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A Joint Meeting of

The 8th Frances White Ewbank COLLOQUIUM on C.S. Lewis & Friends

and

C.S. Lewis & the Inklings SOCIETY CONFERENCE

Taylor University
May 31 - June 2, 2012
Welcome to a Joint Meeting of
The 8th Frances White Ewbank
Colloquium on C.S. Lewis & Friends
and
The C.S. Lewis & the Inklings Society Conference

On behalf of the C.S. Lewis & Friends Planning Committee, I would like to welcome you to the 8th 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.

This year's colloquium event is a unique joint venture with the C.S. Lewis and Inklings Society. We are grateful for their collaboration with us. We are happy to offer you an exciting full program. 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 forty 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. In late fall we plan to have published the Proceedings online at taylor.edu/cslewis and 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.

Pam Jordan-Long
Program Director

Planning Committee: Dan Bowell, Laura Constantine, Drew Crane, Kevin Diller, Pam Jordan-Long, Linda Lambert, Dave Neuhauser, and Tom Nurkkala

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.
A Special Collection of Tolkien material is on display in the University Archives during the colloquium.

Visit the Zondervan Library foyer and enjoy this wonderful collection:

T.R. Knight, Director of Technology Services at Taylor University, has been an avid fan of J.R.R. Tolkien (1892-1973) ever since reading *The Hobbit* in elementary school stirred his imagination. The book made an indelible impression and ignited a persistent passion. His collection of Tolkien artifacts includes novels, secondary works, posters, board games, films and more. Through multiple networking venues and resources, T.R. keeps abreast of new publications about Tolkien as well as related paraphernalia. He delights in sharing his enthusiasm for Tolkien with others but one of his special joys is sharing Middle Earth with his daughters, friends, and community.

The Edwin W. Brown Collection

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

Brown Collection Hours During the Colloquium:
Thursday 2:30 - 3:30 pm
Friday 1:30 - 2:00 pm; 4:45 - 5:45 pm
Saturday 11:00 am - 1:00 pm

Zondervan Library Hours:
9:00am - 6:00 pm

We are happy to have several booksellers here:

Eighth Day Books
The Inklings Bookshop
Winged Lion
Lantern Hollow Books
Will Vaus Books

Please visit them during the colloquium in the Band Room opposite the Recital Hall.
Congratulations to our Student Essay Winners!

Winner:
Janie Kliever,
Northwest University, Kirkland, WA
“Gleam of the Divine: Classical Mythology in The Chronicles of Narnia”

Honorable Mention:
Carmen Wilcox,
LeTourneau University
“Owen Barfield and J.R.R. Tolkien on Language and Meaning”

“Inklings Forever, Vol. VIII” the Proceedings of the Colloquium, will be available online at taylor.edu/cslewis and will be available in cloth cover for $25.00 in the late fall.

If you wish to order a cloth cover copy, please fill out an order form and leave it at the registration desk.

Information about Computer Access

All attendees of the conference can go through the following steps to get on the guest network while on campus:

1. go to http://itclientservices.taylor.edu/registration/
2. continue the steps for “Guest-computer Registration”
3. use the username: itguest and password: Taylor2012

Computers are available in the Zondervan Library
Hours: 9:00am - 6:00pm
Plenary Speakers

Alan Jacobs is the Clyde S. Kilby Professor of English at Wheaton College in Illinois. His most recent books are *The Pleasures of Reading in an Age of Distraction* (Oxford University Press, 2011) and *Wayfaring: Essays Pleasant and Unpleasant* (Eerdmans, 2010). He is a native of Birmingham, Alabama and has been teaching at Wheaton College since 1984. He serves as parish Catechist at All Souls’ Anglican Church in Wheaton. He and his wife Teri have been married for thirty years and have one son, Wesley, who is a freshman at Wheaton.


Ron Reed is the Artistic Director of Pacific Theatre in Vancouver, Canada, which he founded in 1984 after graduating with an MFA in acting from the California Institute of the Arts. Ron has written twenty plays which have had over fifty productions in Canada and the United States. Nominated five times for Vancouver’s Jessie Richardson Award as an actor (*Cotton Patch Gospel, God’s Man in Texas, Shadowlands, A Man For All Seasons, Mourning Dove*), he has also been nominated for Canada’s Siminovitch Prize in Theatre and the Walter Carsen Prize for Excellence in the Performing Arts. Of special interest to Lewis & Friends is his play *A Bright Particular Star* about Lilia MacDonald, which received very favorable reviews. Ron lives in Vancouver, British Columbia with his wife Carole and (from time to time) their two daughters, Thea and Katie, and writes about film on his Soul
Colloquium Schedule

Thursday

2:00 - 4:00pm  Registration/Refreshments
   foyer, Butz-Caruth Recital Hall

*Brown Collection open 2:30 - 3:30 lower level of Zondervan Library*

3:30 pm

Welcome
Dr. Martin Batts,
President C.S. L.I.S.
Dr. Pam Jordan-Long,
Director of the Center for the Study of C.S. Lewis & Friends
Butz-Caruth Recital Hall

3:45 pm

“Distinguo!”
Alan Jacobs
Wheaton College
Butz-Caruth Recital Hall

6:00pm  Dinner in Hodson Dining Commons

7:45 - 9:00pm  Academic Paper Session 1

I-A: Rupp 203  moderator: Pam Jordan-Long
Devin Brown,
Asbury College
“The Christian World of The Hobbit”
Jan Prewitt,
Kendall College of Art and Design
“Examining the Characters of Two Minor, but Nevertheless Heroic, Characters - Sam and Gimli - as They Relate to the Heroic Journey as Described by Campbell”
Anderson Rearick III,
Mount Vernon Nazarene University
“The Subtle Agenda of Tolkien’s Narrator of The Hobbit”

