



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

NEWSLETTER

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A Story of Sharing and Learning

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The power of “three” is such that when a circle seems to be closing in, it may well open into a helix to other, higher broader planes... In the previous newsletter (Vol. 1, Nr. 2), Dr. Rodica Albu introduced herself as the professor who translated *The Lion, the Witch and the Wardrobe* and later conceived and edited the volume *Inklings. Litera și Spiritul. C. S. Lewis, J. R. R. Tolkien, Charles Williams, Owen Barfield* (2004), which was the first Romanian volume about C. S. Lewis and some of the Inklings. I should now introduce myself as the rather naïve student who, enthusiastic and quite ignorant of the perils of sharing the books of an author who was virtually unknown in Romania and whose writings were circulated in samizdat form and were frowned upon by the communist regime, brought the first Narnia book to her...

Sometimes we accidentally cross roads with others in chance meetings of no consequence. There are, on the other hand, encounters that, just like in quantum entanglement theory, will continue to effect changes and correlate entities wide apart. Once I was attracted into C. S. Lewis’s orbit, so to speak, I never wanted to move away. Other texts by the Inklings, other colleagues concerned with their ideas, other events kept my interest alive. I was, for instance, made to realize the extent of Lewis’s influence in Britain, where the Narnia books are part of the staple childhood readings, by British Ambassador Martin Harris’s address at the opening of the first symposium in Iași (2013), when he reminisced about his old tattered edition of *The Lion, the Witch and the Wardrobe*. Later I was made to realize the width of Lewis’s readership by a fleeting remark of the late distinguished and deeply regretted Professor Stephen Prickett regarding the comprehensible inclusive quality of the vocabulary of *Mere Christianity*, which reached not just academics, but everyone from the ground up ...

One way or another, often through Professor Albu's gentle agency, then through Denise's visionary efforts, my personal and professional life continued to be under the influence and irradiation of Lewis's spirit. That student I was talking to you about at the beginning, though now she herself is a professor, is still a student deep down, who has taken every opportunity to learn from and be transformed in subtle ways by the writings and life of C. S. Lewis and his kindred spirits.

In a way, this story began with two people—a professor and a student—who rejoiced in sharing an inspirational and enlightening book, and continued with another professor-student pair sharing a continued attraction and interest in its author. It is a story of sharing and of learning together and it is only to be hoped that the sharing and learning will continue in Iasi, with the contribution of the C. S. Lewis conferences and the activity of the "Friends of C. S. Lewis and Kindred Spirits" Society. And you are invited to join in...

NEWS FROM THE CSLKS SOCIETY

Dr. Denise Vasiliu

Lector, Alexandru Ioan Cuza University of Iasi, Romania
CEO, Agora Christi Foundation—a Centre for Christian Studies and Apologetics

I want to thank all of you who attended the third C. S. Lewis & Kindred Spirits Connected online event "Imaginative Hospitality," November 1, 2021, Some 300 participants from 23 countries were registered!

The distinguished guests of this edition were Father Andrew Cuneo (St Katherine Orthodox Church, CA), who received the first Oxford doctoral degree on C. S. Lewis (1), and assisted Walter Hooper with research on the unpublished letters, Dr Diana Glyer (Azusa Pacific University, CA) (2), who is author of *The Company They Keep: C. S. Lewis & J. R. R. Tolkien as Writers in Community*, and Rev. Dr Michael Ward (Oxford University; Houston Baptist University) (3), who is author of *Planet Narnia* and most recently *After Humanity: A Guide to C. S. Lewis's The Abolition of Man*. The conversation was hosted by George MacDonald scholar Kirstin Jeffrey Johnson(4), on behalf of the C. S. Lewis & Kindred Spirits Society, Iasi, Romania.

Intellectual and creative hospitality was and is one of the hallmarks of the Inklings and their kindred writers—both those who came before and after them. Out of their efforts and (sometimes challenging) choice to relate hospitably came both more imaginative and more profound writing and scholarship than would have otherwise existed. It was a delight to follow the lively and insightful conversation of the three Inklings scholars about the collegiality and creativity of the Inklings and their world!

