

Question:

Why do you think C.S. Lewis made Susan not believe in Narnia? Is that symbolic of someone in the Bible?
-Tanner Walters

Answer:

I don't think Susan's not believing anymore is symbolic of a particular person in the Bible. But I do think your question is a good one. Susan's change of heart bothers a lot of readers. I think Lewis was trying to say something about faith. Even though Susan once loved Narnia, over the years, she lost that love and got preoccupied with things in our world. In the same way, sometimes a person will come to love God, but then over time, their love grows cold and they turn away from Him and get caught up the cares and pleasures of this world. Also, notice that Aslan doesn't reject Susan. Susan has rejected Narnia. The fact that Lewis doesn't have Susan die in the train wreck was a kindness, because now she still has time to change her mind. In a letter to a young boy, Lewis once expressed confidence that she would.

Question:

What happens to Susan when all her family dies in "The Last Battle"?
-Kim Sheets

Answer:

Lewis doesn't tell us, does he? We have to imagine that she will be devastated! To lose so many loved ones at once would be terrible. However, by now she is old enough to take care of herself. And it seems like the loss of her family would really cause her to take a serious look at the direction of her life. Sometimes a terrible tragedy like this one makes us keenly aware that our life on earth will end one day and that we need to be ready for heaven.

Question:

Do Susan and Lucy represent Mary and Mary since they are with Aslan when he is executed and are the first to discover that he has risen? I never caught on to this while I was reading, but when I saw the movie, I wondered why I never noticed it before!
-Genenda Milloy

Answer:

You're right! The two girls do bring the two Marys to mind, as I think Lewis intended. But I don't think he wanted us to take the comparison too much farther. In other words, Susan and Lucy are obviously very different personalities than the two Marys and play a very different role in Aslan's life than the Mary's did in Jesus' life. But it's wonderful that Lewis reminds us through this scene of the truth of Christ's resurrection and the powerful roles that women played. I'm glad you noticed!

Question:

What were the parcels Mr. Tumnus was carrying in the LWW
-Linda Peters

Answer:

That's a great question, but we never learn the answer. The Chronicles are full of such "secrets." And it can be fun to try to guess. The problem is, one question leads to another. Where did he make purchases? Are there stores in Narnia? Groceries? Or do all the animals obtain their food naturally, like Mr. Beaver, who fishes? And yet, wait. The Beavers have butter and potatoes and marmalade. Or try another question:

Where does Mrs. Beaver get the material to sew with? Are there textile mills? But that's the fun of fantasy. In fantasy stories, the world operates on a different set of rules than our world. And at some point, we have to just enjoy the questions that come when we try to overlap the two. What do you think was in the parcels?

Question:

I just saw the movie, and was wandering... Is the Professor, Aslan?
I just thought he might be him, because when the kids fell out off the Wardrobe (at the end of the movie) he asked what they did in Narnia, and Peter said: "You wouldn't believe." And then the Professor threw a ball or something to him and said: "Oh yes? Try me," and got (what looked to me) a suspicious look on his face.
And like Mister Tumnus said: "He comes and he goes," so that gives a clue about why Aslan, or the Professor wouldn't be there like all the time....

So, is the Professor Aslan, or not?
-Wesley Mater

Answer:

I can see why you might think that Professor is Aslan. But that's because you probably never read *The Magician's Nephew*. Lewis wrote it later than *The Lion, the Witch, and the Wardrobe*, but the story it tells takes place *before* Lion, Witch, and Wardrobe. It explains how Narnia came into existence. In that book, a boy named Digory goes to Narnia with his friend Polly. At the end of the book, he plants a seed from Narnia that grows into a great tree in his back yard. Years later, after a storm, he cuts down the tree and makes into a wardrobe. This is the same wardrobe that Lucy and the others stumble into many years later. So the Professor isn't surprised when the Pevensie kids talk about Narnia because he is actually Digory all grown up! It will be interesting to see what order Disney makes the movies in. Isn't it great that we have more to look forward to? Thanks for writing.

