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**Abstract**
Focuses on the journeys between worlds in the Chronicles of Narnia, presenting a chart of more than 60 such journeys. Notes participants, method of transport, starting and ending place and time, and surrounding circumstances. Develops geographies of the worlds and their relationships, and discusses the functions of these journeys in terms of plot. Maps and charts.

**Additional Keywords**
Journeys in the Chronicles of Narnia; Lewis, C.S. Chronicles of Narnia—Geography; Time and space in the Chronicles of Narnia; Steven Yandell
The Trans-cosmic Journeys in The Chronicles of Narnia
Steven Yandell

Though not quite as dramatic as being carried by a Kansas cyclone or falling down a rabbit's hole, the journeys taken between worlds within C.S. Lewis' Chronicles of Narnia are far from unexciting or even unimaginative. In fact, even as Lewis was creating his imaginary worlds he must have realized the need to come up with unique, creative ways to transport his characters between those worlds. A reader will understand this simply by considering the various groups of trans-cosmic or "between-world" journeys within the Narnia Chronicles; each was described with clear understanding as to its function within the plot, and each acted as an original thread meticulously woven into Lewis' storylines.

Although the teaching of Christian principles plays an important role in all of Lewis' work, he recognized that its ease of acceptability was dramatically increased by the introduction of one important element — fantasy. Consequently, Lewis devoted much attention to developing the fantasy element, knowing that it was through this form that he would "sneak past those watchful dragons" of stained glass and Sunday school associations. The fantasy's most prominent form is taken through the assessment that an infinite number of worlds exist and that travel between these worlds is possible. This basic premise predomnates the sense of magic created by each of the Narnian books, and is usually introduced within the first few pages.

It is through the trans-cosmic journeys that Lewis demonstrated just how much attention he put into developing the fantasy element in his books. Not only did Lewis construct an entire planar geometry in which to organize his worlds, but he also expanded the theory of non-linear time streams; a belief stating that because time may have depth as well as length, it may flow at different rates between two separate worlds. With these two concepts in mind, Lewis designed the various methods of sending his characters between worlds. And because each of these "sendings" represents an original use of the laws of time and space which govern Lewis' worlds, they have become the subject of this research.

This paper shall act merely as an introduction to the following chart which compiles information on every journey taken between worlds within Lewis' Chronicles of Narnia. The actual number of these journeys, quite surprisingly, totals more than sixty separate ones. The information presented in the chart includes each journey listed chronologically, its participants, the starting location and time, the ending location and time, the method of transport, and the circumstances surrounding each journey.

Before continuing, it must first be explained what constitutes an actual trans-cosmic journey. Most importantly, it must first occur between two separate worlds; worlds "that can be reached only by magic" as Andrew Ketterley once explained to his nephew. Trips taken within one world, such as Digory's flight to the garden in The Magician's Nephew, are therefore not included, for world boundaries must be crossed and not merely country borders.

Although Lewis' Chronicles maintain the existence of an unlimited number of worlds, there are only five which Lewis involves in trans-cosmic travel. These include The Wood Between the Worlds, Earth's world, Charn's world, the world of Narnia (a name which refers not only to the small, valley country, but also the entire continent and seas which make up that world), and Aslan's Country. Although the latter is an infinitely large world which contains all of the others, it must be considered a separate one, for several locations are described within it which exist in no other world. These include the garden well to which Eustace was taken to be "undragoned," the clifftop on which Jill found herself in The Silver Chair, and the "Real Countries" described in The Last Battle.

The positions of these worlds in relation to each of the others are based on a relatively simple concept devised by Lewis. This concept is perhaps best described by some of the following diagrams: Aslan's Country, as previously stated, is infinitely large and consists of a large central mountain out of which is an infinite number of mountain ranges, similar to the spokes of a wheel extending from one hub. Within each of these ranges is contained a separate, sphere-enclosed world. It is in this position that Earth, Narnia, and Charn exist. In Narnia's case, the world is small enough that the edge of its sphere may be reached after travelling a relatively short distance. Earth's world, however, is so remarkably large that even modern technology cannot detect its boundary. Although the planet Earth seems only an insignificant speck in the midst of vast space, the sphere does in fact exist and may be passed through only with the aid of magic.

Nonetheless, Caspian is justified in making a distinction between Earth's and Narnia's worlds even though they both may be considered "round." Although the inhabited land in our world exists as a molten sphere within the larger world sphere, Narnia's land, specifically the continent, lies horizontally as a flat plane. Thus, as the level sea extends to the edge of the sphere, Narnia's world is divided into upper and lower halves (as a round fish tank filled halfway with water might look).

The round worlds which encircle the boundary-free country of Aslan exist beneath the long, flat, cylindrical world referred to as the Wood Between the Worlds. Lewis gives the reader little insight as to what kind of a world this is, or even where it is located, but from the text of The Magician's Nephew, a few conclusions may be drawn. Lewis makes the comparison between the Wood's relationship to the worlds to that relationship between the attic tunnel in Digory's house to the various rooms. Hence we get a picture of this "in between" world as being infinitely large in order to accommodate the infinite number of pools which lead to other worlds. Extending in all directions, the Wood was described by the children as being shielded closely overhead by a vegetational canopy made up of the branches of the tall trees; they also mentioned countless, evenly-spaced, shallow pools dotting the forest floor. Thus the image created is also one of a very shallow cylinder, being no deeper than forty or so feet. With such a configuration of the
mean that the tall Country of Aslan ought to penetrate Wood Between the Worlds, its pools could touch the tops of all the various world-spheres below it. This would explain not only the "outside-ness" of this world, but also the up/down relationship between the pools and the worlds. (i.e. One coming "up out of a pool" or going "down into a world") Although theoretically this would mean that the tall Country of Aslan ought to penetrate the center of this world, this would not necessarily be noticed from inside the Wood.

There are two types of journeys which have been excluded from the chart although they involve trans-cosmic travel. Because of their great number and a lack of information, those journeys taken by supernatural beings and the dead have been omitted. Aslan's omnipresence allows Him to travel constantly between all of His worlds, and even the Calormene god Tash, although subordinate to Aslan, is able to move out of his own country whenever necessary. Secondly, those journeys taken by the dead are practically infinite. At the end of The Silver Chair, Lewis suggests that the dead (at least Aslan's followers) immediately go to Aslan's Country where a salvationtype ritual is performed before one is admitted with his new body into his "Real Country." Only when the dead do not follow this natural course to Aslan's Country is the journey mentioned. For example, even though all seven of the Friends of Narnia were killed at the end of The Last Battle, none of them went immediately to Aslan's Mountain at the center of Aslan's Country, but instead went to Narnia and the Real Narnia for a while first. For this reason their journey is listed.

