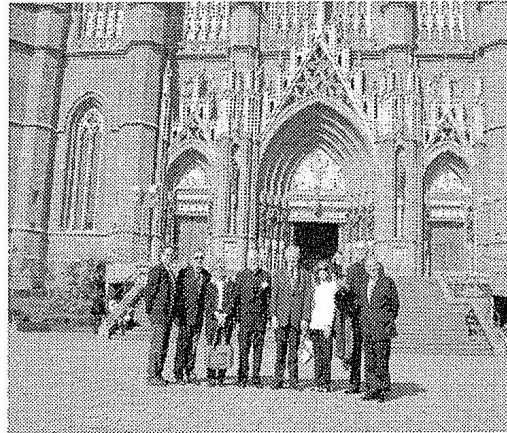
On this occasion in 2006, speakers came from the United States and Australia as well as Argentina itself. Most of the American speakers work at Seton Hall University, a Catholic institution in New Jersey, where the Chesterton Institute for Faith & Culture is located. The President of the Institute, Fr Ian Boyd CSB, who founded the *Chesterton Review* in 1974 was accompanied by Dr Dermot Quinn, a historian who serves as a Director of the Institute, and Mgr Richard Liddy, the Director of the Center for Catholic Studies at Seton Hall.

Fr Boyd spoke on Chesterton as 'The Legendary Teacher', Dr Quinn on 'Chesterton and the Argentina of Today', and Mgr Liddy on 'The Early Context of Bernard Lonergan's Economics'. The focus of the conference was 'Chesterton's ideas on education and economics', and I was invited to address that topic in an opening address. Each of these papers will appear in a future issue of the *Chesterton Review*.

The other segments of the conference were largely made up of panel discussions with a range of academics, chiefly from Catholic universities in Buenos Aires and La Plata (the capital of the Province of Buenos Aires, as distinct from the city itself).

For those of us who were English-speaking, a novel feature of the meeting was to listen via headphones to a translation of the remarks of Spanish-speaking experts. I had my first experience of speaking in my native tongue to an audience who relied on a simultaneous translation of my paper into Spanish.

The conference was organized by a committee of Chestertonians in Buenos Aires, led by their personable and deeply cultured chairman, Horacio Velasco-Suarez.



Conference group in front of the magnificent cathedral of La Plata, Buenos Aires Province. Fr. Boyd and Dermot Quinn, right front; Karl Schmude, centre.

Horacio has recently translated into Spanish Chesterton's book of essays, *The Well and the Shallows*, and he and his committee assembled an impressive array of people (including such public figures as former ambassadors and politicians, one of whom has recently been nominated for the Nobel Peace Prize). Not only did they contribute to the formal proceedings, but they also enhanced the atmosphere of conviviality after-hours. (For those readers of *The Defendant* who may like to read Senor Velasco-Suarez's report on the 2005 conference in Buenos Aires, it is published in the most recent issue of the *Chesterton Review*, Spring-Summer 2006, pp.263-266.)

I was asked to join with Dr Dermot Quinn in offering some 'final reflections' at the conclusion of the conference, and I took the opportunity to highlight the deep harmonies I sensed during the three days – firstly, between the mind and the man, between 'Chesterton the mind' and 'Chesterton the man' who pervaded our discussions in so many ways, and secondly, the harmony between different people, from different cultures, who attended the conference and were united in their devotion and affection for G.K. Chesterton.

Polish Embassy in Washington, D.C.

Hosts the G.K. Chesterton Institute

On the evening of April 10, 2008 the Embassy of the Republic of Poland in Washington, D.C., hosted an important cultural event. The Embassy's guests were leaders of The G.K. Chesterton Institute for Faith and Culture which publishes *The Chesterton Review*. The G.K. Chesterton Institute, a non-profit educational organization incorporated in the United States, Canada and Great Britain, is located at Seton Hall University, South Orange, NJ. (The president-editor emeritus of the Post Eagle, Mr. Chester Grabowski, is a proud alumnus of Seton Hall's Law School.)

Gilbert Keith Chesterton (1874-1936) made his career as poet, playwright, art historian, journalist, and social reformer in the United Kingdom, and converted to Roman Catholicism in 1922. Chesterton probably is best remembered today as author of a series of detective novels with Father Brown as hero.

Neither socialism/communism, nor laissez faire capitalism appealed to Chesterton's sense of fair play and human possibility guided by Christian principles. This is why he promoted a third way – Christian Democracy. Chesterton saw the Irish and Polish Republics of his day as fertile soil for the establishment and then the spread of Christian Democratic politics. The mission of *The Chesterton Review*, founded in 1974, is to explore the application of Chestertonian ideas in the contemporary world.

