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He had an elder brother, Warren Hamilton Lewis known as "Warnie". At first, he would answer to no other name, but later accepted Jack, the name by which he was known to friends and family for the rest of his life. He and his brother Warnie created the world of Boxen, inhabited and run by animals. I am the product of long corridors, empty sunlit rooms, upstairs indoor silences, attics explored in solitude, distant noises of gurgling cisterns and pipes, and the noise of wind under the tiles. Also, of endless books. His father then sent him to live and study at Wynyard School in Watford, Hertfordshire. The school was closed not long afterwards due to a lack of pupils; the headmaster Robert "Oldie" Capron was soon after committed to a psychiatric hospital. Lewis then attended Campbell College in the east of Belfast about a mile from his home, but left after a few months due to respiratory problems. He was then sent to the health-resort town of Malvern, Worcestershire, where he attended the preparatory school Cherbourg House, which Lewis calls "Chartres" in his autobiography. It was during this time that Lewis abandoned his childhood Christian faith and became an atheist, becoming interested in mythology and the occult. He found the school socially competitive. He also grew to love nature; its beauty reminded him of the stories of the North, and the stories of the North reminded him of the beauties of nature. His teenage writings moved away from the tales of Boxen, and he began using different art forms, such as epic poetry and opera, to try to capture his new-found interest in Norse mythology and the natural world. Studying with Kirkpatrick "The Great Knock", as Lewis afterwards called him instilled in him a love of Greek literature and mythology and sharpened his debate and reasoning skills. In , Lewis was awarded a scholarship at University College, Oxford. But what was worst was the English landscape I have made up the quarrel since; but at that moment I conceived a hatred for England which took many years to heal. He also expressed an interest in the Irish language, [17] [18] though there is not much evidence that he laboured to learn it. He developed a particular fondness for W. In a letter to a friend, Lewis wrote, "I have here discovered an author exactly after my own heart, whom I am sure you would delight in, W. He writes plays and poems of rare spirit and beauty about our old Irish mythology. Describing an encounter with a fellow Irishman, he wrote: After all, there is no doubt, ami, that the Irish are the only people: In he spent his honeymoon there at the Old Inn, Crawfordsburn, [26] which he called "my Irish life". On his nineteenth birthday 29 November he arrived at the front line in the Somme Valley in France, where he experienced trench warfare for the first time. He was demobilised in December and soon restarted his studies. In he became a philosophy tutor at University College and, in , was elected a Fellow and Tutor in English Literature at Magdalen College, where he served for 29 years until Paddy was killed in action in and Lewis kept his promise. Paddy had earlier introduced Lewis to his mother, Jane King Moore, and a friendship quickly sprang up between Lewis, who was eighteen when they met, and Jane, who was forty-five. The friendship with Moore was particularly important to Lewis while he was recovering from his wounds in hospital, as his father did not visit him. Lewis lived with and cared for Moore until she was hospitalised in the late s. He routinely introduced her as his mother, referred to her as such in letters, and developed a deeply affectionate friendship with her. Speculation regarding their relationship resurfaced with the publication of A. Wilson who never met Lewis attempted to make a case for their having been lovers for a time. In his biography Jack: A Life of C. Owen Barfield, who knew Jack well in the s, once said that he thought the likelihood was "fifty-fifty". Although she was twenty-six years older than Jack, she was still a handsome woman, and he was certainly infatuated with her. But it seems very odd, if they were lovers, that he would call her "mother". We know, too, that they did not share the same bedroom. It seems most likely that he was bound to her by the promise he had given to Paddy and that his promise was reinforced by his love for her as his second mother. In the introduction to the edition of his biography of Lewis he wrote: In chapter eight of this book I wrote that I was uncertain about whether they were lovers. Now after conversations with Mrs. Moore throughout his life, saying to his friend George Sayer, "She was generous and taught me to be generous, too. Moore, and her

daughter Maureen. The Kilns was a house in the district of Headington Quarry on the outskirts of Oxford, now part of the suburb of Risinghurst. They all contributed financially to the purchase of the house, which passed to Maureen, who by then was Dame Maureen Dunbar, when Warren died in 1967. Jane Moore suffered from dementia in her later years and was eventually moved into a nursing home, where she died in 1982. Lewis visited her every day in this home until her death.

