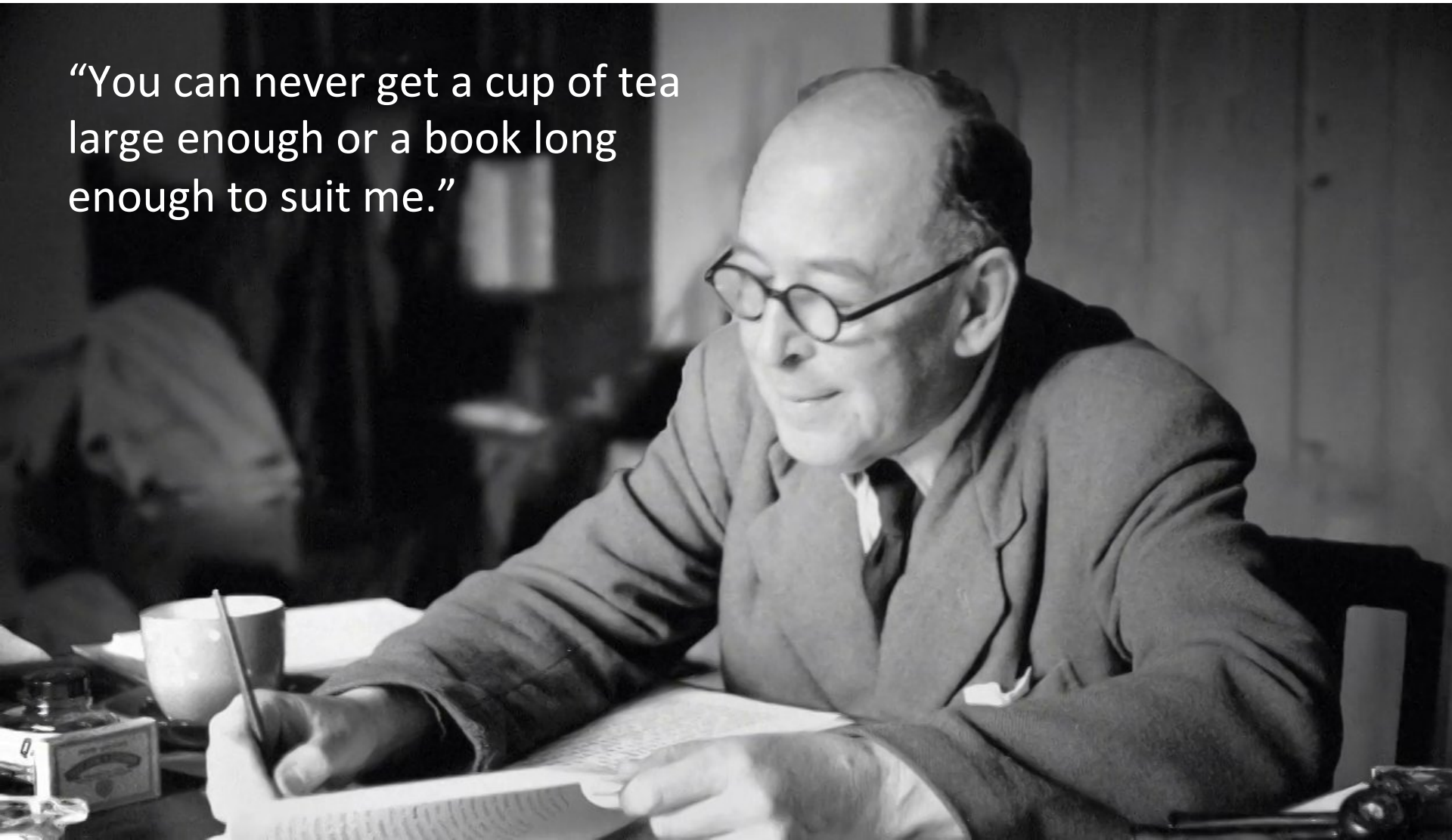


“You can never get a cup of tea large enough or a book long enough to suit me.”



# Eleveneses with C. S. Lewis

Grace Church

Fall 2017

Harold Delaney



# TIME

THE WEEKLY NEWSMAGAZINE



OXFORD'S C. S. LEWIS  
His betsy: Christianity,  
(Religion)

