

**ASSEMBLIES OF GOD THEOLOGICAL SEMINARY**  
**PTH 939: C.S. Lewis and the Inklings**

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**COURSE SYLLABUS**

**COURSE DESCRIPTION**

As one of the greatest popular Christian communicators in recent history, C.S. Lewis has had a profound impact upon our theological thought. Lewis's life will be studied along with his varied literary genres in order to gain a context with both breadth and depth for his philosophical and theological underpinnings. The writings of the Inklings and other authors who were influential to Lewis will also be read and interpreted. These will include J.R.R. Tolkien, Owen Barfield, Charles Williams, George McDonald, and G.K. Chesterton. Critical analysis will be utilized to better understand Lewis's perspectives, especially in comparing and contrasting his predominant themes. Emphasis will be placed upon the interconnections between theology and literature and how the mythopoeic focus of these writers helped to make theology popular.

**COURSE OBJECTIVES**

Upon successful completion of this course the student will be able to:

Students taking this course will

1. consider how Lewis and the Inklings popularized theology in their time and then ponder how the transmission of such theology might be able to occur in our present society that so desperately needs theological perspective and communication
2. learn about the nature of the mythopoeic and its connection to the Christian faith
3. gain insight into the apologetic nature of Lewis's argumentation
4. study the biographical, philosophical, and contextual backgrounds to C.S. Lewis, J.R.R. Tolkien, and other Inklings
5. appreciate the thought and contributions of C.S. Lewis and J.R.R. Tolkien in particular and gain insight in how they affect both the Christian and non-Christian
6. consider theological themes such as good vs. evil, heaven and hell, the problem of pain/suffering, and other major themes prevalent in the writings of the Inklings
7. be able to analyze how the Inklings' use of creative genres expanded their abilities to communicate their ideas.
8. apply the learning from this class in ministry and/or research
9. become a more competent communicator of theological concepts

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## **PRE-SESSION READING LIST AND ASSIGNMENTS**

1. MOVIE: Before you come to class, you must watch *Shadowlands*, the movie based on C.S. Lewis's life. (Download from Netflix or any other means you choose.) Use the 1993 version directed by Richard Attenborough and starring Debra Winger and Anthony Hopkins.

2. READING: You must read at least 2500 pages total from the Required Reading List that follows. Please note that some of these readings are novels, fantasies, children's literature and other easy reads. Hence the number of required pages is somewhat higher than usual, but certainly do-able. It is also likely that students have already read some of the books listed below under Required Reading. The policy at AGTS is that no previous reading may count toward pages read. Because of both of these circumstances, please read your choice of NEW required reading up to (or more than) 2500 pages. Place your selections and page numbers on the Reading List that is at the end of the syllabus and bring it to class on the first day to turn in.

More than half of your reading will probably be completed from C.S. Lewis himself. However, note the reading requirements from amongst the Inklings, as listed below up until 2500 pages total. Since most of these authors wrote in varied genres, you might like to research the titles ahead so you select something you would enjoy. However, I would also like to suggest that you stretch yourself into genres you would not typically select and also that you read amongst all the Inklings listed here, at least sampling their work.

Finally, see my Bibliography for help. If you have already done a great deal of reading with these authors, you may need to pick up additional books beyond the list below. This can be accomplished through reading any of the offerings of your choice in the Bibliography.

Here is what you are required to read (the order is not a bad one to consider):

### REQUIRED READING:

*Jack: The Life of C.S. Lewis* by George Sayers

The following works by C.S. Lewis:

*Mere Christianity*

*The Screwtape Letters*

The Chronicles of Narnia: Read *The Lion, The Witch and the Wardrobe, The Last Battle*, and at least one more Narnia book of your choice (consider *The Last Battle*).

Space Trilogy: *Out of the Silent Planet, Perelandra, and That Hideous Strength*

*The Great Divorce*

*Till We Have Faces* (read the Greek myth of Cupid and Psyche before you start this)

*The Four Loves*

*The Abolition of Man*

*The Weight of Glory* (At least the sermon by that name and "The Inner Ring")

*The Problem of Pain* and *A Grief Observed* (suggested to be read one right after the other...the first written before he knew Joy and the next right after she died)

*Surprised by Joy* (his autobiography; optional)

*Miracles* (optional)

The following is required reading for the Inklings and the influencers of Lewis:

George MacDonald: *Phantastes* (required...Lewis said it “baptized his imagination”) and any other fantasy such as *The Light Princess*, *The Princess and the Goblin*, *The Princess and the Curdie*, *At the Back of the North Wind*, *The Wise Woman*.

G. K. Chesterton: One of the following: *The Everlasting Man* (helped lead C.S. Lewis to Christ), *Heretics* or *Orthodoxy*. One or two of the following: *Man Alive*, *The Man Who Was Thursday*, *The Napoleon of Notting Hill* (the latter inspired Michael Collins to lead a movement for Irish independence). Any two or three Father Brown mystery stories.

J.R.R. Tolkien: *The Hobbit*

Owen Barfield: One of the following: *The Silver Trumpet*, *Night Operation*, *Unancestral Voice*, *History in English Words*, *Poetic Diction: A Study in Meaning*.

Charles Williams: One of the following: *Descent Into Hell*, *War in Heaven*, *Many Dimensions*, *All Hallows Eve*.

## **METHODOLOGY**

1. The course will utilize readings and written assignments as well as watching a movie based on Lewis’s life.
2. It will contain some lectures with accompanying Power Points regarding Lewis and the Inklings, including their lives and context.
3. There will be much class discussion regarding the ideas, philosophical perspectives, and the theological and apologetic beliefs of C.S. Lewis and the other Inklings
4. Small group work will be utilized throughout the in-class sessions.
5. Media of various kinds will also be used throughout the class.
6. The final papers and projects have a wide variance of options which involve different methodologies. All include writing. Several are designed specifically for D. Min. students and require practical application such as a sermon and specific plans for applying Lewis’s insight to ministry. Other options are designed more for Ph.D. students and include the needs for strong theology and/or philosophy backgrounds. Various options are research-oriented and several others involve creative writing with theological foundations.

## **COURSE REQUIREMENTS**

### **1. Pre-session Reading and Assignments**

a. Read at least 2500 pages of the textbooks on the Required Reading List and watch the movie *Shadowlands*. (150 points)

All books should be new reads for the student. It is a violation of academic policy to claim credit for books read prior to the course. If the student has previously read many of

the required texts and still needs pages to read for this requirement, then alternate books may be selected from the Bibliography.

On the first day of class, students should be ready to turn in the accompanying certification sheet indicating that they have read the required texts. See the instructions on the reading section above for even more information.

b. Write a 12-14 page paper which you bring to class that takes one major theme in C.S. Lewis's writings and shows how this one particular theme is expanded upon and elucidated through the use of several different genres. During your discussion be sure to be clear and explicit about the work and passages which you are discussing and also compare and contrast these themes with specific references. (150 points)

An example might be to consider how Lewis views heaven and hell by referring to his perspectives on this subject in *Mere Christianity* (non-fiction/apologetics), *The Weight of Glory* (sermons), *The Chronicles of Narnia* (children's literature and fantasy), and *The Great Divorce* (allegory). Other themes to consider might be Lewis's views on marriage, the "inner ring," the results of the fall and of sin, the "great dance," pain and suffering, good vs evil, personal identity, the necessity of community, the gradual road to hell, real love vs. selfish love, and so many others of your choice.

