

# The C. S. Lewis & Inklings Society

Newsletter 10 (Oct. 2014)



## inklinations

The CSLIS is an academic society that promotes Inklings studies. See our website hosted by Oral Roberts University:

[http://www.oru.edu/academics/resources/cs\\_lewis/](http://www.oru.edu/academics/resources/cs_lewis/)

**Swæt we inclinga on ærdagum  
searopancolra snyttru gehierdon . . .**

**þara wæs Æloduig sum,**

**hæleda dyrost, brad ond beorhtword . . .\***

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### HIGHLIGHTS OF THE ANNUAL CONFERENCE

On the weekend of April 3-5, 2014, presenters from eighteen different college or university campuses across the U.S., both secular and private, convened at the 17<sup>th</sup> Annual C.S. Lewis & The Inklings Society Conference at Wesleyan College in Macon, Georgia.

Dr. Michael Muth and his colleagues at Wesleyan, including several scholars from Middle Georgia State College, hosted and moderated four concurrent sessions of papers and one unified session, plus two plenary sessions, related to the conference theme, "A Culture of Death? The Inklings and Modernity."



Hosted at the gorgeous campus of Wesleyan College, "the first college in the world chartered to grant degrees to women," the conference began Thursday evening with a viewing and discussion of Armand Nicholi's documentary *The Question of God: C. S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*. Tenets and aesthetics of Modernism were clarified.



The following morning, Wesleyan generously provided coffee, juice, muffins, and danishes between each of the paper sessions.

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\*"Lo! we have heard in old days of the wisdom of the cunning-minded Inklings. . . One of them was [Lewis], dearest of men, broad and bright of word" (Humphrey Carpenter, *Inklings* 176-77).

At the banquet held in the ornately furnished Manget Room, attendees had the pleasure of hearing a choral performance by The Wesleyannes, after which Dr. Janice Brown made an informative presentation on the Commemoration of C. S. Lewis in Poets' Corner at Westminster Abbey, which she was able to attend in person.



The CSLIS Executive Board were pleased to offer **cash awards for winning papers**: Laura Santa Maria, (Grove City College undergraduate) 1<sup>st</sup> Place in the Student Essay Contest for her paper "The Narrow Gate: Perspectives on Salvation in the Works of C. S. Lewis and Charles Williams"; Jennifer Raimundo (Thomas Edison State College undergraduate) Honorable Mention in the Student Essay Contest for her paper "Till We Have Faces and Men Have Chests"; and Jason Fisher (Independent Scholar) 1<sup>st</sup> place for his paper "The Erlking Rides in Middle-earth: Tradition, Crux and Adaptation." Congratulations! Please see Abstracts of these papers below.

Another great aspect of this year's conference was the Panel Discussion "On Writing and Publishing Books about the Inklings." Jason Fisher (*Tolkien and the Study of his Sources*), Joe R. Christopher (poetry collection *Ars Poetica*), Larry Fink (*George MacDonald: Images of his World*), and Salwa Khoddam (*Mythopoeic Narnia*) participated, sharing insights on the prospects for authors of academic monographs and anthologies. These books mostly sell to libraries, and so selling a few hundred copies would be considered acceptable. The kind of issues discussed included the reputation of independent presses (like Cambridge Scholars Press, who have published now three CSLIS anthologies) versus university presses, and the pros and cons of smaller print-on-demand publishers or up-and-coming publishers like McFarland.



Fisher, Christopher, Fink, and Khoddam



**The plenary speaker** this year was **David Baggett**, Professor of Philosophy at Liberty Baptist Theological Seminary in Lynchburg, Virginia. Dr. Baggett spoke for us both at the opening session on Friday morning and at the Friday evening session after the banquet.



