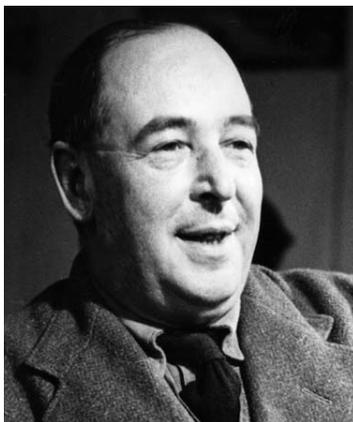


THE LION, THE WITCH, AND THE WARDROBE

by C.S. Lewis



THE AUTHOR

Clive Staples Lewis (1898-1963) was born in Belfast, Northern Ireland; his father was a lawyer and his mother a mathematician. She died when Lewis was nine, and the trauma eventually drove him to atheism in his teens. He read voraciously from his youth and began writing at an early age. He served briefly in World War I and graduated from Oxford in 1923. He returned to Oxford to teach English at Magdalen College (1925-1954), then moved to Cambridge as Professor of Medieval and Renaissance Literature (1954-1963). He died on the same day that John F. Kennedy was assassinated - November 22, 1963.

Not surprisingly, reading and conversations with fellow scholars led to Lewis' conversion. Christian writers such as George MacDonald and G.K. Chesterton led him to question the arrogance of his atheism, and ultimately the exercise of his imagination along with his reason brought him to Christ. He went on to become one of the greatest spokesmen for the Christian faith in the twentieth century.

Lewis preferred the company of men to women, living for most of his life with his older brother Warren and spending long and delightful afternoons in discussions with fellow writers at the *Eagle and Child* pub in Oxford. The writers who gathered there styled themselves the Inklings, and included J.R.R. Tolkien, Owen Barfield and Charles Williams. He did, however, care for the mother of his college roommate, Paddy Moore. The two had vowed to care for the other's families should either one be killed in the war, and Lewis kept his promise, allowing Mrs. Moore to live with him and his brother until her death in 1951. Finally, and most unexpectedly, Lewis married - having carried on a lengthy correspondence with Joy Davidman, an American Jewish divorcee, the two fell in love when she visited him in England and married in 1953. Their marriage was a happy one, but was cut short when Joy died of cancer in 1960.

Lewis' writings display an enormous range and virtuosity in varying styles and genres. They include the children's stories for which he is perhaps most famous (*The Chronicles of Narnia*, 1950-

1956), autobiographical writings (*The Pilgrim's Regress*, 1933; *Surprised by Joy*, 1955; *A Grief Observed*, 1961), his Space Trilogy (*Out of the Silent Planet*, *Perelandra*, *That Hideous Strength*, 1938-1945), and theological and apologetic writings (*The Problem of Pain*, 1940; *The Screwtape Letters*, 1942; *Mere Christianity*, 1943; *The Abolition of Man*, 1943; *The Great Divorce*, 1945; *Miracles*, 1947; *God in the Dock*, published in 1970), along with literary criticism and essays on a variety of other topics.

The Lion, the Witch, and the Wardrobe (1950) is the first book in *The Chronicles of Narnia* series of children's stories. It is beloved because of the powerful way it communicates to children and adults alike the story of the sacrificial death and resurrection of Christ in the context of a fictional kingdom. It is often described as an allegory, but Lewis insisted that it was not. He said that an allegory is "a composition . . . in which immaterial realities are represented by feigned objects, e.g., . . . in Bunyan, a giant represents Despair." Instead, he called the Narnia tales "supposals," stories in which he asked, "What might Christ become like if there really were a world like Narnia and He chose to be incarnate and die and rise again in that world as He actually has done in ours?"

