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The C. S. Lewis & Friends Colloquium

2018: 11th Frances White Ewbank Colloquium on C.S. Lewis & Friends

May 31st, 10:00 AM

2018 Printed Program

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CRYSTAL DOWNING

Crystal Downing is the incoming Co-Director of the Marion E. Wade Center at Wheaton College. She is the author of *Writing Performances: The Stages of Dorothy L. Sayers, Changing Signs of Truth*, and a forthcoming book on Sayers and Film.

CRYSTAL HURD

Crystal Hurd is a scholar, teacher, writer, and book review editor of *Sehnsucht, the C.S. Lewis Journal*. Her blog featured a popular eight-part series on "Lewis and Women" (2013). Some of her recent work on the Lewis family has been published in *VII: Journal of the Marion Wade Center and Inklings Forever X*.

D.S. MARTIN

D.S. Martin is a Canadian poet who is Series editor for the Poiema Poetry Series from Cascade Books and is Poet-in-Residence at McMaster Divinity College in Hamilton, Ontario. He is the author of *Conspiracy of Light: Poems Inspired by the Legacy of C.S. Lewis* (2013).
**KEYNOTES**

**STEPHEN PRICKETT**

Stephen Prickett is President of the George MacDonald Society. He took his B.A. and Ph.D. at Cambridge (where he studied under C.S. Lewis). His many publications include *Coleridge and Wordsworth: The Poetry of Growth* and *Words and the Word: Language, Poetics, and Biblical Interpretation*.

**CHARLIE STARR**

Charlie Starr is the author of *Light: C.S. Lewis's First and Final Short Story* and the forthcoming *The Faun's Library: C.S. Lewis on Why Myth Matters*. C.S. Lewis fans know him better for his work on dating Lewis's manuscripts by subtle differences in his handwriting over the years.
TO CS LEWIS, POET

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

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

The 11th Biennial Frances White Ewbank Colloquium on C.S. Lewis & Friends is convened in honor of this outstanding scholar, teacher, and friend.

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

Frances White Ewbank
Welcome

On behalf of the Lewis and Friends Center at Taylor University, and all the good people who have been part of its work since 1997, I want to welcome you to our 11th Colloquium. Thanks for being here as we celebrate, discuss, and perform “the faithful imagination.”

We started planning this colloquium the day after the end of the 2016 gathering, sitting in the Center, almost too tired to move, but thankful for what had just happened. We looked through participant assessments, made a quick checklist of what we could have done better, and started planning. It helps to have such good work to do and to have such good people sharing the work.

We are excited about this year’s colloquium, mostly because you, our friends, are here. Old friends: Thank you Richard James for coming to every colloquium since the first one in November 1997 (if you missed one, don’t tell me). New friends: especially the thirty plus students (graduate and undergraduate) from over a dozen universities who have joined us. You are the future. It is a privilege to afford you a place in this most excellent company.

In addition to our distinguished keynote speakers, we have a wonderful variety of scholarly and creative presentations. Although none of us can attend every presentation, we provide abstracts of all presentations in the program (except mine, I didn’t get it to Kaylen in time).

I especially want to encourage you to browse and buy in our colloquium pop-up bookstore. There you will not only find the works of the Inklings we celebrate together, but the hard work of your friends and colleagues, many of whom are here. This is also a great time to network. Line up your special speakers for your Inklings Society or English Department while you are here. We won’t even charge you a finder’s fee.

Since June 2016, we have been working to create something worth your attention and attendance. While you are here, please let us know how we can make your experience optimal. Our objectives are to promote the exploration and integration of faith, scholarship, and the imagination and, especially, to nurture the next generation of Lewis and Friends scholars, wherever they are. We are a grateful part of something much bigger than ourselves, and we exist to serve the greater good. Help us help the good cause.

Finally, you may have noticed that on the registration page this year, there was an opportunity for donations to help fund student scholarships. One of the ways we have brought so many students here this year is by offering them significant discounts. We have had one $1000 gift to help offset these costs, but that is just a fraction of what we need. Don’t worry, I promise to give you several other opportunities to help. Please be generous.

Alright. Let’s get started.

Joe Ricke
Director
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INFORMATION

BROWN COLLECTION COLLOQUIUM

HOURS

Thursday: 10:00 - 2:00
Other Times: as announced
Library: 9:00 - 5:00

WIFI ACCESS

Network: T.U.C.A.N.
Directions: Launch an Internet browser and browse to any non-Taylor website. Register as Guest

QUESTIONS & CONCERNS

Conf. Services: 765 - 998 - 5544
Anne Cooper: 765 - 603 - 7799
Program Coordinator
Dan Bowell: 765 - 603 - 9001
University Librarian

SUPPORT SERVICES

Campus Police: 765 - 998 - 5555
(non-emergency)
Emergency: 911
THURSDAY, MAY 31

10AM
Registration Opens
Open 10-7
Euler Cleveland Commons,
1st Floor East Entrance

Open House
Lewis Center, Brown Collection
Open 10-12
Zondervan Library, lower level

11AM
Young Inklings Workshop
CHARLIE STARR
pre-registration required
*includes lunch
Zondervan Library 110

12PM
Lunch
*not provided
Chick-fil-A open in Boren Center
Van service to Ivanhoe’s, 12-1

Art Gallery
Open 12-1:30
Modelle Metcalf Visual Arts Center
1st floor, Gallery

1PM
Colloquium
Bookstore Opens

2PM
Official Welcome & Opening Remarks

2:45PM
Concurrent Paper Sessions
1A MacDonald, Neuhouser, and...
Euler 130, Moderator: Dan Hamilton

2:45 - Hobbits in the Holy Land: Insights from Tolkien on Deriving meaning from Fiction, Darren Hotmire

3:00 - George MacDonald, Shakespeare Scholar, Kendra Smalley

3:15 - Literary Healings in Gilman and MacDonald, Darrel Hotmire

3:30 - C. S. Lewis’s Critical Assessment of George MacDonald, Marsha Daigle-Williamson
1B C. S. Lewis: Family, Friends, and Unlikely Allies
_Euler 118, Moderator: Roger Phillips_

2:45 - Davidman's _Weeping Bay:_ An Anti-Catholic Diatribe?, **Marie Hammond**

3:05 - W. H. Lewis, Historian: A Prolegomena, **Paul Michelson**

3:25 - The Rt Hon David Bleakley MP, CBE: Christian Socialist and Irish Friend of C. S. Lewis, **Richard James**

**4PM**

**Refreshments**
_Euler ’61 Lobby (1st floor north entry)_

**4:15PM**

"Bookish Clever People": Exploring the Family Influences of C. S. Lewis
CRYSTAL HURD, _plenary_
_Euler 109_

1C Flatland and Beyond: C. S. Lewis's Imagination Explored
_Euler 062/063, Moderator: Joe Christopher_

2:45 - C. S. Lewis: A Romantic in Many Dimensions, **Josiah Peterson**

3:05 - Cosmic Horror vs. Cosmic Redemption: C. S. Lewis and H. P. Lovecraft on Humanity’s Ultimate Fate, **John Stanifer**

3:25 - Two Different Lewises in a Barfield Poem, **Stephen Thorson**

**1D Young Inklings Papers**
_Euler 100, Moderator: Charlie Starr_

2:45 - Values in a Post-Christian Society: Devine and Weston as Illustrations of Post-Christians in _Out of the Silent Planet_, **Kayla Beebout**

(continued)
6PM  
**Dinner**  
*Hodson Dining Commons*  
(Go through the food line and meet in Alspaugh East Dining Room)

7PM  
**From The Faun's Bookshelf: Myth and Meaning**  
CHARLIE STARR, *plenary*  
*Euler 109*

8:15PM  
**Late Night Options for the Young At Heart**  
**Creative Open Mic Coffee House**  
Hosted by Darrel Hotmire  
*Euler Legacy '64 Commons*  
(2nd floor east end)

9:30PM  
**Pastime with Good Company**  
*Bergwall Hall*

"The Fantasy Makers"  
Film, hosted by *Christian History*  
*Cornwall Auditorium, Boren Center*
7:30AM
Registration Opens
Open 7:30-7pm
Euler Cleveland Commons
Breakfast
Hodson Dining Commons
(Go through food line and meet in Alspaugh East Dining Room)

8:30AM
The Faithful Imagination in the Hebrew Bible's Wisdom Literature
RICHARD SMITH, Centering Euler 109

9:15AM Concurrent Paper Sessions
2A The Theological Imagination of Sayers
Euler 118, Moderator: Crystal Downing
9:15 - “Christ Walks the World Again”: The Image of Christ in Sayers’s Catholic Tales, Barbara Prescott

9:30 - The First and Second Wave of Dorothy L. Sayers, Hannah Stumpf
9:45 - Snyder Reading Lewis Reading Sayers, Alan Snyder
10:00 - The Theological Aesthetics of Dorothy L. Sayers as Interpretive Key to the Fantasy Worlds of Lewis and Tolkien, Gary L. Tandy

2B The Fantastic Imagination: Original Fiction
Euler 130, Moderator: Crystal Hurd
9:15 - A Tale from Nash, *Morgan Wheeler
9:30 - The Fourth Staircase, Donald P. Gauger
9:45 - Charles and the Seeds, Jori Hanna
10:00 - Untitled, *Bethany Russell

2C From the Depths: Uncovering Sources of the Imagination
Euler 062/063, Moderator: Edwin Woodruff Tait
9:15 - Lewis Underground: Echoes of the Battle of Arras in The Silver Chair Vickie Holtz Wodzak
9:30 - Understanding Relics: Charles Williams’s Journey From Holy Thorn to Holy Grail, Sue Wendling

(continued)
9:45 - The Ladder of Love and C. S. Lewis, *Christian Mack*

10:00 - Strauenger Thingses: The Absolute Upside Down of the Medieval Model in *The Dark Tower, All Hallow’s Eve,* and “The Lost Road,” Michael Karounos

10:30AM

**Refreshments**

*Euler* ’61 Lobby
(1st floor north entry)

10:45AM

**Concurrent Paper Sessions**

3A George MacDonald's Imagination

*Euler 062/063, Moderator: Kirstin Jeffrey Johnson*

10:45 - Warming the Wintry Heart: Redemptive Storytelling in “Rime of the Ancient Mariner” and *Adela Cathcart,* Abby Palmisano

11:05 - Teaching *Phantastes* to Today’s Students, John Pennington

11:25 - Baptizing the Reader: The Faithful Imagination in George MacDonald, Lesley Willis Smith

3B Mythopoeic Meaning

*Euler 130, Moderator: Brad Eden*

10:45 - Baptism of the Imagination, Harvey Solganick

11:00 - Sehnsucht for a God who is Further Back and Higher Up, Torri Frye

11:15 - Rings, Charms, and Horcruxes: An Exploration of Souls and Sacrificial Love in *Harry Potter* and *The Lord of the Rings,* Emily Austin

11:30 - The African Influence on Tolkien’s Legendarium, Michael Wodzak

3C The Bookish Imagination

*Euler 118, Moderator: Marc McCoy*

10:45 - The Further Adventures of Ed Brown, Dan Hamilton

11:00 - Surprised By Misquotes: Unexpected Findings from *The Misquotation C. S. Lewis,* William O’Flaherty

11:15 - Transcribing George MacDonald’s *Hamlet,* Kaylen Dwyer

11:30 - The Library that Jack Built: An Historical and Narrative Account of the Personal Library of C. S. Lewis, Roger White

12PM

**Lunch**

*Hodson Dining Commons*
(Alspaugh East Dining Room)
1:15PM

A Poetic Look at C. S. Lewis
D.S. MARTIN, plenary
Euler 109

2PM

C. S. Lewis and Joy Davidman Disagree about a Phoenix
JOE CHRISTOPHER, plenary
Euler 109

2:45PM

Concurrent Paper Sessions

4A The Green Imagination
Euler 062/063, Moderator: Josiah Peterson

2:45 - Tolkien’s and Shakespeare’s People-Trees, Grace Tiffany

3:05 - Faith Awakened in the Woods of Narnia, James Stockton

3:25 - Surprised by Walking: C. S. Lewis’s Access to “A Channel of Adoration,” Kyoko Yuasa

4B Philosophical/Theological Imagination
Euler 130, Moderator: Jim Spiegel

2:45 - What is Man? A Spectrum of Answers by Owen Barfield, C. S. Lewis and Karl Barth, Stephen Thorson

3:05 - C. S. Lewis’s Moral Law Apologetic in Light of Modern Evolutionary Biology, Dan Ippolito

3:25 - C.S. Lewis was not a Eudaimonist: A reply to Stewart Goetz and David Horner, Louis Swingrover

4C Inklings Inspired Art
Modele Metcalf Visual Arts Center
Moderator: Dan Bowell

At the Sea, Jeremie Riggleman

Paintbrushes, Pubs, and Perelandra: Visualizing the Worlds of Lewis and Tolkien, Emily Austin

4PM

Refreshments
Euler ’61 Lobby
(1st floor north entry)