In the final step of defining a trans-cosmic journey, it must be explained that a journey may include more than one person if one or more requirements are met. 1) Either physical contact is maintained by the travelers, 2) they are taken at the same instant in time from the same general location (such as the Seven Friends of Narnia leaving the train accident site at the same time although two were standing on the platform and four were in different seats), or 3) they are taken at the same general time from the exact same location (such as the four Pevensies entering the wardrobe; although each entered Narnia as he individually stepped far enough back, they all passed through the same space).

Within this paper I have assumed one's general knowledge of Lewis' Chronicles of Narnia and the journeys described within them and will therefore refrain from unnecessary summarizing. As a large appendix, the rest of this paper will deal largely with how facts concerning some of the journeys were either collected, logically concluded, or reasonably inferred. Using these three methods, locations and times were researched for the chart. Three sources were used in collecting information in the chart and include first, the seven Narnian books themselves (from which times of days, seasons of years, time intervals between journeys, and geography were taken). Secondly, Lewis' "Outline of Narnian History" which he wrote after completing the books was used to record actual years. Finally, outside sources such as almanacs, atlases, and the Second Edition of Paul Ford's Companion to Narnia were used for discovering when the various school terms began and what days corresponded to dates over the past eight decades. As much information as possible was included in the chart, but sometimes each category would not apply for each journey. For example, the concept of "time" was not applicable for either Aslan's Country or the Wood Between the Worlds.

This discussion must now begin at Narnia's chronological beginning, The Magician's Nephew. It is London, 1900, and Andrew Ketterley has finished creating his rings from magic dust. The dust, taken from Andrew's godmother, Lefay, originally came from Atlantis, or later the hands of godmother Lefay, is left unexplained by Lewis.

Lewis does tell us that it was one of the coldest and wettest summers England had experienced for quite a while when Digory and Polly met, and that their holidays from school had just begun. This was probably early June because of the cold and rainy weather typical to the late-spring/early-summer months of England.

When describing the interval of time following Digory and Polly's first meeting, Lewis was a little deceptive. After this meeting, Lewis wrote that from them on, "they met nearly every day." When one reads of them exploring the cistern tunnel, it is assumed that several days have already passed since their meeting. However, since Digory told Polly when the night before he had heard a scream from the attic study, and since on the day they stumbled into the forbidden study Andrew admitted that it had also been the night before that he had been shocked by the
Deciding on what day Narnia was created presents quite a problem. Obviously, having it occur on January first would have made it much easier on the historians, but the weather described by Lewis was that of a pleasant spring day. It would be acceptable to say that the creation took place in either May or June if Rhince in The Voyage of the Dawn Treader had not explained that the Narnian New Year takes place in winter, just like England's. One logical explanation then, is to assume that the day of creation actually was January 1st. Aslan explained that his life-giving song had a temporary effect of causing growth while it was still flowing in the ground. If this effect caused lamp-posts to grow from cold scrap metal, why could it not also have caused the season of the year to remain spring-like for a few months? It is impossible to imagine Aslan giving life to a world in the midst of winter — a literary impossibility. But instead, his lingering song caused a suspension in the natural flow of the seasons for about four months until it actually was spring, at which time the cycle began to flow normally.

The first journey taken between worlds involved one of Andrew's guinea pigs with a yellow ring taped to its back. The guinea pig was immediately sent out of Earth's world and into the Wood Between the Worlds. As stated earlier, it seems logical to place the Wood as a completely separate world outside and above all the others. This would account for the effect of memory loss experienced upon entrance of the Wood; for just as others. This would account for the effect of memory loss experienced upon entrance of the Wood; for just as one considers what might have happened if Frank or Jadis, many years later, was able to return to England. Would they appear back when the accident took place? The best answer available is to assume that, as Aslan knows each person's own story, He is able to prevent such occurrences.

One of the last journeys taken in this book includes Aslan as well as the three returning humans. Because Aslan physically accompanies Digory, Polly, and Andrew as He takes them from Narnia to the Wood Between the Worlds, He is included as a participant.

It was before The Lion, the Witch, and the Wardrobe begins that twelve humans enter the Narnian world through a crack within a mountain cave on a South Sea island. The six pirates and six native women arrived in the western country of Telmar 460 years after the world's creation. The time on Earth for this journey, according to Lewis' timeline, was approximately between 1933 and 1940, unless by some wrinkle in time they were able to enter the cave before 1900 and still find themselves at a time after Narnia's creation. In either case, Lewis did not have Aslan explain how much time had passed between the pirates' shipwreck and their entrance into the South Sea cave. One is only told that it took place "many years ago" on Earth, which would imply sometime before 1900. However, Lewis' time references must be taken with a grain of salt, though, for after only two years had passed since The Lion, Lewis referred to 1940 as "long ago in the war years."

World War II arrived and caused the child evacuations from London and its air-raids. Most of these evacuation placements were based on a random, space-available basis, but because of the close binds that the reader knows to eventually exist between the Seven Friends of Narnia, this does not seem likely to have been the case with the Pevensies' placement at Professor Kirke's home. No family relationship is mentioned as existing between the Kirke and Pevensie families, but perhaps from reading a single paragraph written by Lewis before he sat down and created The Lion, some insight might be gained. In these three sentences, one may read what was to become the opening lines of The Lion. It mentions four children who were
sent away from London because of the air-raids to stay with a relation of their mother's who was a very old professor who lived by himself in the country. Perhaps leaving out any family relationship was intentional, but it can be assumed that some type of relationship existed between the two families before the war broke out. Most logically, Digory Kirke was probably a friend of Mr. Pemsenie, perhaps even one of his old professors. It seems likely that when the children were forced to evacuate, Mr. Pevensie simply asked Kirke, his friend and fellow scholar, to do him the favor of taking in his children. Thus the introduction between the professor and the children would not have been an accidental one. Nor do I believe that the professor is one who would have allowed any evacuated children into his home unless it was as a favor for a friend. Not only would his exclusive lifestyle be changed by the event, but he must have also known that four exploring children could end up anywhere in his "very strange house." If he was going to allow this to happen, it was going to have to be for a friend.

Lucy Pevensie explained to the faun Tumnus that it was summer back in England, and as it was extremely rainy, it is safe to assume that the children probably arrived at the Professor's sometime in June, the rainiest of England's summer months. To Jadis, Edmund confided that the school holidays had already begun. Whether these were actually the summer holidays or if the children were out of school solely for the evacuation is not known.

Unlike travel in any of the other Chronicles, the doorway described in *The Lion, the Witch, and the Wardrobe* opens at several different times over a period longer than a week and a half. And during the same intervals of time, time also flowed at different rates in each world. This door was in the form of a wardrobe — a wardrobe made of third generation wood from the tree located in the Western Wild's garden. The wardrobe's parent tree, the Tree of Protection in the Lantern Waste, was destroyed by Jadis' magic or chopped down by one of her followers in 898 when she entered the country to rule it.