## 2. Session

a. Attendance at all class sessions is required to receive credit for the course, PTH 932, June 18-22, 2012.

b. Active contribution must be given to the peer learning environment, including discussion, integration of pre-reading, class small groups, and relationship-building.

## 3. Post-Session Papers and Projects (700 points)

**Writing Assignments** – Choose any combination from below to equal 700 points. (This means that you will choose two of the various possibilities since each one is worth 350 points.) Be prepared to share during the last day of class which two you will choose. Much of the class will help you with these papers and provide instructions on how to make them work for you. These two papers/projects are due no later than Monday, August 6, 2012. *Be sure to indicate clearly at the beginning of the paper which one of choices you have selected.*

These papers must be sent to the following address: 16463 Grenoble Ave., Lakeville, MN 55044. You MUST include a self-addressed stamped envelope in which I can return your paper to you.

- a. Watch the movie or read the book by Armand Nicholi on the fictional debate of Lewis and Freud. (The book: Nicholi, Armand M. *The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*. New York: Free Press, 2002. The movie: *The Question of God: Sigmund Freud and C.S. Lewis with Dr. Armand Nicholi*, PBS Home Video, Tatge-Lassseur Productions, 2004.). Write a 12-15 page paper in which you first critically analyze the various arguments, weighing in on what you think about the topics that were debated and whether you think they were adequately argued. Explain what you would

add or change. End the paper with a section (not longer than half the paper's total) in which you take a modern-day philosophical perspective (movement or person) and argue it from Lewis's viewpoint as you think he would have debated it.

- b. For D.Min. students only: Preach a sermon where the message is essentially centered around one of Lewis's main topics. (This cannot be the same topic you used for another pre-session or post-session paper.) Provide me with the CD for the sermon, attach the manuscript, and include an evaluation of your own as well as from two other people regarding the sermon's effectiveness. Seek to make the theological ideas you are presenting as accessible to your audience as Lewis sought to make his. Include two-three pages more in which you discuss how you specifically worked to make this kind of accessible communication a reality.
- c. This option is mainly designed for Ph.D. students, though D. Min students may choose it if they have enough substance in philosophy and theology to produce an adequate paper: Write a 12-15 page paper in which you compare and contrast one of Lewis's main topics with that of a different theologian or philosopher. (This cannot be the same topic you used for another pre-session or post-session paper.) Draw your own conclusions regarding this topic. Consider such subjects as miracles or a view of sin, but anything of your choice is appropriate as long as Lewis had a fairly substantial amount to say about it.
- d. Study more on the viewpoint/philosophical underpinnings of any one of the other Inklings and delve further into their perspectives, culminating in a 12-15 page paper. This could include Owen Barfield's following of Rudolf Steiner and his beliefs in Anthroposophy OR Charles Williams's holdings to coinherence and his membership in the Fellowship of the Rosy Cross OR any number of other such possibilities.
- e. Study the approach used by C.S. Lewis when he presented theological and apologetic viewpoints to the general public (e.g., *Mere Christianity* radio broadcasts). Determine the approaches he used for this which made him both successful and acceptable to the broad public. Would those same approaches be appropriate in our contemporary society? Why or why not? If their success was due in part to contextualized and historical events (e.g., WWII) which are not applicable to today, consider how our present-day circumstances could be utilized to advantage for communicating Christian apologetics. Try the style out on a few page of writing or radio broadcast script. This paper on the specifics of popularized theology should total 12-15 pages.
- f. You may write a 12-15 page paper which is in the same vein as a Lewis piece. However, this piece must be clearly defined and you must include with it some observations of what you specifically considered in emulating Lewis's style and evaluate your success. Theological ideas must be clearly displayed and also discussed in your summary explanation on the style you consciously utilized. Ideas may include a set of letters between angels (on the same lines as *Screwtape Letters*) or an argument of certain points that are prevalent problems in our society today (as in *Mere Christianity*) or an essay on a vital contemporary

topic along the lines of *The Four Loves* or *Miracles*. You may not use both “f” and “g” for your two papers.

- g. Do the same as “f” above but use one of the Inklings instead. This could include people such as J.R.R. Tolkien (consider a story along the lines of *The Hobbit* or *Smith of Wooten Major*) or George MacDonald (perhaps using *The Light Princess* or *The Wise Old Woman* or *At the Back of the North Wind*) or G.K. Chesterton (perhaps in the vein of *Man Alive*). The options are, of course, broader than this. These are only to provide ideas. This piece must be clearly defined and you must include with it some observations of what you specifically considered in emulating the style of your selected Inklings author and evaluate your success. Theological ideas must be clearly displayed and also discussed in your summary explanation on the style your consciously utilized. You may not use both “f” and “g” for your two papers.
- h. Write a 12-15 page paper after further researching G.K. Chesterton and his role in communicating through his numerous essays, his newspaper, and his debates of non-Christians such as H.G. Wells, George Bernard Shaw and Bertrand Russell, and the role of his books *Heretics* and *Orthodoxy*. Consider also what he was trying to show through his Father Brown mystery stories regarding Christian leaders. Provide insight into how *What’s Wrong with the World* might have been effective in Lewis’s conversion. Also note in your paper how Chesterton’s writing had an influence on Mahatma Gandhi’s movement in India and also Michael Collins’s work to fight for Irish independence. The paper should have a main theme of Chesterton’s impact in the secular world and some thoughts on how this might be accomplished in like manner today.
- i. Consider the theological beliefs and denominational affiliations of C.S. Lewis, J.R.R. Tolkien, and at least one other member of the Inklings or of the influencers who affected their writing. Compare and contrast with discussion and research in a 12-15 page paper. Consider how their denominational perspectives affected their writing and approach to sharing their Christian faith.
- j. Write a 12-15 page paper on Dorothy Sayers, a friend of Lewis and several of the other Inklings. She is one of the only women who seemed to relate to the Inklings and their discussions. Read some of her works and describe her experiences as a Christian woman at that time and the impact of her writing including essays, plays, mysteries, and novels.
- k. Dissect Lewis’s writing and determine ways in which you personally could utilize his insight in what you do. This might include counseling, evangelization, teaching, leadership, pastoral work, or other ministry gifts. Apply Lewis to your various life/ministry tasks in a cogent and thoughtful way. Be specific and include a plan (perhaps even a calendar) for how you will make Lewis applicable and utilize his insight in your own ministry. This project should be 12-15 pages long and is designed for D.Min. students only.
- l. Write a 12-15 page paper on George MacDonald who deeply affected Lewis, Tolkien and Chesterton. Study his theological ideas regarding the Calvinism of his times and show what price he paid personally for his beliefs. Read *Lilith* and

discuss it from the vantage point of Christian universalism and other theological background (Lilith being the first wife of Adam in Jewish mythology). Instead of (or besides) focusing on *Lilith*, you may consider other MacDonald stories.