MAJOR CHARACTERS

- Aslan - The lion who created and rules Narnia, the son of the Emperor over the Sea, he is the Christ figure in the story who sacrifices his life and is raised from the dead to destroy the power of the White Witch and save Narnia.
- Professor Digory Kirke - An old man who had been in Narnia himself as a youth, he takes the Pevensie children into his home to protect them from the London bombings.
- Mrs. Macready - The Professor's housekeeper, she does not like children.
- Peter Pevensie - The oldest of the Pevensie children, he is brave and noble.
- Susan Pevensie - The older of the Pevensie girls.
- Edmund Pevensie - The third of the Pevensie children is selfish and mean-spirited. He throws in his lot with the White Witch in Narnia, is enslaved by her, and has to be rescued by Aslan, after which he repents.
- Lucy Pevensie - The youngest of the four children, she is the first to enter Narnia and believes in Narnia and Aslan sooner than the others.
- Tumnus - A faun who is the first creature Lucy meets in Narnia.
- Jadis, the White Witch - She has usurped the throne of Narnia and claims to be the rightful queen. She tempts Edmund to betray his siblings and seeks to kill Aslan in order to secure her rule, but winds up being killed in battle by Aslan.
- Maugrim - A great wolf who heads up the White Witch's secret police force.

- Mr. and Mrs. Beaver - Narnians who are followers of Aslan, they befriend the children and lead them to meet the true King of Narnia.

PLOT SUMMARY

CHAPTER 1 - Lucy Looks into a Wardrobe

The four Pevensie children, Peter, Susan, Edmund, and Lucy, are sent into the countryside to escape the bombing of London during World War II. They arrive at the home of the Professor, a kindly old man, and on a rainy day start exploring his big old house. As they move from one room to the next, they arrive at a room that is almost empty except for a large wardrobe. The others, seeing nothing of interest, move on into the next room, but Lucy remains behind and looks into the wardrobe. She finds it full of fur coats and goes inside to enjoy the feel of them on her face. As she goes deeper into the wardrobe, she encounters more and more coats, but gradually the fur coats become tree branches and she feels snow under her feet. She sees a light in the distance and travels toward it through the snowy wood. The light is coming from a lamppost - a strange thing to find in the middle of a forest. Soon she hears footsteps, and from the forest emerges a faun carrying an umbrella.

CHAPTER 2 - What Lucy Found There

The faun, whose name is Tumnus, introduces himself and inquires whether Lucy is a Daughter of Eve, then tells her that she is in the land of Narnia. He then invites her to tea in his cave, where he serves her a delightful meal, talking all the while about life in Narnia and its beauties. Sadly, though, now it is always winter and never Christmas. Tumnus then takes out his flute and plays for Lucy. When she says she must return to the house, Tumnus breaks down in tears. He confesses that he is an agent of the White Witch, who has usurped the throne of Narnia and brought with her endless winter. He has been ordered to kidnap human children and turn them over to his mistress, and is in fact in the process of doing that very thing. Lucy begs him not to turn her over, but he tells her that, should he fail to do so, he would be horribly punished, and maybe even turned to stone. He can't bring himself to betray his new friend, however, and leads her safely back to the lamppost, from which she quickly finds her way back to the spare room.

CHAPTER 3 - Edmund and the Wardrobe

Lucy runs to catch her siblings and wonders why they weren't worried about her, but they insist that only moments have passed since they left the spare room. When she tells them what she found inside the wardrobe, they refuse to believe her, and when they go to check it out, they find nothing but a normal piece of furniture. Lucy breaks down in tears and is miserable for several days thereafter, especially since Edmund teases her constantly. On the next rainy day, the children play a game of hide and seek. Lucy hides in the wardrobe, and Edmund follows her in, intending to tease her some more. He, however, finds that she was telling the truth - after pushing through the coats in the wardrobe, he finds himself in a towering forest. After trying and failing to find Lucy, he decides to go back to the wardrobe, but soon hears sleigh bells and sees a sleigh pulled by white reindeer. The sleigh is driven by a dwarf, and riding in it is a tall lady with a crown, dressed all in white and with a pale white face.

