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FACULTAD DE FILOSOFÍA, LETRAS Y CIENCIAS DE LA EDUCACIÓN CARRERA DE LENGUA Y LITERATURA INGLESA

“C.S. LEWIS: NEW TWENTIETH CENTURY CHRISTIAN WRITER”

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Autores: Diego Fernando Patiño Juela
Javier Santiago Pacho Pesantez

Directora: Magíster Sandra Leonor Cabrera Moreno

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Autores: Diego Fernando Patiño Juela
Javier Santiago Pacho Pesantez



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RESUMEN

Esta monografía intenta reflejar la realidad sobre la religión y diferencias sobre el Cristianismo y Catolicismo basándose en las maneras en que Católicos y Cristianos son enseñados para adorar a Dios desde el punto de vista de C.S. Lewis y una de sus más grandes obras titulada Las Cartas del Diablo a su sobrino y Las Crónicas de Narnia. Para este objetivo es necesario analizar las escenas y personajes que representarían algunos pasajes de la Sagrada Biblia. Screwtape, Wornwood, y Aslan resultan parte de la vida del autor los cuales son expuestos en algunos capítulos especialmente en Las Crónicas de Narnia. Este trabajo podría ser considerado como punto de partida para conocer a cerca de lo que se refiere a literatura Cristiana y su autor, debido a la exposición de las partes más relevantes de las Sagradas Escrituras a través de metáforas que revelan los errores del ser humano y como Dios se dirige a sus hijos según las obras las cuales fueron realizadas en la tierra. En el caso de Las Cartas del Diablo a su Sobrino el mantiene la doctrina del pecado mortal asumiendo sus creencias en el sistema Católico de pecado y penitencia. Por otra parte Las Crónicas de Narnia se enfatizan en las etapas tempranas de la vida del autor la cual influencio en los siete libros presentes en esta saga. La interminable batalla entre Dios y Satanás es la principal tarea para los seres humanos y el punto principal para un análisis por el cual la religión ha sido manejada para hacer el bien y el mal por diversos movimientos que la consideran el recurso único y principal para obtener el Cielo y la única vía que Dios tiene para acercar a sus hijos hacia él.

Palabras Clave: Cristianismo, Dios, Religión, Creación



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ABSTRACT

This monograph aims to reflect the reality about religion from the point of view of C.S. Lewis who analyzes the differences between Christianity and Catholicism in two of his remarkable fantasy novels: The Screwtape Letters and The Chronicles of Narnia. To achieve our purpose, scenes and characters presented in Lewis's works were compared to those in the passages of the Holy Bible: Screwtape, Wormwood, Aslan, among others. Some chapters of the novels, especially The Chronicles of Narnia, reveal the author's life. This work must therefore be considered a starting point to know C.S. Lewis and his Christian Literature, in which the most relevant parts of the Holy Scriptures, through metaphorical events expose human beings' faults and the way God makes His sons regret their acts. In The Screwtape Letters, the Christian doctrine of mortal sin is explained in the context of the Catholic system of penance. On the other hand, The Chronicles of Narnia have to do with the early stages of his life which have greatly influenced the seven books of the saga. The struggle between God and Satan is regarded by Lewis as an important aspect to be analyzed by human beings, considering religion a tool that has been used for doing good and evil, since many movements have taken religion as the only way to approach God, sometimes not in an appropriate way.

Key Words: Christianity, God, Religion, Creation



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A handwritten signature in blue ink, appearing to read "Diego", written over a horizontal line.

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A handwritten signature in blue ink, appearing to read "J. S. Pacho", written over a horizontal line.

Javier Santiago Pacho Pesantez

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GRATITUDE

First of all, I would like to thank my parents for this success in my life because they have done a great effort to help me achieve one of my dreams. In spite of the disadvantages and troubles I have faced, I was conscious I had to go on to reach my goals. My special gratitude to my mother who gave me all her support in the worst moments. I would also like to thank my teachers because they have guided me through the right way to acquire proficiency in the language.

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This monographic work is dedicated to the most important people in my life, my parents, because they have helped me to build my future in order to be first a better person and then a good professional. All my effort has been the result of their support and advice at the moment I most needed. I would also like to dedicate this work to my teachers and friends because they have represented an essential part during my staying at the University.

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With love and respect.



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AUTHORSHIP

All the ideas and points of view expressed in this monograph
are the exclusive responsibility of its authors

Diego Fernando Patiño Juela

Javier Santiago Pacho Pesantez



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INTRODUCTION

Our work is focused on the life of one of the greatest Christian writers of the twentieth century. In this monograph, we present two of his most important works: The Screwtape Letters and The Chronicles of Narnia, including a brief exploration of the author's life as an atheist and then Christian. C.S. Lewis has served as inspiration for many modern writers, who have seen in his works a model due to the religious themes that should be studied stealthily, to avoid readers' misunderstanding of the messages that Lewis wants to transmit. Since his mother's death, he assumed that God didn't exist and his ideology was related to occultism with which he identified himself until the day he met J.R.R. Tolkien.

This monograph therefore concentrates on three main points: Lewis's life and conversion to Christianity, a synthesis of both The Screwtape Letters and The Chronicles of Narnia, and finally an analysis and interpretation of both fantasy novels. Although The Screwtape Letters includes a critique about God, this must be considered self-criticism because the author openly refers to human beings and their weaknesses and faults.

In The Chronicles of Narnia, Christianity and the life of Jesus Christ have served as inspiration for his writings. Nevertheless, it is important to point out that at the beginning it was not his main objective, but it became his goal when The Prince Caspian, the second work of this saga, was written. Lewis affirms that the last book of these chronicles, The Magician's Nephew, is indeed the beginning of this story, since the creation of Narnia is explained there, being this the evidence of his true perspective about life.



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METHODOLOGY

General Objective

To analyze the most relevant works of C.S. Lewis, emphasizing the author's Christian perspective and points of view about religion.

Research Methodology

The analysis of the works of C.S. Lewis is based on Qualitative Comparative Analysis. The authors of this monograph have encompassed a series of books written by C.S. Lewis in order to first synthesize The Screwtape Letters and The Chronicles of Narnia, two fantasy novels of great relevance that are suitable to the general objective of this work. After this synthesis, other sources related to biographical aspects as well as the author writing style were analyzed in order to determine similarities and differences across the sources.

The qualitative discussion and conclusions provided in this work come from the analysis done based on key elements that C.S. Lewis novels present – his Christian perspective and points of view about religion – which have been compared to events and messages given in the books of The Holy Bible. This has been reinforced with different opinions of religious knowers in Christian reports to briefly and appropriately explain The Screwtape Letters and The Chronicles of Narnia, from the author's point of view, i.e. making readers realize how the devil acts in human beings through wrath, temptation, or even money in an attempt to provoke the fall of man. Lewis therefore aims his readers not to misunderstand the message but to keep their faith as the most important factor towards salvation.



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CHAPTER ONE

C.S. LEWIS BIOGRAPHY

1.1 General aspects about his life

Clive Staples Lewis is considered one of the most important Christian writers from the last century. He was born in Ireland, at the northern city of Belfast on November 29th, 1898. His parents were Christian people who used to attend church and read the Bible; however, he did not live in a strict Puritanism. His father, Albert J. Lewis, was a public notary who belonged to a farmer's family of Gales, where he began his life as a worker and became a principal partner of an important engineering firm.

At the age of 31, he married Florence Augusta Hamilton and they had two children, Clive and Warren. Lewis's mother, who came from a family of clergymen and lawyers, was a cheerful woman and a passionate reader of novels who became a tutor for Lewis and Warren, teaching them French and Latin. She died at the age of 46. Both Lewis and his brother Warren, three years older, loved magic and fantasy, even though Warnie was more interested in drawing, so they together created an imaginary world to which they called Boxen. This world was ruled by special creatures and weird animals.

Lewis felt special affection for nature and animals, and due to this, at the age of 4, after his dog was run over by a car, he wanted to be known with the pseudonym "Jacksie," his dog's name. At his early age, his education was in charge of private tutors, but he always remembered, with affection, his nursemaid Lizzie Endicott, who Lewis described as a good woman because she used to tell him Irish folk stories every night. In 1905, when he was 7 years old, his family moved to the country. There, Lewis was always surrounded by books and this made him love reading, especially Beatrix Potter's stories. After a few months, Warnie was sent to study at a

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Javier Santiago Pacho Pesantez



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boarding school in England for a long period of time, and because of this, Lewis become more interested in reading rather than in Boxen, because it was just a waste of time without his brother.

In 1908, at the age of 9, Lewis's mother was diagnosed with cancer and it would be the most shocking moment from his childhood. He always grew up with a religious sense given by his parents and, for the boy, it was the certain moment to put into practice his religious issues promoted by his own mother. He locked himself in his room and began to pray God, hoping that He could help his mother and that his prayers were successfully heard, because at that time, Lewis regarded God as a sign of magic. He thought that God was the only one that could save her from an announced death, but his prayers were useless because his mother died just before he turned ten years old.

One month later, his father took Lewis and Warren to Hertfordshire, a small town in Watford, England, where Lewis continued his education at Wynyard School; however, he had to drop out school because of the amount of students returning to Ireland to attend Campbell College and leaving his studies again because of a breathing disorder in 1910.

He spent a few months in Belfast with his brother, before being taken to Wyvern in 1911 where he decided to abandon his Christian faith. It was at Malvern College, at the age of 13, when he declared himself an atheist and learned about mythology and occultism. All the unfortunate events he had experienced in his early age made him question about God's will and thus profoundly doubt about His existence.

After three years, he decided to leave Malvern in order to study with his father's former tutor, William T. Kirkpatrick. In 1916, he began his studies at University College, Oxford, becoming an English Language and Literature Professor seven years later. During the First World War in 1917, he enlisted as a private in an

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Javier Santiago Pacho Pesantez



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artillery brigade making good friends; among those new friends was Paddy Moore. They were destined to France where Lewis unfortunately was hurt on the battlefield and Moore died.

After the war finished, he could achieve his major in 1922 and spent one more year studying English Literature. He had a huge ambition: he wanted to be recognized as a great poet and desired his works to be considered essential in the literature world. So, he began his academic life from 1925 to 1954 when he performed as tutor in Magdalen College, Oxford, being designated as a professor at Cambridge University, where he taught Medieval and Renaissance Literature until the end of his days. Lewis would begin his own search of what he called “Joy” in terms of finding peace and the truth of his life. When he talked about this sort of Joy, he referred to the central theme of his own existence: “I call it Joy, which is here a technical term and must be sharply distinguished both from Happiness and from Pleasure” (Lewis 10).

These experiences made him reflect about God and, at the end, it changed his life radically. Even though Lewis was raised and educated into Protestantism, he became an agnostic due to the influences of pagan readings. He slowly began to rediscover his Christian faith after many and long discussions with his friend J.R.R. Tolkien. Finally, in 1931 he began to believe in God, so he accepted that God was real and opened his heart to Him.

He finally converted to Christianity at the age of 33. For around some years, he published some works including Space Trilogy series until he joined J.R.R. Tolkien and Charles Williams principally to found The Inklings in 1940. This group was created just for men to discuss about Literature and Philosophy at Oxford, promoting the writing of fantasy. The Inklings was neither a club nor a literary society; it was a group of people who joined in order to read and criticize fragments of their unpublished works.



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In 1950, Lewis began to have a relationship with Helen Joy Gresham, an American poet, who belonged to an atheist and communist Jewish family. Their friendship had begun because Helen, who looked up to Lewis' literature, used to send him letters of admiration. She had married Bill Gresham and had two children: David and Douglas. Her husband, Mr. Gresham was an alcoholic so in 1951, she decided to put an end to that relationship. Then in 1952 Helen Joy moved from N.Y. to England in order to meet Lewis personally.

In 1956 she married Lewis, but their marriage just lasted four years since at the age of 45, Helen died of cancer. It didn't take more than 3 years to Lewis to accompany his wife because on November 22nd, 1963, he died in Oxford when he was sixty five years old. His grave is located in the yard of Holy Trinity Church, outside Oxford, UK.

1.2 J.R.R. Tolkien: Friendship and Conversion to Christianity

Lewis's conversion to Christianity may be considered from the day his mother passed away in 1908, since it was the worst day in his childhood. Lewis's father, Mr. Albert Lewis, was shocked because of his wife's death, which led him to a deep depression that could not be easily overcome; in other words, he thought he had lost everything despite he had his two young sons yet. He decided to send Jack and Warnie to study at Wynyard School because he was not sure he would be able to take care of them anymore. Sometime later, Lewis attended Campbell College, but he had to return to England because of an illness in 1910.

To Lewis, Englishmen had a bothering aspect and he always expressed this sensation during his first years in England. However, he attended Malvern College at Wyvern where he would begin his new life. It was there when he changed his mind about the world and called his preparatory "Chartres." He started to love his staying there and felt attracted especially by the beautiful buildings and the comfortable environment which seemed to make him forget the sorrow he felt.

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Javier Santiago Pacho Pesantez



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Nevertheless, Lewis still supported the idea of no religion and no evidence to believe in God and concluded that all religions were only an invention of man. He began to show some interest in Occultism, promoted by the Matron of Chartres, who used to talk to him about the old tradition of Spiritualism. In the summer of 1913, he left Chartres and was tutored by William T. Kirkpatrick for around two years, until he went to the University at Oxford.

One year later, he was enlisted in the army and after being wounded at war and while recovering his health at the hospital, he had his first contact with a great Christian work called The Everlasting Man written by G.K. Chesterton. Immediately, Lewis was conquered by this work, accepted what it said, and could feel what it transmitted. At the same time he began to read the works of other writers like George McDonald, affirming, several times, his great admiration for those two authors, who helped him to approach Christianity.

In 1925, Lewis became an English Literature teacher and one year later he met J.R.R. Tolkien, a Roman Catholic writer who shared the same taste for fantasy and science fiction as Lewis. They both used to talk for hours about gods; then Lewis began to feel enthusiastic about his teacher. Tolkien had seen his pupil as a comprehensive and courteous listener to whom he read some of his short works. In 1929, after Mr. Lewis died in Belfast, Lewis just left behind his atheism and brought to him Theism as his new perception of life.

He admitted that God was real, but he still didn't know anything about incarnation. He also affirmed that his personal God was not human. Lewis believed that there was a God, but he didn't know specifically how to adore him. He started attending church and praying at the chapel, but without so much interest. He just did it by compromise and he thought that it was not very pleasant to do it: "I was acting in obedience to a (perhaps mistaken) sense of honor. The idea of churchmanship was to me wholly unattractive (Lewis 153).



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Finally, thanks to the long discussions with Tolkien, and having a last contact with The Everlasting Man, in 1931 he could rediscover his faith and felt prepared to receive God again. G.K Chesterton's work was about human beings and their development throughout centuries. In this work, human beings are not common animals but a model of Jesus Christ, a perfect man. Lewis took Chesterton's arguments as the whole perception of true Christianity because God was the Supreme Being and

Jesus Christ was the only one who didn't have any guilt and must be followed in order to find salvation. Lewis started to read the New Testament realizing that it was not only a mixture of stories, but actually a witness of the presence of the historical human being who embodied the spirit of God; this was Chesterton's argument. From that day, Lewis always expressed the infinite joy that he felt for believing in God, thus being free to be Christian.

1.3 The Inklings

A short time before Tolkien and Lewis met, Tolkien had formed the Coalbiters, a club dedicated to the reading of Icelandic myths and sagas, which would disappear quickly. At the beginning, its membership was limited to those who had certain knowledge of the Icelandic language, but it would disappear after a short period of time, giving rise to a more formal club of discussion, The Inklings. Charles Williams, an English literary critical novelist and an Orthodox Anglican, joined Tolkien and Lewis. Later, it was Owen Barfield, an anthroposophist and a follower of the human consciousness and its evolution, and finally Warren Lewis who would become Lewis's personal secretary.

These men formed the core of the Inklings, who reunited weekly between 1940 and 1963 at Lewis's room at Magdalen College in Oxford. They talked about politics, religion, and philosophy and they also dedicated their time to read some works like The Iliad and The Odyssey by Homer, or Dante's Divine Comedy. They also read

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parts of their own works; The Chronicles of Narnia and Lord of the Rings were at first criticized by their own colleagues, so everyone encouraged the creativity of each other. In 1949, Lewis started reading the first of his short works about Narnia: The Lion, the Witch, and the Wardrobe, but for Tolkien it was useless. He didn't like Lewis's tales which would become one of the most popular children's stories.

Lewis looked up to Tolkien's philosophy and William's poetical language which would be essential for his conversion. As an example, it can be stated that the creation of Narnia would be a vague reflection of the Middle Earth of Tolkien. It should be emphasized that Charles Williams also served as an influence for Lewis. Some of his works showed no conventional theoretical language with expressions such as "God", "heaven" or "salvation." His writings were narrated by "respectable characters" who believed in supernatural events; however, he was considered a mystic man. Williams talked about Mercy rather than God, something unusual that Tolkien considered nonsensical even saying that he did not know what he was talking about, but Lewis loved William's art.

Lewis meant a great support for Tolkien during the creation of his Middle Earth, since he was the one who listened to him when he began to recite his novel and thus, he encouraged Tolkien to finish his work. He was the first one who read The Hobbit. On the other hand, The Screwtape Letters was dedicated to Tolkien, who also wrote Mythopoeia as a dedicatory to Lewis.

Now that Tolkien and Lewis had agreed on many things, their friendship succeeded as never before. Tolkien considered Lewis an honest, intellectual and brave man as well as a scholar, poet, philosopher, and a lover of our Lord. They attended regular meetings of the Inklings and they both drank and talked at the White Horse, a bar where they used to go after the weekly meetings. However, his friendship started to decline, since Tolkien wished to be the first among Lewis's

Autores: Diego Fernando Patiño Juela

Javier Santiago Pacho Pesantez



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friends.

He resisted accepting that Charles Williams, whom he disagreed with, had some influence upon him. Moreover, Tolkien felt jealousy about the success of Narnia's stories which first appeared when Tolkien tried to publish Lord of the Rings unsuccessfully. Tolkien said that those stories of his pupil and friend were terrible; they were written in a superficial way without common sense. They had an obvious message, but above all, those contained a handful of childish characters from imaginary lands: a White Witch, a talking lion, fauns, and others which, according to Tolkien, should not be included in the same story.

However, their friendship was finally going to be disturbed when in 1955, Lewis met a woman, Joy Gresham, an American Jew, who would become his future wife and who had been converted to Christianity. This particular situation bothered Tolkien because Lewis and Joy lived together before getting married, and because she had two sons when living with Lewis, something that John disagreed at all. This marriage made Tolkien break any relationship with Lewis because he didn't put into practice his religion. After Joy's death due to a bone cancer in 1960, they didn't meet anymore and

Lewis worked on what was going to be his next work, A Grief Observed which he published under the pseudonym of the Clerk. He didn't want his dead wife's name to be immersed in the novel, so he decided to call its character just as H – in honor of her middle name, Helen.

1.4 Works, Influences and Writing Style

In this part of our work, we want to heighten the most influential works of C.S Lewis; not only his magnificent land of Narnia or his Screwtape's letters, but other writings which made him a remarkable writer of the last century, whose novels and short works had great impact nowadays when we talk about English poetry and



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literature. We will make a list of his most important works, briefly analyzing them due to the enormous cleverness that makes impossible to take a look at each detail of all of his books.

When Lewis was very young, he was already influenced by literature and inspired by nature. He was very obedient to the religious tendencies that involved his childhood and the great influence that his mother had put upon him before her death. Lewis was a man who lived all his life surrounded by friends, books, and pupils. In 1925, he already taught philosophy and literature at Oxford. His life had been marked by his conversion to Christianity, which is explained and justified in many of his books. Though Lewis was an Anglican, his Roman-Catholic knowledge is revealed in many of his writings; for instance, in his book The Screwtape Letters, the demon recommends certain sins more than others to make believers lose their salvation and fall into temptation, remembering the Roman doctrine of Mortal Sin.

His Space Trilogy (1938) was composed by three parts: Out of the Silent Planet, being this, a mixture of science fiction, fantasy, and allegory never seen before. This first volume was about Doctor Ramson who made an incredible journey to Mars – Malacandra – a planet much older than Earth, in which its inhabitants lived in peace, but they were under threat by the treacherous figure from the darkness. Ramson would face the challenge to learn inhabitants' ancestral wisdom while saving the planet.

Second volume Perelandra – Voyage to Venus – had Doctor Ramson back, but now with destination to Venus where he met the Queen and the King, who lived in a planet resembling a paradise. And the last volume of this trilogy, The Hideous Strength, presented that last adventure occurred in Thulcandra where the struggle between good and evil would take place in this story inside an intellectual circle that had a common power that they couldn't manage by themselves.

Among his studies about traditional Christian beliefs, based on his conferences

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during the Second World War, stand out Miracles (1947). This work is considered a piece of art, especially for Catholics, due to Lewis' manner of expressing ideas with depth and cleverness. He talks about miracles from both sides, old and new creation which has nothing to do with mythology; God is the Creator, the only one.

One of his most popular works is The Screwtape Letters (1942) that is about an old demon who instructs his trainee on moral temptation methods. It should be pointed out that this work will be widely analyzed in next chapter in order to give an appropriate study of these letters; however, the real aim of this work is to provide a message related to moral and the existence of evil.

Lewis describes his own conversion to Christianity in Surprised by Joy (1955). In this book, Lewis describes his conversion from atheism to Christianity and he includes childish memories and emotions from his adolescence. He had always to confront lots of troubles letting him think that each event in his short life had to do with God's will. Though, wrong perceptions about Him didn't leave him trust God at all. As Lewis himself says, this book is a personal work.

His popular series of tales for children entitled The Chronicles of Narnia that started in 1950 with The Lion, the Witch, and the Wardrobe, are an allegoric collection about the eternal struggle between good and evil under a Catholic point of view in which, at the end of the story, the creator of Narnia takes his own life to save his world; a special plot that Tolkien imitated for his Lord of the Rings. Through closets, caves, or paintings, Lewis takes us on a passionate voyage to an imaginary world in every book from this saga. A world full of fantasy and mythology that relates the amazing adventures of its characters.

Mere Christianity (1952) reunites Lewis's radio talks, which were transmitted at war times; his goal was to explain and defend common beliefs from Christianity. This is a collection of Lewis's cleverness that confirms his reputation as the most important



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reader and intellectual of our times.

In The Problem of Pain (1947) Lewis confesses the apparent abyss that exists in his life between what he practices and the external world. He tries to set out that the only aim of this book might be that braveness is more effective than knowledge when we face troubles causing harm. He states that man might know something that exists, assuming that it is awesome perceiving strange things rather than dangerous.



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CHAPTER TWO

THE SCREWTAPE LETTERS

2.1 Brief introduction to The Screwtape Letters

Clive Staples Lewis brings us a brilliant work called The Screwtape Letters, published in 1942 and dedicated to his best friend, J.R.R Tolkien, who was a critic of Lewis works. In many passages of this book, it is obvious that it has been oriented to emphasize a contrast between Catholicism and Christianity. The main theme would be Evil, and the way it spreads by means of different methods the devils use. The main characters of this work are the following:

Screwtape is an old and experienced devil who guides his cousin to get his goal: to carry a devoted man right to hell.

Wormwood is a young devil and Screwtape's nephew that is carrying out his first mission on earth as a tempter. He writes to his uncle reporting on the development of his mission while asking for suggestions and cues about humans' behavior and weaknesses.

The patient is a young Christian man who lives with his mother and becomes the target for the devils.

The *Enemy* is the term used by the devils to refer to God. Lewis emphasizes the Enemy is the Lord by writing all references related to Him in capital letters.

Our Father Below is basically Satan, the eternal enemy of God, who sends devils to carry souls from Earth to his Reign.

Screwtape answers the 31 letters that his nephew writes to him, showing special affection towards Wormwood, who is an inexperienced devil that makes a lot



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of mistakes due to his lack of skills. Screwtape tries to improve Wormwood's methods and so in his letters, he provides the most convenient treatment for getting the patient's soul. The most common human errors and faults are analyzed and used as effective tools to guide the patient to hell. Lewis puts himself in the devil's position, since the patient represents mankind, the victim of his attacks. What Lewis tries to do is to reflect on his position concerning realities and feelings which are the result of progress and fashion. The main purpose of the devils is to bring human self-destruction, to obtain souls (or what they call "food"). According to their rules, if one of the devils does not get his prey, he will be swallowed and given to Our Father Below, the Lord of the depths with the main goal of making him fall into the lungs of hell.

Another thing that Lewis points out is that these letters don't follow a progression in time. Each letter shows distinct periods and they don't have a special date for events; for that reason, it is unknown when this story occurs. The only reference that can be implied in Lewis work is that this story takes place during the Second World War, because of the year of its publication. Concerning secondary characters, they won't figure so much in the letters, but they represent a special connotation with regard to the epistles.

2.2 Letter I

In this letter, Screwtape advises Wormwood on how to use physical sources to do a good job. He recommends his cousin not to use reasoning for tempting the patient because it can confuse him, and his own confusion can lead him to the fields of the Enemy:

"Remember, he is not, like you, a pure spirit. Never having been a human (Oh that abominable advantage of the Enemy's!) you don't realize how enslaved they are to the pressure of the ordinary" (2).

Screwtape knows that convincing the patient of the nonexistence of God is a



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wrong idea, since it may cause in him a necessity to learn the different theories of creation stated in the Bible, which oblige the world to think of God as a real spirit. Science will be used to remove that belief from the patient's mind, thus rejecting all Christian evidence. The problem with books is that they can refresh the patient's thinking: the constant debate between evolution and creation can arise, having religion as the most accepted and thus not being convenient for the devil.

Screwtape proposes a method that he has used before with another patient, who dedicated his life to reading. His plan consisted in making this man, who worked at a library and lived surrounded by books, forget all his thoughts and feelings about God and religion, which could be inferred through reading. This would be the ideal way to reach this goal. The presentation of a material world for distracting his mind from what God wishes. Argument is not the tool to get this goal.

All that Wormwood has to do is to keep the man away from books that can make him think about the existence of that eternal struggle between Good and Evil. In fact, it is a waste of time to take the patient to do evil things when the world itself distracts his mind every day, forgetting what he has learned in a library, a church or a worship practice. Screwtape states that the most certain manner to control Wormwood's patient is working on emotions due to the unstoppable events that this world experiences day by day – conflicts, homicides, epidemics – which are not very pleasant and lead the man to reason that his effort for being a good Christian has been in vain while his 'paradise' falls into pieces around him.

2.3 Letter II

The patient has converted himself to Christianity, leaving all his atheistic ideas behind and attending church by his own will. This situation is dangerous, but it can be managed. What Screwtape features is that devotees go to church thinking that they are going to "clean their souls" by hearing a sermon, taking communion, and confessing. They don't feel guilty about their own troubles and responsibilities when

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Javier Santiago Pacho Pesantez



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they are in church. In this case, Screwtape recommends his nephew to put into practice his audacity to make the man think about those material things that can be presented before him, at this church such as the ornament, the pews, paintings, or even more the same people whom he meets every week beside him:

“Work hard, then, on the disappointment or anticlimax which is certainly coming to the patient during his first few weeks as a churchman. The Enemy allows this disappointment to occur on the threshold of every human endeavor.... In every department of life; it marks the transition from dreaming aspiration to laborious doing” (7).