Counselor Mariusz Brymora, Head of the Culture and Public Affairs Department at the Polish Embassy, welcomed approximately 100 guests to the beautiful four-story townhouse designed by the famous American architect George Oakley Totten for Senator John B. Henderson, who represented Missouri from 1862 to 1869. In 1910, the townhouse was completed and in 1920, the first envoy of the Second Polish republic, Prince Kazimierz Lubomirski, purchased the house with his personal funds. Lubomirski was appointed to Washington because of his business acumen. Very few changes have been made to the house throughout the years, and Poland is one of a very few countries to house its embassy continuously in the same building since 1920s. In addition to enhancing the quality of Washington's



Hugh Mackinnon, Chairman of the Board of Trustees, G.K. Chesterton Institute for Faith & Culture, US, Laura MacKinnon, Dr. Dermot Quinn, Mariusz Brymora, Cultural Counselor, Embassy of the Republic of Poland in Washington, D.C., Father Ian Boyd, C.S.B, President of the G. K. Chesterton Institute for Faith & Culture, Gloria Garafulich-Grabois, John Odom, Chairman of the Board of Trustees, G. K. Chesterton Institute for Faith & Culture, UK, Prof. Andrzej Rabczenko, Minister-Counselor, Embassy of the Republic of Poland in Washington, D.C.



Father Ian Boyd, Prof. Andrzej Rabczenko, Dr. Dermot Quinn

Polish group cites work of Fr. Boyd

SOUTH ORANGE—Father Ian Boyd, C.S.B., president of the G.K. Chesterton Institute for Faith and Culture at Seton Hall University, recently was honored by the American Institute of Polish Culture Inc. for his promotion of Polish history and culture.

Father Boyd received the Institute's "Special Appreciation" award last month at its 36th annual International Polonaise Ball in Surfside, FL. The award was in recognition of Father Boyd's work as editor of the institute's journal, "The Chesterton Review."

Last summer, the institute released a special Polish issue of the journal. Its largest to date at 430 pages, the issue contained articles, film and book reviews, and other "news and comments" items from a variety of sources. Its main theme was a defense of Poland against charges of anti-Semitism, but it also addressed such topics as Polish history and accounts of Chesterton's 1927 tour of Poland.

"This award is a great honor. I accept it on behalf of Dermot Quinn, Gloria Grabois and my other colleagues at the Chesterton Institute," Father Boyd said.

G.K. Chesterton Institute For Faith & Culture Releases Special Polish Issue of *The Chesterton Review*

email: myed70@yahoo.co.uk

By Edward Myska

that Poland was now playing in big leagues. And by 2005, the media was already under- ginning that Mr. Kwasniewski had indeed freed himself from George W. Bush. Poland had good reason to be disappointed because Polish support in Iraq didn't lift visa requirements, unlike twenty-seven other countries that don't require a visa to enter America. Also, Polish firms had obtained only minor contracts for the rebuilding of Iraq, even though Poland's construction industry has an excellent history in the Middle East, and Poles are viewed favorably by Iraqis.

Understandably the new Polish democracy is still in its infancy, and Poles still need to be convinced that the voting public has the upper hand. Likewise, Poles need to be reminded that political leaders are elected to serve the nation's welfare, and their personal interests have no place in the public domain. For sure, the Polish society's indifference is accompanied by a belief that ordinary citizens can't change anything themselves. But Poles have come to appreciate their new-found security and a stability they previously didn't have. No doubt a democratic society still permeates Polish thinking, as seen by the following illustration—though it also highlights the need for stability:

In 2005, that president Kwasniewski was ineligible to run again in 2005, and in the opinion polls conducted in 2003-2004 asked about other presidential

SOUTH ORANGE, N.J. – Seton Hall University's G.K. Chesterton Institute for Faith & Culture – under the auspices of the Center for Catholic Studies – recently released the latest issue of its widely recognized journal, *The Chesterton Review*.

This special Polish issue – the Institute's largest issue to date (430 pages) – contains articles, film and book reviews, and other "news and comments" items from a variety of sources. Its main theme is a defense of Poland against charges of anti-Semitism, but it also addresses such topics as Polish history and accounts of Chesterton's 1927 tour of Poland.

- Highlights of this issue include:
- "In Search of Polish Anti-Semitism" by Professor Dermot Quinn
 - "The Mirror that is Poland" by Father Douglas Milewski
 - A book review of Jan T. Gross's *Fear: Anti-Semitism in Poland After Auschwitz*
 - News and Comments titled "The Betrayal of Poland," "Paying for Hitler's War," "Chesterton's Prophecy about Poland" and others

Father Ian Boyd, editor of *The Chesterton Review* and president of the G.K. Chesterton Institute for Faith & Culture, believes this to be one of the most important issues the Institute has ever published. "This issue strives to replace hostile stereotypes against Poland with a balanced picture of Polish life and history," he comments. "It is a matter of immense importance. An

attack on Poland is an attack on the Catholic Church."

Founded in 1974, *The Chesterton Review* has been widely praised for both its scholarship and for the quality of its writing. It includes a wide range of articles not only on Chesterton himself, but on the issues close to his heart in the work of other writers and in the modern world. It has devoted special issues to C.S. Lewis, George Bernanos, Hilaire Belloc, Maurice Baring, Christopher Dawson, Cardinal Manning, the Modernist Crisis, J.R.R. Tolkien and Fantasy Literature.