The wardrobe door located in Narnia probably existed on the same spot where the protective tree once stood. It was about a ten-minute walk from the lamp-post (at least ten minutes for a little girl in a dense, snow-covered forest at night). A unique property of the wardrobe was its ability to open and close at various times within England (at Aslan's will) so that one could never be assured of passing through it at any time. However, once one was inside Narnia via the wardrobe, the door remained open, for when walking to and from it, Lucy claimed to see not only the door, but into the sunlit spare room beyond as well. It is not known whether or not this means that the wardrobe door was always open on the Narnian side, or even if only during the children's visits in Narnia. During their fifteen year reign, however, the door never must have been closed; otherwise animals wandering in the area would have found themselves crawling out into the Professor's spare bedroom. However, the wardrobe door might not ever have been visible to the Narnians on their side of it.

The idea of the wardrobe acting as a doorway between worlds describes its use more accurately than the claims of its being "bigger on the inside than it is on the outside." It is Susan who first develops this theory and then bases her logic on it when she tries to justify their taking of four fur coats claiming, "We shan't take them even out of the wardrobe." Here one sees a prime example of Susan's warped sense of values which eventually bring her to a state of rejection.

Each trip through the wardrobe took place between Kirke's spare bedroom and the Northwestern corner of Narnia. Lucy took ten minutes to reach the wardrobe by going around the lamp-post, but as already stated, this long distance might be explained by her short legs, the thick forest, and the poor visibility; for when fifteen years later the four returned through the door during their hunt for the White Stag, they walked only a score and twenty paces past the lamp-post before they came upon the wardrobe door. Either the location of the door became nearer to the lamp-post or the forest thinned out and simply made it an easier walk for them.

When Edmund followed Lucy on her second trip to Narnia, he walked into the spare room just as she was entering the wardrobe. By the time Edmund came through, Lucy must have already entered Narnia and spent an unknown amount of time there. This amount of time had to have been longer than a half hour, for when Edmund did come out into Lantern Waste, Lucy was not within calling range. It also seems strange that the White Witch just happened to be riding through the area at the same time Edmund entered it. More likely, Lucy was in Narnia for a few hours before Edmund arrived, even though he entered the wardrobe only a few seconds after her. This would have given Lucy time to find her way to Tumnus' house and perhaps be seen by one of the Witch's informers. Jadis, then, was travelling through the Lantern Waste with the sole purpose of finding the reported wandering human. After she came across Edmund and recruited him onto her side, she knew she had done enough to divert the potentially dangerous situation.

After spending the early morning with Tumnus, Lucy ran into Edmund in the woods and passed through the wardrobe door with him. This raises another unanswerable question. What would have happened if the two had left at separate times? Would they have both suddenly found themselves exiting into the spare room together even though one of them might have spent an
extra day in Narnia? Once again, Aslan must have been in control of all that happened to assure the two finding each other.

The trip taken by all four of the Pevensie children was prompted by Kirke's housekeeper, Mrs. Macready, and her touring group. Again it was Aslan's influence which led her, and in turn the children toward the spare bedroom. Their entrance into the Lantern Waste occurred approximately six days after Lucy and Edmund had last visited. There had to have been time for Tumnus to 1) speak with Aslan — either physically or through a dream — and receive the plan for the children to meet Aslan at the Stone Table later in the week, 2) find out about his upcoming arrest, 3) hand Lucy's handkerchief over to Mr. Beaver and relate the plan to him, 4) be arrested by the Secret Police, and 5) have his house exposed to blowing snow for several days. As the White Witch was not one known for delaying, it was probably within the next day or so after finding out about Tumnus' disloyalty that she sent her police after him.

After Aslan freed Narnia from Jadis' tyranny, the cycle of seasons which she had suspended at winter for so long, began to flow normally again. According to Lewis, the weather returned to the way it should have been at the time of year: a day in May. Jadis' magic had only stopped Father Christmas' arrival and the appearance of time flowing, not the flow itself.

For fifteen years the Pevensies ruled over Narnia's Golden Age, but supposedly remembered nothing of their life in England, not even the lamp-post in the woods when they returned. However, this cannot be entirely true, for after reigning for fourteen years, Lucy was able to recall all their entire adventure before Lune's court at Anvard. Lewis admitted that when he wrote The Lion, he had no notion of writing any others, so it is understandable that three books later he might forget some of the circumstances he had described earlier. Nevertheless, this loss of memory described in The Lion could have been temporarily laid on them during the hunt for the White Stag. Aslan would have realized their reluctance to pass through the wardrobe if they remembered what kind of a life awaited them in England. This would still agree with the idea that during their reign, the four looked back upon their life in England as a dream. With overseeing the restoration and continual protection of Narnia, the Pevensies naturally had little time to worry about their former lives. They would have also realized that no one would be concerned about their absence since no time was passing back in England.

The hunt for the White Stag was also part of Aslan's plan for Narnia's history. He knew what work it would take to restore Narnia to its former glory, and that he would need to keep the children there for at least fourteen years in order to help prevent Rabashad's attack on the Northern countries. Of course Aslan also knew that the Pevensies would eventually have to get on with their other lives in England, but hopefully with a greater knowledge of Himself.

At the end of The Lion, Digory Kirke tells the children that the wardrobe would never again serve as a doorway between worlds. He could say this with assurance because he had been told by Aslan many years earlier that Andrew's ring a day meet the same fate. This idea that "trying to get to other worlds on one's own initiative is useless" is a predominate reoccurring theme in Lewis' stories.

If the journeys of The Magician's Nephew can be called man-initiated, and those in The Lion Aslan-initiated, then the one which took the four Pevensies out of England for the second time must be considered Narnian-initiated, for it was the blowing of Susan's horn from within Narnia which pulled them to Caspian's aid. It is interesting to note from where in England the children were called. It was the beginning of the summer, 1941 (late April) and they were waiting at a train station for two separate trains to arrive and take them away to their school. This idea of a railway station being used as a crossover point between worlds was used again by Lewis in The Last Battle, and serves as an excellent spot from which to leave the world since it represents a crossover point of travel itself.

It was almost 10 a.m. in England when they were whisked away, and once in Narnia they found it to be the exact same time of day. This information might lead one to believe that the actual days of the year must also correspond at the time of travel between the two worlds, but this is never the case. However, the dates between the two worlds only generally correspond to each other, with neither being more than season away from the other. While it was spring in England (early enough in April for Peter to need his overcoat), the setting in Narnia during Prince Caspian was summer. Lewis was well aware of the literary themes of the seasons and therefore placed his characters into the appropriate setting — summer, since this trip for the Pevensies was a time of growth.

