

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

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

Chesterton and the Value of Exaggeration

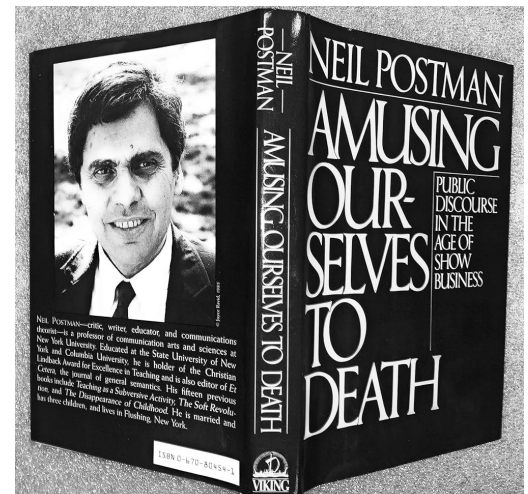
by Karl Schmude

A notable phenomenon of our times is the proneness to exaggeration.

The conversations of our culture, especially in politics and current affairs, fall easily into the use of superlatives. "Excellent" or "disastrous", "greatest ever" or "worst ever", slip easily off the tongue.

"Outstanding" has now become such a common term of praise that anything less might be construed as lukewarm – and almost an implicit criticism. "Catastrophic" immediately lifts an event from the exceptional to the unprecedented.

The instinctive resort to exaggeration no doubt reflects the marketing dynamics of our culture. Excessive language excites attention – and promotes the selling of



products; but it is now serving a much broader role.

In the 1980s, the cultural critic Neil Postman built on the insights of the media guru, Marshall McLuhan, to emphasise how the visual character of news had changed the whole nature of public discourse. In various areas – politics, religion, education, the arts, business, the news media generally – reporting is image-centred so that it responds to the imperatives of entertainment and attention-seeking rather than the values of information or education.

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Come to our next Australian Chesterton Conference at Champion College in Sydney - on Saturday, November 2, 2024

We will celebrate the 150th anniversary of Chesterton's birth by highlighting the enduring importance of his thought – with:

- **Dale Ahlquist**, President of the Chesterton Society in America and founder of the Chesterton Schools Network;
- **Stephen McInerney**, Champion College's Dean of Studies;
- **Garrick Small**, property economist and Associate Professor at CQ University; and
- **Karl Schmude**, Australian Chesterton Society President



Dale Ahlquist

See flyer on the back page for more details

This affects not only presentation but also content. It determines *what* is selected as worth saying, as well as *how* it is packaged and presented.

Entertainment naturally favours exaggeration – in fact, demands it. It calls for certain aspects of a story or report to be exaggerated – the historical significance of an event, the indispensable contribution of a central character – so as to find a place in the marketplace. In Postman's words:

"It is in the nature of the medium [of television] that it must suppress the content of ideas in order to accommodate the requirements of visual interest; that is to say, to accommodate the values of show business." (*Amusing Ourselves to Death*, 1985)

A Place for exaggeration – opening a pathway to truth

Is there, then, any place for exaggeration in the conversations of a culture?

Chesterton offered several insights into the value of exaggeration as a pathway to truth. He was, of course, himself accused of exaggeration, in his stories as well as in novels such as *The Man Who Was Thursday: A Nightmare* (1908). Many of the images in these works are weird and even hideous, as the literary scholar John C. Tibbetts has explored in *The Dark Side of Chesterton: Gargoyles and Grotesques* (2021). The images show Chesterton's appreciation of exaggeration in trying to convey the nature of evil in life, and jolting us into a new consciousness of its power.

Chesterton knew that the presence of disturbing images – such as gargoyles on medieval cathedrals – in an otherwise beautiful setting spoke to the mixed realities of human life. They helped the ordinary human being to understand the mingling of agony and happiness in the human story – and the divine story of Christ – that the Christian vision captures.

