May 29th, 12:00 AM

2014 Printed Program

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9th Frances White Ewbank Colloquium on C.S. Lewis & Friends

May 29 – June 1, 2014
Taylor University
Upland, Indiana
Dr. Frances White Ewbank pioneered the study of C.S. Lewis at Taylor University. More than thirty years ago she began to assign readings from Lewis’s works as the basis for freshman honor students’ writing. Her work inspired her colleagues as well as her students and led to the extensive Lewis studies at Taylor today.

We believe that it is fitting to name the Frances White Ewbank Colloquium on C.S. Lewis & Friends in honor of this outstanding scholar and teacher.

TO C. S. LEWIS, POET

O noble spirit, o soul surprised by joy,
The last great battle's won, and thou hast said
Farewell to shadowlands. Now Aslan leads
Thee farther up and farther in to mountains
Free of snow, to shimmering waterfalls,
To many-colored cliffs and orchards sweet,
To Narnia real and to that inner England,
Where no good thing can ever be destroyed
By Wormwood's wiles or Screwtape's machinations,
And lest our courage fail and Earthlings fall
Before that Hideous Strength in Bragdon Wood,
Rich legacy of verse thou hast bequeathed
Of Bethl'hem's Babe, of great Galactal lords,
Of love that's "warm as tears" and "hard as nails,"
Of love that's ever fresh as vernal showers
Bespeaking Aslan's death and life and ours.

-Frances White Ewbank
The Edwin W. Brown Collection

Named after the man who began the collection and appraised as the world's third finest collection of Lewis and related authors' material, the Edwin W. Brown Collection contains first-edition books, original letters, rare manuscripts, and selected secondary materials. The collection has more than tripled in size since it first arrived at Taylor in February 1997, and now resides in the Center for the Study of C.S. Lewis & Friends, located in Zondervan Library. Scholars, both from the U.S. and abroad, regularly visit the collection or correspond to request photocopied material for their research. Taylor students, too, have found inspiration for papers by visiting the collection and making use of its resources.

Brown Collection Hours During the Colloquium:

Thursday 2:30 - 3:30 pm
Friday 1:30 - 2:00 pm; 4:45 - 5:45 pm
Saturday 11:00 am - 1 pm

Zondervan Library Hours:

9:00 am - 6:00 pm
Congratulations to our Student Essay Winners!

First Place Winner:
Alethea Gaarden of Mercyhurst University
The Wars We Sing of:
Modern and Medieval Warfare in Tolkien's Middle-earth

Second Place Winner:
Mark Taylor
A Look at the Lewis Trilemma

Second Place Winner:
Kathryne Hall of Oral Roberts University
The Artistry of C. S. Lewis:
An Examination of the Illustrations for “Boxen” and
“The Chronicles of Narnia”

Emergency Information
Campus Phone: 85555
Outside Phone: 765-998-5555
Campus Safety: 765-998-5395

Center for the Study of C.S. Lewis & Friends: 765-998-4690
Thursday, May 29

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<th>Time</th>
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<tr>
<td>2:00pm</td>
<td>Registration/Refreshments in East Euler Foyer</td>
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<td></td>
<td><em>The Brown Collection will be open 2:30-3:30</em></td>
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<tr>
<td>3:30pm</td>
<td>Welcome in Euler 109</td>
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<tr>
<td>3:45pm</td>
<td>Paper Session 1A in Euler 100</td>
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<td>Moderator: Tom Nurkkala</td>
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<td></td>
<td>D. Williams, &quot;Cartographer of the Divine: C. S. Lewis as Doctor Ecclesiae&quot;</td>
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<td>Z. Rhone, &quot;Lewis' Warnings for Education&quot;</td>
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<td>J. Riche, &quot;When I consider the heavens: Psalm Culture in Out of the Silent Planet&quot;</td>
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<tr>
<td>3:45pm</td>
<td>Paper Session 1B in Euler 108</td>
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<td>Moderator: Dave Neuhouser</td>
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<td>Will Vaus, &quot;The Influence of G. K. Chesterton upon C. S. Lewis&quot;</td>
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<td>J. Christopher, &quot;A Day in the Life of a Hero: The Three Unities in C. S. Lewis's Neo-Classical Romance&quot;</td>
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<td>J. Evans, &quot;Looking Homeward: Transatlantic explorations of Sehnsucht in Thomas Wolfe and C. S. Lewis&quot;</td>
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<tr>
<td>6:00pm</td>
<td>Dinner in Hodson Dining Commons</td>
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<td>7:30-8:30pm</td>
<td>KEYNOTE ADDRESS: Michael Ward</td>
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<td>&quot;Silent Witness: The Horse and His Boy Sixty Years On&quot;</td>
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<td>Euler 109</td>
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<tr>
<td>9:30pm</td>
<td>Nightcap Fun in Bergwall Lounge</td>
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<td><em>hosted by Tom Nurkkala</em></td>
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Friday, May 30

