Jun 2nd, 12:00 AM

2016 Printed Program

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10th Frances White Ewbank Colloquium on C. S. Lewis & Friends

June 2–5, 2016
Taylor University
Upland, Indiana
The late Dr. Frances White Ewbank had a distinguished career teaching English Literature at Wheaton College, Asbury College, Geneva College, and (from 1964 to 1984) at Taylor University.

She pioneered the study of C. S. Lewis at Taylor when, more than forty years ago, she began to assign readings from Lewis's works in her writing class for freshman honor students. Her work inspired her colleagues as well as her students, and together with the later influence of Dr. David Neuhouser and others, led to the interest in Lewis studies at Taylor today.

The 10th Biennial Frances White Ewbank Colloquium on C. S. Lewis and Friends is convened in honor of this outstanding scholar, teacher, and friend.

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
Welcome to the 10th Biennial 
Frances White Ewbank Colloquium 
on C. S. Lewis & Friends

On behalf of the Center for the Study of C. S. Lewis & Friends at Taylor University, we would like to welcome you to our 10th Colloquium, at which we honor two very special sets of friends.

First, we celebrate the 90th anniversary of the first meeting of C. S. Lewis and J. R. R. Tolkien, which began one of the greatest and most productive literary friendships of all time.

We also remember two other good friends, Dr. David L. Neuhouser and Dr. Edwin W. Brown, whose combined dedication to preserving the works of Lewis and the Inklings led to the founding of our Center and of this Colloquium. Both of these incredible men passed into the presence of their Lord in the spring of 2015. At this, our first colloquium without them, they will be greatly missed.

Although this year we celebrate with a special theme of friendship, the C. S. Lewis & Friends Colloquium has always been a uniquely friendly scholarly conference. According to Dave Neuhouser, the “and friends” part of our title has three meanings: “It refers to the fact that we are interested in the friends of Lewis, both his contemporaries and his earlier influences. Also, we consider ourselves friends of these authors. Finally, because of our common love for these writers, we are friends of each other.” May we practice and extend that sense of friendship in our time together.

We are pleased to offer a very full program. In addition to our plenary keynote lectures, workshops, roundtables, and centering times, we have scheduled over sixty scholarly and creative presentations running concurrently, three sessions per time slot. Although you can’t hear every presentation, we provide abstracts of most presentations in the program.

Also, once again, the colloquium proceedings will be published by late fall, both online at taylor.edu/cslewis and in a print version. If you would like to submit your papers for publication, please see information on, Inklings Forever, Vol. X in this program.

We also want to encourage you to meet, greet, and buy the books of your favorite authors, many of whom will be here. We especially thank our good friends, Warren Farha with Eighth Day Books and Bob Trexler with Winged Lion Press, who will once again serve as our primary on-site booksellers.

We have done our best to plan an exciting and meaningful colloquium. Please let us know how we can make your experience more enjoyable. The goal of the Center for the Study of C. S. Lewis & Friends is not only to promote the exploration and integration of faith, scholarship, and the imagination on our campus, but to encourage and nurture the next generation of Lewis and Friends scholars wherever they are.

Joe Ricke, Program Director
Lisa Ritchie, Program Coordinator
The Edwin W. Brown Collection
Named after the man who began the collection, 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 1:00 – 2:30 PM
Friday 1:00 – 1:45 PM
Saturday 1:00 – 1:45 PM
Zondervan Library Hours: 9:00 am - 5:00 PM

If you need help, please contact:
Conference Services: 765-998-4102
Lisa Ritchie, Program Coordinator 765-499-7878
Center for the Study of C.S. Lewis &Friends: 765-998-4690

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

As always, if you do have a true emergency ALWAYS call 911 first and they will dispatch the Taylor University officers.

Information about Computer Access:
All Attendees of the conference can register their devices. Please see instructions in your colloquium folder, "Guest Device Registration."

Special Thanks!
The Center for the Study of C. S. Lewis & Friends gratefully acknowledges the generous gift of Tim and Kris Blomenberg and their company IntelliRay, Inc., which helped to make possible the distribution of Exploring the Eternal Goodness to Colloquium participants.
Congratulations to Our Student Writing Competition Winners!

Critical Essay:

Kathryne Hall
“A Comparison of Saruman the White in Tolkien’s The Lord of the Rings and Simon the Clerk in Williams’s All Hallows’ Eve”

Abby Palmisano
“Being ‘Hnau’; The Imago Dei as Explored in Gulliver’s Travels and the Space Trilogy”

Creative writing:

Luke A Wildman
“The Words in the World” (excerpt from a longer project, titled Song of the Searching)

Bethany Russell
“Can Love be Blind?”

Publication of the Proceedings

Inklings Forever, Vol. X – The Proceedings of the Colloquium will be available online at taylor.edu/cslewis and will be available in cloth cover for $25 in the late fall. If you wish to order a cloth cover copy, please fill out an order form and leave it at the registration desk.

To include your paper in the volume:
Please send proofread and spellchecked essays to Rick Hill (rhill@pointloma.edu) via email attachment with the email subject line: “Inklings Forever Essay from (name of author)” Presenters should also include a short bio (50 words max) and a jpg headshot photo.

Please align with the following specifications:
1. Microsoft Word document
2. Single space
3. Standard Word margins and paragraph indent
4. Turn off automatic space between paragraphs
5. 12 point Times New Roman font
6. Block quotes indented in 10 point Times New Roman font
7. No page numbers or headers
8. Title of essay flush left (not centered). Byline (“by _____) flush left on next line
9. Turn off hyphenation at end of lines
10. Use endnotes rather than footnotes
11. Include a Works Cited (MLA preferred, but Chicago or APA is okay if essay is already in that style)
12. Publication history (if previously published) and permissions (if necessary from previous publisher)

If you have questions, please direct them to Rick Hill (Email: rhill@pointloma.edu)
In your folder, you will find the most recent map of campus with the addition of our new LaRita Boren Campus Center. It wraps around the Rediger Chapel/Auditorium, #37 on this map. Campus Police is located on the north side of the new Campus Center. Our housing is in #23 -- Olson Hall and Euler is #19. The Brown Collection is in the Zondervan Library, #18.

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### Thursday, June 2

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>1:00 PM</td>
<td>Registration in Euler Cleveland Commons (1st Floor East Entry)</td>
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<td>Refreshments in Euler Class ’61 Lobby (1st Floor North Entry)</td>
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<tr>
<td>1:00-2:30 PM</td>
<td>C. S. Lewis Center/Brown Collection Open House, Zondervan Library, Lower Level</td>
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<tr>
<td>3:00 PM</td>
<td>Welcome (Euler 109) Joe Ricke; Michael Hammond</td>
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<tr>
<td>3:30-4:45 PM</td>
<td>Paper Session 1A (Euler 100): Books as Friends (Moderator: Brenton Dickieson)</td>
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<td>1. John Stanifer - “Sufficiently Different to Help One Another: The Central Place of Books in the Friendships of the Inklings”</td>
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<td>2. Michael G. Smith - Nostalgia for English Literary History and Historians: C. S. Lewis's English Literature in the Sixteenth Century Excluding Drama</td>
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<td>3. Andrea Marie Catroppa - Stories As Friends</td>
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<td>Paper Session 1B (Euler 108): MacDonald and Friends (Moderator: Cynthia Manson)</td>
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<td>1. Rachel E. Johnson - (Presented by Sam Hammond) Mutuality in Wonderland: Charles Dodgson, Adopted Member of the George MacDonald Family</td>
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<td>2. Marie K. Hammond - Dodgson and Neuhauser: A Legacy of Logic and Faith</td>
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<td>3. C. Christopher Smith - The (Lost) Virtues of Being a Generalist: Lessons from C. S. Lewis, Wendell Berry and David Neuhauser</td>
</tr>
</tbody>
</table>
Friday, June 3

7:30-8:15 AM  Breakfast, Hodson Dining Commons: Go through food line and meet in Alspaugh East Dining Room

8:30 AM  Centering (Euler 109): Edward P. Meadors, A Theology of Friendship

9:15-10:30 AM  Paper Session 2A (Euler 100): Much Ado about Lewis (Moderator: Crystal Hurd)
1. Charlie W. Starr - Dating Lewis's Undated Poetry
2. David Beckmann - Friends at Home: C. S. Lewis's Social Relations at The Kilns
3. Devin Brown - The Perils, Pitfalls, and Pleasures of Writing a New Biography of Lewis

5:00 PM  New Book Roundtable (Euler 118)

6:00 PM  Dinner in Hodson Dining Commons: Go through the food line and meet in Alspaugh East Dining Room

7:00 PM  Imaginative Scholarship (Euler 109): Steve Leeper and Brother Thomas Animated Film Project

7:30 PM  Plenary Session (Euler 109): Devin Brown and Mere Christianity (Moderator: Charlie Starr)

8:30 PM  Creative Works Open Mic: Poetry, Song, Drama

9:30 PM  Fun, Food, and Fellowship (Olson Lounge)

