



INKLING'S INQUIRER

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In the Depths of the Wardrobe

by Kylie Hallmark

In the depths of the wardrobe
Sings the musty air;
In the depths of the wardrobe
A girl in ponytails
Through the thick darkness walks
With pretty colored socks
In the depths of the wardrobe.
Underneath the little feet,
Ancient boards of hardwood creak.
Jackets of leather
Smile at her,
And coats of fur,
They grin.
Darkness slowly creeps away
As she goes further in.
Little rays of light
Peek through walls of cloth
Like little moving, singing moths
That leap away in fright.
But the further the feet go,
Of the sweet, little girl,
The more the light peeks through
And with gay joy unfurls.
The further the little feet go,
Into the depths of the wardrobe,
The more the light shines so
And the lighter becomes the air.
The little girl, she walks, she walks,
And to herself she blithely talks,
When the coarse fingers of a branch pine
Reach for the blonde locks fine.
The little girl, she stops, and at the branch she frowns
Wondering, looking all around
At many, many arms of pine.
The world around is vibrant shine,
The air is strong and cold.
Birds sing amongst the trees
In the winter world bold.
No longer do the wood boards creak,
But soft snow covers her feet;
Its depth so cold and so deep
Her shoes disappear underneath.



“Narnia” by Logan Myers

She walks through the world of a fairy tale
Where the snow sparkles in shimmers pale
In the depths of the wardrobe.
Who knew that one could so much find
Tales and adventures of the kind
In the depths of a wardrobe?
With character gold and gay,
She walks through the land of Narnia,
And Queen Lucy is her name.
Queen Lucy the valiant,
With firm faith that shan't
Ever die or wane.
Her belief is fathomless as the sea,
Her trust as wide as the sky is high,
She follows Aslan faithfully
With a heart strong and bold and loyal.
Her trust in her Savior is exemplary,
And one that all should follow.

The Turkish Temptation

By Tehya McCoy

Weaknesses come in all shapes and sizes. From video games to the next New York Times best seller, everyone has one. And those who have read *The Lion, the Witch, and the Wardrobe*, may be very familiar with the Achilles' Heel of one of the main characters, Edmund. That's right. It's Turkish Delight. However, for many the dessert would have remained unknown to them if Lewis hadn't put it in his book. So what exactly is this "otherworldly" confection? The answer lies in Turkey.

Though unclear, the legend behind Turkish delight is as follows. In 1776, a confectioner from a small town in the mountainous regions of Turkey named Bekir Effendi was said to create the first batch of Turkish Delight. It quickly became a new sensation and soon enough, it was being served in the royal court. Apparently it became the favorite treat of the Sultan and his family. After about a hundred years, Turkish Delight made its debut and gained popularity in other royal courts across Europe. And even to this day, it remains popular in some countries in Eastern Europe and, of course, Turkey. Served usually with tea or coffee or sometimes just as a snack, Turkish Delight is very common and can be found in just about every Turkish household. So what is in this dessert?

Turkish Delight comes in all shapes, sizes, and colors, but generally it is a small cube with an extremely sugary, gelatin consistency. Its customary flavors are lemon, rose, and mint. According to BBC Food, "The sweets are made by boiling sugar syrup and corn flour together slowly for several hours over a low heat; the result is a dense, sticky jelly." Later on in the process, people add in all sorts of things, such as nuts and dried fruit, and to top it off, it is sprinkled with powdered sugar.

Though this may sound appetizing to some and others not so much, there is no denying its significance in Middle Eastern culture. And if C. S. Lewis can make it so tantalizing for Edmund, maybe it's worth a try.

