

C. S. Lewis Serendipities:  
Things You Never Knew about Jack and Warren  
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Most readers of C. S. Lewis have read at least one biography of Lewis. After all, three new biographies appeared in 2013, the fiftieth anniversary year of his death, the best of them being Devin Brown's *A Life Observed*. All such biographies describe the major events in Lewis's life—his early years with the awakening of his imagination, his Boxen stories, his adoption of atheism, the long road back to the Christian faith of his youth, his academic career at both Oxford University and Cambridge University, his lifelong relationship with his brother Warren, Arthur Greeves, Owen Barfield, and many others, and his marriage to former Jewish atheist Joy Davidman. His brilliant writings in English literature, the Chronicles of Narnia, his Christian apologetic, his poems, letters, and essays, and so much more are facts worth reading about again and again, especially as new insights into his writings are discovered. He is quotable, not only because of the helpful content, but also because of his skill in expressing himself and his sometimes prophetic voice.

Another side of Lewis that is seldom seen, however, is consistent with the Lewis described above. This side shows a dedicated, brilliant, and yet humble, man, seldom wrapped up in himself, especially later in life. This article will show that side of him, also as one who enjoyed the outdoors, treasured the friendships he made, and wanted his influence to be felt in the cause of Christ. The feature that unifies this article is the unusual and mostly unknown incidents that happened in the life of C. S. Lewis, along with a few glimpses of his brother Warren, various serendipities that have been stumbled upon, not all of them fitting the “dedicated, brilliant, and humble” theme, but giving us a different look at this master of prose and lover of poetry.

One other factor motivates this article. My work over the past decade on a database about the lives of the Lewis brothers, called “Chronologically Lewis,” has afforded glimpses into many little known aspects of the lives of these two men. This article draws together twenty-one different historical details that are largely unknown, some of them quite significant, but all of them matters of interest to most readers of Lewis.

### **The Early Years**

In 1901 during the month of June, Flora Lewis took Warren, Jack, and governess Lizzie Endicott on a vacation to Bath Villa at the seaside resort of Castlerock.<sup>1</sup> Often in the summer time Flora took the boys on a holiday to that spot or another place. But Castlerock was a favorite destination. Albert was unable, or perhaps unwilling, to set aside his duties as solicitor and did not accompany them. They traveled from Belfast by train (which delighted both Warren and Jack) and arrived at Castlerock that same afternoon. Warren and Jack were down on the sand at water's edge every morning, and probably the very day they arrived.<sup>2</sup>

Sometime early in their holiday, Flora took Jack to a shop to buy him a toy train engine. The clerk asked Jack if she should tie a string to the engine, apparently to make it a pull-toy, and

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<sup>1</sup> A coastal resort area on the northern coast of Northern Ireland in County Londonderry, 62 miles northwest of Belfast and just east of Lough Foyle.

<sup>2</sup> *The Lewis Papers*, Vol. 2, 314. Many of the features of this article, whether footnoted or not, are drawn from the online resource, “Chronologically Lewis.”

this response shocked her: “Baby doesn’t see any string on the engines what baby sees in the station.”<sup>3</sup> Jack was just two-and-a-half years old!

Two other notes from the childhood of C. S. Lewis tell us of his enjoyment of Dunluce Castle, which, David C. Downing has written,<sup>4</sup> shows some similarities to the castle of Cair Paravel in the *Chronicles of Narnia*. Flora, Warren, and Jack visited Dunluce Castle for the first time in September 1905, while on holiday at Portrush, just a few miles east of Castlerock, along the coast of Northern Ireland. These three visited the castle again in September 1906, while vacationing in Castlerock, undoubtedly the result of fond memories from having made such a visit the previous year. Although the first *Chronicle of Narnia* was written in 1948, more than four decades later, Dunluce Castle appears to have made a permanent impression on Lewis. The second note adds to Downing’s insight, namely that a close look at the shoreline around Dunluce Castles reveals that the cliffs have receded on both sides of the castle so that the castle itself sticks out into the northern Atlantic Ocean. My guess is that this erosion gave Lewis the idea for some of the geography of *Prince Caspian*, since Dunluce Castle appears to be turning into a castle on an island off the coast of Northern Ireland, once erosion has progressed a good deal further.

### **More Athletic Than They Let On**

Most of those who read Lewis are familiar with the awkwardness that Jack claimed for his athletic ability, based on the lack of a joint in the thumbs.<sup>5</sup> That problem has been exaggerated, as various incidents will demonstrate, perhaps because of the modesty and humility of the Lewis brothers. For example, on June 19, 1909, Jack played cricket and broomers (probably broomsticks, apparently a field game similar to hockey but played with a ball and broomsticks) at Wynyard School, getting the net down in record time.<sup>6</sup> Six months later, Jack and others went on a paper chase, which is a long run in the country, with Jack and another boy being the hares. On April 11, 1910, Jack had a fairly athletic half-holiday, playing broomsticks in the afternoon with Wyn Capron, and then playing French cricket in the evening.<sup>7</sup> On May 10, 1910, Jack specifically recorded the fact that he tried bowling at evening broomsticks for the first time and had fun doing it.<sup>8</sup> The last clear reference to either of them playing cricket was recorded on July 29, 1913. On that date, the *Cherbourg School Magazine*<sup>9</sup> contained a report on Clive’s performance in cricket: “LEWIS. Stonewaller. Has made a remarkable improvement from last year. Only very moderate in the field.” This appeared after Clive played twelve innings, making 45 runs with a high score of ten and a batting average of 5.22.<sup>10</sup>

Although Jack’s diaries don’t record positive feelings about such participation, they don’t record negative feelings either. Cricket and broomers weren’t the only sports he played. He also records playing crockets—a game similar to cricket—in July 1914, rounders—a game much like softball—in 1908 and 1910, rugby in 1911 (which Warren also played at least once during that

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<sup>3</sup> *The Lewis Papers*, Vol. 2, 318.

<sup>4</sup> [https://www.goodreads.com/author\\_blog\\_posts/3656703-this-is-dunluce-castle-in-which-c-s-lewis-often-visited-as-a-child-i](https://www.goodreads.com/author_blog_posts/3656703-this-is-dunluce-castle-in-which-c-s-lewis-often-visited-as-a-child-i). See also David C. Downing, *Into the Wardrobe: C. S. Lewis and the Narnia Chronicles*, Hoboken, NJ: Wiley, 2007, 6.

<sup>5</sup> *Surprised by Joy: The Shape of My Early Life*. San Diego: Harcourt Brace Jovanovich, 1955, 12.

<sup>6</sup> “Chronologically Lewis,” June 19, 1909. See <http://www.joelheck.com/chronologically-lewis.php>.

<sup>7</sup> *The Lewis Papers*, Vol. 3, 205.

<sup>8</sup> *The Lewis Papers*, Vol. 3, 205-06.

<sup>9</sup> *The Lewis Papers*, Vol. 4, 52.

<sup>10</sup> *The Lewis Papers*, Vol. 4, 52.

same year), and boxing, although he lost badly at boxing.<sup>11</sup> Both Warren and Jack played broomers (or broomsticks), and cricket. During a three-day period at Cherbourg House in 1911, Jack played rugger, hockey, and rounders, and he also did some boxing.<sup>12</sup> On May 18, 1918, Warren played three games of badminton for the first time ever. In his 1919 diary, Warren recorded that he became quite good at badminton, and he was still playing the game three years later. Both brothers played badminton throughout most of the 1920s. Warren even tried his hand at tennis on several occasions.<sup>13</sup> And, of course, swimming was a favorite for both Lewis brothers.

