May 29th, 12:00 AM

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THE SIXTH
FRANCES WHITE EWANK

COLLOQUIUIM
ON
C.S. LEWIS
& FRIENDS

May 29—June 1, 2008
Taylor University Upland, Indiana
Welcome to the Frances White Ewbank Colloquium on C.S. Lewis and Friends

On behalf of the Lewis and Friends Planning Committee, I would like to welcome you to the 6th Frances White Ewbank Colloquium. This year’s program includes scholars from both coasts of the United States, several Midwestern states, the Bahamas, England, and Japan. Many of you are returning for a second Colloquium, some for a third, and others have not missed a Colloquium since we started holding them in 1997. If this is your first Colloquium, you might be wondering about the “...and Friends” portion of our title. As Dave Neuhauser, our Scholar-in-Residence, has explained, that phrase has three meanings: “It refers to the fact that we are interested in the friends of Lewis, both his contemporaries and otherwise. Also, we ourselves are friends of these authors. Finally, because of our common love for these men and women, we are friends of each other.” I hope that all of you will find our conversation over the next three days both amicable and stimulating.

In planning our current program, we have tried to find that perfect balance between too much and too little. If we have erred, it is probably on the side of too much. In addition to our keynote addresses, panels, evening sessions, and worship service—when we all can be together in one place at one time—we also have over thirty academic papers and special sessions scheduled concurrently. Since you are likely to find yourself wanting to be at two places at once, hearing different papers delivered simultaneously, we have asked our presenters to provide abstracts, which you’ll find in the back of this program. Along with the abstracts, we have included brief biographies of our presenters—so it should be easy for you to contact a presenter if you would like to request a copy of that paper you missed hearing, but wish you hadn’t. To further facilitate the sharing of work, we have placed a number of papers on our website (www.taylor.edu/cslewis), and in late fall we’ll have hard copies of our Proceedings available.

I hope you enjoy this year’s Frances White Ewbank Colloquium. If there’s anything we can do to make your experience more satisfying, please let me or one of the Planning Committee members know.

Thom Satterlee
Program Director

Planning Committee: Catherine Barnett, Dan Bowell, Laura Constantine, Pam Jordan, Bob Lay, Dave Neuhauser, Joe Ricke, Bill Ringenberg, Quinn White
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 and 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:
Thursday: 1:00—4:30 pm
Friday: 1:00—4:30 pm
Saturday: 1:00—5:00 pm
During the colloquium, please take some time to visit:

- The Inklings Bookshop for a broad selection of books by and about the Inklings authors

- Taylor University Bookstore Table for TU mugs, T-shirts, sweatshirts, & more

- The C.S. Lewis Center Table for books by TU faculty, prints of C.S. Lewis & Friends, postcards, & bookmarks

All located in the Band Room opposite the Recital Hall

Congratulations to our Student Essay Contest Winners:

First Place: Lincoln Stannard, LeTourneau University
Second Place: Emily Bowerman, Taylor University
Third Place: Andrew Neel, Taylor University
Honorable Mention: Charlie Beenham, Berry College
Honorable Mention: Julie Whitaere, Grace College
Honorable Mention: Benjamin Anderson, Valparaiso University

The Center for the Study of C.S. Lewis & Friends stimulates learning by providing academically rich programs focused around the work of notable Christian authors. The list of these authors continues to grow, but the figures of primary interest remain C.S. Lewis, George MacDonald, Dorothy L. Sayers, Charles Williams, and Owen Barfield. Believing that authors such as these offer an unusual degree of spiritual enlightenment and satisfaction, the Center operates within the greater mission of Taylor University to further the kingdom of God.

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.
Information about computer access

Computers with access to the internet can be found on the main floor of the Zondervan Library.

Zondervan Library hours during the colloquium:
Thursday and Friday: 8:00 am—6:00 pm
Saturday: 1:00—6:00 pm

If you have your own computer with wireless capacity, stop by the Registration table to pick up an instruction sheet for connecting to Taylor University's wireless network. Wireless access is available in the Music Building, Dining Commons, Library, and the Lounges of Bergwall Hall.
Invited Speakers:

Kerry Dearborn is Professor of Theological Studies at Seattle Pacific University. She studied at Fuller Theological Seminary and received her Ph.D. from The University of Aberdeen. Dr. Kerry Dearborn began teaching at SPU in 1994. She also teaches theology classes for the Fuller Seminary Extension in Seattle and Regent College in Vancouver, B.C. In addition to teaching, Dr. Dearborn has enjoyed speaking at churches, conferences and universities in the US and the UK. She gave a Staley lecture at John Brown University, the Clappe-Wesche Lecture Series at George Fox and Western Seminary, public lectures at Regent College, Vancouver, and lectured at conferences at Pt. Loma University, Cambridge University, Regent College and with Ivy Jungle. She has spoken and taught classes at a number of churches as well as for Young Life’s Malibu Discipleship Weekend. She delights in developing relationships with students and the gift of being involved in a regular Bible Study group with students. Kerry Dearborn’s research interests are Trinitarian theology, Julian of Norwich, George MacDonald, C.S. Lewis, J.R.R. Tolkien, Dorothy Sayers, Celtic Spirituality. She is the author of Baptized Imagination: The Theology of George MacDonald, published in 2006.


Gilbert Meilaender has taught since 1996 at Valparaiso University, where he holds the Phyllis and Richard Duesenberg Chair in Christian Ethics. Prior to coming there, he had taught at the University of Virginia and at Oberlin College, where he was Francis Ward and Lydia Lord Davis Professor of Religion. He holds the Ph.D. degree (1976) from Princeton University. Professor Meilaender has published eleven books and numerous articles. Among the books are Friendship: A Study in Theological Ethics; Faith and Faithfulness: The Taste for the Other; The Social and Ethical Thought of C.S. Lewis; Basic Themes in Christian Ethics; Bioethics: A Primer for Christians; Body, Soul and Bioethics, The Way that Leads There: Augustinian Reflections on the Christian Life; and (an edited volume of readings) Working: Its Meaning and Its Limits. He is co-editor (with William Werpehowski) of the Oxford Handbook of Theological Ethics. He has served on the Board of Directors of the Society of Christian Ethics, as an Associate Editor of Religious Studies Review, and on the Editorial Board and currently as an Associate Editor of the Journal of Religious Ethics.

Bioethics is one of the areas to which Professor Meilaender has given considerable attention in his teaching and writing. He is a Fellow of the Hastings Center and has been a member of the President’s Council on Bioethics since it was established in January, 2002.
THURSDAY, MAY 29

Registration
1:00—6:00 pm, Butz-Carruth Recital Hall

Welcome
President Eugene Habecker, Taylor University
2:00 pm, Butz-Carruth Recital Hall

Keynote Address
2:15—3:15 pm, Butz-Carruth Recital Hall

Don King
Out of My Bone: The Collected Letters of Joy Davidman

Concurrent Session I
3:30—4:45 pm.