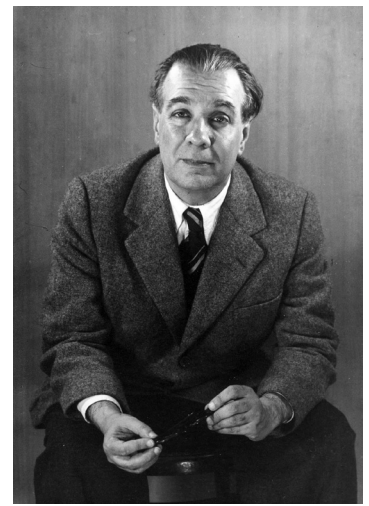
"When a Christian is pleased," wrote Chesterton, "he is (in the most exact sense) frightfully pleased; his pleasure is frightful. Christ prophesied the whole of Gothic architecture [when] he said: 'If these were silent, the very stones would cry out.'"

The gargoyles fulfilled Christ's prophecy, Chesterton thought: "the facades of the medieval cathedrals [were] thronged with shouting faces and open mouths." The very stones cried out. ("The Eternal Revolution," *Orthodoxy*, 1908)

The Argentinian writer, Jorge Luis Borges, was perhaps the first to probe the sombre insights in Chesterton's writings that reflected the fullness of his spiritual understanding, keeping in balance his appreciation of joy.

Borges saw in Chesterton dark strains and hints of horror. Beneath the surface sparkle of wit and optimism, he thought,

lurked a fear that the world is a depraved and diabolic place. Chesterton, argued Borges, "restrained himself from being Edgar Allan Poe or Franz Kafka, but something in the make-up of his personality leaned towards the nightmarish, something secret, and blind, and central." ("On Chesterton", in Jorge Luis Borges, *Other Inquisitions: 1937-1952* (1984))



Jorge Luis Borges

Yet the point of Chesterton's exaggerated plots or character developments in his fiction, and even his non-fiction, was not to distort the truth. He sought to enliven it – to reawaken our sense of reality that had become dulled by familiarity.

"Of one thing I am certain," he wrote in 1903, "that the age needs, first and foremost to be startled; to be taught the nature of wonder." (*The Man Who Was Orthodox*, 1963)

This need to be startled suggests, if not exaggeration, at least a striking novelty of vision and expression. At the very beginning of *The Everlasting Man* (1925), Chesterton made clear the approach he was taking to make clear the uniqueness of "the creature called man" and of "the man called Christ":

"We must invoke the most wild and soaring sort of imagination; the imagination that can see what is there."

Exaggeration and belief - our words become wild

In his widely acclaimed study of Charles Dickens, Chesterton linked exaggeration with the human need and capacity for belief. He thought that Dickens exaggerated a truth that was appreciated in the 19th century, in the aftermath of the French Revolution – the "sense of infinite opportunity and boisterous brotherhood" – but is not easily accepted in our time.

We now live in a period of history when we strive to control things – and to keep them within the bounds of human management. This can only undermine the capacity for a belief in higher realities, for we are fearful of being open to "the imagination that can see what is there."

Chesterton offered a final insight into exaggeration when he wrote that "we are all exact and scientific on the subjects we do not care about. . . . But the moment we begin to believe a thing ourselves, that moment we begin easily to overstate it; and the moment our souls become serious, our words become a little wild." ■



Joseph Pearce

The Everlasting Chesterton

by Joseph Pearce

A new edition of Chesterton's classic study of human and Christian history, *The Everlasting Man*, has recently been published by Word on Fire (at US\$29.95) with a detailed commentary by Dale Ahlquist. **Joseph Pearce**, a widely published author of various biographies, including ones of Chesterton, Belloc and JRR Tolkien, highlights the enduring importance of Chesterton's book – and the value of Dale Ahlquist's new edition.

Joseph's review appeared in *The Catholic Telegraph Magazine*, August 2024, published by the Archdiocese of Cincinnati in America, and is reprinted with his kind permission.

Dale Ahlquist is the greatest living expert on the life and literary legacy of G.K. Chesterton and both the longtime President of the Society of Gilbert Keith Chesterton and founder of the Chesterton Schools Network. Thus, it was perfectly appropriate for Word on Fire to select Ahlquist to guide readers through this new edition of *The Everlasting Man*, arguably Chesterton's greatest book.

This edition's subtitle, "A Guide to G. K. Chesterton's Masterpiece," is a little misleading as it suggests that it's a book about the "masterpiece," not the masterpiece itself. In fact, this is an annotated new edition of Chesterton's book, with an introduction, notes and commentary by Ahlquist.

