

Orts: The George MacDonald Society Newsletter

Volume 60

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2001

Orts 60, 2001

The George MacDonald Society

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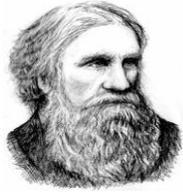
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Orts: 60 (2001)



Orts

The George MacDonald Society Newsletter No. 60, Summer 2001

The George MacDonald Society

The Society was founded in 1980, seventy-five years after MacDonald's death in 1905. It exists to celebrate and promote the works of George MacDonald and provide a forum for the exchange of views and information about his life and work.

Members of the Society receive the quarterly newsletter *Orts* (meaning 'scraps') and the annual journal, *North Wind*. There are annual one-day conferences for members in varying locations throughout Britain.

Visit: www.george-macdonald.com

You can go to our home-page: www.gmsociety.org.uk which links to the above website. Mike Partridge looks after this site and can be contacted via e-mail at webmaster@george-macdonald.com

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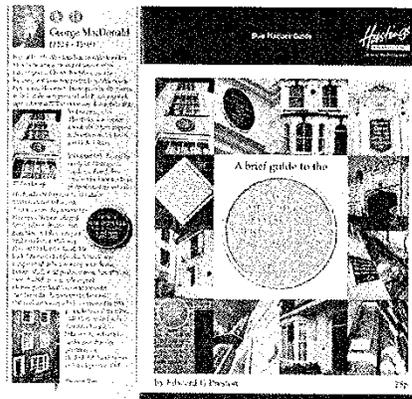
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Front cover illustration, "Brooch owned by Louisa MacDonald." See pages 3 & 12.

Contents

	Page
The Annual General Meeting	2
George MacDonald and Hastings & St. Leonards	3
George MacDonald Society Hastings Conference 2001	5
Lexington Workshop By John Docherty	7
Tom By Rachel Johnson	8
Meet Stu Klemm	9
F.D. Maurice (1805-1872) By the Revd Dr John Pridmore	10
The Edwin W. Brown Collection at Taylor University By David L. Neuhouser, Curator Edwin W. Brown Collection	12
News from the Marion E. Wade Center	17
Book News	18
Dr Barbara Reynolds	19
Society Christmas Card	20

Included with this issue:



A Brief Guide to the Plaques, Commemorative Tablets and Public Memorials in Hastings and St. Leonards By Edward G. Preston

This brochure, written by our member Edward Preston has been kindly given to each member of the Society by the Hastings Tourist Information Centre. This includes a section on George MacDonald.

Date for your Diary

**The George MacDonald Society
ANNUAL GENERAL MEETING**

On Friday 19th October at 6pm for 6.30 in the Gardiner Room, Swedenborg House, 20/21 Bloomsbury Way, London WC1 2TH. The entrance is at the side of the building in Barter Street, and the Gardiner Room is in the basement (turn right at the bottom of the stairs). The nearest Underground Station is Holborn (on the Central and Piccadilly Lines).

Congratulations

Deirdre Haywood has recently completed her thesis entitled: 'George MacDonald and Three German Thinkers'. It approaches the writing of MacDonald by analysing the underlying metaphysical assumptions and categories of thought within which he framed his work, in order to define and clarify his religious vision, and to show how deeply embedded and integrated within his non-fictional and fictional texts. Recognising the complexity of MacDonald's thought, she examines some of the origins of these conceptual patterns, and argues that the central idealist core of MacDonald's thinking can be understood broadly in terms of certain key areas. Sited in these areas are three thinkers who offer an intellectual framework within which to examine MacDonald's thought: Johann Fichte, the German Romantic philosopher, Jacob Boehme, the seventeenth century theosopher and mystic, and Novalis, the visionary poet and philosopher who epitomised German Romanticism.

Based on a knowledge of these underlying concepts, she argues for consistency of thought across the range of MacDonald's writing, from written sermons, through essays, 'realistic' fiction and fantasy fiction. She concludes firstly that this approach, with its investigation of the hitherto unexplored sources which informed his thought, illuminates his belief system and reaches towards a fuller understanding of his writings; and secondly that MacDonald's work, understood from this conceptual level, demonstrates a relevance both to modern existential anxieties, and to perennial issues of universal personal and spiritual concern.