Out of the Silent Planet: Ransom

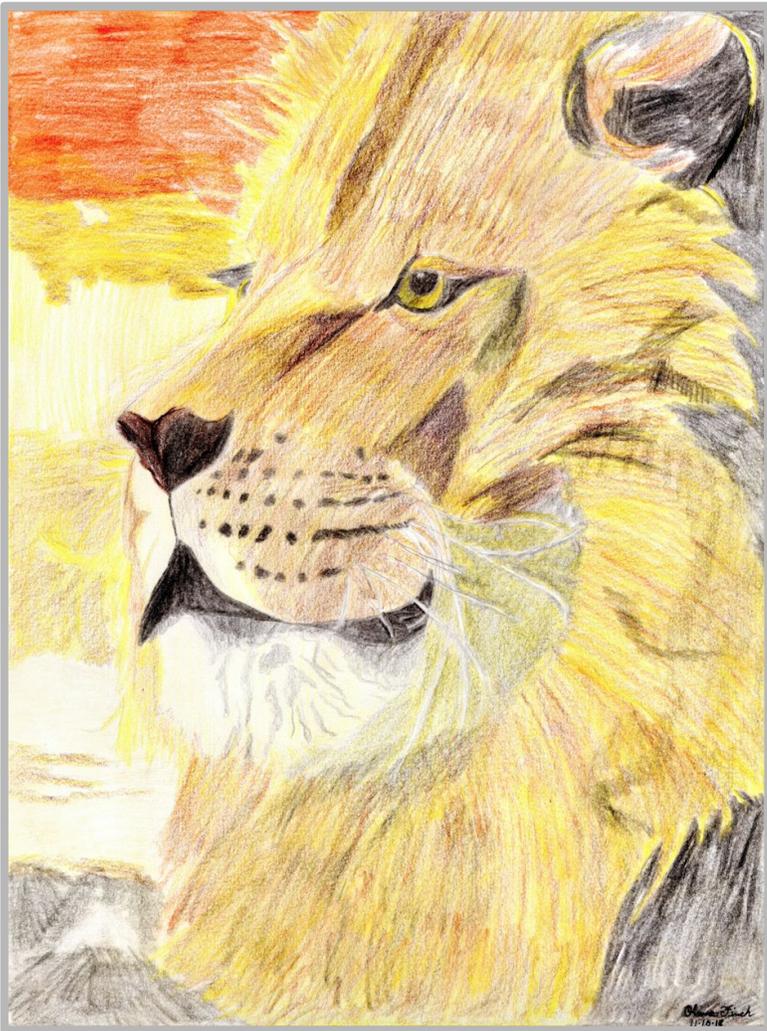
by Katriella Reini

Out of the Silent Planet begins with a pedestrian, named Edwin Ransom. This character is on a journey and in the midst of his journey wishes to stop to rest. He has already been turned down by several individuals; exhausted, he is desperate to find comfort and a place to stay. As he searches for a place to stay, he comes across an old lady nearly sick with worry over her son who has not returned from work. Ransom, worried about finding a place, agrees to help this woman. Though he seems to be doing it more for himself than her, Ransom has the hope that in finding the woman's son, he will gain shelter. While he goes through with helping her, he gets frustrated with her at the inconvenience she caused him. "He became very angry with the woman, and with himself, but he got down on his hands and knees and began to worm his way into the hedge." (12) He finally finds the boy stuck between two very suspicious men, who we find out are from Ransom's past. Ransom, tired and in need of food and drink, decides to follow them instead of resisting and trying to save the boy. While he knew that the gentlemen had a track record of being liars and bullies, the chapter ends with him giving in and going inside with them along with Harry, the young woman's son.

As a character, Ransom seems to want to be helpful, but his motives could be called into question. He seems to have a weak character when he is tired and hungry. He is a vulnerable character, easily swayed into doing things he knows could have consequences. Ransom focuses more on the here and now and physical aspect instead of looking towards the future. He is very self-motivated, as he was willing to help the woman only because he wished to find comfort. Ransom is an interesting character because he represents us as humans: helpful and gracious on the outside while being self-motivated inwardly.

The Lion, the Witch, and the Wardrobe

by Adora Istrate



**“The Great Lion”
by Olivia Finch**

The famous *The Lion, the Witch and the Wardrobe* ‘began with a picture of a Faun carrying an umbrella and parcels in a snowy wood’ (qtd. in Ryken). This image first popped into C.S. Lewis’s head when he was a teenager, but he only developed and finished the book about it in 1949, while in his fifties (Ryken). He began writing it the same way the idea had popped into his mind — spontaneously, without setting out to make it a “Christian allegory.” But Lewis’s faith was such a part of him that it “pushed itself in of its own accord” and drove the stories from then on (qtd. in Ryken).

The Lion, the Witch and the Wardrobe tackles the major theme of redemption. Even as we first enter Narnia through the magical wardrobe with Lucy, we see the devastation of the evil White Witch: a barren, frigid land, mythical creatures terrified into submission or coerced into compliance, and a spell making it “always winter and never Christmas” (Lewis, Chapter 2). It is a land in need of thawing, a people in need of saving. The war in which Aslan defeats the White Witch is part of that redemption. Yet, the most striking picture of atonement is not a great battle—it is Aslan’s sacrifice for the traitor Edmund, so reminiscent of Jesus’ death on the cross for sinful man.

