C.S. Lewis: An Exploration through His Letters[1]

Introduction

The impact of C.S. Lewis on literature, media, and theology has reached unparalleled status within certain Christian circles.[2] Perhaps it is true that *The Chronicles of Narnia* cemented "Lewis's greatest claim to immortality" (Green and Hooper *11*). Walter Hooper thought Lewis's international popularity was the greatest in the U.S. and that American adoration began when he made the cover of *Time* in 1947 (*Companion & Guide* [*C&G*] xi). George Marsden recently stated:

> A survey of church leaders by the influential American evangelical magazine, *Christianity Today* in 2000 ranked it [*Mere Christianity*] first among the '100 books that had a significant effect on Christians this century.' *Time* magazine called Lewis 'the hottest theologian of 2005.' Since 2001 *Mere Christianity* has sold well over 3.5 million copies in English alone, far more than in the mid-century years after it was first published. Although it has been translated into at least thirty-six languages … its most extraordinary popularity has been in the United States. (1)

Arthur Greeves, his life-long friend, has also become the material of mythic friendships.[3] And how could any Lewis admirer overlook the famous collection of friendships as noted by his brother, Warren:

> In this connection [concerning friendship] I must say something of the Inklings, a famous and heroic gathering, one that has already passed into literary legend. Properly speaking it was neither a club nor a literary society, though it partook of the nature of both. There were no rules, officers, agendas, or formal elections – unless one counts it as a rule that we met in Jack's rooms at Magdalen every Thursday evening after dinner. Proceedings neither began nor terminated at any fixed hour, though there was a tacit agreement that ten-thirty was as late as one could decently arrive. … Out would come a manuscript … praise for good work was unstinted, but censure for bad work – or even not-so-good-work – was often brutally frank (*Letters of C.S. Lewis* 13).

Some have speculated that "without the Inklings there would be no *Dungeons and Dragons* (and the whole universe of online fantasy role-playing

it produced), no Harry Potter, [and] no Philip Pullman" (Zaleski and Zaleski 510). Although the synergy created from this group was a result of social capital,[4] Carpenter claims that "the Inklings owed their existence as a group almost entirely to" Lewis (xiii). But how does one actually measure "influence" or "friendship"? For example, consider Marsden's assertions: "Even more influential, although difficult to measure, was Lewis's influence on evangelical leaders who had discovered him. … Particularly important in promoting Lewis on campuses was InterVarsity Christian Fellowship" (113).

Apparently, ascertaining "influence" was not unfamiliar to Lewis as he responded to Hooper's inquiry on this matter:

> As it has become fashionable to speak of the "influence" of Charles Williams on Lewis and to draw parallels between the two men's books, it is not, perhaps, amiss to record a conversation Hooper once had with Lewis on the subject. … Over lunch Hooper asked Lewis what he thought of the current vogue for tracing the 'influence' of Williams in his work. 'I have never', replied Lewis, 'been consciously influenced by Williams, never believed that I was in any way imitating him. On the other hand, there may have been a great deal of unconscious influence going on.' Then, bursting into laughter, he said, 'By the way, I notice that every time I have a pork pie you have one too – is that 'influence?'' (Green and Hooper 184)

George Sayer acknowledged that during the war (1942 to 1946) the two friends who most influenced Lewis were J.R.R. Tolkien and Charles Williams (289). Accordingly, it seems that most scholarship on Lewis and his friendships focus on historical-literary analyses. However, I concur with Glyer: "[T]his method of comparing texts and finding similarities creates a number of problems. For one thing, any measure of similarity is by nature highly subjective" (*Company* 34).[5] And perhaps one may question if it is even worthwhile to try to quantify relationships regarding Lewis in general and the Inklings in particular. Perhaps we should heed David Bratman's advice: "In the end, it may be best to view the placement of the Inklings in the literary field as that of a star cluster or a constellation, whose components may not actually be near each other, but which look close from a distance or from a particular viewing angle" ("The Inklings and Others" 319).

It is problematic, not only in trying to operationalize "influence" and "friendship" but also because Lewis was a very private person,[6] despite his public persona. Given these challenges, this paper *explores* Lewis's "influence" and "friendship" through a series of specific questions. Although "exploratory" papers run the risk of meandering and data dumping, nonetheless I "explore" for various reasons. First and foremost, it appears that "newer" studies on Lewis and the Inklings are predicated on discov-

ering "new" sources. This has been especially true for Lewis with respect to letter correspondences. However, even if a new set of letters were to be found it is not likely that "new" information would be garnered; particularities of Lewis may be "new" (i.e., if it was discovered that he liked to put butter in his beer) but there are already enough primary sources and respective secondary literature that it is highly unlikely a paradigm shift would occur (i.e., if Lewis had another older brother, Aslan, who was the crux and founder of the Inklings). Second, there are countless non-systematic publications regarding Lewis[7] and his respective networks.[8] It seems that a saturation point has been reached and a chaos basin of attraction or strange attractor has been well established. Therefore, nothing "new" about Lewis can be gleaned using the same literary sources and methods. Third, however problematic exploring Lewis's "friendships" and "influence" may be, I explore sets of Lewis's letters via social network analysis (SNA).[9] Admittedly, though I was a bit disappointed in the results due to the nature of Lewis's letters, at a minimum this excursion does provide nuances and heuristics regarding Lewis's networks for further investigations by systematizing empirical data.[10]

Rather than regurgitate the vast amount of extant works concerning Lewis, I will attempt to analyze his letters via SNA.[11] This is significant because to the best of my knowledge a respective study does not exist.[12] This exploratory study was no easy task because 1) Lewis did not seem to keep the letters he received (Green and Hooper 126),[13] 2) it was not feasible to analyze any letters among Lewis's peers, and 3) many of Lewis's intimate networks were also predicated on private face-to-face interactions. These three factors precluded a robust SNA. If scanty data precedes disappointing results then this paper is no exception. In the end, this exploratory investigation was relegated to an ego-centered directed-graph analysis based on a total of 3,218 letters that C.S. Lewis wrote (out-degrees) to various recipients (in-degrees).

A Brief Note on the Inklings

Research substantiates that exceptional individual talent is usually actualized in particular group settings (Groysberg; Howe). Lewis was no exception—pun intended—as he was part of the Inklings; known as "one of the greatest literary clubs of the twentieth century" (McGrath, *Lunch with Lewis* 46). One commonality of the members was its knowledge of literature in general and poetry in particular (Poe and Veneman 115) as they met for about sixteen years mainly through 1949 (Duriez, *Oxford Inklings* 126).[14] Edward Tangye Lean, utilized the term "Inklings" as an undergraduate student with respect "to those who express themselves through ink as well as those who discover, through their inky labors, inklings of a higher world" (Zaleski and Zaleski 194). If Tangye's group was the first to use the moniker, then Jack's "was the second group to use this name" (Sayer 248).

According to Tolkien:

> The Inklings developed from an actual literary society founded in University College in the mid-Thirties by an undergraduate called Tangye Lean who wished to have a few senior members and was able to interest both Lewis and Tolkien. Meeting took place in Tangye Lean's rooms in college. ... 'The Club soon died,' continues Tolkien of the Inklings, 'but C.S.L. and I at least survived. Its name was then transferred (by C.S.L.) to the undetermined and unelected circle of friends who gathered about C.S.L., and met in his rooms in Magdalen. Although our habit was to read aloud compositions of various kinds (and lengths!), this association and its habit would in fact have come into being at this time, whether the original short-lived club had ever existed or not' (Green and Hooper 155; cf. *C&G* 689–690).

By March 11, 1936, Lewis would refer to this "informal club" of friends as "the Inklings" in his letters and this nomenclature became cemented (*Collected Letters* [*CL*] 2: 183).[15] Hooper comments: "*By 1936 this informal group included Lewis, Tolkien, Warnie Lewis, Owen Barfield, Hugo Dyson, Nevill Coghill, Lord David Cecil, Dr Robert E. Havard and Charles Wrenn*" (*CL* 2: 182, italics in original). Lewis seemed adamant to depict the Inklings as an informal and organic club (*CL* 3: 1400–01) as they kept neither records nor minutes (Poe and Veneman 60; Zaleski and Zaleski 196, 198).

Due in part to the group's informalities, although I have not been able to ascertain a definitive membership list of the Inklings[16] there seems to be a bit more consensus regarding a locus. Lewis, Tolkien, Williams and Barfield are often recognized as the most well-known of the Inklings as well as "the core" (Karlson 5; Duriez, *Oxford Inklings* 11). Zaleski and Zaleski state that their book focused on these four Inklings not only because they "are the best-known of the group [but also because] they are also the most original, as writers and as thinkers" (12). Within this core, some have postulated that the almost forty-year friendship between Lewis and Tolkien in particular was central (Duriez, *Oxford Inklings* 11).

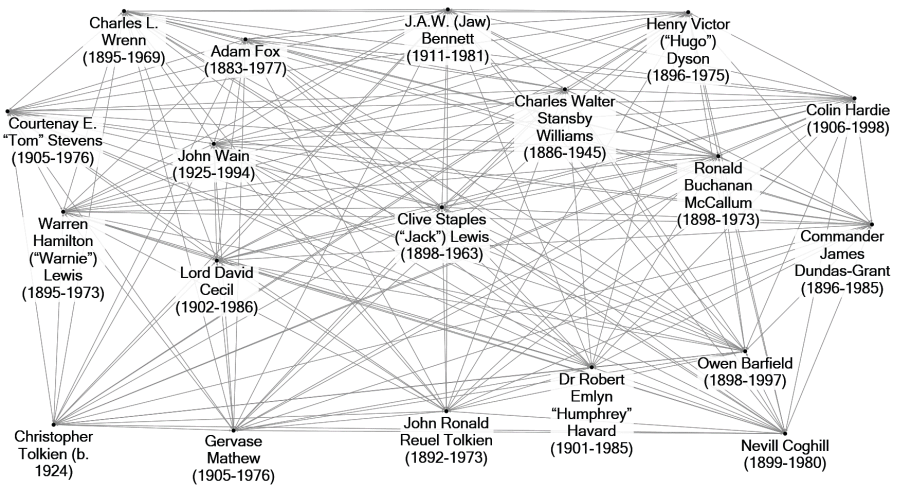
Consistent with social capital theory the Inklings encompassed a group of friends that created a network (of friends) which further "generated a network of friendships" (McGrath, *Lunch with Lewis* 47). Like all friendships—dynamic not static—there will be tensions and conflict.[17] Karlson notes that both the intense friendships and "sometimes hostile" moments had "no better example" than the bond between Tolkien and Lewis (67).[18] There was also "The Great War" between Lewis and Barfield which appears to have strengthened their friendship over time. As noted by Tennyson (xii), Barfield dedicated *Poetic Diction* (1928) to C.S. Lewis by claiming "Oppo-

sition is true friendship." Lewis reciprocated this dedication in *Allegory of Love* (1936) by claiming Barfield to be the "wisest and best of my unofficial teachers." So, how does one begin to employ SNA with respect to the Inklings in general and Lewis in particular?

