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APPENDIXES

1. Synopsis

Peter, Susan, Edmund and Lucy Pevensie are evacuated from London in 1940 to escape the Blitz, and sent to live with Professor Digory Kirke at a large house in the English countryside. While exploring the house, Lucy enters a wardrobe and discovers the magical world of Narnia. Here, she meets the faun Mr. Tumnus, who invites her to his cave for tea and admits that he intended to report Lucy to the White Witch, the false ruler of Narnia who has kept the land in perpetual winter, but he repents and guides her back home. Although Lucy's siblings initially disbelieve her story of Narnia, Edmund follows her into the wardrobe and winds up in a separate area of Narnia and meets the White Witch. The Witch plies Edmund with Turkish Delight and persuades him to bring his siblings to her with the promise of being made a prince. Edmund reunites with Lucy and they both return home. However, Edmund denies Narnia's existence to Peter and Susan after learning of the White Witch's identity from Lucy.

Soon afterwards, all four children enter Narnia together, but find that Mr. Tumnus has been arrested for treason. The children are befriended by Mr. and Mrs. Beaver, who tell them of a prophecy that claims the White Witch's rule will end when "two Sons of Adam and two Daughters of Eve" sit on the four thrones of Cair Paravel, and that Narnia's true ruler – a great lion named Aslan – is returning at the Stone Table after several years of absence. Edmund slips away to the White Witch's castle, where he finds a courtyard filled with the Witch's enemies turned into stone statues. Edmund reports Aslan's return to the White Witch, who begins her movement toward the Stone Table with Edmund in tow, and orders the execution of Edmund's siblings and the Beavers. Meanwhile, the Beavers realise where Edmund has gone, and lead

the children to meet Aslan at the Stone Table. During the trek, the group notices that the snow is melting, and take it as a sign that the White Witch's magic is fading. This is confirmed by a visit from Father Christmas, who had been kept out of Narnia by the Witch's magic, and he leaves the group with gifts and weapons.

The children and the Beavers reach the Stone Table and meet Aslan and his army. The White Witch's wolf captain Maugrim approaches the camp and attacks Susan, but is killed by Peter. The White Witch arrives and parleys with Aslan, invoking the "Deep Magic from the Dawn of Time" which gives her the right to kill Edmund for his treason. Aslan then speaks to the Witch alone, and on his return he announces that the Witch has renounced her claim on Edmund's life. Aslan and his followers then move the encampment on into the nearby forest. That evening, Susan and Lucy secretly follow Aslan to the Stone Table. They watch from a distance as the Witch puts Aslan to death – as they had agreed in their pact to spare Edmund. The next morning, Aslan is resurrected by the "Deeper Magic from before the Dawn of Time", which has the power to reverse death if a willing victim takes the place of a traitor. Aslan takes the girls to the Witch's castle and revives the Narnians that the Witch had turned to stone. They join the Narnian forces battling the Witch's army. The Narnian army prevails, and Aslan kills the Witch. The Pevensie children are then crowned kings and queens of Narnia at Cair Paravel.

After a long and happy reign, the Pevensies, now adults, go on a hunt for the White Stag who is said to grant the wishes of those who catch it. The four arrive at the lamp-post marking Narnia's entrance and, having forgotten about it, unintentionally pass through the wardrobe and return to England; they are children again, with no time having passed since their departure. They tell the story to Kirke, who believes

them and reassures the children that they will return to Narnia one day when they least expect it.

2. Biography

C.S. Lewis, in full **Clive Staples Lewis**, (born November 29, 1898, Belfast, Ireland [now in Northern Ireland], died November 22, 1963, Oxford, Oxfordshire, England), Irish-born scholar, novelist, and author of about 40 books, many of them on Christian apologetics, including *The Screwtape Letters* and *Mere Christianity*. His works of greatest lasting fame may be *The Chronicles of Narnia*, a series of seven children's books that have become classics of fantasy literature. Reading and education were valued highly in the Lewis household. Lewis's father, Albert Lewis, was a solicitor, and his mother, Florence Hamilton Lewis, graduated from the Royal University of Ireland (now Queen's University Belfast) at a time when it was not common for women to earn degrees. Lewis and his older brother, Warren ("Warnie"), like their parents, were avid readers. Lewis was something of a prodigy: he was reading by age three and by five had begun writing stories about a fantasy land populated by "dressed animals," influenced by the stories of Beatrix Potter, which were being published as Lewis grew up. Selections of those early stories were collected in *Boxen: The Imaginary World of the Young C.S. Lewis* (1985).

After receiving their early education at home, Lewis and his brother attended English boarding schools. Very little learning occurred at the first of these, Wynyard School in Watford, outside London, overseen by a brutal authoritarian headmaster who was drifting into insanity. Lewis's education was rescued by excellent teachers at Campbell College in Belfast, Cherbourg House in Malvern, and at Malvern College, though he did not fit the latter socially and was intensely unhappy there. He left it

after a year to be prepped for the University of Oxford entrance exams by W.T. Kirkpatrick, whose tutoring enabled Lewis to win, in 1916, a scholarship in classics at University College. After serving in France with the Somerset Light Infantry in World War I, he began his studies at Oxford and achieved an outstanding record, taking a double first in Honours Moderations (Greek and Latin texts) and Greats (classical history and philosophy) and then staying on for an additional first in English language and literature, completing it in one year instead of the usual three. He became a fellow and tutor of Magdalen College, Oxford, in 1925, a position he held until 1954. From 1954 to 1963 he was professor of medieval and Renaissance English at the University of Cambridge.