Well done from all at the GMD Society! After 90,000 words we congratulate you on receiving your doctorate.

The Editor

George MacDonald and Hastings & St. Leonards

- ❖ This is where the first meeting with Lewis Carroll took place
- ❖ This is where MacDonald's prose writing career began with the writing of *Phantastes*. The family moved to Hastings in 1857—renaming their first house 'Huntly Cottage' which had thirteen good-sized rooms
- ❖ Three houses occupied by the MacDonald family still survive

George MacDonald wrote to his father:

Huntly Cottage,
January 2, 1858

"...I am wonderfully better. The weather is very fine. Christmas Day and New Year's day were both fit for Algiers...The house is pretty comfortable now, but the floors are very open between the boards. Through these the wind blows like knives. But I shall put the demon out by degrees. I have pasted brown paper over the cracks in the floor in two rooms, and we have two more that want it very much...I am writing a kind of fairy tale [Phantastes] in the hope that it will pay me better than the evidently more serious work. This is in prose. I had hoped that I should have it ready by Christmas, but I was too ill to do it...Louisa is very well, and all the Children—except for Mary, who constantly suffers from her eyes."

From Expressions of Character; The Letters of George MacDonald. Glenn
Edward Sadler, *Editor.*
© Wm. B. Eerdmans Publishing Co. 1994

'The Hastings Brooch'

A note written by Winifred L. Troup, daughter of George MacDonald, accompanies a brooch with a miniature oil painting, and reads, "Holloway House Hastings with All Saints Church in the background—There is a plaque on this house to George MacDonald's memory. [This brooch] found by my mother in some secondhand shop in Hastings. - W. L. T."

See picture on front cover and article by David L. Neuhouser on page 12.

The following advert shows the family fully involved in the life of the community. They were performing 'The Tetterbys,' a domestic drama, adapted from Charles Dickens' 'Haunted Man'.

ADVERT

(As it appeared)

Page 1 – Column 1 – advertisement

**Hastings and St. Leonards Chronicle
And Fashionable Gazette
Published by Geo. P. Bacon, Hastings.**

Wednesday, March 20, 1872

**" A Juvenile Amateur Dramatic Entertainment
Will be given at the Assembly Rooms, St. Leonards,
on Wednesday, April 3rd.,in aid of the
ST. MARY'S CONVALESCENT HOME, HASTINGS,
under the superintendence of Mrs. George
MacDonald and Miss Kingsbury.**

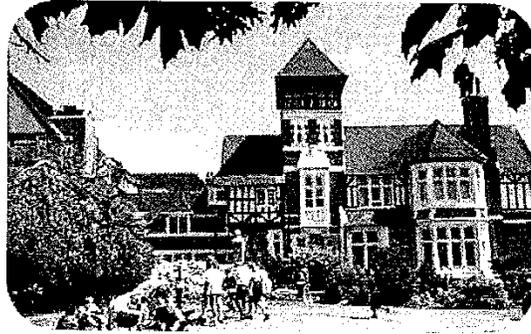
**To commence at 7 p.m.; doors open at half-past 6.
Tickets may be had of Mr. Dorman, St. Leonards;
Mr. Slade, Wellington Place; and Mr. Whitman, Castle Street.
Reserved seats, 5s.; Unreserved seats, 2s.6d.
Admission, 1s; children. half-price."**

**George MacDonald
and the
Birthplace of *Phantastes***

**HASTINGS CONFERENCE 2001
Saturday 8th September**

The George MacDonald Society is hosting a one-day conference at the 'Caple ne Ferne' Victorian mansion. This open conference will be a discovery of the literary life in Hastings and environs in the nineteenth century. All are welcome. There are still places available.