Working on fixing people’s acts is what Screwtape points out as the most effective way to distract the patient’s mind and concentrate on how others look – their faces, bodies, and clothing, forgetting his own faults. Most of these people are his neighbors, so it is easier to do it. It would not be pleasant for the patient to be near any person whom he knows has committed any fault, and it is the right moment to assault his soul due to the limited knowledge that he has acquired about his new religion; in other words, he thinks that attending church and kneeling down for praying is all that he must do to satisfy his Lord. The patient concentrates on spiritual things at the beginning and it is a perfect occasion to distract him with real situations that can dissuade him from his imagination – what he perceives as Christianity is just an imaginative creation full of ancient stuff as illustrated in the Bible.

Another thing that Screwtape affirms is that God only wants people for His cattle and He has a plan for everyone such as marriage, wealth, poverty or death. God takes a risk when his sons begin to experience disappointment during their first steps in His territory, because He is sure that His sons will act by themselves to approach His reign. God offers his servants something that devils cannot as we will see later.

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2.4 Letter III

In this letter, Screwtape recommends his nephew to work on the relation between the patient and his mother. Here, Lewis presents Glucose – another devil serving Screwtape, who works with the patient’s mother, an old woman who suffers rheumatism. The devils both have the same duty; they are called to irritate that harmonious relation between this woman and her son. In this case, Screwtape recommends Wormwood to pay special attention to the most spiritual issues rather than the physical topics:

“Keep his mind on the inner life. He thinks his conversion is something inside him and his attention is therefore chiefly turned at present to the states of his own mind – or rather to that very expurgated version of them which is all you should allow him to see. Encourage this. Keep his mind off the most elementary duties of directing it to the most advanced and spiritual ones” (11).

Screwtape affirms that self-examination for a long period of time will keep the patient away from the really important issues; for example, any health problem that his mother may suffer would not be necessarily the main point to consider when creating a chronic atmosphere into their house. But at the same time, as the patient will pray for himself, he will do it for her mother, too. It is natural and inevitable.

One suggestion that Screwtape always provides is to attack that moment when the patient prays. What Wormwood has to do is simply discourage his attention to his mother and those little details that turn her into a terrible person. When the patient takes into account his mother’s soul when praying, he must concentrate on her faults up to the point of considering her a sinner. This will feed an internal wrath into the patient towards her because his prayers will be directed to the things that result bothering about her, which will cause more trouble between them. All these feelings will distort the image of his mother turning her into an imaginary woman, due to the repugnant and wrong thoughts about her that will increase as Wormwood does his

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mission.

On the other hand, Glucose will lead the patient's feelings of compassion to the most extreme violence. Each detail or gesture that the patient perceives as bothering will be helpful, because he will assume that she just does it for annoying him, but he cannot realize that he also acts in a way that his mother hates. Every word has to be taken as the beginning of an argument for turning the two poor souls into two enemies who cannot tolerate each other.

2.5 Letter IV

Once again, Screwtape makes reference to prayer in his letter. The best way for Wormwood to make the patient reveal against his God is to slowly take him away from praying:

“The best thing, where it is possible, is to keep the patient from the serious intention of praying altogether. When the patient is an adult recently reconverted to the Enemy's party, like your man, this is best done by encouraging him to remember, or to think he remembers the parrot-like nature of his prayers in childhood” (15).

This is what Screwtape tells Wormwood referring to the need of removing that interest of serious praying little by little from his patient. Wormwood must not let his patient to consider prayer as the really important thing. His requests must be such childish that they will be ineffective and unhelpful, reminding him his early years being a child when he used to look at his parents and just imitate those actions, without having any idea of what he was doing. He has to be distracted by old memories, lack of concentration, or even the position he uses to pray.

Eventually, his requests won't have the same strength because he is not a complete “converted sheep” of God yet. Lewis reminds us the different ways of



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praying that people have, such as kneeling down and whispering while praying, while others, naturally, go for the easy and less uncomfortable way, i.e. to pray silently sitting on a pew. For Christians, the correct position to adore God is to go down on our knees with our head down; otherwise, our calls are not going to be welcome by God. Instead of concentrating on God, the patient must do it for himself.

“The humans do not start from that direct perception of Him which we, unhappily, cannot avoid. They have never known that ghastly luminosity, that stabbing and searing glare makes the background of permanent pain to our lives” (17).

Screwtape explains Wormwood that human beings assume the existence of God just for a simple image, but they have never experienced the unpleasant struggle between angels and devils. People have created their own God, unconsciously praying and that way feeling forgiven and exonerated from any fault committed in the past.

2.6 Letter V

In this letter, Wormwood announces Screwtape that a new war has broken out in Europe and it would be amusing to work on it. War means death, pain, suffering, hatred; it is seen as the end, and it is the perfect occasion for the devils to spread their wings in search of sinner spirits. Although Screwtape does not trust war, the idea results enjoyable. It is true that it brings evil, but at the same time, people would turn their devotion to God. The old devil recommends continuing tempting the man by other ways, not war. Screwtape assures that another ordinary fight cannot be a valuable aid in Wormwood’s goal because it means bravery and compassion; therefore, it also means self-sacrifice and a sense of heroism for their community:

“The Enemy’s human partisans have all been plainly told by Him that suffering is an essential part of what He calls Redemption; so that a faith which is



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destroyed by a war or a pestilence cannot really have been worth the trouble of destroying” (24).

What Screwtape really wants is that the patient keeps his mind occupied with the external world - food, money, clothing - even after a disaster such as a war, and so he won't worry about returning to his past life; that man who attended church and prayed for his soul must not rise again. Future life should be the main point where Wormwood should concentrate because it is not worthy that the patient believes that if he dies, he will find the eternal peace besides his Lord as the Enemy wants.

Screwtape thinks that war can be beneficial as well as harmful. Finally, it must be emphasized that Second World War will be, from now on, a kind of stage for next letters and the real cause for his death, which indeed means salvation.

2.7 Letter VI

The patient and his possible military involvement could help Wormwood for making his work easier, since the man would be immersed in a desperate environment where he himself would not even know what is going to happen:

“There is nothing like suspense and anxiety for barricading a human's mind against the Enemy. He wants men to be concerned with what they do; our business is to keep them thinking about what will happen to them” (25).

If the patient involves at war, he will experience lots of emotions, especially fear that can lead him to a state of tension which results to be beneficial for devils. Screwtape emphasizes that old proverb that says, “Thy will be done” (25). Here, Lewis makes reference to what people consider to be God's will. God wants sheep for His herd and those naïve and needy lambs won't have another option than giving themselves to Him when they realize everything is lost, accepting to join their Savior's territory. For that reason, the patient should find himself questioning what will occur if



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he survives after the war rather than concentrating on how he can be absolved from his own sins.

Resignation is the word that the Enemy uses to make people consider to give themselves to Him, because He offers them eternal life beside Him. Screwtape points out that if the patient concentrates on himself and his acts, it will be easier to incline his mind to Evil side. Anything good that he may do will give self-confidence that will serve to admit that he does not need any sort of divine help to be a good person. Conversely, if he has committed any bad action, he will be careful of what he did because that wrong action will work by itself disappearing any feeling of kindness from his heart.

The patient will have both resentment and goodness, but the really important thing is to make him hate people around him - those whom he sees and talks to every day. Goodness can be directed to distant people such as his governors who will lead him to be in conflict because he does not have any contact with them, so resentment will be “real” and goodness just imagination.

2.8 Letter VII

According to Screwtape, the mere existence of Wormwood has not, in a certain way, to be perceived by the patient. Screwtape recommends keeping his evil presence unnoticeable for the man who has become a kind of materialistic, but who does not believe in demons since they cannot be touched or felt.

In the past, people believed in devils and they even made contracts with them for their benefit; it can be said that they sold their souls to the devil to get whatever they want, so they practiced witchcraft and that is what Our Father Below wishes but that’s not everything. What old Screwtape affirms is that it would be perfect to create a man who seeks for any kind of supernatural ability, but at the same time denying the existence of divine spirits. We can relate this with science when checking



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Psychology books or scientific reports and experiments. Many of these theories respond to a series of analysis made by the common human being where it is established that the human mind may be more powerful than what we think.

Concerning the extreme patriotism or pacifism they want for the patient, Screwtape stresses that the patient may take one of these positions as his own religion. The patient must consider that the world offers him everything to get whatever he wants and needs, and faith is just another tool for destroying or having it all. Anything is better than praying, even politics, which is always the responsible for chaos in the society. It is an excellent idea to take to the extreme anything except worship to God: “All extremes, except extreme devotion to the Enemy, are to be encouraged” (32).

Christianity is spreading its community more and more every day and what Screwtape comments is that church needs to be smaller than it seems, in order to reduce the amount of Christians, so those people will experience lots of conflicts due to the intolerance that some have with other’s customs or the non-ideal practice of religious issues; all of that can generate trouble into a mass. In spite of their condition of Christians, they won’t agree on everything in their movement; there will always be disagreement and religion is the starting point for this.

2.9 Letter VIII

All human beings have spirit, body, soul and flesh. Screwtape defines us as creatures in incessant change; creatures’ souls that only have an aim – salvation or such disputed myth called Reincarnation:

“As long as he lives on earth periods of emotional and bodily richness and liveliness will alternate with periods of numbness and poverty. The dryness and dullness through which your patient is now going are not, as you fondly suppose, your 10 workmanship; they are merely a natural phenomenon which



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will do us no good unless you make a good use of it” (38).

The patient, as the rest, will always be exposed to triumph and misery throughout his life, due to his condition of being a vulnerable animal on two legs; his interests and actions will bring him consequences depending on how evil or good those actions might be. Screwtape mentioned a Law of Undulation which is not more than that period of life when humans can fall and rise over and over again. Human beings are half spirit and half animals. The man finds himself immersed into a world where he can stand, but at the same time, he can fall due to his susceptibility for being considered only a subordinate of a divine law.

Nevertheless, Screwtape wants his nephew to figure out that nature itself is the responsible for blessedness and misfortune. In the first letter, Screwtape stated that it is was necessary to carry the man to do evil things because the world around him will make him fall into the abyss. He also mentioned that the Enemy wanted His sons to find the right way by themselves; for that reason, He gave humans the freedom to accept or reject events or situations, so that they could manage their lives in terms of putting their own will in the first place: “We want cattle who can finally become sons; He wants servants who can finally become sons” (39).

The devils are seeking for ‘food’ since they don’t want humans to reach the eternal joy that God offers. What Our Father Below wants is to enjoy the exquisite feast he will have when gaining a new soul for his reign. God is a weird force that humans cannot realize immediately because He works in a strange way to approach His lovers to His paradise. He especially works on those unfortunate events that the patient can suffer: “He relies on the troughs even more than on the peaks” (38).

2.10 Letter IX

Once again, Screwtape makes reference to the Law of Undulation and its implications in Wormwood’s patient. In his former letter, he points out that this law has



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to do with those periods of life where the patient may feel good or bad; this would be the suitable moment for making the man thinking about his troughs -events that imply sadness or misery - relating them to sensual temptations. It is not curious that devils attack this way because all concerning sex is pleasant with a high level of excitement and lust, but at the same time, this will just make the patient feel enthusiastic about vague ideas such as marriage or engagement and obviously it wouldn't help so much.

On the other hand, Screwtape affirms that God is guilty because He is the only one who takes His sons to sin. Pleasure is no more than His own invention, but it is important to clarify that humans themselves have adopted a wrong idea about it. The devils just make use of this invention and work on it to increase its intensity turning it into something unhealthy:

“An ever increasing craving for an ever diminishing pleasure is the formula. It is more certain; and it's better style. To get the man's soul and give him nothing in return – that is what really gladdens Our Father's heart. And the troughs are the time for beginning the process” (45).

2.11 Letter X

Screwtape feels excited about those new friends that the patient has made. Treeptweeze – another devil in the service of Screwtape – informs him about this event. These people are that kind of sophisticated and intellectual couple who are more caring about their own business than others. This kind of friends are what the man needs and what the devils require, because they will influence the patient's thinking somehow, despite he disagrees with them and their judgment:

“In modern Christian writings, though I see much (indeed more than I like) about Mammon, I see a few of the old warnings about Worldly Vanities, the Choice of Friends, and the Value of Time. All that, your patient would probably classify as “Puritanism” – and may I remark in passing that the value we have



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given to that word is one of the really solid triumph of the last hundred years? By it we rescue annually thousands of humans from temperance, chastity, and sobriety of life” (51).

Wormwood’s duty is to make his patient think like his new friends, to approve what they say instead of just hearing and debating, because it will only make the man realize that they are not necessarily what he needs to have around. Since humans always pretend to be what they are not, the man can change his thinking when his new friends visit him. What Screwtape recommends is motivating the innocent man to break his talk with these people down after they have gone; this way, he will lose all sympathy towards them and so, as people nowadays, he will live two lives: one when his friends visit him and another when he is alone in his house.

Moreover, humans may be managed according to the different places they frequent every day. When they go to work, they are professional and when they attend church they are the most Christian possible until the end of the ceremony, when they return to their monotonous life. If the man knows about this temptation, Wormwood has to lead him to a state of confusion where he is not sure if these friends are convenient, or if he just does not see them anymore. He may be seen as a strange man or an intolerant Christian.

2.12 Letter XI

Laughter plays an important role in this letter, in terms of making the man consider anything that may be unpleasant for others but enjoyable for him, and that is the kind of laughter that Screwtape wants to be put into practice: “steady, consistent scoffers and worldlings who without any spectacular crimes are progressing quietly and comfortably towards Our Father’s house” (53). The patient has met each member from the new social circle he has entered and Wormwood comments his uncle that these people laugh so much during their meetings; it is necessary to work on laughter as an essential source but in its most crude essence. He talks about the four causes

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for laughter: Joy, Fun, Joke, and Flippancy.

Joy and Fun are not widely good for the devils because they would only take the man to feel happiness or gratitude and thus encourage charity towards all he has around: his family and friends and that is something that the Enemy wishes. Screwtape relates this kind of laughter to music since that is something that people love and it is part of Heaven and that attitude must be avoided at any cost. Nevertheless, music is something debatable because it can be interpreted as good when it is composed for God and conversely, if it is performed by common and worldly people, it is considered worship for Satan. But what the devils must be really concentrated on is the fact that the patient has to laugh in a wrong way; for instance, Joke is useful and here is where Screwtape makes reference to a particular case:

“And it is especially promising among the English who take their ‘sense of humour’ so seriously (...). Humour is for them the all-consoling and (mark this) the all-excusing, grace of life” (55).

The most effective way to work on laughter is Flippancy: “Only a clever human can make a real Joke about virtue” (56). It is common to meet people who do not understand generosity or charity, without mocking at it, and that is what Screwtape recommends to work on.

2.13 Letter XII

Screwtape affirms that the patient’s changes due to Christianity should remain unnoticed, so that the malicious process to damn his soul won’t be disturbed. Meanwhile, it is recommended that this innocent guy continues his normal life, i.e. going to church and attending ceremonies. Wormwood must intelligently trap the man, who is not conscious he is being dominated by a strange and sinister power. In the letter, Screwtape points out as follows:



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“But do remember, the only thing that matters is the extent to which you separate the man from the Enemy. It does not matter how small the sins are provided that their cumulative effect is to edge the man away from the Light and out into the Nothing” (60).

The patient, like all human beings, will doubt about his love for God at the certain moment when he is in trouble. It means that as a Christian, his acts will intensify his fault and thus God will not forgive him, so the result will be convenient for Wormwood since the patient may even come to hate his creator for punishing him. In this way, he will forget about the Enemy, so it won't be necessary to extremely involve any religious subject to keep the patient's mind away from salvation.

Screwtape points out the tension this guy must have between his outer and inner worlds; in other words, highlighting the separation between the reality of the outside and his dream-like inner feelings. The patient's desire would be to ease himself from the pain of life and his current state would be the product of the emotional rather than any physical situation. Screwtape interprets the patient's attitude as something manageable; he can be managed without thinking of his faults, being the main purpose to take the man away from the Light and get him closer to the “Nothing” that is hell.

2.14 Letter XIII

In this letter, Screwtape reproaches his nephew for failing in his mission when knowing that his almost-lost patient has opened his heart to a new conversion allowing the Enemy become part of him again. The devil makes reference to two terrible mistakes that the young apprentice has committed. The patient has enjoyed two pleasures in life, according to Screwtape, which are reading and freedom. In letter IX, it was emphasized that pleasures were given by God and that those pleasures could be transformed in something harmful when excessively used.



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Wormwood has let the patient taste those delights without having an extreme participation in them. To take a ride to an old mill or to read a book that looks interesting and amusing are two of those things that Wormwood had not to allow his patient to do and that was something that Screwtape affirmed over and over again.

All emotions we have in many situations of our lives rule over our feelings and when we realize that we can do something to put things in order, we do it. Our own strength is reality and that is what Screwtape recommends to keep the man away from. Another thing that he points out is that God is always putting us in task, because He wants our souls as His fellows and that is the reason for all pleasures in the world; the most convenient for the devils is to convert any activity or interest into worldly virtues, but at the most extreme possible:

“You should always try to make the patient abandon the people or food or books he really likes in favor of the “best” people, the “right” food, the “important” books” (66).

The patient will leave, if it works, his culture and the people around him, looking for a society completely different and better. Remorse is one of the feelings that Wormwood must encourage in his patient because it will lead to suffering, avoiding any regret, and so he will be further from the tedious Enemy.

2.15 Letter XIV

Humility is the virtue that Lewis shows us in this letter as the central topic. Screwtape feels disappointed when he finds out that the patient has taken some liberties because of Wormwood’s ineptitude; he also seems resigned when his nephew tells him about the new dangerous aptitude that his man has come to have now. This man has turned humble and that means following a tedious routine waiting for his destiny. Humility could be useful if Wormwood uses this virtue to make the patient believe there is a special reason for being “humble,” i.e. making his patient



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feel proud and better than others. “By this virtue, as by all the others, our Enemy wants to turn the man’s attention away from self to Him, and to the man’s neighbors” (70).

In letter VIII, Screwtape defined humans as half-animal and half-spirit creatures. In this case, the patient, being a modest individual, will feel proud about the few, but necessary things around him, and this pride itself must become helpful for the devils to reach their goal. If the man feels that his duty in this world is going to be rewarded in the coming days, even though he is conscious that it is not all he can offer to his neighbors, that feeling of vanity will increase. He will realize that his acts are not the greatest, and that his friends begin to appreciate him for something that he is not. Another thing to emphasize here is that Screwtape talks about the other side of the coin, God:

“Even of his sins the Enemy does not want him to think too much: once they are repented, the sooner the man turns his attention outward, the better the Enemy is pleased” (73).

God always wants the best for His sons, and talking about humility, His purpose would be that the patient feels satisfaction for his success, thus loving everything he sees, expressing gratitude. It is terrible for Screwtape because if the patient feels that ridiculous emotion, the Enemy will be closer and will have the chance of taking him as His property because He is the Creator of his world and therefore, his unique truth. The man should not know the real meaning of humility but do the opposite in relation to what the church would do.

2.16 Letter XV

Eternity is that promise that God has made to all of us and the reason for loving Him. Regarding the war, Europeans have taken a rest, and the patient shows skepticism about it. The question is whether to leave him in trouble or stimulating in



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him a feeling of calm and peace. God wants us to live thinking about the present and working for improving our lives, and so, being able to help others indirectly. Screwtape affirms that the patient must be kept apart from good actions because that is the pleasure that the Enemy offers while living.

Many times we say that we know what our destiny will be – marriage, children, a good job – but it is just something that we create in our minds because nothing is certain: Gratitude looks to the past and love to the present; fear, avarice, lust, and ambition look ahead” (76). If the man looks to the past and realizes that all he has encountered is something that is destined for him, he will be convinced that all he has gotten in the present is the result of past disgraces. If it works, he will be able to avoid any contact with his creator because he will only keep in mind that misfortune is God’s fault. Screwtape advises Wormwood to make the patient think about what will occur in coming days:

“But we want a man hag-ridden by the Future – haunted by visions of an imminent heaven or hell upon earth – ready to break the Enemy’s commands in the present if by so doing we make him think he can attain the one or avert the other” (77-78).

Screwtape indicates that there is a time when people become selfish and lazy, having in mind that their future will just come and will be beneficial. It is good that the patient feels concerned about his destiny, punishment or salvation.

2.17 Letter XVI

Screwtape refers to God’s mission: He always looks for the bond which must be among His sons. In other words, tolerance will make His followers join together without regarding race or dressing, and it will arouse what the demons totally hate, Love. Therefore, it is necessary for Wormwood to have his patient sharing time with people of activist thinking and ideology (political or religious).

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“In the second place, the search for a “suitable” church makes the man a critic where the Enemy wants him to be a pupil. What He wants of the layman in the church is an attitude which may, indeed, be critical in the sense of rejecting what is false or unhelpful, but which is wholly uncritical in the sense that it does not appraise” (82).

When feeling in need of a place where he can find joy in his soul, the patient should examine many temples until he finds that which he sympathizes; it means that he will be in incessant activity criticizing the subjective and appreciating the possible. The parochial organization must always be attacked because it joins different groups of people belonging to different social classes, becoming sort of clubs instead of simple churches. Wormwood would have to regain the patient’s soul, taking the patient to many churches where he can turn him into a connoisseur and, at the same time, a detractor of what it is called “The House of God.”

Screwtape advises Wormwood to take the man to visit two churches, especially in his neighborhood. These churches may be beneficial for the devils’ plans: one church headed by an old priest who just follows a vague routine without thinking of what it was disposed by the parish for every ceremony; and the other church headed by Father Spike, who shares his various ideas with his audience, considering religion and politics as part of his sermons. Despite his vague questionings, he is a devoted believer. “A sermon which such people could accept would be to him as insipid as a poem which they could scan” (83).

2.18 Letter XVII

In this letter, Lewis proposes gluttony as a manner of being against God. Gluttony, as we know, is one of seven mortal sins which, throughout centuries, have become nothing but an acceptable practice. Even though the Holy Scriptures advise us about going to hell, human beings do not care about the consequences. “This has largely been affected by concentrating all our efforts on gluttony of Delicacy, not

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gluttony of Excess” (87). Gluttony itself must be understood as a sense of pleasure that fulfills man’s desires rather than the pleasure of eating itself. Screwtape emphasizes that the patient’s mother has been, throughout her life, submissive to “desire and pleasure.” Wormwood has been advised about the woman’s strictness when eating, and thus suggests to make her taste the flavor of pleasure in those little portions of food.

“Because what she wants is smaller and less costly than what has been set before her, she never recognizes as gluttony her determination to get what she wants, however troublesome it may be to others” (88).

What Lewis tries to make us understand is that gluttony has nothing to do with the amount of food that a person can swallow, but to find pleasure and satisfaction in what it is tasted even though it is the least portion. Now, the woman is being manipulated by Glucose who has done a good job with her because the old woman cannot stand big amounts of food before her; her palate has become so refined that bread or meat must be perfectly done to be eaten with sensuality, otherwise respect or consideration for her servants will disappear, thus creating discomfort and chaos into her house.

However, Wormwood should work on the patient in a different way due to his condition of being a male. It means that he won’t be conformed to small portions of food, thus he will have the need to go to exclusive restaurants where food is perfect, without thinking about how many dishes he eats; so the demon would have him in his hands when imposing gluttony as mere satisfaction.

2.19 Letter XVIII

The love that God wants His sons to have has nothing to do with the misleading conception of the term sexuality. Screwtape emphasizes the fact that attraction between females and males is unavoidable. He points out that actions like



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ridiculous poems result perfect at the moment of leading humans to a state of “falling in love” that in fact is just pleasure. The practice of polygamy is just the result of an unbearable abstinence and a monotonous relationship:

“We have done this through the poets and novelists by persuading the humans that a curious, and usually short lived, experience which they call “being in love” is the only respectable ground for marriage” (93).

For Screwtape, what the patient will need is to win the more he can from others so as to have their benefits and so to compete with the world to get what he deserves. The old devil refers to the fact that everyone in this world is what he must be, always seeking for his own welfare; if something is convenient for the man, he will attract it to him as a cheeky manner of predation in what, little by little, he will get rid of that that is not useful anymore, as the most cynical predator in the jungle: “Thus He is not content, even Himself, to be a sheer arithmetical unity; He claims to be three as well as one...” (94).

The Enemy wishes love and marriage for His sons, before breeding new human beings. Selfishness is not accepted since just thinking about oneself welfare does not correspond to God’s expectations. Sex – used in a misleading way – has been a valuable tool for evil. Concerning the demons, what they want is to trap poor souls, since sex may first lead to have stable families, but on the other hand, it might lead to the ruin of mankind due to carnal desires and libido. In addition, the concept of “one flesh” would not mean true love among human beings, especially marriage. The mere sexual contact between bodies represents the making of just one; it means that they don’t need to have any affectionate bond. The patient has to be carried into a state of mind in which a false affection would lead him to believe that it is the only way



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to form a good and happy family.

2.20 Letter XIX

Screwtape has instilled into Wormwood the idea that the Enemy's love for His sons is merely false. To the devils, what might occur to the Enemy's crowd will not affect His own position as the celestial being and owner of everything. The real reason for His complete dedication to His crowd is even something uncertain for the demons, hiding their own ignorance about it, under the idea that God loves humanity. The interesting part of this letter is what Screwtape recognizes not to know about the Enemy's acts and what He is looking for.

Screwtape recalls a short scene where Satan and God have a brief meeting in which it would be explained the cause for the retirement of one of His faithful servants, dismissing any hypothesis brought up for centuries that Satan would have been banned from Heaven for betraying God: "... if ever we came to understand what He means by love, the war would have been over and we should re-enter Heaven" (101).

But, why would the demons and Satan wish to return to Heaven having established themselves their own kingdom in depth? Screwtape tries to clarify

Wormwood's outlook reminding him that God's target cannot be so minor, but the same or even more sadistic and sinister than the devil is. However, if the real purpose of that love is not clear, the only thing to do is to continue working on the patient, seriously considering his attitude and personality. He will not bear in mind love for nothing but just pleasure, which must be well-spent to lead him to an ecstasy where all concerning sex will seem carnal and luxurious to him.

Nevertheless, if the patient regards love as something profound and pleasant, his attitude might be beneficial for Wormwood's purposes since the slightest fault or

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cheating will involve a tragedy because love is his basis for happiness. Screwtape adds to this letter the need he has for a list of the closest women to the patient in order to have a reference of each of them and their characteristics. Now Wormwood's mission is to find a wife for his patient.

2.21 Letter XX

Wormwood fails once again since the patient considers repentance as the best alternative to save his soul; thus chastity becomes the most appropriate way for not falling into temptation. The patient is not completely lost, however. Screwtape recommends Wormwood to focus his attention on the patient's marriage and the women in his own neighborhood, who he assumes will be helpful for his evil plans. Screwtape refers to the different kinds of women that would drive men mad. In ancient times, it was common (history books and the bible confirm this fact) that hefty men enjoyed popularity among the most beautiful females and the less attractive and lacking-of-virtues individuals.

“It is all a fake, of course; the figures in the popular art are falsely drawn; the real women in bathing suits or tights are actually pinched in and propped up to make them appear firmer and more slender and more boyish than nature allows a full-grown woman to be” (107).

Days have changed and women make impossible things to look attractive for men. According to Screwtape, conformism is not considered by a woman when she wants to make her body “imaginary.”

