



The FRIENDS OF C. S. LEWIS AND KINDRED SPIRITS SOCIETY

NEWSLETTER

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THE POWER OF "THREE"

Professor Emerita Dr. Rodica Albu
Alexandru Ioan Cuza University, Iași

It is with great joy and gratitude that I confess how touched I was by Denise Vasiliu's introductory text in the first issue of this newsletter. Indeed, if you want bigger dreams, get around dreamers. I would add that if you are an open-minded dreamer, you will naturally be driven towards kindred spirits.

Remember that Denise mentioned that "a professor from the English Department of the University of Iași would fall in love with *The Lion, the Witch, and the Wardrobe*, a book discovered by one of her students in The British Council Library. The professor decided to translate and publish it even though almost no one was interested at the time." All that happened in the late 80s and early 90s. Then she added: "More than twenty years later, she was the enthusiastic dreamer who encouraged and supported the vision that had grown from that seed, and we started together the journey of making C. S. Lewis known in Romania."

Let's uncover the mystery of that "we" used by Denise. The professor who translated *The Lion, the Witch and the Wardrobe* and later conceived and edited the volume *Inklings – the Letter and the Spirit* (the first Romanian volume about C. S. Lewis, J. R. R. Tolkien, Charles Williams and Owen Barfield) is writing to you right now. The student who came to her class with C. S. Lewis's volume in the late 80s is now my colleague in the English Department and you will discover her in a future newsletter. As for the third member of the Iași "trio", Denise Vasiliu, she is the big dreamer who is now "the engine" who makes it possible for the "C. S. Lewis and Kindred Spirits" snowball to keep rolling. She completed the first PhD thesis on C. S. Lewis in this part of the world, had the idea of organizing a C. S. Lewis symposium in 2013 and then moved the conference project forward to reach the broad international participation and support it enjoys at present.

Great things start as apparently ordinary encounters... Let me mention here a few examples of encounters that seemed to be ordinary, yet were somehow "attracted" by my interest in C. S. Lewis & Co. In 1991, while being on an academic exchange program at the University of Freiburg, I "happened" to meet Elmar Schenkel, who was to be my first guide into the maze of Inklings bibliography and who also helped me get in touch with the Inklings Society in Germany. Then, in 1992, I presented a paper on the possible readings of *The Lion, the Witch and the Wardrobe*¹ at a conference where an American couple was present together with their children. The lady was Mary Woodiwiss from Wheaton College, who was to send me the whole set of Narnian Chronicles and more documentation from Wade Center there. Later, in 1995, while on another research project in Oxford, I met – again "by chance" – Astrid Diener, who had just interviewed Owen Barfield and was about to complete the first PhD thesis on his work. And this is only the beginning of an ever-growing list of providential encounters. With you, too, dear reader...

¹ See Rodica Albu, 1994. "The Lion, the Witch and the Wardrobe or How a Romanian Adult in the 90s Reads a British Book for Children Written in 1950". In *Inklings. Jahrbuch für Literatur und Ästhetik*, 11. Band, Brendow, pp.39-48.

NEWS FROM THE CSLKS SOCIETY

As many of you already know, the *C. S. Lewis and Kindred Spirits Society* was created in 2018 by the Agora Christi Foundation of Iași, Romania. In turn, the *CSLKS Society* has established a "*Friends of C. S. Lewis & Kindred Spirits Society*" to support the project of Agora Christi in co-operation with the English Department at the Alexandru Ioan Cuza University of Iași, organized around the study of the lives and works of the Inklings, beginning with C. S. Lewis and J. R. R. Tolkien. This project is not limited to Iași or Romania but has already reached post-communist Eastern Europe as well as Western Europe, Asia, and North America.

In November 2020, we hosted a *C. S. Lewis & Kindred Spirits Connected* ZOOM meeting on "Of this and other worlds: Narnia at 70" celebrating the 70th anniversary of the publication of *The Lion, the Witch, and the Wardrobe*, with Michael Ward and Malcolm Guite; we produced our first newsletter in January 2021; we hosted a second Another Connected ZOOM meeting on 23rd of April with a lively discussion between Inklings scholars Malcolm Guite and Brenton Dickieson, moderated by George MacDonald scholar Kirstin Jefferson; published the second newsletter this month; and we hope to launch a *CSLKS Society* website this summer.