At the morning plenary session, Baggett spoke on “Tom Nagel and the Prescience of C. S. Lewis.” Here are a few highlights of that talk:

Nagel, an atheist, and J. P. Moreland, a Christian, agree that Naturalism is ill-equipped to account for human value and agency. Nagel believes that Naturalism can't account for Mind and Reason, which calls into doubt what we argue as “true” if Minds are an accident. Nagel opts for a non-intentional, teleological explanation for these phenomena, yet believing that the universe is becoming conscious. He is surprisingly affable toward Intelligent Design. Opposed to reductivist explanations, Cartesian dualism, and classic Theism (divine intervention), Nagel objects to “God” as explanation because God is a stopping point in the investigation of the natural fabric of the cosmos. Nagel remains adamant that the Theistic approach doesn't work for him personally. He finds Theism an unsatisfactory answer because it pushes intelligibility of our place in the world,

outside of the world. Theism doesn't dovetail with the unity, or organic wholeness, of the Natural world. Nagle says he himself lacks the *sensus divinitas* (sense of God) to believe. But that's no proof that He doesn't exist, or disprove Theism.

Baggett says that a weakness of Nagle's position is his aesthetic bias in favor of Nature's unity. C. S. Lewis says in chapter eight of *Miracles* that the problem is that Naturalists mistake a part of the system (Nature) for the whole.

Nagle insists on an integration of Reason and Nature to be found within Nature. He is diametrically opposed to Lewis's position that they only interlock within God (outside both Mind and Nature).

According to Lewis, pantheism (or panpsychism) or a vague Life-force is not more sublime or sophisticated, but actually is older, more the natural bent of Mind than Christianity, though we may find it more attractive than the Christian religion of childhood.

To Naturalists, “God” seems a petty tyrant who breaks his own laws. But look at irregular Latin hexameter or English half-lines in poetry: they are not a poet's defect of talent but reflect rules behind the rules; they reflect the inward significance of the whole. According to Lewis, miracles, no matter how rare, may be what the whole story of the cosmos is about. According to Sayers' *Mind of the Maker*, throwing a ghost into a novel to fix a gap in the plot would be an intrusive blunder, but a Miracle is not like that [“god of the gaps” view], or else Lewis says he would not believe in them either. Miracles are not capricious, ubiquitous exceptions to the uniformity of Nature but carefully programmed turning points in the plot.



Baggett read another enlightening paper entitled “Lewis on God and the Good.”



David Baggett

In this presentation, Baggett spoke on the fact that Lewis wrote not only about good people but moral goodness itself, a move that philosophers today find indulgent, like going from a discussion of cups to “cupness.”

Neoplatonists naturally apply Plato’s concept of the Good to God. The Good is equivalent to the Moral Law, and so God is equivalent to the Moral Law. Wheelenbergh says this is obscurantist. The Ground of all existence is not merely a Law (the Law is bound up in Him). God is not merely the Moral Law but Goodness itself. God’s very nature is the locus of goodness. Rightness or obligation is another thing than Goodness.

Anti-moral-realists are atheists who don’t believe in the reality of morals, but they are a minority. Presently, Naturalists generally believe in real morals. Theism says that Reality contains postulates, truths, math, principles, and what’s more, that Reality cares about them. Atheism believes these truths exist in abstractions, without a Mind.

Sam Harris is an atheist who wants to base goodness on the Natural physical world: “creaturely well-being” – a

standard for good, for ethics. We ought to discharge our moral obligations to maximize the well-being of human beings. He says that moral obligations (“oughtness”) owes to the Abrahamic Law-based tradition. He says we don’t need actual objective guilt if we do wrong; we only need feelings of guilt. We don’t need real goodness either, on that basis. Harris actually raises a point in his book: – why go beyond well-being itself if science can tell us what we need for human flourishing? Just dispense with talk of morality. Nothing would be lost by jettisoning the language of morality. On the other hand, is human well-being the only locus of Friendship? This would be an emaciated (etiolated) view of reality.

If we follow Harris’s line of thought, it raises the question: Is the flourishing of our species an intrinsically moral good? (yes.) But can Philippa Foot account for it? (no.) Foot had said human “goodness,” charity, is good for our species’ survival like running for tigers is good for their species. Franz Duval explains moral goodness via secular evolution: Belief and practice take the place of truth. Pro-social instincts take the place of moral authority.

Lewis’s articulation of this question of God and Goodness is based on Personal Love. The inner Life of God is Love – self-giving interpenetration of personalities: Persons fully giving to one another, fully participating in each other’s existence. “God is Love,” a love that turns out, spills over, externally to others, His creatures. He loves infinitely each one of His creatures (not just some elect).