Which Sources?

A preliminary question for this exploratory project is: Which sources should be employed and how should they be analyzed (which SNA metrics should be employed)? An ideal SNA project would create a "complete network" by including all of the letters that Lewis sent and received as well as all of the letters between those recipients.[19] If one had access to all of the letters that the nineteen Inklings wrote to one another, a sociogram could be constructed with commensurate SNA metrics.[20] Utilizing Carpenter's list (cf. endnote 16) the following sociogram was constructed:

Figure 1. The Nineteen Inklings



Some of the published collections of Lewis's letters that were considered for this study were: *They Stand Together: The Letters of C.S. Lewis to Arthur Greeves*; *Letters to Children*; *The Latin Letters of C.S. Lewis: C.S. Lewis and Don Giovanni Calabria*; *Letters to an American Lady*; *Letters of C.S. Lewis*; and *The Collected Letters of C.S. Lewis, Volumes 1, 2, 3*. Although reading through thematic sets of letters was informative concerning particular contexts or motifs it was problematic regarding SNA. For example, some of the collections entailed one and only one recipient. In *Letters to an American Lady*, I counted 136[21] letters from Lewis to Mary (Willis Shelburne). A sociogram would visualize (only) one (thick) arrow from Lewis to one recipient and the "metrics" would entail 136 in- and out-degrees: "Lewis -> Mary." Obviously, employing SNA

with this extreme selection bias (two nodes) would be moot.[22]

In the *Letters of C.S. Lewis*, I counted the total number of letters that Lewis sent (317) and ascertained the top five recipients: "Father" (62), "A Lady" (46),[23] "Brother" (45), "Sister Penelope" (21), and "Dom Bede Griffiths" (19). Although reading the content of the letters provided some insights in addition to enumerating descriptive frequencies (and although there were more recipients in this collection compared to *Letters to an American Lady*) one may speciously infer that these five persons were the core of Lewis's social world as they represented 60.8% of all letters. In fact, this inference can be tested with a larger sample of letters that has less of a selection bias. Generally, although network theory predicts a clustering effect[24] as illustrated in the *Letters of C.S. Lewis*, the actual clustering of the nodes in a more "representative" sample of letters may differ than those inferred from the *Letters of C.S. Lewis* (which appears to be the case in this study).

Problems notwithstanding, I decided to use *The Collected Letters of C.S. Lewis, Volumes 1,2,3* (also referred to as "Volume 1" [*CL* 1], "Volume 2 [*CL* 2]," "Volume 3 [*CL* 3]," and "VOLs 1–3") as the primary sources of this exploratory study.[25] I used these three volumes because Hooper (*CL* 3: viii and x, emphasis mine) claimed they were created to collate "all of the letters [Lewis sent] that have come to light" as he and the publishers "were determined that three volumes would contain not a 'selection' of Lewis's letters but *all*."

Method and Metrics[26]

Hooper delimited Lewis's letters via three volumes (see below):

Table 1. *Collected Letters*, Volumes (1–3)

Volume	*Years (# years)*	*Number of letters*	*Avg. per year*
1	1905–1931 (27)	495	18.3
2	1931–1949 (18)	861	47.8
3	1950–1963 (14)	1862	133
VOLs 1–3	1905–1963 (59)	3218	56.5

This paper explored the letters in three ways. First, I probed what patterns emerged from Hooper's three demarcations. Second, a cumulative analysis was employed regarding VOLs 1–3. Third, particular questions were explored based on specific recipients. Since all of the letters were written by Lewis and sent to his intended recipients, I utilized an ego-centric in-degree analysis. The data precluded an "ego-net" analysis proper because the letters between Lewis's recipients (the ego's alters) were not utilized.[27] Therefore, I anticipate that the SNA findings would be left wanting and accordingly, that potential readers may experience some disappointment.

Questions to Verify

In general, this exploratory paper addresses: Does employing SNA elucidate how "close" Lewis was to particular individuals (during various timeframes)? In the first volume, Hooper claims "nearly all the letters in this volume were written to people so important in Lewis's life" (xi). Further, Volume 2 was intentionally demarcated by Lewis's conversion to Christianity as Hooper claims: "While all but the last three letters in Volume 1 were written by the unconverted Lewis, those in Volume 2 were written by the convert" (ix and cf. vii). Clearly there should be—and there is—a difference in the content of the letters between the first two volumes (and the third).[28] However, would there also be differences in the number and variation of nodes and respective degrees? Hooper posits that whereas the recipients in Volume 1 "were addressed primarily to family members or close friends" those in Volume 2 were "to a greatly enlarged circle of correspondents" (xvi). Can this claim be specified and can particular "friendships" be nuanced? In the following pages, I briefly introduce some persons and respective friendship claims in order to contextualize the SNA explorations.

Arthur Greeves

The friendship between Arthur and Lewis has become nearly as legendary as the Inklings. Poe and Veneman stated that Lewis's "first and closest friend" was Warnie and after him, Arthur (28, 30). Hooper noted: "When Lewis was finally brought to his knees and forced to admit that God is God … it was to Arthur that Lewis first broke the news" (26). Hooper also averred: "Those who knew Lewis the best in the mid-1930s were Owen Barfield, Cecil Harwood, J.R.R. Tolkien and of course his brother. But none of these—not even Warren—knew as much about some things which had happened to Lewis between 1914 and 1929 as did Arthur Greeves" (19). In 1916, Lewis wrote to Arthur, "I keep my friendship with you only for the highest plane of life: that I leave to others all the sordid and uninteresting worries about so-called practical life" (*CL* 1: 176). Arthur epitomizes the challenge(s) of SNA because a lack of letters may not necessitate a decline in friendship; nor does it account for face-to-face interactions. Who would write a letter to a close friend one frequently sees? And letter frequency may not evince motives or the level of "intimate relationship."

It would be logical to see an inverse correlation between both proximity and intimacy and letter-writing. Perhaps this is why Hooper notes in *They Stand Together*, "The friends wrote to one another less frequently as they grew older" (12). This begs the question: How many letters were written? Hooper claims that only four letters from Arthur to Lewis have survived (*CL* 3: 1262). Nonetheless, given this caveat and the life-long friendship between Lewis and Arthur, would SNA elucidate any patterns with respect to this particular friendship?[29]

J.R.R. Tolkien

Various scholars have noted that a unique bond existed between Lewis and Tolkien (Glyer, *Bandersnatch*). Duriez asserts that "*The Lord of the Rings* would have never appeared in print" without Lewis's friendship and encouragement. Hooper wrote: "My guess is that if you had fifty speakers lecturing on the origin of the Inklings, each would begin somewhere different. But in the end I think all fifty would admit that the friendship of C.S. Lewis and J.R.R. Tolkien is at the very heart of that remarkable group, whose influence is at the very heart of that remarkable group" ("The Inklings" 197).[30] Others have noted Lewis's comments about Tolkien being a friend of the second class (with Dyson)[31] below Arthur and Owen (of the first class).[32] Still, this "second class" designation seems to have represented an intimate bond. On November 22nd, 1931, Lewis wrote to his brother that Tolkien regularly dropped by on Monday mornings to "drink a glass" and this weekly meeting was "one of the pleasantest spots in the week" (*CL* 2: 16). Finally, as friendships have their ups and downs, McGrath asserts that "Lewis's friendship with Tolkien was at its strongest throughout the 1930s —an immensely creative period for both men. Yet it began to falter in the early 1940s" (43). Duriez purports that "there was a marked cooling of the friendship… after Lewis had met Joy Davidman in the early 1950s" (174). Hooper states that "Tolkien's friendship with Lewis had begun to cool before the publication of *The Lord of the Rings*, and this was one of the reasons the Thursday evening Inklings meetings came to an end in 1949 (*C&G* 732). The Tuesday morning meetings continued, and Tolkien and Lewis still saw one another fairly often, but it was never the same." Two reasons for the fissure were Lewis's closeness to Charles Williams and "his very strange marriage" to Joy. Accordingly, given that Tolkien's in-degrees fluctuate, how would Lewis's letters to Tolkien compare to other recipients?

Owen Barfield (and the "Great War")

Barfield claims: "C.S. Lewis was for me, first and foremost, the absolutely unforgettable friend, the friend you might come to regard hardly as another human being, but almost as a part of the furniture of my existence" ("Owen Barfield on C.S. Lewis" 3). Lewis writes of Barfield:

> The first lifelong friend I made at Oxford was A.K. Hamilton Jenkin … . My next was Owen Barfield. There is a sense in which Arthur and Barfield are the types of every man's First Friend and Second Friend. The First is the alter ego, the man who first reveals to you that you are not alone in the world by turning out (beyond hope) to share all your most secrete delights. There is nothing to be overcome in making him your friend; he and you join like raindrops on a window. But the Second Friend is the man who

> disagrees with you about everything. He is not so much the alter ego as the antiself. (*Surprised by Joy* 199; cf. Green and Hooper 70)

There was of course the "Great War" between these two friends which lasted from 1919 to 1925 (Tennyson xvii) or from 1923 (or 1924) until 1931 (Zaleski and Zaleski 113). Hooper (*CL* 3: 1597–98, italics in the original) notes:

> It is impossible to be certain, but the … 'Great War' letters that have survived were written between 1927 and 1928. Originally each man wrote about a dozen letters, but the only ones to survive are ten from Lewis and two from Barfield. All were preserved by Barfield, who saved most of the letters he received from Lewis.

Duriez notes: "In 1922 a 'Great War' had begun between Lewis and *his closest friend in this period*, Owen Barfield (1898–1997), a fellow undergraduate studying at Oxford's Wadham College" (*Tolkien and C.S. Lewis* 29, emphasis mine).

With respect to this tension, Barfield writes:

> But all that took place and really had been finished before Lewis's conversion. That, I think, is where people tend to make a mistake. They often assume that the same kind of discursive interchange must have continued throughout our joint lives. That was not so. ("Lewis and/or Barfield" 214)

Accordingly, is there a decline (or increase) in letters from Lewis to Barfield during the "Great War"? Further, despite this "war" their friendship resumed with vigor. On October 26, 1926, Lewis wrote to Harwood that Barfield had recently spent the night and they "had a golden evening" (*CL* 1: 672). Lewis also wrote in February 1930: "Barfield came and had a walk with me on Saturday with tea en route in a pub at Stanton St. John. Splendid talk and splendid evening" (*CL* 1:881). By November 1931, it seems that Barfield and Lewis were back to having regular face-to-face conversations as Lewis commented that Barfield "arrived unexpectedly for lunch" (*CL* 2: 17). It would be interesting to explore how letter patterns (1914–1929 and the mid-1930s) correlated with this dynamic friendship.