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<th>Time</th>
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<tbody>
<tr>
<td>10:30 AM</td>
<td>Refreshment Break (Euler Lobby)</td>
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<tr>
<td>11-12:15 PM</td>
<td><strong>Paper Session 3A (Euler 100): Friends Further Afield</strong> (Moderator: Charles Huttar)</td>
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<td></td>
<td>1. Susan Wendling - Henry More (1614-1687) and C. S. Lewis: Cambridge Platonism and its Influence on Lewis's Life and Thought</td>
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<td>2. John MacInnis - The Influence of Wagner’s Music in C. S. Lewis’s Friendships and Writings</td>
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<td>3. Richard James - Sister Penelope Lawson CSMV: Her Heritage, Life, Writings and Legacy</td>
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<td></td>
<td><strong>Paper Session 3B (Euler 108): Science and Worldview</strong> (Moderator: Steven Smith)</td>
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<td></td>
<td>1. Kristine Larsen - Strange Bedfellows: C. S. Lewis and Fred Hoyle</td>
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<td>2. Dan Ippolito - Critical Realism, Science, and C. S. Lewis’s <em>The Abolition of Man</em></td>
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<td>3. Zachary Rhone - Finding the Fox that isn't There: Discovering Unity in a History of Disparity</td>
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<tr>
<td>12:30 PM</td>
<td>Lunch, Hodson Dining Commons: Go through line and meet in Alspaugh East Dining Room</td>
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<tr>
<td>1:00-1:45 PM</td>
<td>Free time. Brown Collection will be open for visitors (Zondervan Library, Lower Level)</td>
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<td>2:00 PM</td>
<td>Plenary Keynote Address (Euler 109): Sorina Higgins – Charles Williams and Friendship <em>sub specie Arthuriana</em></td>
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<td>3:10 PM</td>
<td>Refreshment Break</td>
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<tr>
<td>3:30-4:45 PM</td>
<td><strong>Paper Session 4A (Euler 100): Lewis, Poet and Friend</strong> (Moderator: Gary Tandy)</td>
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<td></td>
<td>1. Joe R. Christopher - An Ekphrasis by C. S. Lewis: “On a Picture by Chirico”</td>
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<td>2. Charles A. Huttar - The Playful Deity in C. S. Lewis’s Creation Poem</td>
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<td>2:00 PM</td>
<td><strong>Paper Session 4B (Euler 109): Tolkien and Friends</strong> (Moderator: Kristine Larsen)</td>
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<td>1. Richard Cornell - Death - 'Gift of Iluvatar' or 'The Last Enemy' -- 'Theological Reflection on Death in Tolkien’s <em>Legendarium</em></td>
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<td>2. Jim Spiegel and Amy Spiegel – “Frodo, I am Your Father”: Reflections on Tolkien, the Virtues and Parenting</td>
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<td>3. Brad Eden - Subcreation at work: the Art of Tom Loback</td>
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<tr>
<td>3:30-4:45 PM</td>
<td><strong>Paper Session 4C (Euler 118): Philosophical and Theological Themes</strong> (Moderator: Darrel Hotmire)</td>
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<tr>
<td></td>
<td>1. Louis J. Swingrover - What Use Is the Argument From Reason? An Enquiry Into the Metaphysical, Epistemological, &amp; Practical Implications of C. S. Lewis’s Fascinating Argument</td>
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<td>2. Bo Helmich – Extending Lewis’s typology of friendship</td>
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<td>3. Donald T. Williams - Answers for Orual: C. S. Lewis as <em>Defensor Fidei</em></td>
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<td>Time</td>
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<tr>
<td>5:00 PM</td>
<td>Art presentation (Euler 109), Molly Zakrjseck and Tom Loback (presented by Brad Eden)</td>
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<tr>
<td>6:00 PM</td>
<td>Dinner, Hodson Dining Commons: Go through the line and meet in Alspaugh East Dining Room</td>
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<tr>
<td>7:15 PM</td>
<td>Plenary Session: Colin Duriez - Owen Barfield and C.S. Lewis: A Critical Friendship (Butz Carruth Recital Hall, Smith-Hermanson Music Center)</td>
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<tr>
<td>8:30 PM</td>
<td>Dramatic Reading (Recital Hall)</td>
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<tr>
<td>10:00 PM</td>
<td>Fun, Food, and Fellowship (Olson Lounge)</td>
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**Saturday, June 4**

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<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>7:30-8:15 AM</td>
<td>Breakfast, Hodson Dining Commons: Go through the food line and meet in Alspaugh East Dining Room</td>
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<tr>
<td>8:30 AM</td>
<td>Centering (Euler 109): Robert Moore-Jumonville, Lewis and the Problem of Prayer</td>
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</table>
| 9:15-10:30 AM      | Paper Session 5A (Euler 100): New Perspectives (Moderator: John MacInnis)  
|                     | 1. Kyoko Yuasa - C.S. Lewis and Christian Post-modernism: Jewish Laughter Reversed  
|                     | 2. Edwin Woodruff Tait - A Beast's Best Friend: Interspecies Friendship in the Fiction of C.S. Lewis  
|                     | 3. Andrew T. Draper - The Inklings and Race: Whiteness, Mythology, and Jesus |
| 11:30 AM           | Refreshment Break                                                    |
| 12:00-1:15 PM      | Paper Session 5B (Euler 108): Creative Friendships, Fiction (Moderator: Rick Hill)  
|                     | 1. John Stanifer - "Middle-earth Mayhem"  
|                     | 2. Bethany Russell - "Can Love be Blind?"  
|                     | 3. Luke A. Wildman - "The Words in the World" (excerpt from *Song of the Searching*)  
|                     | 4. Michael J. Paulus, Jr. - "Canto XXXIII" |
| 1:15-2:30 PM       | Paper Session 5C (Euler 118): Williams and Friends (2) (Moderator: Paul Michelson)  
|                     | 1. Andrew C. Stout - "It Was Allowed to One": C.S. Lewis on the Practice of Substitution  
|                     | 2. Kathryne Hall - Beings of Magic: A Comparison of Saruman the White in Tolkien's *The Lord of the Rings* and Simon the Clerk in Williams' *All Hallows' Eve*  
<p>| 10:30AM             | Refreshment Break                                                    |</p>
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<th>Time</th>
<th>Event</th>
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| 10:45-12:00 PM | Paper Session 6A (Euler 100): MacDonald and Friends (2) (Moderator: Pam Jordan-Long)  
1. Blair Hedges – Upon Further Examination: Identifying and Describing the George MacDonald Holdings at the Center for the Study of C. S. Lewis & Friends.  
2. Cynthia DeMarcus Manson – Awaking the Reader to Nature's Aesthetics: A Novel Purpose in The Seaboard Parish  
3. Robert Trexler, Jr. – On the Friendship of Books: F. D. Maurice on the art of reading, writing, and friendship |
| 12:15 PM      | Lunch, Hodson Dining Commons: Go through food line and meet in Alspaugh East Dining Room |
| 1:00-1:45 PM  | Lewis Center/Brown Collection will be open for visitors (Zondervan Library, Lower Level) |
| 1:15 PM       | Workshop on Researching Lewis and Friends: Laura Schmidt from the Wade Center and others (Euler 100) |
| 1:15 PM       | Plenary Panel Discussion on the Future of Inklings Studies: Diana Glyer, Colin Duriez, Sorina Higgins, and others. (Euler 109) |
| 2:15 PM       | Panel Session 6B (Euler 108): Screwtape et. al.: Bad Friends (Moderator: David Beckmann)  
1. William O'Flaherty – Battlefield of the Mind: Examining Screwtape's Preferred Method  
| 3:15 PM       | Refreshments |
| 3:30-4:45 PM  | Paper Session 7A (Euler 100): Creative Friendships, Poetry (Moderator: Daniel Bowman)  
1. Jennifer Woodruff Tait – "Don't Believe in Anything That Can't Be Told in Coloured Pictures": Poetry by Tolkien, Lewis, Chesterton, and Williams  
2. Joe R. Christopher – On C. S. Lewis and the Inklings  
| 4:15 PM       | Panel Session 7B (Euler 108): On Teaching C. S. Lewis and Friends (Moderator: Rick Hill)  
1. Rick Hill  
2. Paul E. Michelson  
3. Robert Moore-Jumonville  
4. Charlie W. Starr  
5. Pam Jordan-Long |
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<th>Time</th>
<th>Event</th>
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<tr>
<td>6:00 PM</td>
<td><strong>Paper Session 7C (Euler 118): Fathers, Friends, and Other Foes (Moderator: Marc McCoy)</strong>&lt;br&gt;1. <strong>Grace Tiffany</strong> - Friendship and Hierarchy in Tolkien and Lewis&lt;br&gt;2. <strong>Crystal Hurd</strong> - Patriarchy and P'daitaBird: The Artistic Influence of Albert Lewis&lt;br&gt;3. <strong>Joe Ricke</strong> - &quot;When Little Lewis Came to Stay&quot;: Verse Epistle Death-Match</td>
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<td><strong>Lewis and Friends Banquet (Emcee: Jeremy Case)</strong>&lt;br&gt;Musical Prelude: Kelly Gruendyke&lt;br&gt;Invocation: Jay Kesler, President Emeritus&lt;br&gt;Student Writing Contest Awards (Rick Hill; Pam Jordan-Long)&lt;br&gt;Tributes to Dr. David Neuhouser and Dr. Ed Brown&lt;br&gt;Music: Brian Ballinger - Cello, original composition, &quot;Elegy&quot;&lt;br&gt;<strong>Keynote:</strong> Diana Glyer - &quot;Are You Lewissian, Tolkienian, or Something In-between?&quot;</td>
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<td>Sunday, June 5</td>
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<td>8:15 AM</td>
<td><strong>Morning Prayer, from the Book of Common Prayer (Prayer Chapel)</strong></td>
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<td>8:45 AM</td>
<td>Breakfast, Hodson Dining Commons: Buffet in Alspaugh East Dining Room</td>
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<td>9:00-11:00 AM</td>
<td><strong>Roundtable Discussions</strong>&lt;br&gt;A. Planning a Book Together (based on issues arising from the Colloquium)&lt;br&gt;B. Building and Sustaining the Inklings Scholarly Community&lt;br&gt;C. Other possible topics suggested by participants</td>
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<tr>
<td>12:00 PM</td>
<td>Checkout of dorms (further accommodation will be made for those taking an afternoon shuttle to the airport.)</td>
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Diana Pavlac Glyer is an award-winning author and Professor of English at Azusa Pacific University. She is a leading expert on C.S. Lewis and J.R.R. Tolkien; her book *The Company They Keep* changed the way we talk about these writers. Her scholarship, her teaching, and her work as an artist all circle back to one common theme: creativity thrives in community. Her new book is *Bandersnatch: C.S. Lewis, J.R.R. Tolkien, and the Creative Collaboration of the Inklings.*