- ❖ This is a valuable opportunity to meet together again after Bedford 2000.
- ❖ Held at the Victorian mansion Caple ne Ferne, this will be a stimulating day of discovering George MacDonald's Hastings and the literary life of the area.
- ❖ There will be a coach tour of the local area including the MacDonald houses.
- ❖ Local historian, Edward Preston, will be speaking on the 'Literary Life of Hastings'.



George MacDonald and the Birthplace of *Phantastes*. Hastings Conference 2001. Saturday 8th September

Address:

Caple ne Ferne
Albany Road
St. Leonards on Sea
East Sussex
TN38 OLN
Telephone: 01424 420 036
Fax: 01424 431 954
E-mail: enquiries@caplenefeme.co.uk

Ask for Dan Tranter—who is the Director of the centre and can give directions.

CnF is situated on the coast of south-east England in St. Leonards on Sea, next to the historic town of Hastings. It is in the heart of what is known as 1066 Country, an area steeped in history and culture and full of medieval towns and castles.

Only one and a quarter hours from London by train or two hours by road, Hastings is convenient for Heathrow and Gatwick Airports, the Channel Tunnel and the ports of Dover and Newhaven. The tourist towns of Brighton, Canterbury, Battle, Rye and many more are all within easy reach.

*Conference cost £30.00 (unwaged £25.00).
Price includes coach tour, refreshments and buffet lunch.*

Places still available

Please contact **Vivienne Forrest**
13, New Wynd, Montrose, Angus, Scotland DD10 8RB
Telephone: 01674 673 991

An anonymous donor has given two free tickets for this event. This offer is available to anyone in the Society who has not yet booked due to lack of means. Please contact Mrs V. Forrest. This offer is available on a 'first come' basis.

Lexington Workshop

By John Docherty

A third New England workshop on a George MacDonald book met from May 18th to 20th in Lexington, Massachusetts. As on the previous occasions, when *Adela Cathcart*, and *The Wise Woman* provided the focus, the group that worked together yielded rich insight. This year's focus, *Gutta Percha Willie*, is a novel in which the practical and spiritual aspects of life are more closely integrated than in almost any other of MacDonald's books.

It has often been remarked that Arthur Hughes' illustrations are as important to MacDonald's book as are John Tenniel's to Lewis Carroll's. But until U. C. Knoepfelmacher showed how wonderfully Hughes' illustrations illuminate Christina Rossetti's poems in *Sing-Song*, no one had looked very closely at the illustrations he did for MacDonald. Those for *Gutta Percha Willie* stimulated the group to increasingly profound observations about the alchemical power of work done with love.

In contrast to heroes of the type of boys' books, which MacDonald is subverting, where the hero achieves worldly success in his chosen occupation, Willie learns to participate in "the general business of the universe". Each step of his education led to lively discussion and insight into the structure of the book and its inspirational wisdom. We found MacDonald's economic theme particularly inspiring. It could be called: "a study of economics as if people mattered", to borrow E.F. Schumacher's phrase. None of the details of the financial aspects of Willie's schemes are unrealistic or glossed over, and all are grounded in love.

The participants of the workshop came from near and far. Individual sessions were open to local people whose family commitments prevented them from attending the whole workshop. With workshops of this type the wide range of backgrounds of the participants means that they bring an equally wide range of insights. Robert Trexler from Amherst, Massachusetts in addition brought a fine collection of relevant literature to share with the group.

While the primary purpose of the workshops is for participants to gain in mutual understanding of MacDonald's comprehension of "the general business of the universe", we also try to condense some of the more important insights which have been gained into articles for publication. Hopefully two articles will come out of the Lexington workshop: one on the close similarity of MacDonald's human-size economic ideas and those of modern writers such as Wendell Berry and E. F. Schumacher, and one associating MacDonald's theme of the Water of Life with his imagery of spiritual physiology.

Orts: 60 (2001)

Tom

By Rachel Johnson

I almost believed them when they said you couldn't give contemporary children George MacDonald to read unless it has been edited. That was until I met Lizzie (aged nine). At a time when even C.S. Lewis is about to receive the surgical treatment of 'updating' the children are rarely given the opportunity to speak for themselves.