From Lewis' "Outline of Narnian History," one discovers that 1,288 years have passed in Narnia between the Golden Age and Caspian's rule. However, the actual days within Prince Caspian may be deduced from a single clue: the day that Peter sent his challenge to Miraz, Greenroof the 12th. This places Caspian's
coronation to Greenroof the seventeenth. In The Voyage of the "Dawn Treader", Caspian explains that exactly
three years had passed since his coronation. As it was
on July 26 that he said this, "Greenroof" must be the
Narnian name for the month of July. This statement is
also supported by the fact that when Caspian began
visiting the Old Narnians before his victory over
Miraz, it was "a fine summer morning." This visiting
took place about a month before the coronation, and as
June is the earliest summer month, Greenroof could not
represent June.

But why was the word "Greenroof" substituted for
"July"? Of course the original name came from Frank
the cabby, who brought Narnia all the information he
knew about his own world. Somewhere happened, then,
which caused the Narnians to change its name. Perhaps
they simply preferred one over the other, but more
likely the name change had something to do with the
Telmarines' attempts at covering up remnants of the Old
Narnia. Just as the leaders of the French Revolution
completely redesigned their calendar in order to get
rid of anything associated with the past, the month of
July must have had a special meaning to the Narnians of
which the Telmarines disapproved. Perhaps it was in
July that the construction of Aslan's How was completed
and a July Festival commemorated this, or if the
Telmarine massacre took place in July, revolutionary
cries referring to this time may have worried the
rulers, thus initiating its change.

The Pevensies arrived on their second adventure to
Narnia at the country's eastern coast, next to the
ruins of its former capital, Cair Paravel. Though the
four took an entire day to locate these ruins, they
actually landed quite close to them. By reading of
their march around the island in Prince Caspian, one
will discover that after walking two-thirds of the
island's perimeter and then marching inland on the
northeastern side of the island, they were returning to
the area at which they had first arrived. If they had
only walked inland when they first arrived, they might
have discovered their real location much earlier.

After returning Caspian's throne, Aslan called all
the interested Telmarines and the Pevensies to the lawn
beside the Fords of Beruna at noon on Greenroof the
sixteenth. There He had set up a doorway in the air
make of three, bound, wooden stakes. The first
volunteer to pass through it, a Telmarine, landed back
in the South Sea island cave in 1941 of Earth's time.
It must have been at the exact moment when the
Pevensies disappeared from England. The next journey
involved a large group of people, with each person
holding his hands on the shoulders of the person in
front of him — thus making a long, single file line.
The line consisted of the Pevensie children at the
head, followed by an unknown number of Telmarines
wishing to be sent back to their original home in the
South Seas.

Though each of the two groups found themselves in
a different location within earth's world, only one
journey may be recorded. Not only was physical contact
maintained, but each traveller passing out of the
Narnian world left from the exact same spot — Aslan's
wooden door. The control which Aslan held over such
trans-cosmic transitions makes itself evident here. He
was able to make the separation between Lucy, the last
Pevensie, and the Telmarine behind her although they
were still touching. This journey was also Peter and
Susan's last from Narnia, and as with the doors between
worlds in other adventures, the chink within the South
Sea cave was closed forever once the last Telmarine had
passed through Aslan's doorway.

Another year passed in England and exactly three
in Narnia before passage opened up between Earth and
Narnia. A picture of a Narnian scene which became
animated, enlarged, and transparent placed Lucy,
Edmund, and their cousin Eustace not even on land, but
four hundred leagues from Narnia's shore — in the
middle of the Great Eastern Ocean.

Only a little is known about this picture of a
Narnian ship. First, it was given to Alberta Scrubb
(Eustace's mother) as a wedding present from someone
she did not wish to offend. Secondly, she disliked it,
and thirdly she placed it in the back bedroom of her
house where Lucy was assigned to stay while she and
Edmund spent their holiday in Cambridge with them. One
logical conclusion which may be drawn from all this
evidence is to assume that the painting was done by
Mrs. Pevensie, Alberta's sister. Remembering once again
that a close bond exists between all those associated
with Narnia, it seems likely that the picture ought to
have been painted by one of the Pevensie parents. As
Mr. Pevensie was the scholar of the family, it seems
safe to assume that it was Mrs. Pevensie who held
artistic abilities in the family. It makes much more
sense to have the painting made by a close circle of
Narnian friends rather than by a complete stranger to the
group, for in no other case does Lewis allow something so closely bound with Narnia
(such as the Horn or the wardrobe) to be associated
with anyone outside of their own intimate group. Though
the Pevensie parents knew nothing of Narnia's
existence, we know that they were followers of Aslan in
this world, for we see them in the Real England at
the end of *The Last Battle*, Aslan must have produced the
image of the *Dawn Treader* in her head which she used as
the model for her painting.

Because Alberta did not approve of her sister's
children or their influence on her son (which can only
be described as Narnian), we can assume that she would
not enjoy a picture which reminded her of these same
qualities. Why then did she hang the picture at all?
The only reason it was placed in the back bedroom must
have been because Lucy was planning to stay there,
and if her sister, Mrs. Pevensie, was going to ask Lucy
about it, she would be able to tell her that it was
hung. Of course Lucy and Edmund knew nothing about
the origin of the painting when they first saw it, but
Alberta was assuming that her sister possessed some of
the same qualities which she displayed herself. Mrs.
Pevensie had no intention of asking her daughter if she
had seen the picture hanging somewhere in the house,
or would she have minded if it had not been. Alberta
viewed the situation through her own, proud point of
view which assumed that the two children would act as
informers for their mother, a job she would have had no
hesitation sending her own son to do. As a final case
in point, if it had been anyone else that had given her
the present whom she did not wish to offend, she might
as well not have hung it up at all, for a back bedroom
is usually not seen by many visitors.

Producing dates for the *Voyage of The "Dawn
Treader*" becomes an interesting task when one discovers
that the dates in Eustace's diary do not correspond
with Lewis' own narrative. Due to Lewis' lack of
in-depth proofreading this is not surprising. According
to Eustace, the three fell on board ship on August
sixth and landed on the Lone Islands on August ninth.
It was not until September third, though, that Eustace
made his next entry. This would leave a gap of only
twenty-five days. However, Lewis wrote that after
landing on the Lone Islands the trip span averaged
weeks in preparation, and then eighteen days at sea --
including the storm. This would make a thirty-six day
gap between the two dates, a difference of about eleven
days.

This problem can be explained rather simply
nevertheless. Eustace assumed that the date in *Narnia*
was the same as that in England, so when they left
England on August sixth, he kept his diary accordingly.
The truth, however, was that they landed inside *Narnia*
July 26 -- eleven days earlier than Eustace's
calendar. In none of the other Chronicles did the dates
ever correspond exactly between the two worlds, so it
is not surprising that they did not here. Since Eustace
waited thirty-six days before he wrote another entry,
he could have easily either been told the actual date,
or found out on his own before September arrived, at
which time he could have begun writing his entries on
the proper days.

