

# Women and C.S. Lewis

What his life and literature reveal for today's culture

Edited by  
Carolyn Curtis and Mary Pomroy Key



# Questions for Reflection and Discussion

1. C.S. Lewis used the term “joy” to describe which early experiences and emotions in his life? In what ways can you relate?
2. Think about his relationship with Mrs Moore. What do we know about it and what does it tell us about Lewis?
3. Lewis’ life was marked by a number of losses, hardships, disappointments, and upheavals. How did he handle these?
4. Think about his friendships with both men and women. How did his friendships seem to influence his life, his thinking, his work?
5. Lewis said that George MacDonald’s book *Phantastes* baptized his imagination. What did he mean by this? What books by Lewis or other authors have done the same for you?
6. In his youth and as a young man, he dabbled in the occult and considered himself an atheist. What circumstances and people might have fueled these ideas in him?
7. Lewis placed a high value on the combination of intellect and imagination, especially their point of intersection. How do they affect you?
8. Lewis took a spiritual journey that led him to the Christian faith. How did that struggle and his ultimate decision to trust God impact his life and his work?

## QUESTIONS FOR REFLECTION AND DISCUSSION

9. Think about Joy Davidman, her accomplishments and her life's journey. How do you think the relationship between Joy and Jack affected each of them?
10. Consider Lewis' life and body of work. From what sources did his moral compass come and how did that play out in his personal and professional choices?
11. Some critics have said that Lewis was a sexist, that he did not have a high view of women and girls based on his life and literature. What do you say to that claim?
12. Contributors to *Women and C.S. Lewis* have shared from their hearts as well as their extraordinary minds. What did you learn that can apply to today's culture?

# Endnotes

## **Introduction: Not mere mortals**

### ***Dr Mary Pomroy Key***

- 1 Como, James, ed. 2005. *Remembering C.S. Lewis: Recollections of Those Who Knew Him*. San Francisco: Ignatius Press.
- 2 C.S. Lewis College motto “Pursuing truth in the company of friends.” Borrowed, with permission, from Page Smith, the Founding Provost of the University of California, Santa Cruz.
- 3 Lewis, C.S., “The Weight of Glory”.
- 4 Fondly based on the Inklings, the “Sprinklings” are a loose-knit group of writers who meet together to read original works and solicit critique and encouragement at conference events sponsored by the C.S. Lewis Foundation.
- 5 Harwood, Laurence. 2007. *C.S. Lewis, My Godfather: Letters, Photos and Recollections*. Downer’s Grove, IL: Intervarsity Press, p. 124.

## **Section One, Chapter One: The enduring influence of Flora Lewis**

### ***Dr Crystal Hurd***

- 1 Smith, Sandy. *C.S. Lewis and the Island of His Birth*. Derry-Londonderry: Lagan Press. 2013. 83.
- 2 Lewis, *Surprised by Joy: The Shape of my Early Life*. San Diego: Harvest. 1955. 3.
- 3 Smith, *C.S. Lewis and the Island of His Birth*. 71.
- 4 Smith. *C.S. Lewis and the Island of His Birth*. 61–62.
- 5 *The Lewis Papers*, Vol. 2. 251.
- 6 Smith. *C.S. Lewis and the Island of His Birth*. 74.
- 7 *The Lewis Papers*. Vol. 2. 248.
- 8 *The Lewis Papers*, Vol. 3. 389, 450.
- 9 Smith. *C.S. Lewis and the Island of His Birth*. 143–48.
- 10 Sayer, George. *Jack: C.S. Lewis and His Times*. San Francisco: Harper & Row. 1988. 6. Later editions of Sayer’s biography published by Crossway were titled *Jack: A Life of C.S. Lewis*.
- 11 Myers, Christine. “Academic Student Life.” *University Coeducation in the Victorian Era: Inclusion in the United States and the United Kingdom*. New York: Palgrave Macmillan (2010). 70.