I-A Theology in the Writings of Sayers, Lewis, and Williams
Room: MMVA 101  Moderator: Catherine Barnett
- Christine Fletcher, “Dorothy L. Sayers: An Exemplar for Lay Theology”
- Jordan Zandi and Casey Knott, “Nothing is Yet in Its True Form: Common Ground between C.S. Lewis and the Eastern Orthodox Fathers Concerning the Doctrine of Theosis”

I-B C.S. Lewis...And Friends
Room: MMVA 104  Moderator: Jennifer Woodruff Tait
- Paul Michelson, “The Abolition of Man in Retrospect”
- Pamela L. Jordan, “Reflections of the New Man in The Chronicles of Narnia”
- Victoria Allen, “C.S. Lewis and Frederick Buechner: Conversion Narratives Compared”

I-C Special Session
Room: Rupp 203  Moderator: Dan Bowell
- Dan Hamilton, “Seven Sages: An Introduction to the C.S. Lewis and Friends Authors”

Dinner
6:00—7:00 pm, Hodson Dining Commons

Evening Session
7:30 pm, Butz-Carruth Recital Hall

Catherine Barnett
To Music of a Pipe Unseen: The Songs of J.R.R. Tolkien

FRIDAY, MAY 30

Morning Devotions with David Neuhausser
7:30 am, Bergwall Hall Lounge

Breakfast
8:00 am, Hodson Dining Commons

Keynote Address
9:00—10:00 am, Butz-Carruth Recital Hall

Kerry Dearborn
The Sacrament of the Stranger in Lewis, Tolkien and MacDonald

Break
10:00—10:15 am

Concurrent Session II
10:15—11:30 am

II-A Human Relationships in the Work of C.S. Lewis
Room: MMVA 101  Moderator: Robert Moore-Jumonville
- Jennifer L. Woodruff Tait, “You Will Have No More Dreams—Have Children Instead: Or, What’s a Nice Egalitarian Girl Like You Doing in a Book Like This?”
- William L. Isley, Jr., “C.S. Lewis on Friendship”

II-B George MacDonald and His Literary Companions
Room: Rupp 205  Moderator: David Neuhausser
- Larry E. Fink, “Imbruted Souls in Milton and MacDonald”
- Miho Yamaguchi, “David Elginbrod as a Prototype of the Wingfold Trilogy in Connection with Coleridge and a Joan Drakes’ Case and Its Influence upon a Certain Victorian Novelist”
- Laura Stanifer, “George MacDonald and Oscar Wilde: Two Victorian Nonconformists”

II-C Special Session
Room: MMVA 104  Moderator: Dan Bowell
- Dan Hamilton and Elizabeth King performing
  “The Pearl, a Medieval Mystery Play translated by J.R.R. Tolkien”

Lunch
11:45 am, Hodson Dining Commons
Panel Discussion
1:00—2:00 pm, Butz-Carruth Recital Hall

Recent Books About C.S. Lewis and Friends
Moderator: Thom Satterlee

- Kerry Dearborn, *Baptized Imagination: The Theology of George MacDonald*
- Don King, *Hunting the Unicorn: A Critical Biography of Ruth Pitter*
- Michael Ward, *Planet Narnia: The Seven Heavens in the Imagination of C.S. Lewis*
- Miho Yamaguchi, *George MacDonald’s Challenging Theology of the Atonement, Suffering, and Death*

Book Signings
2:00—2:30 pm, foyer outside Recital Hall

Break
2:30—2:45 pm

Concurrent Session III
2:45—4:00 pm

III-A Longing in the Work of C.S. Lewis
Room: MMVA 104  Moderator: Robert Moore-Jumonville
- Jessica Shaver Renshaw, “C.S. Lewis: Sixty Years of Letters: A Thematic Overview of His Passions”
- J.C. Calhoun, “Parascriptural Revelation in C.S. Lewis”

III-B The Role of the Imagination in the Work of Lewis and MacDonald
Room: MMVA 101  Moderator: Tom Moorman
- Martha Sammons, “Living Pictures: Lewis and the Imagination”
- Bill Gorman, “Forming the Organ of Meaning”
- Jeffrey W. Smith, “Analyzing the Faerie World as a Model for Christian Spirituality: An Interpretation of Spiritual Progression in George MacDonald’s Fantasy Literature”

III-C Special Session
Room: Rupp 203  Moderator: Bill Ringenberg
- Michael Ward, “Medieval Cosmology in the Work of C.S. Lewis”

Panel Discussion
4:15—5:30 pm, Butz-Carruth Recital Hall

Resources for the Study of C.S. Lewis and Friends
Moderator: Thom Satterlee

- Rachel Johnson, University of Worcester, UK
- David Neuhouser, Center for the Study of C.S. Lewis & Friends
- Christopher Mitchell, Wade Center, Wheaton College
- Robert Trexler, Zossima Press

Banquet
6:00 pm, Alspaugh Room, Hodson Dining Commons

Tom Jones, Dean of Arts & Sciences, TU, Host
Don W. King Reading Poems of Joy Davidman and C.S. Lewis
Remarks from Frances White Ewbank and Edwin W. Brown

Evening Session
8:00 pm, Butz-Carruth Recital Hall

Larry E. Fink
*Landscapes in Lewis’ Life: A Photographic Essay*

SATURDAY, MAY 31

Morning Devotions with David Neuhouser
7:30 am, Bergwall Hall Lounge

Breakfast
8:00 am, Hodson Dining Commons

Remarks from Jay Kesler, President Emeritus of Taylor University
9:15—9:45 am, Butz-Carruth Recital Hall

Concurrent Session IV
10:00—11:15 am

IV-A George MacDonald and His Meanings
Room: MMVA 101  Moderator: Linda Lambert
- Rachel Johnson, “Goblinisation: The Marginalization of the Colonial Subject in *The Princess and the Goblin* and *The Princess and the Curdie*”
- Marie K. Hammond, “What’s in a Name? Clues to Understanding MacDonald’s Fairy Story *Cross Purposes*”
- Charlie Beaucham, “George MacDonald’s *Lilith* as Mystical Document”

IV-B Myth in Lewis and Tolkien
Room: MMVA 104  Moderator: Catherine Barnett
- Steven J. Smith, “Comments on *The Funeral of a Great Myth*”
- Emily Bowerman, “Tolkien’s Theory of Courage”

IV-C Special Session
Room: Rupp 203  Moderator: Bill Ringenberg
- Darren Hotmire, “A Discussion of Spiritual Themes in *The Lord of the Rings*”
Keynote Session
11:30—12:30, Butz-Carruth Recital Hall

Gilbert Meilaender
Preserving Our Humanity: Lewis on Morality

Lunch
12:45 pm, Hodson Dining Commons

Selected Readings from C.S. Lewis & Friends
2:00—3:00 pm, Hodson Dining Commons Atrium
Moderator: Thom Satterlee
- Robert Moore-Jumonville, from G.K. Chesterton
- Kimberly Moore-Jumonville, from Dorothy L. Sayers
- Roger Phillips, from Charles Williams
- Michael Ward, from C.S. Lewis

Break
3:00—3:30 pm

Concurrent Session V
3:30—4:45 pm
V-A Moral and Spiritual Development in the Work of C.S. Lewis
Room: MMVA 101
Moderator: Larry Fink
- Corey J. Kinna, “Flight Instructor for the Soul: C.S. Lewis’s Vision of Human Freedom through an Imaginative Obedience”
- Connie Hintz, “The Theme of Joy in the Writing of C.S. Lewis: Implications for Spiritual Formation and Spiritual Direction”
- Joe Ricke, “That Hideous Woman: Lewis and the Amazon Myth”
V-B Riddles and Meanings in Tolkien and Barfield
Room: Rupp 203
Moderator: Rachel Johnson
- Woody Wendling, “The Riddle of Gollum: Was Tolkien Inspired by Old Norse Gold, the Jewish Golem, and the Christian Gospel?”
- Lincoln Stannard, “A Journey of Self-Actualization: A Psychological Perspective on Owen Barfield’s This Ever Diverse Pair”
- Zach Stone, “Tolkien, Turin, and the Language of Loss”
V-C Violent Readings: Interpreting Lewis and Chesterton
Room: MMVA 104
Moderator: Dan Bowell
- Robert Moore-Jumonville, “Holding a Pistol to the Head of ‘Modern Man’: the Roots of G.K. Chesterton’s Spiritual Theology”
- John Seland, “Narnia and the Nazis”
V-D Special Session
Room: Rupp 205
Moderator: Ed Meadors
- Michael Ward, “Reflections on the Movie Prince Caspian”

Dinner
6:00 pm, Hodson Dining Commons

Evening Session
8:00 pm, Butz-Carruth Recital Hall
Rachel Johnson and Volunteer Actors
Pilgrim’s Progress: A Readers’ Theatre

SUNDAY, JUNE 1

Breakfast
8:00 am, Hodson Dining Commons

Discussion Session
9:30 am, Butz-Carruth Recital Hall
Themes Emerging from This Colloquium & Suggestions for the Next

Worship Service
Robert Moore-Jumonville, leading
10:30 am, Butz-Carruth Recital Hall

Check-out
11:30 am, Bergwall Hall front desk
Abstracts of Papers in Order of Presentation

I, A: Theology in the Writings of Sayers, Lewis, and Williams

Dorothy L. Sayers: An Exemplar for Lay Theology, Christine Fletcher

This paper argues that all Christians are called to serious theological reflection on the Creed within their lives and that Sayers's life and work gives us an example of intellectual rigor that finds the doctrine of the Church about Christ and the Trinity truly good news. The paper looks at Dorothy L. Sayers's theological method as an exemplar for how lay theologians should work. It examines the two dominant themes of her theological writing: the Incarnation and the Trinity, in light of her life and her practice of using her talents as a writer, specifically a playwright, to produce new theological insights. The first part of the paper gives a short history of her religious formation and adult faith, and details her fascination with Christ and the mystery of the Trinity from childhood through her adult life. The second section of the paper examines the origin of her analogy of the Trinity in her own life as a writer, and especially her experience as a playwright.