The Everlasting Man, published in 1925, was Chesterton's contribution to the controversy surrounding the publication of H. G. Wells' *Outline of History* (1920). Wells' approach, animated by philosophical materialism and scientific progressivism, was to show humanity's history as an inexorable ascent from the primitive to the civilized, the latter predicated on the shedding of religious superstition in favour of scientific and technological progress. *The Everlasting Man* is Chesterton's riposte of Wells' history.

Essentially, Chesterton's approach was to show that humanity is not "progressing" but remains unchangingly human throughout all the ages of history.

In the opening chapter, "The Man in the Cave," he shows that the only thing we know for certain about our most ancient ancestors, from the only physical evidence available, is that they were artists. All other assumptions about the "cave man" are fictional constructs for which there is no documentary evidence.

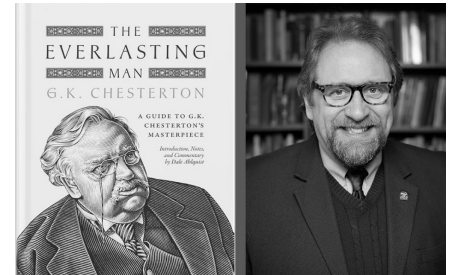
This exposé of the chronological snobbery inherent in modern

presumptions about the past had a major influence on the young C. S. Lewis, whose reading of *The Everlasting Man* enabled him to see the Christian "outline of history" laid out before him for the first time in a way that made sense. The reading of Chesterton's book was a major milestone on Lewis' journey from atheism to Christian conversion.

The second part of *The Everlasting Man* begins with "The God in the Cave," which argues that the coming of Christ is at the centre of history, baptizing it with God's revelation of Himself and making sense of it. The Incarnation indicates that history is His story, enabling history's whole outline to be read by the light of Christ.

The Everlasting Man is brilliant, but it's not always easy for the modern reader to understand. This is where Ahlquist's excellent guidance is most welcome. He is present on almost every page in helpful footnotes that enable the reader to understand what would likely otherwise have left him scratching his head or merely scratching the surface.

Ahlquist helps the reader dive beyond the shallows of superficiality to the depths that the genius of Chesterton fathoms. Everyone should read *The Everlasting Man*, and this guided version makes the reading of it so much easier. Its publication is an answer to prayer. ■



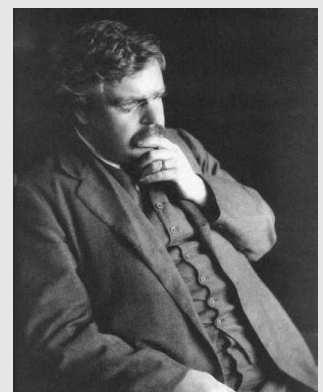
Dale Ahlquist

Excerpts from *The Everlasting Man*

"Barbarism and civilisation were not successive stages in the progress of the world. They were conditions that existed side by side, as they still exist side by side."

"When I was a boy a more Puritan generation objected to a statue upon my parish church representing the Virgin and Child. After much controversy, they compromised by taking away the child. . . . But the practical difficulty is also a parable. . . . You cannot suspend the idea of a newborn child in the void or think of him without thinking of his mother You cannot in common human life approach the child except through the mother."

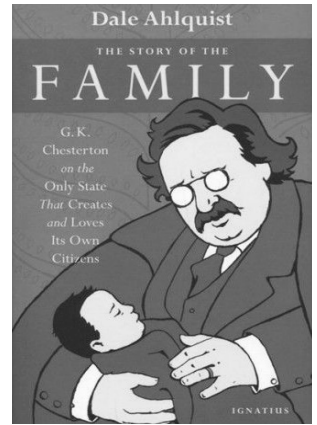
"Christianity has died many times and risen again; for it had a god who knew the way out of the grave. . . . At least five times, with the Arian and the Albigensian, with the Humanist sceptic, after Voltaire and after Darwin, the Faith has to all appearance gone to the dogs. In each of these five cases it was the dog that died. . . . [The Faith] has not only died often but degenerated often and decayed often; it has survived its own weakness and even its own surrender."



The Defence of the Normal - Chesterton's Vision of the Family

by Nicole Yap

A significant collection of Chesterton's writings on the family has been assembled by this year's keynote speaker at the Australian Chesterton Conference, Dale Ahlquist. **Nicole Yap**, a writer and designer and assistant to the editor of News Weekly, Peter Kelleher, has written this review of *The Story of the Family* (Ignatius Press, 2022), which is republished by the kind permission of both Nicole and Peter.