Question:

Do you like Edmund?
-Robyn Vandewalle

Answer:

What an interesting question! I do like Edmund. Of course, during the first half of *The Lion, the Witch and the Wardrobe*, I didn't like how he was behaving. He was selfish and dishonest. I especially didn't like it when he lied about being in Narnia with Lucy and said she was making it up. How cruel! But you know what? It's not unusual for brothers and sisters to argue and have power struggles. Also, sometimes it's hard to be the middle child, like Edmund. You're not the young one who might get babied and a lot of attention, and you're not the oldest one like Peter, who gets to lead the way and do everything first. So, I think when Lewis created the character of Edmund he created a believable, flawed character that we can relate to (we all act selfish sometimes). The good thing about Edmund is that Lewis uses him to show us how people can learn from their mistakes and change for the better. In future books, Edmund is a much more likeable boy. But if you think Edmund is hard to love, wait until you meet Eustace in *The Voyage of the Dawn Treader*!

Question:

Do you think that Narnia is a better witnessing tool than Lord of the Rings? If so why?
My friends are in love with Star Wars I told them that Narnia people

could beat Star Wars people any day because they have God on their side.
What do you think please write back they just keep nagging me about it.
THANK YOU

-Caleb Shaw

Answer:

I think that Lord of the Rings is great literature, but as far as a tool to talk about God, Narnia beats it hands down. This is especially true if you are talking about the Lion, the Witch, and the Wardrobe. The reason is that the big ideas behind Lewis's Narnia stories are simpler and more obvious than Ring's, and also Lewis wrote them with the Christian message in mind. Tolkien was a Christian, too. In fact, he helped Lewis to find God. But Tolkien didn't like what we call allegories—stories where something in the story is meant to equal something else outside the story. So far as Star wars characters versus Aslan's followers—I agree with you. The force is no match for Aslan.

Question:

How come Ramandu's daughter is never named in the Chronicles of Narnia?
Did C.S. Lewis do that on purpose? It's unusual that he should give no name to Caspian's wife -- she was the queen!

-Polly Plummer

Answer:

This is a great question. But I'm afraid we'd have to be able ask Lewis himself to find the answer. It is odd that she isn't named. Maybe Lewis thought this made her more mysterious—appropriate, since she was the daughter of a star. What would you name her if you could?

Question:

Why was Eustace at the experiment house?

-Calleigh Walker

Answer:

Obviously, Eustace's parents sent him to Experiment House and he is attending that school at the opening of the Silver Chair. But we learn more about Eustace's background in the opening chapters of the Voyage of the Dawn Treader. Read the first paragraph of that book and you get the idea that Eustace's parents were the kind who was always trying to be "up to date" and "advanced." Lewis was old-fashioned when it came to education and Experiment House is patterned after some of the new kinds of schools that were popping up in England in the 1950's. Lewis didn't think much of these schools because they lacked discipline and didn't adhere to the kind of classic education Lewis favored. So Lewis is making a sort of jab at those schools and the kinds of parents who would send their son to one. Aren't you glad you don't attend Experiment House?

Question:

Have you ever heard of the eleven animals that appear with Aslan in "Peter's First Battle" referred to as the personalities of the 11 apostles (minus Judas Iscariot)??

Answer:

This isn't something I've heard before—but it's not a surprising question, either. Many Christians have a lot of fun making connections between the Chronicles and the Bible—and there are a lot to be made. And yet, Lewis did not write the Chronicles as allegories in the strictest sense, where everything in the story

equals something else outside of it. Instead, he wove into his Narnia stories some allegorical or “symbolic” elements. Aslan is inarguably a picture of Jesus. In *Lion*, aspects of Aslan’s death and resurrection closely parallel Christ’s crucifixion and resurrection. Events of *The Last Battle* strongly echo Bible prophecies about deception and persecution in the last days of Earth.

I think it’s doubtful that Lewis intentionally tried to model the animals in the battle scene after the apostles. But one never knows what may have went on in a writer’s subconscious—and trying to connect the animals to individual apostles could be a lot of fun (I’d love to see how you would match them up!). Just don’t try too hard to find allegorical corollaries for all of Narnia’s characters. You might miss out on the story!