Another element in this book, expected in Lewis’s works, is his logical thought. One such instance is Professor Kirke’s explanation of Lucy’s stories of Narnia. The Professor’s argument to the older siblings of Lucy’s truthfulness (which is Lewis’s own defense of Jesus in *Mere Christianity*) is that Lucy is either crazy, lying, or telling the truth. Since one can easily rule out the first two, one must deduce that she is telling the truth. Lewis engages the reader’s reason as well as his imagination.

It would do Lewis a disservice to call *The Lion, the Witch, and the Wardrobe* merely a great book. It is like an onion: children enjoy it for the story and the characters and the smaller bits of truth they glean from it, and after that, each reading uncovers more one never saw before. The reader must keep in mind, however, that this book is not a strict allegory – not everything corresponds to something in the Bible (Wilson, 372). Rather, it is a beautiful story with allegorical elements.

The Message of C.S. Lewis' Unique Portrayal of Hell in *The Great Divorce*

By Anna Russell

If you were to ask the average person for their own description of Hell, a generous amount would probably mention fire and punishment. Cultures through time have visualized the concept of Hell with very similar themes. Contemporarily, Hell is stereotyped as a sort of fiery pit filled with red demons wielding pitchforks. Classically, similar themes prevail; for instance, in Dante's *The Inferno*, readers are taken through graphic depictions of torture, fire, and demons. Even direct Biblical descriptions of Hell in Revelation warn of eternal punishment and a lake of burning fire and sulphur.

Those influenced by contemporary, classical, or Biblical views are in for a shock when they first read C.S. Lewis' *The Great Divorce*. Personally, the first time I read it I didn't initially realize that the grey dystopian world Lewis described was meant to be Hell. While 'typical' Hell revolves around fire and inflicted physical torture, Lewis' portrayal depicts a realm absent of love and ruled by reason.

Our first glimpse of Hell through Lewis' eyes reveals a town with "mean streets, always in the rain and always in evening twilight" (*The Great Divorce*, Chapter 1). This town is as lifeless as it is dismal; we later learn that it has many residents, but they all gradually move further away from the center of town when they inevitably quarrel with their neighbors. Because there is no end to quarreling, the town is constantly expanding as everyone moves further out, for residents have only to think a house into existence. Interestingly, Lewis' Hell is much like mortal earth, with two obvious differences that brilliantly illustrate the necessity of faith in God.

The endless quarreling reveals the town's greatest depravity, lack of love. 1 John 4:19 reminds us that those who do not know God's love cannot love their neighbors, saying, "We love because he first loved us" (ESV). Without love known through the Lord, life would be the torture of quarrelling and bitterness in Lewis' hell. As Colossians 3:14 instructs, "And above all these put on love, which binds everything together in perfect harmony" (ESV).

Further, in Lewis' Hell, reason and powers of the mind are given free reign. This seems like more of a gift than a punishment, but it leads to destruction. In our mortal world, man constantly deceives himself that he can make his own happiness. For instance, the Enlightenment was defined by great thinkers turning to reason as the salvation of man. Lewis explores this in his Hell by giving the human mind complete control, but the power of reason allows unfettered descent into misery driven by the lack of love plaguing the town. When a resident has a problem with his neighbor, all he has to do is think of a new place to live. The character referred to as the 'intelligent man' believes the solution to create a happier town is to sell residents the one thing they can't make: reality. As beautiful and plentiful as their houses are, nothing is real enough to keep out the rain. In Lewis' Hell, there is no fire or demons torturing the residents. The greatest punishment is being granted the power to do anything you want yourself, except fill the emptiness of the absence of faith in God.

Socratic Dialogue: Socrates and Orual on Beauty

by Mia Crum

Persons of the Dialogue:

SOCRATES

ORUAL

Scene:

THE UNDERWORLD; THE FIELDS OF ASPHODEL

Socrates: Ah, do you know where I might find a certain Queen Orual?

Orual: Who is asking?

Socrates: A mere man who searches for truth and answers. It is I, Socrates, the Greek philosopher.

Orual: I see. I am Orual, former Queen of Glome.