4:15PM

The Quest for Bleharis

BRENTON DICKIESON, DAVID DOWNING, roundtable
Euler 130
C. S. Lewis on Love and Personhood: A Philosophical Exploration
ROBERT K. GARCIA, RESPONDENT: DEREK VON BARANDY
Euler 062/063

Art Gallery
Gallery Open
Modelle Metcalf Visual Arts Center

6PM
Dinner
Hodson Dining Commons
(Alspaugh East Dining Room)

7PM
Informing the Inklings: C. S. Lewis’s Debt to George MacDonald
STEPHEN PRICKETT, keynote
Cornwall Auditorium, Boren Center

8:15PM
Poetry Reading
D.S. Martin, Julie Moore, Bethany Bowman, Dan Bowman, Andrew Paul Davis, *Kendra Smalley, Caleb Hoelscher, Others
Euler Legacy ’64 Commons (2nd floor east end) Sponsored by Wipf and Stock Publishers

"The Fantasy Makers"
Film, hosted by Christian History
Cornwall Auditorium, Boren Center

9:30
Pastime with Good Company
Bergwall Hall
8AM
Registration Opens
Open 8-12pm
Euler Cleveland Commons

Breakfast
Hodson Dining Commons
(Go through food line and meet in Alspaugh East Dining Room)

8:30AM
Mary and Martha in the Christian Imagination
LAURA SMIT, centering
Euler 109

9:15AM
Concurrent Paper Sessions
5A The Long Dark Vale/Veil
Euler 062/063, Moderator: David Downing
9:15 - "Good Death": What C. S. Lewis Learned from Phantastes, Edwin Woodruff Tait

9:30 - A Passive Darkness: The Veil in “Cock-Crowing” and Till We Have Faces, *Grace Seeman

9:45 - "Is Yellow Square or Round?": How Dead People Changed C. S. Lewis’s Theology, Jennifer Woodruff Tait

10:00 - There Are No Ordinary (Dead) People, Joe Ricke

5B Friends and Frenemies
Euler 130, Moderator: Janice Brown
9:15 - The (Revised) Clinical Imagination: An Unpublished “Appendix” to The Problem of Pain, Sarah O’Dell


9:55 - C. S. Lewis’s Theory of Sehnsucht as a Tool for Theorizing L.M. Montgomery’s Experience of “The Flash”, Brenton Dickieson

5C The Dramatic Imagination
Euler 118, Moderator: Andrew Paul Davis
9:15 - How Chesterton Joined the Rabble, Sayers Played the Violin, and Williams Wrote about Hell: Modern Pageants and Christian Art, Parker Gordon

9:35 - Life as a Play in Charles Williams, Tyler Brown

(continued)
10:30AM
Refreshments
_Euler '61 Lobby_
_(1st floor north entry)_

10:45AM
Concurrent Paper Sessions

6A Tolkien's Imagination
_Euler 062/063, Moderator: Kristine Larsen_

10:45 - Sub-Creation and Imagination: Late-Nineteenth and Early-Twentieth Century Musings, _Brad Eden_
11:00 - Tom Bombadil: Lessons from the True Ring Lord, *Allison DeBoer*
11:15 - Power Through Femininity in _The Lord of the Rings_, _Ann Borow_
11:30 - A Door for Father Christmas: A Response to Tolkien's Problems with Narnia, _Donald T. Williams_

6C That _Hideous_ Imagination
_Euler 118, Moderator: Abby Palmisano_

10:45 - Through the Lens of The Four Loves: Love in _That Hideous Strength_, _Paulette Saunders_
11:05 - C.S. Lewis and Matrimony in _That Hideous Strength_, _Amanda Hawkins_
11:25 - Lindsay Panxhi, The Hideous Strength of “The Inner Ring,” Dismantled by Deep Heaven, _Lindsay Panxhi_

12PM
Lunch
_Hodson Dining Commons_
_(Alspaugh East Dining Room)_

1:30PM
Concurrent Paper Sessions

7A Lewis &
_Euler 130, Moderator: Paul Michelson_

1:30 - Scientism and Its Consequences in the Thought of C. S. Lewis and F. A. Hayek, _Brandon Harnish_
1:50 - Art, the Golden Rule, and Lewis’s _Experiment in Criticism_, _Jim Spiegel_

(continued)
2:05 - Lessons from Venus: Lewis’s *Perelandra* and Barlow’s *History of a World of Immortals Without a God*, Kristine Larsen

7B Poetry Inspired by Lewis & Friends
*Sater 118, Moderator: Dan Bowman*
Joe Christopher
Donald T. Williams
Darren Hotmire
Megan Burkhart
Others

7C The Existential Imagination
*Sater 062/063, Moderator: Kyoko Yuasa*

1:30 - The Faithful Imagination in a Material World, Donald P. Gauger

1:50 - “Not Yet” Reality and the Faithful Imagination, D. Shane Combs

2:05 - When Lewis Suggests More Than He States: Questions Raised but Not Fully Answered in *The Chronicles of Narnia*, Devin Brown

3PM
**Keynote Panel Discussion**

Joe Ricke, *moderator*
*Sater 109*

4PM
**Conference Tea**
Euler ’61 Lobby
(1st floor east entry and lawn)

5:30PM
**Bookstore Closes**

6PM
**Banquet**
Hodson Dining Commons
(Alspaugh Dining Room)

Awards, Recognitions, Keynote

**Dorothy L. Sayers and the Wages of Cinema**
CRYSRAL DOWNING, *keynote*

8:30PM
**THE BALROG: Concert and Reception for Honorees**
Euler ’64 Legacy Commons
(2nd floor east end)

light refreshments
SUNDAY, JUNE 3

8:30AM
Morning Prayer & Holy Communion

*Memorial Prayer Chapel*
*Presider: Jennifer Woodruff Tait*

9AM
Breakfast & Roundtable Discussions

*Hodson Dining Commons*
*(Buffet in Alspaugh East Dining Room)*

Tentative Topics for Discussion:
1. Teaching the Imagination
2. New Directions in Inklings Studies
3. The New Publishing
4. The Spirit of the Inklings: Faith, Scholarship, and the Imagination as a Collaborative Adventure

12PM
Checkout from Dorms
Austin, Emily

Emily Austin is a freelance painter, graphic designer, and photographer, born in Hawaii and now living here in Indiana. She is also studying fantasy literature at Signum University. Emily integrates her many interests by visually exploring the imagined worlds of Tolkien, Lewis, and others. She recently designed the cover for The Inklings and King Arthur. At present, she is creating a series of illustrations for Perelandra, including several pieces shown at the Colloquium. Emily displays her work at emilyaustindesign.com and on Twitter and Instagram @emmekamalei.

Rings, Charms, and Horcruxes: An Exploration of Souls and Sacrificial Love in Harry Potter and The Lord of the Rings | 3b Friday 10:45 AM

The intertwined concepts of love and soul run centrally through J. K. Rowling’s Harry Potter septology. To Rowling, souls function as spiritual and moral centers, and a healthy soul depends symbiotically upon love shared with others. The Fidelius Charm, which gathers information inside a soul to protect others, creates a picture of interdependence and sacrificial love. Horcruxes—dark objects created by splitting one’s soul through an act of murder—epitomize the opposite, demonstrating a complete rejection of shared humanity. Lord Voldemort in particular illustrates a soul’s destruction.

This oppositional relationship parallels the Rings of Power described in Tolkien’s The Lord of the Rings. Both the One Ring and Horcruxes represent domination and isolation from others. Voldemort’s divided soul echoes the Ring’s effect on Gollum—his split personality. The three Elvish rings, in contrast, embody a desire to preserve and protect akin to the Fidelius Charm. The Elves’ choice to destroy the One Ring rather than keep their own Rings’ power is one of many sacrificial-love images Tolkien offers. Through these approximate pairs of opposing images, this paper explores the nature of love, sacrifice, and humanity presented by Rowling and Tolkien.

Paintbrushes, Pubs, and Perelandra: Visualizing the Worlds of Lewis and Tolkien | 4c Friday 2:45, art gallery

Borow, Ann

Ann Borow hails from Winfield, IL. She received her BA in English from the University of Mary in Bismarck, North Dakota and is currently pursuing her Masters from Illinois State University. She hopes to obtain her PhD in Children’s Literature and, ultimately, to study
and teach Tolkien and Fantasy literature with a focus on Feminism and Young Adult study.

**Power Through Femininity in The Lord of the Rings** | 6a Saturday 10:45
Feminist critics often write negatively about J. R. R. Tolkien’s “limiting” treatment of the women in his *Lord of the Rings* trilogy. Tolkien elevates his four female characters in the trilogy rather than silencing them. This paper examines how these females are the turning points in Frodo’s decision to destroy the Ring of Power. I examine *The Lord of the Rings* through a feminist psychoanalytic lens, focusing on Jungian archetypes and the concept of Syzygy, as well as the Anima and the Shadow sides of female characters. My interpretation, rooted in the feminist theorizing of Helene Cixous and Judith Fetterly, argues that Tolkien’s four women attain ultimate “feminine” power through personal, fully-realized journeys, due to their acceptance of “feminine” traits and virtues rather than falling into stereotyped feminist roles assigned by the patriarchy.

**Brown, Devin**

Dr. Devin Brown is a Lilly Scholar and a Professor of English at Asbury University. He is the author of ten books that focus on Lewis or Tolkien and their works. In the summer 2008, he served as Scholar-in-Residence at the Kilns where he slept in C. S. Lewis's bed—the one thing that seems to have impressed his mother. He is currently writing *Inside The Silver Chair* which will be released in advance of the fourth Narnia film.

**When Lewis Suggests More Than He States: Questions Raised but Not Fully Answered in The Chronicles of Narnia** | 7c Saturday 1:30
In *Surprised by Joy*, Lewis tells readers that there came a point where, as he puts it, he had learned “what writing means.” Among the discoveries Lewis reports he had made was the fact that good writing should “not merely state but suggest.” We can see this principle at work in *The Chronicles of Narnia* in the questions that Lewis raises but chooses not to fully answer. What does Lewis suggest about the extent that Aslan may or may not know the future? Where do we find specific suggestions of how Aslan may be at work in our world? In this paper I will explore a number of instances in *The Chronicles of Narnia* where Lewis suggests more than he states and will offer thoughts on how these intentionally unanswered questions contribute to our reading experience.

**Brown, Janice**

Janice Brown is a specialist in the work of Dorothy L. Sayers and other Inklings. She was Professor of English Literature at Grove City College in Pennsylvania until her retirement in 2015. Janice has been a member of the C. S. Lewis and Inklings Society for twelve years, serving on their board for most of those years. Her Kent State University Press publication
The Seven Deadly Sins in the Work of Dorothy L. Sayers was a finalist for the Edgar Alan Poe Award in 1998. Her latest book The Lion in the Waste Land: Fearsome Redemption in the Work of C. S. Lewis, Dorothy L. Sayers, and T. S. Eliot (Kent State Univ. Press) will be published this year.

The Pilgrimage Motif in C. S. Lewis and T. S. Eliot | 6b Saturday 10:45
Although C. S. Lewis and T. S. Eliot inhabited very different literary milieus and differed sharply in their approach to poetry, their spiritual insights overlapped and complemented one another. They are strikingly similar in their understanding of the pilgrimage of the soul through time and toward God. Both depict a journey rooted in emotional longing, a journey beset by struggle, ignorance, and discouragement, and a journey painfully prolonged. Both also show that the pilgrimage ends in a joyful home-coming. This paper examines the similarities of the motif of pilgrimage in the writings of Lewis and Eliot.

Brown, Tyler

Tyler Brown graduated from Grove City College in 2016 with a degree in English. He is currently studying for pastoral ministry.

Life as Play in Charles Williams | 5c Saturday 9:15
My paper explicates the theatre imagery in the Charles Williams's novel, Descent into Hell, considering this imagery in the broader context of his contemporaries—particularly Lewis, Chesterton, and Sayers. When taken together, they present a shift from the typical use of theatre imagery, which tends towards fatalism, most notably in Shakespeare. That is to say, often life is viewed as a play insofar as that we are all merely actors playing our assigned roles. The Inklings and their contemporaries tended to see the world as a play also, but rather than being cast in roles, to use a line from Williams, “fate and free-will coincide.”

Christopher, Joe

Joe Christopher, Professor Emeritus of English at Tarleton State University, is a distinguished teacher/scholar, a prolific poet, and foundational figure in the field of Inklings Studies. His early book C. S. Lewis (1978) in the Twayne Authors Series and his bibliographic study (with Joan Ostling), C. S. Lewis: Writings about Him and His Works (1974) helped set the stage for the explosion of work on Lewis and the Inklings in the years since. Joe publishes regularly about Lewis, including over twenty essays on Lewis's often-neglected poetry. He also serves on the Executive Board of the C. S. Lewis and Inklings Society.