CHAPTER 4 - Turkish Delight

The White Witch begins to question Edmund harshly, but when she discovers that he is a Son of Adam who entered Narnia through a magic door, she changes her tune and suddenly becomes kind. She invites him to sit beside her and magically provides a warm drink and some Turkish Delight. While he stuffs himself with the delicious candy, she asks him many questions about himself and his siblings. She is very interested in the fact that there are four Pevensie children, and offers Edmund as much Turkish Delight as he can eat if he will bring his brother and sisters to Narnia with him. She even promises to make him a prince, and that someday he will be king of Narnia. She points him toward the lamppost and gives him directions to her palace, insisting that when he returns, he must bring his brother and sisters to her house, but that he should keep their meeting a secret in order to surprise them. After the White Witch leaves, Lucy comes running up to Edmund and tells him about her lunch with Tumnus, who was not harmed because the Witch had not found out what he did. She describes the White Witch and the horrible things she has done, but Edmund keeps quiet about his recent meeting with the so-called Queen of Narnia. They return to the Professor's house, but Edmund feels sick, both because he ate too much Turkish Delight and because he would have to admit that Lucy had been right about the wardrobe.

CHAPTER 5 - Back on This Side of the Door

When Lucy and Edmund find the other two, Lucy blurts out that she and Edmund had been in Narnia, but when Peter asks Edmund about it, he denies everything. Lucy rushes out of the room in tears and Peter yells at Edmund for making matters even worse with Lucy's fantasies. At this point Peter and Susan are beginning to believe that their little sister is delusional. The next morning they consult the Professor, who asks them who, in general, is likely to be more truthful, Edmund or Lucy. They admit that Lucy is, so he challenges them about why they refuse to believe her. They argue that when they looked into the wardrobe they saw nothing, and that Lucy was only gone less than a minute when she claimed to have been in Narnia for hours, but he responds that she is highly unlikely to have made up the idea of different times in different worlds out of her own imagination. For the next few days, no one talks about the wardrobe, but one morning Mrs. Macready, the housekeeper, is showing tourists through the house. Because she has warned the children to stay out of the way, they try to avoid the visitors, but soon find that the only place they can escape is into the wardrobe.

CHAPTER 6 - Into the Forest

They soon find themselves in the forest of Narnia. Peter apologizes for not believing Lucy, and the four of them put on fur coats from the wardrobe because of the snow and cold weather. As they begin to explore, Edmund suggests they change direction in order to get to the lamppost, at which point Peter realizes that he had lied about not being in Narnia before. They decide to let Lucy lead, and she takes them to the cave of Tumnus the faun. When they get there, they find the place has been ransacked; a note indicates that Tumnus has been arrested by the queen's secret police for, among other things, fraternizing with humans. Lucy tells what she knows about the horrible White Witch, and the children, over Edmund's objections, agree that they should try to rescue Tumnus. When a robin appears, Lucy asks it where Tumnus is being held, and the bird flies ahead of them to show them the way. After walking for about half an hour, Edmund takes Peter aside and asks how

they know that the robin is not leading them into a trap, and for that matter, how they know that the faun is really good and the queen is really evil. And on top of everything else, they now have no idea how to get back to the wardrobe.

CHAPTER 7 - A Day with the Beavers

At this point the robin flies away and a beaver appears and signals for the children to follow. They decide to trust it and plunge into the forest. Mr. Beaver tells them to be quiet because even some of the trees are the Witch's spies; some animals in Narnia have the power of speech. When Edmund asks why they should believe him, he pulls out Lucy's handkerchief, which she had given to Tumnus when he started crying. The faun had passed it on to Mr. Beaver before his arrest and asked him to meet the children and lead them to Aslan. They have no idea who Aslan is, but the very name generates strong visceral reactions in each of them - courage for Peter, beauty and joy for the girls, and horror for Edmund. He offers them dinner, and they follow him for more than an hour before arriving at his dam. From Mr. Beaver's house, Edmund can see in the distance the landmarks the White Witch had given him to enable him to find her palace; the place is less than a mile away, and Edmund's mind is filled with thoughts of Turkish Delight and becoming a prince. When they go inside, they find Mrs. Beaver working at a sewing machine while dinner cooks on the stove. Mr. Beaver and Peter go out to catch some fish while the girls help Mrs. Beaver with dinner. They enjoy a delicious meal, and Mr. Beaver settles back by the fire with his pipe to tell the children what is going on in Narnia.