Within the entire Chronicles, the next two
journeys are probably the most ambiguously described.
Eustace the dragon was led by Aslan to the top of a
strange mountain which contained a well and a fruit
garden. Lewis wrote that Aslan led him up into the
mountains on Dragon Island, but as Eustace had flown
over the entire island earlier and yet did not
recognize the garden, there must have been some
transition made while they were walking. Since the well
had magical properties, cleansing one's soul as well as
one's body, a reader may assume that it was located
somewhere in Aslan's *Country*. We know its description
to be different than that of the cliff top on which
Eustace and Jill later appeared, so it must have been
located on a separate peak within the *Country*. (See map
of Aslan's *Country*)

The end of the *Dawn Treader*’s voyage brought
Edmund, Lucy, and Eustace to the Eastern edge of the
world where they witnessed Reepicheep’s passage into
Aslan's *Country*. At the edge of the world was located
standing wave, thirty-five feet high, above which
opened a hole. After gliding up the wave, Reepicheep
evacuated the world through that hole, never to be seen in
*Narnia* again. Of all the journeys described by Lewis,
Reepicheep’s is perhaps the most beautifully and
vividly described.

The results of the hole above the wave were
numerous. First it allowed the children to see beyond
the sun into Aslan's *Country*; second it created a thin,
steady current flowing toward itself; and third, with
so much life passing out of the hole into the *Narnian*
world, it created the *Silver Sea*, thousands of lilies
on top of the water in a radius for many miles around
the hole. The length of the wave and the opening above
it was probably that of the current -- forty feet.

Edmund, Lucy, and Eustace made their way south of
the wave to a flat strip of ground which led right up
to the edge of the world's sphere. Here Aslan made a
tear in the edge through which the children could pass...
Jill and Eustace's Path into Narnia

Aslan's Country

School Wall

Edge of the Narnian World

Back into Cambridge, England; and for Edmund and Lucy, this was their last time to pass out of Narnia.

Approximately two months passed in England before Eustace returned, while fifty years passed in Narnia. For Jill and Eustace, two weeks of the fall school term had begun, placing their entrance into Narnia at the beginning of October if the term-time dates within Paul Ford's Companion to Narnia are assigned. Though Jill and Eustace believe that they asked Aslan to allow them to enter Narnia, they are told that only because he was calling them did they call to him. This irony makes it difficult to classify the reasons behind the journey in the chart, but it has been noted for both reasons.

This story, The Silver Chair, was the first Narnian tale in which the children are called upon by Aslan to complete a mission. In The Magician's Nephew, Narnia would have remained the happy land Aslan meant it to be if humans had never entered it at all; in The Lion, Peter and Edmund do, in fact, take part in the final battle, but the reader only hears about their exploits, and even then, Aslan brings about the ultimate victory. In Prince Caspian, the children are sent on the journey for their own good, and only after Aslan awakens the trees are the Telmarines defeated, not after Peter's fight with Miraz. The children served little function in the mission of the Dawn Treader, but finally in The Silver Chair, does Aslan entrust humans with a real task — that of rescuing the enchanted Prince Rilian.

After their call to Aslan, the two pass out of England by way of a school gate. They find themselves on top of a mountain cliff in Aslan's Country. The cliff, with its fauna of sparse cedar-like trees resembles no other area previously described in Aslan's Country. It opens over the west, toward the Narnian world; near it runs a cool stream, and the country boasts an air much clearer than the thicker air down in the other worlds.

The school wall they pass through appeared to be entirely visible from within Aslan's Country, or more likely, only the one side that faced them. The journey taken from Aslan's Country into Narnia must be given some special consideration. At first glance the journey through the air on Aslan's breath appears to simple begin at the top of the cliff and end at the shoreline of Cair Paravel. However, recalling the definition of a trans-cosmic journey and realizing that at some point the two had to have passed through the sphere surrounding the Narnian world, the actual journey must have taken place near the beginning of the flight for a fraction of a second as each passed through Narnia's glass-like barrier. Aslan must have made a temporary hole in the edge to allow them passage through the hole as he blew them.

Upon entering the world, though, either the air so high up contained enough oxygen to sustain them, or Aslan somehow protected them until they were low enough to breathe comfortably. The latter seems a more reasonable explanation. In fact the sleep that Jill experienced soon after she left the cliff top was probably laid on her, and Eustace before her, as a protection for when she passed into the Narnian world, and then as she flew within it. This sleep must have been on her for several hours, for though the Narnian sun was high in the sky when she entered the world, the sun was just setting as she landed at the mouth of the Great River in Narnia. The flight on Aslan's breath was experienced at different speeds for each child; Jill left quite a while after Eustace, but arrived only a minute after him.

With their task completed thirty-two days later, Eustace and Jill asked Aslan to return them home after witnessing Caspian's death. Again he blew them, but this time at a much greater speed. Once they were back on the cliff top next to the stream, they saw the dead Caspian lying beneath the flowing water. However, only Aslan and the two children participated in this journey, not Caspian. To him, his passage into Aslan's Country after death was only the natural progression made by a corpse from death to the after-life. Because the souls of all who make this journey at death, the list of trans-cosmic journeys must be limited to the travels taken by physical bodies. We can assume, then, that even Mr. and Mrs. Pevensie as the end of The Last Battle first appeared in Aslan's Country before being sent to the "Real England".

With Caspian given his new body, the four return to the school wall and Aslan blew down thirty feet of it for Caspian, Eustace, and Jill to enter England. It was under Caspian's request that Aslan allowed him to enter this 'round' world for the first time, and with the exception of King Tirian, he was the only Narnian to ever do this.

Lewis' final tale of Narnia includes more travels between worlds than any of the other Chronicles. The first two of these, taken by Tirian in a dream, included restrictions not known to any of the other journeys. He could neither speak nor fully materialize with the England he had entered. This journey was also the first in the history of all comings and goings between Narnia and Earth that time proved to flow faster in England during the same amount of time in Narnia. In Narnia, the time between Tirian's return and the children's arrival was less than a minute, but in England almost a week passed. Lewis was once again displaying the unpredictable nature of two different time streams.

The location in England in which Tirian appeared was probably the dining room of Polly Plummer's home.
Since it was her and Digory's idea to get the group together, it must have been one of their two houses at which they met. Digory had become poor by 1942 and was living in a small cottage, so Polly's house seems to be the most logical place to hold the reunion. Being unmarried herself, her home could not have been much larger, but it was still probably adequate for the six guests.

When, after retrieving Andrew's magic rings from their London burial site, the Seven Friends of Narnia were involved in a train accident, Lewis described the most complicated journey within all seven of the Chronicles. With Polly, Digory, Lucy, Eustace, and Jill riding inside the train, and Peter and Edmund waiting out on the railway platform, all seven were instantly taken out of England when the train derailed and killed all of the passengers. Two of them, Eustace and Jill, found themselves in Lantern Waste of Narnia, while the other five arrived in the New Narnia. The moment that the two appeared in Narnia, however, was not the same time that the others found themselves within the stable door, for when Tirian, Jill, and Eustace rescued Jewel from Stable Hill, Jill only found Puzzle inside the stable, not the New Narnia yet. It was probably at sunrise of April 17 (twenty-four hours before the destruction) that the five others appeared inside Real Narnia beside the stable door. It was also at the same moment that the door ceased to lead into the stable at all, but opened out of Narnia together. This new property existed whether or not one entering the Real Narnia would allow himself to believe it or not.