C. S. Lewis and Joy Davidman Disagree about a Phoenix | Plenary, Friday 2:00
Although Don W. King, in his edition of Joy Davidman’s poems, dates it as 1938 (with a
question mark), Davidman’s Love Sonnet No. XXI is actually a reply to C. S. Lewis’s “The Phoenix Flew into my Garden.” Charlie Starr, based on Lewis’s handwriting, dates the Lewis poem to the 1950-1956 period. Actually, both poems are probably from early 1954. The contents of the two, besides being important for the dating, are of interest themselves.

**Combs, D. Shane**

D. Shane Combs is a third-year PhD student at Illinois State University. He teaches composition and life writing, and he is currently constructing a literary narrative course on joy. His writing style blends traditional scholarly writing with life writing as a means of taking seriously both the theoretical and the experiential. His work has appeared in *Composition Forum, Writing on the Edge*, and *Assay: A Journal of Nonfiction Studies*.

**“Not Yet” Reality and the Faithful Imagination | 7c Saturday 1:30**

In C. S. Lewis’s *The Last Battle*, Aslan makes the following declaration to the protagonists: “You do not yet look as happy as I mean you to be.” The protagonists, perhaps quite rightly, might have responded: *If not now, when? This is Book Seven, Aslan. For Goodness’ sake, it’s even called The Last Battle!* This essay conceptualizes a ‘not-yet’ space that is both fueled by and fuels a faithful imagination. It is the ‘not-yet’ space, in the face of destruction and in spite of the cynicism after World War I, that allows for the writing of *The Chronicles of Narnia* and *The Lord of the Rings*. It is a ‘not-yet’ space that leads Tolkien to write that “There was an Eden on this very unhappy earth. We all long for it, and we are constantly glimpsing it.” This presentation calls for the renewal of a faithful imagination enlarged by both a ‘not-yet’ longing and the joyful, captivating mythmaking it can produce.

**Daigle-Williamson, Marsha**

Marsha Daigle-Williamson taught in the English Department at Spring Arbor University for twenty-five years. She has translated books on Christian spirituality from Italian and French into English for several publishers. Her book *Reflecting the Eternal* (2016) expatiates C. S. Lewis’s use of the *Divine Comedy* in his novels. She is a frequent participant in the “Lewis and the Middle Ages” sessions at the International Congress on Medieval Studies (sponsored by Taylor University’s Lewis and Friends Center).

**C. S. Lewis’s Critical Assessment of MacDonald | 1a Thursday 2:45**

Lewis gives a complete assessment of George MacDonald, both as a sermon writer and fiction writer, in the “Preface” to his *George MacDonald: An Anthology*. In it, Lewis refers to MacDonald as his master, but precisely what is it about him that influenced Lewis so deeply? His style? His characters? His stories? His imaginative approach? This paper will address the positives and negatives in Lewis’s assessment of MacDonald as a writer, aiding our understanding of Lewis’s depiction of MacDonald in *The Great Divorce*. 
Dickieson, Brenton

Brenton Dickieson is a faculty member at a number of schools, including Signum University, King’s College (New York), Regent College (Vancouver), Maritime Christian College, and the University of Prince Edward Island. He does freelance speaking and writing, and is the author of the popular Faith and Fiction blog, www.aPilgrimInNarnia.com. He is a PhD Candidate at the University of Chester, where he is writing a dissertation on the spiritual theology of C.S. Lewis.

The Quest of Bleheris | Panel, Friday 4:15
Each week between May and October of 1916, a seventeen-year-old C. S. Lewis included with his weekly letter to his best friend, Arthur Greeves, a chapter of an Arthurian romance he was working on. This 19,000-word unpublished manuscript was left incomplete after seventeen chapters, but is an evocative piece. As Lewis’ first attempt at long-form prose fantasy, written in the style of William Morris, The Quest of Bleheris emerges out of a rich and exciting time in Lewis’s life. Studying under the Great Knock, Lewis is thriving in his literary world and testing out his authorial voice with his best friend. In this period, Lewis has just encountered George MacDonald’s Phantastes, declared his atheism to Arthur, decided to enter the war, and prepared for entrance to Oxford. More than just teen fan fiction, The Quest of Bleheris is a resource for understanding Lewis’ spiritual development and charting his growth as a critic and imaginative writer.

C. S. Lewis’s Theory of Sehnsucht as a Tool for Theorizing L.M. Montgomery’s Experience of “The Flash” | 5b Saturday 9:15
As Surprised by Joy is a philosophical treatise on Joy, so L.M. Montgomery’s autobiography, The Alpine Path, is a reflection on her experience of “the Flash.” As Lewis’s concept of sehnsucht weaves through his entire corpus, so Montgomery invites her reader into a spirituality of Joy. Montgomery does this by bridging two main sources: the broad Protestant literary spiritual tradition and the fantastic world of faerie—a bridging that echoes Lewis’s conversation about “the two hemispheres of my mind.” The third source for this literary spirituality is her experience of “the Flash.” Focusing primarily on the character Emily of Montgomery’s New Moon series, this paper uses C. S. Lewis’s philosophy of sehnsucht to press in on definitions of Montgomery’s “Flash.”

Downing, Crystal

Crystal Downing is the incoming Co-Director of the Marion E. Wade Center at Wheaton College. She is the author of Writing Performances: The Stages of Dorothy L. Sayers (winner of the Barbara Reynolds Award), How Postmodernism Serves (my) Faith, Changing Signs of Truth, and a forthcoming book on Sayers and Film. Dr. Downing is Professor of English and Film Studies at Messiah College.
Dorothy L. Sayers and the Wages of Cinema | Keynote, Saturday 6:00
Biographers have long assessed Sayers's concern with the wages of sin. None, however, discuss how wages from cinema shaped her response to sin. This lecture, based on archival research at the Marion E. Wade Center in Wheaton, Illinois, offers a whole new way to think about the montage of Sayers's life. Employing images from the history of both Sayers and cinema, it demonstrates how moving images moved Sayers, transforming her from detective fiction author to one of the most important influences on the spiritual life of C. S. Lewis.

Downing, David

David C. Downing is the R. W. Schlosser Professor of English at Elizabethtown College in Lancaster County, Pennsylvania. In July, he will become Co-Director of the Marion E. Wade Center at Wheaton College. He is the author of four scholarly books on C. S. Lewis: Planets in Peril (1992), The Most Reluctant Convert (2002), Into the Wardrobe (2005), and Into the Region of Awe (2005). He has also authored Looking for the King (2010), a historical novel in which two young Americans meet Lewis and Tolkien in Oxford in 1940. http://users.etown.edu/d/downindc/

The Quest of Bleheris | Panel, Friday 4:15
(c.f. Dickieson, Brenton)

Where the Dreams Cross: C. S. Lewis and T. S. Eliot | 6b Saturday 10:45
This presentation offers a comparative study of these two "frenemies," Eliot as the arch-Modernist when he published "Prufrock" and "The Wasteland" and Lewis the conservative who detested everything Eliot stood for. Throughout their twenties, both were taking very different paths toward Christian faith. Though their first personal meeting, arranged by Charles Williams, did not go at all well, they eventually moved to a position of mutual respect. In their later years, they were able to work collegially, even amicably, on the Anglican commission for revising the Psalter, and to share a few lunches with their wives. Ultimately their shared faith drew them together, even while their cultural convictions remained widely divergent.

Eden, Bradford Lee

Bradford Lee Eden is Dean of Library Services at Valparaiso University. He has a PhD in musicology, as well as an MS in library science. His recent books include Middle-earth Minstrel: Essays on Music in Tolkien, The Associate University Librarian Handbook: A Resource Guide, Leadership in Academic Libraries: Connecting Theory to Practice, The Hobbit and Tolkien's Mythology: Essays on Revisions and Influences, and the ten-volume
series *Creating the 21st-Century Academic Library*. He is the founder and editor of the *Journal of Tolkien Research* (http://scholar.valpo.edu/journaloftolkienresearch).

**Sub-creation and Imagination: Late-Nineteenth and Early-Twentieth Century Musings** | 6a Saturday 10:45
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This paper will examine other writers and philosophers of the late-nineteenth and early twentieth-centuries who wrote theoretically about humanity’s role as sub-creator and inventor. Many of these individuals were Tolkien’s contemporaries or were influences on Tolkien. Francis Thompson (1859-1907), James Joyce (1882-1941), Jacques Maritain (1882-1973), and David Jones (1895-1974) all wrote about their views regarding humanity in relation to God, especially as imitators, artists, writers, and sub-creators. This paper will provide more information on what each of these individuals believed and wrote, and what influence they may/may not have had on Tolkien and his theory of sub-creation.

**Fink, Larry**

Larry E. Fink is Professor of English at Hardin-Simmons University in Abilene, Texas. His MA thesis (Hardin-Simmons University) was on C. S. Lewis; his PhD dissertation (Texas A&M University) on Milton. He teaches classes on Milton, the English novel, C. S. Lewis, and modern fantasy novel. He co-authored the pictorial biography, *George MacDonald: Images of His World* in 2004. He is an active member of the Conference on Christianity & Literature, the C. S. Lewis & Inklings Society, and the George MacDonald Society. His most recent publication, “Hopkins’s Influence on Percy’s The Moviegoer,” was published in *Renascence: Essays on Values in Literature.*
http://www.hsutx.edu/academics/cap/english/george
www.finkstreetphotography.com

**The Reunion Theme in the Letters of C. S. Lewis and Giovanni Calabria** | 6b Saturday 10:45
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In 1947 Father Giovanni Calabria (now beatified by the Catholic Church) and C. S. Lewis began a correspondence in Latin that lasted until 1953. Lewis and Father Calabria enjoyed an unqualified—though distant—experience of warm Christian fellowship. They repeatedly reference Christ’s prayer for unity among his followers found in John 17 and express their mutual hope to meet in heaven (though they never met in their earthly lives). This paper will argue that these letters are evidence that a genuine “unity of faith and love” can exist between individual Christians in spite of denominational differences. It will also highlight Lewis’s “latitude of speculation” (Hawthorne, *The Scarlet Letter*) and link it to two of his spiritual and literary mentors, John Milton and George MacDonald.

**Garcia, Robert K.**

Robert K. Garcia has a PhD from the University of Notre Dame and is an associate
professor of philosophy at Texas A&M University. He primarily works in analytic
metaphysics and philosophy of religion. He is the co-editor of Is Goodness without God
Good Enough? and is currently working on a book on C. S. Lewis's views about the
uniqueness of persons.

C. S. Lewis on Love and Personhood: A Philosophical Exploration | Panel, Friday 4:15
The uniqueness of persons is a central but relatively neglected theme in C. S. Lewis. On his
view, each person is essentially qualitatively unique in virtue of being endowed with an
essential capacity to image (know, enjoy, glorify, etc.) God in a way that no other person
can. I call this the Resonator Theory (RT) as it suggests that each person is like a tuning
fork that is tuned to a specific and unique frequency of divine love. Indeed, what emerges
on Lewis's view is the idea that every person is a literally irreplaceable (potential)
worshiper. In this paper, I introduce RT and illustrate how it appears across the Lewisian
corpus. I argue that RT offers an attractive, albeit programmatic, alternative to other
theories of individuation in contemporary philosophy. I then present a challenge for RT: If
God is omnipotent, how could it be impossible for God to make another person who is
essentially exactly like me? Towards meeting this challenge, I conclude the paper
defending RT by appealing to normative aspects of divine love. Here I develop an insight
from the novelist Tom Robbins, who writes: “The highest function of love is that it makes
the loved one a unique and irreplaceable being.”

Gauger, Donald P.

Don Gauger is an artist and innovator. He is a life member of the Philadelphia Sketch Club
(America’s oldest club for artists), studied fine arts at the Delaware Art Museum, and
received his Bachelor of Arts from the University of Delaware. Mr. Gauger’s technical
career highlights are that he collaborated with world-class experts in research and
development and created innovations at the forefront of disruptive technology.

The Fourth Staircase | 2b Friday 9:15
Fiction

The Faithful Imagination in a Material World | 7c Saturday 1:30
Can reading the fantasy works of certain authors help us better understand difficult
spiritual concepts, gain insights bridging the gap between the physical and spiritual
worlds, and live spiritually-fulfilled lives in a material world? In George MacDonald's
novel Phantases: A Faerie Romance for Men and Women, Anodos experiences twenty-one
years of life in fairyland in twenty-one days, gains spiritual insights from those
adventures, and is thereafter a changed person. In J. R. R. Tolkien’s fantasy novel, The
Children of Húrin, the son Túrin repeatedly illustrates the spiritual interplay between God’s
Grace, evil's curse, and consequences in the material world of man's free will. In C. S. Lewis's fantasy *The Screwtape Letters*, one sentence, “Humans are amphibians—half spirit and half animal” is a key concept on the dynamic challenge of living spiritually in a material world and gives insights into Lewis’s writing.

**Gordon, Parker**

Parker Gordon is a PhD student in the School of English at the University of St Andrews. He researches twentieth-century British pageants, focusing on the literary and musical aspects of pageants, while also working to establish a critical framework for the genre. In addition to his research, Parker is an active musician, currently performing with the St Andrews Symphony and Chamber Orchestras and singing with the St. Salvator's Chapel Choir.