Sørina Higgins is the Chair of the Language & Literature Department at Signum University. She edits the blog "The Oddest Inkling," about Charles Williams. Her edition of Williams's play *The Chapel of the Thorn* was published by Apocryphile Press in 2014, and she edited the forthcoming collection *The Inklings and King Arthur*. She is the book review editor for *Sehnsucht: The C. S. Lewis Journal*.
Creative Presentations and Presenters

Brian Ballinger, “Elegy”
A (very!) recent graduate of Taylor University with a degree in Music Composition, Brian will perform his composition, “Elegy,” in honor of Dr. David Neuhouser and Dr. Ed Brown.

Joe R. Christopher, “Inside a Wardrobe”
A prolific poet, especially of light verse, Joe will read from his chapbook “Inside a Wardrobe,” as well as other Inklings-related verse.

Steve Leeper, “The Temptation of Brother Thomas”
A professor of digital media at Huntington University, Steve will introduce his work-in-progress, which combines insights gleaned from G. K. Chesterton’s biography of Thomas Aquinas, from his study at the Art Institute of Boston, and years spent working on the animated Veggie Tales features. Stop-motion puppetry, 3D Printing, digital 2D/motion graphics, and traditionally drawn animation combined will be used to represent the three distinct worlds in which the story takes place.

Tom Loback, “Tolkien Triptychs”
A gifted scholar and artist, the late Tom Loback’s work has graced the covers of Mythlore and numerous other Tolkien-related publications. He painted three triptychs of artwork related to Tolkien’s work before he died last year. These large works will be displayed at the Colloquium. Brad Eden, of Valparaiso University, will also present a paper about Loback and these works.

Michael J. Paulus, Jr., “Canto XXXIII”
Somehow, this imaginative story, narrated by a mysterious Oxford librarian who seems to have read too many books (or at least too much Borges), inter-weaves medieval Dante, ultra-modernist Jorge Luis Borges, and Odd Inkling Charles Williams (and friends, of course) in a satisfying, creepy, but inspiring post-modern quest for redemption.

John Stanifer, “Middle-earth Mayhem”
Well, if you really want to know, Merry and Pippin show up in Belfast and hijinks ensue involving fireworks and some sort of weed. In Manhattan, perhaps at the same time, police have found a stash of stolen rings, including three from a store called The Elven King. At perhaps the same time, somebody named Eowyn runs the Shieldmaiden pub in Reykjavik, where a fight has broken over a televised spear-throwing competition. And, perhaps at the same time, I think, some Lewis scholars (apparently not friends) trash a conference when their “discussion time” leads to the use of The Collected Letters of C. S. Lewis, Volume III as a weapon.

Donald T. Williams, “The Inklings, In Memoriam: A Cycle of Poems”
With poems like “The Grave of C. S. Lewis,” “Sensucht I and II,” “Lothlorien,” and “The Quest Motif: What Lewis and Tolkien Knew, but Peter Jackson Does Not,” Donald Williams integrates his immense scholarly work on the Inklings with his long career as a poet to honor the band of friends we know as the Inklings.

Molly Zakrajsek, “Patterns of Light”
Chicago-based illustrator, artist, muralist, designer, Molly Zakrajsek usually combines bold colors, wacky characters, memorable symbols and playful patterns. Recently, however, she has been absorbed in a series of delicate white-acrylic pen drawings against dark backgrounds. Many of them specifically relate to and/or are influenced by themes and images in Tolkien and the Book of Job. But all of them, regardless of specific influence, share the sense of re-enchanting the world and “looking along the light” that readers of the Inklings value.
Chris R. Armstrong
Wheaton College

Old Friends: C. S. Lewis and His Medieval Alter-Ego

We may think of our relationship with writers who have gone on before as one of friendship. Lewis talked about his own interactions with thinkers and writers of other ages in similar ways. And his literary "friendships" both contemporary and historical, both literary and philosophical, have been much-studied. This paper examines how Lewis was transformed by his "medieval friend" and, in some way, alter-ego, Boethius. Although Lewis's scholarly work as a medievalist has received attention in a number of books, few have looked beyond the professional dimension to the personal, transformational dimensions of Lewis's medievalism (David Downing has). How did Boethius change the ways Lewis thought about, wrote about, and lived out his Christian faith? And how and why did Lewis introduce those friends to his living friends — and indeed to us, his friends of another generation? Indeed, how might Lewis suggest to us that medieval friends, like Boethius, could still prove transformative today?

David Beckmann
Moderator, C. S. Lewis Society of Chattanooga

Friends at Home: C. S. Lewis's Social Relations at The Kilns

In this paper, I propose to tell the story of Jack's friendship with the various people who lived at The Kilns, from the purchase of the house in 1930 until his death in 1963. The history of the society at The Kilns can be broken up into eras: the 1930's, the war years with Maureen and Warnie away and the evacuees in residence, the 1950's, which saw the loss of Mrs. Moore and the arrival of Joy, and, sadly, the last few years of Jack's life in the 1960's. I hope to include information on the initially delicate situation of Warnie's joining the Kilns household after his retirement, their shared experiences there, and on Jack's kindness and enjoyment of the evacuees - interesting information for the Narnia fans. As time allows, other anecdotes about society at The Kilns will be added. You will want to know that I am a former Warden of The Kilns (2014-2015). Other personal information: http://thebeckmannblog.blogspot.com/p/revd-beckmanns-curriculum-vitae.html

Devin Brown
Professor of English, Asbury University

The Perils, Pitfalls, and Pleasures of Writing a New Biography of Lewis

In the fall of 2013, I published A Life Observed, a new biography of C. S. Lewis. While it has been well received and features a generous Foreword from Douglas Gresham, the various steps in its creation were not always easy or anticipated. In this talk I will tell the untold story of how I wrote my biography of Lewis and will offer insights and advice to anyone hoping to write a book of their own.

Andrea Marie Catroppa
Syracuse University

Stories As Friends

Stories can have an indelible impact on individuals' lives, becoming lifelong friends. From an early age stories were some of C. S. Lewis's closest friends. He read voraciously as a result of being kept inside because of the inclement Irish weather and his parents' concern about illness. He also enjoyed writing and rereading the stories that he wrote about the imaginary world and characters of Boxen which he created with his brother. Throughout C. S. Lewis's life, certain books and writers became significant friends. This paper draws on C. S. Lewis's writing on friendship and stories and argues that having stories as friends powerfully influenced Lewis's life and can also enrich ours.
Joe R. Christopher  
Professor of English Emeritus, Tarleton State University

An Ekphrasis by C. S. Lewis: “On a Picture by Chirico”

Ekphrastic poetry is poetry about another work of art. All the Greek word literally means is “description,” but ekphrasis has become more specialized in modern usage. Alastair Fowler, C. S. Lewis's student at Oxford University, and the editor of Lewis's Spenser's Images of Life, writes that “the modern subgenre has primarily developed from a single influential poem, Auden's Musée des Beaux Arts (1939).” He goes on to enumerate characteristic features of the subgenre, as well as to mention the three paintings by Brueghel from which Auden draws his imagery. Fowler explains that such poems depend upon “casual meditation” and focus especially on “suffering, life’s pattern, [and] belief.” Although Lewis's understanding of those topics may not be the same as most ekphastic writers of the 20th and 21st centuries, this is a curious instance of Lewis writing in a modernistic poetic subgenre. This paper will link Lewis's poem to this larger poetic tradition, as well as analyzing its form and meaning.

Kat D. Coffin  
Independent scholar

Separation from the King: Tinidril and Susan’s Temptation in the Desert

Temptation is a recurring theme in Lewis's works—particularly in the second book of the Cosmic Trilogy, Perelandra. Temptation frames the novel, the choices Ransom makes, and danger Tinidril faces. In Perelandra, Maleldil sends Ransom as an envoy to Venus, to help protect Tinidril from disobeying God. But there was no such savior for Susan Pevensie, in The Chronicles of Narnia, when she succumbed to earthly temptations instead of her Narnian destiny. She is given a few brief lines that explain her absence from the final battle. Her interest is now for “lipsticks and nylons and party invitations”. This paper will be a continuation of work shared at the last Colloquium, where I considered the redemptive themes between Susan and Orual (Till We Have Faces). In continuing my study of Susan Pevensie, a much maligned and underrated character, I intend to shift to the theme of Christian temptation. This paper will seek to examine parallels between two female leaders of fantastic worlds, their varying temptations, and what Lewis might be attempting to convey about Christian temptation. Perhaps the idea of Christian temptation is not a gendered fate towards women in particular, but something all Christians must overcome.