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<tr>
<td>7:30am</td>
<td>Devotions with Pam Jordan-Long</td>
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<td>Brunninger Lobby</td>
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<tr>
<td>8:00am</td>
<td>Breakfast</td>
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<tr>
<td>9:00-10:15am</td>
<td>Paper Session 2A in Euler 100</td>
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<td>Moderator: Pam Jordan-Long</td>
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<td>D. Brown, &quot;A Life Observed: The Perils, Pitfalls, and Pleasures of Writing a New Biography on C. S. Lewis&quot;</td>
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<td>W. O'Flaherty, &quot;What Lewis NEVER Wrote: Quotes Misattributed to the Oxford Professor Don&quot;</td>
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<td>R. Trexler, &quot;A Short History of The New York C.S. Lewis Society&quot;</td>
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9:00-10:15am

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<tr>
<td>9:00-10:15am</td>
<td>Paper Session 2B in Euler 108</td>
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<td>Moderator: Rick Hill</td>
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<td>M. Eckel, &quot;King Maker in The Mind of The Maker: Sayer's View of Creativity through the Hebraic Lens of Human Vice-Regency&quot;</td>
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<td>S. Wendling, &quot;C.S. Lewis and the Angelic Hierarchy: The Fairy Way of Writing: Spenser's The Farie Queene and C.S. Lewis's 'Habit of Mind'&quot;</td>
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<tr>
<td>10:15am</td>
<td>Refreshment Break</td>
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<tr>
<td>10:45-11:45am</td>
<td>KEYNOTE ADDRESS: Bruce Edwards</td>
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<td></td>
<td>&quot;Biographia Ephemera: Lewis, Lives, Legacies&quot;</td>
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<td></td>
<td>Euler 109</td>
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<tr>
<td>12:15pm</td>
<td>Lunch <em>The Brown Collection will be open 1:30-2:00</em></td>
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<tr>
<td>1:15-2:00pm</td>
<td>Tour of the Euler Science Complex with Tom Nurkkala</td>
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<td>Meet at the registration desk</td>
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<td>2:00-3:15pm</td>
<td>Paper Session 3A in Euler 100</td>
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<td>Moderator: Matt DeLong</td>
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<td>P. Saunders, &quot;Through the Lens of The Four Loves: The Concept of Love in The Screwtape Letters&quot;</td>
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<td>B. Morgan, &quot;Lisa Tetzner's Translation of C. S. Lewis's The Lion, the Witch and the Wardrobe&quot;</td>
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<td>K. Coffin, &quot;Once A Queen of Glome, Always a Queen of Narnia: Orual and Susan's Denial of the Divine and Salvation through Grace&quot;</td>
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<tr>
<td>3:15pm</td>
<td>Break</td>
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<tr>
<td>3:45pm</td>
<td>PLENARY: Panel discussion led by Rick Hill</td>
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<td>&quot;The Brown Collection will be open 5:00-5:45*</td>
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<tr>
<td>6:00pm</td>
<td>Banquet: Alspaugh Dining Room</td>
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<td>Contest Awards, Frances White Ewbank Tribute, Musical entertainment by Andrew J. Booth, flutist</td>
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Saturday, May 31

8:00am Breakfast

9:00am Devotions with Jay Kesler, President Emeritus of Taylor University in Euler 109

9:45-10:15am Refreshment Break

10:15-11:30am Paper Session 4A in Euler 100
   Moderator: Thom Satterlee
   Student Essay Winners: Alexee Gaarden, "The Wars We Sing of: Modern and Medieval Warfare in Tolkien's Middle-earth"
   Mark Taylor, "A Look at the Lewis Trilemma"
   Kathryne Hall, "The Artistry of C. S. Lewis: An Examination of the Illustrations for "Boxen" and "The Chronicles of Narnia"