I-B: Rupp 205  moderator: Paul Michelson
Joe R. Christopher,
Tarleton University
“C.S. Lewis’s Lost Arthurian Poem”
Jonathan Himes,
John Brown University
“Feminine Leadership: Lewis’s Reason and Spenser’s Britomart”
Richard James,
“Further Responses to Lewis’s Lost Aeneid”

I-C: SH 151  moderator: Thom Satterlee
Miho Yamaguchi,
Kurume University
“Nothing Can Come Between God and You: Uncle Tom’s Cabin, George MacDonald, and Shusaku Endo”
Crystal Hurd,
East Tennessee State University
“C.S. Lewis as Transformational Leader”
William O’Flaherty,
“C.S. Lewis: An Overlooked 1963 Monograph by Roger Lancelyn Green”

9:30 pm  Nightcap Fun in Bergwall Lounge with Tom Nurkkala

Friday

8:00am  Breakfast in Hodson Dining Commons

9:00 am

“Journey to Joy: C.S. Lewis’s Pilgrim’s Regress”
David Downing
Elizabethtown College
Butz-Caruth Recital Hall

Refreshment Break
10:30 - 11:45am  Academic Paper Session 2

2-A:  Rupp 203  moderator: Linda Lambert
Martin Batts,
LeTourneau University
"C.S. Lewis and a Return to the Great Books"

John Stanifer,
Morehead State University
"A Prisoner’s Duty: The Sacred Role of Reading in the Christian Life"

William Vaus,
Will Vaus Ministries
"C.S. Lewis’ Reading of George MacDonald"

2-B:  Rupp 205  moderator: Jan Prewitt
Robert Moore-Jumonville,
Spring Arbor University
"The Logic of Purgatory in C.S. Lewis: Why There Can Be No Spiritual Formation Without It"

H. Dennis Fisher,
RBC Ministries
"Ethics and the Afterlife: The Moral Instruction of Thomas Aquinas and C.S. Lewis"

Benita Huffman Muth,
Macon State College
"Few Return to the Sunlit Lands: Lewis’s Classical Underwold in The Silver Chair"

2-C  SH 151  moderator: Mark Hall
Sharon Kotapish,
Bible translator/literary consultant in South Asia
"The Intertwining of Reason and Imagination: Casting Truth in an Imaginary World"

Kimberly Moore-Jumonville,
Spring Arbor University
"C.S. Lewis, Charles Williams, and the Necessity of the Terrible Good"

Sørena Higgins and Rebecca Talbot,
Lehigh Carbon Community College and North Park University, respectively
"Between Two Strange Hearts: Spiritual Desolation in the Later Poetry of Gerard Manley Hopkins and Charles Williams"

12:00  Lunch in Hodson Dining Commons

*Brown Collection open 1:30 - 2:00 lower level of Zondervan Library*

2:00-3:15 pm  Academic Paper Session 3

3-A  Rupp 203  moderator: Kevin Diller
Mark Smith & Nick DeNeff,
Indiana Wesleyan University & Andover Newton Seminary, respectively
"Circumspection Regarding Introspection in the Thought of C.S. Lewis"

Donald Williams,
Toccoa Falls College
"A Tryst with the Transcendental: C.S. Lewis on Beauty, Truth, and Goodness, Part II: Truth"

David Rozema,
University of Nebraska Kerney
"Ethics and the Afterlife: The Moral Instruction of Thomas Aquinas and C.S. Lewis"

3-B  Rupp 205  moderator: Martin Batts
Paul Michelson,
Huntington University
"The Evolution of J.R.R. Tolkien’s Thought on Fairy-stories"

Constance Rice,
Northwestern University
"The Pedagogical Value of the Screwtape Letters for a New Generation"

3-C  SH 151  moderator: Joe Christopher
Zachary A. Rhone,
Indiana University of Pennsylvania
"A Meaningful Hierarchy: How C.S. Lewis Perceives Humanity’s Significance"

Susan and Woody Wendling,
New York C.S. Lewis Society
"C.S. Lewis and the Angelic Hierarchy"

Crystal Downing,
Messiah College
"From Versailles to Verneuil: The Shaping of Dorothy L. Sayers"

*Refreshment Break*
3:45 pm
“Light: C.S. Lewis’s First and Final Short Story”
Charlie W. Starr
Kentucky Christian University
Butz-Caruth Recital Hall
*Followed by Book Signing outside Recital Hall*

4:45 pm
C.S.I.S. business meeting in Rupp 203
*Brown Collection open 4:45 - 5:45 lower level of Zondervan Library*

6:00 pm
dinner at Hodson Dining Commons

8:00 pm
“Freud’s Last Session”
a play by Mark St. Germain
A Readers Theater production
Ron Reed & David Phillips
Butz-Caruth Recital Hall

10:00 pm
Nightcap fun in Bergwall Lounge with Tom Nurkkala

Saturday

8:00 am
Breakfast in Hodson Dining Commons

9:00 am
A Morning Devotion with Jay Kesler,
President Emeritus of Taylor University
Butz-Caruth Recital Hall

9:30 - 10:45
Academic Paper Session 4

4-A
Rupp 203
moderator: Tom Nurkkala
Woody & Susan Wendling,
New York C.S. Lewis Society
“A Speculative Meditation on Tolkien’s Sources for the Character Gollum”
Mark R. Hall,
Oral Roberts University
“Aragorn and Arthur, Merlin and Gandalf: Tolkien’s Transmogrification of the Arthurian Tradition and its Use as a Palimpsest for The Hobbit and The Lord of the Rings”

4-B
Rupp 205
moderator: Roger Phillips
Jessica D. Dooley,
Taylor University alumnus
“Whimsy and Wisdom: Fairyland as a Window to Reality in the Fiction of Chesterton and MacDonald”
J. Cameron Moore,
Baylor University
“‘Take away the supernatural, and what remains is the unnatural: The Secularizing Visions of G.K. Chesterton’s Villains”
Finney Premkumar,
Azusa Pacific University
“Arguing for God: The Unarticulated Constituent and the Emergence of a Moral Grammar”