Richard Cornell  
Spring Arbor University

Death - ‘Gift of Iluvatar’ or “The Last Enemy” -- Theological Reflection on Death in Tolkien's Legendarium

Although Tolkien never set out to teach Christian theology in his Legendarium, his Catholic faith shines through in numerous and significant ways. Yet in what Tolkien himself considered the central theme of his work, there seems to be a profound tension with his faith. Death is considered to be the “Gift of Iluvatar” to men. But is not this at odds with the Apostle Paul's conception of death as the result and consequence of sin and the “last enemy” to be defeated by the work of Christ? Tolkien himself suggested in one of his letters that death as the gift of God might be “bad theology.” Are these two views of death really at odds with one another or is there a deeper theological connection between these two seemingly incompatible views? This question will be considered with reference to passages from the Silmarillion, the “The Tale of Aragorn and Arwen” (from Appendix A in The Return of the King), the “Athrabeth Finrod Ah Andreth” (published posthumously in Morgoth's Ring), and Tolkien's letters.

Marsha Daigle-Williamson  
Spring Arbor University

Letter correspondence between C. S. Lewis and Dorothy L. Sayers

Among the many friendships and literary acquaintances C. S. Lewis had, his relationship with Dorothy L. Sayers cannot be overlooked. After her first letter to Lewis in 1942, expressing her admiration for The Screwtape Letters and inviting him to write a volume for her Bridgewater series, there would follow dozens of letters between them primarily dealing with literary issues, other authors, and each other's works. Sayers's interest in Dante, kindled by her reading of Charles Williams's The Figure of Beatrice (1943), led her to translate The Divine Comedy and write two books on that poem. From that point on, one of the main topics of their letters concerned Dante, Lewis’s favorite poet. What began as literary discussions between professional writers moved to friendship and personal sharing, and by 1954 Lewis's letters address her as “Dorothy” rather than as “Miss Sayers.”
Brenton Dickieson  
University of Chester

When Screwtape Haunts in Eden: Testing the Possibilities of the Screwtape-Ransom Speculative Universe

I recently had the opportunity to publish an archival piece that reconfigures our understanding of C. S. Lewis's WWII-era fiction project. A previously unpublished handwritten preface to The Screwtape Letters shows that Lewis played with the idea of including Screwtape in the same "other world" as the science fiction books that feature Dr. Elwin Ransom, interplanetary philologist. Using this manuscript evidence, it is important to test the critical limits of an extended Ransom fictional universe—to inquire of the usefulness of including Screwtape's abysmal underworld in the mythic construct of the Field of Arbol. I will suggest a rereading of Perelandra in light of this speculative worldview re-orientation. If a Screwtapian reading of Perelandra confirms the value of considering these books as part of a Ransom Cycle—rather than merely a Space Trilogy—we can imagine the significance for future work in a number of areas, including Lewis's invented language and angelology, as well the breadth of his myth-making project.

Andrew T. Draper  
Taylor University

The Inklings and Race: Whiteness, mythology, and Jesus

How do Narnia and Middle earth affect our appraisal of the Inklings' views on race? This paper will assess the manner in which the Occidental mythology appropriated by Lewis and Tolkien influenced a subtle yet prevalent hierarchical racialized schema in their mythical narratives. While resisting the blanket post-colonial critique of Western Christian writings as necessarily inherently racist, this paper explores the aesthetic imaginary at work in the Inklings' views of the world to situate them as people of their times and traditions.

Drawing on the theological race theory of Willie James Jennings and J. Kameron Carter, this paper will claim that supersessionism (the view that the Church has replaced Israel) is at the heart of Western theology's often problematic views on theological anthropology, particularly in relation to the question of race. While demonstrating the ways in which Lewis' and Tolkien's visions often channeled this trajectory, this paper will explore the manner in which modernity has presented Jesus as a "cultural reflex" Christ. It will conclude with a vision of a scandalous mutual convergence in the flesh of the Jewish Jesus of Nazareth, a vision for reconciliation that resists the assimilationist structures of whiteness.

Colin Duriez  
Independent Scholar

Owen Barfield and C. S. Lewis: A Critical Friendship

The lifelong friendship between C. S. Lewis and writer and thinker Owen Barfield was critical in two senses. First, their conversations were critical in eroding Lewis's atheism and other beliefs that were a barrier to his acceptance of a supernatural world and eventually Christianity. Lewis's life, thought and writings were significantly shaped by Barfield. Secondly, the friendship was critical in that, unusually, it was founded upon and sustained for much of the time by mutual opposition. In fact, the opposition seems to have deepened for each of them the very meaning of friendship.

Mark Eckel

Monster in the Mirror: Technology, Science Fiction, and The Abolition of Man

Science fiction reminds us of the curse of being human: our limitations. Every step we come closer to perfection we encounter barriers which remind us of our imperfection. There is a subtle but strong commitment in futuristic writing which bends toward Utopia, the desire for completion on earth, by humans. What we discover more often is a dystopia which mandates human slavery in its many forms. From whence comes what was hopeful turned to doubt? From technological abandon. Why do we continue to pursue that which will cause us the most trouble? Because of our human belief that the only ethical boundaries are those we create for ourselves, resulting in man's abolition. Technology, our savior, becomes our destroyer.

Science fiction exists because we know there is something more. Ancient to modern renditions of futuristic hopes and fears depend on assumptions about humanness, knowledge, and reality which are impacted by our created technology. Our desire to circumvent time-space boundaries leads us to build machines so we can cross dimensions. Our devotion to knowledge ignores ethical limits so we can explore seemingly limitless curiosities. Our dedication to progress resents any purpose other than addiction to betterment. Our definitions stand as totems to which we give obeisance; our interest is information over truth. "Monster in the Mirror" will explore our assumptions about technology, the change technology makes in us, the techno-human impact by considering various science fiction films, with intersections to C. S. Lewis's techno-theological concerns in The Abolition of Man.
Brad Eden
Valparaiso University

Subcreation at work: the art of Tom Loback

This paper will focus on the artwork of Tom Loback, whose Tolkien art has graced the covers of *Mythlore* and other Tolkien journals. The presenter commissioned two large triptychs from Mr. Loback over the last 4 years, prior to his death last year from 9/11-related disease. One is a 3-panel presentation of Feenor making the Silmarils, and the other is a 3-panel presentation of the battle between Morgoth and the Valar at the end of the 1st Age. Mr. Loback was commissioned to make a 3rd triptych depicting the battle between the Valar and Morgoth at the end of the world/Middle-earth, but he was only able to fully complete one panel before his death. The presenter will be bringing these large pieces of artwork to the conference for display and discussion. One of the unique features of Mr. Loback's work is the use of Elvish languages and script throughout his artwork, and the imitation of medieval illumination techniques.

Diana Glyer
Azusa Pacific University

"Are You Lewisian, Tolkienian, or Something In-between?"

Despite their friendship and despite their often-noted similarities in themes and imagery, Lewis and Tolkien provide a study in sharp contrast in terms of their writing processes. This presentation will describe that contrast and its significance, and then challenge the participants to think about their own creative work. What kind of writers/artists are we? And what difference does it make? At this last major presentation of the colloquium, we will consider Lewis and Tolkien and ourselves at a more personal, practical, and interactive level.

Mark R. Hall
Oral Roberts University

C. S. Lewis: Mere Christian, Evangelist, Author, and Friend

The influence of C. S. Lewis on Christianity in the twentieth and twenty-first centuries cannot be overestimated. Because of his gregarious personality and his prolific output of writings, he influenced many in his own time. He has touched and continues to make a difference in the lives of atheists, searchers, Protestants, and Catholics alike leading them to a deeper understanding of the Christian faith, especially through his life, letters, and literature. An examination of his methodology and his overarching philosophy will lead his readers to an understanding of his pervasive and lasting legacy.

Dan Hamilton
C. S. Lewis Society of Central Indiana

*The Place of the Lion* – The Book that Sparked the Friendship of Lewis and Williams

Although the deep and creative friendship of C. S. Lewis and Charles Williams is well known, the precise way that friendship came into being is less well known, thoughly highly significant. In fact, before the two men knew each other, they knew each other's books. Of course, Lewis and Williams might say, "What's the difference?" The outlandish but profound Williams novel, *The Place of the Lion*, first attracted Lewis to the ideas and writings (and, eventually, the person) of the eccentric, even by Oxford standards, London writer and editor, Williams. This paper will show the place the novel played in sparking their friendship, especially suitable for a "friendship" colloquium about bookish people. Further, their story will be used as an example of true friendship in crisis.
Marie K. Hammond
former mathematics instructor, Duke University

Dodgson and Neuhouser: A Legacy of Logic and Faith

Charles Dodgson taught mathematics at Oxford University in the second half of the 19th century. He was a good friend to the family of George MacDonald, and like MacDonald, he wrote fantasy stories for children (under the pen name Lewis Carroll). Dodgson's profession, his literary connections, and his stated Christian faith all remind us of our late friend David Neuhouser, in whose memory the colloquium is dedicated. The interests and accomplishments of David Neuhouser and Charles Dodgson spanned the seemingly unconnected fields of mathematics and literature. Both men found ways to incorporate math, science, and logic into their writings about religious topics. In focusing on Prof. Neuhouser's expository papers and Mr. Dodgson's fantasy stories (especially *Sylvie and Bruno*), one can see that the works of these authors help to dispel the notion that religion and science are at odds with each other.