*How Chesterton Joined the Rabble, Sayers Played the Violin, and Williams Wrote about Hell: Modern Pageants and Christian Art* | 5c Saturday 9:15
Inspired by the medieval religious processions and miracle plays, the early twentieth century British pageant, an outdoor amateur drama of re-enacted historical episodes, quickly became a national sensation, attracting audiences in the hundreds of thousands. As the pageants gained popularity, they attracted the satirical attention of Punch magazine and the witty words of G. K. Chesterton, who portrayed Dr. Samuel Johnson in the *English Church Pageant* (1909)—an influential pageant that prefaced the dramatic collaborations of E. Martin Browne and T. S. Eliot. Unfortunately, these texts, along with the majority of pageants, remain under-studied in literary scholarship. My paper builds upon Martin Ferguson Smith’s research on Dorothy L. Sayers’s involvement in the *Somersham Pageant* (1908) and William V. Spanos’s essay on Charles Williams’s pageant Judgement at Chelmsford (1939), but includes consideration of Williams’s pageant novel *Descent into Hell* (1937), which Spanos does not address.

**Hamilton, Dan**

Dan Hamilton is an engineer and writer from Indianapolis. He has edited numerous George MacDonald novels and written four fantasy books. He helped Dr. Ed Brown write *In Pursuit of C. S. Lewis*, the story of the world-class Brown Collection now at Taylor. Dan joined Dr. Dave Neuhouse in establishing the C. S. Lewis and Friends Society at Taylor, and is a co-founder and leader of the C. S. Lewis Society of Central Indiana.

*The Further Adventures of Ed Brown* | 3c Friday 10:45
The E. W. Brown Collection at Taylor University was previously the fine private library of Dr. Ed Brown of Indianapolis. The story behind that 30-year collecting process was documented in the 2006 book *In Pursuit of C. S. Lewis*. Dr. Brown died in 2015; co-author Dan Hamilton will share some of the additional books-and-people tales discovered in his notes and papers.
Hammond, Marie

Author of two novels and many articles, Marie K. Hammond has also taught mathematics at the high school and college levels. She continues to work as a math tutor and teachers a weekly Bible study class. Marie and her husband Sam led a C. S. Lewis & Friends reading group for twelve years.

Davidman’s Weeping Bay: An Anti-Catholic Diatribe? | 1b Thursday 2:45
The only work of fiction written by Joy Davidman after she became a Christian, Weeping Bay, depicts factory workers and fishermen living in extreme poverty in the Gaspé Peninsula of Quebec. Davidman paints a gloomy, dreary, and seemingly hopeless picture of the lives of poor working men and their families. Four of the main characters in the story are Roman Catholic clergymen or monastics, and nearly all the other characters practice Catholicism as well. Davidman believed, apparently with good evidence, that distribution of the novel was suppressed by a sales manager who thought it anti-Catholic. Was this in fact the case? How did reviewers react to the novel? Did Joy Davidman express prejudice against Roman Catholics in her other writings?

Harnish, Brandon

Brandon Harnish received a Bachelor’s Degree in History from Huntington University in 2010. During his undergraduate work, he published two papers in the Independent Institute’s Independent Review, the first on F. A. Hayek and Alasdair MacIntrye, the second on Jane Addams and the Social Gospel. He currently lives in Bluffton, IN and manages a small business.

Scientism and Its Consequences in the Thought of C. S. Lewis and F. A. Hayek | 7a Saturday 1:30
C. S. Lewis and F. A. Hayek wrote a great deal about “scientism.” Hayek, though an agnostic, was remarkably in line with Lewis on this problem and paid the subject a tremendous amount of academic attention. Both Lewis and Hayek wrote under the looming shadow of fascism, socialism, and communism; both wrote about the dangers of technocratic central planning; both worried that Western civilization was fast abandoning the ideas, morals, and political traditions of the past, not just of Jefferson, Tocqueville, and Acton, but of Christianity and classical antiquity; and both were exceedingly concerned with the state of science, its role in our common life, and its reputation in the popular imagination. My paper is an exploration of their views. I will work through how each author defines scientism and how they understand its consequences.
Holtz Wodzak, Vickie

Victoria Holtz Wodzak earned her doctorate from the University of Missouri-Columbia in medieval literature. She teaches literature and writing classes at Viterbo University in La Crosse, Wisconsin. She dates her love of Lewis from her earliest days as a reader when she was given her first set of his books at the age of seven. One of the very first things she learned from his books was that the best thing to do when you reach the end of a good book is to start over from the beginning. Looking back, she recognizes the truth in Lewis’s observation that one “who wishes to remain a sound Atheist cannot be too careful of [her] reading.”

Lewis Underground: Echoes of the Battle of Arras in The Silver Chair | 2c Friday 9:15
Enchanted, the men of Underworld intone “many sink down to Underworld, but few return to the sunlit lands.” While the underworld passages in The Silver Chair clearly echo any number of literary accounts of trips to the underworld—those of Odysseus and Orpheus to name only two—these passages also draw on Lewis’s personal knowledge of an underworld where soldiers sheltered from German bombs, and of a system of interconnected caves and mines used as a staging area for The Battle of Arras, which began in April of 1917. Lewis himself participated in the Battle of Arras from September 1917 to April 1918, when he was wounded at Mt. Berenchon. While he arrived there some months after the offensive, it seems unlikely that the underground caves and the battle plan would have been forgotten by the time he arrived. Further, he was billeted on more than one occasion in the barracks at Arras. The Underworld that the Green Witch creates, her plan to burst forth on the unsuspecting Narnians, and even the imagined cool caves left behind when her plans fail, are reminiscent of a battle that Lewis just missed but that could not have been forgotten by the time he arrived on the front.

Hotmire, Darrel

Darrel Hotmire grew up in Upland, Indiana and attended Taylor University, graduating Biology PreMed in 1989. He was introduced to the world of C. S. Lewis and George MacDonald at a young age by friend and mentor, David Neuhauser, PhD. The interest also continued through medical school at the then Ohio University College of Osteopathic Medicine (OUCOM) where he graduated in 1996. Since 1999, he has been a practicing physician in rural Ohio and currently has a busy solo practice in Bluffton, Ohio. His interest in MacDonald and Lewis continues through personal and group reading activities within the limits of family and working life. He is married with two children, one of whom is currently a student at Taylor University.

Literary Healings in Gilman and MacDonald | 1a Thursday 2:45
Charlotte Perkins Gillman’s short story, “The Yellow Wallpaper” was written in 1887. It is a
story of a woman who receives medical advice for home management of what would now be called a Major Depressive Episode. Her physician recommends a course of intellectual and societal abstinence as the treatment. The result is worsening depression and resultant psychosis. George MacDonald’s *Adela Cathcart* is a lengthy novel written in 1864. It is also a story of a woman with depression. The doctor’s prescription for her is societal interaction and creative stimulation. This essay contrasts the two methods of treatment and applies the treatments to modern equivalents. I will write an addendum on homeopathy as understood in the Victorian era.

**Hotmire, Darren**

Darren Hotmire grew up in Upland, Indiana. For many years he had the pleasure of knowing Dr. David Neuhouse as his friend, professor, and mentor. After spending several years in the ministry, he now works as a secondary education teacher with students in the juvenile justice system. He resides in Okeechobee, Florida.

**Hobbits in the Holy Land: Insights from Tolkien on Deriving Meaning from Fiction |** 1a Thursday 2:45
This paper includes reflections on a friend, Dr. Neuhouse, the founder of the C. S. Lewis Center, who was a mentor to me over the years. It was Dr. Neuhouse who introduced me to the classic work “On Fairy Stories” by J. R. R. Tolkien. In this work Tolkien defines the nature of the "Fairy Story." They are not, he says, stories of little flower fairies who delight in playing games in the sunlight. Rather, they are stories which relate to the Land and folk of Faerie and the human interaction with it. While these stories may contain elves, dwarfs, witches, trolls, giants, or dragons, they are more about the "ecatastrophic" human interaction or adventure in this perilous realm.

**Hurd, Crystal**

Crystal Hurd is a scholar, teacher, writer, and book review editor of *Sehnsucht*, the C. S. Lewis Journal. Her blog featured a popular eight-part series on “Lewis and Women” (2013). More recently, she has begun the “Young Lewis” series. Some of her recent work on the Lewis family has been published in *VII: Journal of the Marion Wade Center* and *Inklings Forever X: Papers from the 10th Frances White Ewbank Colloquium on C. S. Lewis & Friends*.

**“Bookish, Clever People”: Exploring the Family Influences of C. S. Lewis |** Plenary, Thursday 4:15
Brilliance rarely occurs in a vacuum, and C. S. Lewis was no exception. By investigating Lewis’s family roots buried deep in Welsh and Irish culture, we find that C. S. Lewis was the product of “long corridors” and “endless books,” but also of generations of spiritual thinkers. Albert and Flora passed along certain traits which would later flourish into
literate habits: a strong affection for words, an unyielding insistence on overstuffed bookshelves, a missing thumb joint which prevented young Jack from physical exertion, a firm demand for logic and reason mingled with a deep desire to chase Joy. Albert and Flora worked cooperatively to provide their sons with the best schooling possible on a restrictive budget, but it is worth noting that the early education C. S. Lewis received at home—with his father’s literary discussions, his nurse’s stories, his mother’s linguistic instruction, and his preparation as co-author of Boxen with brother Warren—encouraged him to become one of the twentieth century’s most remarkable writers and thinkers. Along with Lewis’s parents, his grandparents were also considerably accomplished. Indeed, the Lewis/Hamilton family tree is ripe with individuals boasting of character, wit, intellect, and compassion. All of these factors are important aspects of Lewis’s spiritual and literary development, tracing a long journey of inspiration and enlightenment from boyhood.

Ippolito, Daniel F.

Dr. Daniel Ippolito was born in Alexandria, Egypt and has lived in Rome (Italy), Lusaka (Zambia), Tripoli (Libya), Khartoum (Sudan), New Haven (Connecticut), Austin (Texas), and Biddeford (Maine). He received his BS in Biology from Yale University and his PhD in Zoology from the University of Texas. After a four-year stint teaching marine biology at the University of New England in Southern Maine, Dr. Ippolito took his present position with Anderson University, where he has taught for the past 28 years. While on the AU faculty, Dr. Ippolito has developed interests in the fields of ecology and the philosophy of science. He teaches an upper division seminar on the integration of faith and science and an Honors class on the history of scientific revolutions.

C. S. Lewis’s Moral Law Apologetic in Light of Modern Evolutionary Biology | 4b Friday 2:45
The topic will be an evaluation of Lewis’s apologetic argument based on the Moral Law (our universally shared sense of "ought") in the light of modern evolutionary psychology. I will emphasize the problem presented by "pure" altruism to standard evolutionary psychology. "Pure" altruism is offered with no expectation or reciprocity and is not directed at close kin, thus eluding traditional selectionist explanations. We are therefore left with two possibilities: human higher morality is either (1) the product of culture or (2) divinely revealed in a sort of “ontological leap.” I will argue that cultural explanations simply "kick the can down the road" because they fail to explain why some moral norms with little or no apparent adaptive value appear consistently across cultures, as pointed out by Lewis in The Abolition of Man. Furthermore, the "pure" altruism preached by Christ defies the ancient law of natural selection and could not have evolved from the social instincts of the higher animals. We are therefore left with Lewis’s Moral Law explanation.
James, Richard

Richard James is a retired pastor currently living with his wife, Mary, in Huntsville, Alabama. A graduate of the University of Virginia and Lexington Theological Seminary, he served as a pastor in the Christian Church (Disciples of Christ) for 39 years. He had the opportunity to visit with David Bleakley in County Down in the summer of 2000 while touring in Northern Ireland, England and Scotland.

The Rt Hon David Bleakley MP, CBE: Christian Socialist and Irish Friend of C. S. Lewis | 1b Thursday 2:45
In the fall of 1946, David Bleakley, a shipyard electrician from East Belfast became the first Northern Ireland student to enter Ruskin College in Oxford. In his two years of study there he not only received a diploma with distinction in Economics and Political Science, helping to prepare him for his important future roles as an educator, political leader, and lay church leader in Northern Ireland, but he also met another East Belfast native named C. S. Lewis, an Oxford scholar who became to him a friend, a spiritual mentor and a fellow traveler to and from their homeland before and after vacations. This presentation on the relationship between Bleakley and Lewis examines Lewis's influence on Bleakley, but also focuses on the important pioneer work Bleakley has done in recent years promoting Lewis Celebrations and Studies, especially they relate to his Irish roots.

Karounos, Michael

Michael Karounos received his PhD in English Literature from Vanderbilt University and is Associate Professor of English at Trevecca Nazarene University in Nashville. He has published articles in Studies in English Literature, The Age of Johnson, The Robert Frost Review, Christianity and Literature, and 1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era. His primary interests are in 18th Century English Literature, 20th Century American Literature and, of course, C. S. Lewis.