- m. Discuss the use of mythopoeia in the works of the Inklings, writing a 12-15 paper on how it is utilized specifically. A handout will be provided on this in class, along with a discussion of the various genres that the different Inklings chose to set forth their theological ideas. The other genres may also be discussed in this paper which is to be a study of the experimentation and literary techniques of the Inklings authors to get across their Christian ideas to the general public.
- n. The professor is open to other topics, but they must be cleared with her before you start.

### **GRADING PROCEDURE**

#### **Post-Session Writing Project Evaluation:**

Obviously, all portions of the assignments/papers as prescribed in the syllabus must be included or points will be reduced accordingly. That being a given, writing will be assessed as follows:

1. *Cogency*: Are the major assertions clear, specific, and adequately supported by evidence and/or reasoning? (75 points)
2. *Creativity*: Do the major themes represent engaging, original thinking? (50 points)
3. *Depth*: Are the ideas in the paper important and substantial?  
Is the product of high-quality? Does it evidence reflective thinking? (75 points)
4. *Quality*: Is the use of language clear, compelling, and professional?  
Is the writing well done technically? (50 points)
5. *Organization*: Does the paper have a clear structure and a progressive development of ideas? (50 points)
6. *Style*: Does the paper conform to the *Turabian* manual? (50 points)

TOTAL      350 points

## **COURSE WRITING STANDARDS**

1. *Editing*: Editorial help is available at an hourly rate. Contact the D.Min. office for the names of editors familiar with the program.
2. *Style Manual*: All written work is to be formatted according to the *Turabian* style manual, latest edition.  
[http://www.amazon.com/exec/obidos/ASIN/0226816273/qid=1025032200/sr=1-/ref=sr\\_1\\_1/103-8003118-1534215](http://www.amazon.com/exec/obidos/ASIN/0226816273/qid=1025032200/sr=1-/ref=sr_1_1/103-8003118-1534215)
3. *Expectations*: All papers are to represent original, high-quality, graduate-level work. Writing from previous courses may not be utilized.
4. *Title Page*: All papers should include a cover sheet with title, course information, student name, address, phone, and e-mail address in *Turabian* format.
5. *Communication and due date*: A **hardcopy** of the edited Post-Session papers/projects must be mailed to Dr. Carolyn Tennant, 16463 Grenoble Ave., Lakeville, MN 50044. *Do not use e-mail*. To be on time, the paper must be post-marked no later than the due date. It is important to enclose a self-addressed, stamped envelope in which the papers, CDs, etc. can be mailed back to you. This assures the likelihood that you will successfully receive your paper back.

## **LATE WORK**

After the deadline passes for post-session work (August 6, 2012) the maximum grade for these projects will decline by one letter grade for each week beyond the due date. To be on time, the paper must be post-marked no later than the due date.

## **COURSE GRADING**

Expectations are high. An "A" indicates excellent work, a "B" rewards good effort, a "C" is marginal, etc. Grading is a composite of points earned in each phase of the course:

Pre-session Reading: 150 points  
 Pre-session Paper: 150 points  
 Post-Session Projects---Two projects of 350 points each for a total of 700 points  
 TOTAL: 1000 points

All grades will be awarded using the AGTS Grading Scale:

Publishable = A+  
 1000 - 940 = A  
 939 - 900 = A-  
 899 - 870 = B+  
 869 - 840 = B  
 839 - 800 = B-  
 799 - 770 = C+  
 769 - 740 = C  
 739 - 700 = C-  
 699 - 670 = D+

669 - 640 = D  
639 - 600 = D-  
599-0 = F

### **SPECIFIC DATA**

Prepared by Dr. Carolyn Tennant for the course PT932 C.S. Lewis and the Inklings, June 18-22, 2012.

## **BIBLIOGRAPHY**

### **C.S. (Clive Staples) Lewis**

Note: Much of this annotated bibliography on C.S. Lewis is from <<http://cslewisdrseussnet.com>>

#### **C.S. LEWIS FICTION:**

*The Dark Tower and Other Stories*. Ed. Walter Hooper. New York: Harcourt Brace Jovanovich, 1977. Contains four stories - "The Man Born Blind," "The Shoddy Lands," "Ministering Angels," "Forms of Things Unknown," - and two fragments of unfinished novels.

*Dymer* [originally under the pseudonym of Clive Hamilton] London: Dent, 1926. A Narrative poem, republished in 1950 under Lewis's name with a new Preface in which he summarized the subject of the poem as "the story of a man who, on some mysterious bride begets a monster: which monster, as soon as it has killed its father, becomes a god." Included in "Narrative Poems," Ed. Walter Hooper.

*The Great Divorce*. London: Geoffrey Bles, 1946; rpt. New York: Macmillan, 1977. A dream (owing some ideas to Dante) in which the author visits Heaven and Hell. The question is not what they are like physically, but rather what it means to be in Hell or in Heaven.

*The Horse and His Boy*. London: Geoffrey Bles, 1954; rpt. New York: Collier Books, 1970. Shasta, aided by the Tarkheena Aravis and two Talking Horses (Hwin and Bree), helps save Archenland from invasion.

*The Last Battle*. London: The Bodley Head, 1956; rpt. New York: Collier Books, 1970 The final story: in the last days, a clever ape has constructed a false Aslan. Even after Jill Pole and Eustace Scrubb help Tirian to expose the deception, confusion reigns. The children die in a railway accident in England at the same time that Narnia ends. The children go on to find a new Narnia where "the inside is larger than the outside."

*The Lion, the Witch and the Wardrobe*. London: Geoffrey Bles, 1950; rpt. New York: Collier Books, 1970. Four English children (Peter, Susan, Edmund, and Lucy) accidentally discover a magic land that lies beyond and through an ordinary wardrobe. In this land, called Narnia, one of them, Edmund, betrays his siblings to the wicked White Witch, who has been holding all Narnia in thrall to winter. Only when the lion Aslan agrees to die at the witch's hand can the betrayal be forgiven and Spring come to Narnia.

*The Magician's Nephew*. London: The Bodley Head, 1955; rpt. New York: Collier Books, 1970. Beginning in Victorian London, two children named Polly and Digory - whose Uncle Andrew is a magician - meet a Queen during their travels who wants magic for power. They are present at the creation of Narnia, when Aslan gives the gift of speech to the animals.

*Narrative Poems.* Ed. Walter Hooper. New York: Harcourt Brace Jovanovich, 1972. Contains four poems: "Dymer" (with Lewis's 1950 Preface), "Launcelot," "The Nameless Isle," and "The Queen of Drum."

