

The Four Loves Study Guide

The Four Loves by C. S. Lewis

(c)2015 BookRags, Inc. All rights reserved.



Contents

The Four Loves Study Guide.....	1
Contents.....	2
Plot Summary.....	3
Introduction.....	4
Likings and Loves for the Sub-Human: Pages 10-19.....	5
Likings and Loves for the Sub-Human: Pages 20-30.....	7
Affection: Pages 31-44.....	9
Affection: Pages 45-56.....	12
Friendship: Pages 57-72.....	14
Friendship: Pages 72-90.....	16
Eros.....	18
Charity.....	20
Characters.....	22
Objects/Places.....	25
Themes.....	27
Style.....	29
Quotes.....	31
Topics for Discussion.....	33



Plot Summary

C.S. Lewis, the author of *The Four Loves*, says some people are glad the English language uses both the words "love" and "like." He says his own generation was told not to say "I love strawberries," but to use the word "like" in that instance. However, most people still use the word love in that context. In the book "The Four Loves," Lewis will take the reader on a quest to discover and explore the various types of love felt, given, and received by humans. Lewis talks about loves in terms of affection, friendship, Eros, and charity. He goes into depth on each subject, but his true message seems to be that the four are almost always intertwined and that they are at their most intense and satisfying level when they are connected to a love for God. Charity, according to Lewis, is the highest form of love. In that case, people love without any personal attraction. In the case of all other types of love, there is some attraction—some reason the person cares for another.

It is also true, however, that everyone has some undesirable traits. The husband may be lazy, the wife moody. Romantic love won't take over in that case, but charity—the highest of all loves—will. It's natural that a person wants to be loved for himself and it may be difficult to accept love when it's given in charity. Lewis equates that with man's quest to be loved by God. Though God loves unconditionally, it's human nature to seek ways to make oneself more attractive.

Lewis tackles the topic of friendship with a fresh look at what makes a friend, laying aside the thought that a person chooses those friends. Instead, people are drawn to one another because of common ground. That's what often draws men together as a group while women group themselves together. Looking back, the role of men was to hunt and protect. They met, planned, and evaluated the hunt after it was over. They formed friendships based on those activities. Similar interests draw men together as well, though some gender barriers have lessened.

Affection, Lewis says, is the most basic of the loves. He says that a child may feel affection for "the crusty gardener" even though that person has never tried to initiate friendship. The reason for the affection is simply familiarity. By contrast, that same child may avoid all attempts a stranger makes at friendship based solely on the fact that it's a new person and there are no bonds of familiarity.

Eros—romantic love—is arguably the one love most likely to spiral out of control. Lewis contends that it's not often that two people become so wrapped up in each other that Eros gets in the way of a relationship with God, but that the two become wrapped up in the fact of being in love. There is a need, according to Lewis, to laugh more, spend more time at play, and reserve a reasonable role for this romantic love.

Through the eyes of Lewis, the reader takes a look at the role of love in life. Lewis is careful to say that he's not the authority on the subject, and urges the reader to use what he feels is appropriate and to disregard the rest.



Introduction

Introduction Summary and Analysis

C.S. Lewis begins the book by talking about how he came to want to write about love, how he began to organize the thoughts in his mind, and the problems he encountered. Lewis says there are different types of love. Though it's not a new concept, Lewis divides love first into two categories: "gift love" and "need love." Lewis uses the example of a man who works, saves, and plans for his family's future, even though he "won't be around to enjoy the fruits of his labor," to explain gift love.

Need love is the need of a child for a parent. Lewis then goes on to say that need love need not be a bad thing, and that it's actually what people feel when they ask for God's intervention or forgiveness. No one calls a child selfish simply because it wants the comfort of its mother, but a gluttonous demand for affection becomes a horrible thing. According to Lewis, need love is the most common love felt by a person for God, though some claim a higher love. A person should be constantly growing closer to God. He uses an analogy to explain. A person is standing at the top of a cliff looking down on his home, but can't scale the cliff to reach it. He must then make a detour to reach home. At each point along that detour, he is farther in absolute distance from his home than when he was standing on the cliff, but each step he takes puts him nearer the ultimate destination. Lewis says that a person who stands on the cliff will never be any nearer his home, and that our growth toward God should be the same.