Baggett predicts that the future debates will be classical theism versus moral skepticism.



## NEWS

Jim Stockton, Lecturer in Philosophy at Boise State University, has been elected as a member of the CSLIS Executive Board. Jim received his M.A. in Philosophy from the University of Nevada-Reno, and an M.A. in English from Boise State University. His current work has been given to medieval aesthetics and film theory. Jim lives in Boise with his wife Kathy, their dog Dahlia and two cats, Calvin and Pearl.

### 18<sup>th</sup> Annual CSLIS Conference

The next CSLIS Conference will be hosted at Grove City College, Pennsylvania, on March 26-28 2015.

The conference theme, **The Fellowship of the Book: The Inklings in Community**, seeks to explore the Inklings' intimate relationship with one another, and their understanding of friendship, fellowship, and community. We highly recommend Diana Glycer's profound study of the Inklings: *The Company They Keep*.

These questions may inspire you as you ponder a paper topic related to the conference theme:

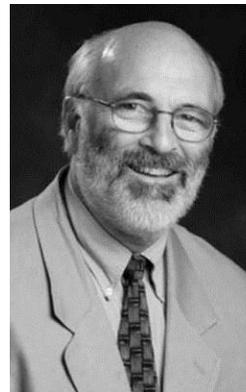
- \* Which Inklings' books are most similar to, or most different from, one another in their depiction of the bond of friendship?
- \* Are Lewis's ideas in *Four Loves* reflected in relationships depicted in his fiction or the fiction of other writers in the Inklings milieu?
- \* Is Tolkien's understanding of "fellowship" in *The Lord of the Rings* a valid concept in the modern world?
- \* If believers are typically a community, should Christians approach writing as arising out of a community of faith?
- \* What is the relationship between faith and community in matters of writing?

Papers on the above theme related to the works of C.S. Lewis, the Inklings, George MacDonald, Dorothy L. Sayers, and G. K. Chesterton are invited. However, papers on other subjects related to the above authors will also be considered.

We are pleased to announce our keynote speakers, Diana Pavlac Glycer and Jerry Root.



Diana Pavlac Glycer is a professor of English at Azusa Pacific University. She has published and lectured extensively on Lewis and Tolkien. She is best known for her award-winning book *The Company They Keep*.



Jerry Root is a professor at Wheaton College. He has been studying C. S. Lewis since 1970 and has taught college and university courses on Lewis continuously since 1980. He is the co-author of *The Quotable Lewis*.



Please submit a one-page abstract or a full paper by January 30th, 2015. Papers should be 8-10 pages (double-spaced, 12 point font). To insure prompt notification, please include your e-mail on your submission. If you are willing to chair a section, please note this at the top of your abstract/paper. Participants will be held to a twenty-minute presentation limit. Please send all abstracts/papers to Dr. Janice Brown [jbbrown@gcc.edu](mailto:jbbrown@gcc.edu)

All paper presenters must be a member of the CSLIS and be prepared to present the paper at the conference.

Membership forms can be downloaded at [http://www.oru.edu/academics/resources/cs\\_lewis/](http://www.oru.edu/academics/resources/cs_lewis/).

### Competitions

#### **Academic Papers Competition:**

There will be a competition for the best undergraduate, graduate, and faculty/scholar paper presented at this conference as well as a competition for the best creative paper by an undergraduate. Monetary awards will be given as determined by a committee of three jurors from the Executive Board members of the CSLIS. To be eligible, the presenter must be a member of the CSLIS and present the paper at the conference.

**If you would like your paper to be considered for the Academic Paper Competition, please send the full paper by February 21, 2015 to Dr. Salwa Khoddam, [skhoddam@cox.net](mailto:skhoddam@cox.net) as well as to the conference director (i.e., Janice Brown) [jbbrown@gcc.edu](mailto:jbbrown@gcc.edu).**

Papers for the Academic Paper Competition should be written according to the MLA Style Manual with in-text citations. The papers should also be double-spaced throughout and typed in Times New Roman in 12 point font. They

should be well-researched and have original theses. The papers should also have a Works Cited Page that includes all the sources used. The names of the authors of the papers, their email addresses, and their affiliations should be on a separate sheet for blind review.