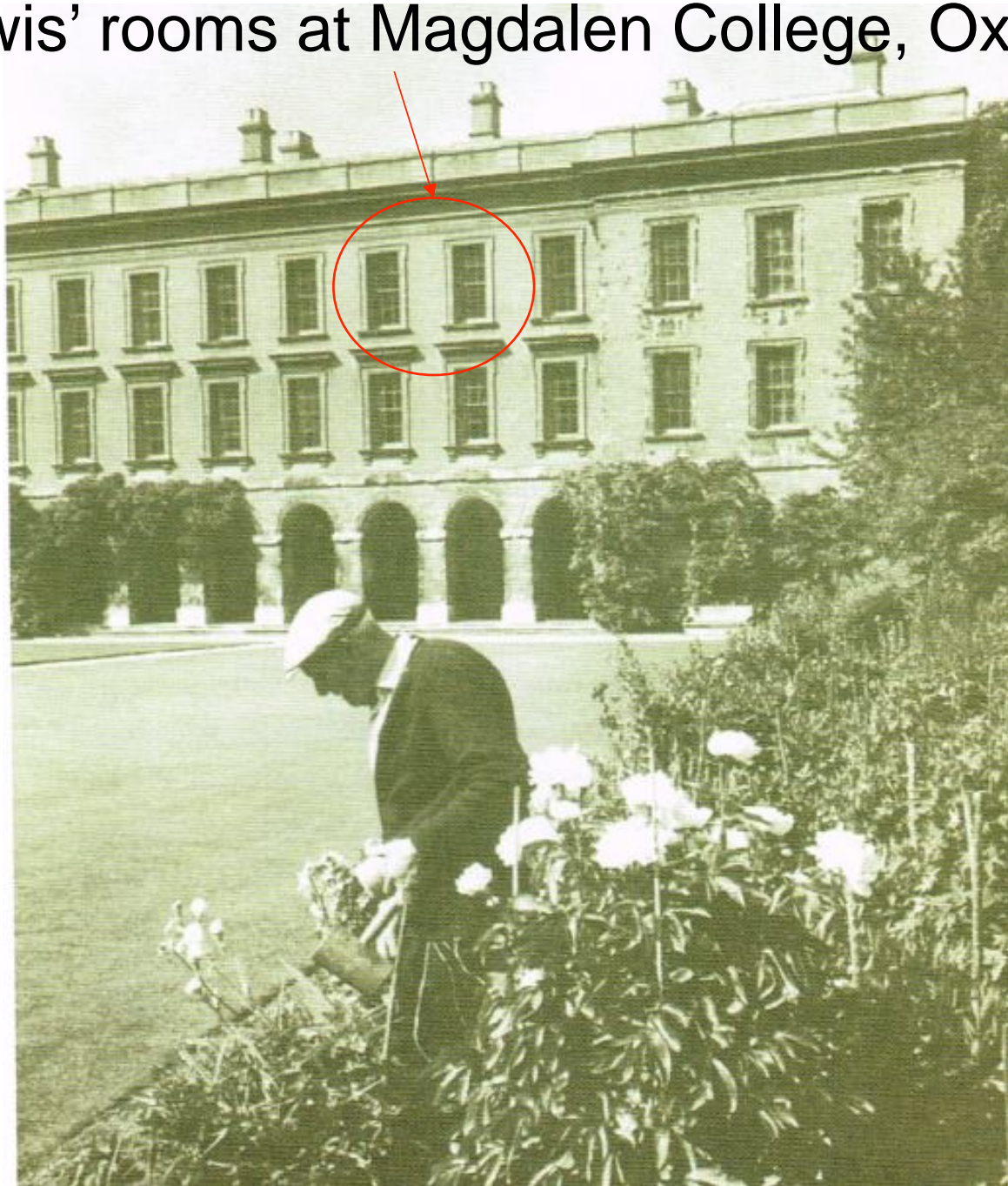
September 8, 1947 issue of *Time*



# Magdalen College, Oxford



# Lewis' rooms at Magdalen College, Oxford



Home we stayed in during sabbatical in Edinburgh, Scotland



# Nancy and Sarah having Elevenses with Mrs. Henderson



# Elevenes with C. S. Lewis

## **Introducing Someone Who Needs No Introduction: *The Life and Writings of C. S. Lewis***

Week 1

September 24, 2017

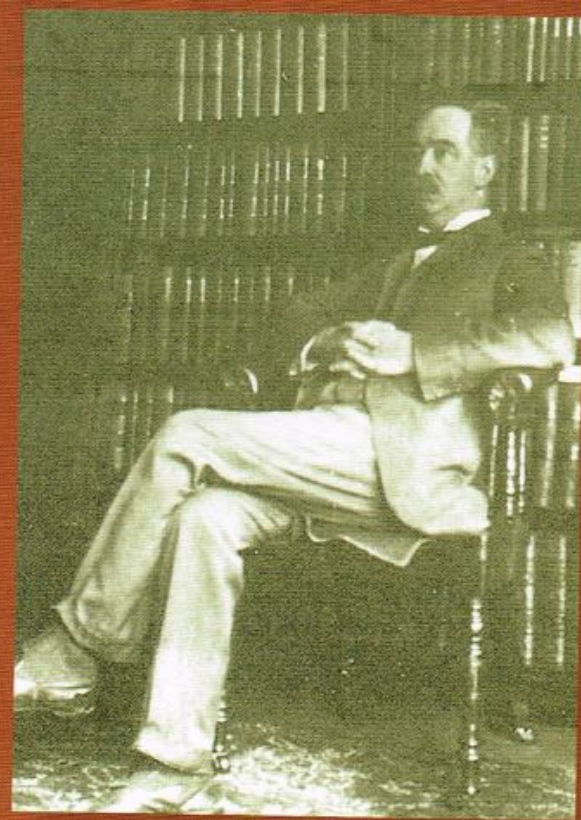




C. S. Lewis' family circa 1900: (left to right): mother Flora, brother Warren (Warnie), Father Albert, grandfather and grandmother Lewis, cousin Irene, aunt Agnes Lewis, C. S. Lewis (1+ year) on lap



Flora, honors in logic and math, taught Lewis French and Latin. “The Hamiltons were a cooler race. Their minds were critical and ironic and they had the talent for happiness in a high degree.”