Charles Williams

Hooper avers that as the Inklings began to form, "the one who had the greatest influence on the group was Charles Williams" ("The Inklings" 205). Further, Poe and Veneman state that "the Inklings would not be the same" after Williams' death; not only was he gone but a key node was now missing from the network (120). Lewis wrote, after borrowing and reading a copy of

Williams's *The Place of the Lion* from N.K. Coghill:

> Twenty-four hours later I found myself, for the first time in my life, writing to an author I had never met to congratulate him on his book. By return of post I had an answer from Williams … . Until 1939 that friendship had to subsist on occasional meetings … . There were many meetings both in my rooms at Magdalen and in Williams's tiny office. ("Preface" viii)

Interestingly, Lewis was not entirely flattering of Williams in their initial encounter, depicting the latter as a "monkey." And an animal motif continued throughout their friendship. Lewis commented that Williams "toyed with the idea that he and I should collaborate in a book of animal stories from the Bible, told by the animals concerned – the story of Jonah told by the whale or that of Elisha told by the two she-bears. The bears were to be convinced that God exists and is good by their sudden meal of children" (xii). One naturally wonders if this discussion had any influence on the Narnia series. One need not wonder on the depth of their friendship. With respect to news of Williams's death, Lewis wrote: "This experience of loss (the greatest I have yet known) was wholly unlike what I should have expected" (xiv). Given the apparent importance of their friendship, how would SNA substantiate Williams's influence on Lewis and the Inklings?

Leo Baker

Baker claimed that between 1929 and 1932, when he and Lewis were "undergoing a conversion to Christian faith[33] … [I] was probably nearer to Lewis than anyone else" (*Remembering C.S. Lewis* 77). Further, as their friendship burgeoned from their love of poetry, Baker stated that "for a considerable time I was his closest friend and the first (and for a long time the only one) admitted to the hideout at Headington." Would in-degrees between 1929 and 1932 evince Baker's aforementioned perceptions?

Father

One person that Lewis generally avoided was his father. In 1919, Lewis wrote to Arthur, "P.S. Haven't heard from my esteemed parent for some time; has he committed suicide yet" (*CL* 1: 454)? A few years later, Lewis wrote: "Arthur, whatever you do never allow yourself to get a neurosis. You and I are both qualified for it, because we both were afraid of our fathers as children" (*CL* 1: 605). It may be possible to explore how SNA via letters elucidates this relationship. Hooper stated: "both Lewis brothers lived in fear of penury which Jack told me had been instilled into them by their father who frequently warned them that they were likely to end up in a 'work house'" ("Introduction," *They Stand Together* 32). It appears that there were

many discussions over money and this would recur over the years. Lewis wrote: "My father, who had more capacity for being cheated than any man I have ever known, was badly cheated by his builders [for the new home]" (*Surprised by Joy* 10). Further, Lewis's father noted the date Jack appeared to have become financially independent at the end of 1925.[34] Would in-degrees help elucidate the fraught relationship between Lewis and his father?

Clifford Morris

Clifford Morris claimed that Lewis "was my friend, my very dear friend, and [I] loved him greatly" (*Remembering C.S. Lewis* 317). To be honest I am not sure who he was and it will be interesting to quantify how many letters were sent to Morris; does Morris represent a one-sided friendship?[35]

A.K. Hamilton Jenkin

Lewis claimed (*Surprised by Joy* 199): "The first lifelong friend I made at Oxford was A.K. Hamilton Jenkin." As Lewis was changing his views towards theism, he kept these thoughts private; "An exception, however, was A.K. Hamilton Jenkin. Writing to him on 21 March 1930, Lewis confessed that his outlook had changed considerably ... 'It is not precisely Christianity, though it may turn out that way in the end" (Green and Hooper106). How would in-degrees reflect this claim concerning a friendship that began when both men were university students?

Roger Lancelyn Green

Lewis once suggested that Roger Green should write his "autobiography" as the two developed an intimate friendship that stemmed from a teacher-pupil relationship (Green and Hooper 7, 8). And it was Green who "christened the whole series *The Chronicles of Narnia*" and provided feedback on Jack's stories (Green and Hooper 245; cf. *C&G* 50). Finally, Sayer believed that Green was the only person who knew that Lewis was the actual author of *A Grief Observed* because it was published under a pseudonym due to the highly personal content (394).

A Pause in the Journal Writing (Hooper's Notations)

In *All My Road before Me*, Hooper noted various time periods when Lewis did not write in his journal: "*Lewis did not keep a diary during 1–19 February* [1924]" (287); "*Once again Lewis abandoned his diary, this time from 2 March until 16 August 1925*" (357); "*The diary breaks off here* [last entry is Saturday 5 September 1925], *and is not resumed until 27 April 1926*" (377); and "*Lewis's diary breaks off here* [last entry was July 18 1926] *and is not resumed until 9 January 1927*" (425). In April of 1927 Lewis would stop writing in his journal after Warren had left for Shanghai (Green and Hooper 92). Green and Hooper assert that "after 1929 Lewis wrote no more diaries" and that Lewis did write

"almost weekly letters to Arthur Greeves" between 1914 and 1916 (9, 44, and 104). Given that "Jack often began a diary, but never kept one going for very long," can various blocks of time (see table below) via SNA elucidate any corresponding patterns (Sayer 160)?[36]

Table 2. Timeframes of Lewis's Diary

Writing Stops			*Writing Resumes*		
Year	***Month***	***Date***	***Year***	***Month***	***Date***
1924	February	1	1924	February	19
1925	March	2	1925	August	16
1925	September	5	1926	April	27
1926	July	18	1927	January	9

Dreams[37]

In December 1926, Lewis wrote to Arthur: "I am learning Old Norse and thus beginning to read in the original things I have dreamed of since before I really knew you. Dreams come in unexpected ways" (*CL* 1: 675). Dreams seem to have been a significant component with respect to Lewis's introspection. These "dreams" may have been literal dreams that he had in his sleep, products of "the intensity of his imagination," or, as he wrote in his diary, "daydreams."

Regardless of the nuances these "dreams" did on occasion cause Jack to be "worried" and or "alarmed" (Sayer 207). Roger Green posited that Lewis's scenes and characters for his stories emerged from walking or sleeping and that there were no more such dreams after his conversion in 1931 (*Remembering C.S. Lewis* 347–48). Granted, some of the dreams were alarming and could be categorized as "night fears" (*Surprised by Joy* 55); being stabbed (*All My Road before Me* 95, year 1922); the vaccination and castration of Baker (154, year 1922); becoming enraged and cursing at others (62, year 1922); doing poorly on an exam which resulted in imprisonment (249, year 1923); a "most horrible dream" involving a living corpse (226, year 1923); and a bad dream regarding his father (288, year 1924). Other dreams were humorous involving Baker (36, year 1922) or floating in the air whereby the dream was "a delight to remember" (111, year 1922).

Dreams, including the frightening and bizarre ones, may have also shaped Lewis's *Narnia* series. Hooper notes that in 1949: "'At first', he [Lewis] said about the inspiration for *The Lion, the Witch and the Wardrobe*, 'I had very little idea how the story would go. But then suddenly Aslan came bounding into it. I think I had been having a good many dreams of lions about that time'" (*Remembering C.S. Lewis* 210; cf. Green and Hooper 240[38]). In a letter to a child dated "5 March 1961," Lewis writes:

> Dear Anne [Jenkins—10 years old]—
> … The whole Narnian story is about Christ. That is to say, I asked myself 'Supposing there really were a world like Narnia, and supposing it had (like our world) gone wrong, and supposing Christ wanted to go into that world and save it (as He did ours) what might have happened?
> The stories are my answer. Since Narnia is a world of Talking Beasts, I thought He would become a Talking Beast there, as he became a Man here. I pictured Him becoming a lion there because (a) The lion is supposed to be the King of beasts: (b) Christ is called 'The Lion of Judah' in the Bible: (c) *I'd been having strange dreams about lions when I began writing the books*. The whole series works out like this:
> *The Magician's Nephew* tells the creation and how evil entered Narnia.
> *The Lion* etc _____the Crucifixion and Resurrection.
> *Prince Caspian* ____restoration of the true religion after a corruption.
> *The Horse and his Boy* _____the calling and conversion of a heathen.
> *The Voyage of the Dawn Treader* _____the spiritual life (specially in Reepicheep)
> *The Silver Chair* ___the continued war against the powers of darkness
> *The Last Battle* ____the coming of Antichrist (the Ape). The end of the world, and the Last Judgement.
> All clear? Yours C.S. Lewis. (*CL* 3:1244–5, emphasis mine)

Given the influential role that dreams seem to have played in Lewis's life and writings, would SNA reveal any patterns regarding the letters and dreams? Perhaps this question remains unanswerable via the letters utilized in this study.

Caveat

I have provided exploratory questions based on various accounts of Lewis's friendships. However, SNA works best when nodes are connected with one another; the nature of VOLs 1–3 precluded such connections and only utilized letters from Lewis to various recipients. Due to this significant limitation of insufficient data the overall findings were rather disappointing. Nevertheless, I present the findings that emerged with their respective inferences.

Findings and Discussion

Below is a chart that shows the particular volume, timeframe, total number of letters per volume, the average number of letters sent (and received) per year, and the cumulative proportions:

Table 3. Lewis's Letters by Numbers and Averages

Volume	*Years (# years)*	*Number of Letters (and avg. per year)*	*Cumulative Proportions*
1	1905–1931 (27)	495 (18.3)	.1538 (495/3218)
2	1931–1949 (18)	861 (47.8)	.4214 (861/3218 + .1538)
3	1950–1963 (14)	1862 (133)	1.00
Total	**1905–1963 (59)**	**3218 (56.5)**	

It is evident based on the total numbers, averages, and cumulative proportions that Lewis wrote more letters as the years progressed (almost sixty percent of all his letters were written in the 14 years of VOL 3). I will briefly make some comments on each volume (and the combination of *Volumes 1–3*) before I address particular recipients.