10:15-11:30am Paper Session 4B in Euler 108
   Moderator: David Neuhouser
   P. Premkumar, "Merging C.S. Lewis and G.K. Chesterton: God as the Unarticulated Constituent in Mere Christianity and Orthodoxy"
   R. Moore-Jumonville, "If a Thing's Worth Doing, It's Worth Doing Badly: A Chestertonian Perspective on Work"

11:30am Free Time
   Feel free to visit booksellers and the Brown Collection

12:00pm Lunch
   "The Brown Collection will be open 11:00 & 1:00"

1:30pm PLENARY: Charlie W. Starr in Euler 109
   "Dating Lewis by his Handwriting"

2:30pm Refreshment Break

3:00-4:15pm Paper Session 5A in Euler 100
   Moderator: Pam Jordan-Long
   D. Neuhouser, "Arthur Hughes: George MacDonald's Illustrator"
   M. Hall, "The Wizard in the Well: The Transmogrification of the Mythical Merlin in C. S. Lewis's That Hideous Strength”
Dr. Michael Ward is Senior Research Fellow at Blackfriars Hall in the University of Oxford, and Professor of Apologetics at Houston Baptist University, Texas. He is the author of Planet Narnia: The Seven Heavens in the Imagination of C.S. Lewis (OUP, 2008), and co-editor of The Cambridge Companion to C.S. Lewis (CUP, 2010). He presented the BBC television documentary, The Narnia Code (2009).

Dr Ward was the lead organiser of the memorial to C.S. Lewis in Poets' Corner, Westminster Abbey (2013) and of the Addison's Walk plaque at Magdalen College, Oxford (1998). He was Resident Warden of The Kilns, Lewis's Oxford home, from 1996-1999. He studied English at Oxford, Theology at Cambridge, and has a PhD in Divinity from St Andrews.

He lectures widely on Lewis and the Inklings, including at the Library of Congress, Washington D.C., the Royal Observatory, Greenwich, and at places as far afield as South Korea, Sweden, Finland, and Canada.

Michael's chief claim to fame, however, is that he handed a pair of X-ray spectacles to James Bond in the movie The World Is Not Enough.
Dr. Rick Hill was one of the small group of organizers who initiated the Ewbank Colloquium on C.S. Lewis & Friends at Taylor University. He edited the proceedings from the colloquium for many years. Rick has served on the Point Loma Nazarene University faculty since 2000. His scholarly work includes books on Mark Twain and C.S. Lewis, including Teaching C.S. Lewis: a handbook for professors, church leaders, and Lewis enthusiasts. He has published poetry, fiction, essays and creative nonfiction in numerous journals. His memoir We’re All From Somewhere Else: A Southern California Childhood won a 2011 San Diego Book Award. Rick served as program chair and conference book editor for the International Colloquium on C. S. Lewis and Friends.

Brown, Devin

“A Life Observed: The Perils, Pitfalls, and Pleasures of Writing a New Biography on C. S. Lewis”

“It takes a confident man to write a biography of C. S. Lewis and then turn to me for comments.” This is how Douglas Gresham begins his Foreword to my new biography titled A Life Observed: A Spiritual Biography of C. S. Lewis. Having Lewis’s stepson look over my shoulder at what I had to say about his mother, father, stepfather, and even about Gresham himself was just one of the many exciting but terrifying moments in trying to create a new biography of Lewis. In this session, I will tell the steps of how my book came to be, with the hope the story itself will be interesting but also that it may help other potential authors navigate the waters of writing a successful book proposal, getting a contract, obtaining permissions, and working with a series of editors, artists, and marketing people. I will describe the parts that I found most difficult (and most tedious) and the aspects that were the most rewarding.

Biography:
Devin Brown is a Lilly Scholar and a Professor of English at Asbury University. He is the author of eight books, including his Inside Narnia Series (Baker), A Life Observed: A Spiritual Biography of C. S. Lewis (Brazos 2013), and The Christian World of The Hobbit (Abingdon 2012). He was a contributor to and a member of the Advisory Board for The C. S. Lewis Bible (HarperOne 2010) and an editorial assistant on The Screwtape Letters: Annotated Edition (HarperOne 2013). In 2009 he served as Scholar-in-Residence for the Summer Seminar at The Kilns. He was the writer for the documentary C. S. Lewis: Why He Matters Today (2013). Devin’s new biography of Tolkien will be released by Abingdon Press in Fall 2014 in advance of the final Hobbit film. He is currently working on a new documentary titled Discussing Mere Christianity to be released by HarperOne in 2015.
Christopher, Joe