*His mother,  
Flora Augusta  
Hamilton Lewis*

*His father,  
Albert James  
Lewis*

Albert, solicitor, literary man, speaker. “My father’s people were true Welshmen, sentimental, passionate, and rhetorical, easily moved both to anger and to tenderness... who had not much of the talent for happiness.”  
*Surprised by Joy*, p. 3.





Lewis around the age he announced he would go by the name “Jacks”. He was called “Jacksie” as a child, and was “Jacks” or “Jack” to all his friends from school days till his death.



The Lewis family at their new home "Little Lea" in 1905:  
*Front row:* Warnie, C.S. Lewis, cousins Leonard and Eileen Lewis, Albert (father) holding Nero (dog); *Back row:* Aunt Agnes, two maids, and Flora (mother)

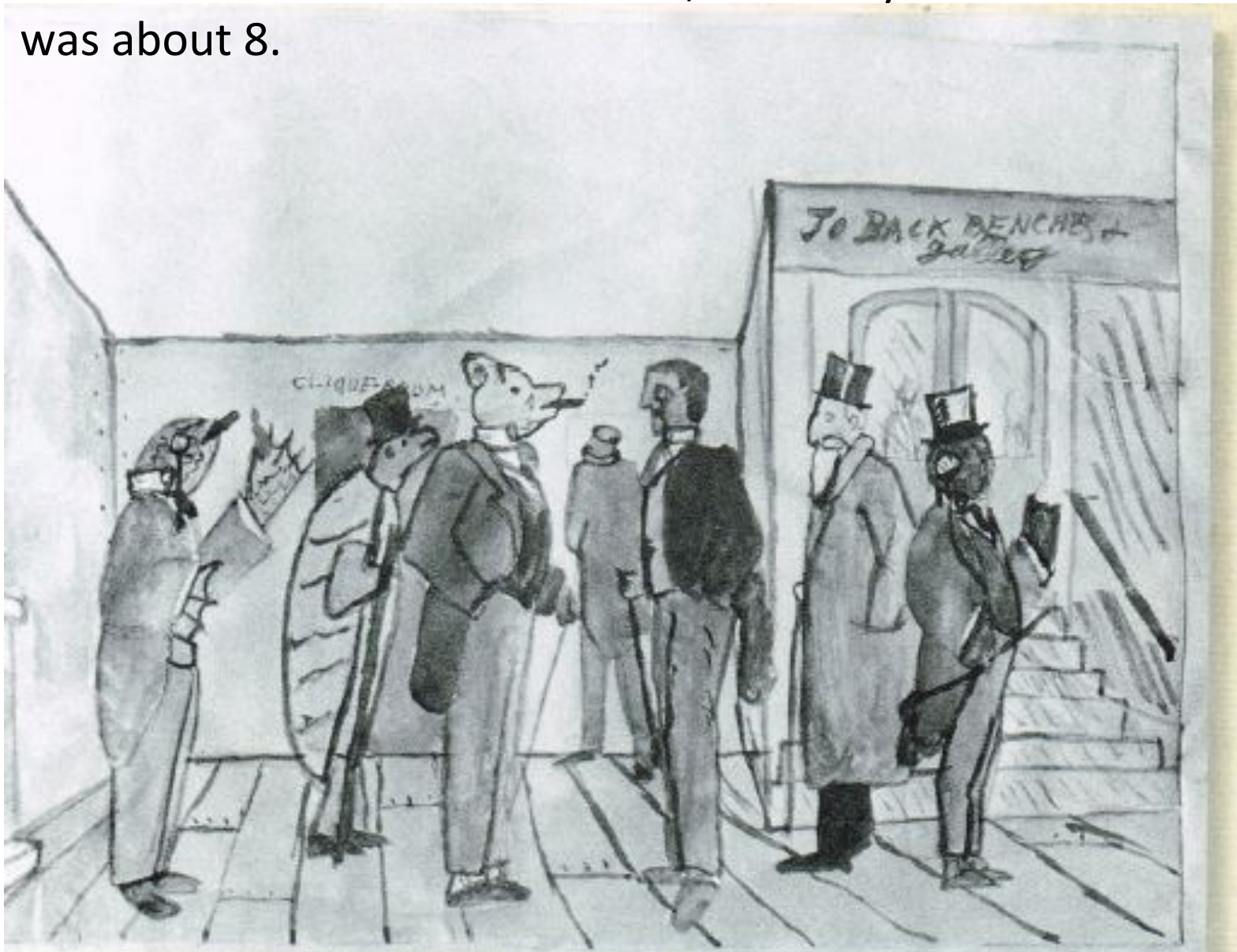


Little Lea,  
ca. 1960



Dressed animals talking with people in the lobby of theater before going “to back benches and the gallery”.