11:00
Free Time
Please visit booksellers, the Brown Collection and/or enjoy the campus

*Brown Collection open 11:00am - 1:00pm lower level of Zondervan Library*

12:00
Lunch in Hodson Dining Commons
1:45 - 3:00 Academic Paper Session 5

5-A Rupp 203 moderator: David Neuhouser
Elizabeth Coon, Lancaster University
"Angel and Victim: the Victorian Literary Child"
Rachel Johnson, University of Worcester
"The Wise Woman as an Agent of Identity in The Wise Woman by George MacDonald"
Bonnie Gaarden, Edinboro University
"The Divine Child in George MacDonald"

5-B Rupp 205 moderator: Jonathan Himes
Paulette Saunders, Grace College
"Love in Till We Have Faces"
Michael P. Muth, Wesleyan College
"A Wild Hope: Resurrection Bodies, Creaturely Integrity, and Lewis' Platonism"
Jim Stockton, Boise State University
"Chaplain Stella Aldwinkle: A Biographical Sketch of the Spiritual Foundation of the Oxford University Socratic Club"

5-C SH 151 moderator: Pam Jordan-Long
Prize-Winning Papers

Jason Fisher, winner of the CSLIS Best Paper
Editor, Mythprint
"Tolkien's Wraiths, Rings, and Dragons: An Exercise in Literary Linguistics"

Janie Kliever, First Place, Student Essay Contest
Northwest University
"Gleam of the Divine: Classical Mythology in The Chronicles of Narnia"

Carmen Wilcox, Honorable Mention, Student Writing Contest
LeTourneau University
"Owen Barfield and J.R.R. Tolkien on Language and Meaning"

*Refreshment Break*

3:30 "A Bright and Particular Star"
Ron Reed
Pacific Theater, Vancouver Canada
Butz-Caruth Recital Hall

5:45 Banquet

Paper Contest Awards
"C.S. Lewis: Why He Matters Today"
A documentary by Devin Brown
Alspaugh Room, Hodson Dining Commons

8:30 Compline and Eucharist Service
led by Robert Moore-Jumonville
Memorial Prayer Chapel

Sunday

8:00 am Breakfast in Hodson Dining Commons
Check out any time at desk in Bergwall Lobby
Martin Batts

"C.S. Lewis and a Return to the Great Books"

In our present day, reasoned and informed thinking and a sense of the past seem to have fallen on hard times. In an almost prophetic way, C.S. Lewis in his book, The Abolition of Man, seems to have foreseen that if modern man continues to treat himself as a natural object cut off from the past and attempts to make value judgments based simply on natural impulses, then man himself will be viewed as simply a product of nature and, man as man, will be abolished.

If Lewis is correct about this trend concerning modern man and his being cut off from the past, what can be done to reverse the situation?

What Lewis is calling for by admonition and by example is a deeper understanding of the past and a return to the classics, or great books, in order to better understand our present and to prepare ourselves for the future.

Devin Brown

"The Christian World of The Hobbit"

Although a number of books have been written to show the underlying connections between Tolkien's faith and his fiction, these have always centered on The Lord of the Rings. Little has been written about how Tolkien's most fundamental beliefs also form the basis of The Hobbit.

While The Hobbit can certainly be enjoyed by readers not particularly interested in the author's position on the great underlying questions humans face, those inclined to look closer will find that Tolkien's Christian worldview—his core convictions about life in this world and the set of principles he lived by—permeates the entire story.

Joe Christopher

"C. S. Lewis’s Lost Arthurian Poem"

C.S. Lewis aficionados know his unfinished "Launcelot," collected in Narrative Poems; but fewer know that he wrote an Arthurian poem intended for his first book, Spirits in Bondage, which was rejected by his publisher. The manuscript has since been lost, but a few things can be known or reasonably conjectured about the poem. This paper will cover the following topics:

1. Lewis’s mention of the poem in his correspondence with Arthur Greeves,
2. its title,
3. its date of composition,
4. its source (quoted),
5. its probable application for Spirits in Bondage, and
6. the loss of its manuscript.

Elizabeth Coon

"Angel and Victim: the Victorian Literary Child"

The Victorians felt the need to protect the innocent from corruption, as demonstrated by the writings of George MacDonald, whose child heroes remain unsullied despite their battles with and triumphs over evil again and again. An examination of MacDonald's writing, particularly At the Back of the North Wind (1871), alongside pivotal Victorian writers like Lewis Carroll and Christina Rossetti in their idealization of the child illuminates the Victorian portrayal of children both as an angel standing in the gap between humanity and overwhelming evil and a frail doll which must be guarded zealously. MacDonald's portrayal of the child thus emerges as a glimpse into the artistic Victorian mind—one urgently concerned with the line protecting the good from the evil.

Nick DeNeff & Mark Smith

"Circumspection Regarding Introspection in the Thought of C.S. Lewis"

Much popular Christian spirituality would appear to focus on the critical role, even pride of place for something we will call Christian introspection. Looking within oneself, self-examination, soul-searching, how can these not be absolutely essential for our spiritual health and growth? That we contend C.S. Lewis had much to say about introspection, self-examination, and self-knowledge would hardly be a surprise to anyone and not worth five minutes at a conference. However, what may be surprising is that a whole lot of what Lewis said on these subjects is couched in language of caution, vigilance and circumspection. We want to pursue this question, attempting to discover why Lewis had at best a double attitude towards the matter of looking closely, carefully, and continually at oneself.
Brenton Dickieson

"The Pedagogical Value of The Screwtape Letters for a New Generation"

C.S. Lewis' The Screwtape Letters launched a genre of demonic epistolary fiction. Intriguingly, we have seen Screwtape-style letters about psychotherapy, (anti-) creativity, pedagogy, and scientific research. Evidently, Screwtape continues to be relevant among contemporary writers, but is it relevant to students? From the results of a spiritual perspective survey and various teaching methods in a secular undergraduate class, and including the analysis of ninety-five student-created Screwtape letters of cultural critique, we see that the genre of demonic epistolary fiction gives space for creative cultural critique and the content provides inspiration for that critique—even for generically spiritual, nonreligious, or anti-theistic students.