CHAPTER 8 - What Happened After Dinner

Lucy asks about Tumnus, and Mr. Beaver tells her he has been taken to the palace of the White Witch; sadly, most of her prisoners wind up being turned to stone. Peter and Lucy are determined to rescue him, but Mr. Beaver tells them the cause is hopeless; only Aslan can save him now. They then ask about Aslan and are told that he is a great lion, the King of all Narnia, though he is not often there, and is the only one who can defeat the White Witch. Mr. Beaver's mission is to lead the children to meet him. They are to meet him the next day at the Stone Table. Mr. Beaver tells them of the prophecies concerning the evil days coming to an end when the Sons of Adam and Daughters of Eve sit enthroned after Aslan has done his work; the children are surprised to learn that they are the first humans to enter Narnia. Peter asks about the White Witch, but is told that she is not really human, but is descended from jinn and giants. The Witch has long been on the lookout for the appearance of four humans, since the prophecy speaks of them filling four thrones at Cair Paravel, the ancient capital city. Mr. Beaver warns that if she knew about the children, she would surely try to kill them. As he talks, they suddenly notice that Edmund is missing. They go outside and search for him, but to no avail. Mr. Beaver is certain that he has gone to the White Witch's house and betrayed them, so they must leave immediately.

CHAPTER 9 - In the Witch's House

Edmund, having convinced himself that the White Witch really isn't so bad after all, makes his way to her house. As darkness falls, the weather gets freezing cold, and because he forgot his coat, he soon is soaked through. As he stumbles through the darkness, he imagines all that he will do when he becomes King of Narnia - especially how he will put Peter in his place. He finally

arrives at the Witch's palace and finds the courtyard full of stone statues. One of them is a great lion, and Edmund concludes that the Witch has already caught Aslan and turned him to stone along with her other enemies. Across the door at the far side of the courtyard lies a huge wolf. Edmund assumes it to be stone as well, but suddenly it rises up and confronts him. This is Maugrim, the head of the White Witch's secret police. He goes to find his mistress, then invited Edmund into her throne room. She is furious that Edmund has come alone, and when she hears his news, orders her sleigh to be prepared. She intends to intercept the children before they reach Aslan.

CHAPTER 10 - The Spell Begins to Break

Back at the den of Mr. and Mrs. Beaver, they and the three children prepare to leave for the Stone Table as quickly as possible. Mrs. Beaver puts together sacks for each of them to carry and locks the door before they leave. They hide in a small cave to catch a few hours' rest, and when they wake up, they hear sleigh bells in the distance. They fear that the White Witch is near, but when Mr. Beaver leaves the cave to see what is happening, he happily calls them to come out. Instead of the White Witch, they see Father Christmas on his sleigh, pulled by much nicer reindeer than those used by the Witch. He tells them that Aslan is on the move and that the Witch's spell is beginning to break. He then presents each of them with gifts - a new sewing machine for Mrs. Beaver, a new sluice gate for his dam for Mr. Beaver, a sword and shield for Peter, a horn and bow and arrows for Susan, and a diamond vial full of medicine and a small dagger for Lucy. The girls are not to fight in battles, but to defend themselves if needed and assist others. He then sets breakfast for them, cracks his whip, and rides away.

CHAPTER 11 - Aslan is Nearer

Edmund, meanwhile, is having no fun at all. Contrary to his expectations, the Witch is treating him meanly, feeding him stale bread and water instead of the promised Turkish Delight. As she prepares to leave her palace, she orders Maugrim to take his fastest wolves, go to the house of the Beavers, and kill whoever he finds there; if they are gone, he is to catch them and bring the children to her. The Witch on her sleigh travels far to the west in order to find a place to ford the river. On the way, they encounter a group of Narnian creatures enjoying a meal together. She is furious to see them making merry, especially when they tell her the food came from Father Christmas, and promptly turns them all to stone. Edmund tries to stop her, but she strikes him across the face. As they travel onward, Edmund notices that the weather is getting warmer and the snow is getting slushier. Finally the sleigh can go no farther, but grinds to a halt on bare ground. They leave the sleigh and begin to walk, and the Witch orders her dwarf to tie Edmund's hands behind him. As they walk, Edmund sees snow melting, fog lifting, flowers growing, birds singing, and trees sprouting leaves. When the dwarf concludes that winter is over and spring has come, he is sure that Aslan is responsible, but the Witch threatens to kill him if he mentions that hated name again.