Everyone knows that people tend to gravitate toward the things they are interested in and good at, and the Lewis brothers were very much interested in literature. And they were far better at literature than at athletic games, so as their school years ended, the focus was upon the former rather than the latter. However, the occasional game of croquet, table tennis, or badminton still occurred in the Lewis household from that time on, especially during the 1920s. Swimming and long walks remained lifelong practices. But perhaps it was also his modesty, or humility, that led C. S. Lewis to denigrate his own athletic ability.

### **War Injury**

The Battle of Arras took place in Lillers, France near the Belgian border on April 14-16, 1918, and Jack was injured on the middle day of that battle, April 15. He was injured by friendly fire that killed one of his fellow soldiers, Sergeant Harry Ayres. Sergeant Ayres shielded Jack from most of the shrapnel, or Jack himself would have died. Jack was injured in three places—his left hand, left arm, and the left side of his chest.

At various times over the next years, Jack experienced some pain from the injury, especially pain in his chest, but that pain never incapacitated him. On July 5, 1944, more than two-and-a-half decades later, Jack had a minor operation in a nursing home on Banbury Road, which removed from his chest that piece of shrapnel.<sup>14</sup>

### **The Bike Ride to See Jack**

Many readers of Lewis know about the trip Warren took on a bike to see his wounded brother in 1918. Jack had been wounded in the Battle of Arras, more specifically the Battle of Hazebrouck, on April 15, and little more than a week later Warren traveled to visit him, apparently from a place near Doullens, France. Warren went to see his brother on Wednesday, April 24, leaving at 1:50 p.m. and arriving in Etaples at 5:00 p.m. The return trip began at 6:30 and ended at 9:00. Warren recorded in his diary that the distance was fifty miles, and the mere fact of the journey illustrates the dedication of the two brothers to one another.

Many think of the bike as an ordinary bicycle, but it was a motorbike. Nowhere in Warren's diaries do we find mention of him using a bicycle while serving in the war in France, but many times he writes about a motorbike. Motorbikes were part of the usual collection of vehicles that the Royal Army Service Corps (RASC) had at its disposal during the war. One of them was a Triumph, the same type of motorbike he later bought in 1920 before buying what he

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<sup>11</sup> Many of the instances of athletic competition appear in "Chronologically Lewis" and come from *The Lewis Papers*.

<sup>12</sup> "Chronologically Lewis," March 14-16, 1911. <http://www.joelheck.com/chronologically-lewis.php>.

<sup>13</sup> The unpublished diary of Warren Lewis for 1920, for April 10, 1921, and for December 14, 1933.

<sup>14</sup> *C. S. Lewis: Collected Letters, Volume 2. Books, Broadcasts and War 1931-1949*. Edited by Walter Hooper. London: HarperCollinsPublishers, 2004, 603, n. 8.

called a Daudel in 1922, and another RASC motorbike was a Douglas. The familiar photograph of the Lewis brothers standing next to their bicycles in 1908 has probably subconsciously influenced many people to think that this trip on April 24, 1918 was also on a bicycle.

The average speed of a bicyclist on a flat road is about ten to fifteen miles per hour, and professional bikers can reach speeds of twenty-five miles per hour or more.<sup>15</sup> At that speed, Warren would have traveled about thirty miles on his outward bound trip and about twenty-five miles on his return trip. But that assumes a flat road in good condition, something quite unlikely in France in 1918 during the First World War. Warren would have had to average nearly twice the normal speed of a non-racing bicyclist, so clearly he rode a motorcycle to see his wounded brother in Etaples.

### **The Daudel**

The odd thing is that there is no such brand name as “Daudel.” The term was probably a slang term used by Warren for a Triumph motorcycle. If we read Warren’s diary entries for both February 17 and 21, 1921, it appears that Warren wanted to sell his Triumph on February 17.<sup>16</sup> Then, on February 21, just four days later, he went to see someone named Stewart about selling the Daudel. He had to be referring to the same vehicle. The word “Daudel,” therefore, appears to be the equivalent of “motorcycle,” i.e., Warren’s Triumph. It is perhaps related to the Swiss word *Badautle*, which means “simple person.”<sup>17</sup>

In 1925, Warren wrote in his diary about taking Jack on a Daudelspiel.<sup>18</sup> The word *spiel* is German for “play,” “game,” or “sport.” He is referring to taking his brother on a jaunt on his motorcycle just for fun. If the word *spiel* is a foreign word, then the word *Daudel* likely is also.

### **Oxford Bach Choir**

Having sung in the excellent 150-voice Oxford Bach Choir during Michaelmas Term, 2004, I was interested to learn that the Lewis brothers attended several of their performances. At least five times, one of the Lewis brothers made their way to the Sheldonian Theatre to hear this excellent choir perform classical music.

On Sunday, November 12, 1922, Maureen Moore and Jack cycled to the Sheldonian Theatre to hear the Oxford Bach Choir at their 2:15 p.m. performance. The main performance was Verdi’s *Requiem Mass*. They also heard Elgar’s “Funeral March” from *Grania and Diarmid* conducted by Mr. Maurice Besly, Hubert Parry’s *Jerusalem*, and Vaughan Williams’ setting of “For all the Saints.” Soloists included Lillian Berger, Clive Carey, Dorothy Silk, and Stuart Wilson.<sup>19</sup>

On Sunday afternoon, December 3, 1922, Maureen Moore and Jack once again biked to the Sheldonian Theatre where they got window seats in the upper gallery for a performance of the Oxford Bach Choir. Sir Hugh Allen conducted the orchestra, and soloists included baritone Stuart Robertson and soprano Bertha Steventon. They performed J. S. Bach’s “Sleeper Awake,” Maurice Besly’s “*Dominus Illuminatio*,” and Vaughan Williams’ “Fantasia on Christmas

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<sup>15</sup> “*Bicycle statistics*.” City of Copenhagen website. City of Copenhagen. June 13, 2013.

<sup>16</sup> Volume IV of the unpublished diary of Warren Lewis for February 17 and 21, 1921.

<sup>17</sup> See *Modern Philology*, Volume 15, Charleston, SC: Modern Language Association, page 149.

<sup>18</sup> The unpublished diary of Warren Lewis for August 28, 1925.

<sup>19</sup> The names of the soloists are provided by Robin Darwall-Smith, Archivist at Univ. and Magdalen College, January 1, 2016.

Carols.” They also sang some excerpts from Handel’s *Messiah*.<sup>20</sup> The end of the program included some Christmas carols in which the audience joined.<sup>21</sup>

On Thursday afternoon, June 12, 1924, Maureen Moore and Jack bussed in to Oxford and attended the Oxford Bach Choir performance, accompanied by the Oxford Orchestral Society, once again at the Sheldonian Theatre. They heard the choir perform the *Kyrie, Gloria, and Agnus Dei* from Beethoven’s *Mass in D Major (Missa Solemnis)*, and then Beethoven’s *Choral Symphony*. Soloists included Lillian Berger, Clive Covey, Flora Mann, and Archibald Winter.<sup>22</sup>

On Sunday afternoon, March 5, 1933, Warren Lewis attended the Oxford Bach Choir’s<sup>23</sup> performance of the Brahms *Requiem* and the Brahms “Song of Destiny” (*Schicksalslied*) with Mrs. Moore and her daughter Maureen in the Sheldonian Theatre, what Warren called “the most uncomfortable building in England.” The soprano soloist was Dorothy Silk, the baritone was Keith Falkner, and the orchestra was the Oxford Orchestral Society. Jack apparently did not attend because of illness.