*Out of the Silent Planet.* London: John Lane, 1938; rpt. New York: Macmillan Paperbacks Editions, 1965. First novel of the Space Trilogy. The main character, Ransom, is kidnapped and taken to Malacandra (Mars) as a kind of human sacrifice. Ransom escapes his captors and discovers the inhabitants are friendly. This voyage of philosophical adventure culminates in a trial scene between Ransom and his former captors.

*Perelandra.* London: John Lane, 1943; rpt. New York: Macmillan Paperbacks Edition, 1965. Second novel of the Space Trilogy. Ransom travels to Perelandra (Venus) where he must fight with the Devil (who has taken possession of Weston, the scientist from the first novel) for the soul of the Green Woman (the Eve of Venus). Ransom succeeds and thus prevents a repetition on Venus of the Earth's fate - the fall and loss of Eden.

*The Pilgrim's Regress: An Allegorical Apology for Christianity, Reason and Romanticism.* London: Dent, 1933; rpt. Grand Rapids, MI: Eerdmans, 1958. An allegorical account of a search for Joy and Truth; the main character, John, finds these where he least expected them - in a leap of (religious) faith.

*Poems.* Ed. Walter Hooper. London: Geoffrey Bles, 1964; rpt. New York: Harcourt Brace Jovanovich, 1977. A selection of the poems Lewis wrote during his life. Does not include poems from the first volume, "Spirits in Bondage" (see below).

*Prince Caspian.* London: Geoffrey Bles, 1951; rpt. New York: Collier Books, 1970. The four children return to a Narnia much later in time than their last visit. They meet the mouse Reepicheep and all assist Prince Caspian in defeating the Telmarines and bringing back the Old Things.

*The Screwtape Letters.* London: Geoffrey Bles, 1942; rpt., with "Screwtape Proposes a Toast" and a new Preface. New York: Macmillan, 1962. A moral fable about temptation, faith and Christianity, cast in the form of letters from the demon Screwtape to a lesser devil. Black is white, good is evil, and Hell is a bureaucracy. The related "Screwtape Proposes a Toast" is a satire on the American and British educational system, originally written for the *Saturday Evening Post*.

*The Silver Chair.* London: Geoffrey Bles, 1953; rpt. New York: Collier Books, 1970. Eustace Scrubb, with a friend named Jill Pole, is sent by Aslan to find the imprisoned Rilian - the true heir to the Narnian throne. Guided by Puddleglum, the children help Rilian to escape from Underland.

*Spirits in Bondage: A Cycle of Lyrics* [originally under the pseudonym of Clive Hamilton] London: William Heinemann, 1919. Lewis's first book publication.

*That Hideous Strength: A Modern Fairy-Tale for Grown-Ups.* London: John Lane, 1945; rpt. New York: Macmillan Paperbacks Edition, 1965. The third novel of the Space Trilogy. Back on Earth, Ransom heads a loosely formed society, Logres, which opposes NICE, Lewis's satiric portrait of a modern power-mad bureaucracy. The NICE hopes to recall Merlin and use him in their plot to recondition society but succeeds only in constructing a modern Tower of Babel.

*Till We Have Faces: A Myth Retold.* London: Geoffrey Bles, 1956; rpt. Grand Rapids, MI: Eerdmans, 1966. The story of Cupid and Psyche (how Psyche, a beautiful mortal princess, is loved by Cupid [Eros], the god of love himself and then loses him through a lack of trust) told in the first-person by Orual, one of Psyche's two sisters. Orual learns that we cannot look the gods in the face until we have acquired faces - selves or souls.

*The Voyage of the Dawntrader.* London: Geoffrey Bles, 1952; rpt. New York: Collier Books, 1970. Edmund and Lucy join their cousin Eustace Clarence Scrubb ("he almost deserved it"), who becomes an unwilling voyager on a ship with King Caspian. Caspian (and Reepicheep) propose to sail to the World's End. They do. Aslan tells Edmund and Lucy that they are now too old for Narnia and must learn to see him - Aslan - in their own world. <http://cslewis.drzeus.net/>

**C.S. LEWIS'S NON-FICTION**

*The Abolition of Man*. London: Oxford: Clarendon Press, 1943; rpt. New York: Macmillan Paperbacks Editions, 1965. Not explicitly Christian. Three lectures defending the concept of Natural Law (a moral standard known in principle to all human societies).

*All My Road Before Me: the Diary of C. S. Lewis, 1922-1927*. San Diego: Harcourt Brace Jovanovich, 1991. Walter Hooper, ed.

*The Allegory of Love: A Study in Medieval Tradition*. Oxford: Clarendon Press, 1936; rpt. New York: Oxford Paperback, 1958. This work first made Lewis's reputation in his profession as a literature professor. It deals with the development of allegorical love poetry in Western Europe from Ovid to Spenser. Parts of it are of interest only to the specialist, but I do not think this is true of the book as a whole. Reading it significantly changed my views on the workings of the subconscious.

*Beyond Personality: the Christian Idea of God*. London: Geoffrey Bless, 1944.

*Boxen: The Imaginary World of C. S. Lewis*. San Diego: Harcourt Brace Jovanovich, 1985. Contains some of Lewis's earliest works.

*Christian Reflections*. William B. Eerdmans, 1967 A collection of papers

*The Discarded Image: An Introduction to Medieval and Renaissance Literature*. Cambridge: Cambridge University Press, 1964. This work is an account of the view of the cosmos that was standard in medieval times, with a discussion of its effect on literature and on the imagination.

*English Literature in the Sixteenth Century (Excluding Drama)*. Oxford: Clarendon Press, 1954. A standard reference work. Much of the material is of interest chiefly to the specialist, but someone already familiar with the doctrines on which Christians are in general agreed and wanting to understand the differences that gave rise to the Protestant Reformation will find much helpful material.

*An Experiment in Criticism*. Cambridge: Cambridge University Press, 1961. Deals with Art, particularly literature. Many critics have distinguished good books from bad books, and then defined Bad Taste as a taste for Bad Books. Lewis asks what will happen if we reverse the process by distinguishing two kinds of pleasures to be gotten from books (or music, or painting) and then distinguishing books on the basis of the kind of pleasure that they offer, or the way in which they invite the reader to approach them.

*Fern Seed and Elephants*. Collins (Fount), 1975 A collection of papers.

*The Four Loves*. London: Geoffrey Bles, 1958. An analysis of different kinds of love, and different uses of the word "love," taking as its starting point four Greek words for kinds of love.

*A Grief Observed*. [originally under the pseudonym N. W. Clerk] 1961 An account of the suffering caused by the death of his wife, Joy, in 1960. *George MacDonald: An Anthology*. London: Geoffrey Bles, 1946.

*God in the Dock: Essays on Theology and Ethics*. Ed. Walter Hooper. Grand Rapids, MI: Eerdmans, 1970. A collection published after Lewis's death of various essays, brief memos, letters to the editor, etc. that he had written.

*Letters*. Servant Books. Ann Arbor, Michigan, 1988 Latin letters (with English translations) exchanged between Lewis and two Italian priests in Verona, Italy between 1947 and 1961.