Return to Christianity Lewis was raised in a religious family that attended the Church of Ireland. He became an atheist at age 15, though he later described his young self as being paradoxically "angry with God for not existing". Had God designed the world, it would not be a world so frail and faulty as we see. This is a highly poetic, rather than a literal translation. A more literal translation, by William Ellery Leonard, [40] reads: I tried, trembling, to tell this man all that his writings had done for me. I tried to tell how a certain frosty afternoon at Leatherhead Station when I had first bought a copy of *Phantastes* being then about sixteen years old had been to me what the first sight of Beatrice had been to Dante: Here begins the new life. I started to confess how long that Life had delayed in the region of imagination merely: Tolkien, whom he seems to have met for the first time on 11 May 1954, and the book *The Everlasting Man* by G. Lewis vigorously resisted conversion, noting that he was brought into Christianity like a prodigal, "kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape". You must picture me alone in that room in Magdalen [College, Oxford], 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. That which I greatly feared had at last come upon me. He records making a specific commitment to Christian belief while on his way to the zoo with his brother. In his later writings, some believe that he proposed ideas such as purification of venial sins after death in purgatory *The Great Divorce* and *Letters to Malcolm* and mortal sin *The Screwtape Letters*, which are generally considered to be Roman Catholic teachings, although they are also widely held in Anglicanism particularly in high church Anglo-Catholic circles. Regardless, Lewis considered himself an entirely orthodox Anglican to the end of his life, reflecting that he had initially attended church only to receive communion and had been repelled by the hymns and the poor quality of the sermons. He later came to consider himself honoured by worshipping with men of faith who came in shabby clothes and work boots and who sang all the verses to all the hymns. He later served in the local Home Guard in Oxford. We needed, many of us, a key to the meaning of the universe. Lewis provided just that. From 1954, he was occupied at his summer holiday weekends visiting R. He maintained a strong attachment to the city of Oxford, keeping a home there and returning on weekends until his death in 1963.

Joy Davidman She was my daughter and my mother, my pupil and my teacher, my subject and my sovereign; and always, holding all these in solution, my trusty comrade, friend, shipmate, fellow-soldier. My mistress; but at the same time all that any man friend and I have good ones has ever been to me. Lewis [54] In later life, Lewis corresponded with Joy Davidman Gresham, an American writer of Jewish background, a former Communist, and a convert from atheism to Christianity. Gresham, and came to England with her two sons, David and Douglas. Joy was the only woman whom he had met since she was divorced, this was not straightforward in the Church of England at the time, but a friend, the Rev. Peter Bide, performed the ceremony at her bed in the Churchill Hospital on 21 March 1954. Earlier that year, the couple took a brief holiday in Greece and the Aegean; Lewis was fond of walking but not of travel, and this marked his only crossing of the English Channel after Clerk to keep readers from associating the book with him. Ironically, many friends recommended the book to Lewis as a method for dealing with his own grief. David informed Lewis that he was going to become a ritual slaughterer to present this type of Jewish religious functionary to the world in a more favourable light. In an interview, Douglas Gresham acknowledged that he and his brother were not close, but he did say that they are in email contact. His illness caused him to miss the autumn term at Cambridge, though his health gradually began improving in and he returned that April. His health continued to improve and, according to his friend George Sayer, Lewis was fully himself by early May. On 15 July that year, he fell ill and was admitted to the hospital; he suffered a heart attack at 5: After he was discharged from the hospital, Lewis returned to the Kilns, though he was too ill to return to work. As a result, he resigned from his post at Cambridge in August. He collapsed in his bedroom at 5: Much of his scholarly work concentrated on the later Middle Ages, especially its use of allegory. His *The Allegory of Love* helped reinvigorate the serious study of

late medieval narratives such as the Roman de la Rose. His book "A Preface to Paradise Lost" is still one of the most valuable criticisms of that work. His last academic work, *The Discarded Image: An Introduction to Medieval and Renaissance Literature*, is a summary of the medieval world view, a reference to the "discarded image" of the cosmos. Curiously, the religious and conservative Betjeman detested Lewis, whereas the anti-establishment Tynan retained a lifelong admiration for him. When I began teaching for the English Faculty, I made two other friends, both Christians these queer people seemed now to pop up on every side who were later to give me much help in getting over the last stile. They were HVV Dyson Friendship with the latter marked the breakdown of two old prejudices.