And then I met Tom (aged 7) who wrote this for me:

The Princes and the Goblin - by George MacDonald

"I enjoyed this book because I thought Irena had lots of Adventures. Her Grandmother was very interesting. George Macdonald is a very good writer in the way he uses his imagination. The characters are fantastic. The best bit was when Irena went into her Grandmother's bedroom. I had to keep Reading because you had to know what was going to happen next".

By: Tom Dyer. Age: 7

Perhaps we should let the children's voices come through more often?

More from Lizzie later.

Rachel.

Meet Stu Klemm

I was born in 1945, grew up in the San Francisco area, graduated from High School, and then joined the Marine Corps in 1966. The possibility of going to Viet Nam prompted me to begin my search for God in earnest. After serving a tour in Viet Nam, I left the military, graduated from college, and began my career as a computer engineer.

I live in Tucson, Arizona; and have read MacDonald's books for a long time. Recently, I have felt the need to communicate to someone my gratitude for the influence that MacDonald has had on my life. I started reading his books about the time that Michael Phillips released his editions for the American reader. I was astounded to sense how a man's message and heart could still be transmitted in spite of what I understood to be rather severe editing.

Just this year, a friend asked me what I would like for my 55th birthday:

"I would like a copy of 'Diary of An Old Soul'", I said, "It is probably out of print, but that is what I would like." Two weeks later, my friend dropped it in my hands. It has been a constant companion since. I thought yesterday morning, as I headed for the bus stop, "I will have my chat with George this morning, and listen to what he has to say to me." But, it is the LORD himself who is talking to me, through his good servant, George. Sometimes the words are like barbs, or

Orts: 60 (2001)

like balms to my heart. But the result is the same. The LORD is using this man, long gone, to continue His gentle, yet persistent and insistent work in my heart. I have often wondered what he was really like. I read his son Ronald's article and struggled with the Victorian style of speech, which often to our 'modern' ears seems stuffy and full of hyperbole. But, I think he was trying to tell us that what we read from MacDonald is really the essence of the man.

Please pass on to any of his living relatives my gratitude for their great-grandfather's gifts to me. Time has been transcended, and he speaks to me more than 100 years into the future.

My kindest regards,

Stu Klemm

F.D. Maurice (1805 - 1872)

At the George Macdonald Society Annual General Meeting on 20 October 2000 the **Revd Dr John Pridmore** gave a paper on *MacDonald's Mentors*. The focus was on two key figures—F.D. Maurice and A.J. Scott. Here is an extract from the paper relating to the former.

It is not hard to see why MacDonald was so deeply attracted by **F. D. Maurice**. They had both distanced themselves from the narrow Calvinism they had encountered when young and both subsequently paid dearly for the liberality of their views. Maurice's father, a Unitarian minister, remained a prophet of reason and tolerance but his mother and sisters had introduced into the home the unbending and censorious evangelicalism to which they had been converted. Much in the way MacDonald was to renounce the Calvinism of the 'Missionar Kirk', Maurice rejected this harsh faith for a kindlier understanding of the character of God and his dealings with humanity. Both MacDonald and Maurice were driven from the posts they held on the grounds of teaching the heresy, as it was held to be, of universalism. In May 1853 MacDonald resigned the pulpit of his first and only pastorate and, later in the same year, following the publication of his *Theological Essays*, Maurice was dismissed from his professorial chair at King's College.

Maurice was a kindred spirit whom MacDonald held in the highest esteem. His debt to him as a teacher, he claimed, was one of 'honour and love'. He named one of his sons after him and dedicated a volume of his sermons to him (*The Miracles of our Lord*, 1870). He addressed an adulatory poem to him and, in the character of Robert Falconer, introduced him into the pages of his fiction. MacDonald became the friend of Maurice, nineteen years his senior, but he never ceased to be his disciple.

The influence of Maurice on MacDonald, as on many others, was as much in the sway of his gentle, humble, open-hearted character as in the impact of his writings. But from those writings, we may surmise that Maurice contributed powerfully to the shaping of MacDonald's own mind.