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- 12 The May 25, 2009 issue of *Italy* magazine reports that Walter Hooper, Lewis' secretary and biographer, gave author Giuseppe Fortunati a copy of a Latin atlas of Italy that belonged to Lewis in which the author of *The Chronicles of Narnia* had underlined the Latin word *Narni*. Lewis was fascinated with Roman history. According to *Italy*, Hooper said Lewis told him he had been inspired by it for his *Chronicles*.
- 13 Sayer, *Jack: C.S. Lewis and His Times*. 4., *The Lewis Papers*, Vol. 2, 220.
- 14 *The Lewis Papers*. Vol. 3. 119.
- 15 Sayer. *Jack: C.S. Lewis and His Times*. 22
- 16 Smith. *C.S. Lewis and the Island of His Birth*. 37–38, 104.
- 17 *The Collected Letters of C.S. Lewis*, Vol. 3. Ed. Walter Hooper. San Francisco: Harper. 2007. 398.

### **Section One, Chapter Five: The Divine Comedy of C.S. Lewis and Dorothy L. Sayers** *Dr Crystal L. Downing*

- 1 Diana Glycer, *The Company They Keep: C.S. Lewis and J.R.R. Tolkien as Writers in Community* (Kent, OH: Kent State Univ. Press, 2007), 23, nt21.
- 2 *The Letters of Dorothy L. Sayers*, vols. II–IV, ed. Barbara Reynolds (Cambridge, GB: Carole Green, 1997–2000), III.45. All subsequent quotations from Sayers can be found in these volumes, keyed to the date.
- 3 *The Collected Letters of C.S. Lewis*, vols. II & III, ed. Walter Hooper (San Francisco: HarperSanFrancisco, 2004, 2007), III.1400. All subsequent quotations from Lewis can be found in these volumes, keyed to the date.
- 4 Dec. 1945 (II. 682).
- 5 Scholars endorse Walter Hooper's suggestion that Sayers' comment on miracles was "the encouragement Lewis needed" to write his 1947 book (*Letters II*. 573 nt103). The Beatrice metaphor, of course, is my own.
- 6 Mary Stewart Van Leeuwen, *A Sword between the Sexes? C.S. Lewis and the Gender Debates* (Grand Rapids, MI: Brazos, 2010), 107.
- 7 These words were part of an essay Sayers sent to the Bishop of Coventry in June 1944 (*Letters III*. 29).

- 8 The first phrase is from a letter to Margaret Gray, dated 9 May 1961 (*Letters III*. 1265); the second is in a letter to Edward T. Dell, dated 25 Oct. 1949 (*Letters II*. 989).
- 9 Barbara Reynolds, *The Passionate Intellect: Dorothy L. Sayers' Encounter with Dante* (Kent, OH: Kent State University Press, 1989), 24.

## **Section Two, Chapter Four: The Pilgrim's Paradox: Female characters in *The Pilgrim's Regress***

***Dr David C. Downing***

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- Hilder, Monika B. *The Gender Dance: Ironic Subversion in C.S. Lewis' Cosmic Trilogy*. New York: Peter Lang, 2013.

## **Section Four, Chapter One: Jack, the “old woman” of Oxford: sexist or seer?**

***Dr Monika B. Hilder***

- 1 Along with his idea that wives were prone to “fidgetiness,” Lewis had the idea that males, unfortunately, were naturally lazy. In *The*

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- Screwtape Letters*, he points to male reluctance to take proper trouble for others (142); in *The Four Loves*, he speaks of the male tendency to abdicate leadership in marriage (98); privately he speaks of male laziness as opposed to female fidgetiness (*Letters II* 507).
- 2 See C.S. Lewis, “The Necessity of Chivalry” 13.
  - 3 See my endnote 1.
  - 4 Mary Stewart Van Leeuwen believes that Lewis overused the “either/or” rhetorical strategy, thereby eliminating additional possibilities, and points to this discussion in other critics (44–45, 37n). Chad Walsh, however, while he points to the either/or strategy, states that in this he has taken the “role as Devil’s advocate” in “mak[ing] the case stronger than [he] actually consider[s] it to be” (*Literary Legacy* 205–206), and states, “It is always possible, though not necessarily true in every controversy, that God can count beyond two” (207). Walsh also notes Lewis’ “modesty”: “Sometimes he confesses that he cannot make up his mind between two viewpoints, and offers them both. When he ventures an opinion on some controverted point of orthodox theology, he usually prefaces it with a warning that this is merely what he thinks and he may be wrong” (C.S. Lewis 154).
  - 5 See Alan Jacobs’ (232–33) and Alister McGrath’s (252–59) discussions.
  - 6 In “Imagination and Thought in the Middle Ages,” Lewis speaks of intuitive reason as angelic and discursive reason as a necessary and “laborious process” that is indicative of “our [human] inferiority” (53). See my discussion of discursive and intuitive reason in *The Gender Dance: Ironic Subversion in C.S. Lewis’ Cosmic Trilogy* 68–70.