Vol 1 (Plus Supplemental Letters from VOL 3)

In VOL 1 there were 15 different recipients. Below is a chart enumerating the number of letters each person received and the overall weight of the in-degrees (a proportion of the total number of letters, and cumulative proportions):

Table 4. Letters from VOL 1 by Numbers and Proportions

Rank	*Recipient (In-Degree)*	*# of Letters*	*Proportion*	*Cumulative Proportions*
1	Father	232	0.468687	0.468687
2	Arthur Greeves	170	0.343434	0.812121
3	Warnie Lewis	37	0.074747	0.886868
4	Owen Barfield	31	0.062626	0.949494
5	Leo Baker	7	0.014141	0.963635
6	A.K. Hamilton Jenkin	5	0.010101	0.973736
7	T.S. Eliot	3	0.006061	0.979797
8	William Force Stead	2	0.00404	0.983837
9	Nevill Coghill	2	0.00404	0.987877
10	Mary Shelly	1	0.00202	0.989897
10	Joseph Tegart Lewis	1	0.00202	0.991917
10	A.M. Davison	1	0.00202	0.993937
10	Mrs. Lily Suffern	1	0.00202	0.995957

Rank	*Recipient (In-Degree)*	*# of Letters*	*Proportion*	*Cumulative Proportions*
10	Cecil Harwood	1	0.00202	0.997977
10	The Secretary, War Office	1	0.00202	0.999997

If Lewis wrote a total of 495 letters in *Volume 1*, and each person should on average have received 33 letters (6.7%), then a disproportionate amount of his letters went to his father (46.9%) and Arthur (34.3%). In fact, 81% of the letters went to the first two recipients. As predicted by network theory this data evinces a clustering effect (as aforementioned, there was also a clustering effect in the *Letters of C.S. Lewis* but the nodes [recipients] and proportions differ).

Figure 2. Sociogram of VOL 1

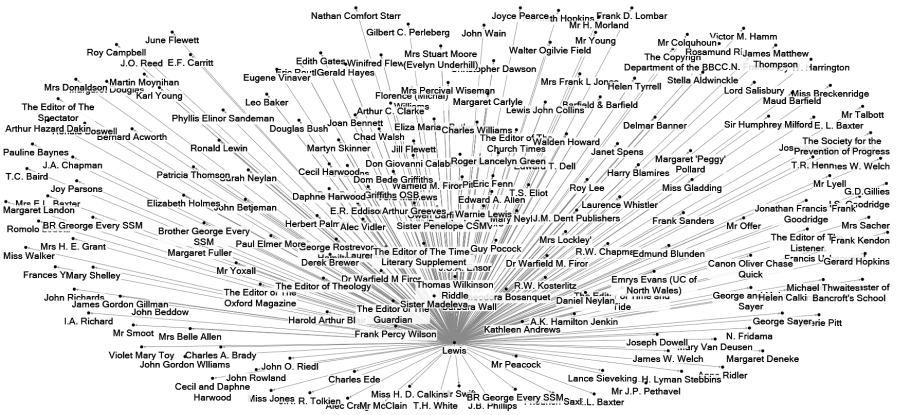
VOL 2 (Plus Supplemental Letters from VOL 3)

If Volume 1 shows a clustering effect around three nodes, Volume 2 shows greater dispersion among all recipients in general and among the top 15 in particular. See Table 5 on the following page:

Table 5. Letters from VOL 2 by Numbers and Proportions

Rank	*Recipient (In-Degree)*	*# of Letters*	*Proportion*	*Cumulative Proportions*
1	Arthur Greeves	54	0.062718	0.062718
2	Owen Barfield	48	0.055749	0.118467
3	Warnie Lewis	46	0.053426	0.171893
4	Vera Matthews[39]	40	0.046458	0.218351
4	Dorothy L. Sayers	40	0.046458	0.264809
6	Sister Penelope CSMV	36	0.041812	0.306621
7	Ruth Pitter	35	0.04065	0.347271
8	Edward A. Allen	34	0.039489	0.38676
9	Warfield M. Firor	32	0.037166	0.423926
10	Eric Fenn	25	0.029036	0.452962
11	Mary Neylan	19	0.022067	0.475029
12	Dom Bede Griffiths	15	0.017422	0.492451
13	T.S. Eliot	13	0.015099	0.50755
14	Rhona Bodle	12	0.013937	0.521487
15	E.R. Eddison	11	0.012776	0.534263

Figure 3. Sociogram of VOL 2



In the preface of VOL 2, Hooper stated that Lewis wrote to a "greatly enlarged circle of correspondents." This is demonstrated whereby the top three, two, and first recipients "only" accounted for 17.2%, 10.9%, and 5.3% of Lewis's letters, respectively. In VOL 1, the top three nodes accounted for 88.7% of all the letters. Further, out of a total of 861 letters in this volume, there were 197 different recipients. If there are a total of 861 letters, then each recipient received on average 4.37 letters (or 0.5%). Thus, although a clustering in Volume 2 is not as extreme as the prior volume, the top 15

recipients do evince a type of clustering effect (once again substantiating a premise of network theory, namely, homophily and propinquity). The contrast between VOLs 1 and 2 is particularly salient when comparing the respective fifteen ranked in-degrees. In VOL 1, degrees 7 (Eliot) through 15 (The Secretary) each failed to comprise 1% of Lewis's letters. In VOL 2, there is relatively more concentrated diffusion as each of the top-15 nodes have received more than 1% of Lewis's letters. However, in VOL 2 the top 15 nodes accounted for 53% of all letters; there were 15 recipients total in VOL 1 (100% of all letters).

VOL 3 (Plus Supplemental Letters from VOL 3)

Volume 3 entailed a total of 401 recipients and the top 15 in-degrees are shown below:

Table 6. Letters from VOL 3 by Numbers and Proportions

Rank	*Recipient (In-Degree)*	*# of Letters*	*Proportion*	*Cumulative Proportions*
1	Jocelyn Gibb	160	0.085929	0.085929
2	Mary Willis Shelburne	146	0.07841	0.164339
3	Mary Van Deusen	87	0.046724	0.211063
4	Arthur Greeves	70	0.037594	0.248657
5	Roger Lancelyn Green	70	0.037594	0.286251
6	Vera Gebbert	51	0.02739	0.313641
7	Ruth Pitter	28	0.015038	0.328679
8	Joan Lancaster	27	0.014501	0.34318
9	Sheldon Vanauken	26	0.013963	0.357143
9	George Sayer	26	0.013963	0.371106
10	John H. McCallum	25	0.013426	0.384532
10	I.O. Evans	24	0.012889	0.397421
10	Chad Walsh	24	0.012889	0.41031
14	Dorothy L. Sayers	23	0.012352	0.422662
15	Vera Matthews	20	0.010741	0.433403

Another way to view the top 15 nodes is to compare their individual and cumulative proportions with VOLs 2 and 3, as seen on the following page:

Table 7. Letters from VOLs 1–3 by Numbers and Proportions

Proportions					
VOL 1	***Cumulative VOL 1***	***VOL 2***	***Cumulative Vol 2***	***VOL 3***	***Cumulative VOL 3***
0.468687	*0.468687*	0.062718	*0.085929*	0.085929	*0.085929*
0.343434	*0.812121*	0.055749	*0.118467*	0.07841	*0.164339*
0.74747	*0.886868*	0.053426	*0.171893*	0.046724	*0.211063*
0.062626	*0.949494*	0.046458	*0.218351*	0.037594	*0.248657*
0.014141	*0.963635*	0.046458	*0.264809*	0.037594	*0.286251*
0.010101	*0.973736*	0.041812	*0.306621*	0.02739	*0.313641*
0.006061	*0.979797*	0.04065	*0.347271*	0.015038	*0.328679*
0.00404	*0.983837*	0.039489	*0.38676*	0.014501	*0.34318*
0.00404	*0.987877*	0.037166	*0.423926*	0.013963	*0.357143*
0.00202	*0.989897*	0.029036	*0.452962*	0.013963	*0.371106*
0.00202	*0.991917*	0.022067	*0.475029*	0.013426	*0.384532*
0.00202	*0.993937*	0.017422	*0.492451*	0.012889	*0.397421*
0.00202	*0.997977*	0.015099	*0.50755*	0.012889	*0.41031*
0.00202	*0.997977*	0.013937	*0.521487*	0.012352	*0.422662*
0.00202	*0.999997*	0.012776	*0.534263*	0.010741	*0.433403*

If there were 1862 letters sent from Lewis, then each person in VOL 3 should have received 4.64 letters (or 0.25%, which is exactly half the proportion of VOL 2). Accordingly, VOL 3 should show some greater dispersion than VOL 2. Interestingly, VOL 3 shows a greater clustering effect than VOL 2 with respect to the top six nodes (but not greater than VOL 1). These respective cumulative proportions in VOL 3 are also greater compared to VOL 2. However, VOL 3 does not evince greater clustering when comparing the respective nodes, 7 through 15. A visualization of the vast expansiveness of Lewis's networks in VOL 3 is provided below (Fig. 4, p. e167).

Another way to visualize Lewis's expanding social world is to create a graph. Below (Fig. 5, p. e167) the vertical axis enumerates the number of letters that Lewis's recipients received (in-degrees) and the horizontal axis pertains to the year that the letters were sent from Lewis, from 1905 through 1963:

FIGURE 4: SOCIOGRAM OF VOL 3

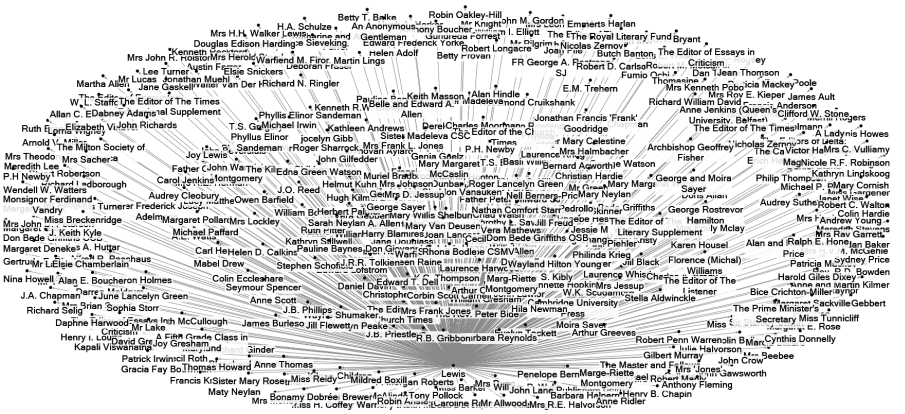
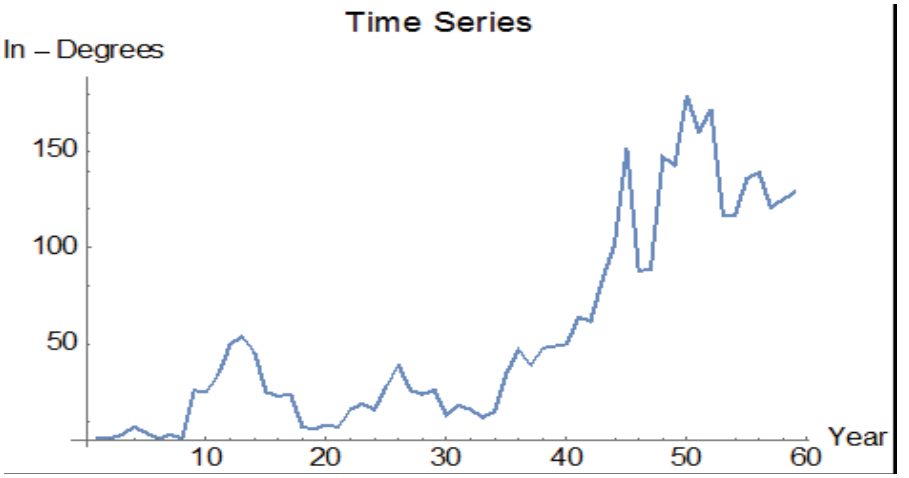