CHAPTER 12 - Peter's First Battle

The Beavers and the other children, meanwhile, are thoroughly enjoying the burgeoning signs of spring all around them as the travel. As evening approaches, they arrive at the Stone Table on top of a large flat hill. Near it they see a colorful pavilion, outside of which stands a mighty lion surrounded by adoring Narnian creatures. This lion is none other than Aslan himself. As the

children advance, he welcomes them and asks where the fourth one is. They tell him that he has betrayed them and gone over to the White Witch. Lucy asks if anything can be done to save him, and Aslan assures her that it shall be done, but will be harder than she thinks. As the girls are taken away to dress for dinner, Aslan shows Peter the castle of Cair Paravel in the distance, where he is rule as High King. As he stares at the beautiful sight, he hears Susan's horn blowing. He rushes back to the pavilion and finds that Maugrim and the other wolves have arrived and are wreaking havoc. Maugrim has chased Susan up a tree and is snapping at her heels, but Peter forgets his fear and charges the brute, driving his sword into the monster's heart. Aslan then sends his swiftest followers after the remaining wolf so they can locate the Witch and rescue Edmund. He then knights Peter, pronouncing him Sir Peter Wolf's-Bane.

CHAPTER 13 - Deep Magic from the Dawn of Time

When they stop to rest, the Witch and the dwarf discuss what to do with Edmund. If they kill him, the prophecy cannot be fulfilled and they can deal with the other three after Aslan leaves, as he always seems to do. If they keep him for negotiating purposes, Aslan may rescue him. The White Witch decides to kill him, but then the surviving wolf arrives and breathlessly tells her of the disaster that cost the life of his captain. She orders her followers to be summoned, intending to do battle at the Stone Table; after all, with her wand, she can quickly turn all her enemies to stone. First, however, she must deal with Edmund. She has the dwarf tie him to a tree and begins to sharpen her knife. Just then the rescuers sent by Aslan arrive and untie Edmund, but the Witch escapes by turning herself and the dwarf into a boulder and a stump. When the party returns to the Stone Table, Aslan has a long talk with Edmund, then returns him to his brother and sisters. He humbly apologizes to them. Soon the dwarf enters Aslan's camp and asks for safe conduct for the Witch to parlay. Aslan agrees as long as the Witch leaves her wand behind. The Witch arrives and demands that Aslan honor the Deep Magic built into Narnia by the Emperor himself - that the life of every traitor belongs by right to her. Aslan and the Witch move apart for a long time and talk, while the children worry about what will happen to Edmund. Finally Aslan returns and announces that the Witch will no longer seek Edmund's blood, and all rejoice, but for some reason the Witch seems inordinately pleased as well.

CHAPTER 14 - The Triumph of the Witch

Aslan sends his followers to the Fords of Beruna, indicating that the Stone Table will be needed for other purposes. As they travel, Aslan goes over battle plans with Peter, knowing that the Witch will seek to press her advantage. He then spends time with Susan and Lucy, but seems very sad and withdrawn. When they go to bed that night, neither of the girls can sleep. They are worried about Aslan, and sneak out of their tent to try to find him. When they catch up with him, he allows them to keep him company, but insists that they go back when he tells them to do so. They soon arrive at the Stone Table, where Aslan tells them they must leave him. Instead, they hide in the bushes and watch as the Witch and her followers wait for Aslan to approach. The Witch then, calling upon the Deep Magic, orders her followers to bind Aslan, shave his mane, muzzle him, and drag him onto the Stone Table, to which they tie him. All the while they mock and abuse him, yet he offers no resistance. The Witch then takes out her knife and plunges it into the heart of the great lion.

