SUMMARY OF THE LION, THE WITCH AND THE WARDROBE

Peter, Susan, Edmund, and Lucy Pevensie are four siblings sent to live in the country with the eccentric Professor Kirke during World War II. The children explore the house on a rainy day and Lucy, the youngest, finds an enormous wardrobe. Lucy steps inside and finds herself in a strange, snowy wood. Lucy encounters the Faun Tumnus, who is surprised to meet a human girl. Tumnus tells Lucy that she has entered Narnia, a different world. Tumnus invites Lucy to tea, and she accepts. Lucy and Tumnus have a wonderful tea, but the faun bursts into tears and confesses that he is a servant of the evil White Witch. The Witch has enchanted Narnia so that it is always winter and never Christmas. Tumnus explains that he has been enlisted to capture human beings. Lucy implores Tumnus to release her, and he agrees.

Lucy exits Narnia and eagerly tells her siblings about her adventure in the wardrobe. They do not believe her, however. Lucy's siblings insist that Lucy was only gone for seconds and not for hours as she claims. When the Pevensie children look in the back of the wardrobe they see that it is an ordinary piece of furniture. Edmund teases Lucy mercilessly about her imaginary country until one day when he sees her vanishing into the wardrobe. Edmund follows Lucy and finds himself in Narnia as well. He does not see Lucy, and instead meets the White Witch that Tumnus told Lucy about. The Witch Witch introduces herself to Edmund as the Queen of Narnia. The Witch feeds Edmund enchanted Turkish Delight, which gives Edmund an insatiable desire for the chocolate. The Witch
uses Edmund's greed and gluttony to convince Edmund to bring back his siblings to meet her.

On the way back to the lamppost, the border between Narnia and our world, Edmund meets Lucy. Lucy tells Edmund about the White Witch. Edmund denies any connection between the Witch and the Queen. All Edmund can think about is his desire for the Turkish Delight. Lucy and Edmund return to Peter and Susan, back in their own world. Lucy relies on Edmund to support her story about Narnia, but Edmund spitefully tells Peter and Susan that it is a silly story. Peter and Susan are worried that Lucy is insane so they talk to Professor Kirke. The Professor shocks Peter and Susan by arguing that Lucy is telling the truth.

One day the children hide in the wardrobe to avoid the housekeeper and some houseguests. Suddenly all four Pevensie children find themselves in Narnia. Lucy leads them to Tumnus's home, but a note informs them that Tumnus has been arrested on charges of treason. Lucy realized that this means the Witch knows that Tumnus spared Lucy's life, and that the Witch has captured Tumnus. Lucy implores her siblings to help her rescue Tumnus from the Witch. Guided by a friendly robin, the children wander into the woods, and meet Mr. Beaver. Mr. Beaver brings them back to his home, where he explains that the children cannot do anything to save Tumnus. The only thing the children can do is join Mr. Beaver on a journey to see Aslan a lion. Aslan appears to be a king or god figure in Narnia. The children are all pleasantly enchanted by the name Aslan, except for Edmund, who is horrified by the sound of it. Mr. Beaver, Peter, Susan, and Lucy plot to meet Aslan at the Stone Table the following day, but they soon notice that Edmund has disappeared. Meanwhile, Edmund searches for the White Witch to
warn her of Aslan's arrival and of the Beavers' plan. The Witch is enraged to hear that Aslan is in Narnia and immediately begins plotting to kill the children. The Witch wants to avoid an ancient prophecy that says that four humans will someday reign over Narnia and overthrow her evil regime.

The children and the Beavers, meanwhile, rush to reach the Stone Table before the Witch. As they travel, wonderful seasonal changes occur. First they meet Santa Claus, or Father Christmas, who explains that the Witch's spell of "always winter and never Christmas" has ended. The enchanted winter snow melts and the children see signs of spring. Simultaneously, the Witch drags Edmund toward the Stone Table and treats him very poorly. Once spring arrives, the Witch cannot use her sledge anymore, so she cannot reach the Stone Table before the children.