For those who were not able to see the session, it is now on YouTube at <https://www.youtube.com/watch?v=5Biue8BKa3Q>. The start of the conversation is at the 6:50 minutes mark, so skip to there). Enjoy.

Notes:

1. For the work of Father Cuneo, see <https://stkatherineorthodoxchurch.org/administration>. I hope people have encountered *Further Up and Further In: Orthodox Conversations with C. S. Lewis on Scripture and Theology* by Edith Humphrey, a very readable book for spiritual strength. And there is Steven Hayes' frequent reading of Lewis and the Inklings from a South African and Orthodox perspective <http://methodius.blogspot.com/>, Bishop Kallistos Ware spoke via video to the 2018 CSLKS conference. Of Fr. Kallistos, see https://en.wikipedia.org/wiki/Kallistos_Ware
2. For Dr. Glyer: https://en.wikipedia.org/wiki/Diana_Pavlac_Glyer, <https://www.dianaglyer.com>
3. For Dr. Ward: <https://michaelward.net>
4. And for our own Dr. Kirstin Jeffrey Johnson, see: <https://www.kirstinjeffreyjohnson.com>

RIP Stephen Prickett (1939-2020)

Prof. Dr. Stephen Prickett was a mentor and friend of those involved in Inklings studies and a great friend of Agora Christi's Iași project. His passing is a significant loss to all of us. Kirstin Jeffrey Johnson, a member of the CSLKS board, knew Stephen well, not only because of his contributions to Agora Christi, but also because of his long-term involvement in the George MacDonald Society. Here is our tribute to an exemplary scholar, teacher, and Christian.

In Memoriam: Stephen Prickett

4th June 1939 – 12th October, 2020
by Kirstin Jeffrey Johnson

It was with great sadness last year that we bid farewell to our friend and patron Professor Stephen Prickett. He will be greatly missed, yet we remain grateful for his scholarship, friendship, and collegiality. Professor Prickett—who was granted an honorary doctorate from the University of București—was a regularly treasured speaker at our conferences in Iasi, and with his wife Patricia Erskine-Hill (herself a talented linguist, historian, and lecturer) assisted in the founding of the *C.S. Lewis and Kindred Spirits Society*. Once a student under C.S. Lewis, Professor Prickett’s own writings are standard reading for scholars in the field of Romantic and Victorian Literature. He was, however, a raconteur extraordinaire on almost every topic under the sun...if you shared a table with him, you were guaranteed a lively and fascinating time. Colleagues both enthusiastically concurred with him and vigorously disagreed with him, yet in both valued his input and his camaraderie.

Long-time president of the George MacDonald Society, honorary Professor at University of Kent at Canterbury, and Regius Professor at University of Glasgow, Professor Prickett’s academic accolades are too numerous to name. Born in Sierra Leone and educated in Canterbury, he studied both at Oxford & Cambridge. He taught around the world in such countries as Romania, the U.S., Australia, Singapore, Denmark, Italy, France, Denmark, Nigeria, England, and Scotland. He was Chair of English at the Australian National University, Director of the Armstrong Browning Library at Baylor University (in addition to being a professor there), Chairman of the U.K. Higher Education Foundation, and President of the European Society for the Study of Literature and Theology. In 2015 he was honored with the prestigious Christianity & Literature Lifetime Achievement Award.

Professor Prickett’s prodigious writings are translated into multiple languages. *Words and the Word* (1986) was described by the Inkling Owen Barfield as “a distinguished and original book”; *Romanticism and Religion* (1976) remains required reading for

university courses. Poet-scholar Malcolm Guite writes of how when mainstream English academic studies started to ignore or explain away the religious and spiritual dimension of work in the literary canon, *Romanticism and Religion* bucked that trend—becoming vital for any student desirous of exploring the theological and spiritual implications of literature. It gave something substantial with which to counter the pervasive hermeneutics of suspicion purveyed in some 20th century institutions and inspired a whole new generation of scholars in the now burgeoning field of theology and the imagination. We will greatly miss Professor Prickett and offer our deep sympathy to Patricia and other family and friends.