Characters in Lewis’ Animal-land, drawn by him when he was about 8.



te  
XXIV



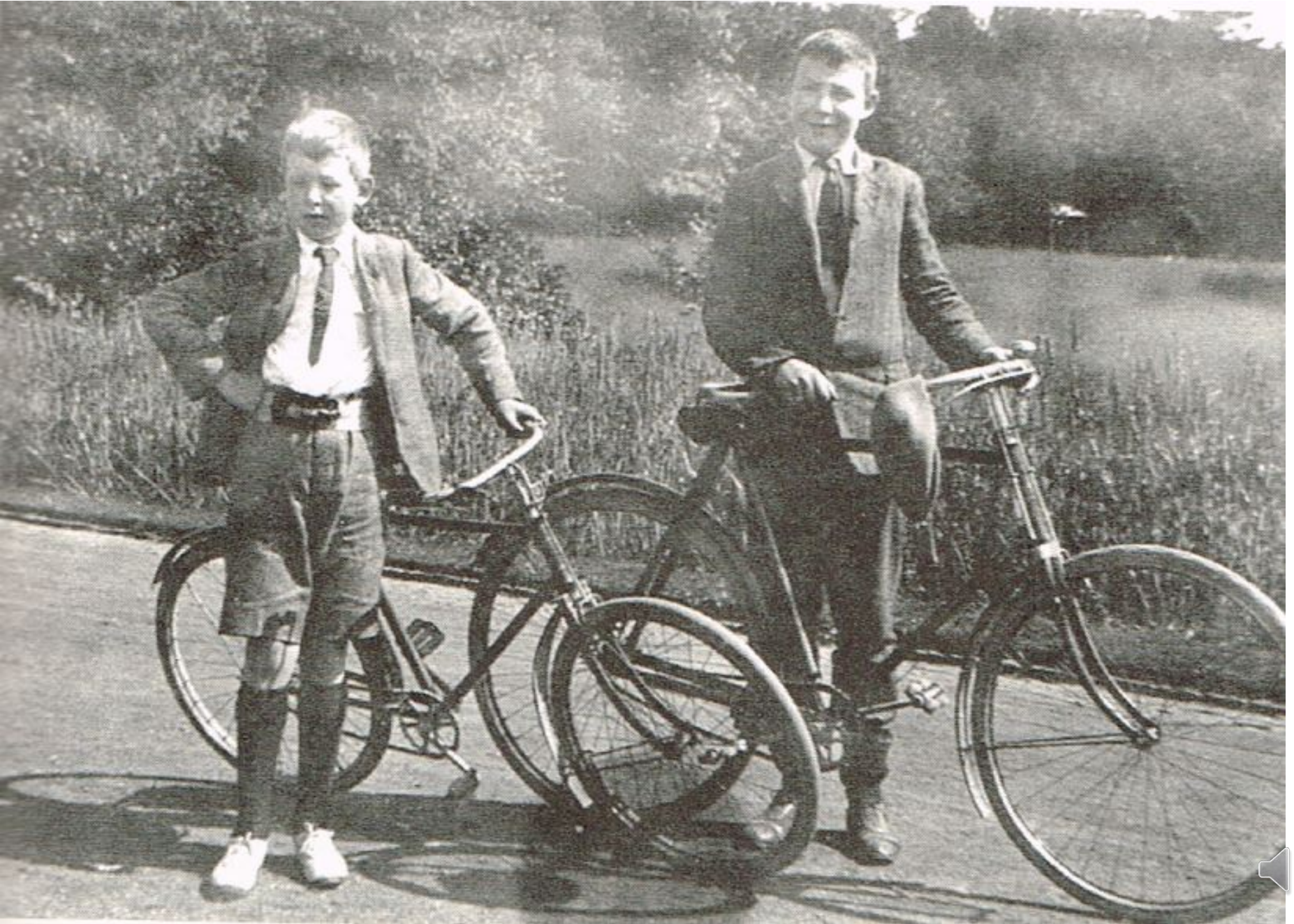
“Water colour drawing of Viscount Puddiphat by C. S. Lewis” “1907-1908”. Puddiphat was “a sartorially resplendent owl.” (Walter Hooper, *Boxen*)

Water-colour drawing of Viscount Puddiphat  
by C. S. Lewis. Rediscovered 1920. For style and  
subject cf. Plate VIII.

1907-8



C. S Lewis and brother Warnie, August 1908.







Warnie,  
Albert,  
and  
“Jack” —  
photo  
taken not  
long after  
Flora’s  
death



**Boarding School:** “Oldie’s” or “Belsen” in “Concentration Camp” chapter of *Surprised by Joy*, where Lewis was sent 9 days after his mother’s death, & where he spent 2 miserable years