CHAPTER 15 - Deeper Magic from Before the Dawn of Time

The Witch and her followers then make for the Fords of Beruna. After they rush -past, Susan and Lucy emerge from hiding and go to the Table where Aslan lies dead. They weep and kiss the dead face and take off the muzzle, but are unable to budge the cords that bind him. They sit quietly for hours, but as dawn approaches, hundreds of field mice crawl up on the Table and begin to gnaw through the ropes holding Aslan. When the birds begin to signal the coming of sunrise, Susan and Lucy walk toward the edge of the clearing and look down on Cair Paravel. Suddenly they hear a tremendous crack. Fearing that the Witch's followers are now abusing the corpse, they rush back toward the Table, but find it empty and broken in two. They fear the body has been stolen, but then a familiar voice rings out. When they turn, they see Aslan, alive and more powerful than ever. He tells them about a Deeper Magic from before time began - that the death of an innocent sacrificial victim will conquer even death. The three frolic playfully in the grass, then Aslan invites the girls to ride on his back as he dashes toward the White Witch's castle. When he gets there, he takes one mighty leap over its walls and into the courtyard, which is filled with statues.

CHAPTER 16 - What Happened About the Statues

Aslan begins to breathe on the statues, and one by one they come to life. They then rush into the castle and find more prisoners to free. Lucy is delighted when she finds Tumnus, and even happier when Aslan brings her friend back to life. Once all the followers of Aslan are liberated, they move as one in the direction of the battle between the forces of the White Witch and those led by Peter and Edmund. Peter's troops are badly outnumbered, and many of them have been turned to stone by the Witch's wand. As Aslan and the others come over the hill, Peter is fighting the Witch. Aslan shakes the girls off his back and leaps on the Witch and kills her, while the company with him joins the battle.

CHAPTER 17 - The Hunting of the White Stag

Once Aslan's company joins the battle, it is soon over, and most of the Witch's followers, like her, lie dead by the Fords of Beruna, while the others have surrendered or fled. Peter tells Lucy that Edmund was the real hero because he broke the Witch's wand, though he was seriously wounded in the process. They find him in the care of Mrs. Beaver, and Lucy quickly takes out the present she received from Father Christmas. She puts a few drops in Edmund's mouth, and he revives. She then goes around the battlefield feeding the cordial to others who were wounded while Aslan restores those turned to stone by the Witch. When Edmund recovers, Aslan knights him for his bravery. Aslan miraculously provides food for his followers, and the next day they make their way down the river to Cair Paravel by the sea. The following morning, Aslan crowns the four children kings and queens of Narnia, and they take their places on the four thrones cited in the prophecy. During the evening's festivities, Aslan quietly slips away, but Mr. Beaver tells the children that his normal practice is to come and go as he pleases.

They rule for many years, keeping the peace and rooting out the remnants of the Witch's army. They form alliances with neighboring kingdoms and come to be known as King Peter the Magnificent, Queen Susan the Gentle, King Edmund the Just, and Queen Lucy the Valiant. One year Tumnus brings them word of the appearance of the White Stag, and they go off on a hunt because the stag can grant your wishes if you catch it. As they ride, the stag leads them into a thicket. They

dismount and soon encounter the lamppost that had been their first sight in Narnia many years before. They don't recognize it, but decide to go beyond it in search of adventure. Soon they find themselves passing, not through trees, but through coats, and before they know it they tumble out of the wardrobe door and are children again. They are astonished to find that no time has passed since they first entered the wardrobe, despite the fact that many years have passed in Narnia. They tell the Professor about their experiences, and he warns them that, though they may return to Narnia, some day, they can't do so through the wardrobe again.

NOTABLE QUOTATIONS

"It's she that makes it always winter. Always winter and never Christmas; think of that!" (Tumnus, ch.2)

"A door from the world of men! I have heard of such things. This may wreck all. But he is only one, and he is easily dealt with." (White Witch, ch.4)

"Why don't they teach logic at these schools? There are only three possibilities. Either your sister is telling lies, or she is mad, or she is telling the truth." (Professor, ch.5)

"At the name of Aslan each one of the children felt something jump in its inside. Edmund felt a sensation of mysterious horror. Peter felt suddenly brave and adventurous. Susan felt as if some delicious smell or some delightful strain of music had just floated by her. And Lucy got the feeling you have when you wake up in the morning and realize that it is the beginning of the holidays or the beginning of summer." (ch.7)

"Wrong will be right, when Aslan comes in sight,
At the sound of his roar, sorrows will be no more,
When he bares his teeth, winter meets its death,
And when he shakes his mane, we shall have spring again." (Mr. Beaver, ch.8)