Defending the normal

What is the one institution that the state, try as it might, cannot replicate or replace? One which serves as the foundation of all other institutions? According to G.K. Chesterton, it is the family – the crazy, messy, loving, divine relationship between mother, father and child.

Dale Ahlquist, president of America's Chesterton Society, has compiled Chesterton's best quotes and essays on the topic, taking readers on a journey through the *Story of the Family*. Each chapter delves into the key elements of love, marriage, parenthood and the home.

It is a story told by what Chesterton describes as the "brave old bones of life" – the saucepan, the kettle, the coloured window, the vase of lilies, the umbrella stand, the hairbrush, the sink, the stove – all of which highlight the beauty, simplicity and delightful chaos of the home.

For decades, secular society has been subtly waging war on the family, in an attempt to centralise power and influence within the state or the "free" individual. As Ahlquist notes in his Introduction, this war begins when we attack marriage, then the marital act, then children, and in turn how we choose to raise them.

The first chapter starts with the "simple truth" that history began with a man, a woman and a child. Chesterton notes that this makes the family the oldest human institution in existence – one that cannot be abolished and will outlive all other institutions.

He clarifies, however, that the survival of the family is dependent upon an "internal sanctity" of love and dedication made perfect with the introduction of Christianity and the example of the Holy Family – Jesus, Mary and Joseph.

The alternative to the family that the world offers is the state. But the state, with too many of its legalities, bureaucracies and vested interests to go around, cannot replace parents in their role of rearing children and whole generations. Despite the world's attempts, Chesterton affirms that "no negative reaction against [the family] comes anywhere near to having a positive substitute for it".

Chapters two and three explore the first chronological steps

of family life – love, romance and marriage – which are beautifully depicted in the concluding words of Chesterton's letter to his then-fiancée Frances Blogg: "Here ends my previous existence. Take it: it led me to you."

Exalting lust, forbidding fertility

He writes that what threatens a relationship built on sincere love, purpose and commitment is the "great heresy" of sexual immorality, one which "exalts lust and forbids fertility". Chesterton's observations were prophecies – the Sexual Revolution of the 20th century paved the way for the many modern attacks against the family, including pornography, homosexuality, premarital sex, contraception and abortion.

Contemporary ideas have also presented marriage to be a mere contract in which divorce is an option, rather than marriage as "a duel to the death", according to Chesterton. These ideas whisper that promiscuity and divorce make a man free when, in reality, freedom is found in the loyalty and honour of a wedding vow.

Then comes parenthood and the challenges of birth control, public education and the workplace, as examined in the last three chapters. To Chesterton, "the normal and real birth control is called self-control". Couples ought to have an openness and zeal for new life and to view raising children as "remaking heaven and earth".

Thus, Chesterton says that the duties of domestic life must be more highly regarded than those of public life. Parents' blind reliance on public schools to educate their children, or a hyperfixation on work to the extent of neglect of family, is to the detriment of the order of the home. And, if the home is not in order, neither will be society.

Ahlquist aptly summarises the objective of this book and Chesterton's broader work: to "defend the normal", to point out what is obvious with fresh eyes so as to remind people why something was normal and obvious in the first place – *because it works*. The family as designed by God is a tried-and-tested model of love and life.

With Ahlquist's careful curation and Chesterton's prophetic wisdom, the *Story of a Family* is a wonderful read for all who wish to defend, promote and preserve the most basic unit of civilisation in an age that seeks to destroy it. ■

An American Chesterton

by Karl Schmude

A priest who pioneered radio and TV religious programs in the 1950s, Fulton J. Sheen, becoming what *Time* magazine called "the first televangelist", is compared with Chesterton in the May-June 2024 issue of the *St Austin Review (StAR)*, a Catholic cultural journal edited by Joseph Pearce

Fulton Sheen was not only a widely popular preacher – serving for a 20th century audience the role that Bishop Robert Barron is now performing for a 21st century audience. He was also a serious scholar and a prolific author (of more than 70 books), who was deeply influenced by Chesterton.