On Sunday afternoon, February 2, 1936, Maureen Moore and Warren Lewis went to in the Sheldonian Theatre to hear the Oxford Bach Choir sing the hymn “For All the Saints,” Hubert Parry’s “There is an Old Belief,” Brahms’ *Requiem Mass*, Hubert Parry’s choral song *Jerusalem*, and the National Anthem. The orchestra was the Oxford Orchestral Society, and the Brahms piece was directed by Hugh Allen. Soloists included John McKinnell and Nesta Trueman. This concert was given “In Memoriam His Majesty King George V,”<sup>24</sup> who had died on January 20.

I could find no record of either Lewis brother attending the Oxford Bach Choir after this 1936 concert, so one may assume that World War Two, the press of teaching and writing and speaking duties, and family concerns kept them from attending any more concerts.

### **Warren Lewis, Writer**

We know C. S. Lewis as a great writer, but few are aware how his encouragement of Warren’s writing led Warren to become an effective writer himself. The earliest record we have of Jack’s influence on Warren appears in the summer of 1919, while the two brothers were in Doagh, Northern Ireland. There Jack tried to convince Warren to write a novel, which seems to have surprised Warren.<sup>25</sup>

Years later, Jack read an article Warren was writing in 1931. The article was about John Churchill, the first Duke of Marlborough, for whom Blenheim Palace was built. Jack read the essay that June; Warren had shown him the essay in response to Jack’s encouragement for Warren to try his hand at writing.<sup>26</sup> Such encouragement probably happened far more frequently than is recorded. Although there is no record of the essay having been published, the praise and encouragement of Jack were indispensable to Warren following through and completing it. Jack

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<sup>20</sup> The names of the soloists are provided by Robin Darwall-Smith, Archivist at Univ. and Magdalen College, January 1, 2016.

<sup>21</sup> *All My Road Before Me: The Diary of C. S. Lewis, 1922-1927*. New York: Harcourt Brace, 1991, 148.

<sup>22</sup> Some of the details, especially the names of the soloists, are provided by Robin Darwall-Smith, Archivist at Univ. and Magdalen College.

<sup>23</sup> Notes from Robin Darwall-Smith confirm this event as a performance of the Oxford Bach Choir.

<sup>24</sup> Much of this information about the Oxford Bach Choir has been provided by Robin Darwall-Smith, Archivist at Univ. and Magdalen College, January 1, 2016.

<sup>25</sup> The unpublished diary of Warren Lewis for August 15, 1919. The surprise is indicated by the exclamation point at the end of Warren’s sentence.

<sup>26</sup> *Brothers & Friends*, San Francisco: Harper & Row, 1982. The entry is for June 6, 1931, 81.

knew about Warren's diaries and read parts of them at various times, so he knew that Warren had some writing ability.

Jack's encouragement especially bore fruit in Warren's major writing accomplishment—seven books on seventeenth-century French history. His first book, *The Splendid Century: Some Aspects of French Life in the Reign of Louis XIV*, was published in England in 1953,<sup>27</sup> and Warren included words of thanks to Jack and Gervase Mathew “for their patience in listening to several chapters of it in manuscript.”<sup>28</sup> The book was released on March 17, 1954 in New York and was reviewed well in the *New York Times*. Warren was delighted.<sup>29</sup> Like so many other works, it was read to the Inklings before publication. Tolkien remarked about Warren's reading to the Inklings, “Writing a book: it's catching.”<sup>30</sup> Humphrey Carpenter wrote that his “readability, wit and good sense almost equaled his brother's work.”<sup>31</sup> Diana Glycer calls this book “a standard text in its field.”<sup>32</sup>

The remaining six books were published between 1954 and 1964. *The Sunset of the Splendid Century: The Life and Times of Louis Auguste de Bourbon, Duc de Main, 1670–1736* was published by Eyre & Spottiswoode in 1954. *Assault on Olympus: The Rise of the House of Gramont between 1604 and 1678* was published by Andre Deutsch of London in 1958. *Louis XIV: An Informal Portrait* was also published by Andre Deutsch in the following year, 1959. Andre Deutsch then published *The Scandalous Regent: A Life of Philippe, Duc d'Orleans, 1674–1723, and of his family* in 1961 and *Levantine Adventurer: The Travels and Missions of the Chevalier d'Arvieuz, 1653–1697* in 1962. The last of the books was published in 1964 by B. T. Batsford of London, entitled *Memoirs of the Duc de Saint-Simon*.

In the years after his brother's death, Warren edited the *Letters of C. S. Lewis*, published in 1966 with a memoir of his brother by Warren himself. He also continued to maintain his diary, writing nearly daily entries even in the last year of his life, 1973.

## Walking Tours

Both Lewis brothers enjoyed the outdoors, the world of nature, the sights and sounds of God's creation, and the company of male friends. The most important places where they enjoyed these things were at Inklings meetings and in walking tours in the countryside of England and Wales.

The Lewis brothers enjoyed eight annual walking tours, beginning with a 54-mile tour of the Wye Valley of Wales near the English border January 1–4, 1931. On these tours the brothers would walk cross country for several days, enjoying nature, staying in local inns, and eating in pubs. Jack must have known that Warren would enjoy walking tours, because he wrote to Warren in detail about a walking tour that he took with Owen Barfield, Walter Field, and Cecil Harwood in April 1927. No walking tour by the two brothers occurred in 1932, or prior to 1931,

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<sup>27</sup> For a brief synopsis of each of these books on French history, see the article by Richard C. West, “W. H. Lewis: Historian of the Inklings and of Seventeenth-Century France.” *SEVEN*, Volume 14 (1997):75–86.

<sup>28</sup> *The Splendid Century: Some Aspects of French Life in the Reign of Louis XIV*, New York: Doubleday, 1963, x, cited in Glycer, 127.

<sup>29</sup> *They Stand Together: The Letters of C. S. Lewis to Arthur Greeves*, a letter dated April 2, 1954, 530. See also Glycer, 250, for the opinion of other reviewers.

<sup>30</sup> *The Letters of J. R. R. Tolkien*, Humphrey Carpenter, editor, Boston: Houghton Mifflin Company, 1995, 71.

<sup>31</sup> Humphrey Carpenter, *The Inklings: C. S. Lewis, J. R. R. Tolkien, Charles Williams and their friends*, London: HarperCollins Publishers, 1997, 243.

<sup>32</sup> Glycer, 17.

due to Warren's service with the RASC. Instead, Jack went on a walk with Owen Barfield and Cecil Harwood, beginning on January 10, 1932.