The area in which I've been most occupied in my recent work on MacDonald has been his educational thinking and the educational potential of his 'transfiguring fantasy' as I have called it. Here Maurice, like Scott, had an abiding influence on MacDonald.

Maurice offered an idealist alternative to the utilitarianism, which dominated educational thought throughout the middle decades of the nineteenth century. Maurice regarded the learner's development as a whole human being as the first concern of the educator, an objective far above the utilitarian aim to impart useful knowledge. (That utilitarian understanding of education, alas, is the philosophy, which has returned to power in our own time. Education is once again largely a matter of imparting commercially useful information.) Education, Maurice believed, is the entitlement of all human beings and consists in 'the development of what is essentially human' about them. Maurice held that that development could only be fully realised as our common humanity is recognised. This 'commonality of mankind' is fundamental.

The philosophical foundation of this conviction is a Christian idealism, a faith in the wholeness and ultimate coherence of what can appear so fragmented, 'the idea of a unity which lies beneath all other unity, of a love which is the ground of all other love' (*The Kingdom of Christ*, ii, p. 379). 'There must be a moral or spiritual constitution for mankind,' Maurice argues, a fundamental existent relationship which is prior to every diverse religious expression of it (i. p. 230). This unity is basic to the human condition and our institutions must reflect it and inculcate consciousness of it. Schooling must be founded on the principle that there is 'a universal bond' by which we are connected with each other and its chief aim must be the development of the human person into membership of that community. The ultimate ground of Maurice's educational theory was the belief, which MacDonald shared and for which like Maurice he suffered, that all alike are children of God and our brothers and sisters.

Maurice distinguished between what was commonly called knowledge, the knowledge which a utilitarian pedagogy inculcated, and 'knowledge proper', the latter being the proper concern of the educator. 'True knowledge' is knowledge of reality, of the eternal moral and spiritual order, rather than familiarity with appearances. That order is on Maurice's idealist assumptions as fundamental to the universe as an organic whole as is its scientific regularity.

Maurice believed that human beings possess 'spiritual faculties', the capacity to reach beyond what is to be grasped by the senses or to be understood by the reason. The educator's task is, 'to teach the reality of a spiritual world, which is as much cognisable by man's spirit as the outward world is by the eye...this assertion is the very ground upon which I have placed the necessity of Education' (*Lectures on Education*, 1839; cited by Jackson, 1982, p. 42). It is a statement of purpose, which MacDonald was to wholly endorse.

And now we come to possibly the most underestimated figure in 19th century theology. F. D. Maurice spoke of him as 'immeasurably this man's inferior'. As someone commented after he had died, 'The world does not know what it owes to him.'

The Edwin W. Brown Collection at Taylor University

By David L. Neuhauser, Curator Edwin W. Brown Collection



"Photographs of George and Louisa MacDonald (c. 1870) in a red morrocco case."

A special collection of books, letters, manuscripts, photographs and other items relating to the lives and works of C. S. Lewis, George MacDonald, Dorothy L. Sayers, Charles Williams, and Owen Barfield is housed in the library at Taylor University in rural Indiana, U.S.A. Dr. Edwin Brown began collecting these items more than twenty years ago. His collection was purchased by Taylor University in 1996. Since then, it has more than doubled in size. Dr. Brown was most interested in Lewis but collected much valuable material on MacDonald and the MacDonald part of the collection has probably been growing faster than that for any of the other authors.

There is a complete set of first editions of Lewis books published during his lifetime, Lewis letters and manuscripts, and interesting materials about the other authors in the collection. However, this article will concentrate on the MacDonald material. It will begin with a brief overview and then describe some of the more interesting or unique items.

The collection contains many first and early editions of MacDonald's books (one three-volume novel that was owned by Lewis and many of MacDonald novels from the library of Arthur Greeves) as well as the complete set of reprints published by Johannesen. There is a rather extensive collection of nineteenth century periodicals, which first published much of his work and includes a complete set of *Good Words for the Young*. Many books from the nineteenth century with MacDonald stories, poems, and reviews of his books are also in the collection. Rounding out the collection are biographies, literary criticism, family photographs, letters, and manuscripts.