"A Day in the Life of a Hero: The Structure of C. S. Lewis’s Neo-classical Romance"

C. S. Lewis's "The Nameless Isle" is, if one ignores the first fifty-seven lines as an introduction, curiously shaped to meet the requirements of the Three Unities as the Renaissance and as Neo-classicism understood Aristotle's Poetics. Or at least two of them. The Unity of Place is obvious: all the action is set on the same isle. The Unity of Plot may be debatable since the dwarf has more to do with the resolution of the conflict than the hero does, but at least there is only one basic conflict. And, most impressive of the Three, all the action occurs on one day. This paper will trace, in particular, the single day of the action. The conclusion will consider the paradox of a verse romance tied to rules for drama, and will suggest Shakespeare's Tempest (not Mozart's Magic Flute) as a model for the form.

Biography:
Joe R. Christopher is a Professor emeritus of English at Tarleton State University, Stephenville, Texas. He has published two books and over fifty essays on C. S. Lewis. The two books were C. S. Lewis: An Annotated Checklist of Writings about Him and his Works, in collaboration with Joan K. Ostling (1974), and the Twayne C. S. Lewis (1987). His most recent book was Ars Poetica, a collection of poems from Mellen Poetry Press (2012). Four books edited, co-edited, or compiled (two of them on Lewis). Eighteen years as an associate editor of Windhover: A Journal of Christian Literature.

Coffin, Kat

"Once A Queen of Glome, Always a Queen of Narnia: Orual and Susan's Denial of the Divine and Salvation through Grace"

Susan Pevensie is one of the most misunderstood characters in C.S. Lewis' classic series, The Chronicles of Narnia. Writers such as Neil Gaiman, J.K. Rowling, and Philip Pullman have declared the character's fate as a reflection of Lewis' sexism and misogyny, further claiming that Susan's exclusion from the final book of the series was due to her penchant for lipstick and nylons. Feminist criticism has found Susan's treatment pointedly gendered, displaying Lewis' supposedly negative attitude towards traditional forms of femininity.

While "the problem of Susan" has garnered critical response, little thought has been given to Susan in relation to Orual, from Lewis' masterpiece Till We Have Faces. Orual is undoubtedly the most well-developed of Lewis' female characters, an ugly queen whose selfish love consumes everyone around her. At first glance, Orual and Susan seem polar opposites, yet a closer look reveals striking parallels between both characters' denial of divinity and espousal of the worldly. I propose that thoroughly examining Orual provides not only further illumination towards the character of Susan, but of her redemption. This paper will examine these parallels, Lewis' conception of these characters, and ultimately suggest an alternate motivation for the character of Susan.

Biography:
Kat D. Coffin is an independent scholar at the University College of Washington University in St. Louis. She previously studied English Literature at Ball State University, with a concentration in medieval literature. Co-founder and former president of the Ball State "Inklings", a writing club based on C.S. Lewis' and Tolkien's club at Oxford, C.S. Lewis has been a passion of hers since adolescence. She was recently privileged enough to attend the commemoration ceremony at Westminster Abbey in November, where C.S. Lewis was honored at the Poet's Corner. Kat hopes to attend graduate school overseas and continue pursuing her interest in C.S. Lewis scholarship.
Cornell, Richard

"Heavenly Hierarchy?: The Redemptive Nature of Hierarchy in Tolkien's Middle-Earth"

Tolkien's Middle-Earth is a highly stratified and hierarchical world. Although some hierarchies (such as those headed by Sauron & Saruman) are oppressive and malevolent, some (such as those headed by Iluvatar & Aragorn) are enriching and benevolent. This paper will consider the nature and role of hierarchy in Tolkien's Middle-Earth and specifically attend to the ways in which Tolkien shows hierarchy to be good and ennobling. Furthermore, the paper will demonstrate ways that Tolkien's Christian faith shapes his portrait of hierarchy. A brief conclusion will offer some reflections on how this more positive view of hierarchy might be appropriated today in a society that worships egalitarianism and democracy.