Also at this same moment, a major change took place concerning death in Narnia. Since the creation of Narnia, the dead followers of Aslan had first gone to Aslan's Country and then into the Real Narnia. After April 17, however, during the twenty-four-hour period before the end of the world, the dead (such as Roonwit and all of those killed in the last battle) waited in Narnia in their old corpses until the next day when Aslan called all of His creation home through the stable door. The stable was first entered that day when one Calormene sentinel stepped inside with his drawn sword in order to carry out his Rishda's plan to kill any unbelievers of "Tashlan." Soon after him followed Ginger, who, upon seeing Tash inside, fled out into the forest of Lantern Waste. Emeth entered shortly after Ginger's escape and once inside the Real Narnia he killed the Calormene sentinel and threw his body outside. Though the sentinel was dead, he has been included in the chart as a participant in a journey because he was still a physical object which passed between two worlds. He might not have been completely dead anyhow, and as was mentioned earlier, his corpse still contained his soul until Aslan delivered His final judgement on the Narnians.

Soon after this, many more were thrown through the door, including Shift, Eustace, Diggle and ten other Dwarfs, Jill, Tirian, and Rishda Tarkaan. As Edmund related part of the story to Tirian from their own perspective within the Real Narnia, he claimed that first Jill and then Eustace entered though Lewis described the order of the others way. One may assume that Edmund in his excitement was simply randomly listing all of those that had entered rather than giving a detailed account of the incident.

One strange effect of passing into the Real Narnia was finding oneself in his best clothes and completely refreshed; the Dwarfs even found their bindings taken away although they still saw nothing more than the inside of the stable — what they wanted to see. The theme of clothing in relation to trans-cosmic travels occurs frequently within the Chronicles. In The Lion we see the children's royal robes changed to ordinary clothes when they returned home, and at the end of Prince Caspian we see them again change to their regular clothes when they return home. Here also, then, the nicest clothes appear to be provided when one enters a "better" world. It also seems that at the time one entered the Real Narnia, he received his new body: a body which enhanced every physical ability, including running and swimming at high speeds and seeing for long distances.

The actual geography of the Real Narnia is based on all that was good in the old one. Though physically larger, it contains most of the same locations, including a "New Lantern Waste" into which the stable door opened. It was also here that the eleven Dwarfs found themselves. Since Tash came to collect all of the others that belonged in his country rather than Aslan's, it is safe to assume that, although Lewis does not mention Tash taking them, the Dwarfs were not permitted to stay in the Real Narnia after Aslan had tried to feed them. Instead, Tash probably came to take them away only after Aslan had left.

The story of Narnia drew to a close as Aslan called back the stars, enlarged the stable door, and called His creatures to the stable door. Those entering as His followers were of all races, were from locations throughout the world, and were at various levels of spiritual maturity. Eustace even recognized one of the Dwarfs who had helped shoot the Narnian horses, showing that only Aslan knew one's true heart. Something good must have even existed in the city of Tashbaan for it can also be seen within the Real Narnian world. The stars and creatures have been marked in the chart as taking only two journeys although between all of the
individual passages through the door, thousands could be listed. At this time the dead on the battlefield and within the overtaken Cair Paravel woke and came to the door. Those who were not followers of Aslan were turned away at the door and never seen again. As Peter told Tash to return to "his own place" at one point in the story, we may assume that there existed a place a torment ruled by Tash for the unbelievers. Peter even referred to the Tarkaan Rishda as Tash's "lawful prey," just as Jadis had referred to Edmund the traitor. Because Jadis acted as "the Emperor's hangman" while she lived, it might also be concluded that Tash took over this position after her death. No single figure ever represented evil within Lewis' stories, so it is difficult to speculate Lewis' concept of Satan within Narnia. The evil does appear to come in certain veins, such as the "Northern witches" of Jadis and the Green Witch (possibly Jadis' daughter), and the Southern rulers of Calormen — thus painting a picture of evil existing in the extreme locations away from Narnia.

Once journeying within the Real Narnia, the Seven Friends discovered some important ideas about the new world. Time, matter, and distance no longer had any meaning. Running across water was nothing remarkable, and covering hundreds of miles in minutes made perfect sense. Thus when it came to reaching the Real England, there were no problems with everyone running across the ocean to the surrounding mountain chain and up into Aslan's central mountain.

Now follows the chart of all trans-cosmic journeys described by Lewis. Several timelines were drawn up for each of the books to obtain the dates for the chart, but only the final information is being presented here, for several more papers would be required to present all of the information used in compiling such timelines. Nevertheless, I hope that this paper has presented some insight on at least one idea that a reader has perhaps never before considered. Lewis admittedly never sketched out the overall scheme for his Narnian tales while he was writing them, but hopefully one can see how much work Lewis actually did put into developing unique methods of trans-cosmic travel. For it was this same imagination which has also created a world so vividly described that readers have longed to
visit it and characters so richly developed that they
have become the readers' friends.

KEY TO CHART:

BOOKS IN WHICH DESCRIBED
MN The Magician's Nephew
LWW The Lion, The Witch, and The Wardrobe
PC Prince Caspian
VDT The Voyage of the "Dawn Treader"
SC The Silver Chair
LB The Last Battle

THE WORLDS
E Earth's world
W The Wood Between the Worlds
N Narnia's world
C Charn's world
A Aslan's Country (including the new
countries)

REASONS FOR MULTIPLE TRAVELLERS
IN A SINGLE JOURNEY:
CN Physical contact is maintained
SL The group left from the exact same
location at the same general time
SM The group left from the exact same
moment in time from the same
general location
S The group left at the exact same
moment in time and from the exact
same location although no physical
contact was maintained