To order a copy of *The Chesterton Review*, or to learn more about it, call (973) 275-2431 or e-mail chestertoninstitute@shu.edu

ABOUT THE CENTER FOR CATHOLIC STUDIES

Dedicated to a dialogue between the Catholic intellectual tradition and all areas of contemporary culture, Seton Hall University's Center for Catholic Studies conducts an undergraduate degree program in Catholic Studies, offering a major, minor, certificate program and foreign study opportunities. In addition to presenting programs on faith and culture for students, faculty and the public, the Center incorporates the Bernard J. Lonergan Institute, the Seton Hall Institute on Work, the Micah Senior Executive Project and the G.K. Chesterton Institute for Faith & Culture, with its prestigious journal, *The Chesterton Review*. Visit website: academic.shu.edu/ccs

Polish Embassy in Washington, DC Hosts The G. K. Chesterton Institute

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Gilbert Keith Chesterton (1874-



Lady Blanka A. Rosenstiel and Professor Robert P. George

Missouri from 1862 to 1869. In Communist officials. The



Celebrating the 'Prose Poetry' of New York City Life

The G.K. Chesterton Institute for Faith and Culture held "A Celebration of the Life and Work of Joseph Mitchell: The Prose-Poet of New York Life." More than 70 friends of the institute gathered at Jubilee Hall for the May 13 symposium, which was supported by the Earhart Foundation.

Speaking at the event were Dermot Quinn, professor of history at Seton Hall; Kenneth T. Jackson, director of the Herbert H. Lehman Center for the Study of American History; Andrew J. Willner, executive director of NY/NJ Baykeeper; and Daniel H. Strait, professor of English at Asbury College. Panel discussion participants were Nancy Franklin, Calvin Trillin and Mark Singer, all writers from *The New Yorker*.

In closing remarks, Father Ian Boyd, C.S.B., president of the institute, noted deep affinities between Mitchell and Chesterton. "These two remarkable journalists ... prove that great journalism can also be great literature. There is a democratic principle underlying Joseph Mitchell's writings – and this principle is thoroughly Chestertonian. ... As Chesterton

once wrote, 'There is a great man who makes every man feel small. But the real great man is the man who makes every man feel great.' "

For information about the Chesterton Institute or subscriptions to *The Chesterton Review*, visit academic.shu.edu/chesterton or call (973) 275-2431.

| CATHERINE PHELAN '04



Above right: Joseph Mitchell at his North Carolina home.

Above left: New York, circa 1930s-1940s;

Photos by Therese Mitchell

HALLMARKS

THE CHESTERTON INSTITUTE VISITS CATHOLIC ENGLAND

In October 2005, friends of the G.K. Chesterton Institute for Faith & Culture traveled to the United Kingdom for a five-day tour. The visit included lunch with the Duke and Duchess of Norfolk at Arundel Castle and a speech (which received international media coverage) given on behalf of the institute by Cherie Blair, wife of Prime Minister Tony Blair, at a reception at the House of Lords with Lord Kenneth Baker.

Reaffirming Seton Hall's links with Catholic England, Monsignor Robert Sheeran '67, University president; Father Ian Boyd, C.S.B., president of the institute; and Monsignor Richard Liddy, S.T.L., Ph.D., director of the Center for Catholic Studies, concelebrated Mass in Latin at Westminster Cathedral on the day marking the



1,000th anniversary of the birth of Saint Edward the Confessor.

In addition to the visit, the most recent issue of *The Chesterton Review* includes a speech by HRH the Prince of Wales, titled "Agriculture and the Crisis of Globalization."

Prince Charles has remarked that *The Review* is "splendid."

The institute has exciting plans for 2006, including two major conferences, one on writer Joseph Mitchell; the second, on Christian evangelization, will take place in Spain.

For information about the G.K. Chesterton Institute for Faith & Culture or subscribing to *The Chesterton Review*, visit academic.shu.edu/chesterton or call (973) 275-2431.

| CATHERINE PHELAN '04

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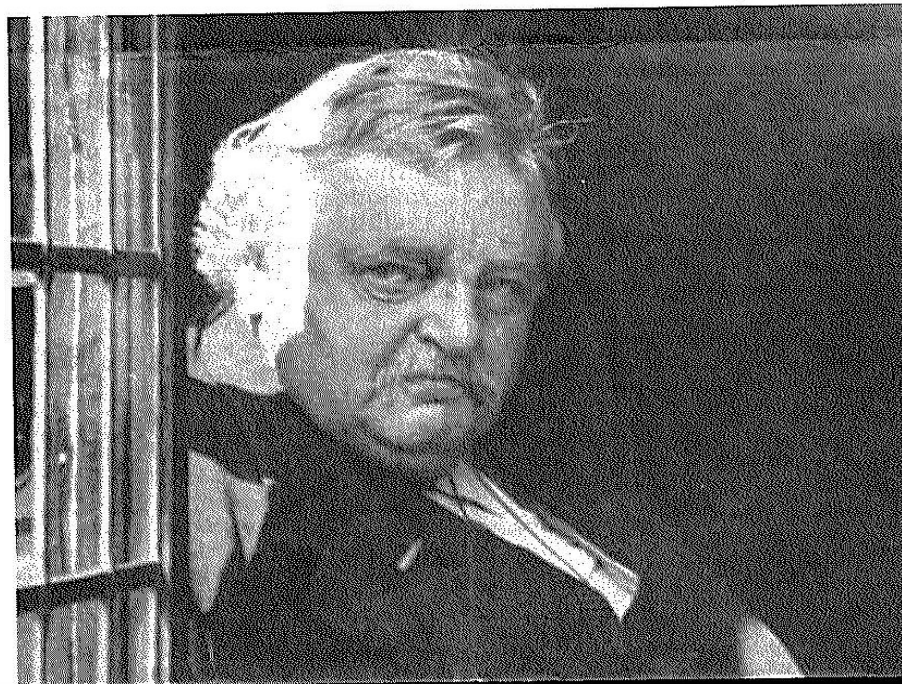