Jessica D. Dooley

"Whimsy and Wisdom: Fairyland as a Window to Reality in the Fiction of Chesterton and MacDonald"

A comparison of how fairyland is employed in the fiction of G. K. Chesterton and George MacDonald, and the role fairyland plays in the personal development of their fictional characters, reveals parallels and important divergences between the two writers' philosophies. Their treatments of fairyland share the context of fixed moral standards that are clearly understood by fairyland's habitants and visitors, but disclose the authors' differing definitions of the relationship between personal responsibility and consequences. Fairyland, with its mysterious, imperative rules, and glorious generosity of rewards, provides a framework for explicating with startling clarity the dangerous immediacy of the consequences of moral choice. Chesterton and MacDonald's unique approaches to fairyland, its moral rules and its purpose, provide a window into their fundamental beliefs about reality, and the ultimate nature of the moral universe.

Crystal Downing

"From Versailles to Verneuil: The Shaping of Dorothy L. Sayers"

Briefly paralleling the lives of Lewis, Tolkien, and Sayers, this paper proceeds to discuss the year Dorothy L. Sayers spent working in France: 1919-20. Under theorized in Sayers scholarship, this year in Normandy dramatically shaped Say- ers's life and publication history, providing not only her first encounter with unwanted pregnancy, but also her increasing interest in detective fiction and her first glimmers about a theology of "good work well done." Her year in Verneuil-sur-Avre, I argue, provided the scaffolding from which Sayers eventually constructed her theory of the imago Dei, establishing God as Master Architect.

H. Dennis Fisher

"Ethics and Afterlife: The Moral Instruction of Thomas Aquinas and C. S. Lewis"

C. S. Lewis's view of moral values and life after death flowed from both Scripture and his medieval sensibilities. This paper will compare and contrast medieval theologian Thomas Aquinas' views of ethics and the afterlife with those of C. S. Lewis. Special attention will be given to the controversial doctrine of purgatory. In today's postmodern world, ethical teaching is often relative and subjective. This paper will seek to find commonalities between Aquinas and Lewis to provide a viable basis for moral decision making in the 21st century.

Jason Fisher

"Tolkien's Wraiths, Rings, and Dragons: An Exercise in Literary Linguistics"

Tolkien once wrote that "[The Tree of Tales] is closely connected with the philologists' study of the tangled skein of Language," suggesting an intimate and complex symbiosis between creation and philology. In a 1979 essay, Tom Shippey termed this unique generative methodology "creation from philology," and this will be the focus of my talk. I will begin with a series of linguistic roots, then trace out a ramifying tree of interrelated words and meanings in many of the languages of Tolkien's expertise, connecting them to the ever enlarging scope of Middle-earth as I proceed. I will discuss the relationships and etymologies of words like wraith, writhe, worm, ring, among others, attempting to show how Tolkien began with philological ruminations, then followed them from word to word like a trail of breadcrumbs to develop a fictional narrative. From Tolkien's 1922 Middle English Vocabulary to the Nazgûl of The Lord of the Rings, from his 1927 painting Hringboga Heorte Gefysed to the Lost Road into the Uttermost West — I will attempt to retrace Tolkien's own philological journey "there and back again", pointing out the Wanderwörter, standing like so many linguistic landmarks, along the way.
Bonnie Gaarden

“The Divine Child in George MacDonald”

My thesis is that MacDonald uses the image of the Divine Child in two of his fantasy works to represent God as the Ground of Being. The paper will first present MacDonald’s view of “true childhood” as central to both divine and human nature, then examine a structural parallel common to “The Golden Key” and The Wise Woman. In each story, a protagonist confronts three symbolic figures of descending ages, culminating in the figure of the child. The paper will explicate these all of these figures as images of God and of how God may be experienced.

Mark R. Hall,

“Aragon and Arthur, Merlin and Gandalf: Tolkien’s Transmogrification of the Arthurian Tradition and Its Use as a Palimpsest for The Hobbit and The Lord of the Rings”

Certainly J.R.R. Tolkien was very much aware of the Arthurian tradition that existed during the medieval period and even earlier, especially as depicted by Thomas Mallory in Le Morte d’Arthur. The affinities of the characters of Aragorn and Gandalf with Arthur and Merlin are too obvious not to notice, yet transformed in such a way by Tolkien that they are infused with new meaning and purpose. It is this transmogrification that connects Tolkien’s work with the past and provides the palimpsest for the world he creates in his epic adventure depicted in The Hobbit and The Lord of the Rings. An examination of the specific details of this process enlightens the reader, and enlivens and exfoliates the text.

Serina Higgins and Rebecca Talbot

“Between Two Strange Hearts: Spiritual Desolation in the Later Poetry of Gerard Manley Hopkins & Charles Williams”

Spiritual desolation, while a perennial human experience, is expressed in historically-determined diction. Gerard Manley Hopkins (1844–1889) and Charles Williams (1886–1945) are an interesting case study, especially as Hopkins shaped Williams’ later prosody. “My Own Heart” (Hopkins) shares desolation with Ignatius’ Spiritual Exercises, and reading “My Own Heart” through Williams’ theory of spiritual “schism” as literary analysis reveals a cleft self similar to the split kingdom in “Prayers of the Pope” (Williams). Neither writer excludes hope: Hopkins’ Ignatian language frames “My Own Heart” as a hopeful surrender, while Williams offers hope via occult vocabulary.