When the other three Pevensies meet Aslan, they are awed by him, but they quickly grow more comfortable in his presence. They love him immediately, despite their fear. Aslan promises to do all that he can to save Edmund. He takes Peter aside to show him the castle where he will be king. As they are talking, they hear Susan blowing the magic horn that Father Christmas gave her to her, signaling that she is in danger. Aslan sends Peter to help her. Arriving on the scene, Peter sees a wolf attacking Susan, and stabs it to death with the sword given him by Father Christmas. Aslan sees another wolf vanishing into a thicket, and sends his followers to trail it, hoping it will lead them to the Witch.

The Witch is preparing to kill Edmund as the rescue party arrives. Aslan and his followers rescue Edmund, but are unable to find the Witch, who disguises herself as part of the landscape. Edmund is happy to see his siblings, as he has
accepted that the Witch is evil. The next day, the Witch and Aslan speak and the Witch demands Edmund's life because she says that Edmund is a traitor. The Witch says that according to the Deep Magic of Narnia, a traitor life's is forfeit to the Witch. Aslan does not deny this, and he secretly reaches a compromise with her. The Witch appears very pleased, while Aslan seems pensive and depressed.

The following night, Susan and Lucy observe Aslan grow increasingly gloomy and sad. The sisters are unable to sleep, and they notice that Aslan has disappeared. Susan and Lucy leave the pavilion to search for Aslan. When they find Aslan, he tells them they can stay until he tells them they must leave. Together, Aslan, Susan, and Lucy walk to the Stone Table, where Aslan tells them to leave. Susan and Lucy hide behind some bushes and watch the Witch and a horde of her followers torment, humiliate, and finally kill Aslan. The Witch explains that Aslan sacrificed his life for Edmund.

Susan and Lucy stay with Aslan's dead body all night. In the morning, they hear a great cracking noise, and are astounded to see the Stone Table broken. Aslan has disappeared. Suddenly Susan and Lucy hear Aslan's voice from behind him. Aslan has risen from the dead. Aslan carries the girls to the Witch's castle, where they free all the prisoners who have been turned to stone. Aslan, Susan, and Lucy charge join the battle between Peter's army and the Witch's troops. Peter and his troops are exhausted. Fortunately, Aslan swiftly kills the Witch and Peter's army then defeats the Witch's followers.

Aslan knights Edmund, who has atoned for his sin of siding with the Witch. The children ascend to the thrones at Cair Paravel, the castle in Narnia. Aslan subsequently disappears. The children eventually become adults and reign
over Narnia for many years. One day, in a hunt for a magical white stag, they arrive at the lamppost that had marked the border between Narnia and our world. The Pevensies tumble back out of the wardrobe to our world. No time has passed, and they return to Professor Kirke's house as children. The foursome tells Professor Kirke about their adventure, and the Professor assures them that they will return to Narnia again some day.
Clive Staples Lewis (29 November 1898 – 22 November 1963), commonly referred to as C. S. Lewis and known to his friends and family as Jack, was an Irish-born British novelist, academic, medievalist, literary critic, essayist, lay theologian and Christian apologist. He is also known for his fiction, especially The Screwtape Letters, The Chronicles of Narnia and The Space Trilogy.

Lewis was a close friend of J. R. R. Tolkien, and both authors were leading figures in the English faculty at Oxford University and in the informal Oxford literary group known as the "Inklings". According to his memoir Surprised by Joy, Lewis had been baptised in the Church of Ireland at birth, but fell away from his faith during his adolescence. Owing to the influence of Tolkien and other friends, at the age of 32, Lewis returned to Christianity, becoming "a very ordinary layman of the Church of England". His conversion had a profound effect on his work, and his wartime radio broadcasts on the subject of Christianity brought him wide acclaim.

In 1956, he married the American writer Joy Gresham, 17 years his junior, who died four years later of cancer at the age of 45.

Lewis died three years after his wife, as the result of a heart attack. His death came one week before what would have been his 65th birthday. Media coverage of his death was minimal, as he died on 22 November 1963 – the same day that U.S. President John F. Kennedy was assassinated, and the same day as the death of another famous author, Aldous Huxley.

Lewis's works have been translated into more than 30 languages and have sold millions of copies over the years. The books that make up The Chronicles of Narnia have sold the most and have been popularized on stage, in TV, in radio, and in cinema.