Blair Hedges
Taylor University

Bibliographic Research Project in the Lewis Center:
A Preliminary Report

As part of a Provost's summer research grant to promote undergraduate faculty/student research at Taylor University, two English majors, Abby Palmisano and Blair Hedges are working with Dr. Joe Ricke, to identify and assess the present state of bibliographic description of the materials in The Center for the Study of C. S. Lewis and Friends. The ultimate goal is the publication of clear, detailed, accurate, easy-to-access bibliographic information for both scholarly and popular audiences, as well as clarifying the state of the collection to inform future decisions.

Bo Helmich
Huntington University

Primary and Secondary Friendship in the thought of C. S. Lewis

One of the most intriguing and memorable elements of C. S. Lewis's account of friendship is his distinction between our "first" and "second" friends. To Lewis's way of thinking, the first friend is a kindred soul—that person with whom you share an otherwise unappreciated fascination for Norse mythology, container gardening, or Russian naval history. The second friend, by contrast, is our ideal sparring partner. This person's thinking resembles and echoes our own, but with a maddening difference: he or she has read all of the same books, but drawn very different lessons from them. Lewis credits his own intellectual and personal development, and much of his happiness in life, to the lasting influence of both types of friends.

One notable limitation of Lewis's scheme is that it seems inadequate to account for the bond of friendship obtaining between the believer and Jesus Christ. In *The Four Loves*, for example, Lewis adopts a highly ambivalent stance regarding the value of friendship in relation to faith. The aim of this paper is to extend and improve upon Lewis's typology of friendship. Specifically, I argue that Jesus may be justly regarded as the archetypal "third friend." The starting point for this claim will naturally be the gospel of John ("No longer do I call you servants... but I have called you friends"), but I propose looking also to other sources in the broader Christian tradition (Aelred of Rievaulx, Gerard Manley Hopkins, and Lewis himself) as a way of understanding what friendship with Christ entails.

Sørina Higgins
Baylor University

Charles Williams and Friendship sub specie Arthuriana

With the recent publication of Tolkien's unfinished poem, "The Fall of Arthur," added to C. S. Lewis's *That Hideous Strength*, and Charles Williams's numerous "takes" on the legends of Arthur (especially his novel War in Heaven and his poem cycle, Taliesin through Logres and The Region of the Summer Stars), the question arises as to the place the Arthurian mythos had in establishing and shaping these significant literary friendships. And, conversely, the place their friendships, their "fellowship," had on shaping their own eccentric excursions into "the matter of England." Focusing primarily on Williams, this presentation will attempt to place his work and his Inklings friendships into this larger, older narrative.
Crystal Hurd
University of Texas El Paso

Patriarchy and P'daitaBird: The Artistic Influence of Albert Lewis

Albert Lewis has long been characterized as a failed parent. He was a staple of Irish politics at the turn of the century, serving as a court solicitor in Belfast. Yet his two sons noted that he was often absent and when present, nearly intolerable. However, a closer examination offered in the unpublished Lewis Papers presents a drastically different portrait of Albert Lewis. Here, we find a boisterous, lively patriarch who won over his audiences in both the courtroom and the drawing room. Most notably, Albert had an enduring literary influence on his two sons: Warren, who would become an authority on 17th century French history, and C. S. “Jack” Lewis, the celebrated literary critic, children’s author, and imaginative apologist. For the first time, Albert’s poetry, short stories, and political speeches will be explored, uncovering the origin of his son’s indomitable devotion to the written word.

Charles A. Huttar
Hope College

The Playful Deity in C. S. Lewis’s Creation Poem

In the intricate craftsmanship of Lewis’s “Le roi s’amuse” we can glimpse his own zest as an artistic creator; on a far higher scale, the poem’s narrative develops the analogy between that and God’s joy in bringing into existence the universe, especially humankind. Probing more deeply into Lewis’s imagery, in this poem and in the Great Dance in Perelandra, along with significant parallels in his other prose work, fiction and nonfiction, and in the ideas of other Inklings, we find that this seemingly slight poem points to profound theological insights. The six days’ “work” of Creation models a restoration of the unity of work and play broken by the Fall, but manifest in the heavenly life and in the divine Being Himself.

Dan Ippolito
Anderson University

Critical Realism, Science, and C. S. Lewis’ The Abolition of Man

Modern science takes for granted the validity of methodological uniformitarianism and of the Principle of Parsimony. It also rests on the belief that the universe is rationally ordered and therefore accessible to human reason. In other words, science requires an act of faith just in order to get started. In this regard it is analogous to C. S. Lewis’ concept of the Tao elaborated upon in The Abolition of Man. Lewis wrote, “It [the Tao] is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is.” In this paper I am proposing to substitute “trust that external reality is real and knowable” for Lewis’ “objective values.” I will conclude that the modern scientific enterprise rests on three foundational assumptions, namely, trust that the universe is real and accessible to our senses, trust in the Principle of Parsimony, and an a priori belief in the spatial and temporal invariance of natural laws. These assumptions “neither demand nor admit proof” – they are beliefs about the sort of thing the Universe is and how it works.

Richard James
Retired pastor and Independent Scholar

Sister Penelope Lawson CSMV: Her Heritage, Life, Writings and Legacy

To many devotees of C.S. Lewis, the Anglican nun, Ruth Penelope Lawson is best known for two things: first of all, for her twenty-four year correspondence with Lewis, often serving in that epistolary friendship much like his elder spiritual sister and confidante, and secondly, for her 1944 English translation of On the Incarnation by Athanasius for which Lewis also provided an introduction. In the twelve years from 1998 through 2009, two biographic entries by Walter Hooper and two separate articles on her by Clara Sarrocco and Will Vaus have also provided much additional insight about her relationship with Lewis, principally in the context of their correspondence. But none has yet focused primarily on Sister Penelope herself as has been done recently with other significant women writers in his life. In this presentation I propose to remedy this lack, by looking more thoroughly at her Anglo-Catholic heritage, her education, training and service as “a religious of CSMV” and by providing further information on her writings, including an updated bibliography of her books, translations, essays, poems, plays and book reviews.
Rachel E. Johnson
Associate Staff, International Forum for Research into Children’s Literature, University of Worcester, UK.

Mutuality in Wonderland: Charles Dodgson, adopted member of the George MacDonald Family

Charles Dodgson had a close and long-standing friendship with the family of George MacDonald. When they first met in 1859, they already had several mutual friends and were both influenced by the thinking of F. D. Maurice. When Lewis Carroll wrote down Alice’s Adventures Under Ground, the MacDonald children were the first audience to hear the manuscript read aloud. They responded enthusiastically and MacDonald encouraged Carroll not only to publish but to lengthen the narrative. This paper is written with two aims. The first is to examine how the friendship of these two very different men developed to the extent that Dodgson was absorbed into the MacDonald family as ‘Uncle Dodgson’. The second is to briefly investigate the resulting cross-fertilization of ideas and experiences, which found their way into the writing of both authors, through parallels, parodies and the exploration of dawning self-knowledge as their protagonists journey towards maturity.

Kristine Larsen
Central Connecticut State University

Strange Bedfellows: C. S. Lewis and Fred Hoyle

C.S. Lewis was known to friends as a well-read aficionado of both modern and medieval astronomy. He embraced a pre-Copernican universe (with its astrological overtones) in The Chronicles of Narnia and defended the beauty and relevance of the geocentric model in The Discarded Image. In the Space Trilogy Ransom travels to Lewis’s visions of Mars and Venus, where he interacts with intelligent extraterrestrials, battles evil scientists, and aids in the continuation of extraterrestrial Christian values. In real life, one of Lewis’s favorite scientific targets was unabashed atheist Fred Hoyle, whom he and friend Dorothy L. Sayers openly criticized, both for Hoyle’s anti-Christian statements as well as the scientific community’s apparent inconsistencies in terms of declaring the likelihood (or not) of extraterrestrial life. Interestingly, Lewis includes a fairly correct description of red giants in two novels in the Narnia series (The Magician’s Nephew and The Last Battle), despite the fact that Hoyle was well-known as one of the pioneers in the field of stellar death and the properties of red giants. This paper will explore the curious intellectual relationship between Lewis and Hoyle in light of astronomical theory circa 1950.

John MacInnis
Dordt College, Sioux Center, IA

The Influence of Wagner’s Music in C. S. Lewis’s Friendships and Writings

C. S. Lewis’s oldest friend and correspondent was Arthur Greeves, his childhood companion from Belfast, and the music of Richard Wagner was mentioned consistently in their letters. Throughout his life, as he wrote Greeves, Lewis critiqued Wagner performances and referred again and again to how they both felt as youths while hearing Wagner’s music and studying Arthur Rackham’s illustrations to The Ring. Lewis credited the moment of his imaginative renaissance, as a young teenager, when he encountered the words “Siegfried and the Twilight of the Gods” paired with Rackham’s illustrations. Later, Lewis pointed to his sudden love for Wagner and what he called “Northernness” as a grace; he thought God was calling him back to faith through these old stories and music. Lewis repeatedly sought out opportunities to experience Wagner’s music with friends (e.g., Greeves, Barfield, Tolkien, his brother, and others), and Wagner’s music factors into many of Lewis’s writings. Using historic recordings and Rackham’s illustrations, this paper will examine the complex influence of Wagner’s music throughout Lewis’s life, in his friendships and in his own creative work. Special attention will be made to Lewis’s evolving approach to Wagner’s music culminating in his book, An Experiment in Criticism.

