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The 7th Frances White Ewbank Colloquium on
C.S. Lewis & Friends
June 3 - 6, 2010
TAYLOR UNIVERSITY
Dr. Frances White Ewbank pioneered the study of C.S. Lewis at Taylor University. More than thirty years ago she began to assign readings from Lewis’s works as the basis for freshman honor students’ writing. Her work inspired her colleagues as well as her students and led to the extensive Lewis studies at Taylor today.

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

Welcome to the 7th
Frances White Ewbank Colloquium
on C.S. Lewis & Friends

On behalf of the C.S. Lewis & Friends Planning Committee, I would like to welcome you to the 7th Frances White Ewbank Colloquium. 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, however, you might be wondering about the “...& 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 our three days together will extend our “friendship” as we converse amicably on all things Lewis and Lewis-related.

In planning our program, we have tried to find that perfect balance between too much and too little. If the committee has erred, it is probably on the side of too much. In addition to our plenary sessions, panels, and worship service—when we all can be together in one place at one time—we also have scheduled well over thirty academic papers and special sessions, which will run concurrently. Since you are likely to find yourself wanting to be at two places at once, hearing different papers delivered at the same time, 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: Dan Bowell, Laura Constantine, Linda Lambert, Bob Lay, Pam Jordan-Long, Ellen McConnell, Dave Neuhauser, and Cara Strickland
The Edwin W. Brown Collection

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

Brown Collection Hours During the Colloquium:
Thursday - Saturday: 4:30 - 6:30 pm
Saturday: 9:00 - 11:00 am

Taylor University Bookstore

will be selling TU memorabilia and books by our invited authors outside the plenary session hall.

Bookstore Table Hours:
Thursday 1:30pm - 3:45pm, Friday 10:15am - 12:00pm

You Can Also Visit the Campus Store in the Student Union
(bldg #32 on the campus map)

Campus Store Hours:
Thursday and Friday 8:30am - 4:30pm
Special Saturday Opening 11 am - 2pm
Congratulations to our Student Essay Winners!

Winner:
Hannah Woodard, “The Shieldmaiden of Rohan”

Honorable Mention:
Elena Casey, “C.S. Lewis’s Till We Have Faces: To Thine Own Self Be True”
Elizabeth Coon, “Reader and Writer: Lewis and Tolkien ‘On Fairy Stories’”
Monica Godfrey, “The Man Born to Be King: Contextualizing the Kingdom”
Stephen Margheim, “Truth and Imagination in Poetic Diction: Owen Barfield and C. S. Lewis’s Great War”
Matthew Swift, “A Time to Choose: Finitude, Freedom, and Eternity in Dante’s Commedia and Lewis’s The Great Divorce”
Sky Vanderburg, “The Concept of Twilight in the Writings of C.S. Lewis”
MariJean Wegart, “The Inklings and the Paradox of Friendship”

Information about Computer Access

If you have your own computer with wireless capacity, you can connect to Taylor University’s wireless network. Use the username: itguest and password: Taylor2010. Wireless access is available in the Music Building, Dining Commons, Library, and the Lounges of Bergwall Hall.

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

Library Hours During the Colloquium:
Thursday and Friday: 9:00am—5:00pm
Saturday: 9:00-11:00am; 3:00-5:00pm
Plenary Speakers

Barbara Amell has been serving as editor of Wingfold, a George MacDonald quarterly publication, since 1993. She has been remarkably successful in locating nineteenth century newspaper and magazine articles on MacDonald and sharing them with readers of Wingfold. She will also present these discoveries at the colloquium. Ms. Amell has written many articles on George MacDonald, edited books on MacDonald's works, and composed songs inspired by his poems. She has authored several books, including: George MacDonald on the Logic of Faith, George MacDonald: The Illustrated Poems, and The Art of God: Lectures on the Great Poets by George MacDonald.

Devin Brown is a Lilly Scholar and Professor of English at Asbury College where, in addition to other literature classes, he teaches a course on C.S. Lewis. He is also the recipient of the Frances White Ewbank Award, Asbury's highest teaching honor. He holds a Ph.D. from the University of South Carolina and a Master's degree in creative writing from the University of Florida. He has done further study at Oxford University, University College Dublin, and Laval University in Quebec. Brown has published 4 books - Not Exactly Norman, a novel written for young people, Inside Narnia: A Guide to Exploring The Lion, the Witch and the Wardrobe, released in 2005, Inside Prince Caspian, released in 2008, and Inside the Voyage of the Dawn Treader, which will be released shortly before the movie in 2010. He has also published numerous articles on C.S. Lewis, and presented papers at many venues including Oxford, London, the University of Wroclaw in Poland, the University of Kentucky, Belmont University, and the University of Surrey in England. He is also currently a contributor and a member of the Advisory Board for The C.S. Lewis Bible to be released by HarperOne in November, 2010.

In summer of 2008, Devin served as the Scholar-in-Residence for Summer Seminar at The Kilns, C.S. Lewis's home just outside of Oxford, England. Here he slept in Lewis's bedroom each night, and taught a class which met in Lewis's library. Most recently, Brown was a plenary speaker for the 12th Annual C.S. Lewis and the Inklings Conference held at Calvin College, March 26-28, 2009.

The internationally acclaimed author of 14 books, which include bestsellers such as G.K. Chesterton: Wisdom and Innocence (Ignatius, 1997), Literary Converts (Ignatius, 2000), Tolkien: Man and Myth (Ignatius, 2001), Solzhenitsyn: A Soul in Exile (Baker Books, 2001), and Old Thunder: A Life of Hilaire Belloc (Ignatius, 2002), Joseph Pearce is a world-recognized biographer of modern Christian literary figures. Pearce's books have been published and translated into over eight languages.

Pearce converted to the Catholic faith in 1989 as a result of "becoming friends" with several 20th-century literary figures he researched who had been Christians, and ultimately converts to Catholicism - particularly G.K. Chesterton. As a younger man, Pearce was "extremely anti-Catholic" and even had opposed Pope John Paul II's visits to England. His earlier viewpoint gradually shifted as he learned more about the writings and beliefs of the literary converts he would eventually profile.

As Writer in Residence and professor of literature at Ave Maria University in Naples, Florida since September 2001, Pearce also serves as Editor of the Saint Austin Review, a trans-Atlantic monthly cultural review. A native of Great Britain, Pearce relocated to the United States in 2001 to serve at Ave Maria University. He is also contributing writer to a number of newspapers and magazines in the United Kingdom, U.S. and Canada. An accomplished tutor, teacher and speaker, Pearce has participated and lectured at a wide variety of international and literary events at major colleges and universities in the U.S., Britain, Europe and Canada. He is also a regular guest on national and international television and radio programs, and has served as consultant for film documentaries on J.R.R. Tolkien and Alexander Solzhenitsyn.
Peter Schakel received his B.A. from Central College in Iowa and his Ph.D. from the University of Wisconsin-Madison. He has taught at Hope College since 1969 and for the past twenty-five years has been the Peter C. and Emajean Cook Professor of English. He grew up as a member of the [Dutch] Reformed Church in America, but has been in the Episcopal Church for the past decade. His area of scholarly specialization is British Literature 1660-1745, focusing particularly on Jonathan Swift. He has written many articles and reviews on this period and is author of The Poetry of Jonathan Swift: Allusion and the Development of a Poetic Style (University of Wisconsin Press, 1978), editor of Critical Approaches to Teaching Swift (AMS Press, 1992), and co-editor of Eighteenth-Century Contexts: Historical Inquiries in Honor of Phillip Hark (University of Wisconsin Press, 2001).