Flesh Knows What Spirit Knows: Mystical Substitution in Charles Williams's Vision of Coherence, Susan Wendling

This paper focuses on the spiritual implications for Williams's "doctrine of substituted love" and his understanding of "the way of exchange." After detailing the principles of the Order formed by Williams in 1939, the three levels of "the household of faith" seen in Williams' poem, "The Founding of the Company," are discussed. The implications of incarnational theology for Williams's "theology of romantic love" and the "Way of Exchange" are seen in the great "fusion" of "flesh knowing what spirit knows" and Williams' belief that "it is in our bodies that the secrets exist." Three types of Christian actions involved in the practice of substituted love are detailed: forgiveness, sacrifice and the bearing of burdens. The paper concludes with an investigation into exactly what Williams meant by the practice of "compact prayer" whereby one person actually undertakes to carry another person's burden of fear, sorrow or even physical pain.

Nothing Is Yet in Its True Form: Common Ground between C.S. Lewis and the Eastern Orthodox Fathers concerning the Doctrine of Theosis, Jordan Zandi and Casey Knott

One theme throughout the works of C.S. Lewis is the idea of deification, known in the Orthodox world as theosis. For Eastern Orthodox Christians, salvation is a process through which we "...become partakers of divine nature." Thus, men may become divine and share in the divinity of God. In Mere Christianity Lewis writes, "He said (in the Bible) that we were "gods" and He is going to make good His words...He will make the feeblest and filthiest of us into a god or goddess." Gregory Palamas explains this God-given divinity as a light or energy. "The deifying gift of the Spirit is a mysterious light, and it transforms into light those who receive its richness." While Lewis never uses the Orthodox term, this paper will examine Lewis' own view of theosis and compare it to that of the Eastern Fathers, locating common ground in their respective soteriologies.

II, B: C.S. Lewis ... And Friends

The Abolition of Man in Retrospect, Paul Michelson

The paper reviews some of the principal contentions of C.S. Lewis's The Abolition of Man (1943) and assesses their status, relevance, and importance 65 years on.

Reflections of the New Man in The Chronicles of Narnia, Pamela L. Jordan

A recurring theme in The Chronicles of Narnia is that Narnia changes those who enter. The narrator repeatedly notes the restorative power of Narnia and calls the reader's attention to the difference in the children (and adults in The Magician's Nephew) that results from spending time in the world Aslan sang into being. In Narnia we are more of who we can be; we realize our potential. This theme is expressed in each of the Pevensie children, but comes through most clearly in Edmund. His visit to Narnia and personal encounter with Aslan transform him. Thus, the Edmund we see in Prince Caspian is very different than the Edmund we meet in The Lion, the Witch and the Wardrobe.

C.S. Lewis and Frederick Buechner: Conversion Narratives Compared, Victoria Allen

C.S. Lewis and Frederick Buechner are among the finest Christian writers of the 20th century. Both authors have published fiction and non-fiction, fantasy, theology, literary criticism and apologetics. What they have most in common, however, is their conversion to Christ as young men, conversions which led to their vocations as Christian writers with far reaching influence. Many of their spiritual insights are reflected in their personal narratives of conversion, as Buechner insists, "At its heart most theology, like most fiction, is essentially autobiography." To compare conversions is one thing; to compare conversion narratives is another. A close analysis of Lewis's autobiography Surprised by Joy (1955) and Buechner's first memoir The Sacred Journey (1983) reveals similarities (and differences) in the backgrounds of the authors and their experiences and expressions of faith.

I, C: Special Session

Seven Sages, Dan Hamilton

C.S. Lewis, J.R.R. Tolkien, George MacDonald, Charles Williams, Dorothy Sayers, G.K. Chesterton, and Owen Barfield are often mentioned as part of a "group" of writers - a potentially misleading but not totally unfounded idea. In many ways they were very unlike, yet there are connections and common threads. This session offers a brief but clear and balanced introduction to these authors - their lives, their work, their meaning, and their influences. A list of recommended reading will be supplied.

II, A: Human Relationships in the Work of C.S. Lewis

You Will Have No More Dreams—Have Children Instead? Or, What's a Nice Egalitarian Girl Like You Doing in a Book Like This?, Jennifer Woodruff Tait

This paper attempts to reconcile feminism with Lewis' hierarchical view of marriage and gender roles in That Hideous Strength. I neither celebrate hierarchy as the Biblical model, nor excuse Lewis on the grounds that marriage to Joy saved him from sexism. Instead, I argue that Lewis' view of obedience is a fluid and curiously one which the company at St. Anne's exemplifies in complicated ways; that Mark as well as Jane Stoddock needs to learn obedience and humility in order to save their marriage; that Jane's true sin is not feminism, but a desire not to be "interfered with" by obligations to others; and that her conversion is meant as a model for seekers of both sexes, and is in fact modeled on Lewis' own.
II, B: George MacDonald and His Literary Companions

Imbruted Souls in Milton, MacDonald & Lewis, Larry E. Fink

Beginning with classical literature, the motif of humans being turned into animals has been common (Odysses’s men transformed by Circe, some of the stories in Ovid’s Metamorphoses). In English literature, as early as Chaucer we find mentions of a time when “Beestes and briddes couden speke and singe.” As a rule, talking animals appear in stories of an innocent time or in stories for children, fulfilling the wish that pets and wild friends could join fully in our play. The effect is nostalgic, humorous, comic, or simply charming. However, when humans become animalized, moral degeneration is usually the theme, and horror the tone. George MacDonald regularly quotes or alludes to Milton. One of his most compelling characters, Lilith, owes much to Milton’s Satan, as I have argued in another paper. Here, I will explore Milton’s concept of the brute—the animal—in contrast to human nature, both created good as portrayed in Milton’s Comus and MacDonald’s Curdie stories, particularly how brutish behavior turns people—outwardly or inwardly—into animals. Finally, I will examine “The Adventure of Eustace” in The Voyage of the Dawn Treader.

David Elginbrod as a Prototype of the Wingfold Trilogy in Connection with Coleridge and a Joan Drake Case, and Its Influence upon a Certain Victorian Novelist, Mibo Yamaguchi

In my former study, I showed how MacDonald takes up Coleridge’s The Rime of the Ancient Mariner and the case of a certain Joan Drake (d.1625) in the Wingfold trilogy to illuminate the meaning of redemption. In the present discussion, I argue that the poem and the Joan Drake case are also taken up in his earlier work, David Elginbrod, making it a prototype of the trilogy. I also examine MacDonald’s understanding that God never deserts anyone, and that He has already forgiven each person before they come to repent. This belief is further analyzed in connection with MacDonald’s unique theology of the Atonement. I will then refer to the influence of David Elginbrod on a certain famous Victorian novelist.