#### **Creative Writing Competition:**

An award will be presented for the best student-written, Inklings-inspired, story, poem, monologue, or dialogue.

Those wishing to enter this competition should consider these possibilities:

- an extension of a situation in one of the Inklings' works
- a piece involving one or more of the Inklings as characters
- a pastiche of an Inklings' work (e.g., a Screwtape Letter; an adventure of Tom Bombadil; an Arthurian poem in the style of Williams)

This competition will be judged by a panel of academics. A second place and an honorable mention may also be awarded. The winners and other contestants who receive awards are asked to attend the conference and read their work (or a condensed portion of it). The name of the author, the email address, and the institutional affiliation should be on a separate sheet so that the work can be read impartially by the judges.

Send your entry as an e-mail attachment to Dr. Janice Brown, [jbbrown@gcc.edu](mailto:jbbrown@gcc.edu) by **February 21, 2015**.

#### **Conference Location: Grove City College**

Grove City College is in Grove City, PA in Northwestern Pennsylvania, about one hour north of Pittsburgh, near the intersection of Interstate 79 and Interstate 80. It is about one hour and fifteen minutes from the Pittsburgh airport and about one hour and fifty minutes from the Cleveland, Ohio airport.

**Registration forms and more detailed conference information are available on the Grove City College website.**

**A link will be also be available on the CSLIS website. Here is the link for the home page:**[http://www.oru.edu/academics/resources/cs\\_lewis/index.php](http://www.oru.edu/academics/resources/cs_lewis/index.php)

### Local CSLIS Chapter News

The CSLIS/OKC chapter members continue to meet and discuss books by the Inklings and their literary associates. This year they discussed, among others, George MacDonalld's *Phantastes*, Owen Barfield's *What Coleridge Thought*, Tolkien's *Arthur* and *Beowulf*. As a Christmas event, they will be reading part of Dorothy Sayers's play cycle *The Man Born to be King*.

Lee Webb, President of the chapter, presented a paper at the CSLIS Conference in April 2014 at Wesleyan College, Macon, Georgia; he also teaches a Freshman Seminar on *The Chronicles of Narnia* at Oklahoma City University.

### Starting Local Chapters of CSLIS

If you enjoy the fellowship and scholasticism at our annual conferences, why not continue such activities year-round? Local chapters of CSLIS help you stay in touch with Society members you meet at conferences while promoting interest in the Inklings within your local community. By starting a local chapter, you will receive access to the following online services of the Society:

- Suggested readings
- Scheduled topics for local discussions
- Service opportunities (read-a-thons, etc.)

Requirements: You must have at least 5 members to be recognized as a local chapter of CSLIS, and you need a Spokesperson to act as the local contact for regular correspondence. Chapters

composed of college students could request a faculty member to be their sponsoring Spokesperson and could apply to their university's student board to fund their own various local events (for instance, to pay for snacks at meetings or book discussions).

All chapters must abide by the Mission Statement as found on the Society's website:

[http://www.oru.edu/academics/resources/cs\\_lewis/](http://www.oru.edu/academics/resources/cs_lewis/)

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### **MEMBERSHIP**

Please don't forget to renew your CSLIS membership. This entitles all members to

- present their papers at the conference
- receive society newsletters and updates
- participate in CSLIS Writing Contests

The cost is \$10 for students and retired faculty, or \$20 for faculty and independent scholars. The form for applying or renewing, required along with your payment, is available online:

[https://webapps.oru.edu/new\\_php/academics/resources/cslewis/membership.php](https://webapps.oru.edu/new_php/academics/resources/cslewis/membership.php)

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### **HERE'S WHAT OUR MEMBERS ARE DOING: RECENT SCHOLARLY ACTIVITY**

**Joe R. Christopher, Tarleton State University**  
PUBLICATIONS

“Lilith and Eve Discuss Human Origins.”  
*Mythic Circle* 36 (2014): 16-20.

“Tolkien's Influence on C. S. Lewis's Poetry.” *Beyond Bree* (May 2014): 1-5.