Biography:
B.A. - Ohio University
M.Div. – Asbury Theological Seminary
Ph.D. – University of Aberdeen

Richard moved to Michigan with his wife, Lorie, and his two children, Nathanael and Autumn, in the summer of 2007 and is now in his seventh year at Spring Arbor University as Assistant Professor of Biblical Studies. He served two years as pastor in a United Methodist Church and was active with Campus Crusade for Christ for four years. Richard's primary teaching responsibilities at SAU include Greek, New Testament studies, biblical ethics, and biblical foundations for Christian spirituality. In the Fall of 2013 he will teach for a second time a course entitled "Tolkien's Theological Imagination," which examines how Tolkien's faith infuses his fantasy.

Eckel, Mark

"King Maker in The Mind of The Maker
Sayer's View of Creativity through the Hebraic Lens of Human Vice-Regency"

"The mind of the maker and the Mind of the Maker are formed on the same pattern, and all their works are made in their own image." Dorothy Sayers goes to great lengths to expose a Christian view of creativity. Seen from a First Testament perspective, Sayer's ideas conform closely to human kingship originally intended by God; the vestiges of the robes remain.

In this paper I will seek to intersect Sayer's views of The Creator, the creature, creation, and creativity with the biblical-cultural connections in Genesis 1. What does it mean to be made in God's image in the ancient Near Eastern world? How does the answer to that question establish Sayer's essential work The Mind of the Maker? Why must The Church return to the Hebraic viewpoint of creativity as surmised by Sayers and found in Genesis?

Biography:
Dr. Mark Eckel is Professor of Leadership, Education & Discipleship for Capital Seminary & Graduate School. Dr. Eckel lives in Indianapolis, IN. For over thirty years Mark has served the Christian community as a high school teacher, college professor, international speaker, essayist, and educational consultant having spoken in hundreds of venues. Mark's responsibilities have included daily biblical instruction, curriculum development, mentoring teachers, and conference speaking on scores of issues. Mark has written numerous journal articles, curricula, and books, including his latest volume I Just Need Time to Think! Reflective Study as Christian Practice. Dr. Eckel writes weekly interdisciplinary essays at his website www.warpandwoof.org. Mark is a featured speaker and writer on faith-learning integration, worldview, culture, film critique, apologetics, education, curriculum development, andragogy, instructional methodologies, and Christian school philosophy. Mark is an ordained minister with a ThM in Old Testament and a PhD in Higher Education Leadership.
Hurd, Crystal

“MALEeldil and Mutual Society: A Modern Woman’s Defense of Jane Studdock”

Over the past few decades, many scholars and casual readers have derided C.S. Lewis as a misogynist for the “expulsion” of Susan from Aslan’s Country. However, closer examinations of Lewis’s underlying philosophy and previous experiences with women lend us exceptional insight into his changing perspective as well as his portrayal of feminine characters. Written before his wildly popular *The Chronicles of Narnia*, Lewis’s science fiction or Ransom trilogy provides a glimpse into his developing talents as a fiction writer but also provides crucial commentary on the gender issues plaguing the twentieth century. This paper will investigate, through his correspondence, fiction, and nonfiction, the origins of Lewis’s views on women and marriage in an attempt to redeem Lewis from the scathing sexist criticism he had previously received. Milton’s Hierarchical Conception will be discussed, as well as an evolution of the term “Feminism”. Finally, Jane Studdock, the flagrantly modern female from *That Hideous Strength*, will be juxtaposed with the tranquil, enigmatic Green Lady from Perelandra. Equipped with this information, we can better understand how Lewis crafted complex female characters and thus revere Jane Studdock to be thoroughly modern yet humbly obedient.

James, Richard

“Lewis in the Dock (Part 2): A Brief Review of the Secular Media’s Coverage of the 50th Anniversary of C.S. Lewis’s Death”

In 1999, I presented a paper here at this colloquium on the secular print media’s response to the 1998 C.S. Lewis Centenary Celebration. In 2014, it seems only natural to do a similar paper on the secular media’s coverage of the 50th anniversary of Lewis’s death which also included the dedication in Poets’ Corner in Westminster Abbey of a memorial stone in his honor. The number of articles again abound, even more than in 1998. This second paper will consider articles by syndicated literary, news and religious columnists from secular newspapers and periodicals; internet postings by public TV and secular cable news websites; print, audio and video coverage by the BBC; plus, one article posted on Aljazeera and another one that is a large multi-color section in a Delaware newspaper. My handout will incorporate all of the internet addresses of these, plus a listing of articles that I will not have time to review in my presentation.