The big news is that November 18-19, 2021, the 5th edition of the C. S. Lewis & Kindred Spirits International Interdisciplinary Conference, originally scheduled for November 2020 and which was postponed because of COVID19 will occur (Lord Willing). Some papers given at the 2018 conference have been published in *Linguaculture* (Iași), Vol. 10 (2019), Nr. 2 (for pdfs, see <http://journal.linguaculture.ro/archive/65-volume-10-number-2-2019>). *Linguaculture*, Vol. 5 (2014), Nr. 2 carries additional papers from previous meetings (see <http://journal.linguaculture.ro/archive/53-volume-5-number-2-2014>).

Lastly, we want to remind you that the work and mission of the C. S. Lewis & Kindred Spirits Society needs your support. You can do this by becoming a member of the Friends of the CSLKS. For a letter of invitation, see https://mcusercontent.com/7ff617846fbd13bf3b0d16393/files/b11888a1-1676-4da4-a327-7d214693f4a3/CSLKS_membership_2020.pdf. To become a member, see here: <https://docs.google.com/forms/d/e/1FAIpQLSc1svdz1GPXFJsu4XKfovujBYZjHPjjDZ9-NarBEwjiKrxuATA/viewform>.

Thank you for your friendship and support! This means more to us than you can imagine.

Denise Vasiliu
Alexandru Ioan Cuza University of Iași
CEO, Agora Christi Foundation

RIP WALTER HOOPER

March 27, 1931-December 7, 2020

One of the most significant players in keeping the works and legacy of C. S. Lewis alive after his untimely death in 1963 was Walter McGehee Hooper. The continuing wave of interest in Lewis and kindred spirits, such as J. R. R. Tolkien, is due on no small part to the unstinting and tireless efforts of Walter Hooper. It is with sadness and regret that we note the passing of Dr. Hooper from COVID19 on December 7, 2020 at the age of 89. He had spent 57 years as an advisor to the C. S. Lewis estate, custodian of many of the papers of C.S. Lewis, editor of numerous of his works, and advocate for all things Lewis. We are grateful to CSLSK Society founding member, Prof. Joel Heck for providing us with the commemoration that follows.

In Tribute to Dr. Walter Hooper

Dr. Joel Heck (Concordia University, Texas)

Few people know Walter Hooper as Dr. Walter Hooper. He was so modest that he didn't wear titles, honorary or otherwise, in a public manner. But he received an honorary doctorate in 2007 from my employer, Concordia University Texas, for his extensive work on the writings of C. S. Lewis, so the title is apropos.

I first met Walter in 1995 at a meeting of the Oxford C. S. Lewis Society. I was teaching at Oak Hill College, a seminary of the Church of England, in Southgate, a northern suburb of London. On an earlier visit to Oxford, I had seen the list of meetings in the Eagle and Child pub and decided to drive to Oxford with some of my students to attend a meeting. I met Walter after the meeting and found him cordial and friendly, which is my lasting memory of him. He was always the gentleman, a gracious and friendly host in his home or, later, his apartment.

During a 2004 sabbatical, my wife Cheryl and I lived in the Non Nobis House on Leckford Road near the Oxford Center for Mission Studies. That semester I helped Walter with his work, then nearing completion, on editing Volume III of *Collected Letters*. I did transcriptions of several letters of C. S. Lewis. Late in my sabbatical, when I learned that he did not plan to include the Great War letters in Volume III, I convinced him to do so, provided, he insisted, that I transcribe those letters before I left Oxford. And so I did.

Walter's literary work with the writings of C. S. Lewis remains his lasting scholarly legacy. Nineteen book titles in my office have Walter Hooper's name on them, either as author or editor. Many people know him as the man who shaped the legacy of C. S. Lewis by searching for every article, speech, or poem that Lewis ever wrote and compiling them into collections for publication. But those of us who knew him remember Walter Hooper as one of the kindest people they ever met.