A Tribute to Dr. Stephen Prickett

by Paul E. Michelson

My wife and I first met Stephen Prickett at the 2018 Francis White Eubanks colloquium at Taylor University. I was excited to hear that he was not only one of the last people around that had known C. S. Lewis as a professor, but to find out that he was deeply involved in the work of the C. S. Lewis and Kindred Spirits project in Iași, Romania. His obvious warmth toward Romania and Romanians and to the Iași activities being generated by Denise Vasiliu and her colleagues at the Alexandru Ioan Cuza University (UAIC) was inspiring and manifest in our conversations at Taylor. At the same meeting, we also met Kirstin Jeffrey Johnson, who was yet another avid CSLKS supporter and Romanian enthusiast. It was instantly settled: Stephen, Kirstin, and I agreed that we would meet again in November 2018 in Iași, which we did at the hugely successful CSLKS Symposium. We hoped there would be more such Romanian/International collaborations, and of course, the delightful conversations that went along with it.



Stephen Prickett was a noted scholar with an international reputation as an authority on Romanticism and on how the language of the King James Bible inspired many Romantic poets and writers. His scholarship concentrated on the relationship between theology and literature, and he was one of the innovators behind the idea that theology itself should be studied as literature. He was the Regius Professor at the University of Glasgow, where he built a world-class Victorian literature department, and was professor (at the Australian National University, the innovative University of Sussex, and the University of Kent) and visiting professor at universities to numerous to mention

around the world. He was still at it with a stint at the University of Urbino in 2020.

Despite his prolific publications (particular note should be taken of *Coleridge and Wordsworth. The Poetry of Growth* [1970], *Words and The Word* (1986), and *Victorian Fantasy* [1979, 2005]), his various and impressive academic titles, and his long time presidency of the George MacDonald Society, he remained an exceedingly modest man. And when asked how he wanted to be remembered, he did not cite his titles or roll out his impressive bibliography. Instead, he said he wanted to be remembered “as a teacher.” This was much more than mere talk. Thus, despite his prodigious output, he never lacked time to encourage younger scholars and others seeking his advice and counsel. And so it was that he dedicated time and effort to the cause of Inklings studies in Romania at a time of life when others would have been content to spend the rest of their days in well-deserved repose.

Stephen Prickett's contribution to the furthering of the study of the work of C. S. Lewis and the Inklings in Romania was substantial and essential. The fact that such an important academic figure was interested in Lewis and kindred spirits doubtless made a significant impression in Romania and on Romanian academics. The fact that despite his advancing age, he and his wife, Patricia Erskine-Hill, were among those that affirmed the Iași project by their constant support, encouragement, and direct participation, also influenced Romanians and internationals alike.

Following Taylor 2018, We had hoped for many more such meetings in the US and in Romania, but, alas, COVID19 intervened. The 2020 Taylor Colloquium was postponed as was the 2020 CSLKS Symposium. However, by that time, Stephen (who was one of the most fit people on the planet) had regrettably passed away on 12 October 2020 from pancreatic cancer. He was 81 years young.

FALL 2021 CSLKS SYMPOSIUM UPDATE

The planned November 18-20, 2021 CSLKS at the Alexandru Ioan Cuza University, Iași, will be held as planned. In addition, we have decided to host a hybrid conference, so we will have a local face-to-face audience and an online participation for those who because of COVID19 concerns cannot be physically present. If you are planning to come in person, please continue to do so. If you want or need to participate via the internet, we will be providing information on how to do that very, very soon via eMail. We ask for your forbearance in this matter. In the meanwhile, if you have questions, please feel free to contact Denise Vasiliu at <denise_vasiliu@yahoo.com>.

Who Were the INKLINGS? Pt. III: J. R. R. Tolkien

By Paul E. Michelson Huntington University)¹

Our survey of the those most relevant to the focus of *C. S. Lewis and Kindred Spirits Society*, the Inklings, turns now to perhaps the most widely known of the Inklings, J. R. R. Tolkien (1895-1973). Graduate of Exeter College Oxford, veteran of World War I, Rawlinson and Bosworth Professor of Anglo-Saxon and Fellow of Pembroke College Oxford (1925-1945), Merton Professor of English Language and Literature (1945-1959), Tolkien made a big splash in 1936 with his landmark British Academy lecture, *Beowulf: The Monsters and the Critics*. However, at the same time he was working on the writing that made him internationally famous: his "new mythology," first revealed with the publication in 1937 of *The Hobbit*, and followed by "the New Hobbit," *The Lord of the Rings*, published between 1954-1955, and *The Silmarillion* in 1977.