Biography:
Richard James is a retired pastor who lives in Bowling Green, Kentucky. His interest in C.S. Lewis dates back to his college days. His personal story is published in *Mere Christians: Inspiring Stories of Encounters with C.S. Lewis* (2009).
Michelson, Paul

"George MacDonald and J. R. R. Tolkien on Faërie and Fairy Stories"


Moore-Jumonville, Robert

"If a Thing's Worth Doing, It's Worth Doing Badly: A Chestertonian Perspective on Work."

Increasingly our culture convinces us that the "experts" should do those things for us that human beings normally have cared most about doing for themselves: teaching children, caring for elderly, providing food, worshiping, entertaining--even finding our life partner. What would it mean--for our work, our home life, our way of living--if we began to take back some of this "territory" from the so-called experts? Our entertainment might not include as many special effects, for instance, but it might be more entertaining. Our worship might not be as tidy, but it might be more worshipful.

Morgan, Elisabeth

"Lisa Tetzner's Translation of C. S. Lewis's The Lion, the Witch and the Wardrobe"

According to UNESCO's website, Index Translationum, C. S. Lewis's The Lion, the Witch, and the Wardrobe has been translated 127 times. The first person to translate the novel was Lisa Tetzner and it is this translation, which has run through the most editions. This paper proposes to look at that translation in terms of accuracy and to examine the changes that were made in terms of purpose. Were they caused by differences between the languages or were they motivated by other concerns? This paper will be an abridgement of a Master's thesis written for the Children's Literature program at Hollins University.

Biography:
Betsy Susan Morgan has been the Library Director at the Glen Oaks Community College for over twenty years. She has also taught English and French at the high school level and English and Children's literature at the college level.

Neuhouser, Dave

"Arthur Hughes: George MacDonald's Illustrator"

A power point presentation including many of Hughes' illustrations and the relationship between the Hughes and MacDonald family.
O'Flaherty, William

"What Lewis NEVER Wrote: Quotes Misattributed to the Oxford Professor Don"

Most people today rely on the Internet for quotations and their sources. While C.S. Lewis is frequently very quotable, there are many quotes attributed to him that he never wrote. This talk will present those quotes frequently falsely attributed to Lewis, provide proof that he never said them, and (where possible) show who wrote them. Examples are: "You don't have a soul. You are a Soul. You have a body" and "You are never too old to set another goal or dream a new dream." Additionally the talk will explore what these non-Lewis quotes say about a culture looking for answers without paying careful attention to sources.

Biography:
William O'Flaherty is a graduate of Appalachian State University; earning a Master of Arts in Agency (Mental Health) Counseling in 1991. He currently works as a Family Therapist in Uniontown, PA. A Lewis enthusiast for over thirty years, he began reading Jack more seriously about five years ago and redirected his past professional radio experience into creating the All About Jack podcast that is one of the many features on EssentialCSLewis.com. His favorite works by Lewis are The Screwtape Letters and Till We Have Faces.

Premkumar, Finney

"Merging C.S. Lewis and G.K. Chesterton: God as the Unarticulated Constituent in Mere Christianity and Orthodoxy"

G.K. Chesterton once stated “God is like the sun, you cannot look at it but without it you cannot look at anything else.” Echoing similar sentiments C.S. Lewis declared, “I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.” God, according to them, is in many ways the inexplicit or unarticulated constituent from whom the more comprehensive or coherent aspects of life emerge. This paper will be a study in the common theoretical themes resident in two seminal works, Orthodoxy and Mere Christianity, authored by Chesterton and Lewis respectively. The first section will explore the idea of God as an unarticulated constituent of thought and experience in the reflections of the aforementioned thinkers. The second section will undertake to show how this unarticulated constituent becomes more explicit and articulated in the inevitable exemplification of a uniquely moral grammar in conversations. I will conclude by arguing that this method of correlation between the unarticulated and the articulated or the tacit and the explicit dimensions inevitably provides a very compelling contemporary apologetic approach.

Institutional Affiliation - Azusa Pacific University
Rhone, Zach

“Lewis’ Warnings for Education”

The Lewis connoisseur is likely to recall his opinions on education, expressed in *Surprised by Joy*, “My First School,” “Democratic Education,” and, especially, “Screwtape Proposes a Toast.” The surprise, however, is exactly how prophetic Jack was in his examination of education, its direction, and the reasons for its direction. My presentation will examine Lewis’ view of education in lieu of the cultural shifts of the mid- to late-twentieth century. Proposals to revise the British and American educational systems such as the Norwood Report of 1943, the Newsom Report in 1963, the Robbins Report of 1963, and even the No Child Left Behind Act at the turn of the century will provide some of the foundation for discussion. The goal will be to outline Lewis’ recognition of rising problems in the British educational system, warning society of immanent ramifications in educational focus, socio-political demands, and social equality.