“You will find, if you look carefully into any human's heart, that he is haunted by at least two imaginary women – a terrestrial and an infernal Venus” (107-108).

What Lewis refers to is that human beings live into fantasy despite having what they deserve and really need. If a man has a nice, kind, and submissive wife, he will



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not stop dreaming of those “imaginary nymphs” on TV or magazines. Lewis tells us about two types of men: the first one would be pacific, conscious, and loving with his family, who if ever wishes another woman, will not fall into temptation because of his Christian condition. The second kind of man, Lewis refers to is a cruel man who seeks for his own pleasure, avoiding any feeling of regret.

2.22 Letter XXI

Old Screwtape comments to Wormwood that human beings are sometimes proud about what life has given to them.

“Now you will have noticed that nothing throws him into a passion so easily as to find a tract of time which he reckoned on having at his own disposal unexpectedly taken from him” (111).

Screwtape agrees that the patient must think about the time as only his, in order to do whatever he wants: You must therefore zealously guard in his mind the curious assumption “my time is my own” (112). Lewis refers to those activities that the patient might consider amusing, thus rejecting those such as an employment, or studies, and praising those lazy activities such as a party. When considering time as something of his property, something manageable only for his own will, the Enemy would have some advantage to gain the patient’s soul, making God his property, his time and his space.

“The humans are always putting up claims to ownership which sound equally funny in Heaven and in Hell and we must keep them doing so” (113).

This feeling will disturb his mind with a wrong idea of property; so then it will confuse the patient, up to the point of feeling himself tempted to finish with something that he possesses that is just a gift given by his Lord. At the end of this letter, Lewis makes an important reflection about what the word “mine” represents for believers



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and atheists. If our world finished today, God would raise his chosen souls, whereas Satan would stay with those poor bodies that, after all, he has gained. God created the world and theoretically, it is His, and what the devil seeks for is to take possession of this holy dominion.

2.23 Letter XXII

Wormwood's ineptitude has caused the patient to fall in love, but not exactly with a suitable woman or one of the maids at Screwtape's list. Therefore, Wormwood is destined to suffer a punishment, even though his task is fulfilled. Screwtape feels angry, not only due to the learner's error, but also due to the fact that this woman is a pure martyr.

If we sum up previous passages, specifically the letter XIX, we will see that Wormwood's duty was to find that strange kind of woman that the patient had around him, in his own neighborhood, but he did not do so. This woman would bore anyone with her hopeless and nasty life according to Screwtape: "A two-faced little cheat (I know the sort) who looks as if she'd faint at the sight of blood and then dies with a smile" (118).

Lewis tells us about adultery prohibition or the practice of monogamy itself. Screwtape questions God about this sort of women who have plenty lives in spite of their inappropriate behavior; once again Screwtape attacks God advertising that the only thing He gives His sons is pleasure, at circumstances that He cannot perceive at all; he gives eternal joy to His herd. It is not true that pleasures have been manipulated by God.

2.24 Letter XXIII

For centuries, the world has gone through revolutions and wars justified by the idea that all of them are only divine intentions embodied on the bible. The Scriptures



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have always offered us an assumption on how God may look and what is the purpose of His words and His longed second coming; the church itself adds its part to this ideology and that is where all that stuff becomes manipulated and fixed: “In the last generation we promoted the construction of such a “historical Jesus” ... to direct men’s devotion to something which does not exist” (124).

The idea we always have is that one that affirms that Jesus taught and joined his disciples with authority; he represented God by means of miracles, feasts, parables, and worship, dying on the Cross for the betrayal of his own pupils, and resurrecting on the third day. Lewis tries to present the idea that this historical Jesus is just a figment of man’s imagination; Jesus is what is in the bible, his actions, his life, his death; that is the only truth. What the preacher says must be a reflection of what is in the bible.

Another assumption is that Jesus is just the reproduction of God’s word; in other words, confession and documents are the only ways to know God. Questioning about the Enemy is what Wormwood must encourage in the patient. A vast study of the bible is not enough for knowing God; it is just a source of information. A final connotation may be that an erroneous use of the word “religion” may be the beginning of all revolutions:

“Men or nations who think they can revive the Faith in order to make a good society might just as well think they can use the stairs of Heaven as a short cut to the nearest chemist’s shop” (127).

2.25 Letter XXIV

In this letter, the name of a new character appears, Slumtrimpet, who is in charge of the patient’s wife. The woman is a faithful believer, but with a little bit of



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ingenuity at the same time, and this might be because of those Christians that she has been dealing with, who, as we know, will always influence any person's attitude:

“Now the element of ignorance and naivety in all this is so large, and the element of spiritual pride so small, that it gives us little hope of the girl herself” (129-130).

Screwtape emphasizes the importance of being part of a different social environment where the patient is now, so his ego will be attacked by curiosity and pride, feeling that he must behave appropriately. Let us note that the girl in question belongs to a Christian family where people who do not have anything to do with Christianity or simply ignore Christian ideas, are seen as oaf people, whose world is empty. These Christians have provoked an intense change at the patient's attitude and personality; little by little, he internalizes their life-style, regarding himself as one member of her family.

One reflection that Screwtape states for his nephew is that what is going to keep the man away from the girl is a very high level of Spiritual Pride. Pride must be so high that the patient should think that he is surrounded by inappropriate company, since that feeling of superiority inside him will help him to reject everything considered false or anti-Christian. As a final point, Screwtape advises that confusion is the goal rather than a frightful powerful and spiritual ego because it might be dangerous to the mission; the really important thing is to enclose the man in his own world of rejoicing.

2.26 Letter XXV

Screwtape describes the different characteristics of those men and women converted to Christianity. Something relevant is that a Christian does not have to live submissively 24 hours per day revering God and praying, but to look for another way of living by sharing the same interest in religion and life itself:



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“The horror of the Same Old Thing is one of the most valuable passions we have produced in the human heart – an endless source of heresies in religion, folly in counsel, infidelity in marriage, and inconstancy in friendship” (135).

Screwtape affirms that man is a sort of being living in time, and therefore in constant change; this must be because he experiences pleasant events though they are monotonous. Since we are born, every year we live different periods: New Year, Eastern, or Christmas which occur at certain dates and include different customs. “To experience much of it, therefore, they must experience many different things; in other words, they must experience change” (136).

Screwtape leads his attention to the evolution of the human mind, emphasizing that mankind has experienced a series of conflicts and revolutions that have made humans question themselves about the causes of destruction. These questions are unanswerable and this fact can be useful for the devils since the patients may think that the “promised land” is just for those who are privileged and not for any man in the world.

2.27 Letter XXVI

Good as a sign of unselfishness would be in fact a selfish way of disguising a personal benefit. This is something that Screwtape tries to explain to Wormwood in this letter: lots of religions take this fact, as a blessed gift given by The Almighty to the faithful, so people do well with no reward, but they are conscious that the main goal will be heaven or salvation. Although it is true that selfishness produces refusal in society, it is also true that unselfishness provides pride, joy and welfare, and certainly it is seen as a noble act before society.

Nevertheless, in the case of marriage, the starting point for future marital conflicts is this unselfishness. How can a marriage be affected by this? It is something that Lewis points out: men and women will never have the same ideas and



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personalities. If we take a look at books or the bible itself, we can read that man has always been considered the strongest and women the weakest gender. Women will always be seen as more sensitive, whereas men will be of a high-handed attitude and lacking of mercy for others. Those differences are going to give rise to a courtship conflict if the patient marries the girl and that is why Screwtape is quiet before that relationship: “A woman means by Unselfishness chiefly taking trouble for others; a man means not giving trouble to others” (142).

When married, a couple becomes one flesh, and this makes the lovers slaves of their own desire. This enchantment is just a mirage because they have been attracted by physical issues that they regard as love. Therefore, they will find themselves discussing what the other wants. If one tries to please the other, maybe he or she will think that a good job is being done, without thinking that, simultaneously, an inner feeling of disapproval is thriving. This feeling refers to the fact that when they want to keep harmony between them, desire is interpreted as love.

2.28 Letter XXVII

The patient’s new life could be managed based on the coming troubles and troughs that he and his wife may encounter now that he has another soul for praying. The patient wishes that conflicts could end to peacefully live with his wife. Screwtape considers that God always shows Himself as the only Hope of the World and so every prayer and every sacrifice must be seen as a gift for Him. Every event in the world is irretrievable – wars, plagues or death – and the patient ought to be conscious that praying for a particular purpose is unnecessary as well as looking for God’s blessing:

“If the thing he prays doesn’t happen, then that is one more proof that petitionary prayers don’t work; if it does happen, he will, of course, be able to see some of the physical causes which led up to it” (148).



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One thing that Screwtape has always admitted is that demons do not know how the Enemy acts and what the secret behind all that mercy for the world is. Man is the only one who can destroy his own world and this may be due to the physical ideas imposed by philosophy and science. Nowadays, man will consider praying to God for something, but he will just guess that nature was the answer, or that destiny was established to occur that way. While praying, the patient deduces that what he is asking for must be given at the right time because God is a kind of manipulator of time. Future is uncertain as God's will, but He knows what is going to happen to humanity; therefore, prayers from humans are only a contribution to His plan. He gives happiness, wealth, and love to His sons, but each is free to choose what they will do with that gift offered by Him.

Lewis lets us know about this Historical Point of View; he talks about scholars who accept all that ancient stuff that has been established as the only truth. It would be the case of the Bible, which to Christians, reveals God as their Savior and the reason for everything, but certain experts have tried to find other connotations concerning the same idea: God exists, with unknown secrets but He exists.

2.29 Letter XXVIII

The patient has been taken to war, and this makes Screwtape bring his nephew's errors out. Wormwood, being a beginner, does not consider the consequences of being in a war, which are obviously tragic for human beings. Death is the most terrible fear among all men on earth, but at the same time, it is something that they cannot avoid because, even though it sounds annoying, it is kind of a gift given by the Enemy for them. Screwtape notes that death means the end of our dreams; it forbids people from that pleasant future that they have planned with relatives and friends or individually. It makes God an unfair creature, but in this case, the patient is the target for demons, and therefore he must not die. "They [humans], of course, do tend to regard death as the prime evil and survival as the greatest good"



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(154).

Illogically the young devil must take care of the patient; this way it could be possible to fight for his soul till the end. As the patient is a young man, it will be excellent to work on his later years, assuming that he has found all what he needs on earth, then having achieved his aim to establish his personal heaven in this material world.

Screwtape makes a reflection about youth: “While they are young we find them always shooting off at a tangent” (156). This means that most young people do wrong things when looking for experiences. It is common to see children and teenagers getting in trouble when they begin to “experience life” – drugs, alcohol, and committing suicide.

While we are young, we dream, but when we get older we just become conformists. Death is something coming sooner or later, and that old belief of waiting for God’s will may seem absurd; it does not matter if we are kids, or just elderly, it will be here for us. The patient has become immune to the devil’s attack and to his different methods for destroying his spiritual life. Gradually, the patient has been feeling comfortable on earth which means that the devil might lose his patient’s soul.

2.30 Letter XXIX

God is the only one who gives humans faults and virtues, something that devils cannot do; they just make use of those qualities exaggerating and distorting them. Screwtape notes that we have the tendency to act impulsively before a certain situation, in this case, a bombing against the city where the patient lives:

“Let him say that he feels hatred, not on his own behalf, but on that of the women and children, and that a Christian is told to forgive his own, not other people’s enemies” (160).



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Screwtape talks about hate as the cause of fear; if we feel fear due to war or any other disaster, we will assume there won't be any chance to be saved from disgrace, and so cowardice will make us scared people. That is the point to work on: "Cowardice, alone of all the vices, is purely painful" (160).

A man in trouble will always reflect on what he could do and the reason why he did not do it, and so feeling ashamed, he will regard his world falling down, due to that cowardice. So, the patient will realize his own weakness, and getting rid of it, bravery will bloom and it will be charming for others. Courage is tested by God when a war explodes and men and women are supposed to be for His service, in order to learn to trust Him and to admit that these misfortunes must be overcome.

What Lewis tries to make clear is that people must trust that a war is just a moment in life but it will end. It is true that it leaves death and grief, but it is a fact imposed by Him and we have to accept it. This is what the demon does not want because it only leads to compassion and discovering of courage. The patient, as in other situations in his life, must be confused about what he can or cannot do. If the Enemy gives him courage, he must be able to think that that courage is not enough for escaping trouble. The patient must not regard himself as God's subordinate, but as someone who deserves to live since he has gained his own freedom.

2.31 Letter XXX

Wormwood feels that all he is doing for tempting the patient is in vain or not appreciated by his uncle because he is just a learner and, for that reason, he cannot battle against a great opponent as God. Screwtape states that what the devils want is results. "Bring us back food, or be food yourself" (165).

Here Lewis exposes another topic as in almost all the letters: Fatigue as a source of evil that must be managed in the right way. The paradoxical thing is that moderate fatigue is a better soil for peevishness than absolute exhaustion. People



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tend to be tired of everything they are supposed to do. When working, they are tired, when studying they are tired, too. This sensation leads them to think of leaving their different duties for a while to then return to them with a better attitude. However, it won't be the same if interest disappears, because it means that people completely abandon their duties, and a feeling of irritation and disappointment arises:

“Keep him comforting himself with the thought of how much he will enjoy his bed the next night. Exaggerate the weariness by making him think it will soon be over; for men usually feel that a strain could have been endured no longer at the very moment when it is ending, or when they think it is ending” (166).

Screwtape asserts that “false hope” must be fed inside the patient to calm him down before the continuous bombings at war. We already know that God is the Only Hope of the World; so therefore, the only truth which gives us the strength to face all those events. Let us remember that we humans are put at the testing point every day by God and He is the only one to give us peace and finish misfortune.

2.32 Letter XXXI

The last day of his life, while still in war and among the flames of fire, the patient saw Wormwood, and suddenly realized that he has been influenced by the devil, but at the same time, the presence of God, represented by an angel, made him understand that God had always been there fighting against evil, and so the patient's soul was taken to heaven. Good was made by God and evil was just a shady deed of Satan: “the gods are strange to mortal eyes, and yet they are not strange” (173). In this last letter,

Screwtape announces Wormwood that he has always been to him a kind of personal “feast” and now he does not have any other option than to report this event to the



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Major Devil – Our Father Below.

Wormwood did not imagine that the Enemy had been working on the man while Wormwood received instructions by his uncle. During these moments, the patient cleared his mind with the help of God. Lewis explains that God's main purpose is to make mankind realize that the only path to salvation is His will. This last letter is practically kind of a farewell ceremony, a sermon, and a demonstration of that wrath that Screwtape feels against Wormwood for losing the patient's soul, their food.

2.33 Screwtape proposes a toast

This short work is essentially one of many Lewis's essays throughout his career. It could be said that The Screwtape Letters continue with *Screwtape Proposes a Toast* in which Lewis emphasizes that he did not have neither the mere intention of writing another chapter for his letters nor another book. It would have been a waste of time and a hard duty due to the complex style used in this work. The Screwtape Letters is a series of 31 letters in which the author uses realism with fiction to write on; it means it is based on real world and real situations, and that is the reason why Lewis disagreed to the idea of writing another book like this.

This essay is a formal and apologetic speech that Screwtape develops for an audience who conforms the Tempter's Training College for young Devils. The essay has as its main characters old Screwtape; the Principal, Dr. Slugbog; and the devils who have attended the meeting though they are only mentioned in the story. Screwtape, the most respectable devil, exposes the different circumstances that each of the devils have to confront on earth in order to manipulate and then catch souls, or food, which now lie in the holocaust.

Basically, those young tempters, who have graduated and are ready for their work, should learn about what the old Screwtape says to avoid failure in future missions, as in the case of Wormwood who was sentenced and swallowed by the

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supreme representative in hell. Screwtape proposes a toast because of the annual feast that Reign of Fire offers to the Tempter's Training College for young Devils. There are many situations that Lewis expresses by means of Screwtape and his speech. The same as in The Screwtape Letters, he turns his attention to distinguish the purposes of God – the Enemy – and Satan – Our Father Below, which might seem to be the same but with different intentions.

To begin his intervention, Screwtape makes reference to the endless amount of souls that he has gotten since the fall of man. The devil is not very happy with those poor and common souls who have committed simple sins because of manipulation done by an evil voice. According to Screwtape, what the devils need are souls with no compassion, hearts full of hatred and resentment; that sort of sinners are the most pleasant to eat:

“Oh to get one's teeth again into a Farinata, a Henry VIII, or even a Hitler! There was real cracking there; something to crunch; a rage, an egotism, a cruelty only just less robust than our own” (188).

The souls that the devils have received from the last missions do not satisfy Screwtape, who agrees that those are only ordinary people who have lost their way because of singular acts such as lust or greed and that is not special for him. Lewis reminds us that distinction of what heaven and hell represent. First, God wants souls for being part of His reign because He loves His sons, and He feels love for them without sending punishment for bad but joy for good. On the other hand, Satan just wants to eat those souls because they are considered food for the devils and they are not worried about how humans are or the way they live.

If we take a look to the letters, we may remember that Wormwood failed in his mission because the patient realized about the trick, being able to choose the right side to be with God at the moment of his death. Screwtape talks about that balance that must exist when working on a human being, because the devils consider us

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“repugnant creatures” that always live into confusion and that ignorantly seek for new sceneries of life. Screwtape also tells his audience how innocent humans are to believe that all evil things can lead them to hell, arousing God’s wrath, or if they act honestly they will have won the first prize, heaven.

The world itself is making people act in a wrong way and that is reasonable for the devils because what they seek for is food, sinners, and those individuals grow everyday as a consequence of the worldly habits that expose them to be at Satan’s command. We can use that obscure period when Hitler ruled over his own reign as an example. He was the leader of the Nazi Party, but he had followers who were trained and entrusted to work in his service; in other words, Screwtape emphasizes that just one man or leader can lead other heads to be put in the service of Satan:

“There may come a time when we shall have no need to bother about individual temptation at all, except for the few. Catch the bell-wether and his whole flock comes after him” (194).

The purpose of each tempter must be to encourage their patients to consider that a sin is an ordinary act. The man has to wake up every morning with the belief that his day is already planned, doing those things that God reproaches as evil, without realizing that inside him, a feeling of conformism is growing. All that the devils want is to capture those beings that the Enemy wishes, though they could be tasted as rancid food for a demon.

In addition, Screwtape recalls his last tempting during that revolutionary period in the 19th century. He lets us know that religion arises as a capable tool for removing differences among people. Thus, morality and Christian love among employers and employees could be the main point of social justice. Screwtape also refers to two big philosophers of that time: Rousseau and Hegel. If we take a look to universal history, we see that these two prodigious men have contrasting ideas. Rousseau considered individuals free of setting up Nation by working as a whole, while Hegel believed that

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Nation itself granted characteristics to the individuals but no power over it, a very nationalist idea.

“You can get him to practice, not only without shame but with a positive glow of self-approval, conduct which, if undefended by the magic word, would be universally derided. The feeling I mean is of course that which prompts a man to say I’m as good as you” (198).

Screwtape declares that man does not realize his own mistakes and weak points; therefore, he believes that he might be so clever and competent as his leader or anybody superior to him, and so it would be the beginning of any revolution in the world. He will have a model of “perfection” or something unusual that he wishes to imitate; it would lead him to keep himself away from the most common and less popular things as a result of a modern fashionable world. His mind will concentrate on what he really wants to watch – someone famous on TV, someone giving a lecture such as a president or a leader, someone capable of influencing his thinking.



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CHAPTER THREE

THE CHRONICLES OF NARNIA

3.1. Introduction

C.S. Lewis created the world of Narnia according to his religious beliefs and based on different passages of the Holy Bible. At Oxford, he began to write what it would be his famous saga consisting of seven books with magical content that would cause him to be recognized by his followers and rejected by his friends during the daily sessions with the Inklings in 1936. His good friend, J.R.R. Tolkien was his main detractor when the first book, the Lion, the Witch, and the Wardrobe began to be written by Lewis. Dominated by his own dreams during his childhood, he imagined how Narnia would be with weird creatures and magical sceneries where its characters would experience different situations and fight the innumerable battles between Good and Evil. It must be said that Lewis always tried to make his readers see that Good will always triumph over Evil despite Evil might be powerful and an endless danger for humanity – it also should be noted that the first beast he saw in his dreams was a Faun (Tumnus).

Narnia was a world created for children who would look the real purpose of life through fantasy and know a little bit more about God and His lessons; for that reason, these seven books were made especially for those children with responsible parents who, after reading the stories, would explain them the real message of every chapter until the little readers understand the main purpose of good acts. Lewis created a similar world to make the message of salvation and forgiveness easier to develop in kids. In fact, the only purpose of the writer was to develop the concept of Faith.

Before analyzing the chronicles, it is imperative to mention that these books were written and published at different times. The publication of the books do not correspond to the years in which they were written, and that is the reason why Lewis

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suggested the following order for reading these chronicles:

1. Writing Order:

The Lion, the Witch, and the Wardrobe
(1948) Prince Caspian (1949)

The Voyage of the Dawn Treader (1950)

The Horse and His Boy (1950)

The Silver Chair (1951)

The Last Battle (1953)

The Magician's Nephew (1954)

2. Publishing Order:

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. Lewis's Preference Order:

The Magician's Nephew

The Lion, the Witch, and the

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Wardrobe The Horse and His Boy

Prince Caspian

The Voyage of the Dawn Treader

The Silver Chair

The Last Battle

3.2. Book One: The Magician's Nephew

3.2.1. The Wrong Door

This story happened long time ago and relates the connection between our world and the great world of Narnia. One morning, a little child called Digory Kirke met a little girl called Polly Plummer. He was very sad and told her that he was feeling in that way because he had come to live with his Aunt Letty and his Uncle Andrew, since his father was working in India and his mother was very sick. Uncle Andrew had a studio, but Digory wasn't allowed to be in that place. These children became good friends and one day they decided to do indoor explorations.

Some time ago, before Polly met Digory, she discovered a little door in the box-room attic which led to a kind of tunnel. So they went over there trying to reach a house which was abandoned. Then they found a little door which was shut and opened it with a quiet effort and found that it wasn't an empty attic but a furnished room. It was all covered by books; there was a high-backed armchair, but they concentrated on a bright red wooden tray with several rings on it. Suddenly the high-backed arm chair moved and Uncle Andrew raised from it.

They weren't in the furnished room anymore but in the forbidden studio. Uncle Andrew shut the door and said "two children are what I need." He told them that he

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was about to finish an experiment and needed their help, but they refused to help him. Then he offered a goodbye gift to Polly; it was one of the rings which were on the wooden tray. Polly accepted that gift; she wanted a green ring, but Uncle Andrew offered her a yellow one. It was strange because when she touched that ring, she immediately disappeared.

3.2.2. Digory and his Uncle

Digory began to yell, but Uncle Andrew calmed him down. Digory asked “What’s happened to Polly?” Uncle Andrew said that she had disappeared out of the world, and that his experiment had succeeded. Then he began to tell a story about Mrs. Lefay, his godmother who had been taken to prison because she had done unwise things. Before her death, she asked Andrew to open a secret drawer; inside it there was an old box.

She made him promise that after her death, he would destroy it, but he didn’t keep that promise.

Sometime later, Andrew opened that box although he knew that it had contained something weird, but he just found fine dry dust. This wasn’t a plain box since it came from The Lost Island of Atlantis. At this time Uncle Andrew began to study and understand many things about magic, through which he believed he could reach an unknown world. What he needed was to give that dust the correct shape. Uncle Andrew used the fine dry dust to make two kinds of rings. The yellow rings could send a person to another place, while the green rings were used for making that person come back.

The day Polly took the yellow ring and disappeared, she had forgotten the green one. So Uncle Andrew persuaded Digory to look for her by taking two green rings – one for him and one for her. The uncle reminded Digory that the rings worked only if they touched the skin, but if wearing gloves, nothing would happen. Suddenly



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the kid disappeared.

3.2.3. The Wood between the Worlds

All was like a huge confusion. Digory noticed that there was a green light and it seemed to him that his body was not standing or sitting on anything. Suddenly, he found himself on the earth and when he got up, he was next to a little pool in a wood. This place was very quiet and there wasn't any kind of animal. There were many other pools alike the pool Digory got out from. He was confused and almost didn't remember how he arrived over there. He didn't remember about Polly, his Uncle, or his mother.

Suddenly, he noticed that there was a girl who was laid close to him. He looked at her for a long time, then she looked at him and said "I think I've seen you before." They weren't pretty sure who they were.

Then they saw a guinea-pig which had a yellow ring tied to its body. The ring was similar to Polly's ring. After recalling what had happened, they decided to jump into another pool. They put on the green rings and, before they could count until three, they were in London with Uncle Andrew. The kids, however, agreed to explore other pools and thus once again they were back into the forest.

3.2.4. The Bell and the Hammer

They fell down very fast through the darkness, but it suddenly became clearer. Meanwhile, they felt that they were standing on a solid surface and the first thing that they noticed was a light. They were on a flat surface with many buildings around. That place was so quiet, sad, empty, and cold that Polly wanted to go back home, but Digory refused by saying that since they were there they had to explore it and try to find something interesting.

They reached a big arched doorway where everything was very dark. They



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crossed it and found a large courtyard, and every time they crossed a hall what they found were more and more courtyards. Everything was so sad, scary, and monotonous that Digory thought that it was better if they put on the yellow rings and go back to the forest. Later they got at a place which had two huge doors which were open. They went to look inside and for a minute they thought the room was full of people, but actually they were waxworks.

Everyone was wearing great and fancy clothes, looking nice, kind and wise. When the children continued forth ward the faces changed. Now they looked cruel and unhappy. The last figure was the most interesting; it was a beautiful woman in luxurious clothes who had a look of ferocity and pride. They found a square pillar where there were a golden bell and a hammer to hit it with. Then Digory felt an irrepressible desire for touching the bell, but Polly tried to avoid it. There was a struggle between them and at the end Digory got his purpose. The bell gave a sweet note, but instead of stopping, it continued and became louder and louder. Finally, after bursts and thunders the noise ceased, but it destroyed part of the wall and the roof.

3.2.5. The Deplorable Word

Suddenly, the children heard a sound which came from the end of the room. They turned to see what was happening. They saw that one of the figures was rising from its chair. It was the woman who was at the end of the room. Because of her crown and her robe they realized she was a Queen. The Queen was very angry and began to wonder who has awaked her. Digory answered that they had come from another world.

Immediately, Queen Jadis realized that Digory wasn't a magician and forced him to say who had helped him to arrive over there – "Uncle Andrew," he said.

The walls and the roof began to break up. The queen led them out of that place



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through mazes, stairs, and courtyards. Finally, they arrived at the main entrance where the Queen stood right in front of the door and said something that the children couldn't understand. When they went across that entrance, they found themselves in the open air. There was a long landscape, a huge red sun, and a single star. Also, there were temples, towers, palaces, and pyramids; but all of them were destroyed. The Queen said "it was Charm, the city of the Kings of Kings."

Moreover, she added that there was a woman who in a matter of minutes destroyed that place forever and ever. There was a war between the two sisters who had promised not to use magic. Nevertheless, Jadis's sister betrayed her thus forcing Jadis to say the Deplorable Word, which destroyed everything except Queen Jadis.

The Queen, fascinated by the children's description of their world, intended to rule it, but the kids refused the idea and putting their hands in their pockets touched the rings and escaped from that ugly and sad world.