His interest in C. S. Lewis began in 1973, when he started using some of Lewis's works in a freshman comp. course. He has taught Lewis in one course or another almost every year since. His first publication on Lewis was an essay, "More Than Fairy Tales," in a denominational magazine, The Church Herald, in 1977. He went on to write five books on Lewis: Reading with the Heart: The Way into Narnia (Eerdmans, 1979; on-line at www.mobileread.com), Reason and Imagination in C. S. Lewis: A Study of "Till We Have Faces" (Eerdmans, 1984; on-line at www.mobileread.com), Imagination and the Arts in C. S. Lewis (University of Missouri Press, 2002), The Way into Narnia: A Reader's Guide (Eerdmans, 2005), and Is Your Lord Large Enough? (InterVarsity Press, 2008).

He has also edited or co-edited two books on Lewis and one on Charles Williams: The Longing for a Form: Essays on the Fiction of C. S. Lewis (Kent State University Press, 1977), Word and Story in C. S. Lewis (University of Missouri Press, 1991), and The Rhetoric of Vision: Essays on Charles Williams (Bucknell University Press, 1996). Three of his books have received the Mythopoeic Society's Scholarship Award.

He and a colleague, Jack Ridl, have written or edited several literature textbooks, including 250 Poems: A Portable Anthology (2nd edition, Bedford/St. Martin's, 2009) and Approaching Literature: Writing + Reading + Thinking (2nd edition, Bedford/St. Martin's, 2008).

Robert Trexler has been the editor of the bi-monthly CSL: The Bulletin of the New York C.S. Lewis Society since 2000 (The New York C. S. Lewis Society celebrated its 40th anniversary in 2009 and has the distinction of being the oldest C. S. Lewis Society in the world). Robert has contributed reviews and articles to such publications as Touchstone Magazine, The National Catholic Register, Seven, North Wind: The Journal of George MacDonald Studies, and Wingfold. His presentation for the George MacDonald Centenary conference (2005) at Baylor University on Lilith was published in the book George MacDonald: Heritage and Heirs (Zossima Press). Robert also compiled and distributes Ever Yours, George MacDonald, a CD ROM containing MacDonald's complete and unabridged works.

By day, Robert is a copywriter for a religious organization. By night (and weekends) he is busy as the managing partner of Zossima Press, an independent publisher featuring books that explore the intersections of faith and literature. Their titles include Why I Believe in Narnia (Como), C. S. Lewis and Philosophy (Barkman), C. S. Lewis: Views From Wake Forest (Travers), The White Page Poems (Aberlin), In the Near Loss of Everything: George MacDonald's Son in America (June 2009, Slusser) The Deathly Hallows Lectures (Granger), Repotting Harry Potter (Thomas), Harry Potter & Imagination (Prinzi). Although current titles focus on the writings of C.S. Lewis, George MacDonald and J. K. Rowling, new books discussing the authors G. K. Chesterton, J. R. R. Tolkien and Madeline L'Engle are planned for the near future.

An enthusiastic student and collector of MacDonald books, Robert has collected over 20 different editions (by 15 different illustrators) of Macdonald's most frequently published book, At The Back of the North Wind. Beginning with the illustrations by the Pre-Raphaelite artist, Arthur Hughes in 1868 and ending with Lauren A. Mills, in 1988, Robert's PowerPoint presentation gives a glimpse of the changing trends in children's book illustration over a period of nearly 130 years. The little-known but important connections between Pre-Raphaelite ideas and MacDonald's writing are also introduced in Robert's talk entitled "The Illustrations of At The Back of the North Wind: From Pre-Raphaelite to the Present."

Some attractive and unusual copies of At The Back of the North Wind from Robert's collection will be displayed at The Center for the Study for C. S. Lewis & Friends. The display will include MacDonald autographs, a book from MacDonald's personal library with his distinctive William Blake bookplate, Greville MacDonald's personal copy of the 1924 centennial edition of Lilith (with Greville's bookplate), and nine original color plates from Jessie Wilcox Smith's edition of At The Back of the North Wind(1919).
# C.S. Lewis & Friends Colloquium Schedule

## Thursday, June 3

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<thead>
<tr>
<th>Time</th>
<th>Location</th>
<th>Event</th>
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<tbody>
<tr>
<td>1:00 - 4:00pm</td>
<td>foyer, Butz-Caruth Recital Hall</td>
<td>Registration/Refreshments</td>
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<tr>
<td>2:00pm</td>
<td>Butz-Caruth Recital Hall</td>
<td>Official Welcome by President Eugene Habecker</td>
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<tr>
<td>2:15pm</td>
<td>Butz-Caruth Recital Hall</td>
<td>“Hidden Images of Christ in the Fiction of C.S. Lewis” Peter Schakel</td>
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<tr>
<td>3:45 - 5:00pm</td>
<td>Academic Paper Session I</td>
<td>I-A: Rupp 205 moderator: Pam Jordan-Long</td>
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<td>Charlie Starr, “What Art Is For: Christianity and Culture from Lewis’s Perspective”</td>
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<td>Brian Hudson, “Learning in the Shadowland: The Educational Vision of C.S. Lewis”</td>
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<td>Victoria Allen, “Grief Observed: Pain and Suffering in the Writings of C.S. Lewis and Frederick Buechner”</td>
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<tr>
<td>6:00pm</td>
<td>Hodson Dining Commons</td>
<td>Dinner</td>
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<tr>
<td>8:00pm</td>
<td>Butz-Caruth Recital Hall</td>
<td>“The Illustrations of At the Back of the North Wind: From Pre-Raphaelite to the Present” Robert Trexler</td>
</tr>
<tr>
<td>10:00pm</td>
<td>Bergwall Lounge</td>
<td>Night Cap - a time to socialize and play games with an Inklings twist</td>
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## Friday, June 4

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<tr>
<th>Time</th>
<th>Location</th>
<th>Event</th>
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<tbody>
<tr>
<td>7:30am</td>
<td>Bergwall Lounge</td>
<td>Devotions led by Pam Jordan-Long</td>
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<tr>
<td>8:00am</td>
<td>Hodson Dining Commons</td>
<td>Breakfast</td>
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<tr>
<td>9:00am</td>
<td>Butz-Caruth Recital Hall</td>
<td>“What to Look for in The Voyage of the Dawn Treader” Devin Brown</td>
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<tr>
<td>10:30 - 11:45am</td>
<td>Academic Paper Session II</td>
<td>II-A: Rupp 203 moderator: David Neuhouser</td>
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<td>Miho Yamaguchi, “God Is Impartial: Frankenstein and George MacDonald”</td>
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<td>Mark Eckel, “Devils in My Heart: Chesterton’s View of Human Nature through Father Brown”</td>
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<td>II-B: Rupp 205 moderator: Roger Phillips</td>
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<td>Susan Wendling, “Charles Williams and the Quest for the Holy Grail”</td>
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Session II continued next page
Steven J. Smith, 
"C.S. Lewis and R.W. Emerson: Common Threads and Divergent Viewpoints"
Constance Rice, 
"Warren and Jack: Friends and Brothers"
Woody Wendling, 
"The Chronicles of Narnia: The Exhibition—Using C.S. Lewis to Promote Science in the Movies"