<table>
<thead>
<tr>
<th>Journey Number</th>
<th>Participating travellers (and why together if more than one)</th>
<th>Starting Location/Starting Time</th>
<th>Final Location/Final Time</th>
<th>Method of transport</th>
<th>Circumstances of journey</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 MN</td>
<td>guinea pig (E- Andrew Ketterley's study, London England)</td>
<td>E- The Wood Between the Worlds, beside the E-pool</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>yellow ring taped to its back</td>
<td>Forced to go as part of an experiment</td>
</tr>
<tr>
<td>2 MN</td>
<td>Polly Plummer (E- Andrew Ketterley's study, London England)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- The Wood Between the Worlds, beside the E-pool</td>
<td>yellow ring</td>
<td>Tricked by being given the ring</td>
</tr>
<tr>
<td>3 MN</td>
<td>Digory Kirke (E- Andrew Ketterley's study, London England)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Partially within Andrew's study</td>
<td>green rings</td>
<td>Part of a test to make sure rings could return them</td>
</tr>
<tr>
<td>4 MN</td>
<td>Digory, Polly (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>C- Ruined courtyard of Charn's Palace</td>
<td>green rings</td>
<td>Tried exploring new worlds</td>
</tr>
<tr>
<td>5 MN</td>
<td>Digory, Polly (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Andrew's study</td>
<td>green rings</td>
<td>Tried escaping from Jadis and Charn's death, Jadis grabbed Polly's hair</td>
</tr>
<tr>
<td>6 MN</td>
<td>Digory, Polly (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Andrew's study</td>
<td>green rings</td>
<td>Tried leaving Jadis behind and returning home, Digory's hair grabbed</td>
</tr>
<tr>
<td>7 MN</td>
<td>Digory, Polly, Jadis (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Andrew's study</td>
<td>green rings</td>
<td>Attempted to return Jadis back to Charn</td>
</tr>
<tr>
<td>8 MN</td>
<td>Digory, Polly, Jadis (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Andrew's study</td>
<td>green rings</td>
<td>Tried escaping from Jadis and Charn's death, Jadis grabbed Polly's hair</td>
</tr>
<tr>
<td>9 MN</td>
<td>Polly, Digory, Jadis, Strawberry, Frank Andrew (CN)</td>
<td>W- The Wood Between the Worlds, beside the E-pool</td>
<td>E- Pavement outside the Ketterleys' front door</td>
<td>yellow ring</td>
<td>Attempted to return Jadis back to Charn</td>
</tr>
<tr>
<td>Page</td>
<td>Date</td>
<td>Event</td>
<td>Location</td>
<td>Details</td>
<td></td>
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<tr>
<td>10 MN</td>
<td>10 November 1995</td>
<td>Polly, Digory, Jadis, Strawbery, Frank, Andrew (CN)</td>
<td>N- Valley in NW corner of Narnia (to be called Lantern Waste later)</td>
<td>Minutes before sunrise on the first day of existence, January 1</td>
<td></td>
</tr>
<tr>
<td>12 MN</td>
<td>12 November 1995</td>
<td>Digory, Polly, Andrew, Aslan (S)</td>
<td>W- The Wood Between the Worlds, between the E, C, and N-pools</td>
<td>Almost 7 hours after Creation, January 1</td>
<td></td>
</tr>
<tr>
<td>13 MN</td>
<td>13 November 1995</td>
<td>Digory, Polly, Andrew (S)</td>
<td>W- The Wood Between the Worlds, between the E, C, and N-pools</td>
<td>Next to pool in NW corner of Narnia (to be called Lantern Waste later)</td>
<td></td>
</tr>
<tr>
<td>14 PC</td>
<td>14 November 1995</td>
<td>Six pirates, six native island women (SL)</td>
<td>E- Mountain cave on a South Sea island</td>
<td>N- Telmar, west of Narnia</td>
<td></td>
</tr>
<tr>
<td>15 LWW</td>
<td>15 November 1995</td>
<td>Lucy Pevensie</td>
<td>E- Spare room in Kirke's country home, England</td>
<td>E- Lantern Waste, site of destroyed Tree of Protection</td>
<td></td>
</tr>
<tr>
<td>16 LWW</td>
<td>16 November 1995</td>
<td>Lucy Pevensie</td>
<td>N- Lantern Waste, near lamp-post</td>
<td>E- Spare room, wardrobe</td>
<td></td>
</tr>
<tr>
<td>17 LWW</td>
<td>17 November 1995</td>
<td>Lucy Pevensie</td>
<td>E- Spare room, near lamp-post</td>
<td>N- Lantern Waste, near lamp-post</td>
<td></td>
</tr>
<tr>
<td>18 LWW</td>
<td>18 November 1995</td>
<td>Edmund Pevensie</td>
<td>E- Spare room, near lamp-post</td>
<td>N- Lantern Waste, near lamp-post</td>
<td></td>
</tr>
<tr>
<td>21 LWW</td>
<td>21 November 1995</td>
<td>Peter, Susan, Edmund, Lucy (SL)</td>
<td>E- Spare room, near lamp-post</td>
<td>E- Spare room, wardrobe</td>
<td></td>
</tr>
</tbody>
</table>