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### **Section Four, Chapter Three: From feminist to mere Christian Dr Mary Poplin**

- 1 C.S. Lewis, Foreword in Joy Davidman, *Smoke on the Mountain: An Interpretation of the Ten Commandments*. Philadelphia, PA: The Westminster Press, 1953.
- 2 Douglas Gresham, Introduction to C.S. Lewis, *A Grief Observed*, NY: Harper Collins, 1994, p. xxviii.
- 3 Lewis in Davidman, p. 7.
- 4 Lewis in *A Grief Observed*, pp. 4–5.
- 5 Lewis in Davidman, p. 9.

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- 6 C.S. Lewis, *A Grief Observed*, pp. 47–48.
- 7 In addition to the play and her letters and detective novels, Sayers wrote other significant works: *Creed or Chaos*, *Letters to a Diminished Church*, *The Mind of the Maker* and *Are Women Human?*
- 8 Adam Schwartz, “The Mind of the Maker: An Introduction to the Thought of Dorothy L. Sayers through Her Letters.” *Touchstone*, May 2000.
- 9 Joy Davidman, *Smoke on the Mountain*, pp. 23–25.
- 10 C.S. Lewis, *The Weight of Glory and Other Addresses* (Revised and Expanded Edition by Walter Hooper), (in the essay on Transposition). NY: Collier Books, 1980, p. 72.

### **Section Four, Chapter Four: Lewis as teacher and servant... and my respectful disagreement on women as priests** *Revd Dr Jeanette Sears*

- 1 C.S. Lewis, “Priestesses in the Church?” was published originally in *Time and Tide* August 1948 and reprinted in Walter Hooper (ed.), *God in the Dock* (Grand Rapids, Michigan: Eerdmans, 1970).
- 2 Lewis’ letter of 13 July 1948 to Sayers can be seen in Walter Hooper (ed.), *The Collected Letters of C.S. Lewis*, vol. 2 (HarperCollins, London, 2009), and her response of 19 July 1948 in Barbara Reynolds (ed.), *The Letters of Dorothy L. Sayers*, vol. 3 (Dorothy L. Sayers Society, 1999).
- 3 See, for example, Mary Hayter, *The New Eve in Christ* (London: SPCK, 1987), and Mary Stewart Van Leeuwen, *A Sword between the Sexes? C.S. Lewis and the Gender Debates* (Grand Rapids, Michigan: Brazos Press, 2010). (Note that I don’t agree with Van Leeuwen’s idea of Lewis being Arian concerning essence and hierarchy in the Trinity in his early thought.) The arguments around women priests and bishops in the Church of England can be seen in *Women Bishops in the Church of England? A Report of the House of Bishops’ Working Party on Women in the Episcopate* (London: Church House Publishing, 2004) or [www.churchofengland.org/media/38523/gsl557.pdf](http://www.churchofengland.org/media/38523/gsl557.pdf).
- 4 Dorothy L. Sayers, op.cit., to Mrs Robert Darby on 31 May 1948 – Sayers is defending Lewis against the charge of intellectual arrogance, but adds: “...I do admit that he is apt to write shocking nonsense about women and marriage. (That, however, is not because he is

a bad theologian but because he is a rather frightened bachelor.)” In her letter to John Wren-Lewis on Good Friday, March 1954 she refers to Lewis as an excellent apologist but one who sometimes writes outside of his range and in particular is “hopelessly unsafe on sex”, getting his hierarchical view of the genders from Milton.