3.2.6. The Beginning of Uncle Andrew's Troubles

Polly was screaming because somebody was pulling her hair. She thought it was Digory, but she was wrong. When they were again in the Wood between the Worlds, they realized that they weren't alone. Jadis had come up with them by holding Polly's hair. It seemed that the rings could work like a magnet. At this point the children could see that the Witch was weak and couldn't breathe easily, but the Witch didn't let Polly go, then they began to fight and together they could escape.

The children changed their rings and plunged into the home pool. When they jumped, Digory felt that something had caught him by his ear. Suddenly, they arrived at Uncle Andrew's studio, but they weren't the only ones, once again the rings acted like a magnet and the Witch had come with them. When Uncle Andrew looked at



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Jadis he began to venerate and love her, but at the same time he was scared. Then Jadis saw Uncle Andrew and realized that he wasn't a real magician because he did not have "real" blood, but she allowed him to be her servant.

His first assignment was to get a chariot, fine clothes, jewels, and slaves. She wanted to conquer the world. Andrew was very afraid of her and just obeyed her orders. When he was leaving home, he found his sister, Ant Letty. He borrowed her five pounds, but she got angry and began to insult him. Suddenly, the door violently opened. Aunt Letty was very surprised when she saw that it was a very tall woman with naked arms. Of course it was the Witch who had come to look for Uncle Andrew because he was very late.

3.2.7. What happened at the Front Door

Jadis was very angry with Uncle Andrew because she was waiting for him for a long time. Aunt Letty got angry too and was about to call the police. Then Jadis wanted to use her magic, but she realized that her magic didn't work in our world. Although, she still had a great strength, so she took aunt Letty from her neck and threw her across the room. Fortunately, Letty wasn't injured because she fell down on a mattress, then she asked her maid to call the police.

Digory felt very bad about all that had happened and began to think about how to return the Witch to her own world. Meanwhile, he heard that a neighbor had brought some grapes for his sick mother. Aunt Letty said "I'm afraid it would be necessary to bring fruit from the land of youth to help her now" Digory remembered that he had been in other worlds and maybe that land of youth could exist. Suddenly, he heard a chariot approaching, it was the Witch who was coming on the roof of it. Then the chariot crashed into a lamppost and was destroyed into several pieces.

After that, a second chariot arrived and a fat man and a policeman jumped out of it. People began to accuse Jadis and Uncle Andrew of stealing things from their



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businesses. Suddenly the horse which pulled Jadis's chariot was about to kick a policeman who jumped backwards just in time. At that moment Digory wanted to use the rings and touch the Witch, but he couldn't. Then a man in a bowler hat appeared and affirmed that the horse and the chariot belonged to him. Then the Cabby said

"Steady, Strawberry, Steady." At the same time Jadis said "Don't touch our royal steed. I'm the Empress Jadis."

3.2.8. The Fight at the Lamp-post

Jadis told the crowd that she was an Empress causing everyone to laugh at her. She got angry and wrenched off one of the cross bars of the lamp-post. Digory thought that it was his opportunity to take the Witch to her own world, so he took her from her ankle, but she kicked his mouth. He tried a second time, but once again the Witch could escape. He tried once again and this time he succeeded. Suddenly, they saw the warm and green sun of The Wood between the Worlds, and Polly realized that the old horse, the Cabby, and Uncle Andrew had come with them.

At the same time they noticed that when the Witch was again in the woods she began to feel very sick. Digory and Polly found the opportunity to jump into another pool by using the green rings. They thought that they had jumped into the home pool, but they were wrong. It was a dark place and the children thought that it was *Charm*. Then the Witch said "It isn't Charm, it is an empty world. It's nothing" Then a voice coming from far away began to sing accompanied by the most beautiful melody they had ever heard.

Suddenly, two amazing things happened. The first thing was that some new voices joined the first one. The second amazing thing was that the darkness began to shine with many stars, constellations, and planets. Now the sky became gray and silhouettes of hills appeared. The Cabby and the children were excited even though



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Uncle Andrew didn't like that song. The melody made the Witch realize that such world was surrounded by a magic which was different and stronger than hers. When the sun rose, they could see the place they were in. It was a valley which had rocks and water everywhere. Suddenly they could see the singer – a big Lion which sang with his mouth completely open. The Witch thought that it was a terrible world; Uncle Andrew agreed with her and suggested Digory to put on the rings in order to go back home and leave the Witch. Then Digory took Polly's hand and said "Don't approach, or we will disappear" At the same time the Cabby said "Shut up, I want to listen to the song."

3.2.9. The Founding of Narnia

The lion was walking around that empty place singing a new and soft song. The empty valley was suddenly covered by green grass where it was possible to listen to the wind blowing. The ground released a little and pointed thing from which many arms – later transformed into branches – came out. Uncle Andrew trying to steal Digory's rings from his pockets approached him. "Stop" said the Witch "if anyone approached the children, I will destroy their brains" Using an iron bar, she tore up the lamp-post. Meanwhile the lion continued singing and its melody allowed the creation of a world – woods and constellations began to appear.

The Witch used the iron bar to strike the lion and ran away. The children were unable to move, but fortunately the lion continued its march eastward, without paying any attention to them. Then Uncle Andrew said "We got rid of that woman, and that

Lion is gone, let's go back home." Digory replied "don't touch me or we will disappear; we want to see what happens." They began to explore the place, suddenly, they saw something amazing. There was a perfect little model of a lamp-post, which was growing like a tree. It was alive and lit up. Uncle Andrew said "It is amazing; we are in a world where everything comes to life."



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“Don’t you realize” said Digory, that “we are in the place where the iron bar of the lamp-post fell?” Uncle Andrew replied “It is great! I will bring some old bits of iron, and they’ll come as locomotives. I will become rich.” Then Digory thought about “The Land of Youth” and recalled the conversation between Aunt Letty and the lady who brought the grapes for Digory’s sick mother. Digory decided to ask the Lion for help.

Meanwhile, the old cab-horse ran to join other animals. The lion kept quietly walking around them and touched its nose with theirs. He touched some animals and left others. Couples of animals were selected to follow the Lion that looked at them as if his eyes were to burn. Suddenly, the Lion opened his mouth and with the strongest voice that they had ever heard said “Narnia, Narnia, Narnia, Awake, Love, Think, and Speak.”

3.2.10 The First Joke and other Matters

From the trees a group of wild creatures came out and said, “Hail Aslan. We listen and obey”. Aslan, the Lion, gave them the Great Land of Narnia, the woods, the trees, and the dumb creatures which weren’t chosen by him. Aslan asked the beast to lovely and kindly treat the dumb animals. He warned “out of them you were taken and into them you can return.” So a perky jackdaw said “No Fear.” Everything was in complete silence and the jackdaw felt embarrassed and tried to hide its head under its wings.

Suddenly, the other beasts began to laugh at it, but at the same time they tried to repress that emotion. Of course they weren’t any longer dumb or witless, so they didn’t need to be serious all the time. Aslan founded Narnia and called some animals to be part of his council where they talked about the evil that had entered the world.

Digory decided to go where Aslan was in order to talk to him; he thought that the Lion could help his mother. So the two children and the Cabby went where the animals were. The animals were busy and didn’t pay attention to the three human



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beings. When at last they were among the animals, a beaver realized that the children could speak. Digory wanted to talk to Aslan and he begged the animals to allow him to do so. On the other hand, the Cabby tried to talk to Strawberry, his horse. “Don’t you know who I am?” said the Cabby. Strawberry remembered that the Cabby used to tie and hit him in order to make him run. The Cabby tried to apologize by saying that at that time they didn’t have money and that now the boy needed his help to talk to Aslan. Strawberry agreed and asked the boy to ride upon.

Uncle Andrew who had been very afraid while the Lion created the new world of Narnia appeared. He was confused with another creature by the rest of the animals because he was different. Also, he felt scared for the songs he was hearing in that moment because he didn’t know where they came from. Suddenly, with the help of the sunrise, he could see that it was a big lion who was singing. The poor man tried to see more and so he didn’t see the animals coming to him that he finally ended trapped by them without any option to escape.

3.2.11 Digory and his Uncle are Both in Trouble

When the dog talked to Uncle Andrew, he fainted and the animals assumed that he was a tree and decided to plant him. After the moles dug a hole, Uncle Andrew was planted while an elephant went to the river and filled its trunk with water to pour it on him. Digory and Strawberry found the Lion to whom they begged for a magic fruit that could make his mother feel better, but he didn’t get any answer. Then Aslan said “Child, there is an evil witch in the new Land of Narnia. Tell us how she got here.” Digory replied. “I brought her by mistake, because I wanted to get her out of my world and back into her own.”

Aslan wanted to know how the Witch had been able to enter Digory’s world. The boy told the Lion about the rings and about the place called Charm where they struck the bell. However, Digory had brought trouble to this world; therefore, he and his own race had to take the responsibility.

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Aslan and the Cabby realized that they had already met each other; in fact, the Lion had wanted the Cabby to live in the Great Land of Narnia forever, but he had refused such proposal since he was married and living in London. Aslan by using his powers brought the Cabby's wife from London to the Great Land of Narnia. She thought she was dreaming, but when she saw the Lion she realized that her husband was there.

The Lion named them King and Queen of Narnia and said "You'll name and rule all these creatures with kindness and justice."

He reminded them that they were not slaves, but talking and free creatures. Aslan, the Lion, was pretty sure that they were going to rule Narnia in a good way and said "Your coronation will be soon" After that, Aslan said "Polly, have you forgiven Digory for the harm he did in Charm?" "Yes, Sir, I have" replied Polly "Ok. You are welcome Daughter of Eve" said Aslan.

3.2.12 Strawberry's Adventures

"Digory, are you willing to repair the harm that you have done to the Great Land of Narnia?" Aslan asked. At this point Digory thought of his mother and could see that in Aslan's eyes there were tears, and thus the boy could understand that the Lion was capable of feeling his suffering. Digory was willing to help Narnia to recover its peace.

Aslan's wish was to plant in Narnia a tree that the Witch did not dare to approach. This tree was going to protect the great Land of Narnia for many years.

Digory, who had to bring the seed, was pretty sure he would be able to accomplish that mission. Aslan gave Digory a kiss and it made him feel stronger than ever. Aslan explained that he had to find a valley in which there was a hill with a lake next to it. On the top of it, there was a garden, in the middle of this there was a tree.



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He had to take one apple from that tree and bring it back to Aslan. Suddenly, Aslan turned to the horse and said “Be winged. Your name is Fledge.” Then from the shoulders of Fledge two large wings appeared. At this time Polly and Digory rode Fledge and began the journey. In a matter of seconds they lost sight of Narnia.

They flew for hours and hours, but they couldn’t find the valley. So, they decided to look for a place to rest and spend the night. The children were very hungry, but they didn’t have anything to eat. Then Digory remembered that he had a bag of toffees in his pocket. They ate the toffees and left one in order to plant it. They remembered what had happened with the lamp-post so they thought that they were going to get a toffee tree. Despite they intensively looked for the valley, nothing was found and being very tired they finally fell asleep.

3.2.13 An Unexpected Meeting

The next morning the children were very happy because the toffee that they had buried turned into a toffee-tree. Its wood was dark and it had little brown fruits that the children ate before starting their journey. After flying for a long time, they felt a heavenly smell that came from that beautiful valley with the hill and the lake next to it. Then Fledge began to go down to find that around the top of the hill there was a high wall of grass, inside which there were many trees growing.

When they got at the top, they found high golden gates. Digory had to go alone and when he was in front of the gate, he could see some written words. Some of these words said “Take off my fruits for others” and that was exactly what he was going to do. Then he stood in front of the gates and they immediately opened. Now he was able to see that it was a very quiet place and everything was perfect. Immediately, he recognized the right tree, because it was located in the middle. He took a silver apple and put it in his pocket and was about to leave that place.



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Suddenly, he saw that Jadis, the Witch, was close to him eating a silver apple. Digory ran towards the gates and when he got out the gates closed. At the same time the Witch began to climb the wall and followed him. The Witch knew about Digory's mission since she had appeared like a shadow the night the children were talking about it. Then the Witch tried to tempt Digory to take an apple for his sick mother by saying that Aslan didn't care about her and that he just wanted an apple for himself, because it was the apple of youth and life. She said "Eat it, Eat it. You will be King and I will be Queen." Digory didn't obey her and ran away with Polly and Fledge. They went back to Narnia and when they were flying they could see other animals that had joined them. Once they saw Aslan, they delivered the apple.

3.2.14 The Planting of the Tree

Aslan congratulated Digory because of the good job he had done. At this time Digory realized that this story would perhaps be transmitted from parents to children forever. Then Aslan asked Digory to plant the seed of the tree that would be the protection of the Great Land of Narnia. So Digory threw the apple next to the river where the ground was softer; immediately after that, the coronation of King Frank and Queen Helen took place. Their faces were full of joy, courage and kindness.

Aslan approached a place where there were four trees which branches had formed a kind of cage. Inside there were a golden tree, a silver tree, and an insignificant thing covered with mud. That insignificant thing turned out to be his poor Uncle Andrew who had been planted by the animals. He tried to escape but the other animals did not allow him to do so.

Uncle Andrew was taken to the place where Aslan was, who by the way was a little angry and thought that poor "Brandy" was an old selfish sinner. Nevertheless, Aslan gave Uncle Andrew a gift, the only gift that he could deserve. The Lion bowed his head and blew Uncle Andrew's head so Andrew slept for a long time in this way, thus forgetting all that had happened to him. Then Aslan asked some dwarfs to make

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two crowns – one for the King and other for his Queen. The dwarfs began to pull up leaves from the golden tree. At the same time, two moles took out from the ground many precious stones and two crowns took shape.

Frank and Helen knelt before Aslan who placed the crowns on their heads. Aslan said “Rise up, King and Queen of Narnia. Be just and merciful. The blessing is upon you”. Everybody was happy and applauded; suddenly, everybody saw a little tree which was growing close to them. It was very beautiful and had silver apples. At this time, Aslan advised everybody to take care of the tree because it was their shield. Moreover, its aroma was life and health for all Narnians, but it was death and horror to the Witch. After that, Aslan gave away a silver apple to Digory, which would be the medicine to save his mother’s life. He took one from the tree and put it in his pocket. Everybody was so happy and the King and Queen were cheering him. “Please, can we go back home now?” Digory said.

3.2.15 The End of this Story and the Beginning of All the Others

They knew that they didn’t need rings to be close to Aslan, then in a matter of minutes they were in the Wood between the Worlds. Uncle Andrew was still sleeping. Aslan were with them and asked the children to look into the pool which was dry. The last time when the children jumped into that pool they went to the ruins of Charm. Now that world was over, as if it had never existed. The race of Adam and Eve had to take this situation as an example. Aslan advised that their world had to be careful because human beings had begun to act like the people who lived in Charm, and one day evil people would discover a secret as evil as the Deplorable Word and would use it to destroy all the living things.

Also, Aslan asked the children to bury the rings and in this way no one could use them again. Suddenly, Aslan’s face seemed to be a sea of golden waves and the children felt that they were living the happiest moment of their lives. Uncle Andrew woke up and the three were back in London. The Witch, the horse, and the Cabby

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had disappeared; all the other things continued to be the same, though. Soon they realized that time had not passed in their world.

The crowd was looking for the Witch and the horse, so nobody paid attention to the children and Uncle Andrew. The door of the house was opened and the children didn't have any trouble to get in. Digory got in his mother's room; she looked very sick and it seemed that she was about to die. Then the kid took the Apple of Life out of the pocket, then he gave it to his mother. When his mother finished eating the apple, she smiled and fell asleep. Digory kissed his mother and left her room. He took the core of the apple and buried it in the garden. The next morning the doctor came and when he began to check Digory's mother, he was very surprised because she had recovered her health miraculously.

Meanwhile, Digory and Polly decided to bury the rings in a circle around the tree that had grown in the garden. Mabel, Digory's mother, began to feel better and this fact changed everyone's mood. One day they got a letter that said that Old Uncle Kirke had passed away, so Digory and his family moved. Digory and Polly would always be friends and the animals in Narnia would live happily. King Frank and Queen Helen would live and rule Narnia and one of their sons would become King of Archenland.

The lamp-post lighted up the Great Land of Narnia, where the seed planted by Digory grew. The tree however was knocked down during a storm and its wood was used to manufacture a wardrobe.

3.3. Book Two: The Lion, the Witch, and the Wardrobe

3.3.1. Lucy looks into a Wardrobe

The war had broken out in England in the early 40's and the Pevensie children,



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Peter, Susan, Edmund, and Lucy were sent to Digory's house (now an old professor) to stay there out of danger. When they first got into the house, it was a collection of classical furniture and rooms. Before sleeping, the children talked and agreed to check each room of the house in the morning hoping to find fun things there. Peter was the oldest, so he took care of the others since Susan was an antipathetic adolescent.

Edmund was obstinate and he always bothered Lucy, the little but brave girl. The next morning, after breakfast they were ready for checking the house. They went around the entire house till they got to a singular room only occupied by a huge wardrobe, which Peter, Su and Edmund just ignored. Being unnoticed by the others, Lucy went into the wardrobe first carefully walking and then excitedly searching the back that never appeared. The wardrobe was now a labyrinth; the coats in the closet turned into trees and suddenly Lucy found herself in a cold and dark forest, where a lamp post stood and someone was watching her. As she walked into the forest, snow fell down and a strange creature met her on her way – a creature with thorns and a tail.

3.3.2. What Lucy Found There

The strange creature was a Faun whose name was Tumnus. His mission was to capture a Son of Adam or a Daughter of Eve and take either one to the castle of Jadis, the White Witch. So, Tumnus saw the nice girl and explained to her that the place where she was now was the Great Land of Narnia – the land between the lamp-post and the great castle of Cair Paravel on the eastern sea, and in which because of Jadis's magic it was always winter and Christmas had never happened. He offered Lucy his house, so that she could rest and have some tea. She hesitated at first but finally accepted to go to his house which actually was a cave.



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Once there Tumnus told Lucy some stories about the time when Narnia was a summer land before the winter fell upon. Tumnus started to play a melody on a flute that he used to play when he was sad, and suddenly Lucy fell asleep. Few minutes later Lucy got up and wanted to go back home. In that moment, the faun began to cry and told Lucy that his wish was to capture her while sleeping. If he didn't do that, he would receive a terrible punishment. She felt a little uncomfortable now, but Tumnus pleased her and Lucy felt sorrowful for him. Tumnus immediately took her to the lamp-post and asked her to give him her handkerchief. After that, Lucy ran fast and crossed the back-door of the wardrobe finding herself in the old room again.

3.3.3. Edmund and the Wardrobe

Even though it seemed to Lucy she had stayed in Narnia for hours, the time had not run in England. When she was outside the wardrobe, she ran to meet the others and tell them about her experience with the faun. She insisted that there was a new world in the wardrobe and invited them to discover it. Narnia seemed to be a more interesting place than the professor's house; however, neither Susan nor Edmund believed what Lucy said. To Peter it was just another way to catch their attention. Susan looked inside the wardrobe and all that she could see were coats, so she began to weep.

One rainy day the children agreed to play hide-and-seek since the house was very big and they would have lots of good hiding places, including the wardrobe where Lucy preferred not to enter again. Nevertheless, the desire to convince herself that Narnia didn't exist made her run into the wardrobe leaving the door hardly closed. Edmund followed her and suddenly a light led him into a forest where he found the lamp-post Lucy had mentioned before. Suddenly, bells rang and a sledge carried by two golden-thorn white reindeer and driven by a dwarf appeared. And there she was – the Witch Jadis.



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3.3.4. Turkish Delight

Once Edmund was in Narnia Jadis asked him how he had come to that world. Edmund explained to her that all had begun when he ran through the wardrobe and that he was just a boy from London. The Witch wanted to keep her plan on, so she tried to convince the boy to go with her to her castle. Edmund was a little suspicious about the lady's behavior at first, but he decided it would be unacceptable to reject a special box containing what she called the most delicious and enchanted Turkish Delight ever. The queen wanted to please the boy to get him at the right moment. Without thinking Edmund talked to her about his sisters and brother; the Witch got pleased when she heard about other children out of Narnia.

She cleverly tried to convince Edmund to bring Peter and Su to Narnia, but he could only think about eating that Turkish Delight. The clever witch promised Edmund he could have lots of Turkish Delight if he brought the others with him. After eating some Delight, the Witch showed him the way back to his world near the lamp-post and the way to her castle. Soon after, the Witch said goodbye and reminded Edmund not to tell anybody about the conversation otherwise he would have to suffer the consequences. Lucy, who was by the lamp-post, saw her brother and ran to him.

3.3.5. Back on this Side of the Door

Lucy was glad to know that her brothers would finally believe her story, but to her surprise Edmund admitted that everything had just been a game. When Lucy heard those words she felt sad, began to cry and went away. It seemed that what she saw in Narnia wasn't enough to convince the kids. She hoped that Edmund could help her to do so, but Edmund made her see as a liar before them. Susan and Peter began to worry about Lucy since all those stories about Narnia couldn't be true, and so the only thing they could do was to tell the Professor about it.

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Next day, they went to talk to him about the imaginary world that Lucy had found on the other side of the wardrobe. The old man heard the children carefully and pointed out that the story could be true. What the professor did was to make Peter and Susan trust their sister without revealing the true story about Narnia. He recommended the children to think about their own problems – that was his final expression. The kids didn't know what was happening and a feeling of curiosity about a possible world at the back of an old closet arose in them, but at the same time they preferred not to find out.

One day, lots of people went to visit the professor's house which due to its architecture resembled a museum. That was a rainy day. Mrs. Macready, the housekeeper, warned the children to keep away from the visitors, who unconsciously got to the room where the magic wardrobe was. The children directly walked into the wardrobe and this would be the beginning of their adventures in Narnia.

3.3.6. Into the Forest

The wardrobe turned cold and the four children started to feel as if it was winter inside. Immediately, after they turned around, they couldn't believe what they were watching; it was snow falling over their heads. Of course, Lucy and Edmund weren't surprised with Narnia. Peter and Su were ashamed with Lucy and they decided to explore the place. They put on some coats and began to walk in search of Tumnus house. However, Edmund felt hungry and unconsciously he indicated them the right way to the lamp-post that would lead them to the house of the Faun. When Peter heard him, he got very upset because his brother was telling lies and Lucy felt that she had done something bad. In spite of this, they walked to see the faun while Lucy guided them until they got there.

Something had happened to Tumnus house whose door was broken and all the tables, chairs, and books were laid on the floor. A letter was found on the corner of the house in which it was explained that the Faun would receive a punishment for

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betraying the Queen. Lucy implored for saving Tumnus because they had become friends, so Peter decided to go and Su preferred to go back home. They didn't know the way to the Queen's castle, but a little robin over a branch guided them. The robin began to fly from tree to tree and the children followed him. Nevertheless, Edmund felt uncomfortable and tried to convince Peter that the idea of going behind a robin could be dangerous, it could be a trap. Moreover, they didn't know anything about Narnia except for Lucy.

3.3.7. A Day with the Beavers

The children continued walking and they didn't notice that the robin had disappeared. In that moment, they thought that the bird had been led to a trap and that they had lost their way home. However, something began to move among the bushes; it was probably the bird. As soon as they approached, they realized that it was indeed a beaver that was trying to communicate with them and asked them to follow him. The children followed him until they got at a dark place with some trees – some were good, but others were allies of the Witch – where finally the beaver talked.

There, he told them about Tumnus who had asked him to keep Lucy's handkerchief in order to give this to her before he was captured. The beaver seemed to be good, but Edmund was not really sure about the beaver's intentions. The beaver started to talk about Aslan and that made them feel something special. But Lucy was desperate for knowing about her friend and again the beaver warned them to be silent and follow him to his house. The beaver's house was in a valley with a chilled river and a dyke. Far away, Edmund could notice two hills where he supposed the palace of the Queen was, as she told him when they met the first time. It was at this moment that he remembered the order that the Witch had given and the tasty flavor of the Turkish

Delight came to his mouth again. Once everyone was at the beaver's house, it started to snow again, but they knew the snow would be helpful to hide their footsteps from

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their enemies' persecution.

3.3.8. What Happened after Dinner

While they had dinner, they talked about what will be the faun's luck now that he was imprisoned. He was taken to the Witch's castle and nobody dared to get there. Peter insisted that they had to do something to save him, but the beaver replied that they had to wait for the Great Lion Aslan. He was the only one who could save Tumnus. The Great Lion didn't use to come to Narnia so much often, but now he was on his way there and the Witch would be scared due to His presence.

The beaver had a plan that consisted in taking the children to the Stone Table at the Monument of Aslan, near the town of Beruna, to meet Him. The children felt both excited and afraid of knowing the Lion. Mr. Beaver was telling the children a very interesting story about Cair Paravel and the origins of the Witch, that nobody noticed the absence of Edmund. He had left the house to go with the Witch as she had commanded. The beavers replied that Edmund had betrayed them because it was obvious that he had gone to tell the Witch about their plan. He had gone alone without the others as the queen wanted. They prepared to go fast to meet Aslan at the Stone Table because they would die if they went alone to the castle.

3.3.9. In the Witch's House

The only thing that Edmund had in mind was the flavor of that Turkish Delight and the idea of first becoming Prince of Narnia until the day he could become King, and thus having as his subordinates, Peter, Susan and Lucy.

He had left the house without knowing about Aslan's coming. While running through the valley in the middle of the darkness, he was thinking of the things he would do when he became King. He continued walking until he found a river and distinguished two hills and a shining castle between them, and thought that it could be



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the Witch's palace. The entrance was a huge arch with iron gates wide open, so that Edmund hid behind it looking at the statue of a lion.

He thought that that lion was Aslan who had been killed and turned into stone. He crossed the courtyard and lots of statues of different beings surrounded him. He kept walking up to an opened door where Fenris Ulf, a gray wolf, was waiting for him on the threshold. When Edmund told him about his purpose, he informed the Queen. Edmund got into a big living-room full of statues, where the Witch was waiting for him sitting on her throne. The Witch demanded Edmund and the other children to tell her everything that had happened at the beaver's house including about Aslan. Immediately, the Witch ordered to go to the house for the beavers and the other children.

3.3.10 The Spell Begins to Break

The children and the beavers had to leave their house as fast as they could because the Witch would go for them. So they ran away from there though they knew that the Witch's sledge would be faster than their legs. They walked through the dam guided by Mr. Beaver when Lucy began to feel tired of walking on the ice. She felt so tired that she almost got asleep while crossing the hill in the darkness, but finally they got at an old cave where they took a rest after the exhausting walk. The next day, when they woke up, they heard a noise of bells ringing and thought it was the Witch who was near the cave, but Mr. Beaver calmed them down, arguing that it was no other than Santa Claus who had returned after so much time, since the Witch took possession of Narnia.

The children were surprised and enchanted about him and immediately Santa Claus gave them some gifts and the beavers were rewarded, too. Peter received a silver shield and a golden sword while Susan was priced with a bow with arrows and a little ivory horn. Lucy received a small bottle with healer water and a dagger. Before leaving, Santa Claus left them something to eat for breakfast. The coming of Santa

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Claus just meant one thing: the spell that the Witch had put on Narnia began to break itself and her power was going to be weakened sooner or later.