Straunger Thinges: The Absolute Upside Down of the Medieval Model in The Dark Tower, All Hallow's Eve, and “The Lost Road” | 2c Friday 9:15
With a glance at contemporary culture, this paper will look at the influence of Chaucer and J.W. Dunne in the novels The Dark Tower (1938) and All Hallow's Eve (1945) in which C. S. Lewis and Charles Williams portray the “Upside Down” of a spatio-temporal “Othertime” in terms of early 20th century theories on time and space. Lewis's The Dark Tower explicitly cites J. W. Dunne, Henri Bergson, and Friedrich Nietzsche while Williams's All Hallow's Eve's depiction of time and space implicitly suggests their influence. Additionally, The Dark Tower has intriguing compositional elements that anticipate All Hallow's Eve and suggests that the later work, That Hideous Strength (1945), may not be a “Charles Williams novel written by C. S. Lewis” but simply shares in the common interests that both men incorporated in their work.
Knight, T.R.

T. R. Knight is the Director of Academic Technology and an adjunct faculty at Taylor University, teaching courses in Game Studies and Writing and Editing for Gaming. He is also an award winning freelance editor working on tabletop games, rpgs, and fiction for various game publishers. He has a passion for the works of the Inklings, especially J. R. R. Tolkien’s Middle-earth, amassing quite a library of related books, media, and games. http://www.freelanceknight.com/published-works/

Inklings and Gaming | Workshop, Thursday 5:00
The first time I opened the pages of The Hobbit, I was transported to a world of fantasy that I would happily never return from completely. Soon after The Hobbit, I was introduced to The Chronicles of Narnia, and my journeys in the fantastical realms of story grew. The worlds of Middle Earth and Narnia built the foundation for my passion for fantasy literature, art, movies, and GAMES. As an avid tabletop gamer and roleplayer, I was thrilled to find my favorite worlds created by the Inklings reflected in games for me to play and to create my own stories in those fantastical worlds. That early excitement became tempered as I experienced the various games over the decades. In this workshop we will discuss the impact of the Inklings on Gaming -- creative inspiration, legal challenges, financial success, failed attempts, and gaming enjoyment.

Larsen, Kristine

Kristine Larsen is Professor of Astronomy at Central Connecticut State University where her research and teaching focus on the intersections between science and society, including science and popular media. She is the author of the books The Women Who Popularized Geology in the 19th Century, Cosmology 101, and Stephen Hawking: A Biography, and is co-editor of The Mythological Dimensions of Doctor Who and The Mythological Dimensions of Neil Gaiman. Her work on popular culture has appeared in the journals Tolkien Studies, Journal of Tolkien Research, MOSF Journal of Science Fiction, British Fantasy Society Journal, and many others.
CV: http://web.ccsu.edu/astronomy/larsencv.html

Lessons from Venus: Lewis’ Perelandra and Barlow’s History of a World of Immortals Without a God | 7a Saturday 1:30
In Reverend James William Barlow’s relatively unknown 1891 science fiction novella History of a World of Immortals Without a God, a misanthropic occultist visits the planet Venus. There he feeds the despair of the world-weary immortal residents through his prejudicial explanations of terrestrial life, including religion. The immortals, some of whom had tried in vain to commit suicide to escape their suffering, are led to believe that they have been utterly abandoned by their unknown Creator and that there is no hope in
their future. This presentation summarizes Barlow’s work, considers Barlow’s Van Varken through the lens of Lewis’s Weston, and suggests topics for future investigation by the Inklings scholarship community.

**Martin, D. S.**

D. S. Martin’s poetry books include *Conspiracy of Light* and *Poiema*. He has also edited the new anthology, *The Turning Aside*, both available from Wipf & Stock. He is the Series Editor for the *Poiema Poetry Series*. Visit his blog Kingdom Poets and his website.

**A Poetic Look at C. S. Lewis** | Poetry Reading, Friday 1:15
D. S. Martin will share poetry from his collection *Conspiracy of Light*, which is consists of poems inspired by the life and writing of C. S. Lewis. Malcolm Guite has said, “D. S. Martin’s lovely suite of poems, written in response to the legacy of C. S. Lewis, will delight all lovers of Lewis’s work as each new poem picks out and sheds light of different facets of Lewis's genius...Amidst the long shelves of writing about Lewis, this slim volume will give more pleasure, show more insight, and win more friends than most.”

**Michelson, Paul**

Paul E. Michelson is Distinguished Professor Emeritus of History at Huntington University, where he has taught a course on C. S. Lewis for many years, as well as occasional courses on Tolkien and the Inklings. He is the author, co-author, or editor of 6 books dealing with Romanian history and has published over 150 articles on Romania and the Inklings.

**W. H. Lewis, Historian: A Prolegomena** | 1b Thursday 2:45
The paper surveys the life and work of Warren Hamilton "Warnie" Lewis (1895-1973), the brother of C. S. Lewis. Following a biographical sketch, the paper will look at W. H. Lewis’s writings under four headings: (1) as biographer of the Lewis Family, the compiler and editor of eleven volumes of the Lewis family papers between 1933-1935 and author of a 1966 "Memoir of C. S. Lewis," (2) as a writer of articles in the 1930s for a boating enthusiast magazine, (3) as a sometime chronicler of the doings of the Inklings in his diary, and (4) as historian of Le Grande Siècle and Louis XIV.

**O'Dell, Sarah**

Sarah O'Dell, MA (Department of English, Azusa Pacific University) is a medical student in the Medical Scientist Training Program (MD/PhD) at the University of California, Irvine. At Azusa, she has studied with Inklings scholar, Diana Glyer.

**The (Revised) Clinical Imagination: An Unpublished “Appendix” to The Problem of Pain** | 5b Saturday 9:15
C. S. Lewis’s *The Problem of Pain* concludes with a contribution from a fellow Inkling: a short “note on the observed effects of pain...kindly supplied by R. Havard, MD, from clinical experience.” Robert E. Havard himself speaks of the collaboration requested by Lewis, remarking that he “was glad to do so and took some trouble over it.” He also notes that he overran his allowance of a thousand words, prompting another mention of “trouble”: Lewis “edited it [and] shortened it...I was impressed by the trouble he took to get it right.” The printed version of the “Appendix” is under six hundred words in length and complements the tone and substance of Lewis’s text. However, an unpublished draft of Havard’s “Appendix” complicates the matter. Reading the aforementioned draft and *The Problem of Pain* in concert reveals ways in which Havard’s original contribution problematized and even subverted aspects of Lewis’s theodicy. This is most striking in Havard’s discussion of mental illness, a topic utterly unacknowledged in *The Problem of Pain*. This paper will illuminate this tension, exploring Lewis’s possible motivations for drastically changing the character of the “Appendix” as well as considering the broader implications of Havard’s work.

**O’Flaherty, William**

William O’Flaherty holds a Master’s degree in counseling and works as a family therapist. He is the author of *The Misquotable C. S. Lewis* (2018) as well as *C. S. Lewis Goes to Hell: A Companion and Study Guide to The Screwtape Letters* (2016). In addition to writing for his website EssentialCSLewis.com, William has contributed to Christianity Today, Breakpoint.org and NarniaFans.com. His podcast, “All About Jack,” features interviews with the authors of books related to C. S. Lewis.

**Surprised By Misquotes: Unexpected Findings from The Misquotable C. S. Lewis | 3c**

One need not look hard on social media to come across a quotation falsely attributed to Lewis. However, that is not the only type of misquote seen online (or even in print). In my recently published *The Misquotable C. S. Lewis*, I point out there are also paraphrases of Lewis and words from him that are out of context to be aware of. In addition to providing examples of each of those types, I also present in this paper the surprising names that are associated in one way or another with Lewis misquotes. The cast of unlikely characters include Ryan Seacrest, actors Tim Allen, Matt Dillon, and Anthony Hopkins; authors Max Lucado, Melody Beattie, and John R. Stott; and even Lewis scholars Jerry Root and Walter Hooper. Finally, some of what Lewis actually wrote is presented to contrast a few of the most common misquotes.

**Palmisano, Abby**

Abby graduated from Taylor University in 2017 and is currently a graduate student studying English Literature at Illinois State University. While at Taylor, she was the student assistant for the Center for the Study of C.S. Lewis and Friends.
Warming the Wintry Heart: Redemptive Storytelling in “Rime of the Ancient Mariner” and Adela Cathcart | 3a Friday 10:45
In “The Friend,” Coleridge observes that “man sallies forth into nature...to discover the originals of the forms presented to him in his own mind.” George MacDonald, too, remarks on the inherent connection between nature and the mind, stating, “the world around [the individual] is an outlined figuration of the condition of his mind.” Despite this connection, the unfortunate human tendency is to place “nature in antithesis with the mind”; such an error is fatal since, as M. H. Abrams expressed, Coleridge “repeatedly describes all division as death dealing.” This paradoxical relationship between the mind and nature (and its resulting “death dealing”) is fictionalized in “Rime of the Ancient Mariner” and Adela Cathcart. Caught in an inner state of winter that mirrors the wintry worlds around them—all while isolating themselves from the world—Adela wishes for death and the Mariner kills an innocent albatross in an act of self-sufficiency. It is storytelling that becomes “the mediatress between, and reconciler of, nature and man.” The stories told bring a spiritual dignity to suffering and awaken the dormant “esemplastic” imagination of the listener, thus melting the wintry heart.

Panxhi, Lindsey

Dr. Panxhi is an Assistant Professor of English at Oklahoma Baptist University. Her lifelong love of the Inklings played a significant role in her pursuit of her doctorate in medieval literature. At OBU, she teaches courses on medieval and Renaissance British Literature, the Great Books of Western Civilization, and Topics in C. S. Lewis. This summer, she is looking forward to leading a 4-week study abroad trip to London with OBU Honors students, including a trip to Oxford and several Inklings sites. Lindsey also looks forward to teaching an advanced topics course this upcoming fall, focused on the medieval roots of The Lord of the Rings.

The Hideous Strength of “The Inner Ring,” Dismantled by Deep Heaven | 6c Saturday 10:45
Lewis’s 1944 lecture “The Inner Ring” addressed the human tendency to pursue acceptance in exclusive groups. This talk, now included in The Weight of Glory, offers both a caution and a model for Christian scholars and students today. Lewis describes the human tendency, in virtually every system of education, government, or corporation, to form an exclusive inner ring of those “in the know,” with the power, respect, and envy of those outside. He cautions his listeners to avoid being consumed with the desire to gain admission to the Inner Ring, saying it can define one’s life and will never satisfy once attained. This paper will consider how the fictional characters of That Hideous Strength offer both warnings and models of how to respond to the influences of such intellectual circles. Lewis not only warns scholars and students to be aware of their own tendencies towards creating or pursuing acceptance in inner rings, but he offers a far more rewarding alternative rooted in the faithful imagination: the possibility of genuine friendship, forged through sound scholarship and the pursuit of the good.
Pennington, John

John Pennington is a Professor of English at St. Norbert College in De Pere, Wisconsin, where he teaches specialty classes on fairy tales and science fiction and fantasy. He is the editor of North Wind: A Journal of George MacDonald Studies. His most recent publications include an annotated, critical edition of George MacDonald's Phantastes (co-edited with Roderick McGillis) and an edition of critical essays, Crossing a Great Frontier: Essays on George MacDonald's Phantastes (both from Winged Lion Press).

Teaching Phantastes to Today's Students | 3a Friday 10:45
George MacDonald's reputation generally—and Phantastes's reputation specifically—owe a great deal to Lewis, who famously said that the fantasy novel “baptize[d]” his imagination and that MacDonald was the single most influence on him. “I have never concealed the fact,” admits Lewis, “that I regarded him as my master; indeed I fancy I have never written a book in which I did not quote from him. But it has not seemed to me that those who have received my books kindly take even now sufficient notice of the affiliation.” Lewis’s comments have an ironic ring to them: as popular as Lewis is today, even he, it seems, has not been able to translate his love of Phantastes to contemporary students. I was determined to discover why students struggled and still struggle with Phantastes so I could address those issues. My talk will focus on the creation of a critical, annotated edition of Phantastes (co-edited with Roderick McGillis) designed to address students' concerns. My talk will highlight the impediments today's students have when reading Phantastes and how the critical edition attempts to circumvent those obstacles and rehabilitate the fantasy for a contemporary readership.

Peterson, Josiah

Josiah Peterson is an adjunct instructor of rhetoric at The King’s College in New York City. He is also a student in Houston Baptist University’s online MA program in Cultural Apologetics. This year, he has published writing on Lewis and Norse mythology in CSL: The Bulletin of the New York C. S. Lewis Society (2018) and the blog, A Pilgrim in Narnia. In the Fall of 2017, he taught a course on the rhetoric of C. S. Lewis at The King’s College. Josiah has also presented papers on Lewis’s rhetoric at the academic round tables at the C. S. Lewis Foundation’s Oxbridge conference (2014) and Summer Conference at Amherst (2016). He previously worked for Max McLean and the Fellowship for Performing Arts during the production of The Great Divorce.