12:00pm Hodson Dining Commons
Lunch

2:00pm Butz-Caruth Recital Hall

"One Book by, One Book about: A Panel Discussion with Peter Schake, Devin Brown, Robert Trexler, Barbara Amell, and Joseph Pearce"

3:30 - 5:00pm Afternoon Options
Taylor History Tour with Dr. Bob Lay
meet at the back of the Recital Hall

A Talk from Ed Brown about the Brown Collection
meet in the Brown Room

"So You've Always Wanted to Read Charles Williams? An Introduction to His Prose, Plays, and Poetry"
by Woody Wendling, Susan Wendling, and Jennifer Woodruff Tait
Rupp 205

6:00pm Alspaugh East Dining Room
C.S. Lewis & Friends Colloquium Banquet
featuring
"The Shieldmaiden of Rohan"
Student Essay Contest Winner Hannah Woodard
and
"Race With The Devil: A Journey from the Hell of Hate to the Well of Mercy"
Joseph Pearce
11:00am  Butz-Caruth Recital Hall

"Unlocking the Christianity in The Lord of the Rings"
Joseph Pearce

12:30pm  Hodson Dining Commons
         Lunch

2:00-2:45pm  Afternoon Options
Taylor History Tour with Dr. Bob Lay
meet in the lobby of the Dining Commons
Nature Hike with Dr. Rob Reber
meet outside the front door of the Dining Commons

"Lewis's Favorite Student, Mary Shelley Neylan"
David Neuhauser
Brown Room, Zondervan Library

3:00-4:15pm  Academic Paper Session IV
IV-A:  Rupp 203  moderator: Bob Lay
Megan J. Robinson,
"So Old and So New: Memory and Expectation in the Fantastic Works of
C.S. Lewis and J.R.R. Tolkien"
Elizabeth Coon,
"Reader and Writer: Lewis and Tolkien 'On Fairy-Stories'"
Hannah Woodard,
"The Shieldmaiden of Rohan"

IV-B:  MMVA104  moderator: Robert Moore-Jumonville
William L. Isley, Jr.,
"Mental Pictures: Shapes and Colors in the Thought of G. K. Chesterton"
Jessica Dooley,
"Romance and the Pocket Pistol: The Armed Poet in the Fiction of
G.K. Chesterton"

IV-C:  Rupp 205  moderator: Devin Brown
Christine Goslin,
"C.S. Lewis, His View of Heaven and His Theodicy:
Living Now as Citizens of Heaven"
Matt D. Lunsford,
"The Role of Mathematics in the Apologetic Works of C.S. Lewis"
Stephen A. Phillips,
"Human Enhancement and The Abolition of Man"

Continued next page
Abstracts of Academic Papers
Alphabetically by Author

Victoria Allen

"Grief Observed: Pain and Suffering in the Writings of C.S. Lewis and Frederick Buechner"

C. S. Lewis (1898-1963) and Frederick Buechner (b. 1926) never actually met, but they can be considered kindred spirits because as 20th-century authors writing from a Christian perspective, their writings and spiritual journeys have much in common. Both writers are known for their apologetic ability, and they can be considered kindred spirits because as 20th-century authors writing from a Christian perspective, their writings and spiritual journeys have much in common. Both writers are known for their explicit expression of faith, whether through creative fiction, non-fiction, apologetics, literary criticism, or sermons. Both writers are known for their vivid imaginations, humor and phenomenal ability to put into words the truths of spiritual experience. And both have experienced grief and brokenness which they have expressed in their writings.

How they tell their stories reflects their views of themselves and God. As a scholar, Lewis writes a philosophical treatise, The Problem of Pain, then twenty years later reveals his personal experience in his private journal published under a pseudonym as A Grief Observed. Buechner reveals the depth of his struggles through the trials of a 12th-century saint by writing Godric and his third memoir Telling Secrets. Their expressions of pain and brokenness powerfully portray the paradox of Christian suffering.

Daniel Bailey

"Escaping Self, Embracing Other: The Natural and Supernatural in James Cameron’s Avatar and C.S. Lewis’ Cosmic Trilogy"

The recent success of James Cameron’s Avatar has renewed the public’s fascination with other worlds. C.S. Lewis’s Space Trilogy, like many of his own literary predecessors, presented familiar yet indisputably alien worlds to his readers. These worlds are at once both familiar and alien.

A cursory comparison of the Avatar screenplay and Lewis’s Space Trilogy reveals numerous superficial similarities. Some scenes in Avatar seem strikingly similar to passages from Out of the Silent Planet. Elsewhere, the imaginary moon Pandora and semi-fictional planet Venus in Perelandra appear as cosmic cousins. The machinations of the mining corporation in Avatar bear some resemblance to depictions of human malfeasance in That Hideous Strength.

While examination of these parallels will serve as an introduction, the purpose of the paper is not simple to generate a list of similarities. Avatar and the Space Trilogy are far more unlike one another than they are alike. But the differences alone are not a tremendously compelling wellspring.

The juxtaposition of the supernatural and the natural, the sacred and the secular, in the consistent theme in both works that warrants deeper examination. Viewed through the contemporary lens of Avatar, Lewis’s timeless (and timely) vision is revealed in greater brilliance.

Elizabeth Coon

"Reader and Writer: Lewis and Tolkien ‘On Fairy-Stories’"

Although J. R. R. Tolkien’s reputation in recent years has benefited immensely from Peter Jackson’s film productions of The Lord of the Rings, C. S. Lewis still far outreaches him in terms of public awareness and popularity, specifically within the Christian world. Most are surprised to learn that Tolkien played a major role in Lewis’ conversion, rather than vice versa, and that their famous friendship did not continue indefinitely, but began to fade with the publication of Lewis’ The Chronicles of Narnia. The differences in their philosophies of storytelling unsurprisingly reveals the philosophy of their relationship. In “On Fairy-Stories,” Tolkien demands that fantasy worlds remain independent and consistent, receiving no interference from the author’s own world. Lewis bluntly ignores that rule in Narnia by combining all kinds of mythology and sending human children back and forth between England and Asian’s world. Rather than regard these differences as the final breach between the two authors, condemning their stories to suffer literary history with no comparisons or connections made, scholars must instead recognize and utilize them in an understanding of Lewis and Tolkien’s relationship as eager participant and proud creator, as reader and writer.

Jessica Dooley

"Romance and the Pocket Pistol: The Armed Poet in the Fiction of G. K. Chesterton"

"But the more [Syme] felt this glittering desolation in the moonlit land, the more his own chivalric folly glowed in the night like a great fire. Even the common things he carried with him—the food and the brandy and the loaded pistol— took on exactly that concrete and material poetry which a child feels when he takes a gun upon a journey or a bun with him to bed. The sword-stick and the brandy-flask, though in themselves only the tools of morbid conspirators, became the expressions of his own more healthy romance."