3.3.11 Aslan is Nearer

By the time it snowed again, the sledge was ready for the queen and Edmund who together went out in search of the Stone Table while Fenris Ulf approached the beaver's house to trap and kill everyone. The night was so cold that Edmund was so frightened that he just wanted to return with his brothers. The dwarf stopped at a party where two squirrels and an old fox were celebrating the return of Christmas and the delicacies that Santa Claus had given to them.

The Witch got furious when a small squirrel yelled that Santa Claus had been there and so she turned them into stone. They continued, but the sledge wouldn't support so much. As the reindeer ran by the thin ice, they began to feel a little bit of heat on their legs and the mist didn't allow them to see where they were going until a sound was heard and the reindeer finally couldn't go on anymore.

The sledge had succumbed into a hole and while trying to take it out Edmund saw how the snow had disappeared due to the winter ending. All the trees showed their green branches and the grass was green, too. The dwarf tried to make the sledge move forward again, but it was impossible, so they decided to walk. Meanwhile, in all Narnia many things began to happen around: the rivers sounded noisily, the flowers grew up again, the sun shone, and the sky looked radiant. The birds sang and the Witch was afraid of her own fate if Aslan met the kids.

3.3.12 Peter's First Battle

Time went by and the kids didn't even realize that winter was disappearing and that spring was just coming on because of Aslan's return. The ice began to break and the Witch began to lose her strength. The beaver finally took them to a climb until



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they got at the top of the hill. In that place, the children saw the Stone Table adorned with a big flag with the image of a lion. They had Aslan in front of their eyes and the beasts and talking animals around him played music to celebrate His return.

The children didn't know what to do when they saw the lion; they felt both afraid and glad for His presence, but Peter was the first who talked to the lion. He approached Aslan with his sword in one of his hands and he raised it in front of Him. Aslan looked at the boy and the girls, but he noticed that one of them was missing. When Aslan asked about Edmund, Peter replied that he had gone with the Witch.

Aslan showed Peter the Castle of Cair Paravel, the place where he would rule as new King of Narnia, but before becoming King, Peter had to demonstrate that he had the strength to overcome Fenris Ulf who wanted to kill the children. Peter just rushed at the wolf to stab him with his sword and when he got it, another wolf ran away and all the creatures were after him commanded by Aslan. Peter cleaned his sword and they just stayed there waiting for the arrival of the Witch.

3.3.13 Deep Magic from the Dawn of Time

The Witch and the dwarf planned to kill Edmund so the prophecy wouldn't be done: Cair Paravel had four thrones for two Sons of Adam, Peter and Edmund and two Daughters of Eve, Susan and Lucy. The last wolf came to them and announced the queen that Fenris had been killed by one Son of Adam at the Stone Table and the Witch had no option than preparing the sacrifice of Edmund.

The boy couldn't see anything and just heard a noise that confused him and he finally fainted. At the same time, the beasts that were sent by Aslan came and took Edmund to the Stone Table at night. The next morning, after breakfast, Peter, Susan, and Lucy joined together with their brother who, after talking with Aslan, felt sorry for



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what he had done. The dwarf asked the lion to let him meet the Queen and so make a deal for both sides.

The Queen ascended to the top and went right to the lion. They began to talk and the woman was so irritated because of Aslan's behavior. According to her, all those who were treacherous and bad were sent to her castle to be punished. Aslan was breaking that deal done at the Stone Table known as the Deep Magic – this law established that a traitor must be given to the Witch, but if it was not done all Narnia would suffer the consequences. Edmund deserved a punishment and so he couldn't be King. Thus the lion and the queen talked for a long time, but nobody couldn't hear what they were talking about until Aslan turned and told the children that they had reached an agreement, and Edmund would save his own life. The queen was happy and laughing, but something went wrong.

3.3.14 The Triumph of the Witch

While walking to Beruna, Aslan had already planned the battle against the Witch. Peter was the only person whom the lion could trust, and so his mission was to assault the castle of the Witch and fight the guardians, without Aslan's help. Aslan remained quiet and sad, and thus at night, Lucy and Su decided to find out what was going on with Him; they both left the camp and saw the lion leaving in the darkness to the Stone Table. Aslan, who looked tired, realized that the girls were behind, and He allowed them to follow Him though. He almost couldn't walk and the girls wanted to help him. Carefully, they got at the Stone Table where Aslan asked them to stay there without talking or moving.

The White Witch and her servers were waiting for Aslan at the top. It was a sacrifice ceremony that the Queen had prepared for her triumph. The lion was tied and witches, dwarfs, and other beasts were dancing around Him. Aslan couldn't move and His long and beautiful mane was cut. His big mouth was closed with a muzzle and everybody began to yell celebrating the defeat of the lion. Su and Lucy wanted to

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help him, but they knew it was impossible. The Witch was ready to celebrate her victory; four torches were put on the corners of the table and all His body was tied with knots while the Witch, holding a stone knife in her hands, was ready to kill Him.

3.3.15 Deeper Magic from Before the Dawn of Time

Now that Aslan had been defeated, the queen's next goal was making the children suffer the same fate; her creatures left the hill seeking for them, but they noticed neither Su nor Lucy hidden among the bushes. When all of them had gone, the two girls, with tears in their eyes, ran and hugged Aslan. The night was very cold and it was about to break dawn.

Lucy cried His death and suddenly, a soft breeze in her feet turned into small gray mice which lied over Aslan's body gnawing the ropes for liberating His body. Once the mice had finished, the morning seemed different with birds singing and the light shining. Lucy was so tired of crying and Su asked her to walk around the hill but a shocking noise stopped her. They thought it was the Witch who had come back, but when they turned back, Aslan had disappeared and the Stone Table had been crashed by a mysterious force.

A beautiful voice came from one side of the hill where Aslan was standing. He was alive. Susan and Lucy didn't know if it was magic or a dream, but they could touch Him again. The deal of Deep Magic done between Aslan and the Witch consisted in sacrificing Aslan to save Edmund. Nevertheless, there was something that the witch ignored – if any creature to be sacrificed was innocent of any guilt, magic would act and life would do its work defeating death and the Stone Table would be broken. The lion put the girls on his back and began to run faster to the castle. After running for a few miles through the mountains, Aslan got to the Witch's palace where He found a huge wall which he jumped to assault the fortress of the enemy.



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3.3.16 What Happened about the Statues

When they crossed the huge wall of the castle, they saw lots of statues there. Aslan had the power to change everything and what he did was amazing. He approached the statues and by touching them, all regained movement, including the statues of a lion and an ugly giant named Rumblebuffin. They entered the castle and Lucy was desperate for finding her friend Tumnus whom she found after a while. The faun was also saved from the spell, and immediately, the giant hit the doors and towers with his big hands and within a few minutes all was destroyed and they could go out.

The strongest creatures were commanded to be near Aslan as to find the way where the others were waiting for the fight. One of the dogs recognized a special smell that came from a distant valley, where Peter was fighting Jadis, who tried to stab him a knife. Aslan jumped and fell over the Witch who didn't know what to do and just shouted for help.

3.3.17 The Hunting of the White Stag

The enemies were defeated and the Witch died. Edmund destroyed the magic wand with his sword. With blood on his clothing and almost dying, he fell on the ground, but Lucy helped him thanks to the bottle she had received for Christmas. She made him drink some of a magic medicine and went together with Aslan to cure the others who were dying, too. Next day, they took the road to Cair Paravel and there, at the Great Hall, Aslan crowned Peter and Edmund Kings and Susan and Lucy Queens of Narnia at the four towers.

While everyone was celebrating, Aslan left Cair Paravel to look for other countries as it was His mission. Since the White Witch was defeated, the four children



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ruled Narnia with tolerance and justice. One day, they decided to look for the White Stag, a strange beast that granted wishes to those capable of catching him through the Western Woods. That day, while riding their horses, they saw the lamp-post in the forest but couldn't remember about it, so they approached it and suddenly found themselves at the Professor's house again. Soon they realized that time hadn't passed and that everything was exactly the same.

3.4. Book Three: The Horse and his Boy

3.4.1. How Shasta Set Out on his Travels

This story occurred between Narnia and Calormen when Peter and Edmund were Kings and their sisters, Susan and Lucy were Queens and ruled Narnia. In Calormen lived Arsheesh, a fisherman with his son, Shasta. Shasta thought that in the North there was something secret that his father didn't want him to know. One day, a foreigner, who rode a beautiful and strong horse, arrived. Tarkaan required hospitality that night, and the fisherman provided him a place to stay and a great supper.

Tarkaan and Arsheesh were having a conversation and Shasta could hear everything. The poor boy was surprised to discover that he was not Arsheesh's son and that Tarkaan wanted to buy him. Tarkaan's horse that could speak told the boy that Tarkaan was a cruel man and so he suggested the kid to run away together. Shasta and the horse went uphill and soon they got at the top of a grassy and endless mountain. "My name is Bree" the horse said. The kid replied "My name is Shasta". Then they began their journey.

3.4.2. A Wayside Adventure

Next day, they knew how to get Tashbaan, the Northern Mountains and finally Narnia. They decided to travel by going along the coast; they travelled for several



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weeks, left the downs behind and crossed a wide plain with a forest. One night, Bree and Shasta heard a noise which rose up from the darkness. It seemed to be another horse, so they immediately left the place. After a while, they realized that there was indeed another horse galloping next to them. Bree and Shasta weren't afraid since they assume that the Tarkaan riding the horse could protect them with his sword. The moon shone all over the place, letting Shasta see Avariis, the other rider, a thin girl wearing a coat. When Bree stopped them, the mare told him that they wanted to run away to Narnia, so as their purpose was the same, they all travelled together.

3.4.3. At the Gates of Tashbaan

Aravis's father was Kidrash Tarkaan, the Lord of the province of Calavar. Her mother had passed away so her father married again. Her stepmother hated the girl and due to this she persuaded her father to marry Aravis to Ahoshta, a 60-year-old, rich and powerful man, known as the Lord of many cities, who had accepted Kidrash Tarkaan's offer. When Aravis got this terrible news, she cried all night long. The next day she got up, rode her mare, and went horseback riding alone. She tried to commit suicide, but the mare told her about Narnia. The girl, pretending to be excited about her marriage, returned home and asked his father to let one maid go with her into the forest, where she would do sacrifices as a previous marriage ceremony. With the help of one of his father's slaves, she escaped.

3.4.4. Shasta falls in with the Narnians

On their way, they distinguished the city of Tashbaan. Around it there were many towers and they could see the Palace of The Tisroc. So, they continued walking till they got at the downtown of Tashbaan that had huge statues of the gods and heroes of Calormen. They found themselves at a parade with a big crowd around. In fact, that time Shasta could see a group of people who were white and of course looked like him. One of them, Barbarian King, pointed at Shasta and affirmed that he was the boy that they had been looking for. Then Shasta, in the middle of a

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Javier Santiago Pacho Pesantez



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confusion, was taken to a large room where he found Susan, Peter, Edmund and Lucy. They were escaping from Prince Rabadash who wanted to marry Queen Susan, who had refused his proposal, due to his impolite behavior. They decided to leave Tashbaan.

3.4.5. Prince Corin

It wouldn't be easy to leave Tashbaan, since Prince Rabadash would treat them like slaves after knowing Queen Susan's denial to marry him. If he wanted to attack, it would not be so easy for him to get Archenland by land or sea. Since there was another way to get Archenland by the North, Tumnus, the faun, had a plan to leave that city. They had to get down to their galleon with provisions, then the King and Queen of Narnia had to invite Prince Rabadash to a great banquet on board. That way, everyone would think that they were preparing the wedding ceremony for their guests. The time for supper had come and Shasta was worried because he didn't know what would happen when Prince Corin appeared. When everybody went to bed, Shasta heard a noise and woke up; he could see a boy resembling himself.

3.4.6. Shasta among the Tombs

Once Shasta was able to escape, he found himself surrounded by long fields of grass. Then where the fields ended, he could contemplate a long extension of sand having Tombs of the Ancient Kings on it. Then he ran to that place and looked for his friends, but he couldn't find anybody. At that moment, the night came and the doors of

Tashbaan were closed, and so he fell asleep. Next morning, when he woke up, he could see a big mountain; it was the Mount Pire. Then he decided to go for some food and water. When he was returning, he could see two horses, Bree and Hwin, which were being conducted by an elegant man. He realized that Aravis was not there, thus



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he decided to hide in the Tombs because it could be a trap.

3.4.7. Aravis in Tashbaan

Aravis could see how Shasta was being taken by the Narnians. She wanted to continue her way when she heard a strong boy saying “open way for the Tarkeena Lasaraleen.” Then she could see a bunk bed which was being carried by several slaves. Lasaraleen immediately recognized Aravis, who jumped to the bunk bed and asked for help. Lasaraleen ordered her slaves to take the horses to a safe place, and told Aravis that her father was already there looking for her.

At Lasaraleen’s home, Aravis told her the reasons why she had run away. Moreover, she told her about the deal that she had with Shasta and the horses in order to get to Narnia. Lasaraleen suggested that the horses had to be guided by a man dressed in elegant clothes; in this way nobody would suspect anything. For Aravis, she had another plan; she would be taken to Lasaraleen’s Castle to then give her the chance to run away by using a boat. That night there was a party at the Calormen governor’s house, the Tisroc. Lasaraleen went with Aravis, who dressed like a slave to hide her identity. When they were about the door, three men came: the Tisroc, Prince Rabadash, and The Grand Vizier.

3.4.8. In the House of the Tisroc

The young Prince blamed the Tisroc, his father, on his disgrace. Prince Rabadash required an army to invade Narnia and kill the King and his relatives, except Queen Susan, whom the Prince wanted to marry. However, the Tisroc completely refused to have a war against Narnia, since as the Vizier reminded, it was a cold place all covered by snow and ruled by a witch. The Prince pointed out that the witch had died and snow had disappeared, allowing Narnia become fertile and beautiful, but his father insisted on forgetting about Narnia.



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3.4.9. Across the desert

Aravis and Lasaraleen had been hidden in a room until they were able to get the garden of the palace and then the river. There Aravis got on a boat and sailed for a long time. When she landed, she found herself lonely in complete darkness, but able to find the Ancient Tombs, where she found Bree and Hwin. She told them what Rabadash was planning to do, then they joined Shasta, and their journey to Narnia began once again. The journey lasted all night long and when the sun arose Shasta could see Mount Pire. They continued walking even though the heat was unbearable. Fortunately, they got at a big stone where they could drink water and rest for a while. After that, they continued looking for the valley which the Raven had told them about.

3.4.10 The Hermit of the Southern March

Next day they continued their journey. Once arriving in Archenland, they were able to distinguish many kinds of trees and animals, and behind them Rabadash and his army. Suddenly, they heard a sound resembling an angry roar. They could see a lion which was persecuting them and that was about to catch Aravis and Hwin. Shasta suggested Bree to stop in order to help them, but Bree didn't obey him.

They couldn't continue their journey, since in front of them, they found a huge green wall which had a door in the middle. When Shasta saw the lion attacking Aravis and Hwin, Shasta got courage and chased him. Aravis and Hwin were hurt so Shasta guided them to that wall. The door opened and they could see an old man who invited them to enter. They thought that man was King Lune of Archenland, but he was the Hermit of the Southern March. This guy suggested Shasta to warn the King about what was to happen, therefore Shasta left that place as soon as he could. On the other hand, The Hermit took care of Aravis and let her rest. Next day, when she woke up Hermit told her everything that had happened.



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3.4.11 The Unwelcome Fellow Traveller

When Shasta left that place, he found a big forest. At this point, he met a group of people and in front of those he could see the King. When he saw Shasta he affirmed that he looked like his son. Then Shasta explained the King what Prince Rabadash was planning to do. The King gave Shasta a horse and they continued their journey. His only desire was not to meet Rabadash and his army. He continued riding when he realized the road was divided into two. At the same time he heard the sound of horses which were approaching fiercely; it was Rabadash and his army. Fortunately, he had the chance to hide and listened to what they were planning to kill all the male from Archenland, regardless of their age. Suddenly, he felt a kind of ghost breathing next to him, who told Shasta that it had been the lion who forced Aravis and him to get at that wall to have a chance to accomplish their mission, and that it had been the lion who pushed the boat in which Arsheesh found Shasta when he was a baby. The lion kissed Shasta's forehead and disappeared unexpectedly.

3.4.12 Shasta in Narnia

Shasta thought that it was a dream, but he realized that it was true because of the footprint that he found. He continued his way and suddenly he met a hedgehog that told him that a Calormen army was attacking the castle of Anvard. Meanwhile the news was transmitted from creature to creature because Narnians had to go to help King Lune, the ruler of Archenland. Some dwarfs provided Shasta a great breakfast and when he finished he fell asleep. The next morning he woke up and met King Edmund, Queen Lucy, and Prince Corin. Moreover, there was a huge army formed by bears, dogs, fauns, centaurs and giants.

Corin ran to greet Shasta and explained that he looked like him and he got confused. In addition, Shasta told the people that he wasn't a traitor and he heard how and when they planned to run away from Calormen, but he didn't tell anybody. They believed the boy because he looked trustable. Everybody was ready to fight and

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defend Archenland, except Prince Corin. In fact a dwarf had to take care of Corin because they didn't want him to be in the battlefield because of Corin's temperament; then the dwarf tried to stop him but he resulted injured. All was ready for Shasta and Corin to fight their first battle.

3.4.13 The Fight at Anvard

The sound of trumpets announced that the battle was about to begin. People from Calornmen were attacking the castle of Anvard while Narnians were approaching. Soldiers and beasts were hurt in a brutal fight. Prince Rabadash and King Edmund were about to confront, but the rest of the warriors could avoid it. Many soldiers died and the Calornmen were defeated and taken as prisoners, including Prince Rabadash.

Then King Edmund and King Lune shook their hands. At this point, Rabadash wanted to fight King Edmund because if Edmund didn't have the courage to fight, it would be better he died. At this moment King Lune stopped King Edmund and added the Rabadash was just a coward that wanted to attack them in peacetime. So he was tied and was led to the castle, meanwhile the kings decided what to do with him.

Corin took Shasta's hand and introduced him to his father, King Lune; at the same time, the monarch got angry because Corin didn't obey him and participated in the battle. Then King Lune kissed Shasta and told everybody that they had to compare Shasta and Corin. Nevertheless, Shasta couldn't understand why all the soldiers were looking at him in a strange way.

3.4.14 How Bree Became a Wiser Horse

Although Shasta participated in the battle, he wasn't hurt at all. King Lune greeted him and the next morning the horses discussed what they had to do. Hwin suggested continuing their way to Narnia, and Bree agreed. While they were talking



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they saw a big lion, which was walking next to them, it began to approach them without making any noise. Then this beast asked Bree to make sure that it was a true lion, since it had claws, mane, and whiskers. Then this beast explained that it was the only lion, which persecuted them all the journeys; moreover, he added that His name was Aslan. In the same way, He addressed Aravis and told her that he was the animal which had hurt her on her back. Also he told her that all he wanted to do was to show her how her slave was hurt when she decided to run away from home. Suddenly, the lion disappeared and at that moment a slave told her that Prince Core wanted to talk to her, and of course, she accepted immediately.

She was very surprised because Prince Core was Shasta, the same boy who was mistreated by her over and over. He explained that King Lune was his true father and that's why he looked like Prince Corin, since they were twins. Aravis felt so bad because she behaved in a bad way with Shasta, but she explained she had changed her attitude before she knew he was a Prince. Then Shasta explained that Corin was his twin brother and that a week after their birth, they were taken to a wise centaur of Narnia in order to get his blessedness.

This centaur looked at Shasta and affirmed that one day he was going to save Archenland from a great danger. Their parents were very happy; nevertheless, a guy called Lord Bar kidnapped Shasta and ran away with him by using a ship. They were persecuted by warriors but they weren't found. This was the boat that Aslan pushed and in this way Arsheesh could find Shasta now renamed as Core. Core wanted Aravis to go and live with them in the palace, since at the court, there wasn't any Lady, because his mother passed away some time ago. She accepted and the next day they parted from the Hermit's house and travelled to Narnia.

3.4.15 Rabadash The Ridiculous

Suddenly, they saw the castle of Anvard and King Lune welcomed them. Aravis told the King how Core had saved her life. At this moment, Queen Susan

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joined them. Queen Susan liked Aravis immediately, and then they began to talk about what to do with Rabadash. He was very angry and began to curse everybody, while requesting a sword in order to fight King Lune, of course his petition was rejected.

Suddenly, the huge shape of the Lion began to walk around him and his accusers. The lion told Rabadash that his end was near. Moreover, Aslan suggested Rabadash to accept the clemency of those good Kings, but he refused to do that. Unexpectedly, everybody began to laugh at him, since his face began to change its shape; what had happened was that as a punishment the Lion turned him into a donkey.

Aslan related that he wasn't going to be a donkey forever, and that if he wanted to become a human again, during the autumn festival, he had to stand in front of the altar of Tashbaan. In this way, he would recover his shape and everybody would see that their Prince was a donkey. Then the Lion disappeared. King Lune was a generous man and when he saw his enemy suffering he felt so sorry and provided the donkey a carriage and in this way Rabadash could return to Tashbaan. The donkey returned to Tashbaan and did what the Lion suggested and in a matter of seconds, he recovered his human shape.

After some time, The Tisroc passed away and Rabadash ascended to the throne; he changed his attitude and became the most peaceful governor of Calornmen. On the other hand, King Lune told Core that after his death, he was going to inherit the throne. In this way, many years passed and so King Lune passed away. Core married Aravis and together they became good monarchs and Ram, the wizard, became the most famous King of Archenland.



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3.5. Book Four: Prince Caspian – Return to Narnia

3.5.1. The Island

It was a year ago when Lucy, Edmund, Peter, and Susan got into a strange wardrobe and discovered there was another world on the other side where Christmas never happened. They became Kings and Queens of Narnia and ruled for years until they returned to their own world through the wardrobe again where time had never run. Magic had disappeared, but they were told that they could return by another way. The children were not too worried about it by now. One day, at the train station, they were prepared to go to their schools when something unpredictable occurred.

Suddenly, they began to feel a strange force that pulled them on their backs and, after a few seconds, they found themselves on a beach where the children played until they felt hungry and decided to look for food. Then they started to explore the beach until they found out that it was a big island. They drank water from a flood and ate, but it wasn't enough. They expected to find more food in the midst of the forest and after a while, they found a wonderful apple-tree that offered big apples. The apples were very delicious that they ate one and another and another and it meant that the island was inhabited a long time ago. On one side of the tree, they saw a big wall and a courtyard with a large space occupied by green grass.

3.5.2. The Ancient Treasure House

All along the building, they felt a strange emotion inside, as if they had been there before; it looked like Cair Paravel. Soon, they got into an empty hall where they made a fire while eating more apples and drinking water from a well outside. After eating, Lucy picked up a small piece of gold that seemed to be a horse which shone vividly. But, it was just a piece of chess that reminded children something: they had played with something like that some time ago. The four kids remembered the incredible moments that they lived and immediately they realized that the castle was



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indeed Cair Paravel, but it was destroyed.

The peninsula, where the old apple tree was planted, was now an island. Edmund and Peter tried to break an old wall that would lead them to a secret place where they thought it was the hall where all the treasures they had when they were Kings and Queens were hidden. While they came down the stairs, they started to recognize the hall full of diamonds, jewelry, and old armors used in battles. After taking a look at the whole room, the three children, except Edmund, went in search of their gifts, given when Christmas had returned to Narnia. Thus they remembered Lucy putting her small bottle of magic water around her neck, while Peter was lifting his sword which had been used in the battle against the Wolf at the Stone Table.

3.5.3. The Dwarf

The children went to sleep since next morning they would leave the island. They thought they could find people on the other side of the beach and become kings and queens of Narnia once again. They had to swim across the river to get to the other side, but when they were ready for doing so, they realized a boat was approaching. There were two men carrying a dwarf that had his arms and legs tied, and that was about to be thrown into the sea. Su, by using one of her arrows, hurt one of the soldiers who fell into the river while the other man ran away into the woods. The dwarf was indeed a messenger from Prince Caspian, so the kids untied him allowing the dwarf to lead them to the continent while Peter began rowing because it was dangerous to stay in the island. When they arrived, and while fishing something to eat, Edmund talked about the castle they had found on the other side which was a legend for the dwarf. Anyway, they returned to the castle and the dwarf started telling them about the story of Caspian, who was a Telmarine and part of what he called New Narnians.



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3.5.4. The Dwarf Tells of Prince Caspian

The story of Caspian begins in Telmar, a country far away from the Western Mountains, where Caspian had first brought Telmarines to live in. The Telmarines had killed some creatures from old Narnia while others had escaped. Miraz, Caspian's uncle and King of the new country, had owned the castle together with his wife, Queen Prunaprisma, whose only inheritor was Prince Caspian. Caspian didn't feel so much sympathetic towards his uncle, but he understood that, when his parents died, he didn't have anybody else to take care of him. Sooner or later, Prince Caspian would become King of New Narnia; for that reason, Miraz avoided to let him know about the legend of Aslan and Cair Paravel, and the cruel acts of the Telmarines against the former inhabitants of old Narnia.

Nevertheless, Caspian didn't seem to care for it very much until his nursemaid, whom he loved, told him stories about old Narnia, the Witch and Aslan, advising him not to say anything about it. One day, while Caspian took a ride with Miraz, he told him about the stories that the woman had related him, and the king dismissed the nursemaid the next day. A new tutor was given to Caspian, Doctor Cornelius. This guy knew more stories about Narnia, and Caspian convinced him to tell him more stories, so lessons were left behind.

One night, Cornelius took Caspian to the highest tower of the castle and there Caspian could admire a strange phenomenon that would occur just once in life: two big and beautiful stars seemed to crash in the sky – they were Tarva, the Lord of Victory, and Alambil, the Lady of Peace. Cornelius told him about the Telmarines and their real purpose when they arrived in the country. Hearing that, the prince wanted to help the creatures that had been banished from Narnia, but Cornelius thought it was useless because all tracks had disappeared. In that moment, Cornelius also referred to Cair Paravel and the four children.



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3.5.5. Caspian's Adventure in the Mountains

Prince Caspian was in danger since Miraz intended to usurp the throne. The night that his wife, Queen Prunaprismia, gave birth to Miraz's son, he decided that Caspian had to die so that his son could become King of Narnia. Now that Caspian knew everything, he had to run away from the castle in search of Archenland, taking with him Su's horn, which he could use to call Aslan, and a sword given by Cornelius.

In spite of his bravery and strength, Caspian felt afraid when he got into the woods, where he found himself surrounded by trees that seemed to attack him due to the destruction of nature caused by the Telmarines. Due to the thunders and lightning, his horse got nervous and ran away, making Caspian crash his head with a branch. By the time he woke up, he found Trufflehunter, the budger and two dwarfs, Nikabrik and Trumpkin. At first, they planned to kill Caspian, but Trufflehunter gave him something to drink while the dwarfs thought about what they were going to do with the prince. When Caspian was conscious again, he told them about his purpose and the fate that he would have if he returned to the castle. One of the dwarfs, Nikabrik, was about to kill Caspian when he revealed that he was the inheritor of the throne.