George MacDonald and Oscar Wilde: Two Victorian Nonconformists, Laura Stanifer

Although George MacDonald’s name is not often linked to Oscar Wilde’s, I believe their lives bear a remarkable similarity. They lived during the same era, strongly believed in a religion, created autobiographical characters, rebelled against society, and finally became outcasts. MacDonald was a deeply religious Scot who shunned his native Calvinism; Wilde was a flamboyant playwright who became too involved in the homosexual underworld. The purpose of this presentation will be to show that although George MacDonald and Oscar Wilde were both outcasts from society, they dealt with the pain of exile in completely different ways. I believe MacDonald’s way was ultimately more effective.

II, C: Special Session

Pearl: A Play, Dan Hamilton and Elizabeth King

Pearl is a 15th-century Middle English poem featured in many courses in classic English literature. Lewis, Tolkien, and the majority of the Inklings were familiar with this ancient story of a man who loses his infant daughter to death and later is drawn into a vision where he sees her perfected in paradise. (Tolkien, indeed, thought highly enough of Pearl to offer his own poetic translation.) While the original poem is not directly accessible to anyone who has not mastered Middle English, this version is a staged reading of a modern prose adaptation.

III, A: Longing in the Work of C.S. Lewis

C.S. Lewis: A Thematic Overview of His Passions from his Collected Letters, Jessica Renshaw

Rather than speaking about C.S. Lewis, we will let Jack speak about himself through his letters: what he loved, such as books, seasons/weather, walking tours, “bathing,” Ireland, animals, convalescence, joy, and writing; what he loathed: writing letters, Americans, cities, TV, newspapers, movies, modern novels/poetry/theology; what he feared; what he didn’t understand; and what he regretted, as well as his descriptions of what he looked like, what he did well, what he did badly. I will force myself with Great Difficulty (because of all the choice bits I have to leave out) to limit these tastes of his sixty-year, three-volume, 3,600-page, 9-1/2 pound correspondence to what can be savored in twenty minutes.

‘Parascriptural’ Revelation in C.S. Lewis, Jeff C. Calhoun

In the theology of C.S. Lewis, God is rather verbose and unrestrained in the manners and means of communication. God must be understood as the speaking God; anything less will not do Him justice. The few extant works on Lewis’s theology of revelation focus on scripture, and though this is an important topic, one cannot understand it properly without first understanding how God speaks in general. This paper explicates his epistemology as a foundation, and then under the rubric of basic communication theory (author, text, recipient, re-texting), presents eleven ‘parascriptural’ paths through which God speaks as mentioned in Lewis’s writings. The term ‘parascriptural’—‘para’ in the sense of ‘beside’ or ‘alongside of’—is used instead of ‘General Revelation’ because the traditional division between General and Special Revelation forces categories upon Lewis that are alien to his thought. After presenting these eleven paths, they are categorized and related back to his epistemology. The paper then finishes as it should, with tantalizing questions about what this means for understanding Lewis and why it is important in our own lives.

III, B: The Role of the Imagination in the Work of Lewis and MacDonald

“Living Pictures”: Lewis and the Imagination, Martha Sammons

This paper focuses on Lewis’s use of the metaphor of "pictures" and "living pictures" in his fiction and non-fiction. This metaphor conveys his ideas about the purpose of imagination. All Lewis’s stories, including The Chronicles of Narnia and the three science fiction books, began by seeing "mental pictures." Then the ideas began to "bubble up" into the story "form." Like a picture, says Lewis, a story should trigger the reader’s imagination and emotion. In contrast, Lewis describes "imagining" as dropping mental images once they appear; otherwise, imagination is inhibited. He uses "living pictures" in his stories to "represent" the eternal truth that art can only reflect through static images. The "secondary world" created by the imagination presents the world that lies behind appearances. Because this world is even more real than the world of "fact" we see in space and time, both worlds are necessary parts of the whole truth.
Forming the Organ of Meaning, Bill Gorman

In this paper I introduce C. S. Lewis distinction between "reason as the organ of truth" and "imagination as the organ of meaning" and give some of the background which led him to make this distinction. This is followed by an examination of the implications of Lewis's distinction for Christian formation particularly in the area of worldview shaping, re-shaping and subverting. Special attention will be given to how Lewis understood reason and imagination and how his relationship with Owen Barfield affected his understand of the role of the imagination in the knowing process.

Analyzing the Faerie World as a Model for Christian Spirituality: An Interpretation of Spiritual Progression in George MacDonald's Fantasy Literature, Jeffrey W. Smith

When studying the works of George MacDonald, one cannot neglect the deep spiritual purpose found throughout his writings. Indeed, it seems that MacDonald never wrote lest he proclaimed what would direct the reader to a greater perspective of the eternal realm. This study will analyze the role of the faerie world in MacDonald's literature as a plane which his characters must enter and acknowledge as they achieve spiritual union with the divine. Spiritual progression, therefore, will be emphasized with the use of "border-crossings" in MacDonald's novels and fairy tales. Although MacDonald's writing should be approached with a broad knowledge of theory, a Christian reading of his work is most crucial. This proposal shall offer further insight into MacDonald's spirituality with the effect it has had on Christian thought.

III, C: Special Session

Medieval Cosmology in the Work of C.S. Lewis , Michael Ward

Michael Ward summarizes the main argument of his new book Planet Narnia: The Seven Heavens in the Imagination of C.S. Lewis (Oxford University Press, 2008). Ward contends that Lewis's love for medieval cosmology is foundational to his imaginative purposes in the Chronicles of Narnia.

IV, A: George MacDonald and His Meanings

Goblinisation: the Marginalisation of the Colonial Subject in The Princess and the Goblin and The Princess and Curdie by George MacDonald (1824 – 1905), Rachael Johnson

George MacDonald's two longer fairy tales, Princess and the Goblin (1872) and The Princess and Curdie (1883) reflect key preoccupations of nineteenth century English society such as the Darwinian discussion, commercialism, wealth creation and materialism. My aim in this paper is to read The Princess and the Goblin and The Princess and Curdie as a reflection of the nineteenth century, essentially 'Victorian', preoccupation with the colonized as 'other'. I approach this preoccupation through the arguments of similarity and difference as justification for imperial expansion.

What's in a Name? Clues to Understanding MacDonald's Fairy Story Cross Purposes, Marie Hammond

Cross Purposes, one of George MacDonald's earliest fairy tales for children, tells of a girl and a boy who are lured into Fairyland. Alice, the good-natured but snobbish daughter of a squire, does not wish to associate with Richard, son of a poor widow. Yet, when the children are maltreated by residents of Fairyland and when they have difficulty finding their way home, she comes to rely on him. Names chosen by the author for the characters (both human and imaginary) have interesting associations in literature. These names and the title of the story offer clues to understanding what MacDonald was trying to impart, "where more is meant than meets the ear."

George MacDonald's Lilith as Mystical Document, Charlie Beauchamp

In this paper I argue for the interpretation of MacDonald's fantasy novel Lilith as an artistic embodiment and expression of the teachings of Christian mysticism. My primary purpose is to examine how the symbol of sleep in Lilith represents the role of contemplative introversion in cultivating a state of ethical rectitude, moral vision, and spiritual vitality. I discuss contemplative introversion primarily using the writings of Meister Eckhart, arguably one of the greatest mystics of the Christian tradition. I connect the symbol of sleep with the teachings of Eckhart by presenting it as an example of Carl Jung's archetypal process of rebirth in which the individual makes contact with the revitalizing powers of the unconscious through an experience of inner darkness and self surrender.

IV, B: Myth in Lewis and Tolkien

Rags of Lordship: Tolkien, Lewis, and the Meaning of Myth, John Stanifer

The most casual reader of C.S. Lewis and J.R.R. Tolkien knows that Narnia and Middle-Earth are steeped in mythology. What isn't as well-known is that both men saw a clear connection between their Christain faith and the ancient "pagan" myths that inspired their work. Whereas many Christians find the world of pagan mythology disturbing—and sometimes for good reason—I would like to show why Tolkien and Lewis believed what they did. Myths are not a hindrance to Christianity when understood properly; they are, instead, what Tolkien once hailed as humanity's "rags of lordship." In order to defend this thesis, I will be examining the life and work of these two men, showing the audience exactly what they believed and how they applied those beliefs to their fictional worlds and to the world of mythology in general.