The Man Who Was Thursday by G. K. Chesterton, Chapter IV

Chesterton’s poet-protagonists bear arms as a matter of course, and take up the pocket pistol as readily as the pen. Why is that? What is the romance of the pocket pistol? In The Man Who Was Thursday, both the poet Syme and the anarchist Gregory were able to perceive the real and practical consequences of ideas. The policeman and the anarchist alike knew that anarchy was not an intangible creed, but an imminent and practical plan of attack. Though dismissed in Saffron Park, anarchy was real, so real that Syme could duel it—and he did. The romance of the pocket pistol is that the poet, who knows the value of life, also knows that
Jessica Dooley, con't

there is something worth dying for. Syme “felt a strange and vivid value in all the earth around him, in the grass under his feet; he felt the love of life in all living things” (TMWWT, Chapter X) before his duel with the Marquis, who embodied in a single opponent all the horror of the conscienceless, implacable purpose of anarchy. But the very diabolical impossibility of the fact that the Marquis was impervious to injury filled Syme with a renewed sense of reality. “After all,” he said to himself, “I am more than a devil; I am a man. I can do the one thing which Satan himself cannot do—I can die” (TMWWT, Chapter X). In the glow of his “chivalric folly,” Syme knew the power and the horror of anarchy, its unthinkable intentions, and incredible imminence. That is why the pocket pistol takes on such chivalric significance; it has become a tool, not to combat an idea. The romance of the pocket pistol is that an idea may become a man.

Mark Eckel,

“Devils in My Heart: Chesterton’s View of Human Nature through Father Brown”

“I had murdered them all myself.” Father Brown perhaps comes closest to true, biblical mystery. While a crime may have been solved, the good padre still wondered after the human penchant toward sin. Sherlock Holmes fans are used to deductive reasoning: a scientific analysis, assessing problems from the outside, in. Father Brown became the murderer because he was a murderer. Chesterton’s sleuth, a Catholic priest, saw people as they were, from the inside, out. The mystery of our own nature continues: “The heart is hopelessly dark and deceitful, a puzzle that no one can figure out.”

In this paper I will seek to weave Chesterton’s views of inherent human corruption with his thinking, principally through Father Brown. Dorothy Sayer’s introduction to The Omnibus of Crime wonders aloud about human desire for tales of horror: “What a piece of work is man that he should enjoy this kind of thing! A very odd piece of work—indeed, a mystery.”

Dennis Fisher

“C.S. Lewis, Platonism and Aslan’s Country: Symbols of Heaven in The Chronicles of Narnia”

C. S. Lewis held the conviction that all humans have meaningful images embedded in their minds that are often expressed in myths and legends. The richness of the Narnia Chronicles is often traceable to mythic patterns and philosophic thought employed by Lewis.

In The Chronicles of Narnia, C. S. Lewis envisions heaven through the symbolic presentation of “Aslan’s Country.” Every other world is linked to it as a peninsula is connected to a mighty continent. It can be reached only through magic or more often “the door of noble death.” Its boundaries expand according to the exploration quests of its inhabitants. Hence, Aslan’s admonition to come “further up and further in!”

Frances Fowler-Collins

“Dream Cities and Cardboard Worlds: Sayers’s Moral Vision in Murder Must Advertise”

Murder Must Advertise represents a turning point in Dorothy L. Sayers’s development as a writer and Christian thinker. Previously, she had depicted sinful individuals, but here she expands her moral vision to encompass social sin on a grand scale, focusing on advertising. The novel’s major structural device is the comparison of two groups: an advertising agency and a drug trafficking ring. Although these groups differ superficially, Sayers suggests they are fundamentally similar, as each is a “dream city” based on illusion. They resemble each other in three ways. In both, a small group of people operates behind the scenes to exploit a larger group in order to profit financially. Both are relentlessly materialistic. And both deny death even though they are agents of death, either physical or spiritual. Although Murder Must Advertise is artistically flawed, it lays the foundation for Sayers’s later work in social criticism and Dante commentary.

Christine Goslin

“C.S. Lewis, His View of Heaven and His Theodicy: Living Now As Citizens of Heaven”

Currently, we live in a suffering world, where heaven seems intangible, impractical, and far-away. C.S. Lewis addresses this situation, partially, by portraying God as the Divine Iconoclast and by portraying heaven as a place full of light and joy, that is the fulfilled apex of all of our created desires, and that requires preparation and a choice for God or for ourselves. “Do you want to go to heaven?” seems like a rhetorical question, but what if the question was slightly changed to “What do you picture heaven as and what is it about heaven that makes you want to go there”? C.S. Lewis warns us that we are quickly becoming either creatures that are well-suited for heaven, or creatures that will hate and resent the God that inhabits heaven. So if our picture of God is a cruel, Divine Iconoclast, one that arbitrarily changes the definition of good and evil and allows suffering, then how is it that we want to go heaven, where our only satisfaction will be found in fulfilling our created desire for God’s presence? Our desire for heaven is too weak, resulting from our wrong image of both God and of heaven, and a proper understanding of C.S. Lewis can help.
J. Samuel and Marie K. Hammond

"Creation and Sub-creation in Leaf by Niggle"

In his essay On Fairy Stories and his poem Mythopoeia, J.R.R. Tolkien describes the concept of sub-creation. The story Leaf by Niggle, published as a companion and complement to the essay, illustrates this concept and shows how it relates to Creation. In particular, the story presents Tolkien's ideas about art, employment, and responsibility toward neighbors. It paints a perceptive portrait of the author himself. Moreover, it offers inspiration for artists, writers, scholars, and all who engage in constructive labor, and gives guidance to those who (like the author) feel the pressure of too much work. Perhaps most importantly, this fascinating tale conveys to the reader Truth inherent in Creation.

Brian Hudson

"Learning In The Shadowlands: The Educational Vision of C.S. Lewis"

C.S. Lewis is considered by many as one of the great thinkers and apologists of the twentieth century. His writings have touched and encouraged millions of individuals over the last seven decades. Lewis's writings cover a wide range of topics but at his core he was a teacher. Even in his children's literature, readers can clearly perceive that Lewis was always concerned with human growth and flourishing. He was concerned with how people learn and what inspires them to pursue a clear knowledge of God in the world they live. Today's culture is marked with a loss of true education. Each generation becomes less connected with its history and is steadily sliding into moral bankruptcy. As readers reflect upon the writings of C.S. Lewis, one is struck by his vision of what it means to be a true learner, as well as his clear perspective on what education is meant to be. It is Lewis's vision of learning and the nature of the learner that offers one of best critiques to the modern educational culture, as well as, one of the clearest paths to developing a strong philosophy of learning.

William L. Isley, Jr.

"Mental Pictures: Shapes and Colors in the Thought of G. K. Chesterton"

Although Chesterton is not what would normally be considered a systematic thinker, his writings exhibit a marked consistency of thought by means of a series of recurrent images. In order to understand how Chesterton thinks, therefore, it is best to follow these series of images. An examination of the contrasting images he uses to critique as modes of madness both Impressionism in The Man Who Was Thursday and Rationalism in The Flying Inn will demonstrate the validity of this approach to Chesterton. A brief conclusion will argue that epistemological sanity for Chesterton entails three crucial elements: externality, commonality and Christian orthodoxy.

Richard James

"Guidelines for Spiritual Reading From C.S. Lewis"

To several of his correspondents who asked of him, "What can I read to strengthen my faith?", C.S. Lewis would provide a spiritual reading list of authors and their books which had helped him grow in his own Christian life. The primary purpose of this paper is to discuss these spiritual reading lists which included devotional books, apologetics, books of poetry, essays, sermons, commentaries, plays, allegories, spiritual autobiography and even novels. For evaluation the individual lists themselves and their provenance will be discussed including a timeline of authors on the lists and information about the recipients. In closing, suggestions will be made for further projects related to the reading of the annotated books in Lewis's personal library which are on the spiritual reading lists.