Note: For a PowerPoint memorial to Walter Hooper, see [http://www.joelheck.com/virtual-tours.php/Walter Hooper.pptx](http://www.joelheck.com/virtual-tours.php/Walter%20Hooper.pptx)

WALTER HOOPER YOUTUBE LINKS

1. Eric Metaxes, "Walter Hooper: The Life and Writing of C. S. Lewis," July 2015,
Part One: <https://www.youtube.com/watch?v=sIMLk4dhh0M>
Part Two: <https://www.youtube.com/watch?v=2kcD15rNwQA>
Part Three: <https://www.youtube.com/watch?v=R7Hn0VW8SeU>
2. EWTN, The Journey Home: "Walter Hooper: A Disciple of C. S. Lewis Who Became Catholic." July 2003, <https://www.youtube.com/watch?v=QEX9Smwqg2Q>
3. C. S. Lewis Foundation, "Walter Hooper with Kim Gilnett," January 2019
<https://www.youtube.com/watch?v=d-lwOU-sLog>
4. C. S. Lewis Foundation, "Walter Hooper Remembered," December 2020
<https://www.youtube.com/watch?v=uQBEXejrZSM>
5. The Lamp-Post Listener, "Remembering Walter Hooper," January 2021
Eight Lewis specialists reflect on the life and legacy of Walter Hooper.
<https://www.youtube.com/watch?v=EKR-FX5jftc>

Who Were the INKLINGS? Pt. II: C. S. Lewis

By Paul E. Michelson (Huntington University)²

We continue our series on the Inklings with Clive Staples Lewis, better known as C. S. Lewis. He was born in Belfast, Northern Ireland on November 29, 1898. "Little Lea," the family home, was jammed with books and was a major character in both his spiritual autobiography and in his Narnian Chronicles. Early in boyhood he adopted the nickname "Jack," which is what he was known as by his friends and family. As an adolescent, Lewis was fascinated by Scandinavian sagas and legends and a feeling he called "Northernness." This was connected with an inner longing for the mythical which he called "joy," roughly equivalent to the German *Sehnsucht*. He and his brother wrote stories that tried to capture the sensation. After several disastrous public school experiences, he was privately tutored for Oxford by W. T. Kirkpatrick, who taught Lewis to be an implacable logician and steeped him in the classics, especially the Greek language and myth. As a result of his tutoring with Kirkpatrick, Lewis also lost his faith.

After participating as a commissioned officer in World War I, where he was severely wounded, he attended University College at Oxford University, finishing with an unusual triple first in Honors Mods (Greek and Latin Literature), Greats (Philosophy and Ancient History), and English. As a result of the war, Lewis also formed an ambiguous relationship with Janie King Moore, the mother of his closest wartime friend Paddy Moore who was killed in battle in 1918. Lewis assumed responsibility for the support of Mrs. Moore (who died in 1951) and her daughter, Maureen, possibly as a result of an agreement with Paddy. In 1925, he was named a Fellow and Tutor in English Literature at Magdalen College, Oxford, where he taught English literature until 1954, when he was named the first holder of the chair of Mediaeval and Renaissance Literature at Cambridge University's Magdalene College, a position he held until 1963.

At Oxford as a student, Lewis met Owen Barfield, who became a third lifelong friend following his older brother, Warren H. Lewis, and Arthur Greeves, a neighbor in Belfast. While teaching at Oxford, he met a fourth lifelong friend, J. R. R. Tolkien, who was a fellow member of the English faculty. An atheist from youth, Lewis became a Christian in the early 1930s under the influence of Tolkien and Hugo Dyson. An informal circle of like-minded writers gathered around Lewis and Tolkien in the mid-1930s called the Inklings, which discussed ideas, listened to each other read from works in progress, and offered criticisms and suggestions to each other.

Lewis began his publishing career with two volumes of pre-Christian poetry (published under the pen name of Clive Hamilton his actual first name and his mother's maiden name): *Spirits in Bondage* (1919) and *Dymer* (1926), but concluded he was a failed poet, though throughout life he continued to write occasional poems. However, as was the case with Tolkien, his poetic discipline contributed to the later success of his prose.