**Childhood**

Clive Staples Lewis was born in Belfast, Ireland, on 29 November 1898. His father was Albert James Lewis (1863–1929), a solicitor whose father, Richard, had come to Ireland from Wales during the mid 19th century. His mother was Florence (Flora) Augusta Lewis née Hamilton (1862–1908), the daughter of a Church of Ireland (Anglican) priest. He had one older brother, Warren Hamilton.
Lewis (Warnie). At the age of four, shortly after his dog Jacksie died when run over by a car, Lewis announced that his name was now Jacksie. 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. When he was seven, his family moved into "Little Lea", the house the elder Mr. Lewis built for Mrs. Lewis, in the Strandtown area of East Belfast.

Lewis was initially schooled by private tutors before being sent to the Wynyard School in Watford, Hertfordshire, in 1908, just after his mother's death from cancer. Lewis's brother had already enrolled there three years previously. 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. Tellingly, in *Surprised By Joy*, Lewis would nickname the school (and place) "Belsen". After Wynyard closed, Lewis attended Campbell College in the east of Belfast about a mile from his home, but he left after a few months due to respiratory problems. As a result of his illness, Lewis was sent to the health-resort town of Malvern, Worcestershire, where he attended the preparatory school Cherbourg House (called "Chartres" in Lewis's autobiography).

In September 1913, Lewis enrolled at Malvern College, where he would remain until the following June. It was during this time that 15-year-old Lewis abandoned his childhood Christian faith and became an atheist, becoming interested in mythology and the occult. Later he would describe "Wyvern" (as he styled the school in his autobiography) as so singularly focused on increasing one's social status that he came to see (although he stated that it never interested or tempted him personally) the homosexual relationships between older and younger pupils as "the one oasis (though green only with weeds and moist only with fetid water) in the burning desert of competitive ambition. After leaving Malvern he moved to study privately with William T. Kirkpatrick, his father's old tutor and former headmaster of Lurgan College.

As a young boy, Lewis had a fascination with anthropomorphic animals, falling in love with Beatrix Potter's stories and often writing and illustrating his own animal stories. He and his brother Warnie together created the world of Boxen, inhabited and run by animals. Lewis loved to read, and as his father's house was filled with books, he felt that finding a book to read was as easy as walking into a field and "finding a new blade of grass."

As a teenager, he was wonderstruck by the songs and legends of what he called *Northernness*, the ancient literature of Scandinavia preserved in the Icelandic sagas. These legends intensified a longing he had within, a deep desire he would later call "joy". He also grew to love nature — the beauty of nature reminded him
of the stories of the North, and the stories of the North reminded him of the beauties of nature. His writing in his teenage years moved away from the tales of Boxen, and he began to use different art forms (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 skills in debate and clear reasoning.

**World War I**

Having won a scholarship to University College, Oxford in 1916, Lewis volunteered the following year in the British Army as World War I raged on, and was commissioned an officer in the Third Battalion, Somerset Light Infantry. Lewis arrived at the front line in the Somme Valley in France on his nineteenth birthday, and experienced trench warfare.

On 15 April 1918 Lewis was wounded by an English shell falling short of its target, and suffered some depression during his convalescence, due in part to missing his Irish home. Upon his recovery in October, he was assigned to duty in Andover, England. He was discharged in December 1918, and soon returned to his studies. Lewis received a First in Honour Moderations (Greek and Latin Literature) in 1920, a First in Greats (Philosophy and Ancient History) in 1922, and a First in English in 1923.

**Jane Moore**

While being trained for the army Lewis shared a room with another cadet, Edward Courtnay Francis "Paddy" Moore (1898–1918). Maureen Moore, Paddy's sister, claimed that the two made a mutual pact that if either died during the war, the survivor would take care of both their families. Paddy was killed in action in 1918 and Lewis kept his promise. Paddy had earlier introduced Lewis to his mother, Jane King Moore, and a friendship very quickly sprang up between Lewis, who was eighteen when they met, and Jane, who was forty-five. The friendship with Mrs. Moore was particularly important to Lewis while he was recovering from his wounds in hospital, as his father, who had an almost pathological reluctance to break free from the routine of his Belfast practice, could not bring himself to visit Lewis.

Lewis lived with and cared for Mrs. Moore until she was hospitalized in the late 1940s. He routinely introduced her as his "mother", and referred to her as such in letters. Lewis, whose own mother had died when he was a child and whose father
was distant, demanding and eccentric, developed a deeply affectionate friendship with Mrs. Moore.