C. S. Lewis: A Romantic in Many Dimensions | 1c Thursday 2:45
Upon lending his copy of Flatland to Kingsley Amis, C. S. Lewis says of the book “The original manuscript of the Iliad could not be more precious.” Edwin Abbot's little novella, featuring the transdimensional adventures of A Square from Flatland to Lineland, Pointland, and Spaceland, made a lasting impression on Lewis. Notoriously bad at math,
Lewis alludes to the mathematical theorems of Flatland to help him convey meaning to some of his most challenging subjects, including the nature of language in “Bluspels and Falansferes,” the interactions between the material and spiritual world in “Miracles” and “Transposition,” and the nature of what new creatures we might be in heaven in “The New Men.” What makes Flatland so compelling and how does Lewis make the story so versatile? The undiluted power of analogical reasoning combined with Lewis’s faithful imagination that sees the possibilities.

Prescott, Barbara


“Christ Walks the World Again”: The Image of Christ in Sayers’s *Catholic Tales* | 2a Friday 9:15

As a Christian apologist, Dorothy L. Sayers is little appreciated as religious poet. Yet in her early years, Sayers considered herself first and foremost a poet, and a large portion of this poetry was an expression of Christian romanticism in myth and legend. In her twenties, Sayers published a collection of poems in sonnet and ballad structure which reflect and interpret the heroic roles of Jesus the Christ. Within this small book, *Catholic Tales and Christian Songs* (1918), we are given a glimpse of those imaginative, unusual, and unfamiliar images of Jesus Christ. We are given the varied faces of Christ as a legendary folk and mythic Hero. Sources include the published version of the text, earlier manuscript of the book, as well as Dorothy L. Sayers’s notes and unpublished letters from the archives of the Marion E. Wade Center in Wheaton, IL.

Prickett, Stephen

Stephen Prickett is President of the George MacDonald Society and Fellow of the English Association. He is Regius Professor Emeritus of English at the University of Glasgow, and an Honorary Professor of the University of Kent, at Canterbury. He took his BA and PhD at Cambridge (where he studied under C. S. Lewis). His many publications include *Coleridge and Wordsworth: The Poetry of Growth, Victorian Fantasy,* and *Words and the Word: Language, Poetics, and Biblical Interpretation.* Most recently, he is the editor of *The Edinburgh Companion to the Bible and the Arts.*
Informing the Inklings: C. S. Lewis’s Debt to George MacDonald | Keynote, Friday 7:00
Though the influence of MacDonald on Lewis is well-documented, Lewis’s own account cannot be correct as it stands. The interesting question, therefore, is why *Phantastes* came to occupy such a key role in Lewis’s retrospective description of his conversion. The answer, seen in terms of his most openly acknowledged use of MacDonald in *The Great Divorce*, seems to lie in the inseparability of Lewis’s idea of “holiness” and his expectations of fiction, with the creation of other, parallel worlds to our own.

Riggleman, Jeremie

Jeremie Riggleman holds a MFA in Visual Art from Azusa Pacific University and a BA in Studio Art from Bethel College. His works have been exhibited in the Lancaster Museum of Art and History (Lancaster, CA), Coagula Curatorial (Los Angeles, CA), il Palazzo della Provincia di Frosinone (Frosinone, Italy), Oceanside Museum of Art (Oceanside, CA), Riverside Art Museum (Riverside, CA), Westmont College (Santa Barbara, CA), Calvin College, and Gallery 825, (West Hollywood, CA). Riggleman’s art has been purchased by many private collectors, including the late Carrie Fisher. He teaches art at Taylor University.

At the Sea | 4c Friday 2:45, art gallery
Referencing St. John of the Cross in *A Slip of the Tongue*, C. S. Lewis describes an individual’s response to God, considering Him as the Sea. In visual response, I made a fine art photo book, “At the Sea,” staging a goose playing out the narrative. The titles for the images in the series reference segments from multiple Lewis writings. In my presentation, I will talk about my history as an artist, leading up to the creation of this book, and connecting the work with other Christian artists. Additionally, I will give an overview of how contemporary art has situated itself in 2018, and consider ways in which Christian artists might respond to our present circumstances.

Sauders, Paulette

Paulette Sauders has been a professor of English at Grace College for more than 50 years. She earned her PhD from Ball State, her MA from Saint Francis, and her BA from Grace College.

Through the Lens of The Four Loves: Love in *That Hideous Strength* | 6c Saturday 10:45
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 simply been thinking about love in its various manifestations while writing the book. Instead, all of the fiction and non-fiction 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 in *The Four
Loves. He demonstrates these types in his writings through his various characters and their actions. This essay will focus on That Hideous Strength in order to reveal the ways C. S. Lewis shows the reader the four kinds of love and their perversions.

Smit, Laura

The Reverend Doctor Laura A. Smit is Professor of Theology at Calvin College in Grand Rapids, MI. She studied medieval philosophy and theological aesthetics at Boston University where she wrote her doctoral dissertation on aesthetic epistemology in the theology of Saint Bonaventure. She is the author of the popular book, Loves Me, Loves Me Not: The Ethics of Unrequited Love. Her commentary on the book of Judges for the Brazos Theological Commentary on the Bible if forthcoming this summer. From 2003 to 2008, Smit served as Dean of the Chapel at Calvin College. At present, she is an assistant pastor at Good Shepherd Presbyterian Church in Grand Rapids. Her current research interests are focused on the thought of C. S. Lewis, particularly on Lewis as a medievalist, as well as her ongoing work on Bonaventure and theological aesthetics.

Mary and Martha in the Christian Imagination | Centering, Saturday 8:30
By way of considering the Faithful Imagination as applied to the New Testament, this presentation consists of a meditation on the figures of two friends of Jesus, the sisters Mary and Martha, as “imagined” by later Christian artists, Fra Angelico and Dorothy L. Sayers. Sayers, famously, complains that she’s never heard a sermon that took Jesus at his word (i. e., that Mary chose the better part). Sermons usually try to make Martha into the real role model, which is very irritating to Sayers. And me.

Smith, Richard

Dr. Richard G. Smith hails from Little Rock, Arkansas. He has been at Taylor since 2001 after earning his PhD in Divinity/Hebrew Bible at the University of Cambridge. He specializes in the study of the Old Testament with a keen interest in its poetic, wisdom, and prophetic literature. He is married to Jill and has four children. Dr Smith’s musical tastes vary widely from Arvo Pärt to the Allman Brothers. His other “tastes” include grilled porkchops with collard greens and cornbread. Richard rescued Zeke, his 120 pound dog, from a dysfunctional existence in Watchahatchie, Texas. Richard has managed to thrive in Indiana despite being exiled from his native Arkansas for over two decades. He is not an expert on C. S. Lewis but admires all who are, especially his dear friend, Joe Ricke, even if Joe cannot play slide guitar as well as he.

The Faithful Imagination in the Hebrew Bible’s Wisdom Literature | Centering, Friday 8:30
Dr. Smith will examine certain aspects of the role of imagination in the generation and promulgation of wisdom in Proverbs, Job, and Ecclesiastes, with special attention given to problems associated with assessing “faithfulness.”
Snyder, Alan

Dr. Alan Snyder is a professor of history at Southeastern University in Lakeland, Florida. He also taught previously at Indiana Wesleyan University, Regent University, and Patrick Henry College. Dr. Snyder has written five books, the latest of which is America Discovers C. S. Lewis: His Profound Impact. Besides Lewis, his teaching specialty is US history, with emphases on spiritual foundations of government, society, and modern American intellectual and political conservatism. He comments regularly on Christian faith and government/politics on his blog, Pondering Principles.

Snyder Reading Lewis Reading Sayers | 2a Friday 9:15
While Dorothy L. Sayers was not an official Inkling, she was of the same spirit, having an Oxford degree, contributing an essay to the volume commemorating Charles Williams, and carrying on a personal correspondence with C. S. Lewis. Although Lewis had no interest in detective stories, in which Sayers made her name as an author, he nevertheless developed a great love of some of her other works: The Man Born to Be King, The Mind of the Maker, and her translation of Dante, in particular. What was it about those writings and Sayers herself that Lewis appreciated? This paper will examine his perspective on Sayers via both their personal correspondence and his writings to others about her and her works. In addition, I will compare my own perspective on Sayers's writings with Lewis's.

Spiegel, Jim

Jim Spiegel earned a BS in Biology and graduate degrees at the University of Southern Mississippi (MA) and Michigan State (PhD). At Taylor University, he teaches ethics, history of philosophy, aesthetics, and philosophy of religion. He also coaches the highly successful Taylor Ethics Bowl team. He has authored numerous books and articles on issues in ethics, aesthetics, philosophy of religion, and popular culture, including the award-winning How to Be Good in a World Gone Bad. Jim lives in Upland, Indiana, with his wife and fellow author, Amy, and their four children.

Art, the Golden Rule, and Lewis's Experiment | 7a Saturday 1:30
This essay argues, drawing ideas from scripture and from C. S. Lewis’s An Experiment in Criticism, that the Golden Rule is essential to morality and that aesthetic development is crucial to enhancing one’s ability to apply the Golden Rule. Thus, the person who ignores the arts will necessarily be morally disadvantaged. By this I do not mean that such a person will be immoral or completely stunted from an ethical standpoint. Rather, I mean that her moral development will be compromised. By ignoring the arts, she will necessarily be less able to exercise her moral imagination and thus will be less morally mature than she otherwise could be. Or, put positively, the person who regularly exercises her moral imagination through aesthetic experience enjoys a distinct advantage.
in moral development. So the morally serious person has good reason to engage in the arts, thereby developing her aesthetic sensibility and, in turn, her moral imagination.

**Sloganick, Harvey**

Harvey Solganick, PhD, is the Senior Professor of Humanities and Philosophy at J. R. Scarborough College of Southwestern Baptist Theological Seminary, Fort Worth, Texas. His numerous presentations and publications include articles on C. S. Lewis, Sigmund Freud, and apologetic worldviews, as well as a book on critical thinking and a forthcoming book, *C. S. Lewis: Lessons on Evangelical Discipleship*. He received grants from the C. S. Lewis Foundation, Oxbridge, and from the Discovery Institute Seattle, as a C. S. Lewis Fellow, researching the background for this study on C. S. Lewis. He resides in Dallas, Texas with his spouse, Elaine, who teaches Sociology at Grantham University. Both attend the First Baptist Church of Dallas, where he teaches the Mission Minded Class and serves as an instructor of C. S. Lewis studies at Discipleship University.

**Baptism of the Imagination** | 3b Friday 10:45

C. S. Lewis read George MacDonald’s Phantases and claimed that it “baptized his imagination.” In addition, Lewis interacted with Owen Barfield and the Inklings, concerning the role of the imagination in Anthroposophy, and applied William Blake’s Romantic Imagination as well as MacDonald’s guidance in his work, *The Great Divorce*. Lewis studied medieval creation myths, including Norse and Celtic myths, but his inquiry into the mythopoetic, mystical imagination led him to a revelation of Christianity as the true myth, especially inspired by J. R. R. Tolkien and Hugo Dyson. Lewis, drawn by a theistic desire for the truth, apprehended that the imagination is a step toward faith in other worlds, other kingdoms, and ultimately toward the kingdom of Heaven. The imagination produces images, symbols, metaphors, and embodies itself in pictures from concrete reality, an incarnation of spirit. However, Christianity for Lewis is not just a matter of imagination, but of reasonable faith. His inquiry into theosophy, mysticism, and pantheism was part of his search to synthesize the rational mind with the revelatory imagination. Lewis was headed toward a rational, harmonious belief in God, culminating in an experience of personal revelation, that Christianity was the myth made real and that Christ was true God.

**Stanifer, John**

John is an unabashed geek who enjoys getting high on the smell of books and coffee, preferably both at the same time. He obtained his BA in English from Indiana University and his MA in the same field from Morehead State University. His MA thesis argued for the continuing relevance of the 1869 English novel *Lorna Doone* and its author, R. D. Blackmore, in the face of the popularity of Thomas Hardy, George Eliot, and other more
progressive writers of the Victorian age. John discovered the work of C. S. Lewis when he inherited his dad’s Collier paperback edition of the *Narnia* books around the fourth grade. It would be another seven years or so, with the release of Peter Jackson’s adaptation of *The Fellowship of the Ring*, before he found Tolkien.

**Cosmic Horror vs. Cosmic Redemption: C. S. Lewis and H. P. Lovecraft on Humanity’s Ultimate Fate** | 1c Thursday 2:45

H. P. Lovecraft, once a struggling writer of pulp fiction with little hope of being taken seriously by academics and literary critics, is now considered one of the most influential figures in twentieth-century fantastic literature. One might wonder what a reclusive atheist with an obsessive interest in American colonial architecture who spent most of his life attacking the assumptions of organized religion could have in common with C. S. Lewis, the defender of Christianity and the author of one of the most beloved children’s classics of all time, *The Chronicles of Narnia*. If Lovecraft is often credited for popularizing the peculiar subgenre of “cosmic horror,” in which humanity is depicted as the victim of an indifferent and frequently hostile universe peopled by a bizarre array of “elder gods” and monstrous abominations, Lewis is arguably the champion of its opposite, what one might call “cosmic redemption.” Yet, the connections and mutual interests shared by these two writers are surprising. Each is, in his way, a powerful voice for powerful, but different, imaginative worldviews.