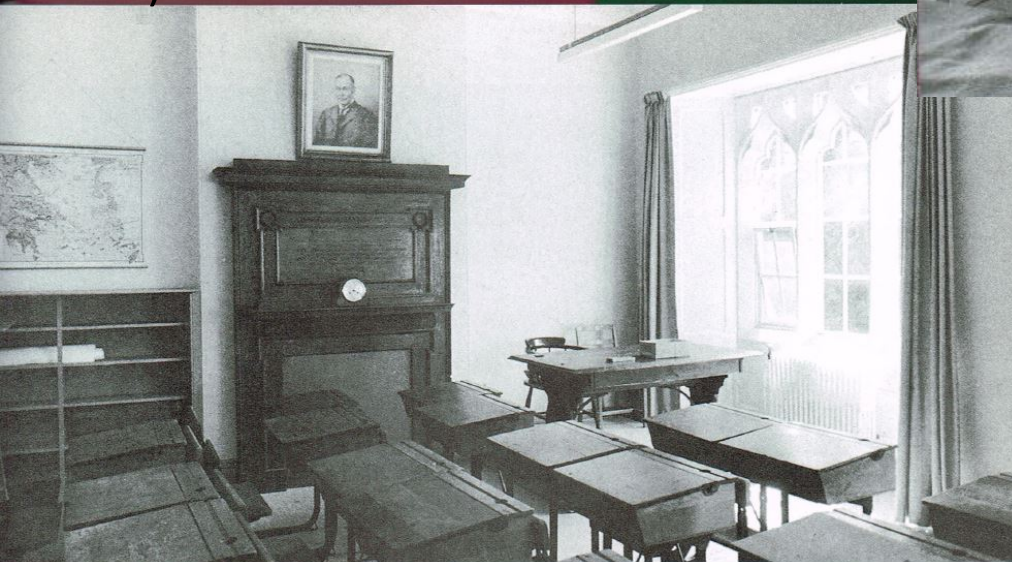


After Oldies “sank unlamented” in 1910, Lewis spent less than a semester boarding at Campbell “College” in Belfast before being sent back to a different school near London.



Lewis' classroom and dormitory room at Malvern College where he was a student 1913-1914 (age 15) while still pleading with his father to take him out of this school, as he had the previous boarding schools he attended.

Lewis had already decided that "Religion, though utterly false, was a kind of endemic nonsense into which humanity tended to blunder." (*Surprised by Joy*, p. 63)



Lewis says he had accepted the "Argument from Undesign":  
'Had God designed the world,  
It would not be,  
A world so frail and faulty  
As we see.'

(*Surprised by Joy*, p. 65)





William Thompson Kirkpatrick and his wife at their home in Great Bookham. The “Great Knock” had been Albert’s headmaster and Warnie’s private tutor (after Warnie was expelled from Malvern College). After retiring, “Kirk” became a private tutor in his home for C. S. Lewis, September 19, 1914-March 19, 1917. “My debt to him is very great.” *Surprised*, p. 148)



Lewis with other University College students, August, 1917.



Lewis with his friend Paddy Moore in army training, Summer, 1917



# Ode for New Year's Day

(After arriving in trenches on his 19<sup>th</sup> birthday, Nov. 28, 1917, Lewis wrote this poem Jan. 1, 1918, while under fire in France, which was included as one of the poems published as *Spirits in Bondage*, 1919)

- Woe unto you, ye sons of pain that are this day in earth,  
Now cry for all your torment: now **curse your hour of birth...**
- It's truth they tell, Despoina, **none hears the heart's complaining**  
For Nature will not pity, nor the red God lend an ear,  
Yet I too have been mad in the hour of bitter paining  
And **lifted up my voice to God, thinking that he could hear**  
**The curse wherewith I cursed Him** because the Good was dead.  
But lo! I am grown wiser, knowing that our own hearts  
Have made a phantom called the Good, while a few years have sped  
Over a little planet. And what should the great Lord know of it  
Who tosses the dust of chaos and gives the suns their parts?
- And O, my poor Despoina, do you think he ever hears  
The wail of hearts he has broken, the sound of human ill?  
**He cares not for our virtues, our little hopes and fears,**  
**And how could it all go on, love, if he knew of laughter and tears?**



As a college student, both before and especially after the war, Jack was increasingly estranged from his father. But Jack goes on to achieve a rare “triple 1<sup>st</sup>”, first class honors in three areas of study.





# Faculty of Magdalen College, Oxford, 1928



Lewis meets J. R. R. Tolkien at a tea on May 11, 1926 and joins the *Kolbitar* (or “coal-biters” a derisive term for Norsemen) an Old Norse study group.



Lewis on the balcony of a tea room in Cornwall, 1927, with Mrs. Moore and her daughter, Maureen.



The Kilns, purchased by Jack and Warnie Lewis and Mrs. Moore, 1930



“In the Trinity Term [of 1930?] I gave in, and admitted that God was God, and knelt and prayed; perhaps, that night, **the most dejected and reluctant convert** in all England.” (*Surprised by Joy*, p. 228)