Jonathan Himes

“Feminine Leadership: Lewis’s Reason and Spenser’s Britomart”

Scholars have debated the apparent sexism in many of Lewis’s statements and in his view on female clergy. Without addressing these particular issues of importance in Lewisian studies, this paper will analyze Lewis’s choice of a female virgin in the role of Reason who topples the giant Spirit of the Age in his early allegory, The Pilgrim’s Progress. Besides the obvious influence of Bunyan’s Pilgrim’s Progress on this work and the feminine figures of the divine in George MacDonald’s fiction as another influence, Edmund Spenser’s female knight Britomart may have provided Lewis with the idea of a strong feminine leader who steps in to show the would-be hero how to conquer one’s competing impulses.

Crystal Hurd

“C.S. Lewis as Transformational Leader”

The term “leadership” usually evokes images of great warriors, politicians, or social figures that saturate the pages of a history textbook. However, these are pre-conceived notions of the term. Leaders are those who exercise influence, be they soldiers, politicians, or even artists such as writers and musicians. One such leader is author and apologist C.S. Lewis. Lewis spoke to his generation (and many subsequent ones) in his texts. Through Lewis, many have achieved a greater understanding of literature, spirituality, and human nature. His words have, in essence, transformed the minds of readers. Transformational leadership is desired because it performs what is implied in its title: it transforms others. Transformational leaders increase both motivation and morality in their followers. They lead with conviction, ultimately empowering followers to become leaders. Bass (1985) posits that transformational leaders exhibit four qualities: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Upon exploring transformational leadership theory, it is evident that C.S. Lewis exhibits all four qualities of a transformational leader. Lewis has led many from the desert of spiritual ambiguity into a better understanding of God and of ourselves. His words still resonate in culture and demonstrate the lasting influence of his legacy.
Richard James

“Further Responses to Lewis’s ‘Lost Aeneid’”

For almost fifty years, since his death in 1963, C.S. Lewis, Lazarus-like, has continued through his literary executors to come forth from his literary grave, providing an almost unending, vast landscape of multimedia productions from multi-volume collections of personal letters and anthologies of essays to four major Hollywood film productions; from miscellaneous small action figures and early reader literacy booklets connected to the Narnian movies to highly technical onstage renditions of the demonic Screwtape and the verbally combative, but highly successful off-Broadway drama, Freud’s Last Session.

But beyond all of these highly visible projects, this paper will provide some reflections on what is yet another more recent and more substantial Lazarus-like Lewis project: C.S. Lewis’s Lost Aeneid. For here in this book is a translation both immensely personal to Lewis and also potentially a significant scholarly contribution to the instruction and understanding of one of the world’s great epics. This paper shall make a brief analysis of the many published responses to Lewis’s partial translation, note several places where Virgil is mentioned in the Lewis corpus and also provide insights gathered from a study of Lewis’s own annotations in his personal library copy of the Works of Virgil.

Rachel Johnson

“The Wise Woman as an agent of identity in George MacDonald’s Story The Wise Woman”

In this paper I investigate the Wise Woman as an agent of identity in terms of Aristotelian and modern philosophies of identity primarily drawing upon the work of Alistair McIntyre. I address the question ‘how much choice does Rosamond have in the transformation process’ and examine the part played by increasing self-knowledge and personal will, given the strength of influence employed by the Wise Woman in shaping Rosamond’s perception of herself.

The parallel journey of Agnes, a shepherd’s daughter, is briefly mapped against Rosamond’s progress in order to demonstrate choice.

I conclude that Rosamond’s choice is made within chosen limitations.

Janie Kliever

“Gleam of the Divine: Classical Mythology in The Chronicles of Narnia”

In order to create his own unique mythological, fantastical world in The Chronicles of Narnia, C.S. Lewis drew from many sources, one of the most noticeable of which is classical mythology. This includes the Greek, Roman, and Norse mythical traditions. Lewis’s friend and fellow Inkling, J.R.R. Tolkien, criticized Lewis for drawing on what he considered a disparate hodgepodge of sources for the fantasy world of Narnia. Compared to Tolkien’s meticulously crafted Middle Earth, Lewis’s Narnia is certainly less extensive in scope. However, Lewis’s use of sources like classical mythology and his fusion of multiple traditions make for a rich and layered reading, full of surprises.

Sharon Kotapish

“The Intertwining of Reason and Imagination: Casting Truth in an Imaginary World”

When writing the Chronicles of Narnia, did C. S. Lewis deliberately turn from the world of reason and abandon logical argument? Or did he gravitate toward imaginative fiction because story may be the best way to communicate certain kinds of truth? Just as the Narnia tales reflect major themes in Lewis’ overtly Christian nonfiction works, many of the truths taught by Jesus through parable are paralleled in the Apostle Paul’s expository letters. By reading a passage from Lewis’ nonfiction writing along with a reflected passage from the Chronicles, our understanding and appreciation of both are deepened.

Dawn Martin


J.R.R. Tolkien imbued his tales of Middle Earth with his love of nature and all things medieval. In doing so, three specific medieval concepts of nature are present, which thoughtfully fashion the characters of Treebeard and Tom Bombadil. Instead of using allegory, Tolkien uses personification to adapt the medieval concept of nature mythology. Tom Bombadil and Treebeard are not an attempt to explain nature; they are nature personified. Likewise, the Green Man concept of nature emphasizes the importance of communing with nature, from which all life
emerges and is sustained. While Treebeard physically exhibits the qualities of the Green Man, Tom Bombadil’s spiritual kinship with the landscape makes him a part of nature as well as master of it. Therefore, the classic opposition of good and evil, as represented through the natural and unnatural, suffers an easy synthesis with the first two concepts. Both Tom Bombadil and Treebeard are forces for good because they are nature personified communing with the natural world, and their enemies are dark, distorted abusers of the natural order and, therefore, evil. The identification and association of these three concepts of nature with the characters of Tom Bombadil and Treebeard offer a fresh perspective on the marriage of Tolkien’s love for natural history with medieval concepts of nature.