PERSONAGGI. *Una lettura controcorrente dello scrittore inglese che smonta il pregiudizio che la conversione fece male al suo stile*

Chesterton, genio & ortodossia

N BOYD

Chesterton è stato descritto come uno dei più grandi annunciatori dell'ortodossia cristiana nell'epoca moderna. Bertram Shaw lo ha anche definito "genio colossale". Ci sono state almeno tre importanti leggende riguardo a Chesterton come maestro di ortodossia cristiana che perdurarono in tutta la sua vita. Ciascuna di esse ha incarnato verità parziali che non hanno mai rivelato la vera natura dello scrittore, che sono state forse più rivelate al pubblico, di quanto lo fosse all'umile e diffidente Chesterton, che non poteva certo ricorrere nelle versioni idealizzate agli ammirati lettori avevano fatto su di lui. Prima di queste immagini legendarie è stata quella che è esistita nel periodo della morte di Chesterton, nel giugno 1936. Queste sono state le fotografie che hanno sicuramente contribuito a formare una particola-



sua firma. Nel 1908 pubblicò due delle sue più brillanti e fantasiose autobiografie: il romanzo *L'uomo che fu Giovedì*, che ebbe un grandissimo successo sia come autobiografia di tipo narrativo sia come meditazione o rivisitazione del *Libro di Giobbe*, e un personale trattato filosofico, *Ortodossia*, che racconta la storia del suo tentativo di inventare una nuova religione e la sua successiva scoperta che questa era già stata inventata e che era stata chiamata cristianesimo. «Io non l'ho fatta», scrive. «Dio e l'umanità l'hanno fatta ed essa ha fatto me». Nel novembre 1911 a Cambridge, un pubblico di quasi mille persone andò per sentirlo parlare in un club studentesco sulla futura religione e per sentirsi dire che la religione cristiana, la quale secondo il mondo secolarizzato era morente, era in procinto di risorgere nuovamente dai morti: «Personalmente io credo che vinceremo», disse Chesterton al suo giovane pubblico.

Intervista a Ian Boyd fondatore e direttore della «Chesterton Review»

E l'uomo che fu Giovedì mise d'accordo Tommaso e Agostino

di PAOLO PEGORARO

Alla produzione meno nota di Gilbert Keith Chesterton appartiene *La Resurrezione di Roma* — riscoperta peraltro in anni recenti — quasi un reportage di viaggio dello scrittore inglese nella capitale italiana. Parafrasandone il titolo si può dire che questo sabato, a Roma, ci sarà invece la «risurrezione di Chesterton». Il merito di questo portentoso evento è senz'altro da ascrivere a «La Civiltà Cattolica», la rivista dei gesuiti che ospiterà un convegno internazionale sul creatore di Padre Brown, il primo di tale livello in Italia, dedicato al noto narratore.

Ospite d'onore sarà padre Ian Boyd, sacerdote della congregazione di San Basilio, esperto di Chesterton, fondatore e direttore della «Chesterton Review» nonché Presidente del Chesterton Institute for Faith & Culture della Università di Seton Hall nel New Jersey che insieme a «La Civiltà Cattolica» e all'Associazione cul-

In che senso Chesterton può essere considerato un profeta dei nostri giorni?

Egli è stato un profeta per la semplice ragione che quanto ha scritto si è avverato. Quelle cose che ai suoi contemporanei apparivano fantasie, ci sembrano oggi come la descrizione del mondo attuale. Per esempio, nel suo giornale, il *G.K.'s Weekly*, il 19 giugno 1926 egli scrive che «la prossima grande eresia sarà un attacco alla morale, e in particolare alla morale sessuale (...) La follia di domani non è a Mosca, ma piuttosto a Manhattan». Ancora prima, nel 1905, aveva scritto sul *Daily News*: «Prima che l'idea liberale muoia o trionfi, noi vedremo guerre e persecuzioni tali che il mondo non ha mai visto». Come ha scritto Alan

Lawson Maycock nell'antologia da lui curata sugli scritti di Chesterton (intitolata *The Man Who Was Orthodox*), egli ha avuto «quel raro potere di in-



La migliore risposta a questa domanda, penso si trovi nel primo episodio dei racconti di Padre Brown, *La croce azzurra*. In questo racconto Padre Brown riesce a identificare il noto ladro francese, Flambeau, travestito da prete, poiché quest'ultimo attacca l'uso della ragione e questa è, dice Padre Brown, cattiva teologia. Dall'altra parte Chesterton ha spesso insistito sui limiti non tanto della ragione quanto del razionalismo. Il primo valore della logica, una volta ha detto, è il suo essere un'arma con cui sconfiggere i logici. Il punto che realmente sta a cuore a Chesterton è che secondo lui l'uomo dovrebbe combinare ragione e immaginazione. Il pensatore costruttivo è come Neemia che difende le mura di Gerusalemme con una cazzuola in una mano e la spada nell'altra (*Neemia*, 4, 1-12): la cazzuola rappresenta l'immaginazione, il potere costruttivo; la spa-

da è la ragione, lo strumento difensivo. Tutto è ben riassunto nel consiglio che egli diede al giovane ragazzo al quale regalò un libro illustrato: «Così ti ricordi del tuo libro, mio piccolo uomo, / e ascolti gli sproloqui e le critiche dei pedanti. / Ma non credere in niente che non possa essere raccontato in immagini colorate».