**Starr, Charlie**

Charlie Starr is the author of *Light: C. S. Lewis’s First and Final Short Story* and the forthcoming *The Faun’s Library: C. S. Lewis on Why Myth Matters*. Lewis and Friends fans know him better as *Charlie Starr, Code Breaker* for his work on dating Lewis’s manuscripts by subtle differences in his handwriting over the years. His insights have recently helped with dating Lewis’s poems as well as the Lewis/Barfield “Great War” manuscript in the Brown Collection at Taylor.

**From *The Faun’s Bookshelf*: Myth and Meaning** | Plenary, Saturday 1:00

The secret power of myth is in its ability to embody modes of knowledge and thought which the modern world has lost but desperately needs. Myth functions in the imagination, the meaning-making organ, and meaning is larger than mere propositions or language statements. In myth we encounter modes of thought that join thinking to experience, meld the abstract with the concrete, and incarnate Platonic essences in the images, objects and actions of stories. Myth makes possible an ancient mode of concrete thought by being a language beyond words, a mode of languaging whose vocabulary is the characters, creatures and plot elements of the mythic tales themselves. Myth expresses what is otherwise, by words, inexpressible and in so doing draws us closer to the kind of thinking of which Adam was naturally capable before the fall, the kind of thinking we’ll know again when we meet the Myth who became Fact face-to-face.
Stockton, Jim

Jim Stockton is a lecturer of philosophy at Boise State University in Boise, Idaho. His areas of interest include medieval philosophy, aesthetics, philosophy and film, philosophy of religion, and Inklings Studies. Past publications include *The History of Political Correctness; The Ethics of Political Correctness*; and *The Libraries of Narnia*. He is currently working on a book entitled: *C. S. Lewis and the Oxford Philosophers: A History of the Oxford University Socratic Club (1942-1972)*.

Faith Awakened in the Woods of Narnia | 4a Friday 2:45
C. S. Lewis's Narnia is a magical world wherein natural entities are often portrayed as harbingers of faith, particularly so the trees. Although sacred trees and forests are common to fairyland and the epic fantasy genre, the woods of Narnia are unique in that they play a subtle but significant role in enhancing the didactic relationship between Aslan and many, if not all, of the other characters in the storyline. To bring this point (as well as a few others) forward I will offer a brief analysis of five examples wherein the characterization of and interaction with a tree, or trees, helps develop a sense of virtue and/or religiosity. Collectively, these five instances of Narnian tree lore remind us, as Mr. Beaver tells the Pevensie children, that Aslan is “the King. The Lord of the whole wood” and the woods answer to his roar.

Swingrover, Louis

C. S. Lewis was not a Eudaimonist: A reply to Stewart Goetz and David Horner | 4b Friday 2:45
The nature of C. S. Lewis's account of human happiness has recently become a matter of dispute. David Horner classifies him as a eudaimonist, while Stewart Goetz argues that Lewis's position is entirely inconsistent with eudaimonism. Their dialogue leaves it unclear where their conflict really lies. Is the controversy over the essence of eudaimonism, over the correct interpretation of Lewis, or over the relation between the two? In this paper I impose a framework on the discourse and show that Horner and Goetz disagree more about the definition of eudaimonism (Goetz is right) than about Lewis (who, by the by, is almost always right). Furthermore, scholarly miscommunications of the sort exemplified in the Horner-Goetz exchange can often be avoided by appropriating one of Lewis's own rhetorical habits: insistence on what Mortimer Adler would call "coming to terms" with one another prior to making any kind of argument.

Tandy, Gary L.

Gary L. Tandy is Professor of English and Chair of the English and Theatre Department at George Fox University where he teaches a class on C. S. Lewis and Friends. His book, *The Rhetoric of Certitude: C. S. Lewis's Nonfiction Prose*, was published by Kent State University Press in 2009, and he frequently publishes articles and reviews about Lewis and the Inklings.
The Theological Aesthetics of Dorothy L. Sayers as Interpretive Key to the Fantasy Worlds of Lewis and Tolkien | 2a Friday 9:15
In The Mind of the Maker, Dorothy L. Sayers suggests that all artistic creations are threefold. Specifically, all creative works contain the Creative Idea (the image of the Father), the Creative Energy (the image of the Word), and the Creative Power (the image of the indwelling Spirit). Throughout her book, Sayers applies her theory to various literary artists and works, demonstrating how a trinitarian view of the creative or faithful imagination helps explain their artistic successes or failings. I aim to explore how applying Sayers’s theory may open new avenues of understanding and appreciation for Lewis’s The Chronicles of Narnia and Tolkien’s The Lord of the Rings. Among other observations, I will suggest that Sayers’s theories are especially appropriate windows into the works of fantasy writers or world builders like Lewis and Tolkien, for in their efforts to craft worlds outside our earthly experience, we can see clearly how these authors became the gods of their own creations. In the process, I also hope to demonstrate that Sayers provides a useful “theological aesthetic” for Christian readers and literary critics—the kind David Lyle Jeffrey and Gregory Mailliet call for in their Christianity and Literature: Philosophical Foundations and Critical Practice (2011).

Thorson, Stephen

Stephen Thorson earned an MD degree from Pennsylvania State University and an MA in theological studies from Wheaton College Graduate School. He has worked in the country of Nepal (Mt Everest country!) since 1984, and in addition has taught theology courses there since 1992. Dr. Thorson contributed most of the topical articles for the award-winning Applied New Testament Commentary, as well as those for The Applied Old Testament Commentary. He has published many medical research studies, theological articles, and essays on C. S. Lewis. His most recent book is Joy and Poetic Imagination: Understanding C. S. Lewis’s "Great War" with Owen Barfield and its Significance for Lewis’s Conversion and Writings.

Two Different Lewises in a Barfield Poem | 1c Thursday 2:45
“Around 1950,” Owen Barfield wrote a seven canto narrative poem (still unpublished), called “Mother of Pegasus” or “Riders on Pegasus” in order to “loosely and archtypically” depict the two different Lewises he had increasingly recognized “after 1935.” Apparently, Barfield wanted to work out his puzzlement over his friend, and to warn Lewis that he should avoid the fate of Bellerophon (slayer of Chimaera on Pegasus), and embrace the fate of Perseus (slayer of Medussa, who later ascended to the heavens on Pegasus). Pegasus represents the high view of Imagination (with a capital “I”) that Barfield and
Lewis shared during their 1920’s “Great War.” Bellerophon represents the Lewis who rejected that high “spiritual” view of Imagination and Perseus represents the Lewis who could re-accept that high view if he allowed his “creative Eros” or Feeling (represented by his bride, Andromeda) to temper his rational Thinking.

What is Man? A Spectrum of Answers by Owen Barfield, C. S. Lewis and Karl Barth | 4b Friday 2:45
During their “Great War,” C. S. Lewis argued against the claims for supersensible awareness in Owen Barfield's anthroposophy, a "spiritualistic" monism. After conversion, Lewis concerned himself with fending off the claims of naturalism, a "materialistic" monism. While Karl Barth noted these "monisms," he was more concerned with countering modern theology's claims for human autonomy from God. Interestingly, all three were philosophical idealists at some point. Lewis began his mature thinking from an ontological distinction between God and humanity, ultimately accepting the incarnation as overcoming that distinction to allow mankind a personal encounter with God. He also used his critical distinction between psyche and pneuma to 1) recognize human creative abilities, and yet deny them as evidence for spiritual transcendence; and 2) argue against a naturalism which denies human freedom from deterministic Nature. The later Barth began from the opposite direction—with the incarnation, and its implications for God's ability to ground the existence of all creation in his own ontic Spirit, yet reveal himself in human history. But Barth also argued (for theological reasons—the dependence of creation on the self-existent Creator) that the Holy Spirit is the human spirit. Pictured in diagrams, Barth ends up midway between Barfield and Lewis.

Tiffany, Grace

Grace Tiffany teaches early English literature at Western Michigan University in Kalamazoo. She's the author of two scholarly books on Shakespeare and his contemporaries, an editor of Shakespeare's The Tempest, and the editor and a translator of Borges on Shakespeare, a collection of Jorge Luis Borges's poems, essays, and stories. In Inklings studies she is a neophyte but a participant in colloquia at Taylor and Kalamazoo, and she has published an essay on C. S. Lewis and Plato in Christianity and Literature.

Tolkien's and Shakespeare's People-Trees | 4a Friday 2:45
This paper will discuss Tolkien's Ents' and Huorns' rootedness in Shakespeare's failure (as Tolkien saw it) to make actual trees walk when he had a chance, in the Birnam Wood scene in Macbeth. The paper will go deeper to discuss the contrast between Tolkien's "faery" and Shakespeare's political theater, since this contrast accounts for these two authors' radically different uses of trees. In Tolkien's The Lord of the Rings, “magical” trees are independent characters in a non-allegorical “other-world.” In Shakespeare's Macbeth and other plays, tree-magic signifies humans' destructiveness or redemptive creativity. Trees are the tools by which either quality is manifested.
von Barandy, Derek

Derek von Barandy is a PhD candidate in Logic at Charles University in Prague. He is focusing his dissertation—tentatively titled “Boethian Names”—on the logic of identity and relating it to the metaphysics of personal identity and the semantics of proper names. Derek is also interested in the nature and scope of logic, especially as it relates to thought, language, the world, and God.

Friendly Comments on Robert Garcia’s Resonator Theory | Panel, Friday 4:15

I’m deeply sympathetic to the main contours of Garcia’s Lewis-inspired “Resonator Theory”—indeed, I want them to be true. However, I have some worries about the theory. One worry is epistemic. Do we or can we perceive another person's qualitative uniqueness? If not, why should we be confident that another person is qualitatively unique? Worse, what's so great about being qualitatively unique if no creature perceives another's qualitative uniqueness? I also have some metaphysical worries. What's the relation between, for example, Socrates and his qualitative uniqueness? Given that a qualitatively unique property is a property, and Socrates is not a property, can Socrates's qualitative uniqueness exist without Socrates? If so, did God create Socrates's qualitative uniqueness? If not, why is Socrates's qualitative uniqueness Socrates's and not, say, Clive’s? Along the way of pressing these and related worries, I shall also comment on some possible solutions to the Ownership Dilemma as well as addressing Max Black's counterexample to the view that no two objects can share the same properties.

Wendling, Susan

Susan Wendling, an independent scholar and long-time member of the New York C. S. Lewis Society, has presented several papers on Charles Williams and C. S. Lewis at both the Society and at Taylor University's C. S. Lewis & Friends Colloquium. Since it was David Neuhauser who first encouraged her to present work on Charles Williams to the Colloquium back in 2006, she would like to dedicate this presentation to Dave’s memory.

Understanding Relics: Charles Williams’s Journey From Holy Thorn to Holy Grail | 2c

Friday 9:15

According to his biographer, Williams completed *The Chapel of the Thorn* two years after his uncle Charles Wall published *Relics of the Passion* (1910). This essay, first, defines what sacred “relics” are and emphasizes their importance to pre-modern Christians. Rather than seeing relics as “merely superstitious and idolatrous,” the early Church’s sacramentalism did not dualistically harden boundaries between the physical and the spiritual. This essay then traces the progression from Williams’s early use of a relic, such as a thorn in *The Chapel of the Thorn*, to his later use of the relic of the Holy Grail in both *War in Heaven* (1930) and his late Arthurian cycles. In Williams’s final retelling of the
Arthurian myth, the Grail in its physical manifestation departs sinful Logres. Yet the Christian is able after all to “achieve the Grail” through the Sacrament of the Eucharist. For Charles Williams the chalice of the Grail has become the cup of the Eucharist.

White, Roger

Roger White, EdD, is a Professor and Curator of Special Collections and Rare Books in the Azusa Pacific University Libraries, with particular responsibility for the Inklings Collection and for organizing library exhibits. White was lead editor of C. S. Lewis and His Circle: Essays and Memoirs from the Oxford C. S. Lewis Society and co-authored Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims. In addition to researching and writing a book about the personal library of C. S. Lewis, White is also investigating the role of books and libraries in Lewis's life.

The Library that Jack Built: An Historical and Narrative Account of the Personal Library of C. S. Lewis | 3c Friday 10:45
This presentation includes an overview of the formation and evolution of C. S. Lewis’s library over his lifetime, a detailed historical account of the library’s dispersal near the time of his death, and results of research to re-discover and, where possible, identify the current locations of the library’s contents. In 1985, the Marion E. Wade Center at Wheaton College acquired the majority of the books. Prior to that acquisition, hundreds of other books belonging to Lewis were dispersed through gifts and sale; others were lost. In addition to the Wade Center, portions of Lewis’s library are housed at the University of North Carolina, Chapel Hill; Taylor University; Azusa Pacific University; Wroxton College, Oxfordshire; Magdalene College, Cambridge; and the Bodleian Library, Oxford. Several hundred books are privately owned. Presentation attendees are invited to provide feedback and suggestions on ways to make the findings accessible to researchers as the data is finalized and prepared for publication.