Speculation regarding their relationship re-surfaced with the publication of A. N. Wilson's biography. Wilson (who had never met Lewis) attempted to make a case for their having been lovers for a time. Wilson's biography was not the first to address the question of Lewis's relationship with Mrs. Moore. George Sayer, who knew Lewis for 29 years, sought to shed light on their relationship in his biography Jack: A Life of C. S. Lewis, in which he wrote:

Were they lovers? Owen Barfield, who knew Jack well in the 1920s, 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.

Lewis spoke well of Mrs. Moore throughout his life, saying to his friend George Sayer, "She was generous and taught me to be generous, too."

In December 1917 Lewis wrote in a letter to his childhood friend Arthur Greeves that Jane and Greeves were "the two people who matter most to me in the world."

In 1930, Lewis and his brother Warnie moved, with Mrs. Moore and her daughter Maureen, into "The Kilns", 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, then Dame Maureen Dunbar, Btss., when Warren died in 1973.

Mrs. Moore suffered from dementia in her later years and was eventually moved into a nursing home, where she died in 1951. Lewis visited her every day in this home until her death.

**Conversion to Christianity**

Raised in a church-going family in the Church of Ireland, Lewis became an atheist at the age of 15, though he later paradoxically described his young self as being "very angry with God for not existing".

His early separation from Christianity began when he started to view his religion as a chore and as a duty; around this time he also gained an interest in the occult.
as his studies expanded to include such topics. Lewis quoted Lucretius (De rerum natura, 5.198–9) as having one of the strongest arguments for atheism:

*Nequaquam nobis divinitus esse paratam*
*Naturam rerum; tanta stat praedita culpa*
"Had God designed the world, it would not be
A world so frail and faulty as we see."

Lewis's interest in the works of George MacDonald was part of what turned him from atheism. This can be seen particularly well through this passage in Lewis's *The Great Divorce*, chapter nine, when the semi-autobiographical main character meets MacDonald in Heaven:

…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: how slowly and reluctantly I had come to admit that his Christendom had more than an accidental connexion with it, how hard I had tried not to see the true name of the quality which first met me in his books is Holiness.

Influenced by arguments with his Oxford colleague and friend J. R. R. Tolkien, and by the book *The Everlasting Man* by G. K. Chesterton, he slowly rediscovered Christianity. He fought greatly up to the moment of his 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." He described his last struggle in *Surprised by Joy*:

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. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 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.

After his conversion to theism in 1929, Lewis converted to Christianity in 1931. Following a long discussion and late-night walk with his close friends Tolkien and Hugo Dyson, he records making a specific commitment to Christian belief while on his way to the zoo with his brother. He became a member of the Church of England — somewhat to the disappointment of Tolkien, who had hoped he would convert to Roman Catholicism.
A committed Anglican, Lewis upheld a largely orthodox Anglican theology, though in his apologetic writings, he made an effort to avoid espousing any one denomination. In his later writings, some believe he proposed ideas such as purification of venial sins after death in purgatory (The Great Divorce) and mortal sin (The Screwtape Letters), which are generally considered to be Roman Catholic teachings. 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.

Joy Gresham

In Lewis's later life, he corresponded with and later met Joy Davidman Gresham, an American writer of Jewish background and also a convert from atheism to Christianity. She was separated from her alcoholic and abusive husband, the novelist William L. Gresham, and came to England with her two sons, David and Douglas. Lewis at first regarded her as an agreeable intellectual companion and personal friend, and it was at least overtly on this level that he agreed to enter into a civil marriage contract with her so that she could continue to live in the UK. Lewis's brother Warnie wrote: "For Jack the attraction was at first undoubtedly intellectual. Joy was the only woman whom he had met... who had a brain which matched his own in suppleness, in width of interest, and in analytical grasp, and above all in humour and a sense of fun" (Haven 2006). However, after complaining of a painful hip, she was diagnosed with terminal bone cancer, and the relationship developed to the point that they sought a Christian marriage. 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 hospital bed in March 1957.

Gresham's cancer soon went into a brief remission, and the couple lived as a family (together with Warren Lewis) until her eventual relapse and death in 1960. The year she died, the couple took a brief holiday in Greece and the Aegean in 1960; Lewis was fond of walking but not of travel, and this marked his only crossing of the English Channel after 1918. Lewis’s book A Grief Observed describes his experience of bereavement in such a raw and personal fashion that Lewis originally released it under the pseudonym N.W. Clerk to keep readers from associating the book with him. However, so many friends recommended the book to Lewis as a method for dealing with his own grief that he made his authorship public.