The second and third walking tours took place in January of 1933 and January 1–6, 1934, in the same Wye Valley. The Lewis brothers took their fourth walking tour January 3–5, 1935, in the Chiltern Hills near Oxford, while the fifth took place January 13–16, 1936, in Derbyshire, north of Oxford. On January 5–9, 1937, Jack and Warren went on their sixth annual walking tour in Dulverton, Somerset, and their seventh annual walking tour occurred on January 10–14, 1938, in Wiltshire, covering a distance of 51½ miles. The eighth and last walking tour for the two brothers took place on January 2–6, 1939. Jack and Warren walked 42 miles in the Welsh marshes, visiting Malvern along the way. No tour occurred in January 1940 because World War Two had begun, taking Warren back into the war theater, and, for Jack, caring for Mrs. Moore and the press of his academic duties probably prevented Jack from any future walking tours with Warren in January of subsequent years.

After his brother's death in 1963, Warren would write in his diary that those walking tours were the most satisfying remembrance of life with Jack.<sup>33</sup> When, in 1940, Warren was involved in the war effort, Jack wrote to him stating that it seemed "almost brutal to describe a January walk taken without you,"<sup>34</sup> and prayed in that same letter that God might bring the two brothers together again soon.

The Easter holiday was also a favorite time for C. S. Lewis to take a walking tour. On April 19, 1927, Owen Barfield, Jack, Cecil Harwood, and Walter Field started a six-day walk. Lewis was on another walking tour in April 1928 during his Easter holiday and also a sixty-six mile walking tour from Salisbury to Lyme Regis during April 5-8, 1929. On April 3, 1930, Jack began a six-day walking tour in Exmoor with Owen Barfield, Cecil Harwood, and Walter Field. On April 17, 1931, Jack, Barfield, and Harwood took a walk from Hay through Built, Rhayader, and New Radnor, then back to Hay.<sup>35</sup> In April 1932, Jack walked with Barfield, Griffiths, Harwood, and Beckett, and another one took place in April 1933. April 1934 found Jack walking with Barfield and Harwood during the Easter vacation, and April 1935 made it nine years in a row. Jack was unable to do the walk in 1936. The next walking tour took place on April 5-9, 1940, as Barfield, Harwood, and Jack took another walking tour, this time through Dunkery Beacon, Wootton Courtney, Dunster, Croydon Hill, Luxborough, Bridgetown, Winsford, Catcombe, Timberscombe, Dunster again, and then Minehead.

While these walking tours by no means exhaust the number of times that Jack took long walks, they do seem to comprise all of his multi-day walks. The growing popularity of Lewis after 1940 may well explain why such walks no longer occurred. The decade of the 1940s was Lewis's most prolific decade for writing, and the 1950s were not far behind. The walking tours also serve as a reminder of the importance of his dedication to his friends, enjoying the outdoors, and getting the kind of exercise that helped to keep him fit for an academic career that so seldom required physical fitness.

### **Dr. R. E. Havard**

Around May 2, 1934, Robert Emlyn Havard became Jack's new physician, replacing Dr. Wood who died earlier that year. Havard soon became a member of the Inklings, whose

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<sup>33</sup> *Brothers & Friends*, April 8, 1966, 256.

<sup>34</sup> *Collected Letters*, II, 316, Jan. 9, 1940.

<sup>35</sup> Laurence Harwood, *C. S. Lewis: My Godfather: Letters, Photos and Recollections*. Downers Grove, IL: IVP Books, 2007, 17-19.

meetings he frequently attended, and he joined the Lewis brothers on many social occasions. He was a good enough friend that one of the Chronicles of Narnia—*Prince Caspian*—was later dedicated to Havard's daughter, Mary Clare Havard. Writing from a physician's point of view, he later wrote a short Appendix to Jack's book, *The Problem of Pain*, about the observed effects of both physical and mental pain. He had originally read that paper to the Inklings, and Jack must have liked it enough to include it with his book, which was released just eight months after Havard read his paper. His contributions to the Inklings' meetings were so well respected that he was invited to speak at the Oxford Socratic Club on January 26, 1942, addressing the topic "Won't Mankind Outgrow Christianity in the Face of the Advance of Science and of Modern Ideologies?"

Dr. Havard also made his way into another book that Jack wrote. In *Perelandra*, the second book in the Ransom Trilogy, the physician who would attend Ransom upon his return from Perelandra was named Humphrey, the nickname that the Inklings assigned to Dr. Havard. He once explained Einstein to Jack, on another occasion he joined Jack and Warren on Warren's boat, the *Bosphorus*, for a several-day pleasure tour up the Thames River, and he once came to the Kilns one January afternoon to go skating on the pond. He frequently dined with the Lewises and was present on that night when the Inklings enjoyed one of the hams that the American physician, Dr. Warfield Firor, sent to Jack during the period of rationing in England. All of the Inklings signed a tribute to Firor, one of them from one doctor to another.<sup>36</sup> Havard was with Jack when Jack learned on February 8, 1951, that Cecil Day Lewis had been elected to the Poetry Chair, and he attended the farewell dinner on Dec. 9, 1954, at Magdalen College, when, after accepting appointment to Magdalene College, Cambridge, friends gathered to wish Jack well in Cambridge. He was also witness to Jack's marriage to Joy Davidman on April 23, 1956, and he attended Jack's funeral on Nov. 27, 1963.

### **Miss Harper**

Miss Annie Harper was Jack and Warren's governess during their childhood years.<sup>37</sup> As governess, she tutored them on various subjects from poetry to history, grammar, Scripture, and mathematics. When Jack was nine years old, for example, Miss Harper kept a list of the work Jack was to do that day. It included Ps. 63:1-2, the first half of the poem "Bernardo del Carpio," spelling, a chapter on history, the grammar of the verb "to be," and some tables.<sup>38</sup>

Years later, while visiting Cousin Mary Ewart, Warren and Jack learned that Miss Harper was still living at 28 Cypress Avenue in Belfast.<sup>39</sup> The next day they were to travel by overnight boat from Belfast to Glasgow. They made arrangements to come by an early enough train to look up Miss Harper. During that visit, they had a long chat with Miss Harper, undoubtedly reminiscing with her about their early days. Both brothers loved people, especially someone who had served them so well during their formative years.

### **Experiment House, *The Silver Chair***

While George Sayer, Jack, and Warren were having tea at a country home near Malvern, George told Jack and Warren a story about a misbehaving Malvernian student. Rather than

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<sup>36</sup> *Brothers & Friends*, 218f., March 11, 1948.

<sup>37</sup> Annie Harper, whom Jack called "an excellent governess" in *Surprised by Joy*, 11.

<sup>38</sup> *The Lewis Papers*, Vol. 3, 101. The date was January 21, 1908.

<sup>39</sup> The unpublished diary of Warren Lewis for July 9, 1934.

discipline the student, the administrators preferred to psychoanalyze him.<sup>40</sup> The recording of this incident probably later suggested to Jack the idea of Experiment House, a modern school in *The Silver Chair*.