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Rev. of *The Gender Dance: Ironic Subversion in C. S. Lewis's Cosmic Trilogy*, by Monika B. Hilder. *Mythlore* 32.2/124 (Spring/Summer 2014): 169-173.

Rev. of *Tolkien's Poetry*, ed. Julian Eilmann and Allen Turner. *Mythlore* 32.1/123 (Fall-Winter 2013): 162-167.

#### READINGS OF PAPERS

"A Day in the Life of a Hero: The Three Unities in C. S. Lewis's Neo-Classical Romance." The Ninth Frances Ewbanks Colloquium on C. S. Lewis and Friends, Taylor University, Uplands, IN. 29 May 2014.

"Eighteen Years an Assistant Editor." Windhover Writers' Festival, Mary Hardin-Baylor University, Belton, TX. 5 Feb. 2014.

"Lindskoog vs. Hooper: II. The Problems with Kathryn Lindskoog's Argumentation." The 17<sup>th</sup> Annual C. S. Lewis and Inklings Society Conference Wesleyan College, Macon, GA. 4 April 2014.

"Make It Traditional: On J. R. R. Tolkien as a Generic Poet." Mythopoeic Society Conference, Wheaton College, Norton, MA. 8 August 2014.

"Parable Telling." Windhover Writers' Festival, Mary Hardin-Baylor University, Belton, TX. 5 Feb. 2014.

#### READINGS OF POEMS

"Who Is Lilith? What Is She?," "Adam, Lilith, and Eve," "Lilith Renames an Animal," "Lilith Says Goodbye to Adam," "Eve's Lament." Windhover Writers'

Festival, Mary Hardin-Baylor University, Belton, TX. 7 Feb. 2014.

"To Make One See," "Trinitarian Subcreation (I)," "Trinitarian Subcreation (II)," 29 November 1898," "C. S. Lewis, Poet," and "On C. S. Lewis's Unfinished 'Lancelot.'" The 17<sup>th</sup> Annual C. S. Lewis and Inklings Society Conference, Wesleyan College, Macon, GA. 4 April 2014.

"29 November 1898," "C. S. Lewis, Poet," "Ogma's Lament," and "On C. S. Lewis's Unfinished 'Lancelot'"—Mythopoeic Society Conference, Wheaton College, Norton, MA. 8 August 2014.

"The Need for Intelligent Beings," "To Make One See," "Trinitarian Subcreation (II)," and "Finis"—Mythopoeic Society Conference, Wheaton College, Norton, MA. 9 August 2014.

"The Haunted House," "Two Ghosts," "The Face," "A Doppelganger in the Dusk," "Half Similes," selections from "Mother Ghoul Nursery Rhymes," "Looking for Something to Do," "Dr. Freud and the Vampiress," section 5 of "The Dungeons," and "the Troop of Actors from Carcosa"—*Langdon Review Weekend*, Granbury, TX. 4 Sept. 2014.

Joe continues to co-edit the journal *Windhover: A Journal of Christian Literature*.

#### Jason Fisher, Independent Scholar

"Aux sources des 'Cercles du Monde' de Tolkien — Spéculations sur la Heimskringla, la Vulgate et la *mappa mundi* de Hereford." *Tolkien, le façonnement d'un monde. Vol. 2: Astronomie et Géographie*. Ed. Didier Willis. Le Dragon de Brume, 2014. 101-120.



“Dwarves, Spiders, and Murky Woods: J.R.R. Tolkien’s Wonderful Web of Words,” presented at The 13<sup>th</sup> Annual CSLIS Conference at Oklahoma City University, Oklahoma City, Oklahoma, in April, 9-10, 2010, was reprinted in *Twentieth-Century Literary Criticism—Excerpts from Criticism of the Works of Novelists, Poets, Playwrights, Short Story Writers, & Other Creative Writers Who Died Between 1900 & 1999*. Vol. 299. Gale / Cengage Learning, 2014. 319-24.

**Laura E. SantaMaria**

"Coming Out of the Evangelical Closet: Equipping Young People for Bold, Gospel-Centered Evangelism." *Insight* (June 2014): 10-11.