² For Part I, see Paul E. Michelson, "Who Were the Inklings?" *The CSLKS Newsletter*, Vol. 1 (2021), Nr. 1, p. 2. The semi-official biography is Roger Lancelyn Green and Walter Hooper, *C. S. Lewis: A Biography*, revised and expanded edition (2002). Perhaps the most insightful biography is by Lewis's student and friend, George Sayer, *Jack: A Life of C. S. Lewis* (2005); the most recent study is Alister McGrath's *C. S. Lewis, A Life: Eccentric Genius, Reluctant Prophet* (2014). There are no fewer than three large reference works on Lewis: Walter Hooper, *C. S. Lewis. A Companion and Guide* (1996); the somewhat less hagiographic Jeffrey D. Schultz and John G. West, eds., *The C. S. Lewis Readers' Encyclopedia* (1998); and Bruce Edwards, ed., *C. S. Lewis. Life, Works, and Legacy* (2007), four volumes. In addition, there is *The Cambridge Companion to C. S. Lewis* (2010), edited by Robert MacSwain and Michael Ward. Also helpful are two works by Colin Duriez, *The A-Z of C. S. Lewis. An Encyclopedia of His Life, Thought, and Writings* (fourth edition, 2013); and *The C. S. Lewis Chronicles* (2015), a chronology; and two massive online works by Joel Heck: "Chronologically Lewis," 1,300 pages and counting, and "The Complete Works of C. S. Lewis," both at www.joelheck.com/chronologically-lewis/chronologically-lewis (last accessed March 19, 2021).

In the 1930s he began to publish important works of literary scholarship, including *The Allegory of Love: A Study in Medieval Tradition* (1936); *Rehabilitations and Other Essays* (1939), *The Personal Heresy: A Controversy* (1939), with E. M. W. Tillyard; *A Preface to Paradise Lost* (1942). Later he published *English Literature in the Sixteenth Century Excluding Drama* (1954), a volume in the Oxford history of English literature; *They Asked for a Paper: Papers and Addresses* (1962); and *The Discarded Image: An Introduction to Medieval and Renaissance Literature* (1964).

In the 1930s, following his conversion, Lewis began to publish works of Christian apologetics, such as the too-often neglected *The Pilgrim's Regress* (1933; 2014), now available in an annotated edition by David C. Downing; *The Problem of Pain* (1940); *The Screwtape Letters* (1942; 2013), available in an annotated edition by Paul McCusker); *The Abolition of Man* (1943); *Miracles: A Preliminary Study* (1947, revised 1960); *Mere Christianity*; (1952), a revised version of his 1941-1944 BBC lectures; and two collections of essays: *Transpositions and Other Addresses*; and *The World's Last Night and Other Essays* (1960). (Subsequently, Walter Hooper collected and annotated a valuable series of volumes of Lewis's lectures, addresses, and other essays.)

Lewis also published several substantial works of fiction, including a three-volume Space Trilogy (1938-1945); *The Great Divorce* (1945); seven Narnian Chronicles (1950-1955), ostensibly for children but readable at various levels; and *Till We Have Faces* (1956), which was purportedly Lewis' own favorite among his fiction.

Lastly, Lewis published two semi-autobiographical works, *Surprised by Joy: The Shape of My Early Life* (1955), on his spiritual development up to his conversion; and *A Grief Observed* (1961), following his wife's death.

Lewis's writings reflected an unusual combination of consistent logic combined with an ingrained imaginative approach to writing, whether fictional, philosophic, and apologetic. It may also be that a childhood spent in the highly combative religious atmosphere of Northern Ireland later encouraged him to shy away from sectarianism in favor of a more irenic "mere Christianity." As a scholar, thanks to a photographic memory he was able to completely immerse himself in the times and writings of his selected subjects and then present his findings in an accessible, synthetic fashion. Though Lewis often argued relentlessly for victory, his most successful works argued for understanding in ways that appealed usefully to both the most sophisticated and the most humble readers, who rightly perceived that he was never talking down to them. For many, reading Lewis was a lot like carrying on a conversation with a trusted friend.