In Experiment House, they preferred to interview their disciplinary cases rather than discipline them because they were “interesting psychological cases.” When Eustace Scrubb caught up to Jill Pole, he found that she was crying. Other children had been bullying her. The administrators of Experiment House “had the idea that boys and girls should be allowed to do what they liked. And unfortunately what ten or fifteen of the biggest boys and girls like best was bullying the others.... The Head said they were interesting psychological cases and sent for them and talked to them for hours. And if you knew the right sort of things to say to the Head, the main result was that you became rather a favorite than otherwise.”<sup>41</sup>

### **Mrs. Moore’s Atheism**

Mrs. Moore is alleged to have become an atheist, and certainly she rarely attended a worship service of any kind during the years of her acquaintance with Lewis. However, the status of her spirituality is worthy of reconsideration in view of a few relevant facts. Janie Moore was the daughter of a Church of Ireland clergyman, William James Askins (1842-1895). Like her father, her brother, William James Askins, was also a clergyman and later a Dean in the Church of Ireland. He served a church in Cavan County, Ireland, a border county along the edge of Northern Ireland, and later in Kilmore in southern Ireland. While it is certainly not unheard of for the daughter of a clergyman to become an atheist, it is at least unlikely, especially given some other indicators in her life.

One of those indicators was her daughter’s confirmation. When Maureen was confirmed at Headington School,<sup>42</sup> an event that could only have happened with her mother’s permission, Mrs. Moore was in attendance. When she made her first communion a month later, Mrs. Moore was again in attendance. She also attended other occasional worship services. For example, on Jan. 30, 1930, Warren took her and Maureen to the Electra to see King George V’s funeral.

The strongest argument against the idea that Mrs. Moore was a thoroughly convinced atheist, however, is the more than thirty years during which she shared the same house with the twentieth century’s most famous Christian writer. Could she really have put up with his Christianity if she were not at least somewhat sympathetic to the Christian faith? Could he really have had no impact upon her, when he became a theist in 1930 and a Christian in 1931? Could his Christian life truly have made no impression on her? It well may be that when C. S. Lewis wrote about the “good atheist,”<sup>43</sup> he was thinking of several people, Janie Moore among them.

### **Reading the Newspaper**

In a letter to Vera Mathews, Lewis said that he never read the newspapers,<sup>44</sup> and he wrote to Mary Willis Shelburne the reason: “They’re nearly all lies, and one has to wade thru’ such reams of verbiage and ‘write up’ to find out even what they’re saying.”<sup>45</sup> However, he did read them earlier in his life. There are numerous references to Lewis reading the newspaper, and we

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<sup>40</sup> The unpublished diary of Warren Lewis for August 19, 1947, recounting events that took place on August 13-18.

<sup>41</sup> *The Silver Chair*, New York: Macmillan Publishing Company, 1953, 1f.

<sup>42</sup> The date was Dec. 14, 1922. *All My Road Before Me*, 152.

<sup>43</sup> C. S. Lewis, “De Futilitate,” *Christian Reflections*. Grand Rapids: Eerdmans, 1967, 70.

<sup>44</sup> *C. S. Lewis: Collected Letters, Volume 3. Narnia, Cambridge and Joy 1950-1963*. Edited by Walter Hooper. London: HarperCollins Publishers, 2006, 63. The date was Nov. 20, 1950.

<sup>45</sup> He reaffirmed this position in a letter to Mary Willis Shelburne in 1955. *Collected Letters*, III, 667.

notice, with certainty, that he was reading the newspaper in 1914, 1921, 1924, 1926, and 1927. And he probably read it most of the time as a nearly daily habit during those days. Those references stop at some unknown point after 1927.

This does not mean, however, that he was totally uninformed about current events, because that same letter indicates that Jack relied on Warren to tell him about important events that were occurring. Warren was a notorious reader of newspapers, so it makes sense that when Warren retired from the RASC in 1933 and moved in to the Kilns that he would continue to read them. It also makes sense that Warren would inform his brother of things he felt Jack needed to know.

### **The Agapony (or Agape or Agapargyry or Agapargyrometer) Fund**

C. S. Lewis earned a lot of money in royalties for his books, although far less than his books earn today. Hardly anyone knows how much of that income he gave away, largely because he kept that information private. Probably no one will ever know the full extent of Lewis's generosity, but we can catch a few glimpses of his generosity through the Agapony fund he set up as a charitable trust in 1942 with Owen Barfield serving as its administrator.<sup>46</sup>

What follows here is a rather mundane, but impressive, list of transactions that C. S. Lewis directed to or from the fund. On Feb. 9, 1942, Lewis wrote to Eric Fenn about where to send his fees for the BBC broadcasts, so that income never reached Lewis's pocket.<sup>47</sup> This probably means that the fund was established prior to this letter. On August 20, 1942, Lewis wrote to Barfield about the amount of £237 that Barfield recovered for the Agapony fund.<sup>48</sup> On August 22, 1944, Jack wrote to Owen Barfield about someone named Baker, to whom Jack wanted to have some money sent from his Agapony fund.<sup>49</sup> On May 25, 1946, Jack wrote to Barfield, asking that £20 be sent to someone at Hawarden, a town just south of Liverpool.<sup>50</sup> On May 28, 1946, Jack wrote to Barfield, asking that £75 be sent to a lady in Sevenhampton.<sup>51</sup> On January 28, 1947, Warren received a Money Order for £11-14-0 today from Barfield, because Jack had answered Warren's appeal for a friend of Warren's with a promise of 18/- a week for him in the future.<sup>52</sup>

On Nov. 1, 1948, Jack wrote a letter to Owen Barfield, asking him to send £100 to a lady from the Agapony fund.<sup>53</sup> On March 15, 1949, Jack wrote to Canon Smyth, stating that he would ask his Solicitor to send Smyth a small check for a stained glass window in honor of John Milton.<sup>54</sup> On both June 5 and June 9, 1950, Jack wrote to Harwood, encouraging him to write to Owen Barfield for money to cover Daphne's expenses.<sup>55</sup> At the time Daphne was suffering from cancer, from which she died later that year. On Nov. 8, 1954, Jack wrote to Owen Barfield about sending twenty-one pounds from his trust to Miss Margaret Radcliffe of Tree Top, Hindhead,

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<sup>46</sup> Owen Barfield devoted an entire chapter of his book *This Ever Diverse Pair* to this fund. *C. S. Lewis: A Companion & Guide*, Walter Hooper, editor, HarperSanFrancisco, 1996, 747.

<sup>47</sup> *Collected Letters*, II, 508.

<sup>48</sup> *Collected Letters*, II, 530.

<sup>49</sup> *Collected Letters*, II, 621.

<sup>50</sup> *Collected Letters*, II, 711.

<sup>51</sup> *Ibid.*

<sup>52</sup> The unpublished diary of Warren Lewis.

<sup>53</sup> William Griffin, *C. S. Lewis: The Authentic Voice*, London: Lion Publishing, 1986, William Griffin dates this letter to Nov. 1, 1948.

<sup>54</sup> Edwin W. Brown, *In Pursuit of C. S. Lewis: Adventures in Collecting His Works*. Milton Keynes, UK; Bloomington, IN: AuthorHouse, 2006, 128.

<sup>55</sup> *Collected Letters*, III, 31.