Arthur Greeves, a close personal friend of Lewis and one who I shared his love of MacDonald with Lewis, loaned many of his MacDonald novels to Lewis. Lewis's letter of Aug. 31, 1930 to Greeves is an especially interesting description of Lewis's delight at receiving a packet of MacDonald novels. In *Annals of a Quiet Neighborhood*, which Lewis borrowed and read, Lewis pencilled in the front flyleaf, family trees of the characters in the novel. On the back flyleaf, are two columns of numbers with a column of Greek letters between them. The first column refers to

page numbers where passages are marked and if there is a corresponding number in the third column it gives the day of the year in Lewis's anthology of MacDonald where that passage appears. Lewis's anthology gives a MacDonald quotation for each day of the year. The center column consists of alphas and betas, some with pluses or minuses after them. All of the alphas are in the anthology, but not all of the betas. This was Lewis's way of selecting quotations for inclusion in the anthology. Alphas were almost sure to get in while a beta minus would get in only if there were not enough passages with a higher "grade." The copy of *Alec Forbes of Howglen* that was owned by Lewis has similar columns in it.

One of the items in the collection is a notebook in which Richard MacDonald (son of Bernard MacDonald) wrote to his son Donald, "This was your great-grandfather George MacDonald's notebook. Aunt Winnie who sent it to me was my father's sister—she married Sir Edward Troup who was under secretary at the British Home Office for all the years of the 1914-18 war and later. . . . This is an unpublished poem by George MacDonald." The poem of six stanzas was written as tribute to a friend who had died. Following is one stanza from the poem.

Gone up on high, O lady dear,
Thou art not gone so far
But that thy love to us comes near,
As starlight from a star.

The poem is the only entry in the notebook by George MacDonald. However, there is one more poem in it by his grandson Richard which was written two hours after Richard's daughter Inez was born in 1921.

A note written by Winifred L. Troup, daughter of George MacDonald, accompanies a brooch with a miniature oil painting, and reads, "Holloway House Hastings with All Saints Church in the background—There is a plaque on this house to George MacDonald's memory. [This brooch] found by my mother in some secondhand shop in Hastings. - W. L. T."



"Brooch owned by Louisa MacDonald"

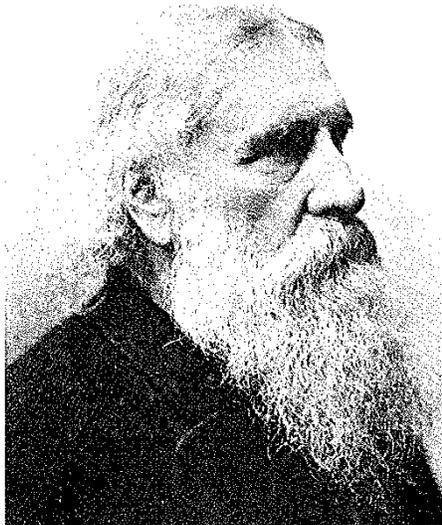
Probably, the most unusual item in the collection is a document produced by MacDonald in preparation for his many lectures on Hamlet and for his book of criticism on Hamlet. This was formerly owned by Mrs. Rachel Johnson of the George MacDonald Society. MacDonald took apart a copy of the play and rebound it with blank pages between the pages of Shakespeare's masterpiece. He then wrote copious notes on the blank pages in many colored ink which corresponded to similarly marked passages on the facing pages. In his study he compares different editions of Hamlet and comments, "Is there any presumption in attempting to judge between Shakespeare and Shakespeare? Perhaps there is—certainly there is if it be not done modestly." He also comments on the "blunders and impertinences both of editors and printers. What they do not understand they considered had nothing in it to be understood, and altered to

Orts: 60 (2001)

something like it, just as the uneducated do with words that are strange to them—not to mention what they inserted as improvements from insane vanity." This copy was given to his oldest daughter since on the title page of the play MacDonald wrote

Lilia Scott MacDonald
from her father
Dec. 10, 1881.