FIGURE 5. IN-DEGREES AND YEAR, 1905 TO 1963



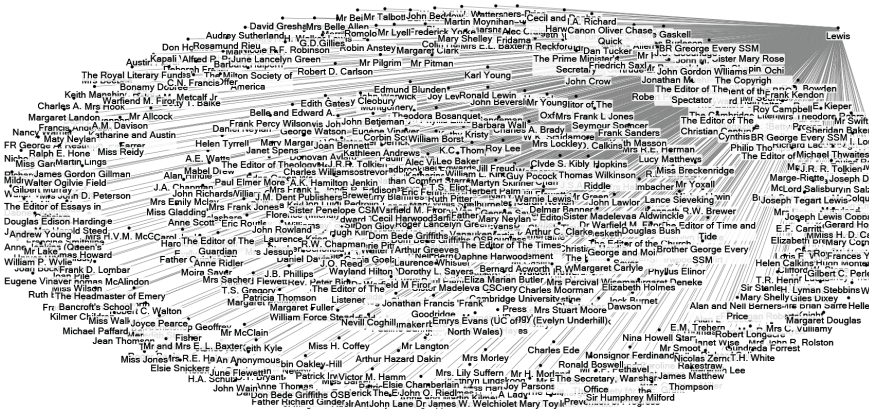
Finally, I combined data from all of the volumes and listed the top 15 recipients (Inkling members are italicized) (see Table 8 on following page):

Table 8. Letters from VOLs 1–3 by Numbers and Proportions

Rank	*Recipient (In-Degree)*	*# of Letters*	*Proportion*	*Cumulative Proportions*
1	Arthur Greeves	294	0.091361	0.091361
2	Father	232	0.072094	0.163455
3	Jocelyn Gibb	160	0.04972	0.213175
4	Mary Willis Shelburne	146	0.04537	0.258545
5	Mary Van Deusen	88	0.027346	0.285891
6	*Warnie Lewis*	83	0.025792	0.311683
7	*Owen Barfield*	82	0.025482	0.337165
8	Roger Lancelyn Green	79	0.024549	0.361714
9	Ruth Pitter	63	0.019577	0.381291
10	Dorothy L. Sayers	63	0.019577	0.400868
11	Vera Matthews	60	0.018645	0.419513
12	Edward A. Allen	54	0.016781	0.436294
13	Vera Gebbert	51	0.015848	0.452142
14	Sister Penelope CSMV	45	0.013984	0.466126
15	Warfield M. Firor	42	0.013052	0.479178

The total number of letters in VOLs 1–3 was 3218 and there were 546 recipients. Thus, the average number of letters per person (in-degree) was 5.9 (or 0.18% of all letters). Similar to each particular volume, all of the volumes combined evince a clustering effect because the 15th greatest in-degree, Firor, has 1.3% of all letters which is 7.1 times greater than the average. If we construct a cumulative total then the top ten recipients account for 40% of Lewis's letters, the top 15 accounted for almost half of all letters, and Lewis's lifelong friend Arthur is number one (9% of all letters). Further, it appears that Arthur was a special lifelong friend because *he is the only person in the top 15 in all three volumes* (number 2, 1, and tied for 4 in VOLs 1, 2, and 3 respectively). A bit surprisingly, only two Inklings are in the top 10 (Warnie and Barfield, ranked 6th and 7th, respectively). The following were in the top 15 in-degrees in two different volumes: Warnie is in VOLs 1 and 2 (3rd in both), Barfield is in VOLs 1 and 2 (4th and 2nd, respectively), T.S. Eliot is in VOLs 1 and 2 (7th and 13th, respectively), and Ruth Pitter is in VOLs 2 and 3 (7th in both). To visualize the massive amounts of letters Lewis sent over the course of his lifetime, see the sociogram below which combines all three volumes:

Figure 6. Sociogram of VOLs 1–3



The most conclusive aspects of this exploratory paper emerged when comparing the top 15 in-degree metrics from VOLs 1, 2, 3, and 1–3. After providing some brief comments with respect to my prior questions and particular actors, I will address some of the limitations of this exploratory paper and suggest some possibilities to extend the research of this exploratory paper.

Arthur Greeves

Besides noting that Arthur was the number one recipient of all the letters, which substantiates his unique friendship with Lewis, it also appears that there was a burst of correspondence and thus perhaps intimacy between 1915 through 1920, with a peak in 1917. Another uptick in letters occurred between 1929 through 1931. The burst in particular may evince that Arthur was a best friend of Lewis or perhaps Arthur was very meticulous in keeping letters; hence the pattern of letters. Interestingly (as noted on p. e160) Green and Hooper state that Lewis wrote "almost weekly letters to Arthur Greeves" between 1914 and 1916 (44). However, as seen in Table 9 (following page), although Arthur received 50 letters between 1914 and 1916, he also received 49 letters from 1917 through 1919, and 59 letters between 1929 and 1931. Finally, (as noted on p. e155), it does appear that Lewis and Arthur wrote less "as they grew older" ("Introduction" in *They Stand Together* 12).

Table 9. Letters to Arthur

Year	*Number of Letters*
1914	8
1915	14
1916	28

Year	*Number of Letters*
1917	23
1918	16
1919	10
1920	8
1921	1
1922	1
1923	1
1926	1
1927	2
1929	12
1930	28
1931	19
1932	8
1933	7
1934	2
1935	4
1936	2
1937	2
1938	1
1939	1
Total	**199**

J.R.R Tolkien and Others: Problems with the Data

Due to either the relatively low number of letters or the scant number of letters per year, it was not feasible to make valid SNA assertions for particular individuals such as J.R.R. Tolkien (7 letters from 1949 to 1962), Owen Barfield (82 letters from 1926 to 1962), Charles Williams (5 letters from 1936 to 1939), Leo Baker (9 letters from 1920 to 1936), Clifford Morris (0 letters) and A.K. Hamilton Jenkin (7 letters from 1923 to 1939). Though Barfield was one of two Inklings to make the top 15 when combining all of Lewis's letters, trying to explore patterns via particular years was problematic because of the overall paucity of letters. Finally, it was not possible to explore if any patterns emerged when I tried to correlate the duration of dreams with in-degrees.

Father

Fortunately, 232 of Lewis's letters to his father over a period of 20 years were included in VOL 1. Below, I have provided a chronological chart with the peak years in bold font:

Table 10. Letters to Father

Year	*Number of Letters*
1907	1
1908	6
1909	4
1910	1
1911	3
1912	1
1913	19
1914	16
1915	20
1916	22
1917	**30**
1918	**30**
1919	12
1920	10
1921	15
1922	6
1923	3
1924	8
1925	6
1926	3
1927	5
1928	5
1929	6
Total	**232**

It appears that Jack sent the bulk of his letters to his father from 1913 to 1921. In fact, by the time Lewis became "financially independent" around October 1925, the letters to his father appear to have dwindled. Besides the request for funds, I am not sure what explains the diminishment of letters in the delimited timeframe.[40] Further, it appears that Lewis's termination of journal entries coincided with the death of his father (Green and Hooper 9). Since 1917 and 1918 were the peak years of letters sent to his father, I have provided a chronological chart of all of Jack's respective letters.

Table 11. Recipients of Jack's Letters in 1917 and 1918
(*view table in Appendix, p. e183*)

Table 11 exemplifies a clustering effect in social networks; the only two recipients (or in-degrees) in 1917 and 1918 were Lewis's father and Arthur.

If Lewis's father or Arthur had written to (or received letters from) other persons outside of this triad, then they would have filled a "structural hole" and this information would have added more information to this paper's findings (Burt). Unfortunately, this problematic of bridging structural holes was exacerbated by 1931 according to Green and Hooper:

> In the days when Lewis kept a diary and his father filed away both his and Warren's incoming letters, it was easy to follow him chronologically. But from 1931 onwards not only was the continuity broken, but Lewis was tending more and more to divide his life into compartments that occasionally could only be described accurately as watertight. … And it is a perpetual surprise to some of his closest friends to discover other friends of his as close of whom he had never even spoken—or speaking hinted that he knew them. (139)

To illustrate the problem of structural holes, and Jack as a central node via asymmetrical relations, George Sayer was Lewis's friend for twenty-nine years and said of his conversations with him: "He would also talk about some of his private worries, very often about his brother. He mentioned only those of his friends I already knew. (I did not know even of the existence of Arthur Greeves)" (415, 346). Finally, with respect to the Inklings, more letters to mitigate the issue of structural holes is important because membership was by invitation (Green and Hooper 154), the invitations were "usually by Jack" (249), and the meetings and friendships "centered on Lewis" (C&G 16).