*Letters of C. S. Lewis*. Ed. W. H. Lewis. London: Geoffrey Bles, 1994 (second edition).

*The Letters of C.S. Lewis to Arthur Greeves (1914-1963)*. Ed. Walter Hooper. Macmillan Publishing Company, New York, 1979. Originally published as "They Stand Together" Delightful and instructive correspondence between Lewis and one of his closest friends.

*Letters to an American Lady*. William B Eerdmans, 1967.

*Letters to Children*. Collier Books, MacMillan, 1988.

*Letters to Malcolm: Chiefly on Prayer*. London: Geoffrey Bles, 1964.

*Mere Christianity*. New York: MacMillan, 1943.

It begins with a discussion of some reasons for believing that God exists, and why it matters that He does, and then continues with an account of the redeeming work of God in Christ. It includes a discussion of Christian moral standards, and Trinitarian theology. Throughout, the author undertakes to confine himself to the common Christian core of belief, and to steer clear of disagreements between denominations -- hence the word MERE in the title.

*Miracles: A Preliminary Study*. London: Geoffrey Bles, 1947. The author defines a miracle as "an interference with Nature by a supernatural power," and proceeds to examine the question of whether we have grounds for believing that there exists something that can properly be called supernatural (this involves definitions of Nature other than just "everything that exists"), whether there are grounds for supposing that something could not or would not interfere with the workings of Nature, and what sort of view of reality is involved in the Christian assertion of the Miracle of the Incarnation (God took human nature upon Himself in the Person of Jesus of Nazareth). A cogent discussion and analysis of fundamental questions.

*Of Other Worlds: Essays and Stories*. Ed. Walter Hooper. London: Geoffrey Bles, 1966. Includes "It All Began As A Picture" (1960), "On Criticism," "On Science Fiction" (1955), "On Stories" (1947), "On Three Ways of Writing for Children" (1952), "A Reply to Professor Haldane," "Sometimes Fairy Stories May Say Best What's To Be Said" (1956), and "Unreal Estates" (1964).

*On Stories: and Other Essays on Literature*. Ed. Walter Hooper. London, Harcourt Brace Jovanovich, 1966. Twenty Lewis pieces about the excellence of Story. Includes: "On Stories," "The Novels of Charles Williams," "A Tribute to E.R. Eddison," "On Three Ways of Writing for Children," "Sometimes Fairy Stories May Say Best What's to Be Said," "On Juvenile Tastes," "The Hobbit," and "A Panegyric for Dorothy L. Sayers," among others.

*The Personal Heresy: A Controversy*. (co-authored by E.M.W. Tillyard) London: Oxford University Press, 1939.

Six essays (three by each author) debating whether poetry is, or should be, the expression of the poet's personality.

*A Preface to "Paradise Lost"* London: Oxford University Press, 1960. A series of lectures on epic poetry and in particular on Milton's Paradise Lost. Lewis delivered these in his professional capacity as a specialist in Mediaeval and Renaissance English Literature, but they will be of interest to Christians as well as to English students, for Lewis maintains that one cannot understand or appreciate the poem without understanding (not necessarily accepting) the beliefs that the poem presupposes.

*Present Concerns*. Ed. Walter Hooper. London, Harcourt Brace Jovanovich, 1986. Nineteen short, lively, Lewis essays about a variety of things. Sample titles: "On Living in an Atomic Age," "Is History Bunk?," "Sex in Literature," "The Necessity of Chivalry," "Blimpophobia," and "Prudery and Philology."

*The Problem of Pain*. London: Geoffrey Bles, 1940. Undertakes to answer the question, "If God is good and God is omnipotent, then why is there pain and evil in the world?" or, as otherwise put, "If God loves me, why can't I get my locker open?"

*Reflections on the Psalms.* London: Geoffrey Bles, 1958. Problems or questions that occurred to Lewis while praying or studying the Psalms, and his thoughts thereon.

*Rehabilitations and Other Essays.* London: Oxford University Press, 1939. Includes "Christianity and Literature," High and Low Brows, and "William Morris."

*Selected Literary Essays.* Ed. Walter Hooper. Cambridge: Cambridge University Press, 1969.

*Studies in Medieval & Renaissance Literature.* Ed. Walter Hooper. Cambridge: Cambridge University Press, 1966. Fourteen essays about a variety of subjects in this field of literary study, including Dante, Tasso, Spenser, and Milton.

*Studies in Words.* Cambridge: Cambridge University Press, 1960. Takes several English words (and often their counterparts in Latin or Greek) and discusses changes in their meaning from century to century, and the patterns of human thought underlying the changes.

*Surprised by Joy: The Shape of My Early Life.* London: Geoffrey Bles, 1955; New York: Harcourt Brace, 1955.

*They Asked for a Paper: Papers and Addresses.* London: Geoffrey Bles, 1962. Includes "De Descriptione Temporum" (1954) and "Psycho-analysis and Literary Criticism" (1941), among others.

*Transpositions and Other Addresses.* London: Geoffrey Bles, 1949. Includes "The Inner Ring" (1944), "Learning in War-Time" (1939), and "The Weight of Glory" (1941).

*The Weight of Glory.* MacMillan, 1980 Includes: *The Weight of Glory*- On the promises concerning Heaven. Transposition - (The title essay of the earlier editions.) On the indwelling of the higher in the lower. *The Inner Ring* - On the urge to "belong" as a temptation. And other addresses

*The World's Last Night.* San Diego: Harcourt Brace Jovanovich, 1973 Includes: *The Efficacy of Prayer*- Does it make sense to believe that prayer can change things? *On Obstinacy in Belief* - Does it ever make sense to believe something "in the teeth of the evidence"? *The World's Last Night* - How ought the doctrine of Christ's Second Coming to affect our lives and thoughts? And other essays - Many collections of Lewis's essays have appeared since his death, and there is an annoying lack of uniformity, so that the same essay may appear in two different books, or in one but not another collection with the same title.

## SECONDARY WORKS ON C.S. LEWIS

Adey, Lionel. *C. S. Lewis's 'Great War' with Owen Barfield.* Univ. of Victoria, B.C.: ELS Monographs, 1978. An assessment of a dispute about the imaginative faculty - whether it can bring new knowledge (Barfield's position) or not.

Baynes, Pauline and Riordan, James. *A Book of Narnians - The Lion, the Witch and the Others* 1994 An illustrated book showing many characters of Narnia from all seven books. Each character has a beautifully illustrated colour drawing (by Pauline Baynes, original illustrator of "The Chronicles...") and snippets of text from the novels (compiled by James Riordan) about the characters. Includes a map of Narnia and surrounding lands and Lewis's outline of Narnian history in both Narnian and English years.

Beverluis, John. *C. S. Lewis and the Search for Rational Religion.* 1985. A critique of his religious thoughts and arguments.

Bramlette, Perry. *C. S. Lewis: Life at the Center.* 1996, Peake Road. Macon GA. This small book (87pp) is about his prayer life, his friends, etc. It is not a literary criticism type volume.