Matt D. Lunsford

"Mere Mathematics: The Role of Mathematics in the Apologetic Works of C. S. Lewis"

Clive Staples Lewis (1898-1963) was one of the intellectual giants of the 20th century and arguably the most influential Christian author of that period. In spite of his own personal lack of success in the area of mathematics, C. S. Lewis exhibited a lofty appreciation of the discipline as demonstrated by his numerous references to mathematics and to mathematical objects, and by his recurrent use of mathematical terminology in his apologetic writings. This paper will explore two broad categories of the role of mathematics in these works: 1) the relationship between mathematics and certain laws, and 2) the use of geometry and the concept of dimension. Even though Lewis could not tame the lion mathematics, he was able to appreciate and articulate the beauty and power of the discipline he never mastered, and that is true genius.
Cynthia DeMarcus Manson

"Painting in Prose: Ardent Pre-Raphaelitism in George MacDonald's Literary Landscapes"

Although not a visual artist, George MacDonald can be recognized for composing prose landscapes in his literary works that are Pre-Raphaelite in principle and style. MacDonald created word paintings that reference specific Pre-Raphaelite artworks; his landscapes show the shared influence of John Ruskin's art theory, and he employs compositional techniques that correspond to the symbolic realism in early Pre-Raphaelite canvases. An awareness of MacDonald’s Pre-Raphaelitism adds to the appreciation of both his fiction and non-fiction.

Stephen Margheim

"Truth and Imagination in Poetic Diction: Owen Barfield and C.S. Lewis’s Great War"

Owen Barfield's position in his “Great War” with C.S. Lewis holds that imagination can both perceive and create truth via poetry. Contrarily, Lewis's position in the “war,” which took place during the 1920s before his conversion to Christianity, holds that the imagination can in no way create truth. This paper explicates Barfield's position and arguments as well as Lewis's objections in order to demonstrate how Barfield is victorious in the war. I examine Barfield's understanding of the natures of imagination and truth as seen in Poetic Diction, and subsequently turn to his arguments for imagination's passive and active relationship with truth. I also consider Lewis's objections to these two arguments based on his own views of the natures of imagination and truth. Finally, I provide a case for Barfield's victory by examining his theory of imagination in Poetic Diction and by demonstrating Lewis's implicit surrender post-conversion.

Kimberly Moore-Jumonville

"Sucking Life: The Principle of Hell in Screwtape"

Screwtape’s training of Wormwood in the art of deception exposes the tempters’ desire to consume “the other” completely into the self. This insatiable appetite to devour is revealed to be the ruling principle of Hell, where one must eat or be eaten. As competitors, Screwtape and Wormwood can never comprehend the reality of Heaven, which exists by the opposite principle. If the rule of Hell is to consume the other, the rule of Heaven is to serve and celebrate the other. In The Screwtape Letters C.S. Lewis succeeds in depicting the choice to succumb to appetite or submit to a service that is perfect freedom.

Robert Moore-Jumonville

"The End for Which We Are Formed: Spiritual Formation through C.S. Lewis"

For years readers have practiced spiritual formation through C.S. Lewis, without using that term. This paper first will lay out Lewis’s definition of spiritual formation. We have no choice whether or not we are being formed spiritually. The soul of each of us is shaped through the sum of our creaturely choosing: choices which are transforming us moment by moment into either a more heavenly or more hellish being. Always pastoral in his concern, Lewis offers a compelling spiritual theology of human nature. As spiritual mentor, he wins us over by willingly siding with us in our trenches of battle. Examples from The Screwtape Letters will be offered to illustrate Hell's mission of throwing our choosing off track.

Dave Neuhouser

"Lewis's Favorite Student, Mary Shelley Neylan"

Mary Neylan may not have been Lewis’s most favorite student, but she was at least a favorite. She became a lifelong friend of Lewis. Mary was a friend of Bertrand Russell and a teacher who had as a student, Clement Freud, a grandson of Sigmund Freud. On display will be many items from the Brown Collection relating to Mary Neylan. There are twenty eight letters from Lewis to Mary in the Collection in which he advises her about literature and the Christian life, among other things. In the collection there are also books and original art by Mary and her daughter Sarah.

Stephen A. Phillips, M.D.

"Human Enhancement and The Abolition of Man"

Over 60 years ago C.S. Lewis wrote a book about the importance of values in education. In The Abolition of Man Lewis began by exploring the importance of values in education, but by the end Lewis addressed how the relentless pursuit of the conquest of nature divorced from traditional values could result in the conquest of mankind by nature and the destruction of what it means to be human. However, what he imagined might happen by the hundredth century A.D. is beginning to be possible in the twenty first. Preliminary successes in gene therapy suggest that germ line gene therapy capable of changing the future of the human genome may be possible in the near future. Gene therapy can be directed at the correction of errors that cause genetic disease, but also holds the potential for enhancing human abilities. Germ line gene therapy for the purpose of human enhancement opens up ethical concerns about the alteration of human nature. An analysis of the process described by Lewis can help us understand the destructive potential that exists in the pursuit of human enhancement and the alteration of human nature.
Constance Rice

“Warren and Jack: Friends and Brothers”

My paper is about Warren Lewis, C. S. Lewis’s older brother, and the impact Warren had on his brother’s life and writing and his important contribution to The Inklings. Warren Lewis is often overlooked by scholars or is spoken of only in regards to his struggle with alcoholism. As a brother and friend, he plays an integral part in C. S. Lewis’s life.

Megan J. Robinson

“So Old and So New: Memory and Expectation in the Fantastic Works of C.S. Lewis and J.R.R. Tolkien”

For both C.S. Lewis and J.R.R. Tolkien, the realms and stories of Faërie and the fantastic, in addition to being entertaining, were revelatory: insights about the very nature of Reality come through the images and narratives of these secondary worlds, in which the perception of time often plays a major role. Examining such issues as time and ultimate reality in Lewis’s and Tolkien’s works must take into account each author’s devout and profound Christian faith, oriented around the eucatastrophe of the Gospel message radiating backwards and forwards throughout human history. This faith thus shaped how they understood the past, present, and future: Tolkien looked backward, and Lewis forward. In The Chronicles of Narnia and The Space Trilogy, and Lord of the Rings and The Silmarillion, each author worked within these theological boundaries in the ‘Primary World’, believing that he was drawing upon, as well as revealing, Reality in creating as he did. St. Augustine’s meditation on the perception of time as memory and expectation frames this exploration of Lewis and Tolkien’s understanding of the relationship between faith and Faërie, leading, as always, “further up and further in.”

Paulette Sauders

“Lewis’s Concept of Love in The Great Divorce”

Even though C. S. Lewis wrote his non-fiction book, The Four Loves, later than his fiction, I contend that he had been using the concepts of love that he finally wrote about in that book to shape his characters in all of his fiction. I will be examining his fictional The Great Divorce to discover which characters personify the kinds of love and their versions discussed in The Four Loves as a way to better understand the novel as well as Lewis’s perceptions of love.

Steven Smith

“C.S. Lewis & R.W. Emerson: Common Threads and Divergent Viewpoints”

According to his letters and journals, C.S. Lewis enjoyed reading the works of only a few American authors. These include Ralph Waldo Emerson and Robert Frost. Lewis directly comments about Emerson in some of his early letters to Arthur Greeves. It is interesting to compare similar passages written by Lewis and Emerson in a number of their essays. For example, one can compare Emerson’s “Circles” to Lewis’s “The Inner Ring” or Lewis’s “Learning in Wartime” to Emerson’s “The American Scholar”.