3.5.6. The People that Lived in Hiding

Caspian would become the next King of Narnia because he was a Son of Adam as Peter or Edmund; therefore, he had to find the lost beasts in the woods to return to the Golden Age. The prophecy was about to be fulfilled "Tarva and Alambil will shine on the dark sky and the Son of Adam will reign again." Then Caspian decided to organize a feast on Dancing Lawn and all the creatures had to be present to plan a potential attack against Miraz. In the mountains, the Three Bulgy Bears were the first that received Caspian in their haunt in the middle of the forest. Then a nice squirrel came out of the trees, jumping from branch to branch with a big nut for the prince. Her name was Pattertwig. She also felt happy about Caspian like the Seven

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Brothers of Shuddering Wood, who lived in the deep of a rocky mountain.

There were red dwarfs who worked on making arms for the battle. Caspian received a sword that could be used in the future against his uncle. Other five black dwarfs and Vendaval, a centaur that was a prophet, told him about a war against humans. Curiously, among the bushes and hidden in a small cave, there also appeared Reepicheep, a singular mouse with a sword. The trees would be of great help in the battle because the Telmarines were afraid of the old Dryads and Naiads, those who now were sleeping deeply. While dreaming of a new Narnia, something called Caspian's attention. It was a group of Fauns who were dancing and approaching to see the King.

3.5.7. Old Narnia in Danger

Every creature had arrived to the Dancing Lawn. Among them, Whimbleweather of Deadman's Hill and the Old Raven. Everybody yelled "¡Live Our King!" But that night, in the midst of the trees, Cornelius, who had something important to say, appeared.

Miraz was coming to the Dancing Lawn because Caspian's horse had returned to the castle and the dwarf's tracks guided Miraz' servers to find him. In the middle of a great confusion, Caspian and his allies decided that the Stone Table and the Monument of Aslan was the only safe place to stay.

Meanwhile, Miraz and his army were approaching the hill in an attempt to capture the prince and so they did, despite the poor beasts fought unceasingly during the battle. No plan resulted as they expected. Those animals that were hurt waited outside the Monument of Aslan where Caspian, Cornelius, Trufflehunter, Trumpkin, and Nikabrik discussed their situation while the rest of their weak army felt disappointed for not being of great help for their king's expectations. During the discussion, they were in favor of using magic as a weapon because there was no



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hope, by the moment. The magic horn of Susan would be helpful, but they were not sure if it was going to work, then they decided to call Peter. Pettertwig, the squirrel was commanded to go to the Lamp-post where the four children had met the first time in Narnia. On the other hand, Trumpkin who did not believe in magic, accepted to go to the river way to Cair Paravel.

3.5.8. How They Left the Island

After some hours, Caspian announced the coming of the two Kings and the two Queens of Narnia by using the horn twice. He thought that they were going to be there immediately but it did not happen. Caspian did not know that the children had met Trumpkin on Cair Paravel. But the sound of the magic horn did make Peter, Edmund, Su and Lucy appear at Narnia again. The children understood what had really happened. Trumpkin had heard the calling and so continued his way towards the beach all night, but was trapped by a guard from the fortress of Miraz. Fortunately, Su rescued him with a shot of one of her arrows and the story continued once again.

They got down to the hall of treasures to get some armors and weapons so that they could start their search for Caspian and his army. To Trumpkin, this was an overwhelming idea since he considered the kids not strong enough to fight against Miraz and his army. Edmund challenged Trumpkin to a battle that turned out to be an incredible fight. Both of them fought until Edmund, with a great movement of his sword, defeated Trumpkin, who was surprised by the ability of the boy. It was Su's chance to show his abilities in shooting arrows, having as her target an apple high above a tree. The dwarf finally realized that they were indeed the Kings and Queens of the Great Land of Narnia. It was now time to go to Beruna to Aslan's monument at the Stone Table to meet Caspian. Their next stop was Glasswater Creek near the Crystalline.



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3.5.9. What Lucy Saw

When they finally arrived at Crystaline, they could only think about having something to eat before falling asleep. Next morning, they were confused; they did not have a clear idea about where they had to go. They had to cross the Rush by the Great River to get to the Bridge of Beruna and then the Stone Table where the monument of Aslan was located. While Edmund and Peter were guiding Trumplekin, Su, and Lucy to the hill, a wild bear was about to hurt Lucy, who was saved since one of Su's arrows avoided it. It seemed that the beasts living in the woods of Narnia had turned wild and thus their enemies. By this time, they seemed to be lost and feeling tired; they were not sure which the correct way to go was, and there the only thing they could see was a precipice between the hills. It was then suggested to take the same road because Narnia wasn't what it used to be centuries ago. While they were walking, Lucy admitted having seen Aslan among the trees, but as if in the wardrobe, she was ignored by her brothers and the dwarf once again.

3.5.10 The Return of the Lion

They walked down and after few hours, among the woods, they finally saw the Great River and what it should be the Bridge of Beruna, located where the children had had their last battle. They couldn't go on by the hill successfully because hundreds of arrows were falling down and so they had no other option than returning to the forest wherefrom they had gone out. Maybe Lucy's advice was right and they could take the way she indicated, but they felt so tired and hungry to continue. As darkness fell, they all went to sleep except Lucy, who was thinking about having heard a voice among the trees calling her name. It seemed to her that the trees were alive just like centuries before.

Suddenly shining in the dark, the magical figure of Aslan appeared in front of her eyes. Lucy rushed at the lion and sat on His back; she was feeling happy since He was the only one who could help them to fight Miraz. Aslan looked upset and Lucy

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noticed it. She was convinced that she had to follow him when she saw Him in the woods. Aslan just asked her to wake her brothers up and announce them that he had returned and that all had been true. Lucy knew that they weren't going to believe what she had to say to them. Peter, for example, didn't want to know anything about it. He just wanted to sleep while Susan thought that it was just a dream. Edmund tried to help his sister, but all that he could see were the trees where Aslan disappeared again.

3.5.11 The Lion Roars

Edmund knew that Lucy was right since it has been her who took him to Narnia by the first time. Her brothers finally agreed to follow Lucy and meet Aslan, even though their desire of sleeping was stronger. Lucy guided them to the area of dancing trees and then to a cliff where Aslan descended and where Lucy followed him falling down into a deep hillside. Edmund, Su and Peter had no other option than doing the same.

At the beginning, they didn't see the lion because He was visible only for Lucy. However, after a while, Edmund found himself on the cliff, where he saw a shadow and finally the Lion. Peter had also recognized Him, but Su and Trumpkin couldn't see anything yet. Aslan hid among the bushes running wild across the mountains. Eventually, they could get at the hill where the Stone Table was disposed and Caspian was waiting for them.

At this time Aslan roared and woke up Miraz's servants and the people living near the hill. It was time for the all the beasts to know that Aslan had returned. Peter, Edmund and Trumpkin were asked to look for Caspian and the others in the monument of Aslan while Lucy and Su stayed with the Lion who roared once again announcing the beasts about His return. Finally, that dream that Lucy had in her mind had become true. All the trees, Dryads and Hamdryads, ran to Aslan to celebrate His coming. There were all kinds of creatures around Him that it was impossible to

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recognize either humans or creatures.

3.5.12 Sorcery and Sudden Vengeance

Peter and Edmund got to the entrance of the Monument of Aslan where Trufflehunter, Cornelius, Nikabrik, and Caspian were already gathered with other beasts in order to discuss about the hard situation they were having. Nikabrik assured that the sound of the horn was useless because nobody had come to help them. Trufflehunter was the most optimistic about Aslan and the children, but Caspian began to doubt about their existence.

There were also others who came to help – a witch, a wolf-man and more dwarfs. Nikabrik did not want to know about Aslan or his friends, since for him their existence was nothing but a legend from the Old Narnia. Nikabrik pointed out that Aslan and his pals were enemies and therefore a plan was to be carried out. The plan consisted in asking the evil White Witch for help. Peter, Edmund and Trumpkin just listened behind the door waiting for an appropriate moment to get in if necessary. Nikabrik convinced the rest that the Witch was the only one who could defeat Miraz, but it would be a terrible battle. Trufflehunter said that it was impossible to have such help since the witch had already died.

In that moment, Nikabrik and his allies rebelled against Caspian, challenging the prince to a bloody fight in which the dwarf and his friends, Caspian and Trufflehunter were involved. Suddenly, Peter and Edmund decided to get into the hall and participate in the battle that ended with the death of the witch and a pile of dead bodies in the hall. Nikabrik and the wolf had also died.

3.5.13 The High King in Command

After the battle, Peter needed to claim his position before Caspian because, in spite of having fought against the enemies, the prince still doubted about Peter's real



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strength. So, he asked Doctor Cornelius to write a letter in which he challenged Miraz to a battle, though he thought the enemy would take his letter as a joke. Here is a small fragment of this letter written by Cornelius:

“For to prevent the effusion of blood..., it is our pleasure to adventure our royal person on behalf of our trusty and well-beloved Caspian in clean wager of attle to prove upon your Lordship’s body that the said Caspian is lawful King under us in Narnia both by our gift and by the laws of the Telmarines. And your Lordship twice guilty of treachery both in withholding the dominion of Narnia from the said Caspian and in the most abominable, bloody, and unnatural murder of your kindly lord and brother King Caspian Ninth of that name” (398).

Edmund was the responsible for taking the letter to Miraz’s army, accompanied by Glenstorm, the centaur, and Wimbleweather, the giant. Edmund had given the letter to Miraz and soon they left the place waiting for an answer that obviously would imply rejection because to Miraz this challenge was just a game of the children and Caspian. However, at the same time, he felt excited for discovering how strong King Peter was, and, in addition, he didn’t want to be ashamed by a kid rejecting the duel.

Miraz, feeling uncertainty, accepted the challenge despite his soldiers’ advice. He was an old guy on the throne of the castle against a younger warrior who would be one step ahead due to his youth. In spite of his hesitation, Miraz went to the battle field where Peter was waiting for his rival.

3.5.14 How All were very Busy

The morning before the battle, Aslan and the two girls departed to the brigde of Beruna which had been destroyed by the power of Aslan bringing again the old town where they found other friendly animals and creatures that joined to celebrate the return of the old Narnia – among these new characters were a little Narnian girl, a teacher from one of the schools of Beruna, and Caspian’s lovely nursemaid. All of



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them went close to Aslan to the valley where Peter and Miraz would have their fight. The lion had done his duty. On the other hand, Peter and Miraz were face to face with their swords in hands.

All the creatures that Aslan had woken up came to help – Dryads and Hamadryas had risen again after a long nap, but the battle wasn't so easy for Peter.

Miraz was an expert using the sword, whereas for Peter time had passed since the last time he fought in a battle while being King. In fact, Miraz took advantage since he hurt Peter in his arm, showing everyone he was indeed stronger. Suddenly something unpredictable occurred – a severe stab was given to the enemy by one of his own servants who did not agree to the way that his King had treated him the day before the battle. Other soldiers attacked Peter in an attempt to kill him while Miraz was now dead and lying on the ground in a terrible bloodshed.

3.5.15 Aslan Makes a Door in the Air

Caspian got his purpose when he saw Aslan coming to him. He could only show respect before the lion who, with words of wisdom, named him the new King of Narnia and Lord of Cair Paravel. Everybody celebrated the return of the good times in Narnia, including poor Reepicheep who had been hurt in battle. Caspian's good friends,

Trufflehunter, Trumpkin, and Cornelius were also compensated by the lion while Miraz's soldiers were imprisoned in Beruna.

A feast was organized and there trees and creatures danced around Aslan until they all fell asleep. Humans and creatures could happily live together if the Telmarines agreed. Nevertheless, Aslan stated that the Telmarines didn't belong to



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Narnia and that they could return to Telmar, a place conquered by pirates centuries ago. Aslan made a kind of door in the air where there were two destinations: Telmar and England. In that moment, Peter considered that they had to come back to England; their stay in Narnia had come to an end. Lucy and Edmund knew they had to return to Narnia one day whereas Peter and Su would have to live their own lives and new experiences far from the magic land. It was their chance to return to the train station. Peter Su, Lucy and Edmund were at home again where magic was just a myth and Narnia another dream.

3.6. Book Five: The Voyage of the Dawn Treader

3.6.1. The Picture in the Bedroom

There was a child called Eustace Clarence, who liked animals, but only when they were dead. On the other hand, he didn't like his cousins The Pevensies. At that time Edmund and Lucy were going to stay for a period of time at his home. They didn't want to stay over there, but they couldn't avoid it. One afternoon, while contemplating a picture on the wall, Edmund and Lucy thought of Narnia, recalling that it was only through magic that they could get there. Eustace, who had been hiding, heard the conversation and thought that his cousins were joking and began to laugh at them. They tried to disregard him. Suddenly, it seemed that this ship began to move, and they could feel the wind blowing. At this point, Eustace thought that it was a trick planned by his cousins and a quarrel began between them. Suddenly a huge wave hit them and drag them into the sea. They were so close to the ship and there were people looking at them from the deck. Eustace, unable to swim, grabbed Lucy, causing both of them to sink.

Lucy could float and saw a shadow that helped them bordering. It was King Caspian whom the kids already knew when they visited last time. They helped the King to recover his throne. Once they were on board they greet each other, but Eustace was scared and screamed in terror when he saw a mouse which was

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walking on the deck, standing on two feet, speaking, and holding a sword. It was Ripichip, the bravest of the talking animals of Narnia, chief of the mice, and the best warrior. Lucy and Edmund recognized him immediately and they greeted each other. Eustace began to insult Reepicheep and the mouse just stayed quiet because they felt so much respect for the former monarchs of Narnia, Lucy and Edmund.

3.6.2. On Board The Dawn Treader

Caspian introduced them to Lord Drinian, the captain, who then told them that his uncle Miraz threw off seven of his father's friends and sent them to explore the unknown seas and those never went back. He added that he had promised Aslan to sail in order to find these seven Lords. The adventure would begin in the Lone Islands. They went down the stairs and Caspian led them to a cabin and added that Edmund, Eustace, and he were going to lodge in that place. Then Caspian continued showing them the ship, which was named Dawn Treader.

Anyway, Eustace hated it and began to write down a diary that had as his first memories: "We have been sailing in a dreadful ship; it is a primitive machine, a complete disaster. On the other hand, my cousins didn't support me at all and there is a lunatic named Caspian whom everybody call King. The food is terrible and there is a mouse that talks and thinks that it is a warrior." The next morning Eustace began to bother Ripichip, taking him by its tail. The mouse got angry and challenged him to a duel. Caspian gave Eustace a sword, so the poor boy had to apologize, since, now he finally realized that the mouse wasn't playing at all.

3.6.3. The Lone Islands

They continued sailing and soon they could see The Lone Islands – Felimath and Doorn. After landing in Dorn, King Caspian suggested the kids to cross the island by foot, so that they could board the Dawn Treader on the other side. Consequently, the children, King Caspian, and Ripichip, began to cross the island, where they found



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amazing places, including Narrowhaven, a little town on Dorn. Suddenly, a group of men invited them some wine, with the only purpose of distracting and taking them prisoners to then sell them as slaves.

They got the shore; an old man, Pug, who was called the leader of the traders, decided to buy King Caspian. The others were taken to a ship where they could find many people who were facing the same situation. On the other hand, the man who bought Caspian explained to him that the only reason for doing so was because he looked like his Lord, King of Narnia. At this point, Caspian said that he indeed was his lord – he was King Caspian.

The man then requested evidences, so the King said that many years ago his uncle Miraz had sent seven Lords to sail the unknown seas, and that one of those Lords was in front of him, Lord Bern. Then Lord Bern knelt and kissed Caspian's hand and told him that he had arrived at that place with other Lords. Miraz had taken over Narnia and decided to stay there. Caspian made a sound with a horn so the Dawn Treader approached and in a matter of minutes King Caspian and Lord Bern were on board. They sailed until they reached land and there Lord Bern asked a messenger to go to Dorn in order to prepare something for the next day.

3.6.4. What Caspian Did There

Next morning Lord Bern and King Caspian joined their warriors and sailed to Narrowhaven, where a huge crowd welcomed King Caspian at his arrival. The King of Narnia had come to visit his servant, the governor of the Lone Islands. When the doors were opened, Caspian, Drinian and Lord Bren got to the place where the governor was and there Caspian introduced himself as King of Narnia. Gumpas, the governor, replied that nobody had told him that the King was going to come. Caspian explained his reasons – Narrowhaven had not paid its taxes to Narnia during years and slave trade had to come to an end.



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The governor refused to comply with his demands, Gumpas was relieved from his position. On the other hand, Lord Bern was named Duque of the Lone Islands. Then King Caspian asked for some horses and rode around the city; he got in the slave market where Pug auctioned off innocent people. Then he freed all the slaves, including Edmund, Lucy, Eustace, and Ripichip. Pug was forgiven, but as a punishment he had to return all the money that he had gotten. Then the Dawn Treader was supplied with food and water and Caspian and the others travelers were ready for their journey.

3.6.5. The Storm and What Came of it

The time to say good bye had come so Caspian gave a farewell speech to the Lone Islanders and parted from the Duke and his relatives. Then Caspian and his cabin crew had to continue the journey. During the next days everything was so quiet. Lucy spent her time playing chess with Ripichip all the day, but one day they were caught by a terrible storm; everybody lived terrible moments and nobody could rest; nothing could be cooked so they were very weak. Fortunately, they found a little island covered by trees, creeks and waterfalls, where they could drink, eat, rest, and repair all the damages caused by the storm.

Eustace did not want to help so he decided to look for a place where he could take a nap. He intended to run away and in his attempt to do so he found himself surrounded by fog. He got scared and decided to go back, having in mind that Caspian and his cousins had probably gone without him. When he got at the plain he found himself in an unknown place and the sea was not there.

3.6.6. The Adventures of Eustace

While being alone in an unknown place, Eustace heard a noise which came from a cave. It was a dragon moving slowly and whose fire was about to extinguish. Eustace realized that it was a sad, old creature that suddenly shouted and fell down



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remaining motionless until it died. Then the sun disappeared and it began to rain. Eustace had to look for a shelter, so he went to the cave of that dragon. Inside it was dark but he realized that there were jewels, precious stones, and golden coins. He filled his pockets with the treasure, put a bracelet on his wrist, and fell asleep. The rest of the crew had finished their supper and began to look for Eustace.

When Eustace woke up, he felt a great pain in his arm; he decided to leave the cave and approached a lake where he could see the reflection of a dragon in the water. Eustace had turned into a dragon and now he had greedy thoughts. He decided to go back where the rest of the people were, and once there everyone realized that the creature was crying and this made them understand the dragon was looking for help due to the pain it was feeling. By using a magic fluid, the pain ceased, but it was unable to dissolve the golden jewel.

3.6.7. How the Adventure Ended

There was an emblem on the golden bracelet; it was the sign of a Narnian house, so it was certain that the jewel belonged to Lord Octesian. They realized that the dragon was Eustace and thus they tried to find a way to help him. From that moment, Eustace changed his attitude and began to help the crew to find food. One morning Eustace woke up early and met Edmund, who was happy to see that he was human again. Then he told him that he was very sad because the bracelet that he had on his wrist was killing him. Suddenly, Eustace saw a lion approaching slowly; the lion looked at his eyes fixedly and then took him to the top of a mountain, which had a lake in the middle of it. The lion asked Eustace to undress, made his scales come off, and dove him into the lake, releasing his pain and making him a child again.

Then Eustace was taken from the water and dressed again. He had met Aslan, the great Lion. They joined the rest of the crew and everybody was happy when they saw that Eustace had recovered his human shape. They weren't pretty sure what had happened with Lord Octesian; perhaps other dragon had killed him, or even that

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dragon was Lord Octesian. At that moment, Eustace, who was a different child, offered the golden bracelet to Caspian, who got rid of it.

3.6.8. Two Narrow Escapes

Next morning they arrived at an unknown land and there they found the ruins of stone houses and places where bonfires had been lighted. They called this place Land Burn Island. Suddenly, a horrible head with big eyes and sharpened teeth came out from the sea. Eustace bravely took out a sword and hurt the monster that finally disappeared in the sea. After this, they sailed for several days; they just contemplated the sea and the sky. One afternoon, at last they sighted land; it was an island.

Here they climbed the hill on that island, and when they got at the top they realized that it was a small place. On their road they found a Narnian sword, the remains of a mail-shirt, and some coins. They continued walking and found a lake which was surrounded by blue stones and at the bottom there was a golden statue of a man. They figured out a way to get the statue out, so Edmund placed a lance into the lake in order to know how deep it was. The lance immediately became gold. They realized that the water in the lake could turn things into gold, thus it seemed to them that the statue was indeed Lord Restimar. Caspian named the place Goldwater Island and declared it part of Narnia. Edmund got angry and a fight was about to begin until they saw Aslan's shadow and desisted.

3.6.9. The Island of the Voices

They continued their journey till they found a silent and empty land to explore, in which there was house. They went to investigate, meanwhile, Lucy was behind and could hear that something was hitting the ground, but she couldn't see anything. Then she listened to a voice that suggested her going to the beach to catch the crew that was ready to sail. Then she ran to warn the rest of the group, but they had already came in the house where they found a pump and a bucket. It was strange because



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the pump handle was moving by itself.

Lucy told them what she had heard; it seemed to her that they were surrounded by invisible enemies. So they found an explanation why that handle was moving. They decided to fight and when they got at the beach, a voice affirmed that they were a huge group and that they were armed. Then a voice asked for Lucy's help; the voice said that many years ago a powerful wizard made them ugly, and that one day they secretly took his magic book and found a spell that made people invisible. They thought that it was better to be invisible than ugly, so they cast the spell on everyone. The voice said that they had been waiting for a beautiful child who could find the book in that house and break the spell. Lucy wanted to save her friends so she accepted to do so.

3.6.10 The Magician's Book

Next day, after an unusual dinner, Lucy woke up early, got the instructions given by a strange voice and left. At the house, she crossed the hall and entered a big room full of books, where she found the magic one on the table. Nevertheless, she was frustrated since the book was huge and she had no idea where to look for the right spell.

When she opened the book she found a spell that would turn a person into the most beautiful creature. Lucy was about to cast the spell but suddenly the face of the Great Aslan appeared on the pages of the book. Lucy got afraid and turned the page where she found written this title "To Make Hidden Things Visible." She said the words and on the page strange and colorful characters appeared. She heard a noise behind her; she turned around and could see Aslan, who congratulated her for overcoming the temptation of casting the spell of beauty.



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3.6.11 The Dufflepuds Made Happy

Lucy followed Aslan through the hall and saw an old man who approached them and venerated The Great Lion. This old man was the wizard and his name was Coriakin who said that those creatures called Duffers were very stupid but unable to do harm. This man was hoping to wisely rule them. At this point Aslan said goodbye to them, since he had to talk to Trumpkin and tell him all the adventures that Caspian had lived. The wizard told Lucy he already knew she was going to come to break the spell. In addition, he mentioned that he had not made the creatures ugly. He had turned them into Monopods since they had denied accomplishing their responsibility to produce their own food. These creatures just had one leg and one big foot so they had to jump to move. When Lucy met them, she thanked them for offering food to all the crew last night.

She left the house and told the rest of her friends what she had lived with Aslan and the Wizard. That night the crew had a great supper with the wizard and when they finished, he spread a parchment out on the table and ask Drinian provide details about their journey. All the places that Drinian mentioned were perfectly engraved on the parchment and so they have two perfect maps, one for the Wizard and other to be sent for Capian. Before saying goodbye, the wizard told them that some years ago, a Narnian ship landed in that place and the crew were four Lords – Lord Revilian, Argoz, Mavramorn, and Rhoop.

3.6.12 The Dark Island

They continued sailing and one morning Edmund sighted something that looked as a big dark mountain that came out from the sea. They approached it and when they were closer, they realized that it wasn't land but complete darkness. They stopped the ship and thought twice before doing something. They decided to continue and lighted several torches and the crew took out their swords. They went inside that darkness where everything seemed to be weak and sad.

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Suddenly, they heard a shout that begged for mercy, demanding to be taken out from that place. They decided to help him and he was welcome in the ship. It was an old man, who suggested them to immediately leave that place since there all dreams came true – nightmares exactly. At that moment, it was unavoidable to remember certain scaring dreams, and so they desperately tried to sail away, but it seemed to be impossible. Everybody thought they would never leave that place. Suddenly a huge light resembling a cross went around the ship. It was an albatross that began to shout trying to guide them where the exit was. When they finally left that place, the old man said thank you and introduced himself as Lord Rup. He knelt and kissed Caspian's hand.

3.6.13 The Three Sleepers

One afternoon they sighted land that had hills and mountains on it, and guided by Caspian, they went to explore the island. On their way, they found a big table with stone chairs and a great banquet served. They approached and found that those chairs were being used by three men who had long gray hair and long beards, and who were deeply asleep. The crew made their best effort to wake them up, but nothing worked. They saw their rings; they were Lord Revilian, Argoz, and Mavramorn, so they decided to spend the night at that place.

They could see how a door which was near to them opened. A person went out with a light and began to approach them, so they could see that it was a little girl with a candle in her hands. At this point, Lucy could see a stone knife on that table. This girl welcomed them to Aslan's table and wondered why they didn't eat or drink. They explained that they didn't have anything because they thought that it was the reason why the lords were enchanted.

Then the girl told them that the men never tasted the food. What really happened was that they arrived at the island some years ago in a ship which was almost destroyed. One of the men suggested repairing the ship and continuing

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sailing; another wanted to return to Narnia; the last one wanted to look for the deserted world behind the sunrise. At this point one of them took the knife that was on the table and tried to fight with the others and all of them fell into a deep dream. It was the same knife that was used by The White Witch to kill Aslan at the Stone Table and was taken to that island in order to be venerated until the end of the world. Finally, Caspian and his friends asked the girl how they could wake up the Lords. The girl pointed at a nearby door where her father was.

3.6.14 The Beginning of the End of the World

The door opened and an old man came out and stood next to his daughter; both of them rose their hand and began to sing. At this point, the clouds began to disappear and a shining light appeared covering the whole table and the stone knife. Many birds sang the song and suddenly those birds ate all the food that there was on the table. Then the old man explained Caspian that if he wanted to break the enchantment he had to sail to the World's End and had to return without one of his friend then Ripichip offered himself as a volunteer.

This old man introduced himself as Ramandu and told them that he was a retired star and that every morning a bird brought for him a fire-berry from the sun, and so one day he would become younger and younger until becoming a star once again. Ramandu added that he could see that the crew had brave men, but that it would be useless if Caspian forced them to continue sailing if they didn't want to. Caspian decided to address his crew and reminded them that no one was forced to sail with him to the end of the world. Ripichip had already decided to go though. Suddenly, Lord Rup was taken to the table and Ramandu put his hands over Lord Rup's head. The Lord smiled and fell asleep. This was a brave crew and everybody decided to continue the journey with King Caspian. That night everybody had a great supper and the Dawn Treader was ready to continue sailing.



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3.6.15 The Wonders of the Last Sea

When they left Ramandu's lands, the sun seemed to be bigger and bigger and the big white birds used to fly through the sky. At this time Lucy contemplated the water until she saw that under the water, there was a kind of civilization. She could see a huge castle where there was peace and cordiality. Likewise, these people could see the Dawn Treader. Lucy thought these sea men and women should be surprised to see a ship and human beings on it. Drinian advised the crew not to look at them since they would probably fall in love and jump into the sea. These sea people were holding lances and their attitude was challenging. Ripichip had fallen into the water and so Drinian threw a rope and helped him to climb. Even though there was no wind, they all knew that The End of the World was near.