Warnie Lewis

Warnie was one of two Inklings in the top 15 when combining all three volumes. Below are the letters he received in VOLs 1 and 2:

Table 12. Letters to Warnie (VOLs 1 and 2)

Year	*Number of Letters*
1905	1
1906	1
1907	2
1908	1
1913	7
1914	1
1917	1
1919	3
1921	5
1927	5

Year	*Number of Letters*
1928	2
1929	6
1930	1
1931	4
1932	7
1934	1
1939	12
1940	23
Total	83

Except for the last two years (1939–1940), the letters to Warnie appear to evince a rather even distribution. However, once again, a chronological chart evinces a clustering effect. See the chart below (dates reflect letters that Jack sent to Warnie):

Table 13. Letters to Warnie (1939–1940)

1939 ***N = 12***	***1940*** ***N = 23***
9/2	*1/9*
9/10	*1/14*
Sister Penelope CSMV	*Dom Bede Griffiths*
9/18	*1/21*
10/2	*Alec Vidler*
11/5	*1/28*
I.A. Richard	*2/3*
11/11	*2/11*
11/19	*2/18*
11/24	*2/25*
12/3	*3/3*
12/18	*3/17*
12/24	*3/21*
12/31	*Mary Neylan*
	3/29
	4/11
	Dom Bede Griffiths
	Mary Neylan
	4/21
	4/28
	5/4
	Alec Vidler
	Arthur Greeves
	5/18

1939 *N = 12*	*1940* *N = 23*
	Owen Barfield
	Owen Barfield
	7/12
	Dom Bede Griffiths
	7/19
	7/20
	James Matthew Thompson
	8/3
	8/11
	8/17

For example, in 1939, all of the letters (to Warnie) were sent in a burst as only two letters were sent to two other persons. Although not as concentrated in 1940, we do see a similar pattern of clustering as all of the letters to Warnie were sent in the first eight months of the year and there were 11 letters to others (6 different unique individuals). In fact, these clusters reflect both the general clustering and diffusion or expansion of Lewis's recipients across the three volumes.

How do letters relate to long pauses in Lewis's diary writing?
Earlier in the paper (p. e161), I stated: "Given the influential role that dreams seem to have played in Lewis's life and writings, would SNA reveal any patterns regarding the letters and dreams? Perhaps this question remains unanswerable via the letters utilized in this study. If you recall Table 2 (p. e160 and reproduced as Table 14 below)—when Lewis stopped and resumed his journals—we can compare this to when (and to whom) he wrote letters.

Table 14. Timeframes of Lewis's Diary

Writing Stops			*Writing Resumes*		
Year	*Month*	*Date*	*Year*	*Month*	*Date*
1924	February	1	1924	February	19
1925	March	2	1925	August	16
1925	September	5	1926	April	27
1926	July	18	1927	January	9

Below is a chart that shows the dates that Lewis wrote particular letters compared to the gaps in his journal writing. The bold and italicized rows are letters that Lewis sent when he did not write in his journal:

Table 15. Matching Lewis's Letters with his Diaries
(view table in Appendix, p. e185)

Table 15 shows that there appears to be a correlation with the journal gaps and letters Lewis sent. Further, Table 17 (Appendix, p. e186) shows a general uptick in letters in VOL 1, with a drop from 1922–1928, which partially coincides with the journal gaps (February 1924 through January 1927). Finally, when comparing the specific journal gaps with the letters written, the following chart helps visualize the gaps, as I provide the number of letters written when he did not write in his journal (numerator) over the total number of letters written (denominator):

Table 16. Gaps in Lewis's Diaries and Letters

Year	*Coinciding Letters/Total Letters*
1924	1/8 (12.5%)
1925	6/7 (85.7%)
1926	7/16 (43.75%)
1927	0/19 (0%)

Therefore, Lewis generally wrote fewer letters during the journal gaps; he was not as likely to write letters when he was not writing in his journal.

Limitations, Concluding Remarks, and Future Studies

The biggest limitation of this exploratory paper was the inability to create a directed "complete" network between 1) Lewis and his recipients, and 2) among Lewis's recipients. In the first case, utilizing primary sources to create a "complete" list is always problematic. This issue was exacerbated with Lewis's networks because not only did Lewis not keep the letters he received but in 1964 Warnie had a bonfire of papers which was kept burning for three days (*They Stand Together* 42). Although it has been well-noted that Lewis was very diligent in responding to any letters he received,[41] unfortunately, one will never know what documents or letters were lost (forever). Second, there were also innumerable face-to-face interactions whereby it is extremely difficult if not impossible to qualify or quantify Lewis's networks via SNA. For example, Barfield states: "I met Lewis through a friend. I was an undergraduate at Wadham College, and the man who became a friend was also an undergraduate there, Leo Baker, who was already acquainted with Lewis" ("C.S. Lewis as Christian and Scholar" 25). Baker also substantiates this introduction and adds that he also introduced W.E. Beckett to Lewis (*Remembering C.S. Lewis* 69; cf. *C&G* 620). With the appropriate letters, I would be able to quantify the links between Lewis and Baker (as a first degree) and Barfield (as a second degree from Lewis) as well as the metrics

between Baker and Barfield by creating a directed graph; of course there are other scenarios as Hooper notes that "Harwood met Lewis through Barfield, and thus began a lifelong friendship" (*C&G* 676). However, for reasons already given, this exploratory project was relegated to only Lewis's "egocentric" "in-degrees."[42]

In fact, face-to-face interactions are perhaps the biggest challenge of employing SNA to ascertain "friendship" and "influence." In friendships that are mediated by vast space (and delimited time) enumerating letters may provide inferences as to "closeness." But as any friend knows there are many friendships that maintain intimacy via physical conversations. This was true in Lewis's case with some friends in particular. Nonetheless, these "gaps" can be addressed in a similar manner as Google's PageRank (also an actual SNA metric available in both Mathematica and NodeXL) which accounts for weighted probabilities.[43]

Future research may re-code personal names (nodes) into social positions (such as "friend," "student," "professor," and or specific institution). This would help differentiate better the influence of a personal actor (charismatic type) versus the influence of an institution or social location (social structure). Finally, moving towards the direction of complexity science, of which SNA is a subset, it also would be fruitful to explore differences in time order and space (Castellani and Hafferty). For example, Barfield wrote "Such a reader ["a fairly unsophisticated person who had never had any personal contact with Lewis's] might… adopt the nomenclature L1, L2, and L3, L1 being a distinguished and original literary critic, L2 a highly successful author of fiction, and L3 the writer and broadcaster of popular Christian apologetics" ("Owen Barfield on C.S. Lewis" 121). Employing SNA with respect to a time-series of longitudinal data moves from SNA (static) to DSNA (dynamic) social structures. However, utilizing SNA, Mathematica, and complexity science more fully would require better data (more letters). Given these caveats, this exploratory paper may provide a unique—perhaps thus far only—attempt to employ SNA with Lewis's letters to ascertain respective metrics and sociograms. In particular, analyzing Hooper's VOLS 1, 2, 3, and 1–3, via SNA, this paper suggests with whom Lewis's networks may have been clustered with particular nodes (recipients) as well as enumerating chronologically both the clustering and diffusion of his letters.

Time will tell if this paper burgeons further respective explorations in SNA (and complexity science). Obviously, as more letters are discovered and more in- and out-degrees can be utilized between Lewis and his friends and between these friends,[44] this exploratory paper can be replicated and or extended; may others succeed where I have failed.

Henry Hyunsuk Kim

Notes

[1] The author would like to thank Phil Ryken (Wheaton College) and Laura Schmidt (The Marion E. Wade Center) for their insightful feedback on an earlier draft. Two anonymous reviewers also provided helpful suggestions. And the article met the journal's formatting requirements thanks to Aaron Hill (The Marion E. Wade Center). Of course, all errors belong solely to the author.

[2] See Como 33; McGrath 7; Zaleski and Zaleski 329.

[3] In *Surprised by Joy*, Lewis depicted the now-famous account of how he and Arthur became friends:

> I found Arthur siting up in bed. On the table beside him lay a copy of Myths of the Norsemen. 'Do you like that?" said I. 'Do you like that?' said he. Next moment the book was in our hands, our heads were bent close together, we were pointing, quoting, talking – soon almost shouting – discovering in a torrent of questions that we liked not only the same thing, but the same parts of it and in the same way; that both knew the stab of Joy and that, for both, the arrow was shot from the North. Many thousands of people have had had the experience of finding the first friend, and it is none the less a wonder; as great a wonder (pace the novelists) as first love, or even greater. I had been so far from thinking such a friend possible that I had never even longed for one." (130; cf. Sayer (98–104)

[4] About social capital, Pierre Bourdieu states:

> Depending on the field in which it functions, and the cost of the more or less expensive transformations which are the precondition for its efficacy in the field of question, capital can present itself in three fundamental guises: as economic capital, which is immediately and directly convertible into money and may be institutionalized in the form of property rights; as cultural capital, which is convertible, on certain conditions, into economic capital and may be institutionalized in the form of educational qualifications, and as social capital, made up of social obligations ("conditions"), which is convertible, in certain conditions, into economic capital and may be institutionalized in the form of a title of nobility. (243; cf. Burt; Coleman; Portes)

[5] Ironically, Glyer's utilization of LeFevre's four rubrics (Invention as a social act) with respect to the Inklings (as resonators, opponents, editors, and collaborators) may also be a "subjective" interpretation.

[6] John Lawlor was a former pupil of Lewis and one of his strongest recollections when they first met in 1936 was how much Lewis "valued above all else his privacy"

(9). Richard W. Ladborough claims that "Lewis was fundamentally – and here I know that some will disagree – a shy man" (*Remembering C.S. Lewis* 192). John Wain notes:

> One simply never got near him. It was an easy matter to become an acquaintance…. But the territory was clearly marked. You were made free of a certain area – the scholarly, debating, skirmishing area that the whole world knew. Beyond that, there was a heavy protected inner self that no one ever saw. No one? Doubtless there were a few, here and there, two or three friends of forty years' standing, who were of his own generation and shared his Christianity; the wife he marred late in life; possibly a few blood relations. But if anyone really knew his inner mind, the secret was well kept. (155)

Owen Barfield writes in the Foreword to *All My Road before Me*:

> I find it strange to recall that during those early years I was given no hint of all of that household background [Mrs Moore]. … It is only from the Diary that I have learnt what a substantial part of his time and energy was being consumed in helping to run Mrs Moore's household, and also how much of that was due to the shadow of sheer poverty that remained hanging over them both until at last he obtained his fellowship. (ix)

Of this tendency toward secrecy, one of Lewis's longest friends, George Sayer wrote:

> How characteristic is the word secret. Jack never ceased to be secretive. How many of his Oxford friends even knew of the existence of Arthur Greeves? To how many was his relationship with Joy a great surprise? who knew that he and Joy were on the same secret road? Surprising too is his comment, '... [We] do not want to know our friend's affairs at all. … You become a man's friend without knowing or caring whether he is married or single or how he earns his living.' This was true for him. No man was less likely than Jack to ask personal questions of his friends. Nor did he care for the company of a man or woman who tried to probe him about his own private life. Such a one would not have been a friend. (389).

[7] On, May 26th, 2018, based on a Google Scholar search there were 2,920,000 items for "C.S. Lewis." In comparison, there were 35,500 items for "J.R.R. Tolkien." (On October 31, 2016, there were 2,600,000 and 27,400 items, respectively.)

[8] See Brown; Como 12; Phemister and Lazo; Poe and Poe 9; Shultz and West; Roger White et. al.