Comments on The Funeral of a Great Myth, Steven Smith

In the essay "The Funeral of a Great Myth", C.S. Lewis distinguishes "evolution" (popularly taught as science) from what he labels the "Myth". In science, evolution is a theory about biological changes. But in the popular Myth we find a tightly crafted story that does not limit itself to mere biological adaptation, rather it goes much further—to claim a formula of upward and onward "universal improvement" in diverse fields that are well outside the materialistic limits of biology. According to Lewis the Myth believes that "Reason has 'evolved' out of instinct, virtue out of complexes, poetry out of howls and grunts, civilization out of savagery, the organic out of the inorganic..." Today it even encompasses the rise of the machine (or computer) age and Big Bang cosmology. It favors such mantras as "newer, faster, better, cheaper." It states that in the name of progress anything "old" is by definition inferior, backwards, ignorant, or ill informed. Lewis challenges the self-contradictory tenets of the Myth. For example, one can not claim that reason somehow evolved from an entirely mechanistic, materialistic process. He explains that there can be no validity to a reason that has randomly evolved. The talk will introduce or perhaps reacquaint the audience with his powerful critique of the Myth.

Tolkien's Theory of Courage, Emily Bowerman

The fiction of J.R.R. Tolkien has captivated readers for the past five decades, perhaps because it portrays a world so drastically different from our own. Middle-earth is indeed informed by vestiges of an ancient tradition, preserved in the mythologies of different cultures. One very good example of this is Tolkien's theory of courage, which he gleaned from Old Norse myth and discussed in his lecture "Beowulf: The Monsters and the Critics." In brief, the gods and their human allies, the heroes of Norse mythology, know that eventual defeat is inevitable. However, this does not make their actions any less righteous nor allow for defection to the side of the giants and monsters, which will be victorious in the end. Heavily influenced by ancient mythologies, Tolkien develops his theory of courage through the heroes and the villains in The Lord of the Rings.
J.R.R. Tolkien was more than an author of perhaps the most beloved series of books in our time. He was a scholar, a linguist, a philologist, a father and friend. And, he was a man of strong faith. It is not surprising that this faith should be present in what has been called the number one “book of the century.” These themes, though not always obvious upon an initial reading of the text, are an integral part of the story. Accordingly, this discussion will study themes relating to the nature and attributes of God, the nature of evil, the struggle between good and evil, both in society at large and in the lives of individuals, as well as examples of defeat and victory in that struggle. Some final specific themes will be surveyed as found in the races of Middle Earth and illustrated in The Lord of the Rings.

Flight Instructor for the Soul: C. S. Lewis’s Vision of Human Freedom through an Imaginative Obedience, Corey Kinna

“Morality is a mountain which we cannot climb by our own efforts; and if we could we should only perish in the ice and unbreathable air of the summit, lacking those wings with which the rest of the journey has to be accomplished. For it is from there that the real ascent begins. The ropes and axes are ‘done away’ and the rest is a matter of flying.” (Man or Rabbit? – God in the Dock) Within the Lewisian canon there is the idea that there is another type of obedience, an imaginative obedience to God best expressed as the freedom of flight. All who want it eventually grow the necessary wings, some sooner than later. Lewis’s imaginative obedience brings encouragement to all who are willing to listen.

The Theme of Desire in the Writings of C. S. Lewis: Implications for Spiritual Formation, Connie Hintz

If we remain faithful to the path of desire, steadfastly refusing all that fails to satisfy, and holding fast to our deepest longing, we can trust it to lead us to life in all its fullness. Drawing on his own experience of following the path of desire to its ultimate destination in God, C. S. Lewis is a worthy guide to the role of joy in spiritual formation. He points out the many detours and hazards that could cause us to lose our way. Acknowledging that life holds much disappointment and tragedy, Lewis suggests that even our pain may become an effective tool for pruning us free from our idolatrous affections and nudging us closer to real joy. Lewis views all our earthly joys as signposts pointing us to God, the Source of all joy.

That Hideous Woman: Lewis and the Amazon Myth, Joe Ricke

C. S. Lewis has been strongly criticized for his misogynistic representations of women, nowhere more blatantly, so it is claimed, than in That Hideous Strength. Much of this sort of criticism assumes that Lewis is writing a purely didactic work, based primarily or even completely on his own assumptions about life which he embodies in works of fiction. Instead, this essay considers Lewis as a writer within a tradition. In this case, the tradition of medieval and Renaissance appropriations and revisions of classical versions of femininity, especially the legend of those man-hating wild women, the Ama­zon. In his own scholarly work, especially on Spenser, and in other medieval and Renaissance sources, Lewis encountered numerous examples of strong, warrior women, with a variety of infec­tions depending upon the texts and the cultures from which they arose. In That Hideous Strength, and to a lesser degree in other works, Lewis departs from women with a similar variety of meanings and for a variety of purposes. Specifically, Jane Studdock and Fairy Hardcastle in That Hideous Strength, should be viewed within this tradition if readers are to understand them as more than products of an over-active sexist imagination.

The Riddle of Gollum: Was Tolkien Inspired by Old Norse Gold, the Jewish Golem, and the Christian Golem? Woody Wendling

Tolkien’s sources for Gollum were most likely the same as his sources for ents—his love of word origins (philology), literature (poetry and prose), and life (personal experience). Gollum’s precursor in Tolkien’s writings was a creature named “Glip.” Gollum got his name from the sound he made when he spoke, “the horrible swallowing sound in his throat.” The hypothesis of Douglas Anderson, who annotated The Annotated Hobbit, is that Tolkien got the name Gollum from old Norse word for gold. One inflected form would be gollum (gold, treasure, something precious). Another hypothesis is that Tolkien got the name Gollum from the Jewish Golem. The word golem occurs once in the Bible (Psalm 139:16) and is the origin of the Golem in Jewish folklore. The Gospel entered the story when Tolkien revised The Hobbit in 1951; Gollum becomes a fallen Hobbit in need of pity and mercy.

A Journey of Self-Actualization: A Psychological Perspective on Barfield’s This Ever Diverse Pair, Lincoln Stannard

This paper presents a fresh analysis of one of Owen Barfield’s most unique fictional works, the semi-autobiographical This Ever Diverse Pair. Viewed within the historical context of Barfield’s period of practicing law, This Ever Diverse Pair contains evidence that the novel reflects Barfield’s psychological development during that time. This paper reveals that possibility through character study and examination of specific episodes in the novel. The contrasting personalities of characters Burogan and Burden and the conflict and resolution of their partnership are used to portray the work as a dichotomous representation of Barfield’s personal growth, which is expressed in terms of Maslow’s theory of hierarchy of needs, especially the drive to self-actualize. Such an interpretation provides valuable insight into both the motive of Barfield as author and his personal experience during the trying middle epoch of his life.

Tolkien, Turin and the Language of Loss, Zach Stone

This paper addresses the theme of loss as expressed by Tolkien in the story of Turin Turambar. The variations of this story are manifold, and have recently been collected into one narrative, The Children of Hurin, but this paper will examine the language Tolkien uses to express loss the verse version of Turin’s tale “The Lay of the Children of Hurin,” as it is in verse that Tolkien most clearly articulates the language of this loss. I intend to situate the “Lay” predominantly in an Anglo-Saxon tradition of loss, but also consider the decidedly modern expression of loss as well, and perhaps the hope of recompense.
Narnia and the Nazis, John Seland

Lewis did not want his Narnia books to be seen as allegories. For one thing, this would force the reader to interpret the characters and events in a particular way. What is certain is that he wanted to show through the novels the validity of certain Christian truths and the need to fight the good fight in order to overcome evil. While this is his main motive, we also find in one of the novels, The Lion, the Witch and the Wardrobe, a framework that may well have been inspired by the menace of the Nazis. Thus, an evil Witch (Hitler or Nazism) enters a good place called Narnia (Europe) and controls it for a while. Then a beneficent being, Aslan (the Allies) counters the evil by means of good creatures, the Pevensies children and others, and eventually, after a fierce battle (World War II), the land is cleansed. Beyond this, in this book, as well as his later one, The Magician’s Nephew, there are numerous hints, allusions, and references to Nazism. In the essay all this is explained in detail in order to show how Lewis, while staying true to his ideal of not writing allegory, deeply and consistently thought about the Nazi menace, and how he thought it could be overcome.