As Joseph Tuttle remarks in his *StAR* article, "Literary Influences on Fulton J. Sheen," Sheen quoted Chesterton in almost every book he wrote. In his autobiography, *Treasure in Clay* (1980), he acknowledged that the most significant influence on his writing had been Chesterton, "who never used a useless word, who saw the value of paradox and avoided what was trite."

In 1925, Sheen travelled to London to meet Chesterton. In *America's Bishop: The Life and Times of Fulton J. Sheen* (2001), Thomas Reeves comments:

"Chesterton must have given the young American priest considerable scrutiny at their initial meeting, pondering the weight of his knowledge and the power of his intellect. While impressed, he could not know that in time Sheen would become an equally celebrated Catholic apologist, widely known in fact as 'the American Chesterton'."

Following their first meeting, Chesterton wrote the Introduction to Sheen's first book, *God and Intelligence in Modern Philosophy* (1925). It was based on Sheen's doctoral thesis at the University of Louvain in Belgium, which he had completed before his visit to Chesterton.

In his Introduction, Chesterton argues that, in Sheen's book, the Catholic Church "comes forward as the one and only real champion of Reason." A century ago, Chesterton writes, there was "a school of free-thinkers which attacked Rome by an appeal to Reason. But most of the recent free-thinkers are, by their own account rather than by ours, falling from Reason even more than from Rome."

Chesterton notes that Sheen "applies the rational as opposed to the irrational method [to] the most tremendous question

in the world: perhaps the only question in the world ... the nature of God in so far as it can be apprehended at all by the nature of man." He acknowledges Sheen's point that "the intellectual purity of the problem itself is much confused nowadays by a sort of sentimental version of the divine dignity of man."

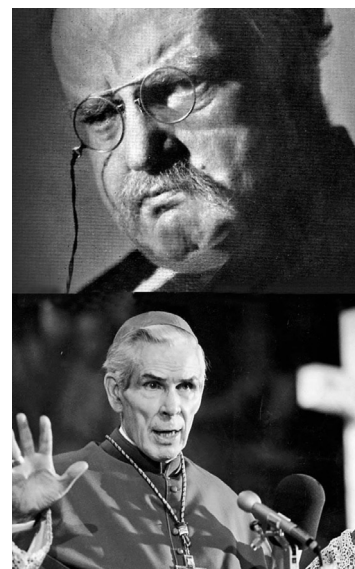
Chesterton thought that this supreme belief had now degenerated into a sentiment - "the dregs of our dogma about a divine origin . . . Our enemies have retreated from the territory of reason, on which they once claimed so many victories; and have fallen back upon the borderlands of myth and mysticism, like so many other barbarians with whom civilisation is at war."

In 1930, Sheen launched a long-running weekly radio program, *The Catholic Hour*, partly inspired by Chesterton's own radio broadcasts on the BBC. It was an ability they shared, as James M. Patterson notes in his *StAR* article, "Chesterton and Sheen", that they were both adept in using the new technological media:

"Chesterton gave popular radio broadcasts from 1931 until his death in 1936. According to one BBC official, as Chesterton lore has it, Chesterton 'in another year or so would have become the dominating voice from Broadcasting House'."

For his part, Sheen was an extraordinarily popular radio, and later TV, presenter. His radio broadcasts gradually attracted a huge weekly audience, amounting to four million people by 1950. They received 3,000-6,000 letters weekly from listeners.

A highly appealing quality that Sheen shared with Chesterton was a sense of humour. Sheen twice won an Emmy Award for Most Outstanding Television Personality. On the first occasion, the comedian Milton Berle conceded Sheen's superiority by quipping: "He's got better writers – Matthew, Mark, Luke and John!" On the second occasion, Sheen happily borrowed Berle's line, paying tribute to his scriptwriters – Matthew, Mark, Luke and John. ■



Chesterton and Fulton Sheen

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Layout of 'The Defendant' designed by Jenna Fulop

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The Abandonment of Reason - Flight or Revolt?

by John Young

Has the flight from reason now turned into a revolt? John Young, a Melbourne-based philosopher and frequent contributor to The Defendant, reflects on the present nature of irrationality in our culture.



John Young, speaking at the 2019 Chesterton Conference

Chesterton claimed, in 1925, that most freethinkers who attack Rome by an appeal to reason are falling from Reason even more than from Rome (Introduction to *God and Intelligence in Modern Philosophy*, by Fulton J. Sheen).