Who was this academic and storyteller?² John Ronald Reuel Tolkien, known to his friends as "Tollers," was born January 3, 1892 in South Africa. When he was three, he returned to Great Britain. Unhappily, his father died in South Africa in 1896 before his family could rejoin him. Ronald Tolkien was homeschooled by his mother, Mabel, who knew French, German, and Latin, and could paint and draw and play the piano. The family lived for four years in the rural West-midlands near Birmingham in rather straightened financial circumstances. There are, it should be noted, many similarities between the Shire of Tolkien's Middle-earth and the West-midlands. The young Tolkien also studied etymology with his mother and read widely, including Lewis Carroll, George MacDonald, and Andrew Lang's fairy story collections, and became interested in dragons.

The family moved into Birmingham in 1900 so that Ronald could attend the leading school of the region, King Edward's School (founded 1552). Much to the surprise of her Methodist family, Mabel Tolkien had converted to Roman Catholicism in the same year, and in 1903, Ronald Tolkien became a Catholic as well. Their parish priest, Francis Morgan, befriended the somewhat indigent family and provided them with financial support. In 1904, Tolkien's mother died from diabetes and Father Morgan became the guardian of the two Tolkien boys. Young Ronald thrived at King Edward's, became interested in Anglo-Saxon, Old English, Gothic, and Germanic philology, was active in debating, dramatic, and literary societies, played rugby, and developed several invented languages. Eventually moving into a boarding house near Father Morgan's church in 1908, Ronald met Edith Bratt (1889-1971), another orphan nearly three years older than he

¹ For Part I, see Paul E. Michelson, "Who Were the Inklings?" *The CSLKS Newsletter*, Vol. 1 (2021), Nr. 1, p. 2. Part II: "C. S. Lewis," appeared in *The CSLKS Newsletter*, Vol. 1 (2021), Nr. 2, pp. 4-5.

² The literature on J. R. R. Tolkien is massive, so only a few suggestions can be offered here. The authorized biography by Humphrey Carpenter, *Tolkien. A Biography* (London: George Allen and Unwin, 1977), is still an essential work as is Carpenter's edition of J. R. R. Tolkien, *The Letters of J. R. R. Tolkien*, edited by Humphrey Carpenter with the assistance of Christopher Tolkien and with a new expanded index compiled by Christina Scull and Wayne G. Hammond (Boston: Houghton Mifflin Paperbacks, 2000). Tom Shippey's two books on Tolkien and his work also repay in full a careful reader's attention: *J. R. R. Tolkien. The Lord of the Rings* (appeared), and *The Road to Middle-earth*, third revised and expanded edition (Boston: Houghton Mifflin, 2003). Shippey was Tolkien's successor at Oxford and taught the same syllabus. Also indispensable is Scull and Hammond's massive *The J. R. R. Tolkien Companion and Guide*, second edition (London: HarperCollins, 2017), in three volumes. Vol. I is a Chronology, Vols. II and III are a Reader's Guide. Almost as impressive is Michael D. C. Drout, ed., *J. R. R. Tolkien Encyclopedia. Scholarship and Assessment* (New York and London: Routledge, 2007). See also Stuart D. Lee, ed., *A Companion to J. R. R. Tolkien* (Chichester UK: Wiley-Blackwell, 2014), an expanded second edition of which will appear in 2022.. *Tolkien Studies. An Annual Scholarly Review*, now (2021) in its 18th volume, has yearly reviews of Tolkien studies and bibliographies in addition to contemporary Tolkien scholarship. Lastly, Catherine McIlwane's *Tolkien. Maker of Middle-earth* (Oxford: Bodleian Library, 2018), prepared by the Bodleian's Tolkien Archivist in connection with the 2018 Tolkien Exhibition, is a mine of information and reproductions. For more on Tolkien and the Inklings, see the bibliographical notes in Pts. 1 and 2 of this series.

was. This blossomed into romance in 1909, but Father Morgan intervened and forbade the two from meeting or corresponding until Ronald was 21.