Holding a Pistol to the Head of ‘Modern Man’: the Roots of G. K. Chesterton’s Spiritual Theology, Robert Moore-Jumonville

G. K. Chesterton’s last line of The Babe Unborn presents the key to his profound spiritual theology—a way of seeing the world which conveys gratitude for sheer existence and a fairyland attitude of Narnia and the Nazis, John Seland

Lewis did not want his Narnia books to be seen as allegories. For one thing, this would force the reader to interpret the characters and events in a particular way. What is certain is that he wanted to show through the novels the validity of certain Christian truths and the need to fight the good fight in order to overcome evil. While this is his main motive, we also find in one of the novels, The Lion, the Witch and the Wardrobe, a framework that may well have been inspired by the menace of the Nazis. Thus, an evil Witch (Hitler or Nazism) enters a good place called Narnia (Europe) and controls it for a while. Then a beneficent being, Aslan (the Allies) counters the evil by means of good creatures, the Pevensies children and others, and eventually, after a fierce battle (World War II), the land is cleansed. Beyond this, in this book, as well as his later one, The Magician’s Nephew, there are numerous hints, allusions, and references to Nazism. In the essay all this is explained in detail in order to show how Lewis, while staying true to his ideal of not writing allegory, deeply and consistently thought about the Nazi menace, and how he thought it could be overcome.

Holding a Pistol to the Head of ‘Modern Man’: the Roots of G. K. Chesterton’s Spiritual Theology, Robert Moore-Jumonville

G. K. Chesterton’s last line of The Babe Unborn presents the key to his profound spiritual theology—a way of seeing the world which conveys gratitude for sheer existence and a fairyland attitude of wonder, an astonished wonder arising from the possibility of non-existence: “If only I could find the door, if only I were born.” The essential features of Chesterton’s spiritual theology are elucidated in his 1912 novel Manalive, the main contours of which were drawn at the earliest stage of Chesterton’s theological thinking—in the mid-1890s—before he began his career as a writer and at the critical point in his intellectual-spiritual development. Chesterton had briefly crossed into suicidal despair only to rise from the gloom with a fresh, open-eyed view of the world that perceived all life with appreciation and gratitude.

Reflections on the Movie Prince Caspian, Michael Ward

Michael Ward reflects on Andrew Adamson’s recent feature film version of Prince Caspian. Did it succeed as a movie? Did it succeed as an adaptation? How did it compare with The Lion, The Witch and the Wardrobe, and what are the prospects for the filming of The Voyage of the Dawn Treader?

Victoria S. Allen is Assistant Professor of English at The College of The Bahamas. She holds a Ph.D. (Catholic University of America), M.A. (Georgetown University), M.Sc. in Journalism (Boston University). Her publications include Listening to Life: Psychology and Spirituality in the Writings of Frederick Buechner (2002). She is currently writing a comparison of the literary works of Lewis and Buechner. allen@coralwave.com, vallen@cob.edu.bs

Catherine Barnett is a senior English Education major at Taylor University. In 2006, her work won first place in the 5th Frances Ewbank Colloquium Student Essay Contest, and in the spring of 2008 she performed—with aplomb—several parts in a readers’ theater version of Prince Caspian.

Charlie Beucham (Honorable Mention, Student Essay Contest) is a senior religion and philosophy major at Berry College in Rome, Georgia. I discovered George MacDonald through the writings of C.S. Lewis when I was 16 and have been a devoted disciple of his ever since. Words cannot express how much his writings have meant to me. I have been accepted to the M.A. program in English literature at Boston College where I will focus on Romantic and Victorian literature. I hope to one day teach literature at the college level.

Emily Bowerman (Second Place, Student Essay Contest) is a senior International Studies major at Taylor University. She is originally from Cleveland, Ohio, and also has minors in Spanish and Biblical Literature. This past year, she spent a month in Oxford studying J.R.R. Tolkien’s life, literature, and career as a philologist. After graduation in December 2008, she hopes to pursue a Master’s degree in International Relations.

J.C. Calhoun is a Master of Theology student at Trinity Evangelical Divinity School, and currently serves as the Director of Publications and Editor of the Trinity Magazine. He received his Bachelor of Arts from The Ohio State University in 1995, and a Master of Divinity from Trinity from Trinity in 2006. Though God’s plans are often not his own, he hopes to spend his life writing fiction, teaching, and ministering in a local church.

Larry E. Fink is Professor of English at Hardin-Simmons University in Abilene, Texas, where he has taught since 1988. His MA thesis (Hardin-Simmons University) was on C. S. Lewis, his Ph.D. dissertation (Texas A&M University) on Milton, the English novel, C. S. Lewis, and the modern fantasy novel. Dr. Fink and Rolland Hein published the pictorial biography, George MacDonald: Images of His World in 2004. More recently, he supplied most of the photos for The Armstrong Browning Library, an illustrated guide to Baylor University’s unique and beautiful research facility for the study of Robert & Elizabeth Barrett Browning. Larry is an active member of the Conference on Christianity & Literature, the C. S. Lewis & Inklings Society, and the George MacDonald Society. He regularly reads papers at meetings of these groups. Larry and his wife Cathy married in 1973 and have three grown children: Rachel, Stephen, and Mary.

Christine M. Fletcher is currently Assistant Professor of Religious Studies at Benedictine University in Lisle, Ill. She completed her Ph.D. entitled “Restoring the sense of Divine Vocation to Work”: a study of Sayers, MacIntyre and Catholic Social Teaching, in 2006 at the Cambridge Theological Federation in Cambridge, UK. She holds a Masters in Politics and Philosophy from Oxford University. She has worked in various fields including merchant banking and IT consulting as well as having edited a magazine on business ethics. She has presented a paper at a conference at the Vatican sponsored by the Pontifical Council for Justice and Peace in March 2005. She has lectured at the Dorothy L. Sayers Society Annual Convention, the Phoenix Institute Oxford Summer Programme, and Blackfriars in Cambridge. She occasionally appeared on BBC’s Heaven and Earth discussing ethical questions.
Bill Gorman earned a B.A. in Advanced Biblical Studies with an emphasis in biblical languages from Calvary Bible College and Theological Seminary graduating with highest honors. Following this Bill earned the Master of Divinity degree from Trinity Evangelical Divinity School where his focus was in research ministries. In addition to having the opportunity to study with Christopher Mitchell, director of the Wade Center at Wheaton College, Bill also completed a master thesis on C. S. Lewis ("Forming the Organ of Meaning: A Preliminary Study of C. S. Lewis's Distinction between Reason as the Organ of Truth and Imagination as the Organ of Meaning and Its Implication for Christian Formation"). Currently, Bill is serving as an associate pastor at Christ Community Evangelical Church in Kansas City as part of the Razor's Edge Pastoral Fellowship. Bill's research interests include Trinitarian theology, C. S. Lewis, liturgical/sacramental theology, and Anglicanism.

Dan Hamilton is a writer and engineer from Indianapolis. His books include eleven edited George MacDonald novels, a fantasy trilogy, two books on home-schooling and child raising, and "In Pursuit of C. S. Lewis" with Dr. Ed Brown. Dan and his wife, Elizabeth, have two children (Jennifer and Andrew) at Taylor. He is a steering committee member for both the C. S. Lewis and Friends Society (at Taylor) and the Central Indiana C. S. Lewis Society (in Indianapolis).