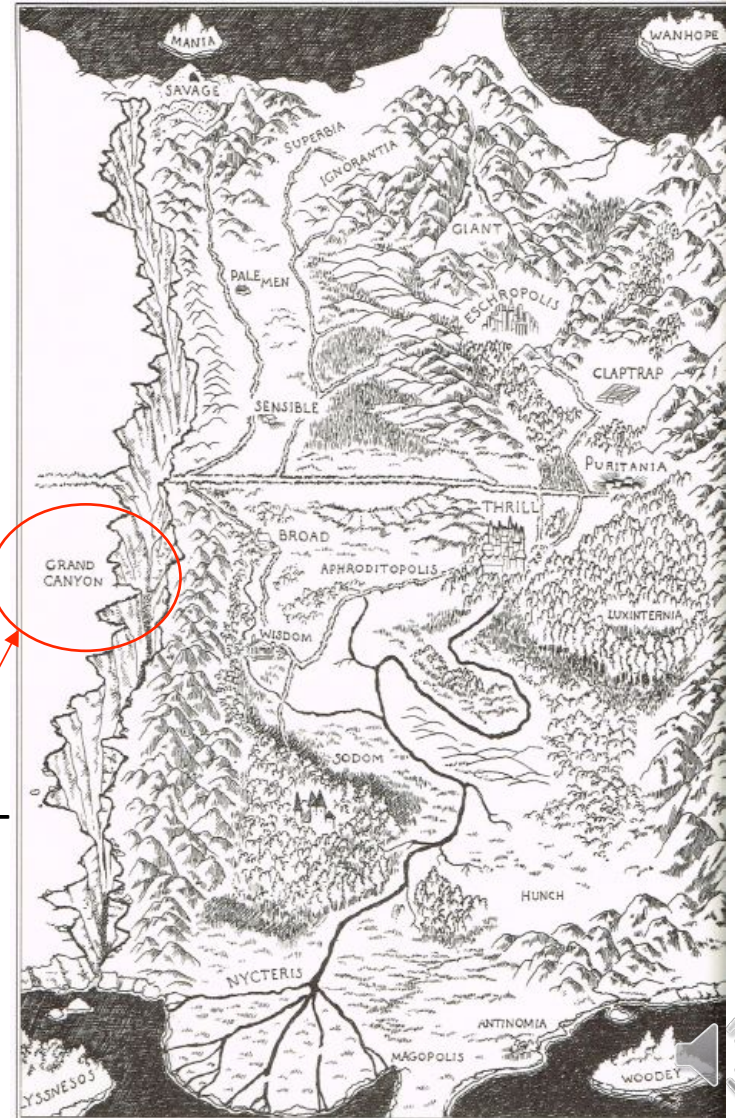
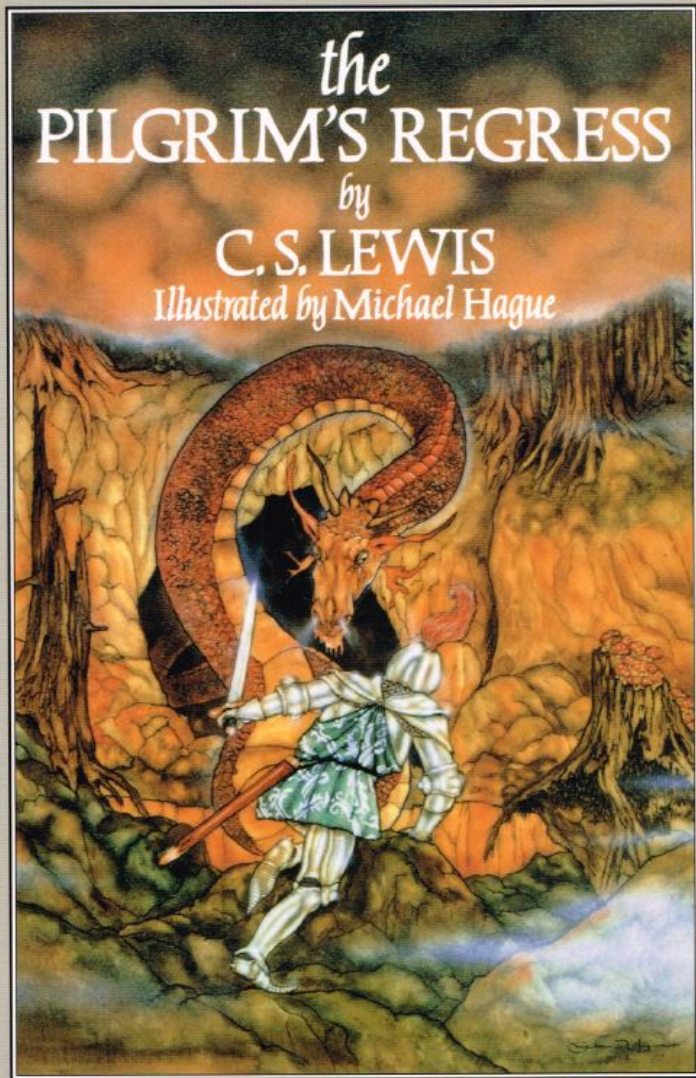
- “The choice appeared to be momentous but it was also strangely unemotional.” (p. 224)
- “Remember, I had always wanted, above all things, not to be ‘interfered with’. I had wanted (mad wish) ‘to call my soul my own’.” (p. 228)
- “You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet.” (p. 228)