Socrates: Sister of the woman called Psyche?

Orual: Yes.

Socrates: Perfect. I want to engage you in a small discussion about beauty.

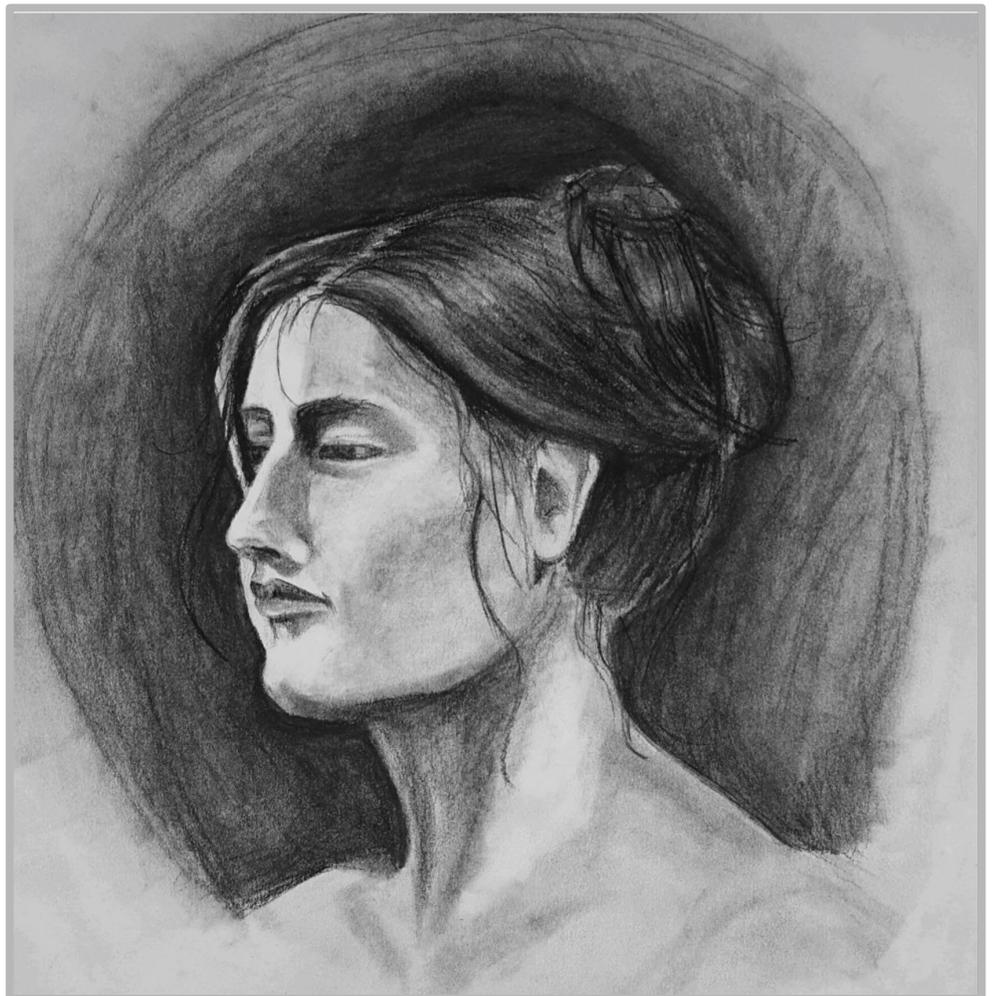
Orual: Alright. I don't know if I'll be very insightful or helpful on this subject, though.

Socrates: I'll be the judge. I hear that your sister, Psyche, was very beautiful, and you are still quite bitter.

Orual: I loved her dearly, but I always lived in her shadow.

Socrates: What is "beautiful," madame? There are many types of beauty: aesthetic, functional, subjective, objective, characteristic. The list could go on for a while. So, what "beautiful" was your sister?

Orual: I don't know if I understand. Beautiful is beautiful, is it not? People were attracted to her; they made sacrifices to her because they thought her a goddess. She won the heart of her husband, who was a *god* no less.



"Orual" by Salter and Rainey Gleich

Socratic Dialogue: Socrates and Orual on Beauty (cont'd)

by Mia Crum

Socrates: Were you jealous?

Orual: Perhaps I was.

Socrates: Would you say people around Psyche adored her because she was physically beautiful?

Orual: Mostly, yes.