Lewis refers to “sehnsucht”, as “That unnameable something, desire for which pierces us like a rapier at the smell of a bonfire, the sound of wild ducks flying overhead, the title of The Well at the World’s End, the opening lines of “Kubla Khan”, the morning cobwebs in late summer, or the noise of falling waves.”

One can speculate that Lewis’s lifelong search for sehnsucht was initiated by exposure to any number of artistic works, ranging from Wagnerian opera and Norse mythology, to British Romanticism, to (perhaps) Emerson’s fascination with the “Over-Soul”. How might these concepts be related, and how are they vastly different? Evangelical scholars care little for Emerson’s Transcendentalism, so the point is not easily drawn. Lewis would no doubt refute Transcendentalism but there does appear to be some early influence on Lewis before his Christian conversion.

John Stanifer

“Tale as Old as Time: A Study of the Cupid & Psyche Myth, with Particular Reference to C.S. Lewis’s Till We Have Faces”

In 1956, C.S. Lewis saw the publication of his final novel, Till We Have Faces. Considered by Lewis himself to be among his best work, the novel’s plot is essentially a reworking of the myth of Cupid and Psyche, a myth first recorded in Apuleius’s Metamorphoses. In this presentation, I will trace the various adaptations of the Cupid and Psyche myth and its echoes in works as various as the poetry of John Milton, Stephenie Meyer’s Twilight novels, and Disney’s Beauty and the Beast. What do all these stories have in common? Come listen and find out.
Laura Stanifer

"Old MacDonald Had a Farm: An Exploration of Animal Literature and its Subtext through the Theology of George MacDonald."

Tales all the way from Grimms' The Frog Princess to C.S. Lewis' Chronicles of Narnia all tell us that there is more subtext to animals in literature than we realize. They can represent the meaning of family, as in the werewolves in Stephenie Meyer's Twilight series, or the character of our soul, as in the Harry Potter series. I will touch on each of these elements while centering on George MacDonald's view of animals as representing one of God's miracles, amazingly similar to humans in their feeble nature and yet just as capable of being redeemed in the end. Matthew 15:27 says, "Even the dogs eat the crumbs that fall from their masters' table." MacDonald, taking this verse to heart, shows us the extent of God's love and mercy for every one of his creation.

Charlie W. Starr

"What Art Is for: Christianity and Culture from Lewis's Perspective"

Contemporary Christian culture does not know what art is for. C. S. Lewis did. First of all, he understood that Christians should not try to change culture by turning art into propaganda. The first purpose of art is not to be didactic but to be beautiful and provide pleasure and play. It may have secondary purposes—to inspire, to draw us to God—but art cannot achieve these purposes without achieving the first. Secondly, Lewis knew that we should not simply analyze art for its philosophical underpinnings. Though Lewis recognized the need for worldview analysis, this approach devalues play and reduces artistic meanings to mere philosophical statements. But meanings in artistic texts should be received with the imagination as well as the reasoning intellect. Lewis believed in the importance of receiving artistic texts rather than using them, and of perceiving them as representing two distinct communications: logos and poëma. Finally, and with marked contrast, though Lewis was against using art for propaganda, he nevertheless saw its value for moral instruction and inspiration. His ideas on the moral imagination are key to understanding moral truth and motivating moral behavior.

Matthew Swift

"A Time to Choose: Finitude, Freedom, and Eternity in Dante's Commedia and Lewis's The Great Divorce"

Many scholars rightly note the use of Dantean imagery and ideas in The Great Divorce, but they do not focus primarily on the relationship between Lewis's and Dante's presentations of some central themes. Dante, like Lewis, is deeply concerned with human nature and decisions, especially as they relate to eternity. I propose that Lewis's The Great Divorce presents views on the intertwining issues of finitude, freedom, and eternity, views which closely reflect those presented by Dante in his Commedia. An examination of each author's full treatment of these three themes is beyond the scope of this paper, but a brief comparison of their messages in these works certainly merits consideration.

Robert Trexler

"Dombey & Grandson: Charles Dickens' Influence on At The Back of the North Wind"

During the time I spent exploring the illustrations for At The Back of the North Wind, I discovered a strong influence between MacDonald's plot and theme for his book and the earlier Charles Dickens' book Dombey & Son. Once it is pointed out it seems incontrovertibly true.

Susan Wendling

"Charles Williams and the Quest for the Holy Grail"

Charles Williams (1886-1945) devoted his life to "the Matter of Britain", seen in a private scrapbook, his novels and Arthurian poetry, and his prose analysis, The Figure of Arthur. Exploring two myths, King Arthur and the Grail Quest, Williams creatively combined them. Reasons are given why Williams was so intrigued with the Grail legends: the failure of earlier sources to develop the "never quite fulfilled hints of profound meaning"; the desire as a poet to discover images to convey his themes of romantic theology as well as the probing of the nature of co-inherence with its "doctrines" of Exchange and Substituted Love; the identification of Williams with Taliesin, King Arthur's poet, the central figure in his own poetry; and finally, the High Prince Galahad, who achieves the Vision of the Grail, but whose mysterious begetting fascinates Williams with its paradoxes and spiritual "contradictions" presented in the old tales.
Woody Wendling

"The Chronicles of Narnia: The Exhibition -- Using C.S. Lewis to Promote Science and the Movies"

The Chronicles of Narnia: The Exhibition is a touring exhibit of scenes, props, and costumes from the first two Narnia movies. The Exhibition has appeared in science museums throughout the United States. It is natural to link Narnia and science, as C.S. Lewis also wrote science fiction (the Ransom space trilogy) and critiqued scientism. The Exhibition begins with Lewis artifacts on loan from the Marion E. Wade Center. The awe-inspiring experience of entering Narnia through the wardrobe is surely the highlight of The Exhibition. The Lion, the Witch, and the Wardrobe (LWW) section features the wardrobe and the witch, but not the lion. The LWW section gives prominence to Jadis's deep magic, but completely omits the deeper magic of Asian's death (on Edmund's behalf) and resurrection.

Susan Wendling, Woody Wendling, and Jennifer Woodruff Tait

"So You've Always Wanted to Read Charles Williams? An Introduction to His Prose, Plays, and Poetry"

This panel will give readers a few keys to unlock the complex and fascinating writings of Lewis's friend and fellow Inkling Charles Williams. We will suggest some starting points: War in Heaven as an introduction to his novels; the three plays Thomas Cranmer of Canterbury, The House by the Stable, and Grab and Grace, as well as the novel Descent into Hell, in which the poet/playwright Stanhope is a major character, as a good beginning for his plays; and the poem "Bors to Elyane: On the King's Coins," as well as Lewis's commentary on Williams' Arthurian legendarium inArthurian Torso, as an opening into the "clotted glory" of his poetry. We will also touch on the importance of co-inherence and exchange to Williams' theology, his vivid portrayals of the supernatural breaking into the everyday, and the gorgeous but difficult imagery that sometimes discourages beginning Williams readers.

Hannah Woodard

"The Shieldmaiden of Rohan"

This paper explores the origin and purpose of one of Tolkien's most highly debated characters: Eowyn. I have examined Eowyn from multiple angles, taking into consideration Christian, feminist, and literary perspectives, as well as considering her medieval origins. Tolkien synthesizes all of these factors into a strong female character who represents a larger theme of his work, the triumph of paradoxical power which comes through humility and gentleness. Eowyn's inner struggle is illuminated particularly by her relationships with both Aragorn, who represents power and renown, and Faramir, who represents restraint and humility. Her final acceptance of her femininity and strength as a woman is achieved largely through the intervention of Faramir, who helps her to understand her heart.