Biography:
Zachary Rhone, currently ABD, is completing his Ph.D. Literature and Criticism at the Indiana University of Pennsylvania under the title, “Mythopoeia: The Unified Worldview of J. R. R. Tolkien, C. S. Lewis, G. K. Chesterton, and George MacDonald,” with graduation planned for August 2014. He has spoken at numerous conferences on the work of Nathaniel Hawthorne, J. R. R. Tolkien, C. S. Lewis, G. K. Chesterton, and George MacDonald. His most recent publications include an article on collaborative research in the humanities in the *International Journal of Arts and Sciences* and the “Foreword” to the Fifth Edition of Charles E. Bressler’s *Literary Criticism: An Introduction to Theory and Practice*.

Satta, Mark

“The Criteria for Personhood in C. S. Lewis’s Out of the Silent Planet”

What makes one a person in the philosophical sense of the word? What is it that differs between beavers in our world and beavers in Narnia such that beavers are mere animals in the former but persons in the latter? Many philosophers have given accounts of the conditions of personhood. Often the criteria for personhood are put forward explicitly in these accounts on the topic. But I believe there is a philosophy of personhood every bit as rich and detailed as any of these accounts contained implicitly within Lewis’s fiction. And one of the richest sources for this account is the first book in the Cosmic Trilogy, *Out of the Silent Planet*. The presentation I propose would examine the features that Ransom recognizes in the séroni, hrossa, pfiftriggi and fellow humans which make them—unlike the other creatures Ransom has encountered—hnau. I argue that it is the features which Ransom identifies as distinctive of hnau that comprise what the criteria of personhood for Lewis.

Biography:
Mark Satta grew up in Rochester, NY. He holds a B.A. from Houghton College in Psychology and Communication and a B.A. from SUNY Brockport in Philosophy. He currently resides in Lafayette, IN where he is a Candidate for a Ph.D. in philosophy from Purdue University. His areas of specialization are epistemology and philosophy of religion. His favorite author is George MacDonald.
Sauders, Paulette

“Through the Lens of The Four Loves: The Concept of Love in The Screwtape Letters”

It is my contention that when C.S. Lewis wrote his non-fiction book *The Four Loves* and published it in 1960, he had not been thinking about love in all of its manifestations for just a short time before it was written. All of the fictional works he wrote over the years, beginning in at least 1938, reflect his definitions and descriptions of the various kinds of love and their perversions that he systematically describes so well in *The Four Loves*. He does this in his fiction through his various characters and their actions. *In Out of the Silent Planet* (1938), *Perelandra* (1943), *That Hideous Strength* (1945), *The Screwtape Letters* (1942), *The Great Divorce* (1945), and *Till We Have Faces* (1956), Lewis demonstrates each kind of love he discusses in *The Four Loves*. 

For the 2014 Colloquium, I would like to focus on *The Screwtape Letters* in order to reveal the ways C.S. Lewis shows the reader the four kinds of love and their perversions instead of just defining and discussing the kinds of love as he does in *The Four Loves*.

Stanifer, John

“The Good Catastrophe: Tolkien on the Consolation of the Happy Ending”

When describing the nature of fairy-stories, Tolkien famously coined the term “eucatastrophe” (“eu” meaning “good”) to express the effect of the “sudden joyous turn” that leads to the story’s happy ending regardless of the dark events preceding it. Tolkien applies this word specifically to fairy-stories, but I would like to explore its meaning in relation to other genres and mediums that Tolkien was either unable or unwilling to consider. Classic literature and modern popular culture alike are ripe with the use of the “good” catastrophe, and this device is well-known by cultures from all parts of the globe. If it seems like a stretch to connect Greek linguistics, fairy-stories, British literature, Japanese film, and Korean TV dramas, come listen and let me have the chance to surprise you by demonstrating how much all of these have in common.