Marie K. Hammond, a former math teacher and newspaper columnist, now teaches Bible studies and adult Sunday school classes. For more than six years, she and her husband Sam have led a weekly discussion group called "C. S. Lewis & Friends" at a retirement community in Durham, NC. Last year Ms. Hammond's first book was published: Balm in Gilead/Writings of Jeremiah which recounts the life of the prophet Jeremiah through a series of imagined letters and diary entries.

After graduating from the University of Toronto, Connie Hintz studied theology at Fuller Seminary for one year. She has worked as a librarian in various capacities: reference librarian in an academic setting, children's librarian in a public library, and media specialist in an elementary school. Upon retirement, she attended the Institute for Spiritual Leadership in Chicago, earning a Certificate in Spiritual Direction. In May, 2008, she earned her Masters Degree in Spirituality at Loyola University in Chicago. Connie is married to a Presbyterian pastor (also retired), is the mother of three and grandmother of three. She lives in Indianapolis. On her kitchen window is a stained glass portrait of Aslan. On her library wall is a Lewis quote: "You can never get a cup of tea large enough or a book long enough to suit me." e-mail address: dchintz@sbcglobal.net

Darren Hotmire is more than just the author of the paper entitled "Spiritual Themes in The Lord of the Rings." He is a teacher of eighth graders in Florida, a life-long reader of Inkling-related authors, a Taylor alumnus ('89), a father of three, a husband of one, a guitar-playing/singing worship team member, a former youth pastor, and a long-time attender at Taylor's Lewis and Friends colloquium. He enjoys discussing themes of this nature, and may be reached for this purpose at dhotmire@msn.com, or on myspace.

William Isley serves as pastor of Lighthouse Community Fellowship in Winthrop Harbor, Illinois and has been a missionary professor in the Caribbean, Portugal and Costa Rica. In addition to his doctoral dissertation on G. K. Chesterton's concept of romance, he has published articles on Chesterton, C. S. Lewis and various issues relating to Christian spirituality. He is currently doing preliminary research on the biblical concept of friendship with God. His e-mail address is wisley@wilrr.com.

Rachel Johnson is currently the Research Librarian in the Department of Information and Learning Services, University of Worcester, UK, managing the Research Collections and providing support to Research Students. She is also a part-time Research Student within the Department of Arts, Humanities and Social Sciences at the University of Worcester. Her doctoral research focuses on the figure of the hero in the work of G.A. Henty and George MacDonald. She has published various articles and book chapters on MacDonald and Henty. As a result of her longstanding interest in George MacDonald Rachel spent a short time working on the Brown Collection at Taylor University in 2002. Over a number of years she restored items of costume and scenery used by the MacDonald family in their production of Louisa MacDonald's dramatisation of the second part of John Bunyan's The Pilgrim's Progress.

Pamela L. Jordan, Professor of English at Taylor University Fort Wayne, has been teaching courses on Lewis and Friends for sixteen years. She has reviewed numerous books on The Chronicle of Narnia for Church Libraries and Christian Book Previews and is a regular presenter at Inklings Conferences.

Elizabeth King is a special education teacher for students with moderate to severe disabilities at Lynhurst 7th & 8th Grade Center in Indianapolis. She has fond memories of Taylor University Youth Conferences, which whetted her appetite for a liberal arts education. Liz graduated from Wheaton College in 2002 with a B.A. in English.

Corey J. Kinna is a thirty-something from Thurmont, Maryland - a small town near Camp David. He is currently in an ecclesiastical transitional period. A graduate of Washington Bible College and recent seminarian at Gordon-Conwell Theological Seminary, Corey is currently a brand new Roman Catholic (with the help of C.S. Lewis) and discerning a call to religious life and/or seminary and parish priesthood. He has served time as a youth pastor in a Methodist church among many other employment situations. Corey is the founder and "director" of the C.S. Lewis Society of Frederick, MD, a two year old group meeting monthly to discuss all things Lewis: www.FrederickCSLewisSociety.org. He loves to read, cook, watch movies, and travel.

Casey Knott is a 2007 graduate of Western Michigan University, where he majored in History, Greek, and Latin. He currently takes graduate courses there and plans to attend Holy Cross School of Theology in Boston, MA to study Byzantine church history in the fall.

Paul E. Michelson is Distinguished Professor of History at Huntington University. He is the author of several books and numerous articles, principally about Romanian history and culture; and a three-time Fulbright scholar to Romania (1971 - 1973, 1982-1983, 1989-1989). He teaches a course on the life and work of C. S. Lewis spring semesters. email: pmichelson@huntington.edu; website: www.huntington.edu/history/pmichelson

Chris Mitchell is the Director of the Marion E. Wade Center at Wheaton College, and is the Marion E. Wade Professor of Christian Thought. Dr. Wade received his Ph.D. from The University of St. Andrews in Scotland. He has served in the Theology Department at Wheaton College since 1991. Dr. Mitchell is a frequent speaker about the Wade Center authors at conferences around the world and has published widely on these authors and on theological topics.

Kimberly Moore-Jumonville is Associate Professor of English and chairs the department of English at Spring Arbor University. Kimberly brings an expertise in nineteenth-century British literature to the classroom. In her teaching she emphasizes the significance of world view, the power of the word, and Christian scholarship in a postmodern literary world. Her teaching and research interests are: George Eliot, Thomas Hardy, Charlotte Bronte, C.S. Lewis, Dorothy Sayers, Nineteenth Century Novel, and Twentieth Century Multicultural Literature.
Robert Moore-Jumonville serves as the E.A. and Bessie Andrews Chair for Spiritual Formation at Spring Arbor University. He received his B.A. in Religion and History from Seattle Pacific University, his M.Div. from Princeton Theological Seminary, and earned his Ph.D. in the History of Christianity from The University of Iowa. Robert is an ordained elder in the United Methodist Church and a John Wesley Fellow. His recent publications include, *Hermetica of Historical Distance: Mapping the Terrain of American Biblical Criticism, 1880-1914* (Rowan & Littlefield 2003), *Advent & Christian Wisdom from G.K. Chesterton, and Lent and Easter Wisdom from G.K. Chesterton, both with Thom Satterlee (Liguori 2007). Dr. Moore-Jumonville's bi-monthly column *Juggling with G.K. appears in Gilbert Magazine, the publication of the American Chesterton Society.* Robert and his wife, Kimberly (who chairs the Spring Arbor University English Department) live with their daughter, Annessley, in Spring Arbor, Michigan.

David L. Neuhouse is Professor Emeritus of Mathematics at Taylor University and Scholar in Residence at the Center for the Study of C.S. Lewis and Friends. He regularly teaches seminars and conducts independent studies on Lewis and related authors and has been a speaker at conferences in the U.S. and in the U.K. In addition to many articles and reviews, he compiled the anthology, *George MacDonald: Selections From His Greatest Works.* He is the author of *Open to Reason* and chapters in three books: *A Noble Ureste: Controversial Essays on the Work of George MacDonald, George MacDonald: Literary Heritage and Heirs, and In Truths Breathed Through Silver: The Inkings' Moral and Mythopoeic Legacy*.

Roger Phillips, along with the rest of humanity, is one of the King's coins bearing the image of God. The Lord chooses to spend him at this time as a medium of exchange bearing a little of the thoughts and heart of Charles Williams. Roger retired in 2006 from Taylor University where he served as a librarian for twenty-four years. He continues to reside in Upland, Indiana where he is involved with various aspects of ministry at Upland Community Church. He is also involved with social service projects including serving as a CASA and as a hospice volunteer.