Socrates: Would you say the mere presence of her physical beauty threatened you?

Orual: Yes.

Socrates: If she was not physically beautiful, would you still have loved her?

Orual: Of course.

Socrates: Then would you say there was some other kind of beauty surrounding her?

Orual: I'm not entirely sure where you are going with this, Socrates.

Socrates: If people are attracted to outward beauty, wouldn't it make sense if people are also attracted to inward beauty?

Orual: Perhaps.

Socrates: From what I hear, you also had another sister?

Orual: Yes. Redival. But what does she have to do with this?

Socrates: Was she not also beautiful?

Orual: Yes, she was.

Socrates: Did you love her as you loved Psyche?

Orual: No. I loved her, but not as much as Psyche.

Socrates: Why did you not love Redival as much as Psyche?

Orual: She became jealous, provocative, and mean after Psyche was born because she was more beautiful than Redival.

Socrates: Then, it is because of her character that you perhaps loved your youngest sister more. Would the roles be reversed if Psyche was the one jealous of Redival because she was more beautiful?

Orual: That would never happen because Psyche is Psyche. She is better than Redival in every way, not just appearance.

Socrates: Then your love for your sisters is based off of something other than just external beauty.

Orual: I suppose.

TO BE CONTINUED

CS Lewis Biography: Childhood-Teen Years

by Christine Niu

Clive Staples Lewis was born on November 29, 1898 in Belfast, Ireland, to a lawyer and a mathematician. From a young age, he insisted on being called Jack, which his family complied with, and it stuck with him his entire life. His best friend was his older brother by three years, Warren, with whom he created an entire universe named Boxen, meticulously detailing a four-hundred year history of the universe along with many characters, influenced greatly by Beatrix Potter's books. This in turn would be the inspiration for his beloved *Chronicles of Narnia* series. Lewis' parents were avid readers, and their house was always filled with stacks of books everywhere. He was allowed free rein with these books as he, too, was a voracious reader. In 1905, when his brother was sent to a boarding school, Lewis began to write and illustrate his own stories.

1908 hit Lewis hard as, at the tender of age of ten, his mother died suddenly from cancer. He was hastily packed off to his brother's boarding school, Wynyard, in Watford. In 1910, Lewis was enrolled at Campbell College before dropping out in November due to serious respiratory health problems. The next year, he travelled to Malvern, England, a famous health resort, to enroll as a student in the preparatory Cherbourg House. During this period, he began to think disparagingly of God, treating him as a cruel and vague God. This led to Lewis adopting an atheistic worldview for many years. From September 1913 to June 1914, Lewis studied at Malvern College along with his brother. In April 1914, he met Arthur Greeves, who would remain a close friend throughout his lifetime. That same year, a family friend of the Lewises, W.T. Kirkpatrick, started tutoring Lewis privately. They stayed this way until 1917 when Lewis went to University College in Oxford from April to September.

Jack Lewis then decided to join the army, relocating to Keble College for officer training. In the end, he landed in the Somme Valley of France on his 19th birthday, in time for one of the bloodiest battles in history. Once again in April, Lewis was wounded during the Battle of Arras; after recuperating, he returned to the fight until 1919. C.S. Lewis lived a life full of fantasy and the written word, inspiring and influencing his multiple novels that we love today.



“Ireland” by Gage Tocci

Eustace's Complaint

By Ruth Langdon

August 9th. The third day aboard this ghastly boat, if you can call it a boat at all. It is more like a giant cork, bobbing up and down in the sea; as the water seeps in, it slowly starts to fall to pieces. Seeing as though I cannot dispatch a letter of complaint to the British Parliament, I will have to keep a letter safely stored in my journal until we finally get off this blasted boat and onto dry land again (if that is not just wishful thinking). Although it is doubtful that this letter is safe even here, for if C. should see it I hate to think of what he would say. And of course, E. and L. would back C. up, for it seems that is what everyone around here does.

Most Distinguished Sirs,

My name is Eustace Clarence. I am writing to inform you that I am being held, against my will, on a vessel that is barely worthy to be called a ship. I often try to think about other people's feelings whether they are kind to me or not, but this has been taken too far. I was forced onto this boat against my will and am being held captive with no way of escape. To make matters worse, I am made to work like a galley slave whenever the weather is tolerable. This kind of behavior is simply not allowed, and I am sure there are certain, very specific laws against child abuse and kidnappings. I am writing to informing you, not that you have failed to fulfill your duties, but to help you carry them out. I sincerely hope that you will take action as soon as may be (due to your very busy schedules) to take action against this most abominable offence. And upon my rescue I wish to be returned to Alberta at once.