Sempre sul rapporto con la ragione, considerando che gli ultimi due Papi hanno molto apprezzato gli scritti di Chesterton, si può dire che egli sia stato uno scrittore «ratzingeriano» per la sua difesa della ragione, ma anche tomista come Giovanni Paolo II?

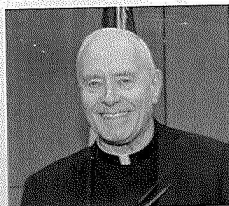
Domanda molto interessante ma io suggerirei di operare una distinzione tra il tomismo e l'agostinismo che Chesterton ha indagato. Da una parte egli fu profondamente tomista, e da quel punto di vista, più vicino a Giovanni Paolo II. Nel suo grande libro su san Tommaso, che Etienne Gilson ha considerato il più bel libro scritto sul santo, egli parla della «passione per la vita» di Tommaso e insiste, contrapponendo Tommaso a Platone, che quando le cose materiali ci ingannano questo avviene non perché siano tran-



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.

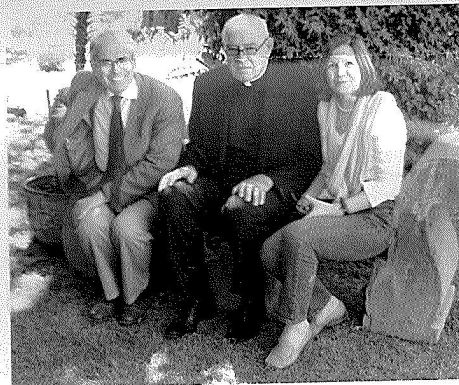
At different times he invited Race Mathews, Sheridan Gilley, Peter Hunt and Karl Schmude to join the *Review's* Editorial Board, as well as publishing their articles in its pages. For more than a quarter of a century, following Tony Evans' launching in 1993 of *The Defendant*, he regularly reprinted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

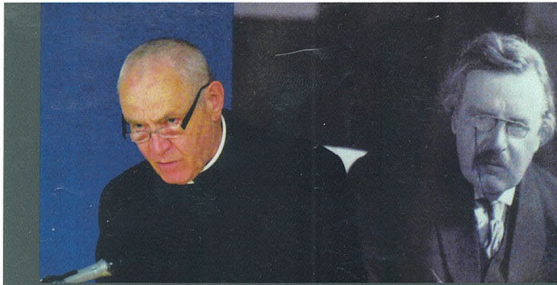
All Chestertonians cherish the devoted leadership of Fr Boyd over nearly half a century in leading the international Chesterton Institute and editing *The Chesterton Review*. We especially appreciate his strong and sustained interest in Australia and his love of Chesterton which he has shared with many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



Father Ian Boyd Retires as Editor of *The Chesterton Review*

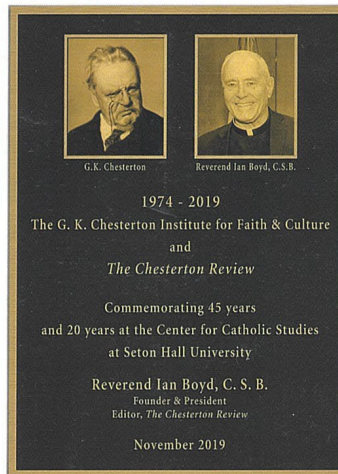
“
Everything he did
for the journal
was marked by his
wonderfully sharp
and penetrating
intelligence.
”

In August 2020, after 46 years of outstanding service, Father Ian Boyd, C.S.B., announced his retirement as editor of *The Chesterton Review*, the journal he founded in Canada in 1974.

He has been succeeded as editor by Professor Dermot Quinn, his colleague and friend of many years at the G.K. Chesterton Institute for Faith & Culture at Seton Hall University. Father Boyd, who will continue to serve as Founder and President Emeritus of the Institute, hopes to return to Seton Hall for the fiftieth birthday of the *Review* in four years' time. In the meantime, a plaque and permanent exhibition have been placed in Walsh Library to honor Father Boyd's twenty years at Seton Hall and the work of the Chesterton Institute in Canada and the United States since 1974.

Father Boyd's retirement brings to a close one of the longest editorships of any literary journal in the English-speaking world. Only Robert Silvers of *The New York Review of Books* has enjoyed a longer tenure. It also marks the culmination of a career of exceptional achievement. "There really is nothing like *The Chesterton Review*," Professor Philip Jenkins has written, "and if there ever was, it existed in a bygone Golden Age of journals and magazines."