Edwin Woodruff Tait

"Owen Barfield: Un-Regressed Pilgrim"

This paper will use C. S. Lewis's The Pilgrim's Regress to compare Lewis's understanding of the spiritual life with that of Owen Barfield. I will argue that the eponymous "regress" reflects Lewis's belief (post-conversion) that the imagination did indeed point to truth, but that this truth could not be reached by the imagination directly but only by a humble submission to the eternal truth of historic, orthodox Christianity. Barfield, on the other hand, continued to believe that one could (using the terms of the Regress) sail directly to the Island in the West without returning to the "Landlord's Castle."

Miho Yamaguchi

"God is Impartial: Frankenstein and MacDonald"

In George MacDonald's David Elginbrod, a criminal named Funkelstein exercises his influence on a young woman and makes her an accessory to his crime. I thought that the name sounded somewhat similar to "Frankenstein," so I examined Mary Shelley's Frankenstein to see if there was any connection. Consequently, I discovered that some episodes and arguments in the story were taken up by MacDonald and reflected in David Elginbrod and also in his Wingfold trilogy. It appears that MacDonald, having read Frankenstein, tried to answer the cries of despair uttered by Frankenstein's monster--the cries that seem to be shared by many people. Among quite a few connections that I find between Frankenstein and MacDonald's stories, this essay will focus on the issues concerning the Creator's impartiality. In the arguments, I will also refer to an anecdote about John Wesley.
Presenter Biographies

Victoria S. Allen has enjoyed being able to share the writings of Frederick Buechner as a "friend" of C.S. Lewis at past conferences. Her publications include Listening to Life: Psychology and Spirituality in the Writings of Frederick Buechner (2002) and a comparison of the conversion narratives of C.S. Lewis and Frederick Buechner. She is an Assistant Professor of English at The College of The Bahamas, where she has taught since 1999. She holds a Ph.D. (Catholic University of America), M.A. (Georgetown University), M.Sc. in Journalism (Boston University). She resides in Nassau, The Bahamas, with her husband, two adult children, their spouses and four grandchildren. She welcomes conversation on Lewis and Buechner. Email alven@coralwave.com, vallen@cob.edu.bs

Daniel Bailey grew up in Downers Grove, Illinois, and earned a B.S. in Chemistry from the University of Illinois at Urbana-Champaign in 2004. Following postgraduate work in the chemistry of optically active nanomaterials at Northwestern University in Evanston, Illinois, he joined an energy and sustainability consulting firm in Chicago in 2009. Daniel has co-authored research papers in Analytical Chemistry, among other journals, and he provided a number of articles, including several feature essays, to the former online magazine Salt. Most recently, he has appeared as a contributor in Mere Christians: Inspiring Stories of Encounters with C.S. Lewis (Baker Books, 2009). He resides in Chicago with his wife Sarah.

Elizabeth Coon first read The Chronicles of Narnia when she was six years old, and the stories have remained with her through her time at Messiah College as a history and English major. In January of 2010, she received the opportunity to study during Hilary Term at the University of Oxford, through the Scholar’s Semester in Oxford (CCCU), where she studied Lewis and Tolkien, as well as 20th century British social history. Because her literary interests lie more in understanding how stories are best put together, she hopes to pursue a career in publishing after her 2011 graduation.

Dr. Mark Eckel is Professor of Old Testament at Crossroads Bible College, Indianapolis, IN. For over twenty five years Mark has served the Christian community as a high school teacher, college professor, and international speaker. Mark’s responsibilities have included daily biblical instruction, curriculum development, mentoring teachers, and conference speaking on everything from faith-learning integration to film review. Currently Mark is at work on a book presenting the Christian view of the horror genre in classic literature. His email address is mark.eckel@att.net

Jessica Dooley is a 2006 graduate of Taylor University, where she earned a Bachelor of Music degree. While at Taylor, she felt privileged to attend the 4th and 5th Frances White Ewbank Colloquia on C. S. Lewis & Friends. She lives in Southern Ohio, where she works in the Union Township Public Library and enjoys reading, writing, gardening, and making music.

H. Dennis Fisher is the Managing Editor and the Research Editor for Christian Courses.com. He holds a D.Min. from Fuller Theological Seminary and has written several articles and booklets on C.S. Lewis and the Narnia stories. He lives in DeWitt, MI.

Frances Fowler-Collins recently retired from Miami University in Oxford, Ohio, where she was a professor of Educational Leadership for nineteen years. Before that she was a public school teacher in Tennessee. She holds a Ph.D. in Educational Leadership from the University of Tennessee-Knoxville and an M.A. (University of Illinois-Champaign-Urbana) and a B. A. (Cornell University) in English. She has published extensively in Educational Leadership; her book, Educational Policy Studies for School Leaders: An Introduction, is in its third edition. She recently began to study theology with the St. Stephen’s Program in Applied Orthodox Theology.

Christine Goslin is a a graduate student in the Master of Arts in Religious Studies program at Taylor. Her email is christine_goslin@taylor.edu.

J. Samuel Hammond and Marie K. Hammond recently celebrated their 30th wedding anniversary. Sam is employed as librarian, carillonneur, and piano accompanist at Duke University. Marie is a former math instructor who now paints, writes, and teaches Bible studies. Since 2002, they have together led a discussion group called "C.S. Lewis & Friends" at the Methodist retirement community in Durham, NC.

Brian Hudson is in his fourteenth year as a head administrator at Covenant Christian High School in Indianapolis, IN. He is presently the CEO and principal of the school. He received his Bachelor's degree in Pastoral Ministries and Bible from Taylor University Ft. Wayne. He received a Master of Arts in Religion degree from Trinity Evangelical Divinity School and a Masters in Education from Columbia International University. In the past Brian has served as a youth pastor, pastor, conference speaker, and adjunct professor. He presently serves on the board of the Institute for Christian Thought and the Indiana Non-Public Education Association. He is also the Indiana State representative for the Association of Christian Schools International. He and his wife Lisa and their two children, Caris and Keaton, live in Brownsburg IN.
Dr. Bill 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 research on the biblical concept of friendship with God. His e-mail address is wisley@wi.rr.com.

Richard James is a native of Virginia and a graduate of the University of Virginia and the Lexington Theological Seminary. He is currently a retired pastor living in Bowling Green, Kentucky. He has published several articles on C.S. Lewis, most recently in Volume 1 of C.S. Lewis: Life, Works and Legacy (2007) and Mere Christians (2009).

Matt D. Lunsford is Professor of Mathematics at Union University in Jackson, TN, where he has been a faculty member since 1993. He was born in Ruston, LA in 1964, received a bachelor's degree from Louisiana Tech University in 1987, a master’s degree from the University of Nebraska in 1989, and a doctorate in mathematics from Tulane University in 1993. His doctoral dissertation in algebra was directed by Professor Laszlo Fuchs. His current research interests include classical Galois theory and history of mathematics. He and his wife Deanna have three children: Cara, Thomas, and Emma.