Surrey to help with expenses from her operation.<sup>56</sup> On December 13, 1956, Jack wrote to Cecil Harwood about paying for his son Laurence Harwood's education.<sup>57</sup> When Joy moved to 10 Old High Street, Headington, in August 1955, Jack insisted on paying for her rent.<sup>58</sup>

On January 24, 1957, Jack wrote to Sir Henry Willink, the Master of Magdalene College, Cambridge, offering money from his trust fund for those whom the college could not help.<sup>59</sup> On December 25, 1958, Jack was finally able to send some money to Mary Shelburne. Some legality had prevented him from doing so previously.<sup>60</sup> On March 3, 1962, Jack wrote to Sir Henry Willink about a gift of £100, which Owen Barfield would send to a young man Willink suggested.<sup>61</sup> On November 10, 1966, apparently Douglas Gresham ceased to live on Jack's beneficence.<sup>62</sup>

While we will never know the full extent of Jack's generosity, we can at least catch a glimpse with the occasional reference in some of his letters.<sup>63</sup> The fund, started in 1942, appears to have carried at least until 1966 and may actually still be in existence today.

### The Brains Trust

One of the most popular radio programs in the United Kingdom during the 1940s and 1950s was the Brains Trust. This program consisted of a panel of invited guests, who answered questions from listeners in their fields of expertise. Philosophy, religion, politics, science and other topics were commonly discussed. With origins in the early 1930s in the United States during the Franklin Roosevelt presidency, the term "Brains Trust" was later initiated by the BBC in January 1941.

On May 7, 1942, the BBC Home Service recorded the Brains Trust, Session No. 74, with C. S. Lewis, from 2:45 to 3:30 p.m.<sup>64</sup> The broadcast was transmitted on May 12 and rebroadcast on May 17. Later that year, on September 16, Jack participated in the Brains Trust at 7:30 p.m. at the Y.M.C.A. on Gover Lane in Newquay, Cornwall. The Rev. G. K. Rush was Chairman, or Question-Master, and Jack was a panelist along with A. W. Goodwin-Hudson.<sup>65</sup>

On Good Friday, April 23, 1943, the BBC's Dr. James Welch wrote to Jack, inviting him to take part in a kind of Brains Trust called *The Anvil*. This program was aired for most of World War Two and was specifically designed to discuss Christian topics.<sup>66</sup> Then, on July 19, Jack arrived at the BBC House at 6:00 p.m. The BBC recorded *The Anvil* for the *Brains Trust* from 6:30-9:30 p.m. On July 22, the BBC recording of *The Anvil* for the *Brains Trust* was aired with Dr. James Welch as moderator along with Canon F. A. Cockin of St. Paul's Cathedral; Father Andrew Beck, a Catholic priest; Dorothy Wilson, Minister-in-Charge of the Muswell Hill Congregational Church; and C. S. Lewis.<sup>67</sup>

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<sup>56</sup> *Collected Letters*, II, 508.

<sup>57</sup> *Collected Letters*, III, 818.

<sup>58</sup> John Bremer, "Clive Staples Lewis: 1898-1963," *The C. S. Lewis Readers' Encyclopedia*, Grand Rapids: Zondervan Publishing House, 1998, 58.

<sup>59</sup> *Collected Letters*, III, 827f.

<sup>60</sup> *Collected Letters*, III, 1003f.

<sup>61</sup> *Collected Letters*, III, 1320.

<sup>62</sup> The unpublished diary of Warren Lewis, July 15, 1966.

<sup>63</sup> Most of the data in this section, and in the entire article, is available in diaries and letters, but especially in "Chronologically Lewis."

<sup>64</sup> Bruce R. Johnson, "C. S. Lewis and the BBC's *Brains Trust*: A Study in Resiliency," VII, Volume 30 (2013): 67.

<sup>65</sup> Bruce R. Johnson, *Brains Trust*, 81.

<sup>66</sup> <http://whirligig-tv.co.uk/radio/brainstrust.htm>

<sup>67</sup> *Collected Letters*, II, 582f.

On April 19, 1944, a conversation took place between Mr. H. W. Bowen, the Question-Master, and C. S. Lewis as a “One Man Brains Trust,” a variation on the BBC’s radio program, *The Brains Trust*. Jack’s answers were later published in an essay entitled “Answers to Questions on Christianity.”<sup>68</sup> In the evening of July 16, 1945, Jack participated in another live one-man *Brains Trust*, speaking in the Main Lounge of the Longleat Social Club in Wiltshire to a large audience of RAF and Women’s Auxiliary Air Force troops, which included the later Bishop of London, Graham Douglas Leonard.<sup>69</sup>

On March 20, 1946, after traveling to Liverpool, Jack, Warren, and Hugo Dyson had an early dinner. Then Jack went to his *Brains Trusts*, while Hugo and Warren went to see parts of Liverpool.<sup>70</sup> On March 2, 1954, Jack dined with Anthony Thwaite, an undergraduate at Christ Church and President of the Oxford University Poetry Society, and also with Herbert Palmer and the Master.<sup>71</sup> An experimental Brains Trust program was then held with Jack as chairman. The panel included Herbert Palmer, Kingsley Amis, G. S. Fraser, and James Kirkup.

### **J. B. Phillips**

On August 3, 1943, Jack wrote to Anglican clergyman J. B. Phillips, commending Phillips for his paraphrase of Colossians, but also making one suggestion and recommending a Preface and an Index, the latter able to destroy the exaggerations about differences between Pauline and Johannine theology. Reading Phillips’ translation, Lewis wrote, was “like seeing a familiar picture after it’s been cleaned.”<sup>72</sup> In 1947, J. B. Phillips’ *Letters to Young Churches* was published by Geoffrey Bles with an Introduction by Jack; apparently Phillips agreed with Jack’s suggestion and asked Jack to write that Preface.

Throughout the rest of his life, Jack enjoyed reading Phillips’ translation of the New Testament. On February 9-10 and 16-17, 1952, for example, Jack spent a lot of time going through J. B. Phillips’ *The Gospels*.<sup>73</sup> On October 3, 1956, Jack wrote to J. B. Phillips about Phillips’ letter, in which he says that he was pleased that Phillips and his wife had enjoyed Jack’s books.<sup>74</sup> Although the two men did not correspond often, they clearly had great respect for one another.

### **Other Socratic Clubs**

Many people know about the Oxford Socratic Club, but very few know that Lewis was involved in an attempt to start two other Socratic Clubs, one that succeeded for a time and another that failed. Since Dorothy L. Sayers was very supportive of the idea of another forum for debating issues related to the Christian faith, she was asked to lead the London Socratic. On March 13, 1944, Stella Aldwinckle, who had helped to start the Oxford Socratic Club and continued to provide leadership, Dorothy L. Sayers, Rev. Gilbert Shaw and Mr. Kinchin-Smith met to discuss the starting of a Socratic Club in London.<sup>75</sup> On August 14, 1944, Stella Aldwinckle wrote to Dorothy Sayers about the fall program for the London Socratic Club being

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<sup>68</sup> Walter Hooper, “A Bibliography of the Writings of C. S. Lewis,” in Jocelyn Gibb, editor. New York: Harcourt, Brace & World, 1966, *Light on C. S. Lewis*, 129. There is some question whether this took place on April 18 or 19.

<sup>69</sup> Johnson, *Brains Trust*, 75, 84.

<sup>70</sup> *Brothers & Friends*, 188.

<sup>71</sup> January 25, 1954.

<sup>72</sup> *Collected Letters*, II, 585f.

<sup>73</sup> *Collected Letters*, III, 165.

<sup>74</sup> *Collected Letters*, III, 793.