By the same token, there is no-one like Father Boyd. A scholar of international reputation, he has been the leading figure in the world-wide revival of interest in Chesterton that has taken place over the last fifty years. Beginning with the publication of his ground-breaking monograph *The Novels of G.K. Chesterton* and continuing with his work as editor of *The Chesterton Review*, he has promoted serious academic study of Chesterton and his circle and of the intellectual tradition that they represent. In addition, he has travelled the globe to speak at Chesterton conferences and seminars, an instantly recognizable and much-loved figure in



universities across the world, captivating audiences with his trademark erudition, wit, and humor. Like Chesterton's Father Brown, Father Boyd has a way of appearing in unusual places and solving unusual problems, a scholar's scholar but also a priest's priest, gentle, firm, wise, insightful, and benign. Chesterton could have had no better representative for the last five decades.

"I have, almost literally, very large shoes to fill," said Professor Dermot Quinn, paying tribute to Father Boyd's work as editor of *The Chesterton Review*. "Everything he did for the journal was marked by his wonderfully sharp and penetrating intelligence, his extraordinary breadth of reading, his creative editorial imagination, and his marvelous gift for anecdote and apposite quotation. He also insisted that good writing should be at the heart of the *Review*, that its prose

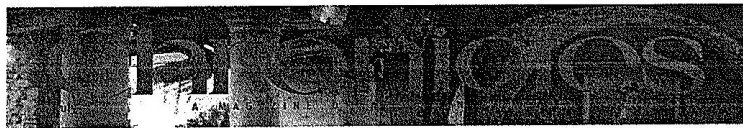
should be worthy of its subject. I hope to continue that tradition." A graduate of Trinity College, Dublin and New College, Oxford, Professor Quinn has been a member of the History Department at Seton Hall since 1990. The author of three books and many articles, he has written and spoken extensively on Chestertonian themes for over thirty years.

For more information about our work please visit:
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or contact us by email: chestertoninstitute@shu.edu

Father Ian Boyd, C.S.B.: President Emeritus & Founding Editor of *The Chesterton Review*

Dermot Quinn: Editor, *The Chesterton Review*

Gloria Garafulich-Grabois: Director, G. K. Chesterton Institute for Faith & Culture & Managing Editor of *The Chesterton Review*



CULTURAL REVOLUTIONS

A Chestertonian Assault

I BEGIN with a confession.

Whenever I receive a new number of *The Chesterton Review*, I groan inwardly and, from time to time, outwardly. Let me hasten to add that said groan is not a sign of tedium or disappointment—far from it. But opening those pages means that once again, despite myself, I will be drawn into the world of Chesterton and his friends, and their effervescent ideas. While normal, user-friendly magazines respect our busy schedules, and offer us just a scant few minutes of reading experience, the *Review* is going to hold me rapt for days.

And then there is the added burden of having to return to that issue in later weeks, to explore once more a singularly evocative point, to confront an acute truth, to mull over a telling argument. Other people don't inflict this on us, so why does the *Review*? It's just not fair. I don't have that much time to spare.

If I had to single out one chief perpetrator to blame for these offenses, it would be Fr. Ian Boyd. There were plenty of other models he could have followed when founding the journal. There is no shortage of magazines devoted to particular authors, whose cult-like fans subsist on an endless diet of trivial and unnecessary details of no conceivable interest to anyone outside the initiated fraternity. But no, Father Boyd had to make *The Chesterton Review* into something utterly different, a marketplace for strictly contemporary ideas and debates, with a stellar range of good writers. He had to make it informative and enjoyable.

Worse—and I know that here I am moving into scurrilous territory—he created a publication that offers a genuine education in the humanities, with something on offer for both the beginner and the already learned. Does he not realize the amount of mental activity involved in

these pursuits?

In presenting this indictment, I cite as Exhibit A the 2013 double number, which among other things marks Father Boyd's Golden Jubilee in the priesthood. The offensive against the reader begins early on, with some extracts from Chesterton's own works. Presenting anything startling in such a context should be impossible, as the readership, by definition, is pretty familiar with the master's works. But there we have it—poems that still resonate today. Why does this all have to be so troublingly contemporary?

The assault continues. Many years ago, I read *The Ball and the Cross*, which still besieges my dreams. What I do not need, therefore, is another reminder of the wonders of that rich and vastly undercelebrated book, yet here we have an eloquent introduction, from Paul Jennings. Dermot Quinn continues to show how a superb intellectual historian can write, with a beautiful comparison between Newman and Chesterton. Sheridan Gilley describes Chesterton's role in the journalism of his day, at the *Daily News*. Gregory Dowling describes the parallels between the detective writings of Chesterton and Conan Doyle, in an essay that enlightens our understanding of both legendary authors. Robert Wild introduces me to the work of Catherine de Hueck Doherty, of whom I previously knew little, but must now discover more. Duncan Reyburn expands my vocabulary with a remarkable essay on "Moral Photography." And finally, among the main articles, Rafael Hurtado writes a provocative meditation on concepts of home, domesticity, and housework.

All the authors follow Chesterton himself in eschewing the grating jargon of academe. Instead, each returns to the wise principles of Thomas Cranmer: everything "in such a language and order as is most easy and plain for the understanding both of the readers and hearers." What a revolutionary idea.

Now I come to my principal grievance.

That range of essays would grace any magazine. When, though, you have finished savoring them, then the real challenge begins, namely a miscellany of reviews, news, and comments pieces that, in this particular exemplar, runs to some 200 pages. The reader can dip in anywhere in this miscellany and find something intriguing and rewarding. One piece leads to another, and to another, and thus your days run by, as you are compelled both to read and to think.