Cynthia DeMarcus Manson
Associate Professor of English, Southern University and A & M University

Awaking the Reader to Nature’s Aesthetics: A Novel Purpose in The Seaboard Parish

Though full of lush description, George MacDonald’s The Seaboard Parish (1868) may strike the reader as a novel without a plot, an expression of the author’s own ebullience at the seaside, where his family took a vacation in 1867, but with little incident and development of character. To the contrary, a closer examination reveals the novel’s well-wrought structure as well as informing purpose. MacDonald, through his minister narrator, strives to open readers’ eyes to a radiant sensual glory that surrounds them in creation. The Seaboard Parish illustrates the minister’s contention that “the loss of the human paradise consists chiefly in the closing of the human eyes” (116), while his two daughters learn to appreciate the commonplace and set aside morbid introspection in order to recognize the artistry of nature and the value of art.
Edward P. Meadors
Professor of Biblical Studies, Taylor University

The Theology of Friendship

This presentation discusses C. S. Lewis's concept of *philos* (friendship), in juxtaposition to the theology of friendship that emerges from Scripture, particularly God's friendship with Abraham. What exactly is friendship? What role does friendship play in redemption? And can we say that there is a theology of friendship resident within Scripture?

Paul E. Michelson
Huntington University

C. S. Lewis, Charles Williams, and an Esemplastic Friendship

An exploration of C. S. Lewis's ideas on friendship through the perspective of his friendship with Charles Williams, who he described in 1945 as "my great friend Charles Williams, my friend of friends...." The paper will be based primarily on correspondence, Lewis's comments in the Williams festschrift, Lewis's *Four Loves*, and the fiction of the two men.

Kimberly Moore-Jumonville
Professor of English, Spring Arbor University

Becoming More Human: Dorothy Sayers on Work

What can save us from the soul-deadening life promised by current ideals of career success? Dorothy Sayers posits a "gospel of work" grounded in God's nature itself. God is essentially creative: "In the beginning, God created the heavens and the earth" (Genesis 1:1). In other words, we must create or become less than human. Sayers describes work in its creative vitality as "the outward and visible sign of a creative reality." Such sacramental language should encourage us in regarding our work as a sacramental act. In her essay Vocation in Work she goes so far as to assign our work a redemptive measure, as it is "the creative activity that can redeem the world" (90-91). Analyzing Sayers's views of work in *Gaudy Night*, "Vocation in Work," *Why Work, The Zeal of Thy House, The Mind of the Maker* and her letters will reveal that finding our vocation brings us to full creative vitality; it gives our soul life, it fulfills God's intention for our gifts and in some way forwards God's kingdom on earth (and makes us friends).

Robert Moore-Jumonville
Professor of Christian Spirituality, Spring Arbor University

C. S. Lewis and the Problem of Prayer

In the early 1950s, C. S. Lewis wrote to an American veteran, Sheldon Vanauken, whom he'd met during the War. They'd kept up a correspondence and Lewis, who had been praying for Vanauken, was delighted to hear Sheldon had just become a Christian. But Lewis warned him that the devil would now test him, trying to undo in his life the good that God was starting to accomplish. Lewis wrote and gave him this advice: to "[get] busy learning how to pray." In many ways, that sentence summed up the spiritual life for Lewis: prayer is given to us, as one of the main tools for Christian discipleship and growth. And yet Lewis himself struggled with key theological implications of prayer, writing several essays specifically on prayer; his last book, *Letters to Malcom Chiefly on Prayer*; as well as including the topic within other books (fiction as well as non-fiction). This paper will examine two of the main problems Lewis tackled regarding prayer: first, prayers of faith and prayers of submission seem to contradict each other; and second, doesn't God's omniscience obviate any need for our prayers, since he already knows in advance the best outcome of any situation.

William O'Flaherty
EssentialCSLewis.com; Independent Scholar

Battlefield of the Mind: Examining Screwtape's Preferred Method

The *Screwtape Letters* was initially published in an obscure journal before the book came out in 1942. The impact of what was first a passing thought in the mind of C.S. Lewis led to him gracing the cover of Time magazine years before his Narnia stories became more famous. An overlooked question in the study of *The Screwtape Letters* is in regard to Screwtape's favorite method for tempting his "patients." The question at hand is, do the devils do their best work by putting things in our minds, or by keeping them out? Screwtape actually boasts that his "best work is done by keeping things out" of a person's mind. While this point is specifically stated in the fourth letter, this approach to temptation is alluded to throughout the book. This talk will reveal Screwtape's most dangerous weapon as it appears in multiple letters, under multiple guises.
Michael J. Paulus, Jr.
Seattle Pacific University

The Image of the Library in the Life and Work of Charles Williams

Charles Williams, the "third" or "oddest" Inkling, was an author and a publisher whose life was significantly shaped by books. But every book he read, wrote, published, or discussed was a compromise—of meaning, form, or craft. Yet each book participated in the hope of redemption and reconciliation through its connections with other books. The way these connections co-inhere suggests an important image for understanding Williams's books as well as his life: the library. Focusing on the Masques of Amen House, a trilogy of plays set in the library of the Oxford University Press London office, this paper explores the central role of the library—real and mythical—for Williams. Though he would have suppressed any references to these midlife masques in a biography, because of his relationship with the figure of the librarian (who compared Williams to "a perfect, heavenly sort of" library), the image of the library in these plays was one that had been present in Williams's past and remained present in future years. Due to the premature end of Williams's life and work, the image of the co-inherent library that is continuously transforming communication into communion provides a richer perspective for understanding Williams than any book by or about him.

Barbara M. Prescott
Stanford University Alumna

Dorothy L. Sayers and the Mutual Admiration Society: Friendship and Creative Writing in an Oxford Women's Literary Group

During her first term at Oxford, in 1912, Dorothy L. Sayers along with a friend, Amphyllis (Amphy) Middlemore, started a women's first-year student literary group which Dorothy named the Mutual Admiration Society for, "...if we didn't, the rest of College would." The mission of the society was to encourage one another's creative writing, and several of the women in the M.A.S. retained lifelong friendships. One perspective may be to view this Oxford women's literary group, headed by Sayers, as an earlier but similar society to the later and more famous Inklings. The purpose of this paper is to take a closer look at the three years of the M.A.S., the student members, their friendships, their literary work, and their influence upon the writing and life of Dorothy L. Sayers. During the years 1912-1915, the society provided a safe environment for its women student members to share and encourage literary writing and offered the opportunity for these women to bond in friendship. The original letters, notebooks, and manuscripts of Dorothy L. Sayers which are housed at the Marion Wade Center in Wheaton, IL reference Sayers' M.A.S. experience and provide the basis for my own research into her Oxford student years.

Barbara M. Prescott
Stanford University Alumna

Well Met: Ties of Common Sense and Humor in the Friendship of G.K. Chesterton and Dorothy L. Sayers

The far-reaching circle of influence that surrounded C.S. Lewis included both Dorothy L. Sayers and G.K. Chesterton. Chesterton and Sayers, throughout the course of their careers, influenced one another's writings and thinking. In this paper, I explore the roots of the philosophical friendship, similar language styles, and instances in which Chesterton and Sayers influenced one another's writing careers as well as the ways in which this relationship radiated from, and at times diverged from, that of Lewis. Sayers became acquainted with the work of Chesterton from an early age (1909) by his publication of Orthodoxy. While at Oxford, Sayers attended Chesterton's lectures, as they exchanged ideas and conversed often. Their mutual appreciation of humor, poetry, and common sense in writing served to forge a long-term relationship past Oxford as Sayers began her publishing career in poetry and later in playwriting. Through study at the Marion Wade Center in Wheaton of the early poetry and writings of Dorothy L. Sayers, I have researched her letters and notebooks during Sayers' Oxford years, finding repeated references to Chesterton from 1912-1920 and am happy to share the results, to date, of this on-going research.

Jennifer Raimundo
MA Student in Signum University

A Native Language in a Strange Country: Death and Rebirth in the Friendship of Charles Williams and C. S. Lewis

The friendship between Charles Williams and C. S. Lewis is a fascinating relationship. While the influence of these two men on each other provides excellent material for study, examining what brought them together in the first place must be an equally revealing inquiry. A flurry of letters inspired by their respective admiration of The Allegory of Love (1936) and The Place of the Lion (1931) began in 1936, during which Lewis tells Williams, "...[W]e touch here: the death and re-birth motive being of the very essence of my kind of romanticism." In order to better grasp what sparked the friendship between Williams and Lewis, this paper observes what The Allegory of Love and The Place of the Lion have to say about death and rebirth, and then considers how this concept established the literary and personal relationship between these two great authors. The paper will finally study the differences between Williams and Lewis' expression of death and rebirth in light of their friendship.
Joe Ricke  
Professor of English and Director, Center for the Study of C. S. Lewis & Friends, Taylor University

"When Little Lewis Came to Stay": Not-so-Friendly Verse Epistle Death-Match

David and Goliath. Hector and Achilles. Beowulf and the Dragon. Move over petty little spats of old. The greatest "agon" of all, the greatest literary battle of all-time, is about to unfold. The main event: two literary giants, the "Niggler" and the "Bandersnatch," took up their pens to decide, once and for all, who could write the greatest thank you note in all recorded (and previously unrecorded) history.