In late 1910, Tolkien won a scholarship to Exeter College, Oxford. Just before graduating from King Edward's in July 1911, he and three friends formed a club, the TCBS (Tea Club and Borrovian Society) that was central to the development of his future interests and work. From 1911 to 1915, he had a full and active collegiate career at Exeter, culminating with a first in the Honour School of English Language and Literature. Immediately thereafter, he is commissioned into the British army as temporary second lieutenant in the infantry. In March of 1916, he attended his Oxford degree ceremony and a week later married Edith Bratt (with whom he had four children). Tolkien was given training in signalling, often a dangerous assignment in World War I.

In June 1916, he crossed to France where he participated in the Battle of the Somme, one of the bloodiest and longest battles of the war (from July 1 to November 18). In October, Tolkien succumbed to trench fever (pyrexia) and is invalided out for the rest of the war. Though he usually denied being much influenced by the war, he did later admit that the Dead Marshes and the desolate Morannon in *The Lord of the Rings* owed to his experiences at the Somme. By 1918, all but one of his TCBS friends were dead.

While hospitalized most of 1917, Tolkien worked on his growing mythology. In 1918, he moved to Oxford where he worked on the team composing the massive *Oxford English Dictionary*. This was followed by an appointment at Leeds University in 1920, where in 1924 he was promoted to a new Professorship of English languages. In 1925, he was unexpectedly elected Rawlinson and Bosworth Professor Anglo-Saxon and Fellow of Pembroke College, Oxford.

At Oxford, he met for the first time C. S. Lewis, Fellow of Magdalen College and a fellow member of the English Faculty. Though Tolkien was a Roman Catholic and Lewis as an Ulster-man was leery of "Papists," and though Tolkien was a philologist and Lewis was a literature person through and through, they became friends and after 1929 inseparable colleagues. Soon they were meeting every Monday evening to read each others' writings. In 1931, Lewis became a Christian as a result of his conversations with Tolkien and another future member of the Inklings, H. V. Dyson.

In 1930, Tolkien began writing what became *The Hobbit*, eventually finished only in 1936 and published in 1937. The long gestation period was typical of Tolkien's publication habits. Lewis's reading of the typescript in 1933 was key in getting Tolkien to continue his work on his "new mythology." Also, sometime between 1933 and 1938, the Inklings began to meet: Tuesday mornings at the Eagle and Child ("The Bird and Baby") and Thursday evenings in Lewis's rooms at Magdalen. Clearly Lewis and Tolkien were the core members of a group that became legendary.³

In 1936, Tolkien gave his landmark lecture at the British Academy on *Beowulf: The Monsters and the Critics* (later published in 1937). At the same time he began nearly two decades work on "the new Hobbit," which was published as *The Lord of the Rings* (1954-1955). And in 1939, he delivered his seminal lecture "On Fairy-Stories" at St. Andrews University, Scotland.⁴ The Inklings flourished during World War II, especially with the evacuation to Oxford of Charles Williams who considerably inspired Lewis. Tolkien was not as taken by Williams as the other Inklings were and may have been a little peeved at the newcomer's influence, especially on Lewis. His main writing efforts during the war were devoted to publishing a few stories and working on the new *Hobbit*.

In 1945, Tolkien was elected Merton Professor of English Language and Literature. He had hoped that Lewis would be elected to the other Merton professorship, but the popularity of Lewis's Christian writings was matched by petty jealousy on the part of numerous Oxford professors and this did not happen. With Charles Williams' untimely

³ See Vol. 1 (2020), Nr. 1 for more on the Inklings.

⁴ See my "J. R. R. Tolkien on Faërie and Faërie-stories," *Linguaculture*, Vol. 10 (2019), Nr. 2, pp. 81-99. A pdf may be found [here](#).

death in May 1945, the Inklings meetings began to taper off as did Tolkien and Lewis's friendship.

However, in 1949 when the manuscript of *The Lord of the Rings* was more or less completed, Lewis was the first to read the typescript straight through. In 1951, the second edition of *The Hobbit* appeared with major revisions to accommodate how Middle-earth had evolved during the writing of the new *Hobbit*. Tolkien was also busy trying to assimilate the thousands of pages of the mythology he had been working on since before 1920 that comprised the pre-history (*Tolkien's Legendarium*) of *The Hobbit*.