So yes, once again, I learned. I learned about the Anglo-American literary scene of the 19th and early 20th centuries, but I also learned about the nature of religious conversion and sanctity, about the preservation and destruction of Chinese culture, about Arthurian mythology and pro-life activism. I read about Dorothy Day and Flannery O'Connor, Geoffrey Ashe and Benedict XVI, Wendell Berry and Simon Leys, Cardinal Newman and Conrad Noel.

Worse than merely giving me illumination and instruction, just that one number of the *Review* has started me off on multiple paths of inquiry that could occupy me for years to come. The editors have neither shame nor remorse.

Thankfully, then, *The Chesterton Review* is unique: Who could cope with so much inspiration?

Although the *Review* has not asked me to perform this service, I will make a suggestion for a motto that it might adopt, and one that pays due homage to Father Boyd's Scottish roots. The Scots have a boast, I mean a toast, which in its original form declares, "Here's tae us; wha's like us? Gey few, and they're a' deid." (Roughly, "Here's to us! Who's like us? Very few, and they're all dead.")

There really is nothing like *The Chesterton Review*, and if there ever was, it existed in a bygone Golden Age of journals and magazines. They, however, are all dead. The *Review* abides.

Excuse me; I have a lot of reading to catch up on.

—Philip Jenkins

El Instituto G.K. Chesterton celebra en España los cien años de *Lo que está mal en el mundo*

«Profeta en una edad de falsos profetas»

G.K. Chesterton diagnosticó como pocos los problemas del siglo XX, y encontró la solución en el cristianismo. Esta faceta suya fue uno de los aspectos en los que se centró el padre Ian Boyd, Presidente del Instituto G.K. Chesterton para la Fe y la Cultura, de la Seton Hall University (Estados Unidos), en la serie

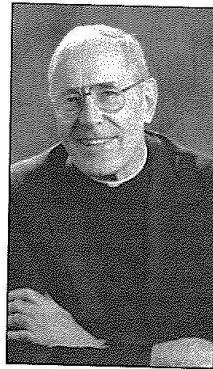
En el funeral de Chesterton en la catedral de Westminster de Londres, el padre Ronald Knox afirmó: «Casi seguramente será recordado como un profeta en una edad de falsos profetas». Es fácil citar ejemplos de la habilidad de Chesterton para describir un problema antes de su completo desarrollo; aun cuando sus palabras deben haber sonado fantásticamente improbables tiempo atrás. En fecha tan temprana como 1905, escribió en la columna de un diario leído principalmente por la clase media liberal no conformista: «Antes de que la idea liberal esté muerta o triunfante, veremos guerras y persecuciones como el mundo no ha visto».

Esta cualidad profética de los escritos de Chesterton le da un poder inusual. El crítico A.L. Maycock afirma que tenía «un raro poder de intuición llamado en la Escritura el don de sabiduría, una inmediata aprehensión de la verdad que sobrepasa el ejercicio de la razón».

Chesterton difería de los profetas seculares contemporáneos, como H.G. Wells y George Bernard Shaw, en su fuerte compromiso con la ortodoxia cristiana. Aun cuando mucha de su producción puede parecer a primera vista no tener un contenido religioso obvio, todo lo que escribió apunta a una fuerte defensa de las ideas católicas. La tradición religiosa a la que pertenecía Chesterton, como católico y anglicano, era una tradición sacramental, la que se funda



pronunciadas en España con motivo del centenario de *Lo que está mal en el mundo*, y para promocionar la *Chesterton Review* que edita el Instituto



Padre Ian Boyd

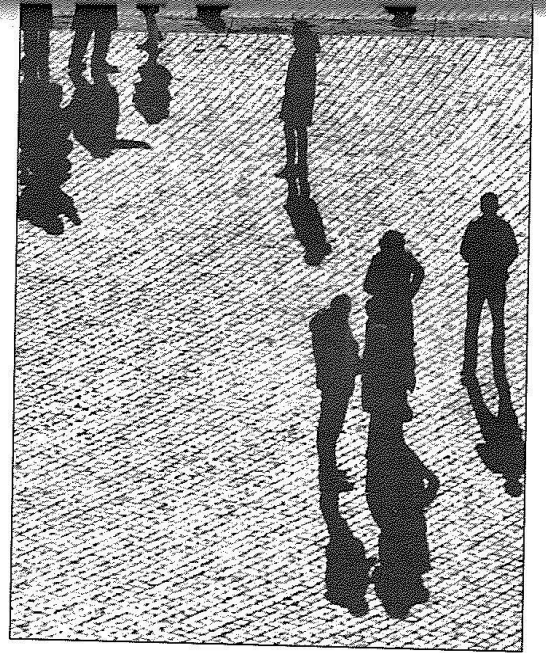
de Cristo otorgo un valor especial a la vida ordinaria y a las cosas materiales. Tan efectiva fue su defensa que, cuando murió, T.S. Eliot afirmó que, en ese tiempo, fueron los escritos de Chesterton lo que mantuvieron viva a la minoría cristiana.