Paul Michelson:

"The Evolution of J. R. R. Tolkien’s Thought on Fairy-stories"

The paper is an analysis of how Tolkien’s thought on “fairy-stories” evolved between his 1939 St. Andrews Andrew Lang Lecture “Fairy Stories,” through his contribution “On Fairy-Stories” to the 1947 Essays Presented to Charles Williams, and concluding with his 1967 essay on the nature of “Faërie”. Time permitting, the paper will also include a discussion of how Tolkien’s “Smith of Wootton Major” illustrates his concepts.

J. Cameron Moore

“‘Take away the supernatural, and what remains is the unnatural:’ The Secularizing Visions of G.K. Chesterton’s Villains”

Chesterton claims in Heretics that denial of the supernatural leads ultimately to the unnatural, and much of his work explores the consequences of suppressing or ignoring the fundamental religious dimensions of the human person. Indeed many of Chesterton’s villains spurn religion altogether in their pursuit of social progress. In this paper, I examine the antagonists in The Ball and the Cross, Manalive, and The Flying Inn in light of their rejection of the supernatural.

In their attempts to recreate themselves and their societies, Chesterton’s villains demonstrate a clear link between secularization, the loss of human freedom, and the deathly disfiguring of the human psyche.

Robert Moore-Jumonville

“‘The Logic of Purgatory in CS Lewis: Why There Can Be No Spiritual Formation Without it’

Purgatory figures significantly as a theme in the writing of CS Lewis. The Great Divorce represents the major fictional piece treating the subject, but theological allusions and references surface in Till We Have Faces, Narnia, and other fictional works, as well as in many of the essays.

This paper presents two main points: first, Lewis’s logic of purgatory. Such an argument, though not stated explicitly anywhere by Lewis, might run like this: God is holy and human beings cannot remain in God’s presence (comfortably or for long) without becoming holy themselves. Lewis consistently maintained a robust theology of sanctification. Next, if human beings are free—and we are—then God will not force us to let go of our sin. As illustrated so clearly in The Great Divorce, we cannot drag our Hell into Heaven with us (or it would cease to be Heaven). Therefore, to dwell with God in eternity, we must be purged of the sin that separates us from God.

The second point of the paper seeks to show how contemporary Protestants tend to think of death as instantly glorifying the individual. Not only would this be a breach of human freedom, it nearly makes spiritual formation in this life optional.

For any theology to take spiritual formation seriously, it ought to consider the biblical and theological roots of the purgatorial (in this life and the next) if not Purgatory itself as an actual place of residence.

Kimberly Moore-Jumonville

“C.S. Lewis, Charles Williams, and the Necessity of the Terrible Good”

Through characters like Eustace, Psyche, and Orual, and others, Lewis reminds us that transformation from what we now are is a necessity if we wish to know God. We must relinquish the lies we blindly wear and be stripped to the bone; ironically, we have to go under the water so that we don’t drown or die of thirst. Pauline, of Charles Williams’s Descent into Hell, “was not yet prepared to accept the terror of good” (107), but she learns that “the Lord does things in the midst of a fire” (93). Pauline’s salvation lies in relinquishing her fear to a friend and simultaneously facing her doppelganger, her double. That courage leads to her freedom from fear. Thus, a study of Lewis’s and Williams’s treatments of the fierceness of good clarifies that the terrible good is a purgation necessary to free the shrinking soul for its deepest soul work.
Benita Huffman Muth

"Few Return to the Sunlit Lands: Lewis's Classical Underworld in The Silver Chair"

As his early interest in Greek mythology and his Aeneid translation testify, classical motifs resonated with Lewis. In The Silver Chair, his characters, like Orpheus and Herakles, travel to a Greco-Roman inspired Underworld on a mission to retrieve an inhabitant. Besides lending mythic dimension to the journey, these classical echoes and Lewis' original additions create an Underworld markedly different from a popular idea of Hell. Through doing so, he underscores that this fictional place, though frightening and dangerous, is not Hell and therefore makes a theological point about the fallen condition.

By emphasizing classical references and reforming Miltonic ones (fiery Bism becomes a wondrous part of creation), Lewis presents Hell as a deliberate mental construction, an idea also reflected by the sprawling suburb of The Great Divorce and the dwarfs of The Last Battle. By examining The Silver Chair's appropriation of classical motifs and heroics, I will argue that, through differentiating this place from the popularly imagined Christian Hell, Lewis paradoxically asserts his fundamental Christian position about the power of individual free will in the human being's disposition of his or her own soul.

Michael Muth

"A Wild Hope: Resurrection Bodies, Creaturely Integrity, and Lewis' 'Platonism'"

In the last chapters of The Last Battle, Lewis gives his readers a vision of the heavenly Narnia, or really of ever more real Narnias embedded within one another, peopled by the characters that readers have come to know through all seven books of the Chronicles, described as existing in physical bodies, though possessing abilities beyond those known in the Narnia outside the stable door (or even our own world). In this paper I will explore Lewis' representation of these "resurrection bodies" and what his representation of them means for his views on the body and the integrity of creatures, as well as the nature of his claimed Platonism.

In particular, I wish to put Lewis in conversation on these issues with several thinkers from the middle ages, including Hugh of St. Victor and Thomas Aquinas, who speculated extensively on the possibility and nature of resurrected bodies. But I also want to bring Lewis into conversation with some more recent thinkers, including Michael Hanby, Graham Ward, and James K. A. Smith, who have made issues about the body – especially the body of Christ and hoped for resurrection bodies – central to their ontological speculations. My hope is not only to understand Lewis better, but to bring his insights and images into important debates about human existence as embodied creatures.