Jessica Renshaw has a variant review of C.S. Lewis' *Collected Letters* in the March, 2008 issue of *Radar* Magazine. She has three books in print, the best-known of which is *Gianna* *Aborted and Lived to Tell About It,* the true story of a baby who survived a late-term abortion. Both Gianna and *Compelling Interests,* a novel written against the backdrop of the history of abortion in America, were published under the name Jessica Shaver. A novella on Alzheimer's, *New Every Morning,* is subtitled "He hurt her. Now he is at her mercy. A different kind of love story." Other articles in secular newspapers (one of them, on evolution and creation, won an Amy award) and in Christian magazines cover subjects such as academic freedom, cryonics, refugees, Christian literature, prophecy, the Olympics, child abuse, nuclear weapons, tax evasion, ghostwriting, archeology and sailing. She holds degrees in Theology and English Lit. Jessica.Renshaw@verizon.net.

Joe Ricke is Professor of English and Director of the Honors Program at Taylor University. He received the Ph.D. from Rice University where he studied Medieval Literature with Jane Chance. He specializes in Early English Literature, especially the drama, literature of religious controversy, and representations of gender. He is the proud father of four remarkable children.


John Seland is a Catholic priest, a member of a missionary group called the Society of the Divine Word (S.V.D.). He has been working in Japan since 1976, mainly teaching English and Religion at Nanzan University, Nagoya. He is also involved in an NGO organization, RASA (Rural Asia Solidarity Association), building schools in the Philippines. He welcomes comments on his article. seeland@nanzan-u.ac.jp

Jeffrey W. Smith received his B.A. in Christian Studies and Philosophy (2001) and his M.A. in English (2004) at Mississippi College. Currently, Smith is an Assistant Professor of English at Southeastern University in Lakeland, FL, where he teaches composition and literature courses, including a special topics course on early fantasy writers in British literature. His primary research interests are in the works of George MacDonald, as well as broader topics including British and German romanticism, eighteenth- and nineteenth-century gothic literature, and Victorian fantasy and fairy tale. In addition, Smith is a member of the George MacDonald Society and the Association of Literary Scholars and Critics.

Since 2007, Steven Smith has been Assistant Professor of Physics, Indiana Wesleyan University teaching Physical Science and College Physics. He endeavors to bring science and cultural issues into the science classroom where appropriate, i.e. 2nd Law of Thermodynamics and its implication for macroevolution. He is also an active astronomy enthusiast. For the period 1989-2007 Steven Smith carried out research at the Jet Propulsion Laboratory (JPL) as a member of Technical Staff, Earth and Space Sciences Division. He has been engaged in a variety of experiments in electron-collisions with highly-charged ions (HCl), including excitation, measurement of lifetimes of metastable HCl states, and charge-exchange of HCl's with atoms and molecules, including measurement of X-ray emission spectra. Dr. Smith was also involved, at Beckman Coulter, Inc., in the development of the Rotating Field Mass Spectrometer, for analysis of large organic (protein) compounds. He has been an active member of the C.S. Lewis Society of Southern California.

John Stanifer: I love to read. C.S. Lewis and J.R.R. Tolkien are probably my two favorite authors, and I'll bet that isn't much of a surprise, considering what (or who) this colloquium is supposed to be about! Some of my favorite books not written by an Inkling include *Lorna Doone, The Count of Monte Cristo,* and *Les Miserables.* My father has been a minister in the Assemblies of God denomination for many years, though I prefer to think of myself as a "mere Christian." As of December 2007, I have completed my B.A. in English with Indiana University and plan to pursue graduate work in the field of Christian Apologetics, following the trail so skillfully marked by C.S. Lewis, Ravi Zacharias, and a host of others.

Laura Stanifer: I began my career in reading with a Berenstain Bears book, moved on to the Babysitter's Club series, and graduated with flying colors when I latched onto Jane Austen at the age of twelve. Since then, I have read *Pride and Prejudice* six times and added Charlotte Bronte, Elizabeth Gaskell, George MacDonald, and Anthony Trollope onto my list of choice authors. Some of my fondest years are the three in which I competed in the National Assemblies of God Fine Arts Festival. This competition helped me hone my skills in harp, piano, speaking, and writing. A few years ago, I discovered the joy of vintage movies, and now nothing could convince me to give up my collection of Esther Williams, Jane Powell, Clark Gable, and Audrey Hepburn movies. I am currently attending Indiana University Kokomo and plan to obtain a triple major in English, Accounting, and Marketing. lsanifer@iuk.edu

Lincoln Stannard (First Place, Student Essay Contest) is currently an undergraduate student at LeTourneau University. Although he is pursuing a major in mechanical engineering, he is an avid lover of literature and enjoys reading the classics when he can spare the time. A member of the university's honors program, Lincoln also participates in campus leadership and is active in community service. He last presented at the 2008 South-Central Conference on Christianity and Literature. He may be contacted at lincolnstannard@letu.edu.
Zach Stone majored in History and Latin at Asbury College, graduating in May 2008. He also studied British Literature both at Asbury while studying abroad at Oxford University. At Oxford he studied Irish Culture, Politics and History, *Beowulf*, and Old English. He plans to pursue graduate work in Literature and his favorite topics are Yeats, Joyce, Eliot, Graham Green, 20th Century Criticism, *Beowulf*, Tolkien as a Modern, Neo-Orthodox Theology, and Kierkegaard. He also has an extensive collection of *Lord of the Rings* action figures. And he loves his mom.

Robert Trelaxer is the editor of *CSL: The Bulletin of the New York C.S. Lewis Society* and the managing partner of Zossima Press. His articles and reviews have appeared in *Touchstone Magazine*, *Wingfold*, *Christian History and Biography*, *National Catholic Register*, *The CSL Bulletin*, and *Northwind*.

Michael Ward is an Anglican clergyman and a writer and speaker. From 2004 to 2008 he was Chaplain of Peterhouse in the University of Cambridge. Between 1996 and 1999 he lived and worked at The Kilns, C.S. Lewis's Oxford home. For much of 2008 he will be lecturing internationally on the subject of *Planet Narnia*. Michael's chief claim to fame is that he handed 007 a pair of X-ray spectacles in the James Bond movie, *The World Is Not Enough*.

Susan Wendling holds an M.A. in English literature from SUNY Albany. She taught several courses on the Oxford Christian writers while on faculty at Messiah College. She is currently an "eldila" for the New York C.S. Lewis Society and hosts quarterly "Inklings" meetings in the Philadelphia area. Susan has presented papers on Charles Williams at both the New York C.S. Lewis Society and at the 2006 Frances White Ewbank Colloquium. Continuing her 35-year interest in Charles Williams, she is pleased to present this paper on "Mystical Substitution."

Woodrow "Woody" Wendling is a Professor of Anesthesiology at the Temple University Health Sciences Center in Philadelphia, Pennsylvania. He is a devotee and admirer of the Oxford Christian writers, in particular J.R.R. Tolkien and C.S. Lewis. Along with his wife Susan, he often participates in the monthly meetings of the New York C.S. Lewis Society in New York City and in quarterly "Inklings" meetings in the Philadelphia area.

Jennifer L. Woodruff Tait (profenn@iuno.com) is an adjunct professor of church history for the online programs of Asbury Theological Seminary, Southwestern College, and United Theological Seminary, and holds a Ph.D. in religious studies from Duke University. She was formerly the Librarian at Drew University's Methodist Archives and Research Center in Madison, NJ. She is also a published poet, the recording secretary for the New York C.S. Lewis Society, and the mother of a 16-month-old who really likes to hear Daddy read *The Hobbit*.

Miho Yamaguchi, Ph.D., is a lecturer in English at Kurume University and Kyushu University, Fukuoka, Japan. She made contributions to *Literature and Theology* (on Elizabeth Prentiss / 2004), and *North Wind* (2004). She published *George MacDonald's Challenging Theology of the Atonement, Suffering, and Death* (Wheatmark, 2007). Email: miho2abidewithme@kyi.biglobe.ne.jp

Jordan Zandi is a 2007 graduate of Taylor University, where he majored in English with a concentration in writing and a minor in literature. In June he plans to move to Spain where he will teach English for a year before pursuing graduate studies in American literature.

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George MacDonald's bookplate—note the anagram of MacDonald's name. The print is by William Blake.
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