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Lewis continued to raise Gresham's two sons after her death. While Douglas Gresham is, like Lewis and his mother, a Christian, David Gresham turned to the faith into which his mother had been born and became Orthodox Jewish in his beliefs. His mother's writings had featured the Jews, particularly one “shohet” (ritual slaughterer), in an unsympathetic manner. David informed Lewis that he was going to become a ritual slaughterer in order to present this type of Jewish religious functionary to the world in a more favourable light. In a 2005 interview, Douglas Gresham acknowledged he and his brother were not close, but he did say they are in email contact. Douglas remains involved in the affairs of the Lewis estate.

Illness and death

In early June 1961, Lewis began experiencing medical problems and was diagnosed with inflammation of the kidneys which resulted in blood poisoning. His illness caused him to miss the autumn term at Cambridge, though his health gradually began improving in 1962 and he returned that April. Lewis's health continued to improve, and according to his friend George Sayer, Lewis was fully himself by the spring of 1963. However, on 15 July 1963 he fell ill and was admitted to hospital. The next day at 5:00 pm, Lewis suffered a heart attack and lapsed into a coma, unexpectedly awaking the following day at 2:00 pm. 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. Lewis's condition continued to decline and in mid-November, he was diagnosed with end stage renal failure. On 22 November 1963 Lewis collapsed in his bedroom at 5:30 pm and died a few minutes later, exactly one week before his 65th birthday. He is buried in the churchyard of Holy Trinity Church, Headington, Oxford (Friends of Holy Trinity Church).
APPENDIX C

LIST OF C. S. LEWIS’ WORKS

1. Poetry

- *Spirits in Bondage* (1919)
- *Dymer* (1926)
- *Narrative Poems* (1969)

2. Fiction

- *The Pilgrim's Regress* (1933)
- *The Screwtape Letters* (1942)
- *The Great Divorce* (1945)
- *Till We Have Faces* (1956)
- *Screwtape Proposes a Toast* (1959)
- *Letters to Malcolm: Chiefly on Prayer* (1964)
- *Boxen* (1985)

- **Space Trilogy**
  - *Out of the Silent Planet* (1938)
  - *Perelandra* (1943)
  - *That Hideous Strength* (1946)
  - *The Dark Tower* (manuscript) (1977)

- **The Chronicles of Narnia**
  - *The Lion, the Witch and the Wardrobe* (1950)
  - *Prince Caspian* (1951)
  - *The Voyage of the Dawn Treader* (1952)
  - *The Silver Chair* (1953)
  - *The Horse and His Boy* (1954)
  - *The Magician's Nephew* (1955)
  - *The Last Battle* (1956)
3. Non-fiction

- The Allegory of Love (1936)
- Rehabilitations and other essays (1939)
- The Personal Heresy (1939)
- The Problem of Pain (1940)
- A Preface to Paradise Lost (1942)
- The Abolition of Man (1943)
- Beyond Personality (1944)
- Miracles (1947)
- Arthurian Torso (1948)
- Mere Christianity (1952)
- English Literature in the Sixteenth Century Excluding Drama (1954)
- Major British Writers, Vol I (1954)
- De Descriptione Temporum. An Inaugural Lecture (1955)
- Surprised by Joy (1955)
- Reflections on the Psalms (1958)
- The Four Loves (1960)
- Studies in Words (1960)
- An Experiment in Criticism (1961)
- A Grief Observed (1961)
- They Asked for a Paper: Papers and Addresses (1962)
- Selections from Layamon's Brut (1963)
- The Discarded Image (1964)
- Studies in Medieval and Renaissance Literature (1966)
- Of Other Worlds (1966)
- Spenser's Images of Life (1967)
- Letters to an American Lady (1967)
- Christian Reflections (1967)
- Selected Literary Essays (1969)
- God in the Dock (2 volumes) (1970-1971)
Present Concerns (1986)

All My Road Before Me: The Diary of C. S. Lewis 1922–27 (1993)

Essay Collection: Literature, Philosophy and Short Stories (2000)

Essay Collection: Faith, Christianity and the Church (2000)