Zachary Rhone  
Houghton College

Finding the Fox that isn't There: Discovering Unity in a History of Disparity

For nearly thirty years, the Inklings met weekly in Oxford, and the rest made history. In the early 1960s, Inklings member John Wain claimed that the Inklings had a unified worldview. Supporter of the premise soon appeared, such as Marjorie Evelyn Wright, Roger Sale, Charles Moorman, Lee Donald Rossi, and Leo A. Hetzler. In 1978, however, Humphrey Carpenter wrote the first major biography of the Inklings, dedicating the entire chapter, "A fox that isn't there," to decry any unity in the group's worldview. Scholars to follow, instead of recognizing unity, followed Carpenter's queue of disparity for the following thirty-eight years. My presentation will not only catalogue these historical developments but also abrogate the dominant atmosphere of disunity in Inkling scholarship. My approach will respond to the evidence offered for disunity in these authors' worldview noting, in particular, how the worldviews of Tolkien, Lewis, Chesterton, and MacDonald are unified. This discussion prefaces the argument of my forthcoming book from Kent State University Press, *The Great Tower of Elfland: The Unified Worldview of J. R. R. Tolkien, C. S. Lewis, G. K. Chesterton, and George MacDonald.*

Paulette Saunders  
Grace College

Through the Lens of *The Four Loves*: The Concept of Love in *Perelandra*

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 except 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. I will focus on *Perelandra* in order to reveal the ways Lewis shows the reader the four kinds of love and their perversions instead of just defining and discussing love as he does in *The Four Loves*.

Laura Schmidt  
Archivist, Marion Wade Center, Wheaton College

Researching Lewis and Friends: A Workshop on Archival Research

Featuring one dedicated archivist and several scholars who have negotiated the sacred and sometimes frustrating ground of the great and also lesser-known library collections of Lewis, Tolkien, MacDonald, Sayers, Barfield, and others, this workshop will attempt to answer questions, offer advice, and provide a forum for scholars with all levels of experience in Inklings research. We hope to identifying some "best-practice" approaches to identify and obtaining the resources you need, while, at the same time, suggesting some potential dead-ends to avoid.
C. Christopher Smith  
Editor, The Englewood Review of Books

The (Lost) Virtues of Being a Generalist: A few Lessons from C.S. Lewis, Wendell Berry and David Neuhouser

In a world in which professions are becoming increasingly specialized and thus fragmented from one another, the broad range of work from scholars such as C.S. Lewis and Wendell Berry reminds us that another way is possible, one that guides us deeper into the interconnected life of God's creation. In this paper, I will briefly explore both Lewis and Berry as generalists, with an appreciative emphasis on former Taylor University C.S. Lewis Center director David Neuhouser and the ways he taught and modeled a similar generalism. If we are to collaborate with God in the reconciliation of all things, then we will need generalists who have a healthy imagination for how disciplines that typically operate independently might begin to converse and collaborate for the well-being of all creation. By paying attention to generalists like Lewis, Berry and Neuhouser, and by reading broadly and attempting to connect diverse streams of thought, I maintain that the vocation of the generalist in the twenty-first century is not only possible, but essential.

Michael G. Smith  
Taylor University

Nostalgia for English Literary History and Historians: C. S. Lewis's English Literature in the Sixteenth Century Excluding Drama

My paper explores the ways in which Lewis demonstrates how the literature of the past needs to be treated with respect— the kind we require of those in our time who critique other cultures. It also explores the ways Lewis helps his readers to employ discernment and discrimination (a good and necessary skill) as they lead toward making sound judgments and gaining access to the value and meaning of a particular literary work. It also explores the ways that Lewis's broad and deep learning—not only in literature—lead him to uncover much about both the works he examines and the times they inhabit. My paper is about what Lewis takes into the task of writing about English literature in the Sixteenth Century and what the reader gains from it. It is not, per se, a review or critique of his work in relations to other such works of literary history.

Jim and Amy Spiegel  
Taylor University

“Frodo, I am Your Father”: Reflections on Tolkien, the Virtues and Parenting

The Lord of the Rings trilogy is rich with exemplifications of the virtues. Inspiring for all dimensions of the moral life, Tolkien's vivid portraits of courage, faithfulness, generosity, and self-control are especially applicable for that great human adventure that is parenting. In this presentation we explore ways in which Tolkien's narrative and characters provide insightful metaphors for guiding children into maturity and their own excruciating life quests.

John Stanifer  
Morehead State University

“Sufficiently Different to Help One Another”: The Central Place of Books in the Friendships of the Inklings

Every year, the body of scholarship about the books produced by C.S. Lewis, J.R.R. Tolkien, and the rest of the Inklings continues to grow. Likewise, volumes have been written about the many close friendships maintained by these writers. But what of the books that helped to cement those friendships in the first place? What books played a part in the Inklings' friendships and why? As one examines the reading lists of the Inklings and their immediate circle of family and friends, it becomes clear that similar tastes often led the Inklings to draw wildly different conclusions from the same books but that this had a tendency to help rather than harm their friendships. Whether in the pages of a book of Norse mythology clutched by two former strangers at a sickbed or in beer-fueled group readings of Beowulf, books frequently claimed a central place in the friendships of the Inklings by creating and sustaining the bonds that held these friends together.
Charlie W. Starr  
Kentucky Christian University

Dating Lewis's Undated Poetry

At the last Taylor conference I presented a plenary lecture on the analysis I have made of C. S. Lewis's handwriting. Charting changes in Lewis's handwriting has made it possible for me to date never before dated manuscripts (including the "Summa" at Taylor). Since that presentation, I have continued the work, most notably dating every undated manuscript in the Wade Center collection (150 mss). Recently I worked with Don King who has just published the first complete (or near so) collection of Lewis’s poetry (The Collected Poems of C. S. Lewis: A Critical Edition). After the book’s release I realized that King, the leading expert on Lewis’s poetry, was unable to date almost 40 of Lewis’s poems. I contacted Don and, together, using his expertise and my Lewis handwriting analysis chart (LHC), we were able to date almost all of the undated poems (and re-date some poems which King mis-dated). In this paper, I will present our findings, paying special attention to the poems Lewis wrote just after his theistic conversion in 1930. We now know that, though he considered himself a failed poet, Lewis’s immediate response to his belief in God with a pouring out of poetry.

Andrew C. Stout  
St. Charles Community College

“It Was Allowed to One”: C. S. Lewis on the Practice of Substitution

Lewis was a great promoter of his literary friends. This is true of his friend Charles Williams, but it is also true that Lewis appropriated significant elements of Williams's spiritual vision. In particular, Lewis was heavily influenced by Williams's development of the spiritual practice of “substitution,” the practice of bearing another's fear, anxiety, or physical illness. Lewis corroborated the legitimacy of this practice in Williams's personal life, depicted and developed it in Till We Have Faces, experimented with it during his wife's illness, and came to question and refocus it in A Grief Observed. Lewis' settled legacy and credibility as a spiritual, theological, and literary authority make his appropriation and critique of substitution important for the ongoing evaluation of Williams's own legacy and credibility.

Jennifer Woodruff Tait  
Christian History magazine

“Don’t Believe in Anything That Can’t Be Told in Coloured Pictures:”  
Poetry by Tolkien, Lewis, Chesterton, and Williams

A reading of poems selected from the works of Tolkien, Lewis, Chesterton, and Williams, with commentary on the themes that united them.

Louis J. Swingrover  
Gonzaga University

What Use Is the Argument From Reason? An Enquiry Into the Metaphysical, Epistemological, & Practical Implications of C. S. Lewis's Fascinating Argument

Just what positions or actions the argument from reason justifies one to adopt or perform remains hotly disputed. In this paper I introduce the argument, raising critical concerns, using the second edition of Lewis's Miracles and Victor Reppert's development of it in C. S. Lewis's Dangerous Idea. I then sketch out two strategies by which naturalists might be able to defend their position. In the first strategy naturalism is assumed for the sake of argument and a dilemma is posed for proponents of the argument from reason. In the second strategy proponents are accused of committing the genetic fallacy. I consider whether Lewis's argument might dodge this accusation if it is read as a 'de jure' challenge to naturalism. I then draw on Plantinga's early account of warrant and put his rebuttal to Freud and Marx in Warranted Christian Belief to work against Lewis. After these two strategies are introduced I conclude that while the argument from reason does not defeat naturalism, it calls attention to the deep rift between natural and supernatural worldviews and reveals the profound supernatural assumptions that underlie much of Western thought.
Gary L. Tandy and Laura Simmons
George Fox University

Dorothy Sayers and C. S. Lewis: A Friendship based on Literature and Theology

We propose a paper exploring the friendship of Dorothy Sayers and C. S. Lewis. By examining the correspondence of these two Christian authors and researching biographies, we intend to describe the nature of their friendship. Reviewing the letters chronologically will allow us to understand how their friendship developed and deepened over time. Considering the topics and themes most commonly addressed in the letters will provide insight into the common interests that brought them together as well as those topics on which they disagreed and debated (e.g., why Christians write and the controversy over the female priesthood in the Anglican church), for, as Lewis noted in *The Four Loves*, friendship has to be about something. In our initial review of the letters, we have been able to see signs of a developing friendship. For example, we can trace the closeness of the friendship through the salutations (from Mr. and Dr. Lewis to Jack, for Sayers), and we note Lewis's invitations for Sayers to have lunch with him when she visits Oxford.

