



Journal

Volume

88

November/December 2007

A bimonthly audio magazine
of contemporary culture
& Christian conviction

November/December 2007

Journal 88

Disc 1

- 1 **Introduction**
- 2 **Diana Pavlac Glycer**, on how the members of The Inklings (C. S. Lewis, J. R. R. Tolkien, Owen Barfield, etc.) influenced each other's thinking and writing
- 3 **Michael J. Lewis**, on what the *Body Worlds* exhibits assembled by Günther von Hagens reveal about our attitudes toward human nature
- 4 **Steve Talbott**, on how the aims of education are distracted by technology

Disc 2

- 1 **Darryl Tippins**, on why we sing
- 2 **Everett Ferguson**, on the place of music in the Early Church
- 3 **Alexander Lingas**, on the tradition of music in the Eastern churches
- 4 **Calvin Stapert**, on the nature of meaning in music
- 5 **Diana Pavlac Glycer**, on Owen Barfield
- 6 **Michael J. Lewis**, on the meaning of the body in Western art

*An asterisk means that the book is in print; if you wish to purchase it from our friends at Splintered Light Books, call 1.800.979.3310.

more on

The Inklings and Literary Influence

Diana Pavlac Glycer's *The Company They Keep: C. S. Lewis and J. R. R. Tolkien as Writers in Community** (2007) was published by Kent State University Press. Glycer cites several other books that explore how thinkers and writers influence each other's work. They include: S. P. Rosenbaum, *The Bloomsbury Group* (Toronto, 1995); Carlos Baker's *Emerson among the Eccentrics* (Viking, 1996); Humphrey Carpenter's *The Brideshead Generation* (Houghton Mifflin, 1989); and Michael Farrell's *Collaborative Circles: Friendship Dynamics and Creative Work** (Chicago, 2001). A 1971 book called *Romantic Religion: A Study of Barfield, Lewis, Williams, and Tolkien** was written by R. J. Reilly; it was reprinted in 2006 by SteinerBooks. Reilly examines common themes in these writers, especially concerning the nature of imagination. In 1989, English professor G. B. Tennyson assembled a small collection of excerpts from Owen Barfield's writings in which Barfield discussed the person and work of his good friend, C. S. Lewis. The book is called *Owen Barfield on C. S. Lewis** (Wesleyan, 1989; reprinted in 2006 by Barfield Press). Tennyson also edited *A Barfield Reader** (Wesleyan, 1999), which includes selections from all of Barfield's major writings. One of Barfield's books that influenced the Inklings was his 1928 *Poetic Diction: A Study in Meaning* (currently in print from Wesleyan). Barfield's *Saving the Appearances: A Study in Idolatry**, first published in 1957, is now available from Wesleyan. It examines how the reductionistic tendencies of modern science deeply affect our perception of the world by restricting our sense of what matters when we perceive the world. Which leads us to . . .

more on

Technology and Education

Steve Talbott's *Devices of the Soul: Battling for Our Selves in an Age of Machines** (2007) is published by O'Reilly. The text of Talbott's earlier book *The Future Does Not Compute: Transcending the Machines in Our Midst* (O'Reilly, 1995) is available on-line at <http://netfuture.org/fdnc/index.html>; hardcover copies are available through Splintered Light Books (1.800.979.3310). Talbott's thinking (like that of Lewis and Tolkien!) has been deeply influenced by Owen Barfield; *The Future Does Not Compute* contains a chapter summarizing some of Owen Barfield's ideas. Talbott is concerned that when our knowledge of the world is mediated through technologies, the limitations of the technologies will distort our perception of what is really there. The limitations in our perception

of reality have become embedded in our institutions and consciousness, so that our assumptions about what it means to be human have become "technomorphic." Talbott has been arguing for many years that since educators play a formative role in shaping patterns of knowing, their attention to these distortions is crucial. Many of his shorter writings, as well as a number of other resources, are available at the website of The Nature Institute (www.natureinstitute.org).

Other Works Mentioned

Michael J. Lewis's review of the *Body Worlds* exhibit, "Body and Soul," was published in *Commentary*, January 2007. Darryl Tippins's booklet, *That's Why We Sing: Reclaiming the Wonder of Congregational Singing* (2007), is published by Leafwood Publishing and is available from their website. Everett Ferguson is the author of a number of books on Church history, including *Backgrounds of Early Christianity** (Eerdmans, 2003) and *Church History, Volume I: From Christ to Pre-Reformation** (Zondervan, 2005). Recordings by Capella Romana may be purchased from their website at www.cappellaromana.org. Calvin Stapert's *A New Song for an Old World: Musical Thought in the Early Church** (2007) is published by Eerdmans.

About Our Music

Our theme music is the "Cantabile" from the "Quartet after Abel," by Roy Whelden, from his CD *Galax*, on New Albion Records. For information about their recordings, call 518.398.6264, or see their on-line catalog (www.newalbion.com).



The **MARS HILL AUDIO** *Journal* is produced at our studio in rural central Virginia, outside of historic Charlottesville. The *Journal* is one of several audio products we distribute, all of them intended to encourage greater wisdom about interaction with contemporary culture.

If you would like more information about our work, please request a free catalog by calling 800.331.6407, consulting our online resources at www.marshillaudio.org, or writing to P.O. Box 7826, Charlottesville, Virginia 22906-7826.