**Chapter 2 : Prizes and Awards – Philosophy – University of St. Thomas – Minnesota**

*C. S. Lewis was one of the foremost writers and thinkers of the twentieth century. His unique ability to combine reasoning and imagination-capturing your mind and taking you into a richer world of thought and experience that points to God-is revealed in the great variety of his wr.*

Both prizes have been made possible by a generous grant from the John Templeton Foundation. Lewis Book Prize The C. Lewis Book Prize recognizes the best recent book in the philosophy of religion or philosophical theology written for a general audience. First place goes to: Oxford University Press, Olaf College, and Wheaton College. Second place goes to: Konyndyk DeYoung is a professor of philosophy at Calvin College, where she has taught ethics and the history of ancient and medieval philosophy since "Three Interpretive Issues" Thomist Her most recent project is to spend her sabbatical working hard on a book on the vice of sloth. The Excellence in Philosophy of Religion Prize The Excellence in Philosophy of Religion Prize attempts to identify the three best papers published in in the areas of philosophy of religion or philosophical theology. From a strong pool of thirty-six entries, our panel of three expert reviewers has selected three winners: Oxford University Press, , pp. His research focuses on philosophy of physics, philosophy of time, probabilistic epistemology, and philosophy of religion. He is the author of the book Seeking God in Science Broadview, He works mainly in the philosophy of language and the philosophy of mind. He specializes in epistemology, philosophy of religion, ethics, and their intersection. He is the editor of the forthcoming book Seemings and Justification: In alphabetical order, they are: His research has focused on medieval and contemporary philosophy of God, especially on divine simplicity and the relationship between divine and human agency. He specializes in philosophy of religion and ethics. His most recent book is entitled Meaning and Mystery: His research focuses on philosophy of religion and philosophy of mind. Winners of the Excellence in Philosophy of Religion Prize We received a strong pool of forty submissions for our article prize, and after careful deliberation the selection panel has named the three winners. Flint and Michael C. His research focuses on metaphysics, medieval philosophy, and philosophy of religion. He is currently working on a book manuscript entitled Aquinas on Material Objects. Hudson is Professor and Chair of the Philosophy Department at Western Washington University, where he has taught for the last 20 years. A worry for divine-command meta-ethics," Religious Studies He is the author of over 25 articles in the philosophy of religion and has won several awards for his teaching. Questions on either prize can be directed to Dr. Michael Rota at ustphilrel stthomas.

**Chapter 3 : Faith, Fiction, Friends: "The Oxford Inklings" by Colin Duriez**

*The C.S. Lewis Handbook Paperback - by Colin Duriez (Author) Be the first to review this item. See all 2 formats and editions Hide other formats and editions.*

**Chapter 4 : Tolkien and C.S. Lewis: The Gift of Friendship - Colin Duriez - Google Books**

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**Chapter 5 : Colin Duriez - Wikipedia**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 6 : C. S. Lewis | The Official Website for C. S. Lewis and His Works

*C.S. Lewis Institute Fellows Program Year One Handbook After you're grounded in what the Bible has to say on the topic, move through the other materials, returning often to Scripture.*

### Chapter 7 : Library Resource Finder: Location & Availability for: The C.S. Lewis handbook

*Often referred to as the greatest Anglican apologist of modern times, C. S. Lewis is also regarded as a 'popular' theologian. His theology seems to be primarily encapsulated in his theological digest Mere Christianity, but that work contains only a pale reflection of most of his theological thought.*

### Chapter 8 : About C.S. Lewis - Official Site | [blog.quintoapp.com](http://blog.quintoapp.com)

*Books by C. S. Lewis. Spirits in Bondage. The Truth-Seeker's Handbook: A Science-Based Guide. Petite Confessions. Rambo Year One. The 56th Man. Starboard Secrets.*

### Chapter 9 : The C.S. Lewis Handbook: A Comprehensive Guide To His Life, Thought And Writings by Colin

*The official website for C. S. Lewis. Browse a complete collection of his books, sign up for a monthly enewsletter, find additional resources, and more.*