The first two volumes of *The Lord of the Rings* appeared in 1954. Tolkien always emphasized that it was not a trilogy, but a single novel. The publisher, Allen and Unwin, insisted on breaking it into three volumes to protect itself in the event the novel failed. This was laughable in retrospect, but since many critics credit Tolkien's work as the breakthrough book in the birth of modern fantasy, quite understandable. Lewis wrote for the dust jacket "It would be almost safe to say that no book like this has ever been written." And in an influential review Lewis declared "This book is like lightning from a clear sky...we know at once that it has done things to us. We are not quite the same..." At the end of the year, Lewis having been rebuffed for too many professorships at Oxford accepted the Chair of Medieval and Renaissance at Cambridge. Tolkien was one of the electors for the chair and persuaded Lewis to accept it after an initial refusal. With Lewis's move, Inklings meetings (now only on Tuesday mornings) became more sporadic, though Lewis continued to live in his Oxford home.

In 1955, the final volume of *The Lord of the Rings* appeared a year after the second volume. The delay enabled Tolkien to include a massive series of appendices that curiously enough became a key attraction of the work. This began a Tolkien craze in the UK and the US that has never abated despite predictions to the contrary. Repeatedly, polls ranked *The Lord of the Rings* as the book of the century, much to the disgust of the "high literature" people. Typical was Germaine Greer, who in 1997 wrote "It has been my nightmare that Tolkien would turn out to be the most influential writer of the twentieth century. The bad dream has materialized."⁵ And, unhappily for the academic literary crowd, subsequent and future movies have only served to energize his popularity.

In 1959, Tolkien retired from his Merton professorship. In his "Valedictory Lecture," he lamented the passing of "the golden days...when English studies were unorganized, a hobby and not a trade."⁶ When, in 1963, his old friend C. S. Lewis died, Tolkien wrote to his daughter "this feels like an axe-blow near the roots. Very sad that we should have been so separated in the last years; but our time of close communion endured in memory for both of us." And later, "The unpayable debt that I owe him was...sheer encouragement. He was for long my only audience...But for his interest and unceasing eagerness for more I should never have brought *The L. of the R.* To a conclusion..."⁷ In 1971, his beloved wife, Edith, died: "she was (and knew she was) my Lúthien..."⁸ In 1973, the Master of Middle-earth passed away quietly himself.

In 1977, his son and literary heir edited and published the long awaited *Silmarillion*. Since then, Christopher Tolkien (1924-2020) has heroically gathered and published the bulk of the Tolkien *Legendarium* in the twelve volumes plus an index volume of *The History of Middle-earth* as well as in numerous other scholarly and fictional works, such as *The Legend of Sigurd and Gudrún* (2009), *The Fall of Arthur* (2013), Tolkien's translation and commentary on *Beowulf* (2014), and *Beren and Lúthien* (2017). J. R. R. Tolkien's writings truly are "like lightning from a clear sky" and as readers and human beings are never "quite the same" thereafter.

⁵ Cited in Shippey, *Tolkien, Author of the Century*, 2000, p. xxii.

⁶ Later published in J. R. R. Tolkien, *The Monsters and the Critics*, edited by Christopher Tolkien (London: George Allen and Unwin, 1983).

⁷ Tolkien, *Letters*, 1981, pp. 342 and 362.

⁸ Tolkien, *Letters*, 1981, p. 420.



BOOKS and NOTES

This section of *The Friends of the CSLKS Society NEWSLETTER* 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). This issue's contributions are from Paul Michelson.