Yours Most Sincerely,

Eustace Clarence

Why Parents Should Let Their Children Read The Chronicles of Narnia

By Brennan Slade

C. S. Lewis is one of the most influential Christian writers of the 20th century. During his life, he wrote more than 50 books, the most famous of which are probably *The Chronicles of Narnia*. In this series, I believe Lewis effectively communicates theological and philosophical ideas through his writing that are important for anyone to understand.

Throughout the series, Lewis is constantly using symbolism and allegories to create a theme of Christianity. The most well-known allegory is found in *The Lion, the Witch, and the Wardrobe* when Aslan chooses to sacrifice himself at the stone table in Edmund's place, symbolizing the sacrifice Jesus made for us on the cross. Lewis actually tells us in a letter that he wanted his story of Aslan to be a retelling of the "actual incarnation, crucifixion, and resurrection" of Jesus.

The Chronicles of Narnia is a must read for anyone, but is especially significant for children. The series help kids understand Biblical principles by using Christian parallels in an exciting story to stimulate their imagination and creativity to paint a beautiful picture of atonement, to expose them to the concept of God being evident all around us, and to show us the idea of a huge and amazing grace.

Many of the characters symbolize Biblical figures in *The Chronicles of Narnia*. Aslan, who is the son of the Emperor over the Sea, is the Narnian version of Jesus. In *The Lion, the Witch, and the Wardrobe*, Queen Jadis and the 100-year winter symbolize Satan and his temporary power over our world. Also, different types of Christian walks and lives are represented in these books. Edmund is tempted away from his family by the White Witch, her Turkish Delights and the promise of power. Because of his betrayal, he has been compared to Judas of the New Testament and Adam in the Garden of Eden. He also is the symbol of everyone Jesus died for on the cross. Susan becomes a courageous queen in Narnia, but later dismisses their adventures as childhood stories. She represents someone who was religious early in life but abandoned her faith as she grew older. Lucy, the youngest child, is the strongest believer in Aslan. She symbolizes the simple, steadfast faith all Christians are asked to have in God.

The Chronicles of Narnia is an excellent series, full of important philosophical and theological ideas that have a good influence on its reader. I believe it's Christian parallels and captivating storyline are the perfect way to expose people to Christian principles while also enthralling and captivating them with an exciting adventure!

Polar Bear Comic Strip

By Caleb Pipes



DISCLAIMER

I am not a perfect artist. Please, no criticizims Without appointments except between 9 and 10pm on the second Saturday. Please send your criticizims to nonXistent63@gmail.com

Faith over Fear

By Rachel Auld

When do you feel fear in your life? It comes and goes all day, every day, but what can we do about it? We are only human. In *The Screwtape Letters* Screwtape has written to Wormwood, his nephew, about how to take his assigned person away from the Enemy's side (God's side). One way this is done is by the fear that can be instilled into a person. Screwtape writes to Wormwood saying, "We want him to be in the maximum uncertainty, so that his mind will be filled with contradictory pictures of the future, every one of which arouses hope or fear. There is nothing like suspense and anxiety for barricading a human's mind against the Enemy" (Lewis, Chapter 6).

How does this apply to us? It can be looked at in two ways: the first is that this is just written in a book, but the second way is to realize that this is what happens every time we are fearful. The Devil takes any uncertainties anyone has and automatically uses it against them as fear to take them away from "the enemy's side." *The Screwtape Letters* take place during the time of war, and during a time of war everyone is fearful for their lives, a family member's life, and/or a friend's life. So, how is it wrong to be scared then?

No, it isn't wrong to be fearful in a scary time, but when the real enemy, the Devil, uses it against us, that is when fear is a problem. So, what does the Bible say about this? Matthew 6:34 says, "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (NIV). This tells us how even though we may be in a situation where lives are at stake, trust God and do not fall into temptation of ruining the day we have. This verse shows how, yes, tomorrow may hold trouble, but do not fear today, for that is what the Devil wants to lead you away from Christ. We waste beautiful days by worrying about what is ahead, so remain with God, trusting that the best lies ahead.

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(by Anna Russell)

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