

Study Guide for G.K. Chesterton's *Orthodoxy*¹

By Kyle D. Rapinchuk

Chapter Summaries

Chapter One: Introduction

Chesterton begins *Orthodoxy* with a statement about its origin, noting that he wrote this book in response to a challenge from G.S. Street. Street's challenge was that Chesterton's previous book, *Heretics*, merely pointed out flaws in other philosophies without ever establishing his own. In this work, then, Chesterton will set forth his philosophy, though he will not call it his, for, as he writes, "I did not make it. God and humanity made it; and it made me" (1). In this opening chapter, Chesterton tells a farcical tale of an English yachtsman who set sail, and due to a miscalculation, succeeded in discovering England, though in truth it had already been discovered. Chesterton will liken himself to this man in saying that his attempts to search for truth merely led him to discover that which had already been discovered over 1800 years before. Consequently, his plan is to lay out his own journey as one means of demonstrating how the "central Christian theology (sufficiently summarized in the Apostle's Creed) is the best root of energy and sound ethics" (5).

Chapter Two: The Maniac

Chesterton begins this chapter by challenging the common notion that a man will succeed if he believes in himself. Chesterton argues the opposite—a man who believes in himself will almost certainly fail, for men are not to be trusted. "Complete self-confidence," writes Chesterton, "is not merely a sin; complete self-confidence is a weakness" (7). In the remainder of the chapter, Chesterton will build off this idea to develop a picture of insanity. What makes a man a maniac? Not, as some may suggest, a lack of reason. For Chesterton, insanity arises in "the man who has lost everything except his reason" (11). He is by no means saying that logic is unimportant, only that logic does have that potential danger. He demonstrates his point with the example of the materialist. The materialist believes he is freeing man from the restrictions of religion. His logical, reasonable mind, or so he believes, leads him to the view of materialism and determinism. But Chesterton shows that materialism is far more restrictive than spiritualism. As an example, he points out that Christians are free to see order in the universe (a great deal of it in fact), but the materialist cannot allow even the slightest possibility of the supernatural and miraculous (16). From here, Chesterton draws parallels between the madman and the materialist, and concludes that both hold a position that is "unanswerable and intolerable" (18). The answer, Chesterton argues, is mysticism. The reason the mystic remains sane is that he has "always had one foot in earth and the other in fairyland" (20). Simply summarized, the mystic retains his imagination, and thereby retains his sanity.

¹All page numbers refer to the Barnes & Noble Library of Essential Reading edition (New York: Barnes & Noble, 2007).

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