Biography:
This will be my fourth Ewbank Colloquium, and it’s always a pleasure to meet with scholars and Inklings aficionados from around the globe. I am currently on track to finish my Master of Arts in English through Morehead State University in December 2014. My thesis is titled “A Simple Tale Told Simply: The Case for Closer Critical Attention to R.D. Blackmore’s Victorian Novel *Lorna Doone*.” The defense will most likely take place at the end of June. Once I complete the degree, I plan to teach in some fashion, either at the community college where my day job is or through a TESL program overseas. I am open to various possibilities and praying that the right opportunity opens up.
Trexler, Robert

"A Short History of The New York C.S. Lewis Society"

This proposed presentation would describe the origins and development of the first C.S. Lewis Society, formed in New York City in 1969. Along with detailing the society's growth over a period of 45 years, the talk will recount highlights from many "Lewis Weekends" held beginning in 1977, and the prominent speakers we have been honored to invite, including Owen Barfield, Walter Hooper, Christopher Derrick, Cardinal Avery Dulles, Paul Holmer, Peter Kreeft, William Griffin, Christopher Mitchell, Louis Markos, Michael Ward, Charlie Starr, and Will Vaus (among others!). The talk will also mention changes in the Society's publication, The Bulletin of the New York C.S. Lewis Society, and suggest ways for attendees to participate in our Society which includes subscribing members from all 50 United States and every continent in the world. The presentation would conclude with personal reflections on what factors help make a literary group or reading club successful.

Robert Trexler is a graduate of Gordon College and upon graduation launched upon a career in bookselling, eventually becoming the owner/manager of two Logos Bookstores (1978-1986). He is currently the president of independent publishing companies Zossima Press (2005) and Winged Lion Press (2008) which specialize in Inklings related books. He is the webmaster for The New York C.S. Lewis Society and editor of The Bulletin of The New York C.S. Lewis Society since 2000. Along with his admiration for the works of C.S. Lewis, Robert is a serious student of the life and works of George MacDonald and a long-time member of the New Haven G.K. Chesterton book club. In his spare time, Robert enjoys his full-time position as senior copywriter for Consolidated Catholic Services Association.

Vaus, Will

"The Influence of G. K. Chesterton upon C. S. Lewis"

When C. S. Lewis went up to Oxford for the first time in December 1916, he had never heard of the contemporary writer, G. K. Chesterton. This simple fact reveals something of Lewis' preference for "older works", a preference to which he would hold throughout his life. It was during Lewis' first wartime convalescence in Le Tréport, France in 1918 that he first read Chesterton. Lewis later said that Chesterton made an "immediate conquest" of him, but he did not know why. It does seem strange that an avowedly Christian author would appeal to Lewis during this, the darkest period of his atheism. Lewis even said he liked Chesterton for his "goodness" despite the fact that Lewis had no intention of pursuing goodness himself. Lewis later drew the following lesson from the experience: "In reading Chesterton, as in reading MacDonald, I did not know what I was letting myself in for. A young man who wishes to remain a sound atheist cannot be too careful of his reading."
"C.S. Lewis and the Angelic Hierarchy: The Fairy Way of Writing: Spenser's *The Faerie Queene* and C.S. Lewis's 'Habit of Mind'"

While readers of C.S. Lewis have commonly noted his early love for myths, fairy tales and epic poetry, the fullest impact of Edmund Spenser's 1590 classic *The Faerie Queene* on Lewis's "habit of mind," and his own writing has yet to be explored. Following the lead of Doris Myers, that "learning about Spenser leads us into Lewis's inner life," the essay first briefly reviews some of Lewis's responses. With his lifelong love of Spenser established, the essay then discusses two aspects embodied in *The Faerie Queene* itself: 1) its ancient neoplatonic worldview with its fusion of classical images of Nature with the poet's imagination to produce moral allegory that is "golden and sweet"; and 2) its fusion of contemporary history with "faerie history" to provide not only structural unity but also spiritual truth with images functioning as sacramental symbols. After these two aspects have been explored, the essay concludes that Spenser's "habit of mind"—its syncretism, its ancient neoplatonic spiritual cosmology and its entwining of both myth and history—became Lewis's "habit of mind" employed in his own imaginative writings, in his works of literary criticism, and in his own understanding of the relationship of myth and history.

**Biography:**
Susan F. Wendling, a long-term member of the New York C.S. Lewis Society, former member of the English faculty of Messiah College in Pennsylvania, and current facilitator of a Philadelphia-based Inklings group, has given several papers on Charles Williams and C.S. Lewis (at the Society and at the Taylor Colloquium). She is pleased to present this essay as the scholarly outgrowth of her earlier work.