The collection also contains books from MacDonald's library, for example a book of Schilling's poems (in German) and one of Keats poetry with notes written in by MacDonald and with MacDonald's bookplate. The rare book *Dramas for Children* written by Louisa MacDonald contains Louisa's dramatizations of several classic children's fairy tales and a Dickens story. These are plays that the MacDonald family performed, probably at times for pay and at other times free for the poor children of London. There are many documents and letters relating to copyrights for American editions of some of MacDonald's novels. There are many original photographs of George and Louisa and their children and other relatives. One of the photographs of George MacDonald was used as a basis for a watercolor painting and may be seen on our website (given below.)



A two-volume edition of *Poetical Works* by George MacDonald from Greville MacDonald's library contains Greville's bookplate (similar to his father's) and the inscriptions;

'Mary MacDonald from Greville MacDonald'

'Daphne Abram (nee MacDonald) from her father Richard MacDonald, Easter 1874'

Everyone is welcome to visit and study the collection at Taylor University, Upland, Indiana. More information about the collection and related events such as a colloquium on C. S. Lewis and Friends, Nov. 16-18, 2001 may be found on the website, www.tayloru.edu/cslewis. One of the main speakers at the colloquium will be the well known MacDonald expert, Rolland Hein. British participants would be very welcome. Participants of past colloquia have come from coast to coast in the United States and from Canada, Japan, and Saudi Arabia.

For more information contact David L. Neuhouser, Taylor University, 236 W. Reade Avenue, Upland IN 46989-1001, USA
Telephone number 001- (765)998-5245; email: dvneuhaus@tayloru.edu.

Website: www.tayloru.edu/cslewis

Orts: 60 (2001)

**The Third Frances White Ewbank
Colloquium
On
C.S. Lewis and Friends**

November 16-18, 2001

**Taylor University
Upland Indiana**

Speakers:

Terry Lindvall (Regent University, author of *Surprised by Laughter*) will present " Laughing with God or the Devil: An Historical, Theological, and Physiological Apologetic for Christians and Laughter."

Maureen Collins (specialist in Detective Fiction) will investigate "The Mysteries of Dorothy L. Sayers."

Jared Lobdell (Harrisburg Area Community College, author of *England and Always: Tolkien's World of the Rings, editor of A Tolkien Compass*) will present "C.S. Lewis and Nevill Coghill: An Irish Friendship, the Inklings, and the 'Cave'."

Rolland Hein (Wheaton College, author of *George MacDonald: Victorian Mythmaker and The Harmony Within: The Spiritual Vision of George MacDonald*) will speak on George MacDonald.

Jay Kesler (Chancellor of Taylor University) will lead Saturday Morning Devotions.

News from the Marion E. Wade Center

Further to the news article from Marion E. Wade Center of Wheaton, Illinois in *Orts* 59 where they reported that; "After almost two years of planning and preparation, the anticipated building is taking form... If progress continues as planned, the Wade Center anticipates moving into its new home by summer of 2001". Well it can now be confirmed that the new building is finished (well almost) as the photograph below demonstrates.



Orts: 60 (2001)

"The new facility will be open to the public on September 10. Also, all are invited to a celebration of the facility's dedication on Saturday, September 8. An evening program including an address from Barbara Reynolds will be held in Barrows Auditorium at Wheaton College beginning at 7 pm. An opportunity to tour the new facility will be provided before the program, from 2-5 pm. The Wade Center is very grateful for the generous donations of Mary Wade and an anonymous donor, who made this new building possible."

The George MacDonald Society is grateful for the help and encouragement we have received over the years from Marjorie Lamp Mead and staff. We have also received such help from the Assistant Archivist, Mrs. Alicia Pearson who has been in post for three years. Unfortunately she is moving-on to North Carolina where her husband has been accepted in to graduate school. We wish them both well. From mid-September Heidi Truty will take on the job of Assistant Archivist. She can be contacted by e-mail on Heidi.N.Truty@wheaton.edu or the address below. Best wishes to director Chris Mitchell, Marjorie, Heidi, and all the staff..."