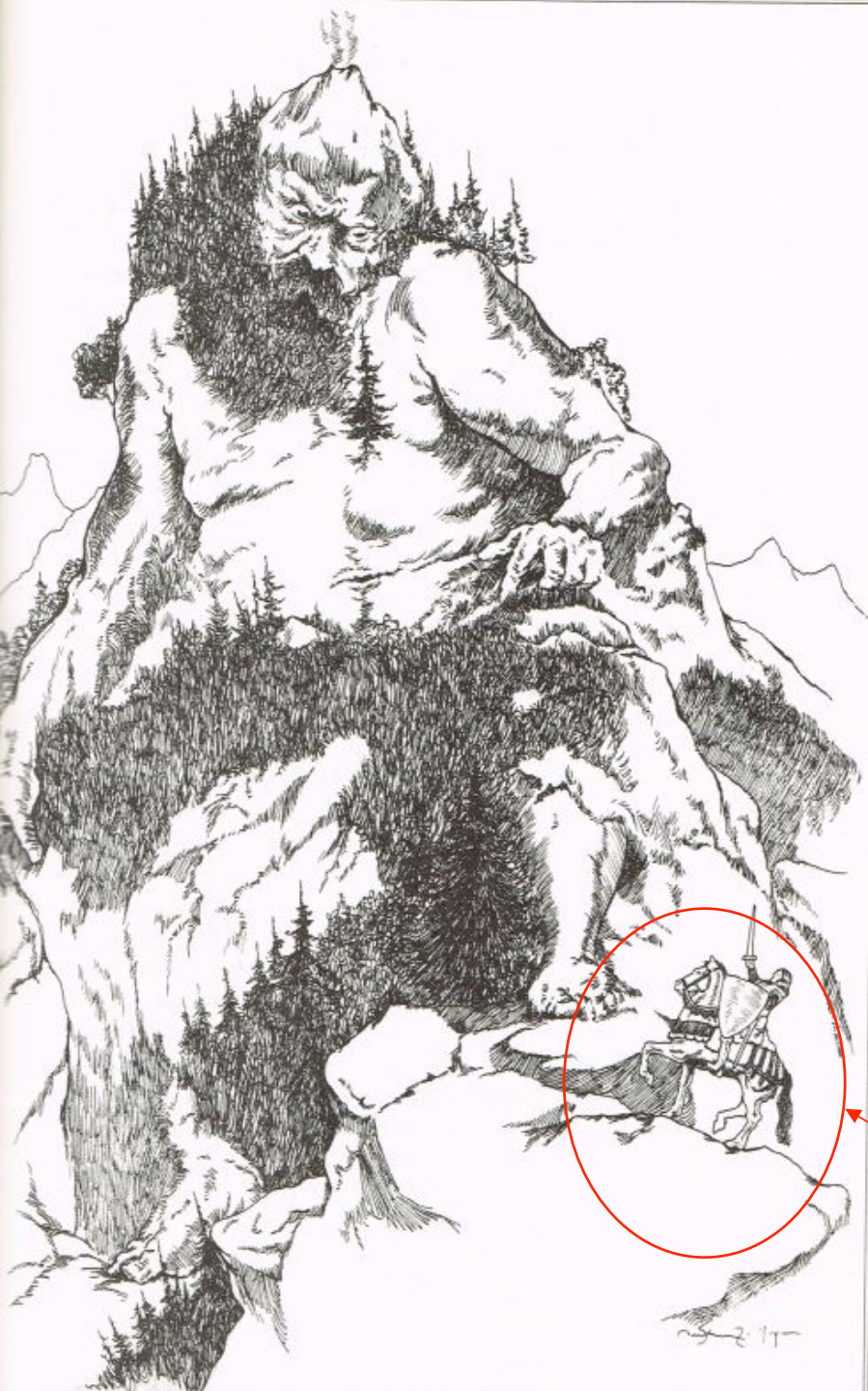
Addison's Walk, on the grounds of Magdalen College, Oxford: the scene of Lewis's 'long night talk' with Tolkien and Dyson, Sept. 19, 1931. "I have just passed on from believing in God to definitely believing in Christ—in Christianity. My long night talk with Dyson and Tolkien had a good deal to do with it."



Lewis' first book after his conversion *Pilgrim's Regress* is an autobiographical allegory. Ten years later he said its chief faults were "needless obscurity" and "an uncharitable temper". The running headlines he added to the 3<sup>rd</sup>



Grand Canyon—the chasm between God and man resulting from the Fall



*The Pilgrim's Regress* (1933).  
Illustration from Book 3: Through  
Darkest Zeitgeistheim.

“John is hindered from pursuing  
his quest by the intellectual  
climate of the age, specially  
Freudianism: ‘All is only Wish-  
Fulfillment’—a doctrine which  
leads to the giant’s prison.”

The spell begins to break when  
Reason confronts the Giant.

The giant slayer Reason





Milton scholar and writer Charles Williams becomes one of the most important members of the Inklings, who met regularly in Lewis' rooms at Magdalen to discuss ideas for writing and read drafts to the group; the group also frequented "The Eagle and Child" pub in Oxford.





Jack and Warnie on  
a walking tour.

Warnie said of Tolkien who  
joined them on occasion, “He  
wouldn’t trot at our pace in  
harness.”

And, Tolkien said of Jack and  
Warnie, they were “ruthless  
walkers!”