The abandonment of reason by so-called freethinkers has accelerated in recent years, and with it an abandonment of nature and denial of any natural order. There is even a difficulty now about answering the question: What is a woman?

I don't think Chesterton would have been surprised at the development of irrationality that we encounter today. He may have wondered if the flight from reason had now turned into a revolt.

In the story *The Blue Cross*, the criminal Flambeau, disguised as a priest, betrayed himself when he denied reason. He suggested that there may be wonderful universes in which reason is utterly unreasonable.

Attacking reason is bad theology

When he asked Father Brown how he knew that Flambeau was not a priest, Father Brown replied: "You attacked reason. It's bad theology".

Today also (hopefully) a pseudo-priest would be detected if he made that error, but probably a pseudo-philosopher would not be detected when he attacked reason.

Philosophy deals with the deepest questions, so far as reason can know them. But this implies that mistakes in those sublime matters can be more radical and more devastating than errors in less profound questions.

Today's fall from reason is often also a fall from science and from common sense, as in puzzlement as to what a woman is.

The 13th century is still assumed by many to have been part of the alleged Dark Ages that followed the fall of the Roman Empire, a time when theologians busied themselves with discussing how many angels could stand on the head of a pin. (Incidentally, when Sir Arnold Lunn researched

this alleged question, he could find no trace of it among the mediaeval theologians. But he pointed out that it could be a useful illustration in considering the relation of a spiritual being to space.)

In reality, the 13th century was a time of outstanding intellectual activity in the universities, with questions thoroughly debated. It was then that the world's greatest work of theology, the *Summa Theologiae* of St Thomas Aquinas, was written. In every article St Thomas first poses objections to his own position and finishes the article by answering those objections. There are, according to the people who count these things, some 10,000 objections dealt with by St Thomas in the *Summa*.

A theme in Chesterton's Father Brown stories is the assumption by prejudiced people that this Catholic priest is not rational, due to his (allegedly) irrational religious beliefs. Then it turns out that his critics are the irrational ones. He is assumed to be superstitious, but it turns out that his critics are the superstitious ones.

For example, in *The Oracle of the Dog* people misinterpreted the behaviour of the dog because they were implicitly asking themselves: "What does the dog's behaviour mean if the dog is an oracle?" Father Brown asked himself (although not in these words): "What does the dog's behaviour mean if the dog is a dog?"

Natural laws replaced by arbitrary laws

Today there is a dictatorship of relativism, with irrational positive laws replacing natural laws. Of course there must be positive laws: that is, laws that derive their validity from the authority of the lawgiver; for example, a traffic law that vehicles must keep to the left. But valid laws of this kind get their validity from underlying natural laws, such as the obligation to value human life.

With the denial of natural laws we get arbitrary positive laws based often on irrational feelings or prejudices. As Chesterton stated: "If we break the big laws we don't get freedom and we don't even get anarchy. We get the small laws." (*The Man Who Was Orthodox*, 1963) ■

A quarrel interrupts an argument

My brother, Cecil Edward Chesterton, was born when I was about five years old; and, after a brief pause, began to argue. He continued to argue to the end. I am glad to think that through all those years we never stopped arguing; and we never once quarrelled. Perhaps the principal objection to a quarrel is that it interrupts an argument." (Chesterton, *Autobiography*, 1936)

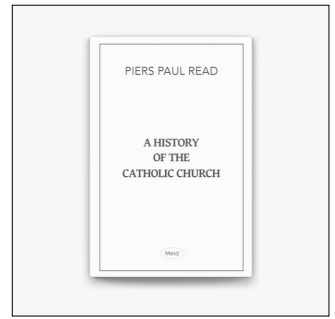




Piers Paul Read

The Church's Long Past through Varied Lens

by Karl Schmude



To compress the history of a two-thousand-year-old institution into a single volume is a formidable challenge, but it is one that Piers Paul Read has met with consummate skill in *A History of the Catholic Church* (Meid Books, 2023).

A crucial reason is that he brings to the task a certain Chestertonian vastness - as a seriously Catholic author of both fiction and non-fiction. The comparison is unsurprising in that Read was born in Beaconsfield where Chesterton lived and died, and he was baptised by the parish priest, Monsignor Smith, who gave Chesterton the last rites at his death in 1936.