In the 1940s, Lewis became nationally and then internationally recognized with the serial publication of *The Screwtape Letters* (1942) and four series of lectures on the BBC (1941-1944) that eventually became *Mere Christianity* (1952). In 1947, he appeared on the cover of *Time Magazine*, which certified his celebrity, especially in the United States, where his reputation was always higher than elsewhere. Passed over for several academic chairs at Oxford, he moved to Cambridge in 1954 for a chair specially created for him in Medieval and Renaissance Literature. For his literary work, he was elected in 1955 a member of the British Academy. (In 1951, he had declined Churchill's offer of a CBE because he didn't want people to think he was politically partisan.)

In 1956, Lewis startled almost everyone by marrying an American writer, Joy Davidman Gresham. She played a significant role in the writing and publication of several of Lewis's later works, including *Till We Have Faces* (1960), which Lewis regarded as his best novel; and *The Four Loves* (1960). When she died of cancer in 1960, Lewis was devastated; he published an account of his feelings in *A Grief Observed* (1961). Their story was subsequently the subject of several books and at least two major motion pictures. Lewis, himself, was in ill health from 1961 on. In 1963 his condition declined rapidly, he resigned his chair at Cambridge, and died shortly before his 65th birthday, on November 22, 1963. In 2013, on the 50th anniversary of his death, Lewis received the distinction of being given memorial plaque in Poet's Corner of Westminster Abbey.



BOOK and NOTES

This section of *The Friends of the CSLKS Society NEWSLETTER*, edited by Kirstin Jeffrey Johnson (KJJ), Paul E. Michelson (PEM), and Joy Steem (JS), is given over to short and quirky notices of books by and about the Inklings and kindred spirits (including C. S. Lewis, J. R. R. Tolkien, Charles Williams, Owen Barfield, and Warren Lewis, as well as kindred spirits such as George Macdonald, G. K. Chesterton, and Dorothy L. Sayers).

1. *The Lost Lewis Tapes*, 2020. \$3 for an electronic version. The Wade Center and the Rabbit Room have made available previously unavailable tapes recorded in August 1960 at the Kilns. In these we have C. S. Lewis reading nearly all of *Perelandra*, Ch. 3 (27 minutes), which deals with Ransom's arrival on Venus; an excerpt from *That Hideous Strength*, Ch. 13 (9 minutes), which is Merlin's interrogation of Ransom; and, lastly, Lewis reciting the Prologue to Chaucer's *Canterbury Tales* in Middle English (8 minutes). For a discussion of "The Lost Tapes," which were acquired from the estate of Bill Gresham in 1982, see David C. Downing: <https://wadecenterblog.wordpress.com/2020/10/02/lost-lewis-tapes/>. There are three podcasts on these tapes by the co-directors of the Wade Center, Drs. Crystal and David Downing, at <https://podcasts.apple.com/us/podcast/wade-center/id1445951501>, beginning with September 18, 2020, then October 2, 2020, and October 18, 2020. To obtain mp3 and Wav versions of the tapes, go to <https://store.rabbitroom.com/products/the-lost-lewis-tapes?variant2356514824279>. Readers are reminded that the most extensive recording by C. S. Lewis is *The Four Loves* (1960). See BrillianceAudio at <https://www.brilliancepublishing.com/Collection/Author/66069#1>. The electronic mp3/ CD version has an introduction and commentary by Charles Colson and a runtime of 2 hours and 8 minutes. (PEM)