[9] I have been able to find some literary analyses that have attempted to employ SNA. However, I would not consider these studies to be SNA proper in that they lack proper SNA metrics (Bax; Bergstrom; Henstra; Ostade; Stage). Although Bax has created a sociogram it was "a representation" that depicts an image "to reconstruct"

particular relationships that are not based on actual SNA metrics (174). Henstra attempts to create SNA "metrics" based on a scale of closeness (-2 -1, 0, 1, or 2) which is creative but not a methodological norm among physical and social scientists (46).

[10] For example, as an aside concerning myth and evidence, some have purported that Lewis had "remarkable, almost photographic memory" (Duriez, *Oxford Inklings* 96). There is no question that Lewis was able to recite lengthy passages of literature. What is questionable is if this was due to "natural" talent (a reified myth) or, something that is less mentioned, the hard work Lewis put forth in reading and writing and re-reading. That is, a disciplined work ethic may have conflated the appearance of a natural gift regarding the overestimation of abstracted individual talent (cf. Coyle); regarding how "even" scientists can be fooled into seeing what they want to see rather than what they really see I recommend Park's discussion. On numerous occasions, Lewis mentions different books he was "re-reading" (*All My Road before Me* 269, 286, 352; *CL* 2: 54, 82, 117, 118, 357, 551; *CL* 3: 173, 250, 1508). It is well known that Lewis grew up with many books in his home. Joan Murphy a cousin of the Lewis family, recalls that their home "was full of books. There were books everywhere. You walked up the stairs and there would be piles of books on the stairs going up" (170; cf. Duriez, *Oxford Inklings* 56). Warnie stated that Jack's memory could be attributed to "the long years of grinding self-inflicted poverty which had made it second nature to him never to buy a book if he could master its contents without doing so" (Green and Hooper 144). It is absolutely clear that Lewis did not read something once and then employ total recall; he did not have photographic memory in the technical sense.

[11] SNA does not preclude agency nor contingency but accounts for these concepts within "social structure." For example, Lewis noted how contingency shaped his prodigious scholarship:

> What drove me to write was the extreme manual clumsiness from which I have always suffered. I attribute it to a physical defect which my brother and I both inherit from our father; we have only one joint in the thumb. … we cannot bend it. … With pencil and pen I was handy enough … but with a tool or a bat or a gun, a sleeve link or a corkscrew, I have always been unteachable. It was this that forced me to write. I longed to make things, ships, houses, engines. Many sheets of cardboard and pairs of scissors I spoiled, only to turn from my hopeless failures in tears. As a last resources … I was driven to write stories instead … . (*Surprised by Joy* 12)

[12] I have emailed various Lewis and Inklings scholars during the second part of 2016 and based on their replies, respective SNA studies do not appear to exist.

[13] It appears that other recipients, some very close to Lewis, also did not keep their letters from him. For example, Alan Griffiths noted: "I unfortunately never thought of keeping the many letters he [Lewis] wrote to me at this time … . There was no thought of fame on his side at this time. We were simply friends finding our way to what he believed to be the truth" (82). Although there are some letters from others to Lewis (in-degrees) that exist (see *CL* 3: 493n279), there is no systematic collection that I know of and this void precludes a directed graph concerning this exploratory project.

[14] Carpenter postulates that he was the first to make an "attempt to write any collective biography of the Inklings [via unpublished material]" (xiii). Qualifying how much influence each member exerted has been contested. For example, Glyer claims:

> Carpenter states the case more fervently, and he considers Williams as well as Tolkien. He writes, 'Tolkien and Williams owed almost nothing to the other Inklings, and would have written everything they wrote had they never heard of the group" (*Inklings* 160). And John D. Rateliff agrees: "I think Carpenter is right in saying Tolkien and Williams had no real influence on each other's work" ("Something" 51). … Candice Fredrick and Sam McBride, for example, claim, "One would never be tempted to suggest that the Inklings's reading and critiquing could be appropriately labeled 'collaboration'" (150, emphasis added). (*Company* xvii)

Hooper states:

> This was an informal group of friends which included Lewis, Warren Lewis, Owen Barfield, J.R.R. Tolkien and others who met weekly from about 1930 to 1949 in Lewis's room in Magdalen College to talk, drink and read aloud whatever any of them were writing. ... The same group also met every Tuesday morning in The Eagle and Child or some other Oxford pub from about 1930 up until Lewis's death. ... Most first-hand information about the Inklings is found in Lewis's *Letters*, *The Letters of J.R.R. Tolkien*, Warren Lewis's B*rothers and Friends*, John Wain's *Sprightly Running*, and Colin Hardie's 'A Colleague's Note on C.S. Lewis' in the *Inklings-Jahrbuch* (1985), and Owen Barfield's 'The Inklings Remembered' in *The World and I* (April 1990). Humphrey Carpenter's *The Inklings: C.S. Lewis, J.R.R. Tolkien, Charles Williams and their Friends* (1979) is the most exhaustive history of the group. (*C&G* 765)

[15] See also CL 2: 219, 288, 404, 410, 416, and 501.

[16] According to David Bratman, there were "nineteen 'canonical' Inklings listed by Humphrey Carpenter in *The Inklings*" (230). In perusing Carpenter's list, nowhere did he reference a "canonical" list. Carpenter notes: "These are the short outlines of the careers of those who often came to the Thursday evening gatherings at Magdalen. The list is by no means comprehensive, and does not include those who were occasional visitors. It also omits many who joined the Inklings at the Bird and Baby on Tuesdays" (255). Duriez has the exact same list as Bratman and Carpenter's list (except entries #12 and #13 entries are reversed) (230 ff.). Hooper in his "Introduction" to *They Stand Together* (27) and Green and Hooper (9–10) offer a similar list. Hooper offers his understanding of how this group formed positing that regular meetings were established by 1939: "Then the more or less 'regular' members included not only Williams, and the Lewis brothers, but Professor Tolkien, Christopher Tolkien, Owen Barfield, Hugo Dyson, Nevill Coghill, Adam Fox, Dr R.E. Havard, Lord David Cecil, Father Gervase Mathew, Colin Hardie, and John Wain" (*C&G* 16–18).

[17] Cf. Coser (1956) who notes that there are some types of conflict which do not tear relationships asunder but strengthen them.

[18] Karlson III posits that "Tolkien did not appreciate Lewis's popular approach to theology" (69).

[19] This is obviously also true with respect to the Inklings.

[20] I do not know of any person who has created a list regarding all of the Inklings and the location of their respective letters.

[21] There are 137 letters if we count one letter written by Hooper as a proxy for Lewis.

[22] The mootness of such a study is substantiated by Hooper's claim: "By the time I moved into The Kilns, Mrs Shelburne was writing more letters than Lewis could possibly answer, and Lewis decided to end it. He had me take out my notebook and write down the names of the two people I would be totally responsible for—Mary Willis Shelburne and Margaret Radcliffe, a one-legged nurse who was always threatening to move into The Kilns and 'look after him'" (xv).

[23] I assumed that this was one person, but I cannot verify that all 46 letters were in fact to the same person, as in *Letters to an American Lady*.

[24] A specific measure is the "clustering coefficient" which could not be ascertained because of the nature of the data in this study; this preclusion was true regarding all of the more advanced SNA metrics.

[25] Perhaps one could also do a SNA project regarding how news of this project spread and Hooper accessed countless letters from private collections. Michael White notes: "Many Lewis scholars claim that Hooper has described his relationship with the writer as being closer and more significant to the older man than the facts show, and that he has created a myth around himself to heighten his own profile" (248). I am not sure who these "many Lewis scholars" are regarding this "myth." Granted I am not a Lewis scholar (or any scholar period) but I have not found others who have denigrated Hooper's "profile," and I am personally grateful for the footnotes and contexts he has provided. Further, in stark contrast to White's comments I have found that more scholars share the tenor of Poe and Poe: "Walter Hooper, has done more than anyone else to make Lewis's papers, articles, and letters available to the world" (6). In the introduction to *Letters of C.S. Lewis*, Warren Lewis gave personal thanks to Walter Hooper for his editorial assistance (26). Further, Warren's bouts with alcohol appear in Lewis's letters in 1955 and continued through 1956 (*CL* 3: 574, 648, 669, 749, and 759). By 1963, Lewis told George Sayer: "I must have someone in the house when I go home. Warnie has deserted me and David and Douglas have gone away. There will be hundreds of letters. I must have a secretary'" (*CL* 3: 1443, italics in the original). On September 20th 1963, Lewis wrote a letter to Hooper asking him to serve as his secretary (*CL* 3: 1457). Lewis would end the letter by writing, "If you can afford to come in June, you will be thrice welcome. W. is still away. I fear he'll kill himself if this [drinking binges?] goes on much longer." Interestingly, if Warren could not stop drinking, it seems that Jack could not stop smoking. He wrote a letter on March 13, 1956, stating: "Our Lord wd. not have made miraculous wine at Cana if the Lord meant us to be tee-totallers. See also Matt xi. 19. Smoking is much harder to justify. I'd like to give it up but I'd find this v. hard, i.e. I can abstain, but I can't concentrate on anything else while abstaining – not-smoking is a whole time job" (*CL* 3: 719).

[26] Data (from the three volumes) was entered into three different Excel files and

this software was used to ascertain average in-degrees based on cumulative years. Further, Mathematica was used to calculate SNA metrics regarding in-degrees and NodeXL was used to create various sociograms.

[27] Without the letters Lewis received this will never be possible. However, if Lewis' letters were reciprocated then one may make some assumptions.

[28] There are notably more "theological" discussions in the third volume than the first two (for example, *CL* 3: 23, 25, and 354).

[29] Hooper (1979:39 and 41) initially accounted for 25 letters from Lewis to Arthur. This number grew by 225 when Mrs. Greeves sent a parcel of letters (from Lewis to Arthur) to Warnie. The total would eventually be 296 in *They Stand Together: The Letters of C.S. Lewis to Arthur Greeves (1914–1963)*.

[30] See also Glyer, *Company* 2.

[31] See (Hooper *CL* 1: 969–70) a letter dated September 22nd, 1931, from Lewis to Arthur concerning the former who had begun to meet with Dyson four or five times per year as he was becoming a friend of the second class. In addition to Dyson on this noted occasion was Tolkien and the three talked until three in the morning, and when Tolkien left, Lewis and Dyson conversed for another hour.

[32] See Carpenter 33; Philip and Carol 177.

[33] For a detailed context of Lewis's shift to theism and eventually Christianity as "his atheism began to crumble" cf. *C&G* 13–14; Green and Hooper 103–106 and 116.