While he may be best known as the author of *Alive: The Story of the Andes Survivors* (1974), Read is an accomplished novelist, historian and biographer.

He has published nearly 20 novels, several of which have been turned into movies. Having studied history at Cambridge, he has written authoritative histories of the medieval military order, the Templars, as well as of the Dreyfus Affair and the Chernobyl nuclear reactor disaster. He has also produced an authoritative biography of the British actor, Sir Alec Guinness, whom he knew well.

Such versatility helps to account for the distinctive nature of his history of the Church. He blends the scholarly insight of the historian, analysing cultural movements and historical events, with the art of the novelist and the discernment of the biographer, capturing the importance and impact of key characters in the Church's long past.

Thus, in the first of seven major parts into which the book is divided, the author intersperses short chapters on such subjects as the persecution of the early Church, the Mass as the historical focal point of Christian worship, and the circumstances underlying the Fall of the Roman Empire, with the portrayal of pivotal figures, such as St Paul, Helena (the mother of the Emperor Constantine), and St Augustine.

In Part Two of the book, which covers the rise of Islam through the Middle Ages to the 16th century Reformation, Read highlights the complementary influence of St Dominic and St Francis - with each responding to the critical needs for the Church in terms of intellectual challenges, on the one hand, and a living witness of faith, on the other.

As Read points out, Dominic's ambitions may have begun with the reform of convents and monasteries but then "he wished his followers [the Dominican Order] to establish the truth through learning". He profoundly influenced thinkers like the Dominican, St Thomas Aquinas, and institutions - above all, the universities founded in this period.

By contrast - but in a complementary way - was the impact of St Francis. He attached little value to learning, believing that his Franciscan friars should teach by example rather than argument. Yet, as Read emphasises, Francis himself was a poet, as shown by his *Canticle of the Sun*.

There is a great deal more that could be said about this history of the Church, but undoubtedly its most crucial quality is the Christian vision of history which informs and animates it.

Read sees history as the unfolding of the human story through divine rather than human lens. Man has responded creatively to a divine vision and plan - and lived in harmony with the great Transcendentals of God's creation, goodness and truth and beauty - or he has used his freedom to deny God, and defy Him.

Joseph Pearce has recently offered (in the *Imaginative Conservative* journal) a comparison between this Christian view of history and the materialist and determinist understanding which currently prevails. Philosophical materialists, such as Auguste Comte and Karl Marx, saw history through the lens of determinism - an arena in which sociological or socio-economic forces operate irresistibly according to scientific laws.

Man is seen as a machine, or a system, and human history is thought to result inevitably in the perfection of a utopia - or now, more probably, an annihilation, as the climate prognosticators proclaim.

In Pearce's words (which are borne out in Piers Paul Read's *History*): "Those who are blinded by materialism cannot see the landscape of history. They see systems instead of people, and empowerment instead of virtue. They can't see the beautiful because they refuse to raise their eyes to heaven." ■

AUSTRALIAN
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SOCIETY

2024 CONFERENCE

The Rebirth of G. K. Chesterton – Insight and Foresight

8.45am-5.15pm, Saturday 2 November
Campion College, 8-14 Austin Woodbury Pl Toongabbie NSW 2146

<http://chestertonaustralia.com/>

Join us as we commemorate the 150th anniversary of G.K. Chesterton's birth at this year's conference, themed "The Rebirth of Chesterton – Insight and Foresight." We are delighted to welcome **Dale Ahlquist**, President of the Chesterton Society in America, as our keynote speaker.

Dale will report on the remarkable Chesterton revival in America and elsewhere, as well as on the phenomenal growth of the Chesterton Schools – now numbering more than 70 – which were inspired by his co-founding of the first such school in 2007 to provide a Catholic liberal arts education for young students.

Among the other speakers will be:

- **Stephen McNerney**, Campion College Dean of Studies, on the pioneering work of John Senior in developing an integrated program of humanities studies;
- **Garrick Small**, property economist, on the practical alliance between big government and big business today; and
- **Karl Schmude**, Australian Chesterton Society President, on the realisation of Chesterton's prophecies in such areas as human reason, economic organisation, and sexual freedom.

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President, Chesterton
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*Stephen McNerney
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*Karl Schmude
President, Australian
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*Garrick Small
Associate Professor,
CQUniversity*

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