William O'Flaherty

"C.S. Lewis: An Overlooked 1963 Monograph by Roger Lancelyn Green"

The first full-length (and authorized) biography of Lewis was published in 1974. One of its authors was Roger Lancelyn Green. Few are aware of (or have even seen) a monograph he wrote before Lewis's death about Jack's life and writings. While Jack saw and approved of the manuscript in 1960 it wasn't released until the same year he died. The purpose of this talk is to reveal what information and insights this trusted friend presented in this rare monograph about Jack at the end of his career.

Finney Premkumar

"Arguing for God: The Unarticulated Constituent and the Emergence of a Moral Grammar"

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

"Examining the Characters of Two Minor, but Nevertheless Heroic, Characters - Sam and Gimli - as They Relate to the Heroic Journey as Described by Campbell"

Joseph Campbell in his seminal book *The Hero with a Thousand Faces* says in the final chapter, "The Hero Today," that unlike the classical hero, the modern hero faces a world that does not embrace a single mythology. "Then all meaning was in the group, in the great anonymous forms, none in the self-expressive individual; today no meaning is in the group—none in the world: all is in the individual" (334). That does not mean, however, that there are no heroes in the modern world or that the modern world requires no heroic figure—quite the contrary. The modern world's need is greater now than in years ago because the modern world does not see or even acknowledge its need of a hero. Into this modern world does not see or even acknowledge its need of a hero. Into this modern world J.R.R. Tolkien provides in his *Lord of the Rings* trilogy, not one, but several heroic figures that demonstrate the surviving appeal of the classical hero in the modern age. The proposed paper will examine the characters of two minor, but nevertheless heroic, characters—Sam and Gimli—as they relate to the heroic journey as described by Campbell.

Anderson M. Rearick III

"The Subtle Agenda of Tolkien's Narrator of The Hobbit"

In Tolkien lore, the narrator of *The Hobbit* is the only human connection to the world of Middle Earth. He is not, as some have suggested, a hobbit himself. In spite of his humanness, however, he apparently has a great amount of information about the time in the world "when there was less noise and more green." He is also a narrator with opinions. In fact it is clear that for the narrator the whole telling of *The Hobbit* is a teaching tool; however much adults may enjoy Bilbo's adventure, the teller is talking to children. Being a creation of Tolkien's special imagination *The Hobbit's* narrator deserves more study to determine his purpose and his true nature.

Zachary A. Rhone

"A Significant Hierarchy: C. S. Lewis' Perspective of Humanity's Significance"

"Humans are amphibians—half spirit and half animal," writes Screwtape. In *Mere Christianity*, C. S. Lewis would clarify these halves as the *Bios* and the *Zoe*—the biological and the spiritual, respectively. Humans are, as Dr. Ransom admits in *That Hideous Strength*, "More. But not less" than animals, yet humanity's Fall resulted from "the idea that they could 'be like gods'—could set up on their own as if they had created themselves—be their own masters—invent some sort of happiness for themselves outside God, apart from God" (MC). Humans are placed, thus, in the difficult position of being both spiritual and animal: simultaneously above animals yet below the divine. Lewis, like his fellow authors, points to these paradoxes as the heart of humanity's significance—that is, humanity should be not only the masters of the beasts but also the mastered of the divine. As Ransom aptly states, "We are now as we ought to be—between the angels who are our elder brothers and the beasts who are our jesters, servants and playfellows." This presentation discusses how humanity, in Lewis' worldview, must accept its place in the hierarchy of the universe in order to find significance, for, as G. K. Chesterton remarks in *The Everlasting Man*, humanity is "the measure of all things."

Constance Rice

"Renewed Interest in Popular Culture of the Fairy Tale"

I would like to write a paper focusing on the renewed interest in popular culture of the fairy tale. There are currently several television programs such as *Grimm* and *Once Upon A Time* and a number of movies such as *Red Riding Hood*, two versions of *Snow White*, and one in production of *Jack the Giant Killer* based on traditional fairy tales. I would like to take C. S. Lewis's, J. R. R. Tolkien's, and George McDonald's ideas on the use of the fairy tale and compare them to the same elements found in these postmodern versions of the genre. In many ways, McDonald, Lewis, and Tolkien helped to define the modern use of the fairy tale in the 20th century and thus can be useful tools to analyze and interpret the use of the fairy tale in the 21st. I plan to examine the battle between good and evil, escapism, the use of magical creatures, violence, and using the fairy tale as a means of moral instruction.

David Rozema

"Facts and Meanings: From Word to Myth"

The 1948 Anscombe-Lewis Debate is often cited as an example of how two of England's finest minds of the twentieth century - C.S. Lewis and Ludwig Wittgenstein - would have debated had they ever had the chance. Anscombe was a student of Wittgenstein's, and their debate is a case in point for showing the
distinction between investigating a proposition's truth and investigating its sense, its meaning. Using remarks from the works of both men, I will show that their understanding of the meaning of language—from single words to complete stories, including myths—is remarkably similar; and immensely helpful.

Paulette Sauders

"Love in Till We Have Faces"

It is my contention that when C.S. Lewis wrote his non-fiction book The Four Loves and published it in 1960, he had not been thinking about love in all of its manifestations for just a short time before it was written. All of the fictional works he wrote over the years, beginning in at least 1938, reflect his definitions and descriptions of the various kinds of love and their perversions that he systematically describes so well in The Four Loves. He does this in his fiction through his various characters and their actions.

Specifically, in Out of the Silent Planet (1938), Perelandra (1943), That Hideous Strength (1945), The Screwtape Letters (1942), The Great Divorce (1945), and Till We Have Faces (1956), Lewis demonstrates each kind of love he discusses in The Four Loves.