**Jim Stockton**

“The Oxford University Socratic Club: Fellowship and Faith in Practice.” The Gonzaga Socratic Club, Gonzaga University. Spokane, Washington. Sept. 19, 2014. Keynote address.

**Salwa Khoddam**

Our Society’s founder has had another prolific year!

Khoddam, Salwa, Mark R. Hall, and Jason Fisher, eds. *C. S. Lewis and the Inklings: Faith, Imagination, and Modern Technology*. Newcastle-upon-Tyne, UK: Cambridge Publishing Scholars (forthcoming). See flyer below.

Salwa’s book *Mythopoeic Narnia: Memory, Metaphor, and Metamorphoses* was reviewed by Ralph Wood in *Christian Century*.

<http://www.christiancentury.org/reviews/2013-11/inexhaustible-lewis>

“Fifty Years after Lewis.” *The News Journal* (Wilmot, Delaware). Ed. Gary Soulsman. Nov. 19, 2013: N. pag. Web.

Rivarossa, Dario. “How Narni Became Narnia” (Così Narni è diventata Narnia). Rev. of *Mythopoeic Narnia*, by Salwa Khoddam. *La Voce Cultura*. 18 October, 2013. N. pag.

Khoddam, Salwa, ed. and trans. *Il Mondo Creato* by Torquato Tasso with Dario Rivarossa as main translator. International Authors (forthcoming).

**ABSTRACTS OF AWARD-WINNING PAPERS:**

*1<sup>st</sup> Place in the Student Essay Contest:* “The Narrow Gate: Perspectives on Salvation in the Works of C. S. Lewis and Charles Williams”

The modern man assumes that the opposing journeys toward heaven and hell would be easily discernible. Do good, and one journeys heavenward; do bad, and one journeys to a significantly warmer climate. Yet the scriptures indicate otherwise. The gospels are replete with warnings that the entrance into heaven is not nearly as simple as one might assume. Charles Williams and C. S. Lewis wrote of the soul’s eternal pilgrimage, affirming the older, scriptural viewpoint. Lewis’s *Till We Have Faces*, his oft-dismissed poetry, and Williams’s *Descent into Hell* reveal complementary perspectives on heaven and hell within the context of the human being’s relationship to time. Both writers prophetically diagnose human depravity and alert the perceptive reader to his own journey of ascent or descent, and both radically upend our preconceived—and foolishly modern— notions of time, the senses, human suffering, free will, and divine justice.

-- Laura Santa Maria, (Grove City College, undergraduate)



*Honorable Mention in the Student Essay Contest:* "Till We Have Faces and Men Have Chests"

"Unless we return to the crude and nurserylike belief in objective values, we will surely perish" ("The Poison of Subjectivism" 229). This, in essence, is C. S. Lewis's primary relationship with Modernity. In this snippet of a sentence, the man who wrote Science Fiction as well as Fairy Stories, Philosophy as well as Poetry, captures the underlying assumption of the modern world: we do not believe in objective values.

By reviewing Lewis's thoughts on the Tao, Reason, and Romance, we see his relationship with Modernity was not one of hatred, but of concern and pity for the lack of logic and imagination to which the modern, subjective trajectory would lead us. A world without the crude and nurserylike belief in objective values, without recognizing the innate and external existence of the Right, cannot enjoy Reason or Romance. But Lewis was wise in simplicity. He turned his attention wholly on the cause of impending irrationality and ugliness, not on the effects; on the underlying assumptions, not on the radios that scared away leprechauns. And because he did so, Lewis gifts us with a clear exposition of the Right way home, with a way for us to have faces and for men to have chests.

-- Jennifer Raimundo (Thomas Edison State College undergraduate)

*1st place in the Scholars' Essay Contest:*  
"The Erlking Rides in Middle-earth:  
Tradition, Crux and Adaptation"

The central question I will address is whether the Germanic tradition of the Erlking could have been a source for Tolkien's Ringwraiths, particularly for their early embodiment as the ominous Black Riders who invade the Shire at the outset of *The Lord of the Rings*. At the

same time, we'll see a few possible echoes in other episodes in Tolkien as well, from the Woodland Elves of Mirkwood in *The Hobbit* to Old Man Willow and the Barrow-wights in *The Lord of the Rings*. All of these, however, are mere rehearsal for the truly terrifying figures of the Black Riders.