Cynthia DeMarcus Manson (Ph.D. Louisiana State University) is Associate Professor of English at Southern University in Baton Rouge, where her specialty is Victorian Literature. Her 2008 book—The Fairy-Tale Literature of Charles Dickens, Christina Rossetti, and George MacDonald: Antidotes to the Spiritual Crisis—discusses “The Light Princess” as one of three significant Sleeping Beauty revisions that contributed to religious and spiritual debate in early 1860s England. She may be reached at cynthia_manson@subr.edu.

Stephen Margheim is a native Louisianian attending Baylor University in Waco, Texas, where he just completed his sophomore year. A University Scholars major with focuses in both Classics and Philosophy, he looks forward to graduate work in Classical Philosophy, with specific interest in Platonic Studies. He has presented papers on topics ranging from Plato to Marx at various conferences, one held at Cornell University as well as at the New Mexico-West Texas Philosophical Society.

Kimberly Moore-Jumonville holds a Ph.D. in English and a Masters of Philosophy from Drew University. Before teaching and chairing the Department of English at Spring Arbor University, she spent nine years teaching English at Taylor University. Besides reading, Kimberly enjoys singing, jogging, and travel. Best of all she likes spending time with her husband and their daughter, Annesley.

Robert Moore-Jumonville teaches in the Theology Department at Spring Arbor University (Spring Arbor, Michigan) in the area of spiritual formation. He is an ordained elder in the United Methodist Church and writes a column in Gilbert, the magazine of the American Chesterton Society.

Dave Neuhouser has served as Taylor University's Mathematics Department Chair, Director of the Honors Program, and Director of the Center for the Study of C. S. Lewis & Friends. He is the author of two books and many articles and has been a speaker at conferences in the U.S. and in the U.K.

Stephen A. Phillips is a family physician who cared for patients in Plymouth, Indiana for 28 years before moving to Upland, Indiana in August, 2009 where he cares for patients on a part-time basis and teaches Medical Ethics and works with students interested in health professions as an adjunct professor at Taylor University. His wife Rachael is a free-lance writer and they have three married children and four grandchildren.

Constance Rice is a professor of English at Northwest University in Kirkland, Washington, in the Seattle area. She teaches writing and literature including American Literature and freshmen writing courses. She teaches classes on both C. S. Lewis and J. R. R. Tolkien. She has traveled to Oxford and studied at the Bodleian Library as well as the Wade Center at Wheaton College. She attends and presents papers on Lewis and Tolkien at academic conferences on a regular basis.

Megan Robinson first read C.S. Lewis's The Chronicles of Narnia at nine years old, and has found that every year she gets bigger, so do they. A recent visit to Oxford University, exploring the haunts of Lewis and the Inklings, further cemented her love for things British, which is probably why she bought a Mini Cooper last year. Megan currently lives and writes near Washington, DC.

Paulette Sauders is Professor of English at Grace College, where she has served for more than forty years. She holds a Ph.D. from Ball State University, where her dissertation subject was “The Idea of Love in the Fiction of C.S. Lewis”. She regularly teaches courses on Lewis & Friends.

In 2007 Dr. Steven Smith joined the faculty of Indiana Wesleyan University. He teaches University Physics, Astronomy and Physical Science. For 18 years he worked as a NASA sponsored experimental astrophysicist at the Jet Propulsion Laboratory/ CALTECH, Pasadena CA. He was an active member of the C.S. Lewis Society of Southern California and presently attends Lewis & Friends Society Meetings at Taylor University. Dr. Smith presented a paper at the last colloquium, “Comments on The Funeral of a Great Myth.”
John Stanifer

Books are my friends. If I had to sell my library, it would be like selling my soul. I pity those who have never experienced the smell and feel of a leather-bound copy of *The Lion, the Witch, and the Wardrobe*. In my mind, it's an experience second only to the smell and taste of grilled meat.

I hold a B.A. in English from Indiana University. Currently, I am seeking publication for two books. One is a novel based on Nintendo's Legend of Zelda series. The other is an exploration of spirituality in video games, titled *The Gospel According to St. Mario*. Both have been or are being looked at by literary agents. During the week, I work in the library at a local community college, tutoring students in math and English and proctoring various tests.

My favorite words are "subtext," "cosplay," and "publication."

Laura Stanifer

I love to create. Writing, cooking, playing the harp, and even making lists are ways I find out who I am. But all great artists must first study the works of others, which is why one of my favorite things to do on a lazy Saturday is to spend time with an old friend like Jane Austen's *Pride and Prejudice*. I also love the works of other Brits, regency writer Georgette Heyer and mystery maker Patricia Wentworth. If I'm not reading, I'm watching a vintage movie from my collection of 400 from the 1930s to the 1960s.

In between indulging my hobbies, I attend Indiana University Kokomo and in about a year will have obtained my accounting degree. My goal is to have a thriving business someday and meet kindred spirits.

My favorite quote is from Rafael Sabatini's *Scaramouche*: "He was born with a gift of laughter and a sense that the world was mad."

Charlie W. Starr

is Professor of English and Humanities at Kentucky Christian University. He took an M.A. in Humanities at the University of Dallas under Louise Cowan and finished his D.A. in English at Middle Tennessee State University with the dissertation, *The Triple Enigma: Fact, Truth and Myth as the Key to C. S. Lewis's Epistemological Thinking*. Charlie has published three books, most recently a biblical study entitled *Honest to God* (Navpress, 2005). His essay, "The Silver Chair and the Silver Screen" is the lead chapter in *Revisiting Narnia* (Benbella Books, 2005), and he has published on C. S. Lewis in *C.S.L., The Lamp Post, Seven and Mythlore*. Charlie is currently working on a book tentatively titled, *The Lion, the Witch and the Website: C. S. Lewis on Film, Mass Media and Pop-Culture."

Matthew Swift

will return to Baylor University this fall as a junior to continue studying business, economics, and church-state relations. He enjoys learning in general and examining why people make the choices they do, particularly from philosophical and religious viewpoints. When he isn't studying for classes, editing for Baylor's undergraduate research journal, or participating in several extracurricular activities, he likes to read, play piano, or join the occasional game of racquetball. In the future, he hopes to attend law school and glorify God through a career in constitutional or corporate law. He lives with his family in Pollock Pines, a small town in Northern California.

Susan Wendling

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Hannah Woodard

is a rising sophomore at Furman University in Greenville, SC, where she is pursuing a double major in both of her two passions - English, and Health and Exercise Science. She became interested in *The Lord of the Rings* at about the age of 8, and the work of C.S. Lewis even earlier, when her dad read *The Lion, the Witch, and the Wardrobe* to her at the age of 5. She has been privileged to study both authors in a seminar devoted to each during her first year of college.

Edwin Woodruff Tait

is assistant professor of Bible and Religion at Huntington University and the author of "The Law and Its Works in Martin Bucer's 1536 Romans Commentary" in *Reformation Readings of Romans* (T & T Clark, 2008) and numerous popular articles for *Christian History and Biography*. He team-teaches a class on the Narnian chronicles at Huntington with Paul Michelson. He lives in Huntington, IN, with his wife and 3-year-old daughter, and is, in fact, a hobbit in all but size.

Jennifer Woodruff Tait

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Miho Yamaguchi, Ph.D., is a lecturer in English at Kurume University (Kurume City, Japan) and Kyushu University (Fukuoka City, Japan). She made contributions to *Literature and Theology* (on Elizabeth Prentiss / 2004), *North Wind* (2004), and *Inklings Forever, Vol. VI* (2008). She published *George MacDonald's Challenging Theology of the Atonement, Suffering, and Death* (Wheatmark, 2007).

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