For the 2012 Colloquium, I would like to focus on Till We Have Faces in order to reveal the ways C.S. Lewis shows the reader the four kinds of love and their perversions instead of just defining and discussing the kinds of love as he does in The Four Loves.

John Stanifer

"A Prisoner's Duty: The Sacred Role of Reading in the Christian Life"

Just how important is reading to the Christian life? Most of us are willing to assert that the Scriptures are an important part of our reading diet, but what about classic literature or popular fiction? Reading anything and everything we can get our hands on is not so far from the formula followed by some of the most influential figures in Judeo-Christian history, from C.S. Lewis and J.R.R. Tolkien to Daniel and Paul the Apostle. By the end of this presentation, our goal will be to gain a closer understanding of the sacred role of all reading in the Christian life.

Jim Stockton

"Chaplain Stella Aldwinckle: A Biographical Sketch of the Spiritual Foundation of the Oxford University Socratic Club"

Although the Oxford University Socratic Club is most often identified with its first faculty advisor and president, C. S. Lewis, the club's inception began when several young women of Somerville College asked their newly arrived chaplain, Stella Aldwinckle, to assist them in establishing a speaker's club that would extend an open invitation to all parties who were "interested in a philosophical approach to religion . . ." The Socratic Club was an instantaneous and long-lived success, and would not have been possible without Chaplain Aldwinckle's passion, dedication, and evangelical conviction.

Will Vaus

"C.S. Lewis' Reading of George MacDonald"

Scholars have been trying to answer for decades: "What has made C. S. Lewis such a great writer with so large a following?" One answer to that question which has yet to be fully explored is Lewis' vast and deep reading across the entire canon of Western literature, from Homer and the Bible down to some of the most important works of the early twentieth century. It seems to me self-evident that before one can become a great writer one must be a great reader. Most certainly, C. S. Lewis was a voracious consumer of books.

In 1962, The Christian Century magazine asked Lewis: "What books did most to shape your vocational attitude and your philosophy of life?" In response, he offered a list of ten books and at the top of that list was Phantastes by George MacDonald. However, as all serious readers of Lewis know, Lewis was influenced by more than just one book by MacDonald. In this paper, I will provide a brief survey of Lewis' reading of MacDonald with attention given to how MacDonald and his works influenced Lewis.

Susan and Woody Wendling

"C.S. Lewis and the Angelic Hierarchy"

After describing the belief in the Angelic Hierarchy as central to ancient "spiritual cosmology," both Scriptural and Neoplatonic, this paper identifies Lewis's fascination with it in both his fiction (the Ransom trilogy) and his nonfiction (The Oxford History of English Literature in the 16th Century excluding Drama and
The Discarded Image). Often viewed by Moderns as a "mythological hangover from pre-Modern times," belief in the Angelic Hierarchy is a key component of what Lewis calls "the Discarded Image." For those tempted to think that Lewis's interest in the Angelic Hierarchy was merely love for the beauty of the "old model," or else merely the mythic backdrop of his fictional "Ransom trilogy," this paper reveals Lewis's actual personal belief in the reality of the Angelic Hierarchy: the fact that God "comes filtered to us" through the hierarchies of angelic spiritual beings. Lewis's essay The Empty Universe reveals that the ancient "spiritual cosmology" has been increasingly replaced with a "modern" materialist worldview, leading not only to the "dryads leaving the trees" but also ultimately to the "abolition of man."

Woody and Susan Wendling

"A Speculative Meditation on Tolkien's Sources for the Character Gollum"

In speaking of his sources for ents, Tolkien said they "are composed of philology, literature, and life." Was Gollum composed in the same way? Gollum got his start in Tolkien's writings as a creature in his poem, "Glip". Gollum got his name from his "gurgling sound", the "horrible swallowing noise in his throat." From which literary sources did Tolkien arrive at the name Gollum? From the Old Norse word for gold, gollum? From the Jewish Golem (Psalm 139:16)? From the giant Goliath in the Old Testament? From Gormor or Golithos, two characters in E.A. Wyke-Smith's book, "The Marvellous Land of Snergs"? Or from the "Gollywogg" books by the Upton sisters? Tolkien wrote of his creative process, "Nevertheless one's mind is, of course, stored with a 'leaf mould' of memories (submerged) of names, and these rise up to the surface at times, and may provide with modification the bases of 'invented' names." Two more definite sources for Gollum are the monster Grendel in "Beowulf" and the Christian Gospel, as expressed by the frequent appeals for mercy in the Roman Catholic mass.

Donald T. Williams

"A Tryst With The Transcendentals: C. S. Lewis on Beauty, Truth, and Goodness
Part II: Truth"

In an age of Post-Modernism and Post-Foundationalism, the very concept of truth finds itself subject to deconstruction. C.S. Lewis held to the old "correspondence theory" of truth, but did so in a way that withstands contemporary assaults better than many traditional formulations because he sought to integrate Reason and Imagination in ways not typical of earlier philosophy. Essays like "Bluspels and Flalansferes" provide a framework for understanding Lewis's statements on the nature of truth. They make possible a view of truth that is neither relativist nor reductive, but rather profoundly humane.

Miho Yamaguchi

"Nothing Can Come between God and You: Uncle Tom's Cabin, George MacDonald, and Shusaku Endo"

Uncle Tom's Cabin by Harriet Beecher Stowe depicts the ways that God reveals Himself when evil seems triumphant and God appears to be silent. George MacDonald and Shusaku Endo apparently read this novel and deeply sympathized with its theology—and subsequently developed its ideas and episodes in their own writings. In their views, nothing can come between God and each person; therefore, even apparent enemies can never victimize anyone—they can only help us ultimately to be more closely united with God. They also illuminate that God never deserts people who feel weakest in faith.