3.6.16 The End of the World

During the next days the Dawn Treader continued sailing. Nobody wanted food or beverage; they just wanted to drink the sweet and delicious water from that sea, which tasted like wine, making them feel happier and younger. They saw petals floating on the water, which emanated a sweet fragrance. One day King Caspian addressed his crew and told them that they had already accomplished their mission – they had solved the mystery of the seven Lords. He added that he was going to see the End of the World with Ripichip and now the ship was Drinian's.

The crew did not agree, so he gave up and didn't want to talk to anybody. After a couple of hours, he went out and said that Aslan had made a decision. Ripichip, Edmund, Lucy, and Eustace had to leave and Caspian had to return to Narnia. They said goodbye and did what Aslan had commanded. Ripichip and the children continued forward in a small boat; on their way, they found a place where there was a waterfall with a strong current. At this point Ripichip parted from them, sailing lonely in a coracle until he finally disappeared.



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On the other hand, the children came ashore where they found a lamb which invited them to have breakfast. They asked the lamb if they were on the right road toward Aslan's country. The lamb emitted a shining light and turned into Aslan. At that moment Aslan said that there was a way towards his country, regardless of the world they came. They just needed to remember that he was the same even though he had a different name in each world. He also said that he would stay close to them forever and ever. Aslan gave them a kiss and said goodbye. Suddenly the kids found themselves at Eustace's home in Cambridge. Meanwhile, Caspian married Ramandu's daughter and become the ruler of Narnia.

3.7. Book Six: The Silver Chair

3.7.1. Behind the Gym

There was a girl called Jill Pole who was very sad, since her classmates were bothering her all the time. Eustace Scrub, who had acted terribly in the past, approached Jill and told her that he had experienced amazing adventures during his vacation time. He said that the place had animals that were able to talk and that the only way of getting out from that place was by invoking the name of Aslan. Jill did not believe him and decided to play alone.

At this moment, Eustace held her hands and invoked this "strange" being while Jill's classmates were looking for them to continue attacking them. They ran away and got at a door which used to be closed, but this time it was opened. It was amazing because when they crossed the door, there was a mountain and everything was so beautiful that they decided to close the door. They were so excited and Jill began to approach to a precipice in order to show that she was very brave. As he tried to avoid Jill to fall, he fell off the precipice. Then a huge animal began to blow and made Eustace float in the air. Jill couldn't believe it, since this animal was a huge Lion. She felt guilty and began to cry.



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3.7.2. Jill is Given a Task

Jill was very thirsty and could hear the noise of the water running. She began to go down and found a river. She was about to drink when she saw the Lion next to her. She was afraid because she thought the Lion would eat her, but the only thing the Lion did was to suggest her to freely drink the water if she was thirsty. Then she asked the Lion to move aside while she was drinking, but the lion didn't obey her, reminding her that that was the only river in that place.

While Jill was drinking water, the Lion told her that the boy had been sent to a place called Narnia, and that now she had a mission. The Lion told Jill that there was a King who was very sad because his only child had been kidnapped and that meant that nobody would inherit the throne. Indeed nobody knew if the Prince was dead or alive. Aslan asked Jill to go and look for that Prince and added that he was alive. She was given some signs. First, in Narnia Eustace had to greet an old friend who would help them. Second, they had to find the ruins of the city of the ancient giants. Third, in that city, they would find a stone with a cypher to interpret. Fourth, once they had found the prince, they had to do something in the name of Aslan.

3.7.3. The Sailing of the King

Jill was taken to Narnia and once there she met Eustace. They saw a very beautiful castle and next to it there was an old man who was escorted by his servants. At this point Jill remembered the signs. This King was about to board a ship that was in that place and in fact he did it and left. Suddenly, a white owl appeared and explained to them that they were in Narnia and that the castle was Cair Paravel, where an old man was the King. Then they told the owl that Aslan has commanded to look for the lost Prince so the owl introduced them to Lord Regent who was a dwarf. They explained to the Lord the mission they had.

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Javier Santiago Pacho Pesantez



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They were welcomed, ate some food and got new clothes. Eustace commented that he was very surprised because King Caspian was an old man, but he remembered that their time was different from Narnian's time. Then Jill recalled the signs given by Aslan and realized that the first one was gone.

3.7.4. A Parliament of Owls

When they were about to sleep, they heard a noise at the window. It was the owl asking them about their mission. Thus they rode the owl and overflew the castle till they got a tower. The place was dark and full of owls. Then Eustace recalled when King Caspian was younger and sailed till he got the end of the world. Moreover, he explained that in their world, people did not get old as fast as in Narnia and that he was faithful to the King. Glimfeather, the owl, told the children that if Lord Regent found out about the mission he wouldn't allow them to go, because many Narnians had gone before them and never went back. Moreover, the owl added that the King had gone looking for Aslan in order to ask for advice about who would be the next King.

Long time ago when Prince Rilian was a knight and went riding with his mother the Queen, they got at a beautiful place in the wood and there they ate and drunk. Then the Queen fell asleep on the grass. Suddenly, she was bitten by a serpent and Prince Rilian tried to kill the animal, but he lost sight of it. His mother died and was taken to CairParavel where everybody cried her death. Since that day, the prince used to go riding to that place hoping to find that reptile and kill it. His best friend Lord Drinian suggested him to stop that hunting. The prince told him that he had already forgotten about that creature, because in the woods he had found the most beautiful lady. She was wrapped in a green tunic, green as poison. One day Prince Rilian went out alone and since that day nobody knew about him in Narnia. They realized that the serpent and the lady were the same person. Nevertheless, Aslan affirmed that the Prince was still alive. The owls were then willing to find the prince.



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3.7.5. Puddleglum

The owls got at a kind of swamp, where they began to shout out “wake up, wake up, Puddleglum.” It was so dark until they saw a dim light approaching them. A person greeted them and the owls explained what was happening and then they left. On the other hand, the children went to bed and rested all night. Next morning they woke up and found themselves in a different place. There a strange creature (one that looked like a tadpole) was willing to help in their mission. The creature was trying to fish something for breakfast while the children lit a fire. Although the creature had a negative attitude, he agreed to help, so their journey began.

3.7.6. The Wild Wastelands of the North

Next morning they started their adventure and crossed a little river called Shrible. They got at a place which had many cliffs and Puddleglum affirmed that the place was inhabited by giants. They continued their way and in a matter of minutes they found a place which was surrounded by huge stones resembling giants. Jill noticed that one of the rocks moved, and so they all realized that the stones were giants indeed. They decided to ignore the giants and continue their journey through the mountains. Later, they crossed a bridge which led them to an ancient giants’ road where they could see two human beings approaching.

The first was a knight in a black armor riding a black horse while the other was a beautiful lady wearing a green dress and riding a white horse. This lady suggested them to go to Harfang’s castle which was inhabited by gentle giants, where they could probably find information about the ancient city they were looking for. She reminded them that once there, they should tell the giants they had been sent by The Lady of the Green Kirtle. They thanked her and continued their journey. Puddleglum was sure that it was a trap, but the children did not pay attention and continued towards



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Harfang. Every single place they walked through became inhospitable and thus they blamed their disgrace on Puddleglum.

3.7.7. The Hill of the Strange Trenches

They went down the hill and found that the road and the weather were getting worse. It was so cold to stop and they had to face a snowstorm. When they got at the lower part of the hill, they found some square rocks and a boulder which didn't allow them to continue unless they climb it and that's what they did. Jill slid off and fell into a kind of trench. She began to explore, but she found out that it didn't have a way out. Finally, they arrived at Harfang. They contemplated the place and noticed that it didn't look like a Castle but like a big house. The entrance to Harfang was in front of them; they knocked at the door and a giant received them. Jill explained that they had been sent by The Lady of the Green Kirtle to enjoy the autumn festival. They were welcomed and invited to enter. They felt much better since they had the opportunity to stay in a warm place. They were led to a huge living room where there were other giants, so Jill, Eustace and Puddleglum greeted the King and Queen of the giants and venerated them.

3.7.8. The House of Harfang

They told the King and the Queen who had sent them to Harfang, so the monarchs looked at each other and smiled. The Queen asked her servants to bring the children food and new clothes. Then the giants led the children to their rooms where they took a bath, dressed up, and had dinner. That night, Jill had a dream. It was the Lion asking her to repeat the signs, which she had already forgotten. The Lion asked her to look out the window – the words UNDER ME were written on the ground. Next morning, Jill did not remember about her dream.

In the morning, they could distinguish a hill having the words “UNDER ME” on the ground. At this time, Jill thought of her dream and realized that they had to look



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for the Prince under the ruins of that city. It was time to leave, but unfortunately running away from the giants was impossible. Therefore, pretending to enjoy being in that place, they said they wanted to take a walk around the castle. The monarchs allowed them to do so.

3.7.9. How They Discovered Something Worth Knowing

While having a delicious lunch, Puddlegum told the children that the giants had hunted a deer – a talking beast probably coming from Narnia. The children thought that Aslan was punishing them since they had forgotten being aware of the signs. After leaving the dining room, they saw, on a table in the kitchen, a cookbook, in which there was a recipe for cooking Mallard, Man, and Marsh-Wiggle.

After reading that, they had the courage to leave Harfang immediately. From the garden of the castle, it was easy to see the ruins of the ancient giants' city. They wanted to run away, so they had to act in a natural way in order to avoid suspicions. Suddenly, they heard the sound of a trumpet, announcing the arrival of the monarchs. At this moment, they began to run while several dogs were chasing them. In the end, they were able to reach the ruins of the city where they found a cave in the ground and hid themselves in it. Suddenly a voice was heard, "what do you want here, creatures of the overworld?"

3.7.10 Travels Without the Sun

A strange creature introduced himself by saying that he was the guardian of the frontiers of Underland. The children explained that they had accidentally fallen down; however, they were captured and taken to the Queen of the Deep Realm. The cavern was covered by a sad gray light which came from a huge sphere. While walking they saw an old man with a long white beard – he was Old Father Time – who had once been the King of Overland.



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They were taken to a little dock where they boarded a boat and sailed. After many hours, they arrived at a castle in a noiseless and dark city. At this place, a handsome man told them that the Queen was absent and that they had to wait for her. The man was the black knight they had met at the bridge of the giants. It was then obvious that the Queen was the Lady of the Green Kirtle, who sent them to the castle where the giants wanted to eat them. The knight, who was laughing, told them that the Queen was a bad person and that those signs meant anything at all. Moreover, he said that the prince they were looking for was not there.

3.7.11 In The Dark Castle

The knight told the children that he was under an enchantment – every night he was transformed into a huge serpent. He added that the Queen knew that he was going to be free from that enchantment when he would become King of Overland. He added that the land which was going to be invaded was already chosen, and that many servants were digging a tunnel in order to get out and attack this land by surprise. They wanted to kill their King and Queen and in that way he was going to be crowned as King.

Moreover, he explained that he needed to frequently go to Overland to habituate his eyes to sunlight. Suddenly, his mood changed and he asked his servants to tie him to a silver chair which was nearby. His servants did what he asked for and the children and the tadpole could see how the knight was suffering. He asked them not to untie him, no matter how much he would implore to do so. At this point his ravage began; it was very sad to see how the knight was suffering, and so the children had to harden their hearts and covered their eyes and ears. He supplicated for mercy, asking those around him to let him free. The children knew they couldn't do that. Suddenly, the knight said "please, please help me in the name of Aslan, the Lion".

They immediately realized that it was a sign because the knight was asking for

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Javier Santiago Pacho Pesantez



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help in the name of The Great Aslan, the being whom they loved the most. As soon as the knight got his freedom he took off his sword and destroyed that silver chair, avoiding therefore that the Queen continued using it with another person. The knight looked at his saviors and the evil in his eyes disappeared. He told everyone that he knew who Aslan was. In addition, he affirmed that he was Prince Rilian and that his father was King Caspian. In the same way, they told him that his father was still alive and that he had been looking for him during the last ten years and that Aslan had asked them to carry out this mission.

3.7.12 The Queen of Underland

As soon as they were disposed to leave that place, they found out that the Lady of the Green Kirtle, Queen of Underland, had returned. She saw all the disaster and in a polite way asked the knight what had happened, assuming that the children had destroyed the chair. Then the Knight explained that he wouldn't need that chair anymore because his friends had set him free. Now he demanded an explanation about her desire to invade Overland and kill innocent people. Moreover, he added that he was Prince Rilian, Son of King Caspian of Narnia, and requested to return Overworld immediately. Then the Queen took out a little box and from it she took some green dust and threw it into the fire. Then she began to play a musical instrument which looked like a guitar, making everyone feel sleepy and unable to think by themselves.

The Queen told them that Narnia had never existed; it was just a dream, a land invented by the children. Likewise, she affirmed that neither Aslan nor sun light was real; only Underland was certain. The children and the Knight who were now bewitched accepted what the Queen had said. Puddleglum, who was stronger, extinguished the fire, helping them regain consciousness. The Queen turned into a huge serpent and rolled herself around everybody and tried to kill them; they fought for a long time and at last Prince Rilian was able to liberate himself and killed the



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serpent. Now he had taken revenge for his mother's death.

3.7.13 Underland Without the Queen

The exit they had been digging in order to invade Overland was almost finished and it was next to the sea. When they were able to leave the Palace, they could see a red light above, showing them Earthmen who were shouting as if they were under a spell. Prince Rilian rode his horse in an attempt to find the exit to Overland while Earthmen, who were shapeless and resembling demons, were jumping and running. As they thought these creatures were trying to do harm, they decided to catch one in order to ask him what was happening. Then Puddleglum caught one; it was little and looked like a pig with big red eyes. They interrogated the little creature, but it refused to say a word, and thus behaved in a violent way. These creatures thought that they were as bad as the Witch; however, when Prince Rilian told him that they had killed the Queen, this creature realized that they were friends.

3.7.14 The Bottom of the World

This gnome introduced himself as Golg and said that everybody was acting that way since they thought they had to be ready for a battle against the witch, who they assumed would enslave the creatures again. Now they were excited about the idea of returning to their beautiful land, The Really Deep Land of Bism. In fact all the creatures belonged to that place, from where they were taken by the witch, who forced them to work for her. The gnome confessed they didn't know where they came from or who they were until now that they discovered a crevice in the ground and recalled their home. Then Golg, trying to help the knight and the children, showed them the road to the new diggings leading to Overland.

Once they all got at a place where a volcano was on fire, Golg suggested the humans to stay with the gnomes in Bism. As they refused the proposal, Golg told them that along the road they would find lamps. Now they were alone riding their



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horses through a path which was becoming narrower as they continued their journey. Suddenly they could see a dim light that was shining above them. Jill got on Puddleglum's shoulders in order to find out what there was on the other side.

3.7.15 The Disappearance of Jill

Jill who was on Puddleglum's shoulders asked him to let her free so that she could see what was that light. Suddenly, a desperate cry was heard and Jill disappeared. Prince Rilian felt so bad because he thought that a poor and innocent child had been directly sent to the enemy. What really happened was that Jill's eyes were hurt due to the light and cold weather outside. Moreover, she heard a strange sound that seemed to be music and looked at strange people dancing; they were Fauns and Dryads. It was snowing and the Narnians were celebrating The Great Snow Dance under the bright moonlight.

She asked these people for help and they immediately ran to assist her. Once she was out she explained them what had happened. Then everybody brought shovels and began to dig in order to set the others free. Eustace was the first to go out of that tunnel; Jill explained that they had arrived to Narnia and that these people were friends. Next, came out Puddleglum with the horses and finally Prince Rilian. At that moment many old talking creatures witnessed when he got freedom, recognizing him right away since he was just like his father, King Caspian, when he was young.

Every Narnian knelt before him and a great celebration began. The Prince narrated the talking beast that the evil witch had murdered his mother, and after that she charmed the prince and made him dig a tunnel under Narnia in order to invade and rule this land.

3.7.16 The Healing of Harms

Next morning the children and Puddleglum woke up and had breakfast. They



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realized that the Prince had gone; suddenly Glimfeather, the owl, arrived and told them that Rilian had gone to CairParavel in order to join his father. King Caspian had met Aslan and He told him that he must go back to CairParavel because he was going to meet his son. The children parted from Puddleglum and then they went to CairParavel. They rode horseback for a long time and when they arrived at the Castle, they could see the same ship they had seen when they arrived in Narnia.

There a Lord talked to the Prince and Trumpkin, then some servants carrying a litter appeared. There he was the King. The Prince knelt before his father and kissed his forehead; the King blessed his son and died in peace. Everybody began to cry including the children; the servants played the saddest melody they ever listened to. At that moment, the children could distinguish the shape of the Lion that later approached them and cleaned their tears with His tongue. He told them that they had accomplished their mission and now it was time to go back home.

The Lion opened His mouth and by blowing sent the children to a place full of huge trees and a beautiful stream. There they found King Caspian's body lying on the water. The children began to cry and even Aslan did so. Next, the Lion asked Eustace to bring a thorn that was next to him; with this thorn Eustace spiked his hand and dropped his blood into the King's body. At that moment, the King became a child, and the children had to go back home because their mission was accomplished.

3.8. Book Seven: The Last Battle

3.8.1. By Caldron Pool

The last book of the adventures in Narnia begins with a couple of “good” friends: Shift, a cheating ape and his pal Puzzle, an innocent donkey. They lived in a small town far away in the western side of Narnia near the Caldron Pool. Every day they worked together; however, Shift used Puzzle for his own benefit because it was the donkey that worked harder for getting food and money. One day, while they were



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taking a ride by Caldron Pool, Shift saw something shining at the bottom of the pool and forced Puzzle to go and take it out. Shift imagined that it was gold, but when the donkey took it out, it turned out to be the skin of a lion that probably had been hunted and thrown into the river. The ape decided to sew each part of the dead lion to make a coat for disguising Puzzle and make the Narnians believe he was Aslan thus they would obey his commands.

If it worked, all the creatures around Narnia would be excited and happy with the return of their savior; this way, everybody would believe the trickery and so Shift could rule Narnia. At first, Puzzle refused to wear the skin, arguing that Aslan could get upset if he used His name and body for a bad purpose. In spite of Puzzle's advertisement,

Shift insisted until his friend accepted being part of the plan. The poor donkey felt afraid because he was a good guy, but Shift only thought of the food and wealth he would obtain when his goal was gotten.

3.8.2. The Rashness of the King

The old legend of Aslan had returned to Narnia by means of the animals and creatures that carried the news to Cair Paravel and nearby countries. When the King heard about the new returning of Aslan, he got excited. Jewel, a unicorn and his best friend, was who accompanied the king to battle and voyages. One day, while Tirian was taking a rest a few miles away from Cair Paravel, Roonwit, a faithful centaur, came with news for the king, but not exactly concerning Aslan. The centaur could guess what the stars tried to say when they formed the different constellations in the sky and warned Tirian that something terrible was about to happen in Narnia.

After a while Dryads and Hamadryads arrived and told the King that in Lantern West, the Calormenes had been cutting down their trees – if one of the trees that belonged to the Dryads and Hamadryads was cut, they would die. Tirian ordered



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Roonwit to come back to Cair Paravel to join the best warriors in the battle while he and Jewel walked on to the river crossing the woods and finally taking the road to Lantern West, where they saw that the trees were being carried on boats towards an unknown destination. The order had been given by Puzzle who had already taken Aslan's position, but they didn't know. Hundreds of Calormenes were working cutting the trees. They were cruel men who captured the Narnians and forced them to work for the Calormenes. This provoked Tirian's wrath.

3.8.3. The Ape and its Glory

Shift ordered everywhere in the name of Aslan, but only for his own benefit, not for Narnia. King Tirian and Jewel were in danger since some of the Calormenes attacked them; they had no other option than responding to the enemies by fighting. Nevertheless, the two felt ashamed of what they had done because they thought they were disobeying Aslan's commands and so they would suffer the consequences of their rebellion.

The Calormenes tied them and took them to the top of the hill. When they arrived, there was Shift sitting at the entrance of an old stable giving orders to the rest of the animals who stayed in silence before him. Puzzle was in the stable – he couldn't be seen by the animals because the plan could fail – The creatures had to believe in Shift as the messenger of Aslan; however, there were some of them who didn't trust the old Ape. Meanwhile, Shift continued ordering: all the horses, bulls, and donkeys had to go to Calormen to work on the fields whereas rabbits and some of the most skillful dwarfs were sent to work in mines with the Tisroc, the King of Calormen.

Everybody would work for maintaining the Ape well-fed and secured, and for making Narnia a better place to live, though some of the creatures didn't agree with Shift. They didn't understand why they had to work for the benefit of the Calormenes; the ape pointed out that Aslan and Tash were the same with different names. For that reason, they would call their god Tashlan from now on.

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3.8.4. What Happened that Night

Aslan showed himself during the night and just for a few minutes. Tirian knew that everything that Shift had said was false, but his efforts for talking were in vain, because he was hit and tied to a tree in front of the stable. Meanwhile, Shift got into the stable in order to prepare his ritual for that night, when all the animals would join around the hill to see Aslan. All the horses, dwarfs, and squirrels had left with Tisroc right to Calormen.

Tirian, who did not know what had happened with his friend Jewel, recalled the old legends of Narnia – if something was wrong in their country, children from a different world would come to help. But he thought it was impossible to do. At this moment, a group of small mice, rabbits, and beavers arrived at the hill. They brought food and wine for Tirian, cleaned his wounds, and told him that he must accept the Lion and His acts, even though they didn't understand why Aslan acted that way.

In front of a fire the Narnians shouted the name of Aslan and once the lion appeared they all knelt down before His presence. Nevertheless, the lion just appeared for a few minutes; when the ceremony finished, Tirian felt confused and thought he was dreaming, since around the table he could see King Peter, Queen Lucy, and the old Digory.

3.8.5. How Help Came to the King

Eustace Scrubb and Jill Pole also appeared, but Tirian didn't know who they were. Digory's plan was to join the other boys and return to Narnia. Now the magical rings of Digory's uncle were essential. Peter had found the rings in an old house in London and he was told to meet the others at the train station, but it didn't happen because the train where Eustace, Polly, and Lucy travelled crashed. Nevertheless, they inexplicably were in Narnia again.



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They untied Tirian and together left the hill towards one of the three towers near Lantern West where they could rest and get ready for the battle. After a tiring walking they got at the tower and in one of the coffers, Tirian found some weapons: arches, swords, and armors. Likewise, he found some things belonging to the Calormenes that they could use to distract the invaders. They put in all they could as long as the Calormenes didn't recognize them when they went to the woods. Now Eustace and Jill looked as real Calormenes – Calormenes resembled Arabs with turbans and dark skin.

3.8.6. A Good Night's Work

The two children learnt different techniques on how to handle a sword or shoot an arrow during the short time they had before dinner. The first place they would go next morning was the stable to find Tirian's good friend Jewel. Jill guided them according to the different signs given by the stars which indicated the right way to follow; they continued walking in a very quiet forest until they finally found the hill where one of the many Calormenes that served Shift was sleeping aside a tree.

Tirian took a dagger and forced the guardian to take him where Jewel was. Tirian freed his unicorn and they both came back to the woods, but Jill had disappeared and Eustace didn't even notice it. After a few minutes, she appeared with Puzzle. Jill had gone to the old stable where Shift and Puzzle lived. She told Tirian and Eustace that she had seen the donkey wearing an old lion skin; she asked the donkey to come with her and he didn't refuse. Tirian was so furious that he almost killed the donkey. Meanwhile, a group of dwarfs leaded by Griffle approached them. At this time, everyone would realize that his king was just a donkey; they were all disappointed.

3.8.7. Mainly about Dwarfs

The dwarfs were so furious with the Lion that they did not believe Tirian's



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words, referring to the fact that all the commands given did not come from Aslan. Griffle pointed out that now they were in a position of rebellion because they did not want to take any other talking creature as their King, instead they would take care of each other. As Tirian, Eustace and Polly returned to the tower, they were joined by a good dwarf, Poggin, who did believe in what Tirian had said and decided to accompany them.

They still trusted that they could convince the other animals that Aslan had neither given those commands nor had tried to put Narnia in danger. Next day, during the first hours, Tirian gave Poggin fighting equipment, in case of a new battle with the Calormenes. However, the beasts assumed that Tirian was dead and that it was not a good idea to rebel against the Great Lion. In addition, Ginger the Cat had allied the principal of the Calormenes, Rishda Tarkaan, in order to defeat Shift and join the most vulnerable beasts around Narnia to begin the conversion of this land into Calormen territory.

3.8.8. What News the Eagle Brought

The day turned dark by the moment they saw a strange creature that looked like both a wild bird and a man. It was Tash, the Calormen's god that had come to Narnia in response to the persistent affirmations done by Shift that Aslan and Tash were the same. Now that Puzzle was under Tirian's command, it would be impossible for Shift to continue his plan; then they could defeat Shift with the help of Roonwit whom they had to look for at Cair Paravel.

In the afternoon, they started their walking through the fields where some time ago the Dryads and Hamadryads lived happily and the fauns, dwarfs, and other talking animals used to run across the grass while singing beautiful melodies that made Narnia a nice place to be. In the sky, the children saw a kind of bird, but they didn't know if it was a friend or an enemy. Jill was prepared to bow one of her arrows if it was necessary, but it was just a talking bird flying over them, bringing terrible

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news for Tirian. It was Farsight the Eagle; he told the King that Cair Paravel had been assaulted by the Calormenes last night and that his noble pal Roonwit, the centaur, had died.

3.8.9. The Great Meeting on Stable Hill

Shift and Tisroc wanted to take possession of Narnia and every little thing around; Archenland was also in their plans. The only thing that Tirian could do was to face the Calormenes and expose the Ape before all the beasts on the hill. Thus their last chance was to fight, even though he was sure they could die. Eustace and Jill didn't want to leave Tirian alone in the battle; however, they were frightened about the idea of dying that day.

Tirian couldn't fight alone against all of them even with a little help of the animals. Soon, they understood that it was a good idea to hide in the mountains while the other beasts revealed themselves against the Calormenes. When they finally arrived at the hill, behind the stable, they waited for the accustomed ceremony that Shift prepared at midnight around a fire. Shift, Ginger and Rishda went out of the stable approaching their audience.

What happened next was unexpected. The Ape convinced the creatures that a donkey – Puzzle – was pretending to be The Great Lion and due to this the real Aslan or Tashlan as they had named him was furious; therefore, his command was to find the impostor and immediately killed him. Now it was impossible to tell the truth since Puzzle's life was in risk. They just kept in silence behind the stable waiting for the end of the ceremony.

3.8.10 Who Will Go Into the Stable?

The ceremony continued while the dwarfs came to the stable shouting that it was a trap and that Aslan didn't exist. Shift replied that Tashlan was in the stable and



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that everybody could see him; however, it was not recommended to see Aslan since He was furious and thus any animal entering the stable could be eaten by him. Ginger volunteered to get into the stable and see Aslan; he wasn't going to have any problem because he knew of the plan. His purpose was to make the animals see that the lion was really furious; that way, all of them would be afraid.

The cat got in just for a few seconds before immediately running away to the bushes, where he stood unable to speak. Now the Lion's wrath had become real because when Narnia was created the Lion gave each creature the ability to speak, reminding them that any guilty act would end that given ability. After this, a young Calormen named Emeth entered to see Aslan; a dead body was then thrown from the door. The animals were sure this body belonged to Emeth, but soon Tirian realized that it was a trick and so a battle started.