In his youth Lewis aspired to become a notable poet, but after his first publications—a collection of lyric verse (*Spirits in Bondage*) in 1919 and a long narrative poem (*Dymer*) in 1926, both published under the name Clive Hamilton—attracted little attention, he turned to scholarly writing and prose fiction. His first prose work to be published (except for some early scholarly articles) was *The Pilgrim's Regress: An Allegorical Apology for Christianity, Reason, and Romanticism* (1933), an account of his search to find the source of the longings he experienced from his early years, which led him to an adult acceptance of the Christian faith. Lewis had rejected Christianity in his early teens and lived as an atheist through his 20s. Lewis turned to theism in 1930 (although Lewis misdated it to 1929 in *Surprised by Joy*) and to Christianity in 1931, partly with the help of his close friend and devout Roman Catholic J.R.R. Tolkien. Lewis described these changes in his autobiography *Surprised by Joy* (1955), an account of his spiritual and intellectual life through his early 30s. His first successful work of fiction was *Out of the Silent Planet* (1938), a novel into which Lewis wove Christian allusions and themes. It and many of Lewis's

later books were read aloud and critiqued at meetings of the Inklings, a group of fellow writers who influenced him significantly. *Out of the Silent Planet* was followed by the equally successful *Perelandra* (1943) and *That Hideous Strength* (1945). Those three novels, which form one of the earliest and best of science-fiction trilogies, centre on an English linguist named Elwin Ransom who voyages to Mars and Venus and becomes involved in a cosmic struggle between good and evil in the solar system. The third book is valued particularly for the way it presents in narrative form ideas about the importance to individuals and societies of belief in traditional objective values that Lewis had developed earlier in his nonfiction *The Abolition of Man* (1943).

Lewis at the same time was becoming known in literary circles, initially by publishing articles and book reviews. His first scholarly book, *The Allegory of Love: A Study in Medieval Tradition* (1936), was highly praised and established his reputation as a leading figure in British literary studies. Later books on literature include *A Preface to Paradise Lost* (1942), *The Personal Heresy: A Controversy* (with E.M.W. Tillyard, 1939), *English Literature in the Sixteenth Century, Excluding Drama* (1954), *Studies in Words* (1960), *An Experiment in Criticism* (1961), and *The Discarded Image: An Introduction to Medieval and Renaissance Literature* (1964). Lewis's *The Problem of Pain* (1940) and four series of radio talks on the British Broadcasting Corporation during World War II (later collected as *Mere Christianity*, 1952) brought him wide recognition as a lay expositor of Christian beliefs. But those were far exceeded in popularity by *The Screwtape Letters* (1942), a work of epistolary fiction consisting of 31 letters in which an elderly, experienced devil named Screwtape instructs his junior, Wormwood, in the subtle art of tempting a young Christian convert. It became a best seller in Britain and the United States. Other books

explaining and defending Christianity include *Miracles: A Preliminary Study* (1947), *Reflections on the Psalms* (1958), and *The Four Loves* (1960). The posthumously published *Letters to Malcolm: Chiefly on Prayer* (1964), in which Lewis returned to the epistolary form, is a series of letters to an imaginary friend, Malcolm, dealing mostly with various kinds of, approaches to, problems arising from prayer, as well as other matters concerning liturgy, worship, and doctrine.

In 1950 Lewis published what has become his most widely known book, the children's fantasy *The Lion, the Witch and the Wardrobe*. He went on to write six additional stories, and together the series came to be known as *The Chronicles of Narnia*. The series, which describes the conflicts between good and evil that occur in the kingdom of Narnia, is unified by Aslan, a noble lion, which is the form in which the Son of God usually appears in Narnia. The books were hugely popular, and numerous television and film adaptations appeared. The Narnian chronicles were followed by his last work of fiction, the one he thought his best, *Till We Have Faces: A Myth Retold* (1956), a retelling of the myth of Cupid and Psyche from the viewpoint of one of Psyche's sisters, whom Lewis names Orual. It is the least popular of his novels but the most highly praised by literary critics.

Late in life Lewis married Joy Davidman Gresham, an American who had become a Christian in part through reading Lewis's books. The two began a correspondence in 1950, while she was still married to writer William Gresham; by 1954 she and her husband, who had been unfaithful, were divorced, and she was living in England, becoming a close friend of Lewis. They wed in a secret civil ceremony in April 1956 to give her the legal right to remain in England. Six months later she was diagnosed with advanced cancer. In March 1957 they were married by an Anglican priest, who prayed that she would be healed. In what she and Lewis

thought of as a miracle, her cancer went into a period of remission, allowing them several years of happiness together, until the cancer returned and she died, in July 1960. Under the name N.W. Clerk, Lewis published *A Grief Observed* (1961), in which he poured out his sorrow and spiritual doubt and outlined the stages he went through in his grief process. (The story of their relationship was fictionalized in *Shadowlands*, a 1985 made-for-television movie later revised for the stage [1989] and revised again into a film starring Anthony Hopkins and Debra Winger [1993].) In early 1963 Lewis wrote his last book, *Letters to Malcolm*, and in the summer of 1963 he retired from his post at Cambridge, a few months before his death.