Stephen Thorson
United Mission to Nepal

Joy and Poetic Imagination: C. S. Lewis's "Incessant Disputation" with Owen Barfield

C. S. Lewis's "Great War" with Owen Barfield, although largely ignored by scholars, was critical to Lewis's conversion to Christ. Some have confused Lewis's pre-conversion acceptance of Barfield's pantheistic view of the individual soul as part of one universal Spirit (capital 'S'), with Lewis's post-conversion view of each human as a tri-partite body, soul, and created spirit (small 's'), distinct from the Holy Spirit. Lewis's post-conversion epistemology (especially the place of imagination in "how we know") was based on his new metaphysics ("what we are"). Because of his peculiar recurrent experience of Joy, Lewis before his conversion held a high view of Imagination (capital 'I'), valuing it as the highest form of the Spiritual life (capital 'S'). Even though Lewis came to believe that Joy or Poetic Imagination (Barfield's preferred term) was used by God in bringing him to Christ, after his conversion Lewis lowered the status of imagination (small 'i'), placing it in the natural soul of humans, not in their supernatural, but created, spirit (small 's').

Grace Tiffany
Western Michigan University

Friendship and Hierarchy in Tolkien and Lewis

This paper will discuss how both C. S. Lewis and J. R. R. Tolkien, chiefly in their fiction, represent the paradoxical friendship between beings of unequal status. For many paired characters (Sam and Frodo, Meriadoc and King Theoden in *Lord of the Rings*, Jane and Mark Studdock in *That Hideous Strength*), the authors invoke a hierarchical servant-and-master or subject-and-lord model of virtuous, caring relationship, wherein the bond between unequals is defined and strengthened by reciprocal obligations. However, this status-difference model is rendered questionable, not only in that the servants or subjects are often their lords' or masters' moral superiors, but because they are their masters' intellectual equals. Invoking several definitions of friendship, including Aristotle's, St. Paul's, and Lewis's and Tolkien's own, my paper will argue that the naturalistic representation of human friendship undermines the romantic-heroic validation of status differences in the fiction of both Tolkien and Lewis.

Robert Trexler
Winged Lion Press

On the Friendship of Books: F. D. Maurice on the art of reading, writing, and friendship

In 1856, Fredrick Dennison Maurice, one of George MacDonald's greatest friends and mentors, gave a talk titled "On the Friendship of Books." His talk/essay presented different types of books and authors from different periods of history. Some (such as Milton and Spenser) are known as particular "friends" of George MacDonald and C. S. Lewis. But what, according to Maurice, is essential for a book to be "friend-worthy"? This talk explores how one influential nineteenth-century Anglican priest/theologian approached the art of reading, writing, and friendship.
Henry More (1614-1687) and C.S. Lewis: Cambridge Platonism and its Influence on Lewis's Life and Thought

While scholars acknowledge that C.S. Lewis is a "Platonist Christian," very few have explored how extensively this influence can be traced. Reviewing key facts of Lewis's biography from the beginning of his academic career, this paper will establish that prior to his full conversion to Christianity in 1930-31, Lewis read an early biography of Henry More and several of his key writings. In particular, *An Explanation of the Grand Mystery of Godliness* (1660) warns of the dangers of Atheism, Enthusiasm, Calvinism and Romanism. These key points resonate with Lewis scholars as Lewis himself moved from atheism to idealism to theism to Christianity, all the while being attracted to the Platonic triad of Truth, Goodness and Beauty. This essay will describe some details of More's intellectual system of Christian Platonism as well as his reputation for sanctity. Some intriguing details of Lewis's personal life will be seen as paralleling More's life. The essay concludes by explaining how More, as well as Lewis, reconciled "Christian Platonism"—its insistence that Man can rationally know God, grow in godliness through embodying the virtues, and belief in the Neoplatonic structure of the cosmos—with loyalty to the Anglican Church.

Roger White
Azusa Pacific University

Voices of Friendship from within the C. S. Lewis Circle

In the tradition of previous collections of memoirs, such as *Light on C. S. Lewis* (1965) and *C. S. Lewis at the Breakfast Table* (1979), comes a new primary source anthology from Oxford University Press culminating a seven-year project that originated in the archives of the Oxford C. S. Lewis Society. Roger White, lead editor of *C. S. Lewis and His Circle: Essays and Memoirs From the Oxford C. S. Lewis Society* (Oxford University Press, 2015), describes the process of curating this unique assortment of transcribed talks gleaned from the last thirty years of the Society's history. The illuminating story of how this collection was developed provides the backdrop for a literary introduction to the book's contributors and their affinity with Lewis and his circle. The impressive list of contributors includes Lewis's friends, academic associates, family, and fellow Inklings members. The voices of friendship are clearly heard in the reminiscences offered by Owen Barfield, John Wain, Stella Aldwinckle, Elizabeth Anscombe, Walter Hooper and many others. The session features audio excerpts from the original Society recordings and brief readings from selected chapters.

Donald T. Williams
R. A. Forrest Scholar, Toccoa Falls College

Answers for Orual: C. S. Lewis as Defensor Fidei

Many have argued about the validity of C. S. Lewis's arguments. This paper will look at him as a practical role model for Christian apologists. He understood the evangelistic situation we face in the modern world; he understood how to communicate abstruse ideas and linear arguments in a way that normal human beings can follow; he understood that good arguments are a necessary but not a sufficient condition of an effective apologia; he knew how to make his arguments meaningful by calling Imagination to the aid of Reason and by putting them in the context of a life of loving service. The conclusion is "Go thou and do likewise."

Vickie Holtz Wodzak
Viterbo University

When Friendship Sours: A Study of Trumpkin, Trufflehunter, and Nikabrik

When Caspian wakes up after taking a nasty blow to the head, he finds himself in a hidden, underground home inhabited by two dwarves and a badger, who are debating his fate. Trufflehunter insists on caring for him and flatly rejects Nikabrik's equally earnest insistence that they should never have brought Caspian home and that the only solution now is to bash his head in. This study uses the description Lewis outlines in *The Four Loves* to evaluate the friendship among the three occupants of the den, examine causes for its failure, and provide a framework for understanding the successful friendships shared by Trumpkin, the Pevensie children, Caspian, and Trufflehunter.
Edwin Woodruff Tait
*Christian History* magazine

**A Beast's Best Friend: Interspecies Friendship in the Fiction of C. S. Lewis**

Thomas Aquinas argued that friendship between humans and irrational animals is impossible because friendship consists in willing a common end, and this is impossible between rational and irrational beings. C. S. Lewis, as a good Aristotelian, would agree that friendship in the fullest sense is impossible in such a case. However, Lewis' fiction and non-fiction are filled with images of relationships among species that go beyond the utilitarian. This is most obviously the case in his fantasy and science fiction, where he imagines worlds filled with multiple rational species (Malacandra and Narnia). But even when dealing with species capable of speech and rationality, Lewis pushes at the boundaries of the Aristotelian/Thomist stricture, describing affectionate relationships between humans and animals and between one animal species and another (Mr. Bultitude and Pinch the cat in *That Hideous Strength*, for instance), and speculating repeatedly about how animals might imagine human existence, often using the animal-human relationship as an analogy for the human-divine relationship.

**Kyoko Yuasa**
Instructor at Fuji Women's University, Japan

**C. S. Lewis and Christian Postmodernism: Jewish Laughter Reversed**

C. S. Lewis's *Till We Have Faces* (1956), a tragedy about a queen who fails in her search for self-fulfillment, initially appears to be a no laughing matter. However, Lewis's last novel can be read as a comedy in which Jewish humor is reversed into Christian joy. Although G. K. Chesterton's influence on Lewis's comical expression has been studied at some length, the impact of Joy Davidman and Jewish culture on Lewis's idea of laughter has not yet been explored sufficiently, even though she was deeply involved in the editing of *Till We Have Faces*. This presentation will compare Lewis's concepts of humor, Jewish and Christian, in his *Reflections on the Psalms* (1958), evaluate Davidman's imprint on *Till We Have Faces*, and conclude that Lewis is a writer of Christian Postmodernism, reversing into the completion of the Gospel and retelling mythologies in the style of postmodernist literature.

10th Lewis and Friends Colloquium honors the lives of David Neuhouse and Ed Brown

This year, the Colloquium will especially honor long-time friends, Dr. David Neuhouse and Dr. Ed Brown, without whom there would be no Center and no Colloquium. For many of us, attending the colloquium meant, to a great degree, catching up with Dave and Ed every two years.

Neuhouse was a longtime professor in Taylor University’s Department of Mathematics who was equally recognized for his expertise in mathematics and love of the works of C.S. Lewis and George MacDonald. Brown was an Indianapolis-area physician who shared that interest in Lewis, and compiled a broad collection of first edition books published by Lewis and his friends, Dorothy Sayers, Charles Williams and Owen Barfield. That collection, as well as Brown's replica of the Eagle and Child pub frequented by The Inklings, now resides in Taylor's Lewis Center, which is housed in the lower level of the Zondervan Library. Neuhouse and Brown both died last year.