3.8.11 The Pace Quickens

Tirian and Jewel faced Rishda and the Calormenes while Eustace and Jill stayed watching the fight close to the stable. Tirian had joined a small group of good Narnians around him. Shift had been thrown into the stable and nobody knew of him again; they could only hear a desperate cry that came out from it as if Tashlan was furious. A group of friendly dogs and another of brave rodents ran around Tirian to help in the battle.

Tirian's and Rishda's animals and allies fought until Rishda lost the majority of his soldiers; so he called the rest of his army that immediately arrived at the hill. Poggin's friends also killed some of the soldiers, but in spite of Tirian's request, they didn't want to take part in his army. They only fought for the other dwarfs. Later, a group of Calormenes came from a distant country in response to Rishda's calling and Tirian thought that his battle was already lost, since his army was neither numerous



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nor strong.

Tirian thought it would be better to give up, but a last attempt was made. Jill let her arrows fly over their enemies; Tirian and the unicorn jumped to attack the soldiers while Farsight the Eagle pecked their eyes. Nevertheless, the Calormen army increased and every time there were more and more soldiers everywhere. The battle turned harder.

3.8.12 Through the Stable Door

When Tirian realized how difficult it was fighting against numerous Calormenes, he gave the order to stop and withdraw. Jill was so confused that she couldn't even notice when one of the dark-skin men had taken Eustace right to the stable, where Tashlan was. One by one, the brave dwarfs disappeared through the door and Tirian and the others could not do anything but watch.

A new plan was required and so Tirian took Rishda to the stable where Tashlan was waiting for them. Once there the beast took Rishda and flew away from the stable. After this, Tirian could see seven people behind him, but the most incredible thing was that two of them were Eustace and Jill dressed like king and queen. In addition, Peter, Edmund, Lucy and Polly were there. The only one missing was Susan. How had they arrived in Narnia in such a short time?

3.8.13 How the Dwarfs Refused to be Taken In

According to Peter, their coming to Narnia was a rare event because they were at the train station when something incredible produced a terrible noise and suddenly they were in the country. At one side of the hill, Tirian saw a strange door having no room or house around. When he saw through it, he could see the Calormenes there. All was dark and the cruel scene of the battle was still the same.

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After Shift was eaten by Tash; the dwarfs stayed there sitting near the stable. Tirian wished to talk to them, but they seemed to hear nothing. At a certain moment, Aslan appeared and everybody approached the Lion who congratulated Tirian for the last battle in the Great Land of Narnia. Lucy asked Aslan to help the dwarfs, but it was useless because they didn't believe, and so Aslan was invisible to them. The end of the days in Narnia was coming; Aslan opened the great magic door.

3.8.14 Night Falls on Narnia

On the other side of the door, the darkness continued until it spread all over the sky. Aslan watched the dark sky in Narnia and a rain of stars began. One by one stars fell down until a figure emerged from the shadows – it was Time. The Giant Time played a mysterious melody with his horn while those beautiful stars turned into people. Soon the valley was covered by darkness, the trees were illuminated by the stars, and thousands of talking animals and beasts arrived. Likewise, Narnians, Calormenes and even creatures from the fairest land of Archenland came.

Everyone was there to see Aslan and listen to His last command. At the door, Fauns, talking beasts, and the smallest animals from the smallest caves stood in front of their King. Little by little they were disappearing into what seemed to be the shadow of a lion. The stars shone intensively beside Aslan while all the animals became common animals that now would live in the woods without the ability of talking or thinking as humans. Through the door, Tirian and the children could observe how fields, mountains and woods were gradually consumed. Those creatures killed in battles were now alive, but after entering the door and as if time were passing so fast, they died once again.

The sea increased its size and, after a few seconds, everything at the entrance was covered by huge amounts of water. The sun turned red as a fireball and there



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was sort of a lunar eclipse in which the moon was consumed by the burning light of the sun. Finally, the giant Time butchered the sun and complete darkness came. This was the saddest event they all witnessed through the door. Aslan and the others ran as fast as they could, leaving the door and the dwarfs at the valley.

3.8.15 Further up and Further in

Soon they found Emeth who told them the story of how he and the Calormenes had come to Narnia. The idea of being ruled by a common ape made him sick and due to this he offered himself to get into the stable and meet Tash, but now he had met Aslan while walking across the valley. Emeth knelt down before His presence and the Lion was kind with the young knight whom He encouraged by saying “Further up and Further in.” Emeth had been Tash server but now Aslan was the Greatest God and Creator of everything and thus Emeth was His server now.

“Therefore, if any man swear by Tash and keep his oath for the oath’s sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then, though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted” (757).

After these words, Puzzle, the donkey, appeared and said that he felt very ashamed with Aslan, since he had hidden himself from His presence, with the purpose of avoiding punishment. At this moment, Aslan just left towards west and they stayed at a valley that reminded the children and the animals the beautiful lands that Narnia had. They were confused since Narnia was already destroyed. Digory, the most experienced, pointed out that the valley where they were now was the real Great Land of Narnia; the former land they saw before was just a simple world that had to end.



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3.8.16 Farewell to Shadowlands

All of them started to run way to the west as Aslan had commanded: Further Up and Further In. Suddenly, they found themselves in Candrol Pool, where they swam near huge waterfalls; this was the new Narnia. There they seemed to be stronger and faster; so much that they didn't feel any pain or fatigue. After a while, they saw a green hill where there was a green wall covered by trees which had golden gates and a garden across the door.

Someone was waiting for them at the entrance. It was the Reepicheep, but Tirian's father was there, too. Tirian couldn't speak a word when he saw King Erlian, his father's ghost, but then he understood that his father was alive, younger and healthy. When they crossed the door and reached the garden, everything seemed to be a dream because King Rilian, King Caspian, Vendaval, Trufflehunter and others were there to celebrate. Lucy was especially glad for meeting her good friend Tumnus, the Faun. This beautiful garden was indeed another world in the new Narnia.

At this point, the children were sure it was time to go back to London, but they would never be there again, since there was indeed a railway accident in which they all had died. Aslan explained that humans believe death is the end of everything, but as Jesus Christ taught us, there is an eternal life in which our souls will rest forever. In this eternal paradise, we will find those whom we have intensively loved and our souls will be cleaned. Now for the children, it was time to start a new journey, a new adventure in this paradise given by their God, their Creator.

3.9. ANALYSIS AND DISCUSSION

3.9.1. A General Perspective

Lewis will always be admired for his Christian ideas and fiction. Nowadays, for



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modern readers, he has become a well-known author especially for his adventures in Narnia. There were three great writers who motivated him to approach Christianity: Scottish George MacDonald, British G.K. Chesterton, and obviously, J.R.R Tolkien. His most famous works are Space Trilogy and The Chronicles of Narnia, a collection of seven fantasy novels. Most of his novels include various religious elements about Christianity; however, he distinguished specific books and essays which formed his intellect and philosophy about life. The following is a short list of relevant works in which Lewis concentrated to develop his writing style:

Phantastes by George Mac Donald (London, 1858)

The Everlasting Man by G.K. Chesterton (1925)

The Aenied (between 29 and 19 BC)

C.S. Lewis's works give us messages that cannot immediately be perceived when we read his novels and essays by the first time. It can take another chapter to include all this information, but the really interesting aspect is that most of these messages are also part of his own existence and his beliefs, because he had suffered some changes during his transition from Christianity to Atheism and vice versa.

His life has been a mixture of pros and cons, so we can say that he was trying to put his own experiences on his stories. He lost his mother when he was just a child and his wife died three years after they got married. Tolkien had a great influence on

Lewis's conversion to Christianity. *The Everlasting Man* was the work that illuminated his mind, and the one that led him to write down his life reflections and Christian beliefs, but in a different way as in The Screwtape Letters where Satan is the main character, not God.



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First, let us take into account The Screwtape Letters, a very complicated work and one of his famous novels. It is true that this work is dedicated to J.R.R Tolkien, but why? It can be deduced that he wrote it after the long discussions they had every night and to demonstrate Tolkien that Christianity is not just a mass of people who adore a supreme being, but that everything has a punishment that God sends to make us regret our own faults.

It is certain that every human being has experienced evil in their lives. Screwtape, one of the demons who serves Satan, shows us that while God sends angels to protect their sons, Satan can also send demons to distract the nonbelievers. What Lewis tries to state is that Satan himself does not directly influence people but his servers do his job. Christians recognize the fact that God is everywhere, but we think that it is impossible to take care of millions and millions of believers, so God also sends His own angels to look after His new cattle. Another important aspect is that Lewis puts himself in the position of Satan, with the intention of making the reader realize that evil acts in different ways that humans cannot perceive immediately; for example, in this moment, there could be an angel or a demon trying to persuade us to do their will.

Lewis also reminds us the terrible moments that he lived during war when he was enlisted in artillery. He lost his friend on the battlefield and that was a traumatic experience for him. When his mother died, he saw her dead body and that was so unpleasant that he could not forget that image. During the war he saw lots of dead bodies, experience that was included in his book The Screwtape Letters, in which he mentions the patient and his days during war, where he did not lose his faith even though Screwtape did his best. Finally, the patient found the right way to heaven when he was on the verge of his death because he saw God and chose Him rather than the demon. We can interpret this event with Lewis' conversion because he chose the right way at the right moment in spite of disgrace or sorrow.



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It is also imperative to briefly analyze The Chronicles of Narnia since each book contains religious messages and autobiographical elements that must be taken into consideration due to the connection existing between Lewis's life and the events throughout the story. During his childhood, Lewis considered that God was a kind of hero who came to help His children and who just went away once his mission was accomplished.

Lewis prayed for his mother but he didn't know or probably was not aware of the reasons for God's acts. It means that his mother's death was God's will and not Lewis's fault; however, these events made Lewis doubt about the existence of God. In the Chronicles, Aslan comes to help the Narnians and then leaves, returning after many years when Narnia is in danger again. In the novel, Narnians thought that Aslan had gone forever, but he was indeed taking care of them as God does with us.

On the other hand, Lewis always expressed his sorrow for having lost one of his blessings – Mrs. Hamilton Lewis who was a model for him, so when she passed away he thought that everything was lost. His mother constituted a remarkable referent in some of his works since he always considered his own experiences to write his novels.

The Magician's Nephew, for example, tells the story of Digory Kirke, a poor boy whose mother was sick and who, due to her condition, stayed in one of the rooms of his uncle's house. In the story, it is mentioned that Uncle Andrew has a big room full of books where he gets and finds the rings. During his childhood Lewis was surrounded by books in the same way that Uncle Andrew was. At this point, Lewis refers to his own mother when he says that Digory's mother was suffering from cancer. He reminds us his faith and hope to see his mother recover her health.

In The Lion, the Witch and the Wardrobe, Lewis refers to some episodes in his



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life such as his time during war and his difficult experiences while living in England. Lewis emphasizes in Surprised by Joy that England was for him an unpleasant place when he just arrived. He did not like anything about the country, but within a few days, he began to feel comfortable because his stay made him forget the sorrow he felt that time.

In The Magician's Nephew there is an old man who tends to be mysterious as Uncle Andrew; in this case, it is Digory who now is older and looks like a veteran. Lewis probably refers to his father who got overwhelmed when his wife died. Again, his world *Boxen* is compared to the world at the other side of the wardrobe, where Lucy found a Faun, a mythical creature that Lewis had dreamed of in his childhood. These particular and strange creatures later took part of The Chronicles of Narnia.

In Prince Caspian, he describes a young prince who is persecuted by his evil uncle Miraz, who wants to kill him. In the novel, Caspian lost his parents when he was a baby and thus he was brought up by his uncle, his aunt and a good nursemaid whom he loved. Lewis recalls Lizzie Endicott, his nursemaid, as the person who told him Irish folk stories, and whose characters Lewis might have figured out based on Lizzie's tales. Lewis's passion for writing and his conversion to Christianity made him wonder about ways to introduce messages about his Christian beliefs to children. The childish stories he wrote contain clear proverbs of wisdom that they need to hear in order to get an idea about God and good.

In The Last Battle, Lewis explains that everything was just a plan that God had for His followers – this idea is expressed when Aslan meets the children in heaven and shows himself as Jesus Christ. His atheism, at the age of 13, is expressed through one specific event in the book – the White Witch meets Edmund near the lamp-post where she persuades him to fall into temptation, because of the Turkish Delight that she offers the boy. It may be interpreted as follows: man always succumbs to pleasure and desire leading his soul to evil. In the story, Edmund



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realizes that his behavior has been inappropriate and asks Aslan for forgiveness, who pardons the boy who is indeed one of the chosen to reunite with Him at the end of Narnia.

Finding Joy was an important issue for C.S. Lewis, who, in the last chapters of The Chronicles of Narnia, mentioned that the children could find Joy when they arrived at the great hall where everybody was waiting for them. He pointed out that the Narnians had the chance to believe in Aslan or not; to follow Him or just leave. This means that God has already chosen the ones who will follow Him while the others will go to Hell.

3.9.2. Religion in the Chronicles of Narnia

In the first chapter of Narnia called The Magician's Nephew, C.S. Lewis aims to show how our world was created. In this chapter, Aslan, The Lion, represents God, while The Cabby and his wife represent Adam and Eve in Paradise, which the author calls Narnia. The Lion, assuming God's role, creates the living beings (as described in the Holy Scriptures) and commands everyone to live with tolerance and kindness. Through the story the author gives several messages: some of them refer to values, hope, forgiveness, and sacrifice, whereas others correspond to temptation, ambition, stubbornness, and selfishness.

In this work, the author recalls a painful event in his childhood – his mother's death due to cancer. This event is described in the story through Digory's mother suffering due to an illness. Analyzing the book, it is found that Lewis tries to show us that sometimes people do things for their own benefit, without thinking about the harm they do others. For instance, Uncle Andrew's behavior and selfish acts can be regarded as sins, considering the time in which the book was written.

In chapter three, Lewis points out that human beings are curious by nature. For example, Digory did not obey Polly when she advised him not to strike the bell that



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would wake up the Witch, and thus he could only regret his actions for being stubborn. In chapter five, it is evident that the author refers to the atomic bomb which destroyed Hiroshima and Nagasaki during the Second World War when he says that just one word was able to destroy a whole world.

In this book called The Magician's Nephew, C.S. Lewis refers to some aspects of the Holy Bible; for example, chapter eight points out the genesis, since Aslan, The Lion creates Narnia, which represents Paradise. In chapter nine, the events told by the author correspond to Noah's story, because Aslan chooses two animals of the same kind in the same way that Noah did. Likewise, in Chapter ten, Aslan suggests all the creatures to respect each other, no matter if they are strong or weak. It is, of course, the same advice that God gave to mankind since every living thing is his creation.

Concerning Adam and Eve, who God commanded to rule Paradise, in chapter eleven, Lewis draws an analogy in which The Cabby and his wife are crowned King and Queen of Narnia. In chapter twelve, the tree of knowledge is represented by an apple tree that Digory had to find and take its fruit to deliver it to Aslan. This was a dangerous journey done by Digory to save his mother. Chapter thirteen makes reference to temptation, as Adam was tempted by a serpent in Paradise. Digory is persuaded by the Witch to eat an apple, but he unlike Adam, ignored the Witch and ran away.

Chapter fourteen represents the different religions that are taught. In the story, Aslan congratulates Digory because he could achieve his purpose: he was able to bring the apple, which seed would have to grow in the Great Land of Narnia in order to protect this land. This analogy shows how parents transmit the origin of mankind to children from generation to generation. In addition, nowadays every religion teaches its followers how the world began. Finally, in chapter fifteen, Aslan warns Digory and Polly that their world can be destroyed as *Charm*, the place where Jadis lived. It is



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certain that good and evil will always exist and that perhaps one day an evil person could appear and do much harm. It makes reference to the Holocaust and Hitler since this book was written during the Second World War.

The Lion, The Witch and The Wardrobe aims readers to know about different aspects of humanity, religion and the bible. Lewis was a Christian, and for that reason, he wanted to focus on a different message in each of the books he wrote about Narnia. Aslan is the main symbol used by the author to refer to Jesus and He has chosen Peter, Edmund, Su, and Lucy Pevensie for saving Narnia because, at the end of the story, they will meet Him in Heaven and the paradise will be theirs. Lucy, the younger of them, goes through the wardrobe and tells the others about Narnia, but nobody believes her. In the same way, Christians who try to transmit God's message might be ignored at first, like Edmund who, didn't denied his sister's words about the existence of Narnia.

Throughout the chapters, a variety of values are mentioned. Repentance and Forgiveness are represented when Lucy and the Faun first meet. The Faun was called to trap any human in Narnia, who would be killed by the Witch, but he regretted his acts and became a friend of Lucy who forgave the beast and later saved him when he was turned into stone. Edmund is a sign of Betrayal as Judas in the Bible. The apostle Judas guided the Roman guards to Jesus, who was captured and condemned to die at the cross.

In the case of Edmund, he betrays his brothers and joins the evil side just for pleasure and falls into temptation by the Witch and the Turkish Delight that represents money and power that Judas also received for betraying his master. Moreover, Edmund tells the Witch where their friends and Aslan are going and how they could be trapped, but at the end, Edmund reacts and realizes that his acts will lead his family and friends to death, because the Witch will attack and destroy Narnia as well

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as England.

He also feels repentance before Aslan when they are in the hill of the Stone Table and the lion forgives the boy because he is also one of the chosen to go with Him. The last part of the book relates the fight between the Witch's army and Aslan, the eternal struggle between Good and Evil. Aslan is sacrificed by His own will, as Jesus in the cavalry. Aslan knows his unfortunate fate and just waits for it in the hill. The Witch kills Him and the beasts celebrate around the Table – the table represents the Cross – but Aslan comes back alive next morning and defeats the Witch and her army with the help of His new sons Peter and Edmund.

We may therefore say that The Chronicles of Narnia are the perfect manner to describe Lewis's points of view about God. How he perceives salvation and love for our Lord. How readers may understand the true values and the real way to look for forgiveness and Paradise in the image of the children who, despite the hard battles and situations, achieved to find peace in their hearts.

The third book The Horse and his Boy makes reference to Providence. We can realize this because when Shasta is alone in the tombs, he finds a cat which stays with him; in the same way, while he is sleeping, he hears a howl of a jackal, and once again this cat appears. It is evident that the cat which stays with Shasta is Aslan. Likewise, Christians, who feel alone, know that God is close to them, and when they are in danger, God will be there to give them His protection.

Another example is when Aravis and Hwin are attacked by a lion when they are about to get at the house of the Hermit; they are injured but slightly. It is very clear that in this part, the author tries to say that sometimes God hits us, but it is for our own benefit in order to accomplish our goals or purposes. In the book, the children had to hurry up in order to warn the King about what Rabadash was going to do.

This story is very similar to the biblical story of Moses, since Shasta and Moses



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are found in the water. They are both reared by adoptive parents and both of them free their people and when they are adults, they have to rule their nations. In addition, this story represents the resurrection of Jesus, because Aslan appears to Bree and asks him to touch his body and believe that Aslan is real. According to the Holy Scriptures, when Jesus resurrected he asked Thomas to touch him and thus confirm He was alive. Finally, in this work the author tries to give us a message of faith and hope, since he shows us that God is always with us and it doesn't matter where we are; he is taking care of us all the time.

The Fourth Book Prince Caspian: The Return to Narnia presents a special and particular case in Literature; *the story within the story*. This means that a new story appears within the original one. In other words, Peter, Edmund, Su, and Lucy are brought back to Narnia at the train station without any reason and there they find Cair Paravel. While they were walking on the beach, they help a dwarf from drowning, who tells them about the story of Prince Caspian. There are two stories in the same book.

The story of Prince Caspian begins in a world ruled by the Telmarines, who have fought against Narnians for centuries. All the beasts, talking creatures or dryads have been affected by their invasion; some of them die and other just hide in the woods. Miraz, the King of New Narnia, as they call it, has almost destroyed the country and nature has been devastated up to the point that the few living species were close to extinction.

Making an apocalyptical comparison, lots of tragedies have put mankind in the line of destruction and the end of the days. Wars, plagues, and nature itself have been seen as a sign that the ending is near, and so people must feel repentance for getting their salvation. The man himself is the responsible for the destruction of his own world, which was a gift given by God. What has the man done with his world? Each Telmarine represents one individual on Earth. They are ambitious, sinners, and cruel people; it would mean that Aslan's sacrifice at The Stone Table was useless, as



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Jesus dying on the cross. His death should mean the salvation of men and women, and a divine lesson of tolerance, humility, and love, but it has turned out to be the opposite.

The lion is the symbol of the savior, the Messiah for some Christian cultures – especially for Jews. Thousands of years have passed in Narnia and the beasts are overwhelmed because of the absence of Aslan. Aslan has abandoned His sons to their fate, but it isn't so. They wait for any sign of their savior as we hope for our Lord's help for years; however, if His help doesn't come, we start to doubt about His existence and we question God and His acts. However, in the story, Aslan leaves His creatures to realize that they are able to care for their own lives, and those who survive to the calamity, will be rewarded with the eternal life in the New Narnia at the end. We can see that God acts in the same manner.

In The Screwtape Letters, it is mentioned that mankind should look for their own benefit and so God will send all kinds of clues to make people realize they have to look for their salvation. Faith plays an important role in each book of Narnia. There are many situations that the characters have to face based on Faith. Those who have enough faith in their hearts will be the winners, and those who are proud of their strength, and trust that it is enough, will fall. As the Bible says, “dust we were born and dust we'll be.”

In The Voyage of the Dawn Treader, the author refers to Hope; for instance, Eustace is a dragon who Aslan asks to swim into a lake and then he becomes a human once again. This scene represents the Baptism, because Eustace changes his personality and becomes a new creature. Consequently, we can affirm that this scene makes reference to the Baptism of Jesus in the Jordan River. Moreover, a deep message about our need of having God in our lives is represented by the scene in which Eustace tries to remove his dragon skin, being unable to do it without Aslan's help. The crew of the Dawn Treader which is drifted to the Dark Island, a place where



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nightmares become true. There the characters find a cross that turns into a bird that guides them to freedom. Christian symbols are easy to identify: the cross, the Christian emblem; the Ark of Noah, represented by the Dawn Treader and the bird; darkness, meaning humans facing troubles but having God as their light.

In The Silver Chair, the author aims to show that all human beings have a mission in this world. In the book, Eustace completely changes his attitude and mood thanks to Aslan. Thus he decides to help Jill who is being attacked by her classmates, who attempt to drop her from a precipice. This event shows Eustace's kindness by risking his own life to save the little girl. Loyalty is also shown when King Caspian is looking for his son. When Eustace and Jill are taken to a cave, Eustace tells the owls that if it is a trap against the king; he is not going to help them. That is exactly what God wants, loyalty and nothing else.

When the children are taken to Underland which is a very dark and horrible place, the author perhaps tries to make reference to Hell because, according to the Holy Scriptures, sinners who disobey God will be punished in Hell. In addition, we must be aware of the fact that our own wishes may lead us to eternal damnation. Human beings must learn from their mistakes and behave as God commands.

In The Last Battle, the story focuses on the last adventures in Narnia, bringing us the divinity of eternal life after a long period of disgrace and evilness, in which only the faithful will join the Great Lion, who will offer endless peace. Lewis points out the Christian view that our Lord will come to our world again to raise the dead whose hearts and souls will be pure and free of sin. In this book, Aslan makes His last appearance before the Narnians in order to destroy those who have betrayed Him, leaving only those who have always trusted in His power. Here King Tirian, the children and some creatures could see the New Land of Narnia, where everything capable of hurting His world disappeared. The beasts that betrayed Aslan represent wars, illness and death, reminding us that man is the only responsible for destruction.



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The Ape represents the Devil since he hates God and many times uses His name to convince people that all they are doing is correct. Some preachers affirm that the devil shows himself in ways that we cannot perceive. He disguises as a President, a preacher, or even a Pope. In many passages of the Bible, we can read that God always fought against the devil, but sometimes it turned invisible even to His sight. The donkey Puzzle represents the humble, the ignorant that are managed by evilness to commit barbaric acts. The stable can be considered a symbol of punishment, where betrayers and unfaithful souls will enter and suffer the consequences of their evil acts.

Bearing in mind that the end of the days might be near, Lewis wants to make his readers concentrate on what really matters – Faith. He says God has been waiting for His sons during centuries as Aslan did. Since Lewis was an atheist, repentance is a key element in his writings, by which he aims to change people's minds before calamity comes to this world. To Lewis, God's victory is only achieved when evil is defeated, thus sinners will always exist to remind us that repentance is the path to Heaven.



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CONCLUSION

C.S. Lewis's literature is a source of universal morality, in which Christians may see themselves reflected. Lewis's works foster reflection about superior beings – God and Satan. Nevertheless, the ideas and thoughts of the author lead the readers to point out that good (God) will always triumph over evil (Satan). In The Screwtape Letters, Lewis aims to show Christians and others that Satan himself is not the only being tempting people to commit the seven deadly sins. His purpose of gaining souls is achieved with the help of several demons around us. The author points out the fact that humans assume that God is testing our faith; therefore our destiny is determined by our own decisions instead of being this a matter of good or bad luck.

To the author, the presence of God will never be expressed in a physical way but by several signs we must recognize in order to find Him. Our recognition of His presence in our world is directly related to faith, which is considered as the only way to salvation, bearing in mind that Hell is destined for those who have lost their faith in God. In The Chronicles of Narnia, for example, Aslan joins those who have been waiting for His arrival, i.e. the creatures in Narnia that regarded The Great Lion as their savior and so they never betrayed their faith.

Lewis has compared his Christian faith to the rise of the sun, since to him the sun – Christianity – does not exist because we can see it but because of it we can see everything. Aslan represents the eternal life offered by God in a new world. Lewis and his works encourage us to keep dreaming and fighting to make our perfect but still imaginary world a real one. Faith is the key element that guides humans towards an appropriate life, no matter the situations we must face, keeping our faith and illusions, making mistakes but having in mind that there is always a right path to choose and follow.

We can affirm that the works of Lewis have helped people to recover their faith.

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Javier Santiago Pacho Pesantez



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Nothing happens in vain; everything has a reason and a purpose; every event in our lives has a moral to learn from.



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RECOMMENDATIONS

Our monograph aims to encourage students at The English Language and Literature School to read more literary works that must be deeply analyzed in order to enhance discussion and debate among students. It is our suggestion to consider this kind of literature as a starting point towards more complex works in the future. From our point of view, future English teachers must be conscious of the importance of reading to accomplish our society demands. In addition, we consider this research relevant due to the great acceptance that C.S. Lewis and his literature have achieved in the new generation of readers in our country, thanks to the advent of technology and new media that have allowed us the access to C.S. Lewis's books and movies based on his particular works.

In addition, our suggestion as former pupils is to motivate professors to use our work in their classes as a tool to enhance reading since the language used has been adapted to be more suitable for beginner readers. The texts presented in this work have been analyzed and synthesized through the use of American words, being students able to appropriately understand and interpret the messages involved. It may be indeed a contribution, especially for beginner readers as we have already mentioned, to have C.S. Lewis ideas and thought briefly analyzed in this work.

Due to the relevance of Christianity in our society, it becomes appropriate to deal with religious works, in order to provide students at the English School more information about Christian writers and their beliefs and points of view. It has been remarkable to study the great classics of authors like Chaucer, Shakespeare or Milton whose works are without a doubt master pieces of literature, but we should not ignore writers like C.S. Lewis, who provide exciting literary works as well.



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