Esta defensa de la ortodoxia cristiana estaba osadamente encaminada a la evangelización de una cultura en su integridad. En sus escritos, Chesterton se propone interpretar la totalidad de la vida y la historia humanas a la luz de los evangelios y los sacramentos. Fundamentalmente católico en su pensamiento, vio la vida cristiana como esencialmente comunitaria. En consecuencia, creía de poca utilidad evangelizar individuos a menos que se encontraran caminos para evangelizar el mundo.

El periodismo, una misión

Con esta suerte de teología social, no sorprende que Chesterton sintiera una fuerte urgencia pastoral. Veía su periodismo como parte de una misión de hacer frente al materialismo evolucionista y al liberalismo teológico que estaban tornándose influencias dominantes. Se daba cuenta de que muchos de sus lectores formaban parte de una generación que ya no estaba guiada por ninguna de las fuentes tradicionales de la sabiduría cristiana, y que estaban absorbiendo acriticamente las ideas antirreligiosas que traía la prensa popular. Había una extraña ironía en su rol de portavoz de la ortodoxia cristiana en esa misma prensa popular. Muchos de sus escritos aparecían en los mismos diarios que estaban ayudando a crear el problema.

Pero Chesterton era también consciente de que el problema no eran únicamente las ideas falsas, sino que tenía también que ver con la pérdida de autoridad y dirección moral. Ya en 1904, describe los síntomas de una seria crisis cultural: «Es precisamente de estas cosas de lo que estamos sufriendo: de un periodismo impreciso, de un excitable conocimiento superficial de todo, de una pérdida de los tipos nacionales fuertes, de los límites religiosos fuertes, del sentido de la memoria y del temor de Dios». En su *Autobiografía* hay otro pasaje en que describe la confusión religiosa y fi-



losófica de la sociedad inglesa en el tiempo que comenzaba su carrera periodística. Expresa allí su propia sensación de estar llamado a cumplir una misión nacional en el lenguaje que es expresamente bíblica y profética: «Se me ha concedido algo así como una suerte de mirada o visión general de todo ese campo de negación y tanteo y curiosidad. Y vi bastante bien lo que significaba. No había Iglesia Teísta; no había Sociedades Éticas; no había Nuevas Religiones. Pero vi a Israel disperso en las colinas como ovejas que no tienen Pastor».

Peter (FSSP), Fr John Berg, in his library at the Apostolic Palace on July 6.

Fr Berg had the opportunity to speak privately with the Pope for about 15 minutes and to thank him for all that he has done for the FSSP and for the Church. After hearing about the

encouraged its members "to remain ever faithful".

After the meeting the Pope greeted Fr Josef Bisig and the other founders of the Fraternity of St Peter who had come for the occasion.

He gave his blessing to

of St Peter will have been included in this blessing, and generally all those – whether laity or clergy – who generously support the FSSP's ministry.

The meeting took place on the 21st anniversary of the audience of the founders

Switzerland.

The FSSP is the largest extraordinary form priestly community that is in full communion with the Catholic Church. In England the FSSP is based in Reading, Berkshire.

Chesterton illuminates economy

PHILLIP BLOND, the so-called "red Tory" who is known to have the ear of David Cameron, gave the opening talk at a conference of the Chesterton Institute for Faith and Culture from Seton Hall university, New Jersey.

The conference, convened at St Benet's Hall, Oxford, on July 11, took as its title "A Distributist View of the Global Economic Crisis". The Chestertonian Fr Ian Boyd, CSB, offered greetings to the participants. John Odom of New Orleans served as chairman.

In his speech, Mr Blond described his conversion to distributist ideas through reading Hilaire Belloc's *The Restoration of Property* and Chesterton's *An Outline of Sanity*.

He offered a macro-economic explanation for the financial meltdown of 2008. He emphasised that the decline in the economic status of most Americans and Britons actually began in 1973.

This deterioration was covered up by inflation, then by the flow of married women into the labour market, and finally by a massive growth in personal debt – particularly in housing. Housing, Mr Blond said,



The 'red Tory' Phillip Blond, top row centre, spoke on Chesterton's distributist ideas at a recent conference of the Chesterton Institute of Faith and Culture

was the "only secured form of property available to ordinary people... this form of asset acquisition itself became for working families an unsustainable burden and ultimately for many a very real financial catastrophe".

Mr Blond noted that the "Anglo-Saxon paradigm initiated by Thatcher, Reagan and Clinton" had progressively removed all limits on capital movement and control.

He said: "All capital, whether local, regional or national, became global." The "securitisation of debt"

after 2000 then created a vast new form of instability, which finally unravelled in the autumn of 2008.

Mr Blond declared the gap between neo-conservatism and Marxism to be small and praised Pope Benedict XVI's new encyclical, *Caritas in Veritate*, as a decisive repudiation of neo-liberal economics and an open embrace of distributist principles. He urged distributists to give more thought to how their goals could be made relevant to urban majorities. His own proposals for Britain include mechanisms to ex-

pand types of property ownership other than just housing, such as investment vouchers and child trust funds for the relatively poor.


Other speakers included Allan Carlson, Professor Salvador Antuñano and Philippe Maxence.


An observer noted: "One could imagine being part of a meeting of the old Distributist League during the 1930s, when an earlier financial crisis seemed to open up possibilities for building a Distributist order of property-owning, independent families."

The G. K. Chesterton Institute for Faith & Culture & *The Chesterton Review*

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