2. Gina Dalfonzo, *Dorothy and Jack. The Transforming Friendship of Dorothy L. Sayers and C. S. Lewis* (Grand Rapids MI: Baker Books, 2020), 199 pp. \$16.99 Gina Dalfonzo's account of the Lewis/Sayers correspondence and friendship between 1942 and Sayers' death in 1957 fills an important gap in Lewis and Sayers studies. Based on a comprehensive examination of the Lewis/Sayers correspondence, archives, and secondary works, this book is, in the first place, a beautiful examination of a modern friendship, and how Lewis and Sayers influenced each other's lives, thought, and works. One sample contribution of Sayers to Lewis's work: a 1943 Sayers letter to Lewis may have inspired Lewis to write his book *Miracles*. As Majorie Lamp Mead, associate director of the Wade Center at Wheaton, has pointed out, most readers of "Lewis know little of Dorothy L. Sayers's works, and all too often the reverse is true as well." Lewis was, of course, reputed for his wide circle of male friends, but Dalfonzo shows that Lewis was equally comfortable with and benefited from his friendship with Sayers (as he did with Joy Davidman, Sister Penelope, and Ruth Pitter, among others). Dalfonzo emphasizes that Lewis and Sayers were striking alike...and strikingly different. This paradox may have been, in part, the reason for the success of this friendship. At the time, one of the most common means of nurturing a friendship was through correspondence: both Sayers and Lewis were prolific letter writers. In a day and age in which COVID19 is diminishing face-to-face communication, perhaps correspondence will come to play such a role again. (PEM)

3. The 2021 Urbana Theological Seminary Tolkien Conference, February 6, was a real treat. And it is a pleasure to note that the plenary lectures are available here: <https://tolkienconference.com/videos-2021/>. The speakers included: Charlie W. Starr, "Tolkien and Lewis," Craig A. Boyd, "Saruman's Sophistry and Gandalf's Wisdom: Augustinian Rhetoric in Tolkien's the Lord of the Rings," Sarah Waters, "Responsive sacrifices and affective responses from Hobbits and Other Middle Earth Residents," Matt Green, "Navigating Technology with Tolkien," Joe Martyn Ricke, "The

Doom That We Must Deem”: Medieval Literary Models for Tolkien's Dialogue on Fate and Providence in *The Lord of the Rings*,” and Will Coats, “Middle Earth through the eyes of an Artist.” Check them out. (PEM)

4. Romanian readers will find Emanuel Conțac’s review of the literature in Romanian an outstanding starting point: “The Reception of C. S. Lewis in Post-Communist Romania,” which was published in *Linguaculture*, Vol. 2 (2014), pp. 123-141. Let us hope that Prof. Conțac will update this to 2021. (PEM)

5. LATE BREAKING LORD OF THE RINGS UPDATE: Amazon's 'The Lord of the Rings' to Cost \$465M for Just One Season. <https://www.hollywoodreporter.com/tv/tv-news/amazons-lord-of-the-rings-cost-465-million-one-season-4167791/>. Pretty steep for an online show and anyway I can’t afford \$465M; can anyone lend it to me? (PEM)



INKLINGS WEB DIRECTORY

The *CSLKS Newsletter* continues with this issue the publication of an Inklings Web Directory with web links that appear to be useful to the *Friends of the CSLKS*. Readers are encouraged to send suggested links to Paul Michelson <pmichelson@huntington.edu> or Joy Steem <joy.communitychaplain@gmail.com>.

1. **The Owen Barfield Literary Estate Site:** www.owenbarfield.org

A wonderful site which includes numerous pdf copies of published and unpublished works by and about Owen Barfield. Owen Barfield Jr. is a supporter of *CSLKS*.

2. **Into the Wardrobe:** <https://cslewis.drzeus.net>

One of the first Lewis sites, started in 1994, it has a variety of materials of interest to *CSLKS* members.

3. **Arend Smilde's C. S. Lewis Pages:** www.lewisiana.nl

A goldmine of thorough essays, notes, and bibliographical information from the Netherlands' leading expert on C. S. Lewis.

4. **The Dorothy L. Sayers Society:** www.sayers.org.uk

This is the official website for the Dorothy L Sayers Society, whose aim is to support and promote the appreciation of the divers aspects of Sayers' work and interests. It has the usual panoply of news, events, and resource pages, valuable for those who wish to know more about a writer who is probably the least known of the Kindred Spirits.

YOU WOULDN'T WANT TO MAKE PUDDLEGLUM GLUMMER WOULD YOU?

Just a reminder: The C. S. Lewis and Kindred Spirits Society welcomes and needs your support. Check p. 2 above for information on how to do it...and then do it. Then we can all be happy (except of course for the Green Lady).