Brown, Devin. *Inside Narnia: A Guide to Exploring The Lion, the Witch and the Wardrobe.* Grand Rapids: Baker Books, 2005.

Brown, Edwin W, M.D. with Dan Hamilton. *In Pursuit of C.S. Lewis: Adventures in Collecting His Works.* Bloomington, IN: AuthorHouse, 2006. This man is the world's foremost collector of first editions, letters and manuscripts of C.S. Lewis.

Carpenter, Humphrey. *The Inklings: C. S. Lewis, J. R. R. Tolkien, Charles Williams, and Their Friends*. London: Allen & Unwin, 1978. Although centered on Lewis, this "collective biography" is a study of all the men in that famous literary circle. Shows the Inklings against the backdrop of the literary culture of the 1920's and 1930's.

Christopher, Joe R., and Joan K. Ostling. *C. S. Lewis: An Annotated Checklist of Writings about Him and His Works*. Kent, OH: Kent State University Press, 1973.

Como, James T. *C. S. Lewis at the Breakfast Table and Other Reminiscences*. New York: Macmillan, 1979. 24 essays of memoir, anecdote, assessment, and analysis, with an Introduction.

Derrick, Christopher, et. al. *G. K. Chesterton and C. S. Lewis: The Riddle of Joy*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989.

Dorsett, Lyle W. *Seeking the Secret Place: The Spiritual Formation of C.S. Lewis*. Grand Rapids: Brazos Press, 2004.

\_\_\_\_\_. *And God Came In: The Extraordinary Story of Joy Davidman, Her Life and Marriage to C.S. Lewis*. Hendrickson Pub., 2009.

Downing, David. *Into the Regions of Awe: Mysticism in C.S. Lewis*. IVP: 2005.

\_\_\_\_\_. *Planets in Peril: A Critical Study of C. S. Lewis's Ransom Trilogy*. Amherst: University of Massachusetts Press, 1992.

\_\_\_\_\_. *The Most Reluctant Convert: C.S. Lewis's Journey to Faith*. Colorado Springs: IVP, 2004.

Duriez, Colin. *The C.S. Lewis Encyclopedia : A Complete Guide to His Life, Thought, and Writings*. Crossway Books, 2

\_\_\_\_\_. *Tolkien and C.S. Lewis: The Gift of Friendship*. New York: Hidden Spring, 2003.

\_\_\_\_\_. *Tolkien and the Lord of the Rings: A Guide to Middle Earth*. New York: Hidden Spring, 2001.

Edwards, Bruce L. *Taste of the Pineapple: Essays on C. S. Lewis as Reader, Critic, and Imaginative Writer*. Bowling Green, OH: Bowling Green State University Popular Press, 1988.

\_\_\_\_\_. *A Rhetoric of Reading: C. S. Lewis's Defense of Western Literacy*. BYU, 1987

Ford, Paul F. *A Companion to Narnia*. San Francisco, CA: Harper Collins Publishing Company, 1994. An encyclopedia listing of characters, themes, and biblical allusions in "The Chronicles of Narnia."

Gibb, Jocelyn, ed. *Light on C. S. Lewis*. London: Geoffrey Bles, 1965. Nine writers reminisce about Lewis and study him as writer, teacher, scholar, and Christian apologist.

Gibson, Evan K. *C. S. Lewis, Spinner of Tales: A Guide to His Fiction*. Grand Rapids, MI: Eerdmans, 1980. A guide for the "ordinary reader" to the ethical and theological implications of Lewis's fiction.

Gilbert, Douglas, and Clyde S. Kilby. *C. S. Lewis: Images of His World*. Grand Rapids, MI: Eerdmans, 1973. Photographs of Lewis's "world" - Oxford and Cambridge, his home, the English countryside, the sea, and Ireland. With a concise biography and study of his religious development.

Goffar, Janine. *C. S. Lewis Index: A Comprehensive Guide to Lewis's Writings and Ideas*. Crossway Books, 1995.

Gormley, Beatrice. *C. S. Lewis: Christian and Storyteller*. Grand Rapids: Wm B Eerdmans Pub Co, 1998. Meet the creator of the Chronicles of Narnia, the man who made this fantasy series a favorite for generations. Readers of all ages will enjoy stories of Lewis's boyhood in Ireland and the imaginary world he and his brother created. They will also gain an understanding of Lewis's quest for joy, his personal struggles, and the ways his stories reflect his deep and powerful experience of God.

Green, Roger Lancelyn. *Into Other Worlds: Space-Flight in Fiction, from Lucian to Lewis*. Grand Rapids, MI: Eerdmans, 1973. Beautiful photographs of Lewis's "world" - Oxford and Cambridge, his home, the English countryside, the sea, Ireland. With a concise biography and study of his religious development.

Gresham, Douglas. *Lenten Lands: My Childhood with Joy Davidman and C.S. Lewis*. San Francisco: Harper, 1994

Griffin, William. *Clives Staples Lewis: A Dramatic Life*. Harper and Row, 1986. An imaginative biography that seeks to recreate the events of Lewis's life, retelling them in short units of stories.

Hannay, Margaret Patterson. *C. S. Lewis*. New York: Ungar, 1981. Contains a brief biography followed by summaries of Lewis's novels and critical analyses with a study of Lewis's literary criticism, Christian apologetics, and final works.

Holmer, Paul L. *C. S. Lewis: The Shape of His Faith and Thought*. New York: Harper, 1976. A brief study of Lewis's theology, impact, and critics. Emphasizes the quality of ordinary human knowledge, or "common" knowledge, which informs Lewis's work.

Hooper, Walter and Green, Roger. *C. S. Lewis: A Biography*. New York: Harcourt Brace Jovanovich, 1974. The "authorized" biography by two of his friends. Based on a thorough knowledge of Lewis's work and his friends as well as personal, even intimate, friendships.

\_\_\_\_\_. *C. S. Lewis: A Companion and Guide*. San Francisco: Harper, 1996

\_\_\_\_\_. *Past Watchful Dragons: The Narnian Chronicles of C. S. Lewis*. New York: Collier Books, 1979. A study of the development of the creation of Narnia from the life, thought, and temperament of Lewis, written by his biographer (and literary editor).

Howard, Thomas. *The Achievement of C. S. Lewis: A Reading of His Fiction*. Wheaton, Illinois: Harold Shaw Publishers, 1980. A personal and well-received "reading" of the Space Trilogy, "Till We Have Faces," and the Narnia Chronicles.

\_\_\_\_\_. *C. S. Lewis: Man of Letters: A Reading of His Fiction*. Ignatius Press, 1990

Keefe, Carolyn, ed. *C. S. Lewis: Speaker and Teacher*. Grand Rapids, MI: Zondervan, 1971. Reminiscences by seven people who discuss Lewis the lecturer. Anecdotes and analyses.

Kilby, Clyde S. *The Christian World of C. S. Lewis*. Grand Rapids, MI: Eerdmans, 1964. A pioneering study of Lewis's Christian thought. Emphasis on the fiction and religious writings. Contains a summary of the Chronicles of Narnia.