*Note:* All dates are in the United States and all locations are in the fictional world of Narnia.
<table>
<thead>
<tr>
<th></th>
<th>PC</th>
<th>Character(s)</th>
<th>Location(s)</th>
<th>Time(s)</th>
<th>Event(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>PC</td>
<td>Peter, Susan Edmund, Lucy (CN)</td>
<td>E- Platform seat at railway station</td>
<td>9:54 a.m., 26 April 1941</td>
<td>Pulled by Queen Susan's horn&lt;br&gt;Horn blown to bring help to Caspian's army</td>
</tr>
<tr>
<td>23</td>
<td>PC</td>
<td>Telmarine</td>
<td>N- Lawn beside the Fords of Beruna</td>
<td>Noon of Greenroof(July) 18, 2303</td>
<td>volunteer to accept Aslan's offer to return them home</td>
</tr>
<tr>
<td>24</td>
<td>PC</td>
<td>Peter, Susan Edmund, Lucy (CN)</td>
<td>N- Lawn beside the Fords of Beruna</td>
<td>Noon of Greenroof(July) 18, 2303</td>
<td>Peter and Susan's last return to England</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(SL) Line of Telmarines (CN)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>VDT</td>
<td>Edmund, Lucy Eustace Scrubb (SL)</td>
<td>E- Back bedroom of the Scrubbs' home, Cambridge England</td>
<td>Afternoon of 6 August 1942</td>
<td>Attempting to pull Eustace back, were pulled down by a wave</td>
</tr>
<tr>
<td>26</td>
<td>VDT</td>
<td>Aslan, Eustace the dragon (S)</td>
<td>N- Mountains of Dragon Island</td>
<td>Late evening of 17 September 2306</td>
<td>Taken to perform the &quot;un-dragoning&quot;</td>
</tr>
<tr>
<td>27</td>
<td>VDT</td>
<td>Eustace Scrubb</td>
<td>A- Mountaintop well</td>
<td>Early morning of 18 September 2306</td>
<td>Returned to the others a new person</td>
</tr>
<tr>
<td>28</td>
<td>VDT</td>
<td>Reepicheep, the talking mouse</td>
<td>N- Eastern edge of the world, on standing wave</td>
<td>Sunrise of 7 December 2306</td>
<td>Broken enchantment laid on the 3 lords</td>
</tr>
<tr>
<td>29</td>
<td>VDT</td>
<td>Edmund, Lucy Eustace (S)</td>
<td>N- Eastern edge of the world, south of wave, on small plain</td>
<td>Dawn of 7 December 2306</td>
<td>Edmund and Lucy's last return to England</td>
</tr>
<tr>
<td>30</td>
<td>SC</td>
<td>Eustace, Jill Pole (CN,SL)</td>
<td>E- Behind gymnasium at Experiment House, England</td>
<td>Afternoon of 3 October 1942</td>
<td>Asked Aslan/ Called by Aslan to rescue Rilian</td>
</tr>
<tr>
<td>31</td>
<td>SC</td>
<td>Eustace Scrubb</td>
<td>A- Top of cliff/ Edge of Narnian world (Early afternoon of 14 October 2356 once inside)</td>
<td>N- Inside Narnian world/ Blown by Shoreline of Narnia, Aslan Cair Paravel, beside the river Dusk of 14 October 2356</td>
<td>Pushed over cliff by Jill</td>
</tr>
<tr>
<td>32</td>
<td>SC</td>
<td>Jill Pole</td>
<td>A- Top of cliff/ Edge of Narnian world (Early afternoon of 14 October 2356 once inside)</td>
<td>N- Inside Narnian world/ Blown by Shoreline of Narnia, Aslan Cair Paravel, beside the river Dusk of 14 October 2356</td>
<td>Sent to rescue Rilian, entrusted with Aslan's signs</td>
</tr>
<tr>
<td>SC</td>
<td>Eustace, Jill, Aslan (S)</td>
<td>N- Mouth of the Great River, Cair Paravel</td>
<td>A- Mountain clifftop in Aslan's Country, beside stream</td>
<td>Requested by Jill after the death of Caspian X</td>
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<tr>
<td></td>
<td>Eustace, Jill, the resurrected Caspian (SL)</td>
<td>A- Near clifftop of Aslan's Country, beside Experiment Houses's wall</td>
<td>E- Behind gymnasium at Experiment House, England</td>
<td>Afternoon of 3 October 1942 Requested by Caspian to visit a round world</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Caspian</td>
<td>E- Behind gymnasium at Experiment House, England</td>
<td>A- Clifftop in Aslan's Country</td>
<td>A- Clifftop in Aslan's Country gap made in school wall by Aslan Returned to his own country</td>
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<tr>
<td>LB</td>
<td>Tirian</td>
<td>N- Tied to tree, base of Stable Hill, Lantern Waste</td>
<td>E- Polly Plummer's dining room, England</td>
<td>Dream/Aslan's control Requested to ask aid of the Seven Friends of Narnia</td>
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<tr>
<td>LB</td>
<td>Tirian</td>
<td>E- Polly Plummer's dining room, England</td>
<td>N- Tied to a tree, base Stable Hill, Lantern Waste</td>
<td>Dream/Aslan's control Returned after calling to the seven for help</td>
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<tr>
<td>LB</td>
<td>Eustace, Jill (SM)</td>
<td>E- Inside train nearing British station</td>
<td>N-Base of Stable Hill, Lantern Waste, beside Tiran</td>
<td>Jerk of railway accident/Aslan's control Killed in accident, taken to help Tiran</td>
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<tr>
<td></td>
<td>Digory, Polly Lucy (SM)</td>
<td>E- Inside train nearing British station</td>
<td>A- Lantern Waste of New Narnia, beside stable door</td>
<td>Jerk of railway accident/Aslan's control Killed in accident, taken to final resting place</td>
<td></td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>Peter, Edmund (SM)</td>
<td>E- Railway platform England</td>
<td>A- Lantern Waste of New Narnia, beside stable door</td>
<td>Jerk of railway accident/Aslan's control Killed in accident, taken to final resting place</td>
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<tr>
<td>LB</td>
<td>Calormene sentinel</td>
<td>N- Stable Hill</td>
<td>A- Lantern Waste of New Narnia, beside stable door</td>
<td>Stable door Entered as part of plan to kill the unbelievers</td>
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<tr>
<td>LB</td>
<td>Ginger the talking cat</td>
<td>N- Stable Hill</td>
<td>A- Lantern Waste of New Narnia, beside stable door</td>
<td>Stable door Entered as part of plan to frighten the others</td>
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<tr>
<td>LB</td>
<td>Ginger the dumb beast</td>
<td>A- Lantern Waste of New Narnia</td>
<td>N- Stable Hill</td>
<td>Stable door Ran out after seeing Tash</td>
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<tr>
<td>LB</td>
<td>Emeth</td>
<td>N- Stable Hill</td>
<td>A- Lantern Waste of New Narnia, beside stable door</td>
<td>Stable door Entered to find Tash</td>
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<tr>
<td>LB</td>
<td>Calormene sentinel (dead)</td>
<td>A- Lantern Waste of New Narnia</td>
<td>N- Stable Hill</td>
<td>Stable door Flung out by Emeth after being killed</td>
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</table>
Mythopoeis, continued from page 8

man: they lack a vital superstructure of ideas. (TW, p.150)

In order to avoid this hollow vulgarity, then, the Sub-Creator must remember that his Hero and Heroine are not simply characters moving through events, but that they are qualities that have meaning for his readers. Although few Authors begin to form their story by focusing on the meaning of what they wish to say, they should not ignore it. The object of the Hero's quest — on the level of the story's meaning, not its events — is internal growth, to achieve the spiritual balance which is often represented in the figure of the Heroine. The Heroine serves to call the Hero onward to the completion of the quest.

Admittedly, when one is discussing Types in literature, the exceptions leap to mind, the characters who do not precisely fit the pattern. There are the Heroines who are active participants in the journey of the quest, not simply the reward waiting at the end of the trials; there are the Fair and Dark Heroines who break their Type; the Heroes who skip elements in the quest or who do not achieve self-awareness and resocialization. But these are "made available to express the needs and impulses of the experiencing mind" (APP, p.7). Campbell has this to say of the meaning of the quest, unfractured by being separated into Hero and Heroine:

The aim is not to see, but to realize that one is, that essence; then one is free to wander as that essence in the world. Furthermore: the world too is of that essence. The essence of oneself and the essence of the world: these two are one. Hence separateness, withdrawal, is no longer necessary. Wherever the hero may wander, whatever he may do, he is ever in the presence of his own essence — for he has the perfected eye to see. There is no separateness. Thus, just as the way of the social participation may lead in the end to a realization of the All in the individual, so that of exile brings the hero to the Self in all. (HTF, p. 386)

How the Author handles his characters, the depth of recognition he shows as to what his characters represent in the tale, can affect how honestly and freely he deals with them in the telling of the story. The Author's understanding can give the Hero and Heroine (or those who are filling their functions) the free rein they need in order to achieve the quest. But a failure — whether conscious or sub-conscious — to understand the Qualities of Hero and Heroine will only cripple the characters. The stronger grasp an Author's awareness has of this truth, the surer touch it will have in breathing life into the questors, the Heros and Heroines.