"Who said anything about safe? 'Course he isn't safe. But he's good." (Mr. Beaver, ch.8)

"When Adam's flesh and Adam's bone
Sits at Cair Paravel in throne,
The evil time will be over and done." (Mr. Beaver, ch.8)

"Tell you what is written on that very Table of Stone which stands beside us? Tell you what is written in letters deep as a spear is long on the fire-stones on the Secret Hill? Tell you what is engraved on the scepter of the Emperor-beyond-the-Sea? You at least know the Magic which the Emperor put into Narnia at the very beginning. You know that every traitor belongs to me as my lawful prey and that for every treachery I have a right to a kill." (White Witch, ch.13)

"And now, who has won? Fool, did you think that by all this you would save the human traitor? Now I will kill you instead of him as our pact was and so the Deep Magic will be appeased. But when you are dead what will prevent me from killing him as well? And who will take him out

of my hand *then*? Understand that you have given me Narnia forever, you have lost your own life and you have not saved his. In that knowledge, despair and die.” (White Witch, ch.14)

“It means that though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor’s stead, the Table would crack and Death itself would start working backward.” (Aslan, ch.15)

“Once a king or queen in Narnia, always a king or queen. Bear it well, Sons of Adam! Bear it well, Daughters of Eve!” (Aslan, ch.17)

“It’s quite all right. He’ll often drop in. Only you mustn’t press him. He’s wild, you know. Not like a *tame* lion.” (Mr. Beaver, ch.17)

ESSAY QUESTIONS

Discuss the following in a five-paragraph essay:

1. C.S. Lewis’ *The Lion, the Witch, and the Wardrobe* has often been described as a Christian allegory, but Lewis denied that it was. Look up the definition of “allegory” and discuss whether or not Lewis’ famous children’s story fits that definition.
2. John Bunyan’s *Pilgrim’s Progress* clearly is an allegory of the Christian life, while C.S. Lewis argued that *The Lion, the Witch, and the Wardrobe* was not an allegory at all. Explain the differences between the two works that support Lewis’ contention. What would be a better way of describing his famous children’s story?
3. Both C.S. Lewis’ *The Lion, the Witch, and the Wardrobe* and J.R.R. Tolkien’s *The Lord of the Rings* are fantasies that incorporate aspects of Christian truth in tales of imaginary worlds. Compare and contrast the approaches to Christianity found in the two works. Be sure to consider the ways in which the tales are told as well as the content of the two fantasies.
4. Aslan in C.S. Lewis’ *The Lion, the Witch, and the Wardrobe* and Gandalf in J.R.R. Tolkien’s *The Lord of the Rings* are both Christ-figures. Compare and contrast the ways in which the two characters portray the saving work of Christ. Use Scripture as well as details from the two stories in your analysis.
5. Aslan in C.S. Lewis’ *The Lion, the Witch, and the Wardrobe* and Ransom in the same author’s space fantasy *Perelandra* are clearly Christ-figures. Compare and contrast the two characters, particularly the ways in which they symbolize the redemptive work of Jesus on the Cross. Use Scripture as well as details from the two stories in your analysis.