SEVEN An Anglo-American Literary Review Volume 17

Available (Published in January 2001). The price is the same as last year: Overseas: GBP£1 1.00 or \$17.50 per volume for surface post, GBP£14.00 or \$22.50 per volume for Ainnail. In the US, the price is \$12.50 plus \$2.00 shipping per volume. We can accept British pound cheques or credit card. Cheques or money orders payable to the 'Marion E. Wade Center'.

For further information, please contact:

Heidi Truty, The Marion E. Wade Center, Wheaton College, Wheaton, IL 60187 USA

Phone: 001 (630) 752-5908 Fax: 001 (630) 752-5855

E-mail: wade@wheaton.edu

Visit: <http://www.wheaton.edu/learnres/wade/>

Book News

A Study of George MacDonald and the Image of Woman: By David Holbrook. Studies in British Literature. Volume 45, Edwin Mellen Press, ISBN 0-7734-7761-6.

This book has been withdrawn by the publisher and will be re-issued later. We will keep you informed in the pages of *Orts*. Richard Reis in *North Wind* 20 will review it in full.

Huntly: A Scottish Town in Former Days

Reprinted for the George MacDonald Society. £5.95 including postage and available from the Society, c/o The Editor of *Orts*, Rosley Farmhouse, Wigton, Cumbria CA7 8BZ. (Cheques payable to the George Macdonald Society please)

Dr Barbara Reynolds

"Looking through some family papers recently, I came upon the following entry in the memoirs of my great-uncle, who referred to a spiritual turning-point in his life:

The book which helped me most at this crisis was George MacDonald's *Robert Falconer*. In *George MacDonald* I came across a palpably good man who dared reject the crude dogma of eternal damnation and justification by faith, etc., which I had been taught to believe were essential to true godliness and holiness of life. I could not, if I would, pronounce the author of so noble a book a servant of Satan, merely because he rejected the particular shibboleth that I was accustomed to pronounce.

I never met this great-uncle, though I heard a lot about him from my maternal grandmother. His name was Isaac Hutchinson Humphrys and he lived from 1853 to 1929. Born in Ireland, he entered the British Civil service and rose to be Senior Clerk at the India Office.

Sent to the Editor by Barbara Reynolds. This item is quoted from the Editorial of *SEVEN: An Anglo-American Literary Review*, Volume 17.

FIFTH



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Society Christmas Card

The new MacDonald Society Christmas Card is now available. It is designed by William Webb and printed with the text *Christmas Meditation* in red and black on fine quality white card. The cards are available from The Editor of Orts, or from our Membership Secretary Vivienne Forrest at 30p each; £1.20 for five or £2.20 for ten (add 20p. p&p for orders of under five cards). In North America they are available from Emily Tobias at \$2 for five or \$7 for twenty. The wording inside is "Christmas Greetings".

Christmas Meditation

He who by a mother's love
Made the wandering world his own
Every year comes from above,
Comes the parted to atone,
Binding Earth to the Father's throne

-*George MacDonald*

Back Issues of North Wind

For sales of back copies of the Society's annual journal *North Wind*, please write to Mrs. Rachel Johnson, 26 Chelston Road, Northfield, Birmingham, B31 5BU, England.

George MacDonald

"I have never concealed the fact that I regarded him as my master; indeed I fancy I have never written a book in which I did not quote from him."

C.S. Lewis

Editorial Policy

The George MacDonald Society's Newsletter - *Orts* and annual journal *North Wind* have two functions. Firstly, to publish material about the life and work of George MacDonald. Secondly, to publish details of the activities of the Society.

Contributions to *Orts* and *North Wind* are welcome through their respective editors. If you wish to submit a contribution please take note of the following:

- ❖ Submissions should be sent to the Editor.
- ❖ Submissions over 300 words should be made on floppy disc or by e-mail.
- ❖ Submissions under 300 words can be hand-written.
- ❖ Submissions on paper should be one-sided and double-spaced.
- ❖ All quotations should be clearly referenced, and a list of sources included.
- ❖ The Editor reserves the right to decide whether to publish a submission.

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