<sup>75</sup> The Stella Aldwinckle Papers, 8-373. Wheaton, IL: The Marion E. Wade Center.

cancelled, at the very time it was supposed to be launched, and inviting her to come to address the Oxford Socratic Club.<sup>76</sup> For reasons we may never know, the London Socratic Club never got off the ground.

Although the London Socratic Club failed, one did succeed in Cambridge. On August 14, 1951, D. M. Walsh, Secretary of the Cambridge University Socratic Club, wrote to Stella Aldwinckle about the two Socratic Clubs meeting for a weekend party.<sup>77</sup> We know very little about the Cambridge University Socratic Club, which may in itself indicate that the club was short-lived. But Jack's dedication to the Christian faith motivated him to make efforts to expand the impact of the Gospel and to defend the faith against all opposition, and the Socratic Club was one of those efforts.

### **Refuge for Evacuees during the Second World War**

The Lewis brothers loved their country, and they showed that love during World War Two by providing housing for perhaps as many as a dozen young girls—not all at the same time—who were sent from London to live in safer places. Nearly all of Britain knew that London would eventually be the primary target of bombers from Nazi Germany, so they took steps to protect their children. The various young girls (never boys) who stayed at the Kilns during World War Two helped to inspire the Chronicles of Narnia, but few people know very much about them.

On September 2, 1939, the first three evacuees from London arrived at the Kilns, one of them Lewis called “the Rose Macaulay one,” i.e. pure boy in everything except anatomy,<sup>78</sup> just one day after Germany invaded Poland.<sup>79</sup> On September 18, another girl replaced one of those three.<sup>80</sup> By November there were four girls staying at the Kilns, one of them named Annamarie.<sup>81</sup> In January 1940, three evacuee schoolgirls, Margaret,<sup>82</sup> Mary, and Katherine, arrived at the Kilns from London and stayed until July. They came from the Convent of the Sacred Heart in Hammersmith near London. On April 25, 1940, at the Kilns in the afternoon the Lewises were visited by Sheila Morrison, one of the former evacuees, and her mother.<sup>83</sup> In September 1940, evacuees Patricia and Marie-José Bosc arrived from London at the Kilns.<sup>84</sup> In April 1942, there were still evacuees at the Kilns.<sup>85</sup>

June (or Jill) Flewett, the best known of these girls, probably came to the Kilns in August 1943, while Jack was in Chicksands, Bedfordshire, speaking to the RAF in an effort to raise the morale of the Royal Air Force.<sup>86</sup> She remained there for nearly two years. On August 22, 1944, June Flewett was preparing to leave the Kilns for the Royal Academy of Dramatic Art (RADA) in London, but she did not leave until January 3, 1945.<sup>87</sup> She graduated about a year-and-a half

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<sup>76</sup> The Stella Aldwinckle Papers, 8-374.

<sup>77</sup> The Stella Aldwinckle Papers, 8-376.

<sup>78</sup> *Collected Letters*, II, 273.

<sup>79</sup> *Collected Letters*, II, 270.

<sup>80</sup> *Collected Letters*, II, 276.

<sup>81</sup> *Collected Letters*, II, 282.

<sup>82</sup> Margaret married and became Mrs. Margaret Leyland, who lived at the Kilns between January-July 1940. She wrote of her experiences in *The Lamp-Post of The Southern California C. S. Lewis Society*, I, No. 3 (July 1977), pp. 1-2.

<sup>83</sup> *Collected Letters*, II, 404.

<sup>84</sup> William Griffin, *Clive Staples Lewis: A Dramatic Life*, Harper & Row, 1986, 179f.

<sup>85</sup> *Collected Letters*, II, 515.

<sup>86</sup> <http://www.hollywoodreporter.com/news/jill-freud-inspiration-lucy-narnia-726145>

<sup>87</sup> *Collected Letters*, II, 623. *Brothers & Friends*, 181.

later, because on Sept. 10, 1946, Jack wrote to June Flewett with congratulations over her Diploma in Drama, and Warren added his congratulations to Jack's.<sup>88</sup>

The Lewis brothers kept in contact with her in the years after her departure from the Kilns. On the weekend of Sept. 21-22, 1946, June came to the Kilns and surprised Warren by bringing him tea on Sunday morning.<sup>89</sup> She visited the Kilns again in mid-1950.<sup>90</sup> June Flewett was married at St. James Church in the Hyde Park area of London to Clement Freud on September 4, 1950, a wedding which Warren attended.<sup>91</sup> June and Warren were still in contact with one another in 1966, three years after Jack's death, when Warren, Len, and Mollie Miller traveled to Suffolk for a two-week holiday in May at the cottage of June Flewett Freud in Walberswick, Suffolk.<sup>92</sup> The same three also visited June's cottage in September 1969 for a two-week holiday, once again in Walberswick.

On September 10, 1946, Marie-José Bosc, another former evacuee, came to afternoon tea at Magdalen College.<sup>93</sup> On Nov. 7, 1948, Jack and Warren received a visit from "The Microbe," alias Marie-José Bosc, who was at that time a hospital nurse. Warren chatted with her in the study before dinner, which she began by saying that she was "sorry to hear that Vera was making things so uncomfortable."<sup>94</sup>

### **Local Defense Volunteers**

While Warren served in the RASC during the war, Jack volunteered in several ways. Not only did he welcome evacuees to the Kilns and give lectures to the RAF,<sup>95</sup> he also served with the Local Defense Volunteers, also known as the Home Guard Battalion.

Jack took up his duties with the Local Defense Volunteers at some point in 1940. His job was to watch the skies for Nazi bombers between 1:30 and 4:30 a.m. on Saturday mornings. The certain first date on which he served as August 3, 1940, since he wrote to Cecil Harwood about it that afternoon.<sup>96</sup> He was also on duty in 1940 on August 10 and October 12.<sup>97</sup> He undoubtedly served nearly every Saturday morning between August 3, 1940 and the time of disbanding, but his modesty prevented him from writing about it frequently. As far as we know, the only person, other than Cecil Harwood, to whom he wrote about this service was his brother Warren. The Local Defense Volunteers were disbanded on Dec. 3, 1944.

### **Board Member**

During his Cambridge years as a Fellow of Medieval and Renaissance English at Magdalene College, C. S. Lewis served on the governing board of Westcott House, Cambridge, a theological college of the Church of England. This board, known as the Council, served as

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<sup>88</sup> *Collected Letters*, II, 739.

<sup>89</sup> The unpublished diary of Warren Lewis for September 22, 1946.

<sup>90</sup> *Collected Letters*, III, 36.

<sup>91</sup> *Brothers & Friends*, 234.

<sup>92</sup> *Brothers & Friends*, 259.

<sup>93</sup> *Collected Letters*, II, 739.

<sup>94</sup> The unpublished diary of Warren Lewis for November 7, 1948.

<sup>95</sup> This story is well told by Bruce R. Johnson in "'Answers that Belonged to Life': C. S. Lewis and the Origins of the Royal Air Force Chaplains' School, Cambridge," *Sehnsucht*, Volumes 5/6, 2011-2012, 81-101 and in "Scripture, Setting, and Audience in the RAF Talks of C. S. Lewis," *The Journal of Inklings Studies*, Vol. 4, No. 2.

<sup>96</sup> Laurence Harwood, *C. S. Lewis: My Godfather*, 76f.

<sup>97</sup> *Collected Letters*, II, 432, 448.