\_\_\_\_\_. and Douglas Gilbert. *C.S. Lewis: Images of His World*. Grand Rapids: Eerdmans, 1973.

King, Don W. *C.S. Lewis, Poet: The Legacy of His Poetic Impulse*. Kent State University Press, 2001.

Kreeft, Peter. *C. S. Lewis: A Critical Essay*. Grand Rapids, MI: Eerdmans, 1969. A pamphlet which emphasizes Lewis's attack on modernism.

\_\_\_\_\_. *C. S. Lewis for the Third Millennium: Six Essays on the Abolition of Man*. San Francisco, CA: Ignatius, 1994

\_\_\_\_\_. *The Shadow-Lands of C. S. Lewis: The Man Behind the Movie*. Ignatius Pr, 1994

Lindskoog, Kathryn Ann. *C. S. Lewis: Mere Christian*. Glendale, CA: Regal Books, 1973. A detailed summary of Lewis's Christian teachings. Contains many cross references to the novels and Narnia Chronicles, as well as to his works of apologetics.

\_\_\_\_\_. *Finding the Landlord: A Guidebook to C. S. Lewis's Pilgrim's Regress*. Cornerstone Pr Chicago, 1995

Lindvall, Terry. *Surprised by Laughter: The Comic World of C. S. Lewis*. Thomas Nelson Publishers, 1996. One of the few books on C. S. Lewis devoted entirely to an examination of this great author, teacher and Christian apologist's life and works in light of his humor. According to Dr. Lindvall, "One bright and compelling feature we can see, sparkling in his [Lewis's] sunlight and sparkling in his moonlight, is laughter. Yet it is too large to see at once because it inhabited all Lewis was and did."

Martindale, Wayne and Root, Jerry, eds. *The Quotable Lewis*. Wheaton, IL: Tyndale House Pub., 1989.

\_\_\_\_\_. *Beyond the Shadowlands: C.S. Lewis on Heaven and Hell*. Crossway Books, 2005.

Meilaender, Gilbert. *The Social and Ethical Thought of C. S. Lewis*. Grand Rapids, MI: Eerdmans, 1978. Incorporates all of Lewis's writings into a sustained argument about Lewis's vision of life.

Menuge, Angus, ed. *C. S. Lewis: Lightbearer in the Shadowlands*. Crossway, 1997. Consists of 16 scholarly yet highly accessible essays which explore various aspects of C. S. Lewis's contributions to

evangelism.

Myers, Doris T. *C. S. Lewis in Context*. Kent, OH: Kent State University Press, 1994. Criticism and interpretation.

Nicholi, Armand M. *The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*. New York: Free Press, 2002.

Payne, Leanne. *Real Presence - The Christian Worldview of C. S. Lewis as Incarnational Reality*. Crossway Books, 1988 (originally published in 1979 as *Real Presence: the Holy Spirit in the Works of C. S. Lewis*)

Phillips, Justin. *C.S. Lewis in a Time of War*. New York: HarperOne, 2006. This book discusses the radio/media during World War II and Lewis's rising popularity from the radio segments that were to become *Mere Christianity*.

Reilly, R. J. *Romantic Religion: A Study of Barfield, Lewis, Williams, and Tolkien*. Athens: University of Georgia Press, 1971 Thesis is that Lewis (and the others) defended romanticism by showing it to be religious, and defended religion by "traditionally romantic means." Separate chapters on each writer. The chapter on Lewis emphasizes the fiction, especially "Till We Have Faces."

Sammons, Martha C. *A Guide Through Narnia*. Wheaton, IL: Harold Shaw Publishers, 1979. Biographical sketch, plot outlines of the Chronicles, a study of the geography and history of Narnia, an analysis of the Christian implications, with a glossary.

Sayer, George. *Jack: A Life of C. S. Lewis*. Crossway Books, 1994

Schakel, Peter J., ed. *The Longing for a Form: Essays on the Fiction of C. S. Lewis*. Kent, OH: Kent State University Press, 1977. Three general essays on Lewis's fiction, followed by several essays on the Space Trilogy, Chronicles of Narnia, and "Till We Have Faces."

Schofield, Stephen. *In Search of C. S. Lewis*. Bridge Publishing, Inc. 1983 A collection of memoirs and interviews by about two dozen people who knew C. S. Lewis.

Sibley, Brian. *The Land of Narnia: Brian Sibley Explores the World of C. S. Lewis*. Harper Collins Juvenile Books, 1990

\_\_\_\_\_. *C. S. Lewis Through the Shadowlands*. Fleming H Revell Co, 1994

\_\_\_\_\_. *Shadowlands: the Story of C. S. Lewis and Joy Davidman*. London: Hodder and Stoughton, 1985.

Smith, Robert Houston. *Patches of Godlight: The Patterns of Thought of C. S. Lewis*. Athens: University of Georgia Press, 1981. A study of the underpinnings of Lewis's thought, "his underlying philosophy of religion, as it may be distinguished from his traditional Christian orientation on the one hand and his literary affinities on the other."

Vanauken, Sheldon. *A Severe Mercy*. New York: HarperOne, 1987. Sheldon and Davy Vanauken became friends with C.S. Lewis while studying at Oxford and accepted the Lord as a result. This is a story of how Sheldon had to learn to accept the death of his wife.

Walsh, Chad. *C. S. Lewis: Apostle to the Skeptics*. New York: Macmillan, 1949. A Pioneering study of Lewis's importance, his biography, and his work. Surveys the fiction, apologetics, and scholarly work.

\_\_\_\_\_. *The Literary Legacy of C. S. Lewis*. New York: Harcourt, 1979. With reservations about Lewis's apologetics, the author offers an enthusiastic but balanced evaluation of Lewis's fiction.

\_\_\_\_\_. *The Visionary Christian*. Touchstone Books, 1996

White, William Luther. *The Image of Man in C. S. Lewis*. Nashville: Abingdon Press, 1969. Originally a seminary doctoral dissertation, this emphasizes Lewis's importance in twentieth-century Christian culture. Summarizes Lewis's theology; analyzes and refutes Lewis's critics.

Wilson, A. N. *C. S. Lewis: A Biography*. 1991

**EXCELLENT EDITIONS OF *CHRISTIAN HISTORY***

*C.S. Lewis: Pointing People to Reality* Issue 7 and Issue 88, Carol Stream: 2005

*G.K. Chesterton: Orthodoxy on the Loose*. Issue 75 (Vol. XXI, No. 3). Carol Stream: 2002.

*The Man Behind the Myth: J.R.R. Tolkien*. Issue 78. (Vol. XXII, No. 2). Carol Stream: 2002,

*George MacDonald: The Victorian Poet, Pastor, and Storyteller Who Inspired C.S. Lewis*. Issue 86. Spring, 2005.