1. Gina Dalfonzo, author of *Dorothy and Jack. The Transforming Friendship of Dorothy L. Sayers and C. S. Lewis* (2020), noted in Nr. 2 of this newsletter, was interviewed recently by Anthony Sacramone. See <https://isi.org/intercollegiate-review/dorothy-sayers-and-c-s-lewis-a-transforming-friendship/>.
2. Speaking of Sayers, Colin Duriez, who has published prolifically and usefully on the Inklings, recently issued *Dorothy L. Sayers. A Biography. Death, Dante, and Lord Peter Wimsey* (Oxford UK: Lion Hudson, 2021), 224 pp. The book is a companion to his *J. R. R. Tolkien: The Making of a Legend* (Oxford UK: Lion Hudson, 2012), 240 pp.; *C. S. Lewis. A Biography of Friendship* (Oxford UK: Lion Hudson, 2013), 255 pp.; and *The Oxford Inklings. Lewis, Tolkien, and Their Circle* (Oxford UK: Lion Hudson, 2015), 288 pp., and like them a careful, introductory examination of his subject's life and work. He is the co-author (with David Porter) of *The Inklings Handbook. A comprehensive guide to the lives, thought, and writings of C. S. Lewis, J. R. R. Tolkien, Charles Williams, Owen Barfield, and their friends* (St. Louis: Chalice Press, 2001), xi + 244 pp.; and author of *Tolkien and C. S. Lewis. The Gift of Friendship* (Mahwah NJ: Hidden Spring, 2002), xii + 244 pp.; *The C. S. Lewis Chronicles* (New York: BlueBridge, 2005), xv + 305 pp., a chronological guide to Lewis's life and work; and *The A-Z of C. S. Lewis. An Encyclopedia of his life, thought, and writings* (Oxford UK: Lion Hudson, 2013), 352 pp., in effect the 4th edition of a variously titled works.
3. There are a couple of interesting YouTube interviews with C. S. Lewis's adopted son, Douglas Gresham and his wife Merrie. For the former, see Derek Bingham's interview with Gresham at <https://www.youtube.com/watch?v=LIPHk2VHoUE>. For the latter, see <https://www.youtube.com/watch?v=wYiSPJjXdz8>.
4. The most recent issue (Nr. 140; August 2021) of *Christian History* is out with the theme of "C. S. Lewis at Home," which deals with a lesser explored aspect of Lewis's life, namely his home relationships from his birth to his death. A pdf copy of the issue can be downloaded free from <https://christianhistoryinstitute.org/uploaded/ch140s.pdf>. For a podcast interview with the editor of *Christian History*, Jennifer Woodruff Tait by William O'Flaherty, editor of the "[All About Jack: A C.S. Lewis Podcast](https://allaboutjack.podbean.com/e/cs-lewis-at-home-christian-history-magazine/)," go here: <https://allaboutjack.podbean.com/e/cs-lewis-at-home-christian-history-magazine/>. The interview is described as: "This podcast interview with Dr. Jennifer Woodruff Tait explores their new for 2021 'C.S. Lewis at Home.' As the title suggests, the focus is on the home life of Lewis, so the spotlight is more on his family; his brother Warnie, his wife, Joy, and his parents. Articles written in this issue include those by Crystal Hurd, Paul E. Michelson, Abigail Santamaria, Harry Lee Poe, Andrew Lazo, and Joe Ricke." There is also an interview with Douglas Gresham by Marjorie Lamp Mead of the Wade Center. All in all, good clean fun.
5. If you spot websites which you think might interest readers of this Newsletter, please send them to Paul E. Michelson pmichelson@huntington.edu. Thanks.

FREE GIFT FROM CSLKS!!!

Below is a FREE!!! (Yes, FREE! Did we mention FREE?) poster suitable for framing!!! Or at least to print off and put on your refrigerator door or some other prominent location which will remind you to pray for CSLKS and to consider becoming a supporter.



*C. S. Lewis & Kindred Spirits Society needs
YOUR HELP!*

We are thankful for all of you who have been part of this story for a long time now or who have only recently joined us, and for all who dedicated time and effort to pray and support. Please consider becoming a member of the *Friends of C. S. Lewis and Kindred Spirits Society* for Central and Eastern Europe. We need you alongside for what is yet to come!

What is a CSLKS Member?

Become a CSLKS Member

Dr. Denise Vasiliu

Lector, Alexandru Ioan Cuza University of Iasi, Romania
CEO, Agora Christi Foundation—a Centre for Christian Studies and Apologetics

SPEAKERS AT THE RECENT CSLKS CONNECTED ONLINE MEETING, NOVEMBER 1, 2021



(clockwise from upper right: Dr. Glyer, Dr. Ward, Father Dr. Cuneo, Dr. Jeffrey-Johnson)