[34] Hooper's personal comments were inserted in Lewis's *All My Road before Me*: "After the holiday at Oare, Lewis went to Belfast on 13 September [1925] to visit his father. This time they were easy together, and when Jack left on 1 October, Mr Lewis wrote in his diary, 'Jacks returned. A fortnight and a few days with me. Very pleasant, not a cloud. Went to the boat with him. The first time I did not pay his passage money. I offered but he did not want it'" (378, italics in the original). Volume 1 of Lewis's *Collected Letters* is replete with letters to his father regarding money issues; (9/28/13, 10/19/13, 7/10/15, 2/6/16, 3/9/16, 5/11/19, 5/1/20, 2/16/21, 3/6/24, 5/11/24, and 5/26/25) and Volume 3 had a respective letter that was found after Volume 1 was completed (9/22/13). Yet all of these references are before the quote above, which is repeated in Volume 1 (649) after which there are no letters from Jack to his Father with respect to monetary issues.

[35] I was told that Morris was Lewis's personal taxi driver. This comment was substantiated in Perry C. Bramlett's, *C.S. Lewis: Life at the Center* (64).

[36] Hooper (*CL* 1: 20) also noted, in Volume 1, that there were no records of Lewis's letters between May 5th, 1912, and January 6th, 1913.

[37] If Lewis referenced a date with the dream, the year is placed after the page number.

[38] See Hooper's respective endnote (number 54).

[39] George Sayer comments that after Lewis's father had passed away:

> [he] felt bitterly ashamed of the way he had deceived and denigrated his father of the past, and he determined to eradicate these weaknesses in his character. Most importantly, he had a strong feeling that Albert was somehow still alive and helping him. He spoke about this to me and wrote about it to an American correspondent named Vera Matthews. ... These extrasensory experiences helped persuade him to join a Christian church. (224)

[40] I am grateful for the insight of a particular reviewer who noted: "I believe this clustering can be partially explained by letters between Lewis and his father revolving around WWI."

[41] For example, Erik Routley (*Remembering C.S. Lewis* 109) claims "I think I corresponded with him [Lewis] on three or four occasions" and Lewis replied "every time."

[42] Better data (letters) could also allow the following tests to be employed with respect to SNA: Dunbar's, Zipf's, Sarnoff's, Odlyzko's, Metcalfe's, and or Reed's.

[43] The technical aspects would entail stochastic events by utilizing linear algebraic concepts such as matrices, eigenvalues, eigenvectors, and Markov chains.

[44] For example, regarding Warren's account of Jack's emergency visit to the Acklund Nursing Home via ambulance, George Sayer wrote: "Warren's letter of June 15 to my wife describes what happened" (330). Such letters (all of them) can be added to this exploratory paper. Further, Hooper provides an extensive list of those who may have been close to Jack, in a section titled "Who's Who" (C&G 617–743). If there were respective letters with each person, these could also be added to this exploratory paper; cf. Appendix for a reconstructed list.

[45] (From Table 15, Appendix, p. e185) The seven Barfield entries were constructed from VOL 1 and the supplemental material (*CL* 3: 1600–1633), in the section marked "The 'Great War' Letters." Hooper (*CL* 3: 1597) notes: "It is impossible to be certain, but the 'Great War' letters were probably written in 1927 and 1928."

[46] (From Table 18, Appendix, p. e188) By 1974, Green and Hooper had perused 160 letters from Lewis to Arthur (119).

Appendix

Table 11. Recipients of Jack's Letters in 1917 and 1918
(*return to p. e171*)

1917	*1918*
Warnie Lewis	Father
Father	Arthur Greeves
Arthur Greeves	Father
Arthur Greeves	Arthur Greeves
Arthur Greeves	Father
Arthur Greeves	Arthur Greeves
Father	Father
Arthur Greeves	Father
Father	Father
Arthur Greeves	Father
Arthur Greeves	Father
Father	Father
Arthur Greeves	Father
Father	Arthur Greeves

1917	*1918*
Father	Father
Arthur Greeves	Arthur Greeves
Father	Father
Father	Arthur Greeves
Arthur Greeves	Father
Father	Arthur Greeves
Arthur Greeves	Father
Father	Father
Arthur Greeves	Arthur Greeves
Father	Father
Arthur Greeves	Arthur Greeves
Arthur Greeves	Arthur Greeves
Father	Father
Arthur Greeves	Father
Father	Arthur Greeves
Father	Father
Father	Father
Arthur Greeves	Father
Father	Arthur Greeves
Arthur Greeves	Father
Father	Arthur Greeves
Father	Arthur Greeves
Father	Father
Arthur Greeves	Father
Arthur Greeves	Arthur Greeves
Father	Father
Father	Father
Father	Father
Father	Arthur Greeves
Father	
Arthur Greeves	
Arthur Greeves	
Father	
Father	
Father	
Father	
Father	
Father	
Arthur Greeves	
Arthur Greeves	

Table 15. Matching Lewis's Letters with his Diaries
(return to p. e175)

Sender	*Recipient*	*Year*	*Month/Date*
Lewis	***Father***	***1924***	***2/4***
Lewis	Father	1924	3/6
Lewis	Father	1924	3/9
Lewis	Father	1924	4/27
Lewis	Father	1924	5/11
Lewis	Father	1924	8/10
Lewis	Father	1924	8/28
Lewis	Father	1924	10/15
Lewis	Father	1925	2/11
Lewis	***Father***	***1925***	***4/***
Lewis	***Father***	***1925***	***5/26***
Lewis	***Father***	***1925***	***8/14***
Lewis	***Father***	***1925***	***10/21***
Lewis	***A.K. Hamilton Jenkin***	***1925***	***11/4***
Lewis	***Father***	***1925***	***12/4***
Lewis	***Father***	***1926***	***1/5***
Lewis	***Father***	***1926***	***1/25***
Lewis	***Nevill Coghill***	***1926***	***2/3***
Lewis	***Nevill Coghill***	***1926***	***2/4***
Lewis	Father	1926	6/5
Lewis	A.K. Hamilton Jenkin	1926	9/8
Lewis	Cecil Harwood	1926	11/
Lewis	Mrs. Lily Suffern	1926	12/
Lewis	Arthur Greeves	1926	12/
Lewis	Owen Barfield	1926	1/24
Lewis	William Force Stead	1926	n.d.
Lewis	Owen Barfield	1926	4/26
Lewis	William Force Stead	1926	6/9
Lewis	***Owen Barfield***	***1926***	***8/24***
Lewis	***Owen Barfield***	***1926***	***9/15***
Lewis	***Owen Barfield***	***1926***	***10/***
Lewis	Father	1927	3/30
Lewis	Warnie Lewis	1927	4/18
Lewis	Father	1927	5/28
Lewis	Arthur Greeves	1927	6/26
Lewis	Warnie Lewis	1927	7/9
Lewis	Father	1927	7/29
Lewis	Father	1927	8/12

Sender	*Recipient*	*Year*	*Month/Date*
Lewis	Arthur Greeves	1927	8/24
Lewis	Warnie Lewis	1927	9/3
Lewis	Warnie Lewis	1927	10/5
Lewis	Father	1927	11/29
Lewis	Warnie Lewis	1927	12/12
Lewis	Owen Barfield	1927	n.d.[45]
Lewis	Owen Barfield	1927	n.d.
Lewis	Owen Barfield	1927	n.d.
Lewis	Owen Barfield	1927	n.d.
Lewis	Owen Barfield	1927	n.d.
Lewis	Owen Barfield	1927	n.d.
Lewis	Owen Barfield	1927	n.d.

Table 17. Lewis's Letters
(return to p. e175)

The first column is the given year, the second column is the number of letters Lewis sent in that year, the third column is a cumulative number of all letters sent by Lewis starting from 1905, and the fourth column is the average number of letters he sent based on the cumulative letters.

Year	*Discrete*	*Cumulative*	*Average of the Cumulative*
1905	1	1	1
1906	1	2	1
1907	3	5	1.66666667
1908	7	12	3
1909	4	16	3.2
1910	1	17	2.8333333
1911	3	20	2.85714286
1912	1	21	2.625
1913	26	47	5.22222222
1914	25	72	7.2
1915	34	106	9.63636364
1916	50	156	13
1917	54	210	16.1538462
1918	46	256	18.2857143
1919	25	281	18.7333333
1920	23	304	19
1921	24	328	19.2941176
1922	7	335	18.6111111
1923	6	341	17.9473684

Year	*Discrete*	*Cumulative*	*Average of the Cumulative*
1924	8	349	17.45
1925	7	356	16.952381
1926	16	372	16.9090909
1927	19	391	17
1928	16	407	16.9583333
1929	28	435	17.4
1930	39	474	18.2307692
1931	26	500	18.5185185
1932	24	524	18.7142857
1933	26	550	18.9655172
1934	13	563	18.7666667
1935	18	581	18.7419355
1936	16	597	18.65625
1937	12	609	18.4545455
1938	15	624	18.3529412
1939	35	659	18.8285714
1940	47	706	19.6111111
1941	39	745	20.1351351
1942	48	793	20.8684211
1943	49	842	21.5897436
1944	50	892	22.3
1945	64	956	23.3170732
1946	62	1018	24.2380952
1947	84	1102	25.627907
1948	102	1204	27.3636364
1949	152	1356	30.1333333
1950	88	1444	31.3913043
1951	89	1533	32.6170213
1952	147	1680	35
1953	143	1823	37.2040816
1954	179	2002	40.04
1955	160	2162	42.3921569
1956	172	2334	44.8846154
1957	117	2451	46.245283
1958	117	2568	47.5555556
1959	136	2704	49.1636364
1960	139	2843	50.7678571
1961	121	2964	52
1962	125	3089	53.2586207
1963	129	3218	54.5423729

Year	*Discrete*	*Cumulative*	*Average of the Cumulative*
		3218	54.5423729

Table 18. All Letters Sent to Arthur[46]

Year	*Number of Letters*
1914	8
1915	14
1916	28
1917	23
1918	16
1919	10
1920	8
1921	1
1922	1
1923	1
1926	1
1927	2
1929	12
1930	28
1931	19
1932	8
1933	7
1934	2
1935	4
1936	2
1937	2
1938	1
1939	1
1940	2
1941	2
1942	1
1943	3
1944	3
1945	2
1946	1
1947	3
1948	8
1950	3
1951	5
1952	7
1953	6

Year	*Number of Letters*
1954	6
1955	5
1956	7
1957	4
1958	5
1959	3
1960	2
1961	8
1962	3
1963	6
	294

For a list of figures from Lewis's life see Walter Hooper's list of "Who's Who" in *C.S. Lewis: A Biography* (617–743).

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