**THE INKLINGS PLUS LEWIS INFLUENCERS**

**Though not all of these people were technically Inklings, they all had influence on each other.**

**Owen Barfield**

*The Ever Diverse Pair*

*The Silver Trumpet* (a fairy tale)

*Eager Spring* (Barfield's last work of fiction)

*Night Operation* (a science fiction novella...sort of a 1984 or Brave New World idea)

*Unancestral Voice*

*Poetic Diction: A Study in Meaning*

*The Rediscovery of Meaning and Other Essays*

*History in English Words*

*Saving the Appearances: A Study in Idolatry*

*Worlds Apart* (a philosophical study on the disconnect between science and meaning)

[www.owenbarfield.com](http://www.owenbarfield.com)

**G.K. Chesterton**

*The Man Who Was Thursday* —His most famous novel...a tale of anarchists, God, deception, and the meaning of life.

*Manalive* —A story about a man who is truly alive

*The Napoleon of Notting Hill* (this book inspired Michael Collins to lead a movement for Irish independence)

*The Ball and The Cross* (originally written as a newspaper serial so there are lots of cliffhangers/suspense)

The Father Brown mysteries (various books...have been on television), e.g., *The Wisdom of Father Brown*, *The Scandal of Father Brown*, *The Secret of Father Brown*, *The Innocence of Father Brown*, *The Incredulity of Father Brown*

*The Tremendous Adventure of Major Brown* (A wonderful story about a military man caught in the web of intrigue.)

*The Flying Inn*

Non-fiction:

*Heretics*

*Orthodoxy*

*The Everlasting Man* —Chesterton's portrayal of Christianity in the history of the world

*What's Wrong with the World*

*St. Thomas Aquinas: The Dumb Ox*

*The Well and the Shadows* (one of his last books defending Christianity—the well—against the modern world—the shallows)

*Collected Works of G.K. Chesterton: The Illustrated London News* (one of his columns inspired Mohandas Gandhi to lead a movement to end British colonial rule in India)

[www.chesterton.org](http://www.chesterton.org) (*The American Chesterton Society*)

[www.dur.ac.uk/martin.ward/gkc](http://www.dur.ac.uk/martin.ward/gkc)

[www.chesterton-library.net/index.html](http://www.chesterton-library.net/index.html)

## George McDonald

*Phantastes*  
*Lilith*  
*At the Back of the North Wind*  
*The Princess and The Goblin*  
*The Princess and Curdie*  
*The Light Princess*  
*The Tutor's First Love*  
*The Shepherd's Castle*  
*The Complete Fairy Tales*  
*The Wise Woman and Other Stories*  
*The Curate of Glaston*  
*The Musician's Quest*  
*The Poet's Homecoming*  
*The Gentlewoman's Choice*  
*The Highlander's Last Song*

### Non-fiction:

*Knowing the Heart of God: Where Obedience Is the One Path to Drawing Intuitively Close to Our Father*  
*Your Life in Christ*  
*Unspoken Sermons*  
*The Truth in Jesus: The Nature of Truth and How We Come to Know It*  
[www.tayloru.edu/upland/programs/lewis/macdonald](http://www.tayloru.edu/upland/programs/lewis/macdonald)

## Dorothy Leigh Sayers

The Lord Peter Wimsey Saga series (famous detective stories), e.g., *Whose Body?*, *The Nine Tailors*, *Murder Must Advertise*, *Unnatural Death*, *Gaudy Night*, *Busman's Holiday*, *In the Teeth of the Evidence*, *Hangman's Holiday*, *Lord Peter Views the Body*, *Clouds of Witness*, *Strong Poison*, *The Unpleasantness at the Bellona Club*, *The Five Red Herrings*

*Poetry*  
*The Mind of the Maker*  
*Begin Here*  
*The Man Born to be King*  
*The Zeal of Thy House* (followed by six more plays)  
 Translations of *The Divine Comedy* (taught herself Old Italian so she could do it and it was very popular)...also translations from old French and other languages. See the instructor for more details since this should also include interest in the task of translations.  
[www.sayers.org.uk](http://www.sayers.org.uk)  
<http://justus.anglican.org/resources/bio/19.html>

## J.R.R. (John Ronald Reuel) Tolkien

*Silmarillion* (background story on Middle Earth), ed. Christopher Tolkien  
*Farmer Giles of Ham*  
*The Homecoming of Beornthoth*  
*Tree and Leaf*  
*The Adventures of Tom Bombadil*  
*Mr. Bliss* (a children's book)  
*Leaf by Niggle*  
*On Fairy Stories*  
*The Road Goes Ever On*  
*Smith of Wootton Major*  
*Sir Gawain and the Green Knight* (this is a translation and a paper needs to discuss those aspects)  
*Pearl and Sir Orfeo*

The Father Christmas Letters  
 Unfinished Tales  
 The Letters of J.R.R. Tolkien, ed. Christopher Tolkien  
 Finn and Hengst  
 The Monsters and the Critics and other essays  
 Roverandom

**Christopher Tolkien** (most with J.R.R. Tolkien's work):

The Shaping of Middle Earth (HarperCollins, 1991)  
 The Book of Lost Tales  
 The History of Middle-Earth Index (HarperCollins, 2002)  
 The Complete History of Middle Earth, Part 1, 2, and 3 (HarperCollins, 2003)  
 The Return of the Shadow  
 The Treason of Isengard  
 Lays of Belerain  
 Sauron Defeated

**Tolkien websites:**

[www.tolkien.co.uk/frame.asp](http://www.tolkien.co.uk/frame.asp)  
[www.tolkienesociety.org](http://www.tolkienesociety.org) (Contains many links including to Tolkien societies from other countries including Dutch, Flemish, Swedish, Norwegian, Swiss, Czech, Argentine, Chilean, etc.)  
<http://users.ox.ac.uk/~tolksoc/TolkiensOxford> (Pictures of Tolkien's world of Oxford)  
[www.nationalgeographic.com/ngbeyond](http://www.nationalgeographic.com/ngbeyond)  
[www.24hourmuseum.org.uk/trlout\\_gfx\\_en/TRA14268.html](http://www.24hourmuseum.org.uk/trlout_gfx_en/TRA14268.html)  
[www.elvish.org/gwaith](http://www.elvish.org/gwaith) (Devoted to the languages of Middle Earth)  
[www.mythsoc.org](http://www.mythsoc.org) (A site devoted to various authors of mythopoeic literature)

**Charles Williams**

*"Supernatural Thrillers":*

*Descent into Hell*  
*Shadow of Ecstasy*  
*War In Heaven*  
*Many Dimensions* (sort of a Raiders of the Lost Ark story set in London and dealing with "the Stone of Solomon")  
*The Place of the Lion*  
*The Greater Trumps*  
*All Hallow's Eve*

*Non-fiction:*

*The Figure of Beatrice* (study of Dante)  
*The Descent of the Dove* (church history through Williams's philosophy)  
*The Image of the City (and other essays)*  
*Authurian Poems*

*Thomas Cranmer of Canterbury* (a play)  
[www.geocities.com/charles\\_wms\\_soc/index.html](http://www.geocities.com/charles_wms_soc/index.html)