- 5 C.S. Lewis, *A Grief Observed* (London: Faber and Faber, 1961), p.17.
- 6 Jean-Pierre de Caussade, *Abandonment to Divine Providence*, first published in 1861 and available at [www.ccel.org/ccel/decaussade/abandonment.toc.html](http://www.ccel.org/ccel/decaussade/abandonment.toc.html).

#### **Section Four, Chapter Six: C.S. Lewis on love and sex *Dr Holly Ordway***

- 1 “Christian Apologetics.” In *God in the Dock: Essays on Theology and Ethics* (New York: Eerdmans, 1971), 101.
- 2 *The Abolition of Man* (New York: HarperOne, 2009), 70.
- 3 *The Four Loves* (New York: Mariner, 2012), 102.
- 4 *Mere Christianity* (New York: HarperSanFrancisco, 2009), 95.
- 5 *Abolition of Man* 77.
- 6 *The Four Loves* (New York: Mariner, 2012), 94.
- 7 *The Four Loves* 113.
- 8 *The Four Loves* 9.
- 9 *The Four Loves* 113.
- 10 *The Four Loves* 81.

#### **Section Four, Chapter Seven: Mistress for pleasure or wife for fruit?**

##### ***Dr Michael Ward***

- 1 For more on this point, see John Finnis, “C.S. Lewis and Test-Tube Babies” in his *Human Rights and the Common Good: Collected Essays Volume III* (Oxford: Oxford University Press, 2011).
- 2 For more on this theme, see Arthur Mastroia, *C.S. Lewis and the Blessed Virgin Mary: Uncovering a “Marian Attitude”* (Lima, OH: Fairway Press, 2000); cf. Jason Lepojärvi, “Worship, veneration and idolatry: observations from C.S. Lewis” in *Religious Studies* (November 2014) pp. 1–20.

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- 3 A phrase derived from Martin Buber's *I and Thou*, which Lewis read in 1942, not long before the completion of *That Hideous Strength*. Buber writes: "The *Thou* meets me. But I step into direct relation with it. Hence the relation means being chosen and choosing, suffering and action in one; just as any action of the whole being, which means the suspension of all partial actions and consequently of all sensations of actions grounded only in their particular limitation, is bound to resemble suffering."
- 4 For more on Jane's ancestry and her role in bringing to birth the heir of Jupiter, the new Pendragon, see my *Planet Narnia*, pp. 52–53, 174–75; cf. 183–86.
- 5 I discuss this scene in further detail in "Voyage to Venus: Lewis' Imaginative Path to *Perelandra*" in Judith Wolfe & Brendan Wolfe (eds), *C.S. Lewis' Perelandra: Reshaping the Image of the Cosmos* (Kent, OH: Kent State University Press, 2013).

### **Section Five, Chapter Two: On being the father of immortals: lessons from "The Weight of Glory"**

*John Stonestreet*

- 1 *Brave New World Revisited* (New York: RosettaBooks, 2000), 35.
- 2 *The Weight of Glory and Other Addresses*, (San Francisco: HarperSanFrancisco, 2001), 25.
- 3 *The Screwtape Letters* (New York: Macmillan, 1970), 41.
- 4 *The Screwtape Letters*, 101–102.
- 5 *The Weight of Glory and Other Addresses*, "The Weight of Glory," 26.
- 6 "The Weight of Glory," 26.
- 7 "The Weight of Glory," 34.
- 8 Thomas Howard, *Evangelical is Not Enough: Worship of God in Liturgy and Sacrament* (San Francisco: Ignatius Press, 1984), 38.
- 9 Rowan Williams, *The Lion's World: A Journey into the Heart of Narnia* (Oxford: Oxford University Press, 2013), 117.
- 10 *The Weight of Glory and Other Addresses*, "The Weight of Glory," 43.
- 11 "The Weight of Glory," 46.