6. Aslan in C.S. Lewis' *The Lion, the Witch, and the Wardrobe* and King Arthur in T.H. White's *The Once and Future King* are both in some ways Christ-figures. Compare and contrast the two characters regarding ways in which they are like Jesus in the stories. Which is a better representation of Christ? Support your argument with details from both books and from the Scriptures.
7. In C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Aslan is clearly a Christ-figure. Describe the ways in which he is like Jesus. Be sure to go beyond the clear parallels of death and resurrection and incorporate biblical support into your analysis.
8. What is the symbolic significance of the Stone Table in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*? Why is Aslan murdered there, and why does the Table break after he rises from the dead? Be sure to use Scripture in your analysis.
9. In C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, is the White Witch intended to be a symbol of Satan? Why or why not? Discuss ways in which she is both like and unlike the evil being portrayed in the Bible.
10. Why, in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, can only children enter the magical kingdom of Narnia? Is this simply a function of the tale being written for children, or is Lewis saying something more? Support your answer with specifics from the book.
11. Compare and contrast the story of the Fall in Genesis 3 with the account of the temptation of Edmund in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*. In what ways are the two not exact parallels? Consider both the events themselves and their consequences in your analysis.
12. Is the temptation of Edmund by the White Witch in C.S. Lewis' *The Lion, the Witch, and the Wardrobe* more like that of Adam and Eve in the Garden of Eden or like that of Judas? Why do you think so? Support your arguments with details from the novel and appropriate passages of Scripture.
13. Compare and contrast the Turkish Delight with which the White Witch tempts Edmund in C.S. Lewis' *The Lion, the Witch, and the Wardrobe* to the fruit of the Tree of the Knowledge of Good and Evil in the book of Genesis. Consider the nature of the objects as well as the consequences of eating them in your analysis.
14. Analyze the theology that underlies the scenes involving the death and resurrection of Aslan in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*. Though theological precision clearly was not Lewis' goal, how faithful is his retelling of the tale to what the Bible teaches about the reasons for and the significance of Christ's death on the Cross?
15. Discuss the symbolic significance of the gifts given to the Pevensie children by Father Christmas in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*. Be sure to go beyond the ways in which the gifts are actually used in the story.

16. In C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Aslan speaks to the Pevensie children about the Deep Magic and the Deeper Magic. What is meant by these terms? Relate them to biblical teachings about sin and its consequences and redemption and the necessary means by which it might be accomplished. Use specific Scripture passages in your analysis.
17. Ancient Church theologian Origen argued that, when Christ died on the Cross, He died as a ransom (Mark 10:45), and that the ransom was paid to Satan because the souls of sinners belonged to him. Later writers, including the Reformers, insisted that the ransom was paid to God the Father, to whom man's debt was owed, and that in the death of Christ, Satan was defeated rather than being paid off. Analyze the portrayal of the death and resurrection of Aslan in C.S. Lewis' *The Lion, the Witch, and the Wardrobe* in the light of these two theological positions. Which does Lewis seem to affirm? Why? Which do you think is more biblical? Support your analysis with specifics from the story and relevant passages from Scripture.
18. Discuss the symbolic significance of the fact that, in C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, the enemies of the White Witch are turned into statues, after which Aslan turns them back into living and breathing creatures. What is Lewis trying to say through this way of picturing the work of the great Lion?
19. In C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Narnia under the control of the White Witch is a cold land where it is "always winter but never Christmas." When Aslan comes, the snow melts, the earth blooms, and spring arrives. What is the author trying to communicate through this symbolism? Support your analysis with the use of appropriate biblical passages.
20. In chapter five of C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Peter and Susan are worried about Lucy because of the fantastic tales she is telling. When they ask the Professor about it, he says, "Why don't they teach logic at these schools? There are only three possibilities. Either your sister is telling lies, or she is mad, or she is telling the truth." This is reminiscent of the argument Lewis made in *Mere Christianity* that Jesus could not be dismissed as merely a good moral teacher, but had to be scorned as a lunatic or liar or else worshiped as the Lord of All. Analyze the parallels between the two statements. Is the logic essentially the same for Lucy as for Jesus? Why or why not?
21. In chapter eight of C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Mr. Beaver says, "Who said anything about safe? 'Course he isn't safe. But he's good." What does he mean by this? In what ways is it an accurate description of both Aslan and Jesus? Use both the story and the Bible to support your answer.
22. In the last chapter of C.S. Lewis' *The Lion, the Witch, and the Wardrobe*, Mr. Beaver reminds the Pevensie children that Aslan is not a tame lion. What is the significance of this description when applied to Christ? What forms of error occur when someone begins to think that Jesus is "tame"?

23. One of the reasons that C.S. Lewis has been so effective as an apologist for the Christian faith is that he expresses the truths of Christianity in novel ways that speak to those who may not be prepared to listen to what the Bible says. To what extent is his *The Lion, the Witch, and the Wardrobe* an effective way of introducing those who don't know Christ, whether children or adults, to the Gospel? Do you believe it is more effective in speaking to unbelievers or in giving Christians a greater appreciation for what they already know and believe?