Westcott House's Board of Regents. As the Council minutes have recorded, Lewis served for four-and-a-half years from June 1, 1955 through December 1, 1959.

On March 4, 1955, the Council received the resignation of James Stanley Bezzant (1897-1967), Dean of St. John's College, Cambridge. During that same meeting, since most members of the Council were local, "It was unanimously decided that Dr. Ladborough and Mr. Walls be asked to serve a second term on the Council and that an invitation be sent to Dr. C. S. Lewis to join the Council."<sup>98</sup> Lewis accepted the invitation. The first meeting he attended after his appointment was held on Feb. 28, 1956.<sup>99</sup> He served two terms of two years each, and, at the end of those four years, he agreed to stay on for another six months while the Royal Charter was being completed.

While we don't know the reasons for most of his absences, Lewis was conscientious in his responsibilities and we know the reasons for two of his absences. Several of his absences may have been due to the fact that he was in the middle of the examination period, correcting student exams and, therefore, unable to attend. Such was the case on May 23, 1958.<sup>100</sup> On May 12, 1959, one day after he delivered the address "Fern-seed and Elephants" at Westcott House, he left for Manchester, England, where he received an honorary doctorate and thereby missed that Council meeting. Likewise, his absence from an emergency meeting, probably called on short notice, is easily understood.

Jack's service on the Council brought him into contact with several well-known people over those years. Dr. Richard W. Ladborough (1908-1972), a Cambridge University lecturer in French at Magdalene College and Jack's closest friend in Cambridge, was a member of the Council when Lewis was appointed and may have been the person who recommended him.<sup>101</sup>

The Rev. Dr. Alec R. Vidler (1899-1991) was appointed near the end of Lewis' tenure on the Council and continued to serve after Lewis left. He was Dean of King's College at the time he joined the Council<sup>102</sup> and editor of *Theology*, a periodical to which Jack had contributed. The Rev. Kenneth Carey (1908-1979), later Bishop of Edinburgh, was the Principal during the time that Lewis was on the Council, and the future Archbishop of Canterbury R. A. K. Runcie (1921-2000) was Vice-Principal when Lewis joined the Council. The Rev. H. W. Montefiore (1920-2005), was Fellow and Dean at Gonville and Caius College, Cambridge. The Rev. Prof. C. F. D. Moule (1908-2007) was a leading New Testament scholar and Anglican priest who was appointed to the Council while serving as a Fellow of Clare College and Lady Margaret's Professor of Divinity. Early church historian the Rev. Henry Chadwick (1920-2008) was Fellow and Dean of Queens' College, Cambridge. The Rev. J. S. Habgood became Vice-Principal when Runcie left for Trinity Hall. The Regius Professor of Divinity John Burnaby, also Dean of Trinity College, was the Chairman of the Council during the years that Lewis served.

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<sup>98</sup> Clergy Training School Minutes of Council, 1887-1962, 425.

<sup>99</sup> All dates are drawn from the Minutes of the Council, located in the Clergy Training School Minutes of Council, 1887-1962. He was able to attend on the following dates: Tuesday, February 28, 1956; Thursday, May 17, 1956; Friday, Nov. 23, 1956; Friday, March 8, 1957; Friday, May 17, 1957; Thursday, February 6, 1958; Thursday, February 19, 1959; Wednesday, April 22, 1959; and Tuesday November 17, 1959. He was unable to attend on the following dates: Friday, November 25, 1955; Monday, April 30, 1956 (Emergency Meeting); Thursday, November 14, 1957; Friday, May 23, 1958; Monday, Nov. 17, 1958; Tuesday May 12, 1959; Tuesday July 28, 1959; and Monday October 12, 1959.

<sup>100</sup> For information about this specific date, see my chronology on the life of Lewis at [www.joelheck.com](http://www.joelheck.com).

<sup>101</sup> *Collected Letters*, III, 1687.

<sup>102</sup> Trevor Beeson, *Priests and Prelates: The Daily Telegraph Clerical Obituaries*, London: Continuum Books, 2002, 8f. Vidler became Dean in 1956 and remained in that position until 1966.

During Lewis' tenure, most of the meeting agendas included ordinary matters of the day-to-day operation of the theological college as well as some long-range planning. Seldom does the name Lewis appear in the minutes of the Council, apart from the list of those who were present and those who sent apologies because they could not attend. The lack of controversy during Lewis's tenure on the Council suggests, however, that the Council guided Westcott House well during his years of service.

Among the most important projects during Lewis's years on the Council was the development of the Royal Charter of Westcott House, which was the issue that led the Council to ask Lewis to stay on, beyond his two terms, until the Charter was completed. In meetings the Council heard reports from the Principal on enrollment, guest lectures, various appointments or elections, academic standards and testing, domestic living arrangements, food service, budgetary matters, library improvements, student fees, conference fees, stipends, fund-raising, furnishings, and renovation. The Charter to which Lewis was a signatory was completed and granted by the Queen in 1959, Lewis' last year of service, and it gave the Council the authority to function as a body corporate.

Lewis's service on the Council put him in touch with the Principal, the Rev. Kenneth Carey, which led to a comment on a book of sermons by Alec Vidler. That comment, in turn, led to an invitation from Carey for Lewis to speak to the staff and students of Westcott House in an essay that was then titled "Fern-seed and Elephants," and later retitled "Modern Theology and Biblical Criticism."

While the service of C. S. Lewis on the Council of Westcott House does not add significantly to his life story, it nevertheless augments his legacy as a humble and dedicated man, willing to serve in places where his talents could be well used, lending his counsel and advice wherever needed.

## **Income**

During the years after Jack's death, Warren lived on the royalties of Jack's books. At times he worried about the uncertainty of this stream of income, especially since the money did not come directly to him. The money probably went into the Agape Fund, where it was held, and then to Warren as needed. Given the fact that royalties for any book normally decline with each passing year, Warren feared the future state of that income. Little did he know that, in the long term, Walter Hooper's editorial work would result in a steady stream of new collections of articles and poems, causing that income to increase rather than decline. On January 1, 1968, he sat down to calculate his income for the previous year and noted in his diary that it came to nearly fourteen thousand pounds.<sup>103</sup>

The Internet features a whole host of resources for calculating dollars to pounds and vice versa. Other websites also calculate income in one year and one currency to the value of that income in another year and another currency. MeasuringWorth accomplishes this for U.K. pounds and U.S. dollars. Their calculation for fourteen thousand pounds in 1967, compared to U.S. dollars in 2014, results in the income in today's dollars that Warren earned in 1967. That amount is \$318,000.<sup>104</sup> Lest one think, however, that such was Warren's annual income, a letter arrived from Owen Barfield on Aug. 26, 1968, stating that the fund established by Jack was nearly exhausted and inviting Warren to suggest how the remaining funds should be disbursed.<sup>105</sup>

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<sup>103</sup> The unpublished diary of Warren Lewis for Jan. 1, 1968.

<sup>104</sup> [https://www.measuringworth.com/calculators/exchange/result\\_exchange.php](https://www.measuringworth.com/calculators/exchange/result_exchange.php)

<sup>105</sup> *Brothers & Friends*, 287.

Many other details from the life of C. S. Lewis and his brother Warren could be added, but these few largely hidden chapters in their lives supplement the many fine biographies of the twentieth century's most famous Christian writer and apologist.