Williams, Donald T.


A Door for Father Christmas: A Response to Tolkien’s Problems with Narnia | 6a Saturday 10:45
Tolkien famously objected to the mixing of characters from different mythologies in Lewis’s Chronicles of Narnia, particularly to Tumnus and Father Christmas. But Narnia,
unlike Middle Earth, was designed to have portals to other worlds as part of its mythological and cosmological structure. This feature makes it at least theoretically possible for a character like Father Christmas to appear in Narnia, and potentially appropriate for that to happen, in a way that it would not have been in Middle Earth. Tolkien seems to have missed the distinction. This paper will examine the role of characters like Father Christmas in Narnia and ask how far they are not merely theoretically possible for that world but also appropriate to its story.

**Willis Smith, Lesley**

Lesley Willis Smith is a graduate of the Universities of Sheffield, England, and Alberta, Canada, where she wrote her PhD dissertation on Jane Austen. For several years she was a member of the Department of English of the University of Guelph, Ontario, specializing in the nineteenth century British novel and children’s literature. Her publications include articles on Jane Austen and George MacDonald, her favourite authors. Lesley and her husband Christopher live in Canterbury, England.

**Baptizing the Reader: The Faithful Imagination in George MacDonald** | 3a Friday 10:45

C. S. Lewis affirmed that his imagination was “baptized” by reading George MacDonald’s *Phantastes*, in which he discerned “holiness.” This quality is never more compelling than in his major fantasies for children, *At the Back of the North Wind, The Princess and the Goblin* and *The Princess and Curdie*, which, although organically linked, are not a trilogy but a special threesome. They draw on the Christian doctrine of the Trinity—the Father in *At the Back of the North Wind*, in which an intermediary is necessary; the Son in *The Princess and the Goblin*, in which the Word is, by association, made flesh; and the Holy Spirit in *The Princess and Curdie*. There is little preaching, and MacDonald’s aim—“not to give [the reader] things to think about, but to wake up things that are in him; or . . . to make him think things for himself”—is undertaken sensitively for a readership primarily of children. Sometimes openly, sometimes unobtrusively, MacDonald accompanies the reader in the huge and potentially frightening task of personal individuation which can only be accomplished in relation to God.

**Wodzak, Michael**

**The African Influence on Tolkien’s Legendarium** | 3b Friday 10:45

Tolkien’s pantheon, if that term is not too indelicate, of Valars invites obvious parallels with any number of Indo-European mythologies, not only in their roles, god of the ocean, god of the sky, god of the dead, but also in their history; the “War in Heaven” or the “War at the Beginning of Time” is a common theme found throughout the Indo-European diaspora from the Vedas to Mesopotamian myths through to the perhaps more familiar stories of clashes between gods and titans or Asgardians and frost giants.
It is rarely suggested that Tolkien’s early childhood in South Africa influenced his Legendarium; he left so early and, by his own testimony, had only vague recollections of that time. And yet, there does appear to be at least one positive African influence on his work. This talk will be an exploration of that influence and the possible source from which it came.

**Woodruff Tait, Jennifer**

Jennifer Woodruff Tait is an Episcopal priest, the managing editor of *Christian History* magazine, and the author of *The Poisoned Chalice* and the poetry collection *Histories of Us*. She lives in Richmond, Kentucky with her husband Edwin, daughters Catherine Elanor and Elizabeth Beatrice, in-laws, 20 goats, 10 chickens, and a laptop. She invites everyone to check out *Christian History*’s 2015 issue on the Seven Sages (MacDonald, Tolkien, Lewis, Williams, Chesterton, Sayers, and Barfield).

"Is Yellow Square or Round?": How Dead People Changed C. S. Lewis's Theology | 5a Saturday 9:15
C. S. Lewis is famous for many things: apologetics, fantasy literature, literary criticism. In this paper, I will argue that he is also worth notice as a theologian of grief. I will look at some of Lewis’s most famous statements about death and dying—whether in nonfiction, fiction, letters, or poetry—and focus particularly on the relationship of those statements to three important deaths in his life: Flora Hamilton Lewis, Charles Williams, and Joy Davidman Lewis.

**Woodruff Tait, Edwin**

Edwin Woodruff Tait earned his PhD from Duke University, specializing in sixteenth-century church history (and yes, he has read OHEL more than once!). He is currently a homeschooling parent, homesteader, organist, and freelance writer in Richmond, Kentucky, as well as an adjunct professor of church history at Asbury Theological Seminary and a contributing editor to *Christian History* magazine.

"Good Death": What C. S. Lewis Learned from *Phantastes* | 5a Saturday 9:15
In recounting his adolescent discovery of George MacDonald’s *Phantastes*, the adult C. S. Lewis described the salient quality he found in the book as “good death.” In this paper, I will examine what Lewis meant by this cryptic phrase. I will look at sources that inspired MacDonald himself, such as Plato’s saying that the life of a philosopher is nothing other than learning to die, and the New Testament’s many references to identification with Christ’s death as a means of salvation. I will also trace the theme of “good death” in Lewis’s own writings, including *The Great Divorce, The Chronicles of Narnia*, and *The Pilgrim’s Regress*. 
Yuasa, Kyoko

Kyoko Yuasa is a lecturer of English Literature at Fuji Women’s University, Japan. She is the author of *C. S. Lewis and Christian Postmodernism: Word, Image, and Beyond* (2016), and “C.S. Lewis and Christian Postmodernism: Jewish Laughter Reversed” in *Inklings Forever Volume X* (2017). She is a Japanese translator of Bruce L. Edwards’s *A Rhetoric of Reading: C. S. Lewis’s Defense of Western Literacy* (2007). She received a BA in literature from Fuji Women’s University, a MA in humanities from California University, and a PhD in literature from Hokkaido University.

**Surprised by Walking: C. S. Lewis’s Access to “A Channel of Adoration”** | 4a Friday 2:45

C. S. Lewis’s conversion to Christianity is often discussed in connection with his walk with Tolkien on the Addison’s Walk, but not so much with how the wind occurring during his walk is related to Lewis’s faith in Christ. In *Letters to Malcolm*, Lewis describes how a walker in nature discovers how to approach God through “a channel of adoration.” He does not mean that nature is divine but that the joyous feelings of being in nature are a channel to search for God. This idea of a channel is found in Lewis’s poem “The Future of Forestry.” The poem is often read as an ecological work that warns of the destruction of nature and the crisis of humanity, but it is worth noting that it ends with “the tree-delighted Eden.” The ending can be seen as reflecting Lewis’s understanding of the gospel of Christ as the completion of mythology.

My presentation will analyze Lewis’s conversations with his friends while walking, based on his autobiography, the collection of his letters, and *Letters to Malcolm*, and reveal that “a channel of adoration” is one of the key concepts in his poem “The Future of Forestry,” and also *The Chronicles of Narnia*. 
Critical Papers

**Beebout, Kayla.** Asbury University
Values in a Post-Christian Society: Devine and Weston as Illustrations of Post-Christians in *Out of the Silent Planet* | 1d Thursday 2:45

**Branter, Annalee.** Asbury University
*Hnau Too* | 1d Thursday 2:45

**Deboer, Allison.** Seattle Pacific University
Tom Bombadil: Lessons from the True Ring Lord | 6a Saturday 10:45

**Dundas, Jessica.** Taylor University
The Point of No Return: The Offering of the Supernatural | 1d Thursday 2:45

**Frye, Torri.** Trevecca Nazarene University
*Sehnsucht* for a God who is Further Back and Higher Up | 3b Friday 10:45

**Dwyer, Kaylen.** Taylor University
Transcribing George MacDonald's *Hamlet* | 3c Friday 10:45

**Hawkins, Amanda.** Friends University
C. S. Lewis and Matrimony in *That Hideous Strength* | 6c Saturday 10:45

**Mack, Christian.** Trevecca Nazarene University
The Ladder of Love and C. S. Lewis | 2c Friday 9:15

**Murphy, Christine.** Azusa Pacific University
E. M. W. Tillyard: A Catalyst for Lewis's Preface | 5b Saturday 9:15

**Smalley, Kendra.** Taylor University
George MacDonald, Shakespeare Scholar | 1a Thursday 2:45

**Seemann, Grace.** Taylor University
A Passive Darkness: The Veil in “Cock-Crowing” and *Till We Have Faces* | 5a Saturday 9:15

**Stumpf, Hannah.** Taylor University
The First and Second Wave of Dorothy L. Sayers | The First and Second Wave of Dorothy L. Sayers | 2a Friday 9:15

*indicates award winner
Creative Writing

Burkhart, Megan. Taylor University
"Imagine Creation" | 7b Saturday 1:30

Davis, Andrew Paul. Taylor University
Poetry | Reading, Friday 8:15

Hanna, Jori. Taylor University
 Charles and the Seeds | 2b Friday 9:15

*Russell, Bethany. Taylor University
 Untitled | 2b Friday 9:15

*Smalley, Kendra. Taylor University
 Poetry | Reading, Friday 8:15

*Wheeler, Morgan. Point Loma Nazarene
 A Tale from Nash | 2b Friday 9:15
*Inklings Forever 10*, the proceedings of the 2016 Colloquium, is for sale throughout the weekend. Even after reading it twenty or thirty times as an editor, I still recommend it highly. Especially, if I may have favorites, you NEED to read Edwin Woodruff-Tait’s essay on inter-species friendship and Crystal Hurd’s essay on Albert Lewis. Also, if you’ve wondered who Sister Penelope and who “some ladies at Wantage” were, Richard James knows just about everything about that. Anyway, I came away saying, gratefully, this volume makes a real contribution. That was a wonderful feeling.

Unlike previous years, no pre-purchase of the next volume is available.

**For Volume 11, here are the guidelines for submission.**

1. Presentation at the colloquium does not guarantee publication. Papers should make an original contribution to Inklings studies and should be well-crafted and well-edited. Following the technical guidelines below does not mean the paper is publishable. Revision and editing for clarity, coherence, and unity of style are all-important.

2. Please send proofread and spellchecked essays to Joe Ricke (jsricke@taylor.edu) via e-mail attachment. Include a short bio (50 words or less).

3. All work presented at the colloquium is eligible for submission. This includes keynotes, plenary lectures, creative work, individual papers, workshop transcripts, panel transcripts, etc. If the work involves other media (painting, sculpture, film, music), please contact the editor.

**Please align with the following specifications for traditional written work:**

1. Microsoft Word document
2. Double space
3. Standard Word margins and indents
4. 12 point Times New Roman font
5. Use Chicago Manual of Style for style, format, and citation issues (footnote style)
6. Author’s name and title on first page
7. Bibliography not required unless the essay is bibliographic in nature.
8. Avoid excessive quotations from primary authors
9. Provide publication history (if previously published) and permissions (if necessary)
10. Direct any further questions to the editor at jsricke@taylor.edu.
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- Giving towards our 2018 Colloquium student scholarships
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- Helping sponsor the C. S. Lewis and the Middle Ages sessions (organized by the Center) at the
  International Congress of Medieval Studies
- Helping fund undergraduate research on materials in the Brown Collection
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If interested, contact the director at jsricke@taylor.edu

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                Biblical Studies
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I am grateful to Dr. Neuhaus for his work in creating, developing, and bequeathing us the C. S. Lewis Center. In semesters in which I was not enrolled in one of his seminars I would try to visit at least once a month while he was on duty. It was a great comfort to be able to discuss fairy tales and imaginary worlds seriously but not solemnly with an adult and an academic. Dr. Neuhaus never made me feel silly for my love of Narnia and Middle-Earth, and by encouraging me in my exploration of other worlds, he helped me to discover the truth about my own. Thanks to him, I see that it is, indeed, much bigger than I had realized previously. "

Mark Glenchur
Taylor University '15
Named after the man who started the collection, appraised as the world's third finest collection of Lewis and related authors' material, the Edwin W. Brown Collection contains first-edition books, original letters, rare manuscripts, and selected secondary materials. The collection has more than tripled in size since it first arrived at Taylor in February 1997, and now resides in the Center for the Study of C. S. Lewis & Friends, located in the Zondervan Library. Scholars, from both the U.S. and abroad, regularly visit the collection or correspond to request material for their research. Taylor students, too, have found inspiration for papers by visiting the collection and making use of its resources.

THE BROWN COLLECTION
FAITH SCHOLARSHIP IMAGINATION

SEMINAR COURSES
The Center currently offers seminars on the Inklings, Dorothy Sayers, and an intensive J-Term study of C.S. Lewis's beloved Chronicles of Narnia.

LEWIS TEAS
We sponsor many events to connect students with these authors. These include Friday afternoon "Lewis Teas," which give students a chance to relax and engage in discussion arising from the study of Lewis and Friends.

FACULTY-MENTORED UNDERGRADUATE RESEARCH
For the summers of 2016-2018, the Center has been the recipient of Faculty-Mentored Undergraduate Summer Scholarship grants which has already led to significant scholarly publications for Taylor undergraduates.

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