To set the stage for this inquiry, I will trace the history of the Erlking legend, from its shadowy origins in the Germanic Middle Ages, to retellings in Scandinavian folklore, and finally to its more modern setting in European lyrical poetry and music of the late 18th and early 19th centuries — with the greatest emphasis on Johann Gottfried von Herder's "*Erlkönigs Tochter*" (1778), Johann Wolfgang von Goethe's immensely popular "*Der Erlkönig*" (1782), Sir Walter Scott's translation of Goethe's poem (1797), and Franz Schubert's *lied* on the same lines (1815). We'll even touch briefly on Lord Dunsany's novel, *The King of Elfland's Daughter* (1924). Dunsany, and not Tolkien, is in fact the early twentieth-century British fantasist to whom I alluded a moment ago! All of this, it may transpire, set the stage for Tolkien, whose sources and allusions span, in many ways, the entire gamut of Germanic legend. Why not the Erlking too?

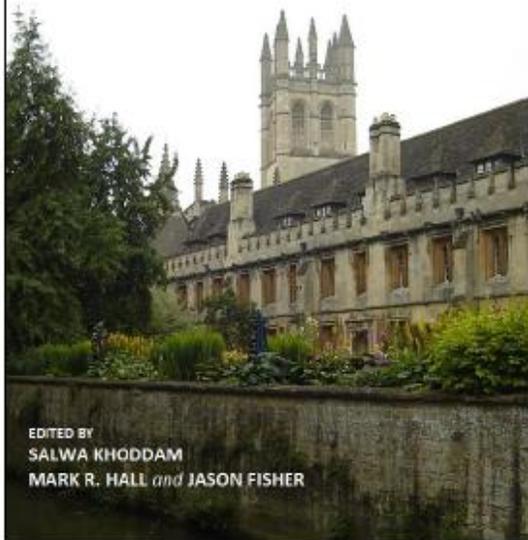
--Jason Fisher (Independent Scholar)



## C. S. Lewis and the Inklings: Faith, Imagination, and Modern Technology



### C. S. Lewis and the Inklings *Faith, Imagination, & Modern Technology*



EDITED BY  
SALWA KHODDAM  
MARK R. HALL and JASON FISHER

This new volume is a collaborative enterprise. The essays collected here originated as papers delivered by members of the C. S. Lewis and Inklings Society at its 16th annual conference at LeTourneau University, March 21–24, 2013; its 17th annual conference at Wesleyan College, April 3–5, 2014; and original contributions by invited scholars.

These essays explore several new aspects of the topics of faith, imagination, and modern technology in the works of the Inklings and their predecessors and friends. Key authors examined in this anthology include C. S. Lewis, J. R. R. Tolkien, Dorothy Sayers, and George MacDonald.

Salwa Khoddam



Mark R. Hall



Jason Fisher



Readers will find many intriguing areas of discussion to explore, including:

- The views of the Inklings and some authors associated with them on modern technology and its destructive effects on many aspects of life — from education to the community to the environment
- Focus on Lewis's conversion and theology
- Investigation of Faith in the Creator of nature and respect for His gift
- Exploration of the fellowship with like-minded people who share common interests
- Examination of the sources, motifs, and narrative structures of the Inklings and some of the authors associated with them
- A study of the Inklings' reverence for books

This volume follows two collaborative collections by CSLIS members, also published by Cambridge Scholars Publishing: *Truths Breathed through Silver: The Inklings' Moral and Mythopoeic Legacy*, edited by Jonathan Himes, with Joe R. Christopher and Salwa Khoddam (2008); and *C. S. Lewis and the Inklings: Discovering Hidden Truth*, edited by Salwa Khoddam and Mark R. Hall, with Jason Fisher (2012).

*C. S. Lewis and the Inklings: Faith, Imagination, and Modern Technology*. Ed. Salwa Khoddam, Mark R. Hall, and Jason Fisher. Newcastle, UK: Cambridge Scholars Publishing.

Coming December, 2014.