Sept. 8, 1947 article titled "*Don vs. Devil*"

Lewis, at age 49, has already sold over a million copies of his books, with *Screwtape Letters* being one of the most popular, **writing for a generation "brought up on a diet of 'scientific' jargon and Freudian clichés."**

*Time* calls him "the most popular lecturer in the [Oxford] University". His radio broadcasts on religious subjects made **his voice the most recognizable in Britain after Churchill's.**

Oxford's C. S. Lewis:  
His heresy: Christianity



# Lewis' explosion of writing in the 1940s and 1950s—a book a year for 20 years.

- *The Problem of Pain* (1940)
- *Broadcast Talks* (1942)
- *Screwtape Letters* (1942)
- *Preface to Paradise Lost* (1942)
- *The Abolition of Man* (1943)
- *Perelandra* (1943)
- *That Hideous Strength* (1945)
- *The Great Divorce* (1946)
- *Miracles* (1947)
- 7 volumes of *Chronicles of Narnia* (1950-1956)
- *English Lit in the 16<sup>th</sup> Century* (1954)
- *Surprised by Joy* (1955)
- *Till We Have Faces* (1956)
- *Reflections on the Psalms* (1958)

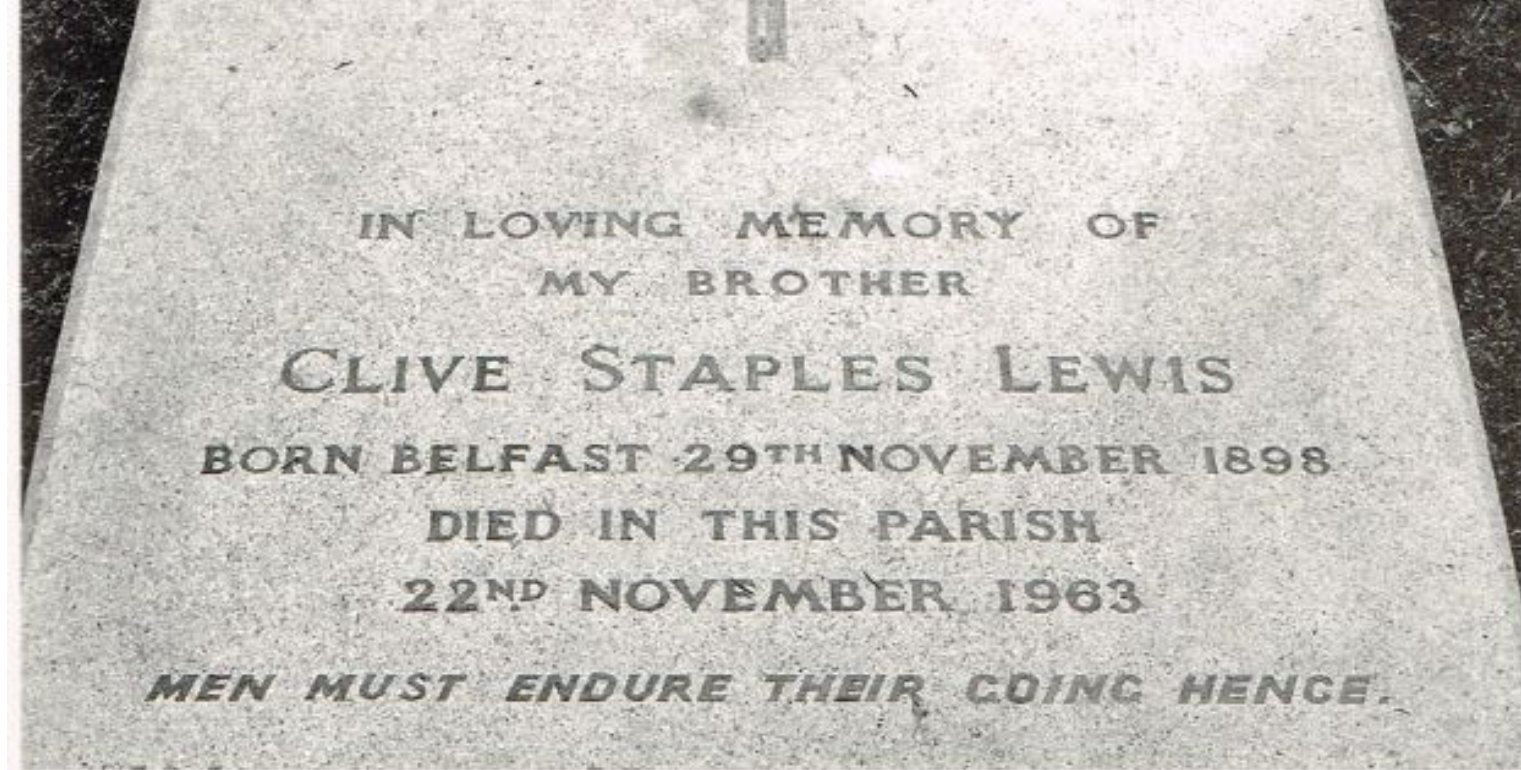




Joy Davidman, 1960

Born 1915, New York City, to Jewish parents of eastern European roots; won award to her poetry collection *Letter to a Comrade* (1938); converted to Christianity, 1946; meets Lewis, 1952; publishes *Smoke on the Mountain: An Interpretation of the Ten Commandments* (1954); Lewis and Joy marry in civil ceremony, April 23, 1956, and in Church of England ceremony in hospital, April 1, 1957; Joy dies July 13, 1960.





Rather than the melancholy text Warnie chose the more appropriate epitaph might be words Lewis wrote in a letter in June 1963, where we suggested we are like:

“a seed patiently waiting in the earth: waiting to come up a flower in the Gardener’s good time, up in to the *real* world, the real waking. I suppose that our whole present life, looked back on from there, will seem only a drowsy half-waking. We are here in the land of dreams. But cock crow is coming.”