Finally, Lewis warns against allowing any love to become all-consuming. He says that a person who loves absolutely is more likely to be consumed by that love than one with superficial love. For example, a man who is riled up by a few beers and a marching band is less likely to be consumed by love for his country than one who loves truly and deeply all the time. Lewis ends the introduction by saying that the various types of love may help—or hinder—a personal walk with God.

The introduction may be skipped in most books as being fairly insignificant, but that's not the case with *The Four Loves*. Lewis writes the nine-page introduction as an explanation of what's to come. The overview is sometimes rambling, but the points become more important as the reader continues the book. Lewis refers to the writings of others and sometimes takes the reader on a circuitous route to reach a particular point. He uses analogies such as the person at the top of the cliff to make points. He also makes the point that things should remain in context. He says that a plant must have sunlight above and dirt around the roots in order to grow. That dirt, according to Lewis, is clean as long as it remains in the ground rather than on the library floor.



Likings and Loves for the Sub-Human: Pages 10-19

Likings and Loves for the Sub-Human: Pages 10-19 Summary and Analysis

Lewis says some people are glad the English language uses the word "love" and "like." He says his own generation was told not to say "I love strawberries," but to use the word "like" in that instance. Most people, however, still use the word love in that context. He says that the "highest doesn't stand without the lowest", and that he'll explain love by beginning at the very bottom of love—like. In this case, "like" means to take pleasure in something, so will begin with pleasure.

There are two types of pleasure—need pleasure and desire pleasure. Lewis uses a glass of water as an example of the first. A person who is thirsty will find great pleasure in a glass of water. The greater the thirst, the greater the pleasure. An unexpected pleasant smell is an example of the second. Lewis points out that pleasure is not always simple. A person who is given a cup of coffee when water would have sufficed may find himself experiencing both types of pleasure. An alcoholic who has a drink may have no pleasure except relief from his craving. Lewis suggests that need pleasures are necessary but desire pleasures may very well give way to vice. He also says that desire pleasure can give way to need pleasure in the case of the alcoholic. Lewis says some desire pleasure can become hated once it's finished—in the case of the alcoholic, for example.

Need pleasures typically end with the same abruptness but aren't hated. Pleasures of appreciation are different in that the person enjoying those pleasures are typically interested in preserving them. Lewis uses the example of a wine connoisseur. That person enjoys every aspect of the wine and would be appalled to have someone drink it that didn't appreciate it. Need pleasures are typically important because of the human condition and momentary needs. Lewis then turns his attention to a comparison of need pleasure and need love. Remember that need love is the type of love a child feels for his mother—that immediate need for comfort, reassurance, and whatever else the parent provides. Lewis says that both need love and need pleasure last only as long as the need. That doesn't mean a child will stop loving the parent. The need may last forever, may recur forever, or the need love may be "grafted" with another more enduring love.

Lewis says the need love will eventually die, explaining why mothers complain of children who neglect them. However, our love for God—even though it is need love—can never end because our own need of God will never end. Lewis then moves to the appreciative pleasure. He says that a person who truly appreciates a particular thing for whatever reason will want to protect that and is unselfish about that desire to protect. For example, he points to those who want to protect forests they'll never see or who



would never deface a beautiful painting, even if he were the last person alive and facing his own death. By contrast, some are able to be disinterested in those need pleasures.

Lewis says that disinterest could be heroic—consider the wounded soldier who gives his cup of water to a dying comrade. Lewis says that by examining the very basic types of love beginning with pleasure, he's discovered a flaw in his original thinking. There is not only need love and gift love, but also appreciative love. This can be admiration when bestowed on a woman, hero-worship when bestowed on a man, and simply worship when directed toward God.

Lewis begins to touch on the deeper subjects of his writing as he's talking about pleasure in the first chapter. He says that it's important for a person to remember that pleasure is individual. To explain, a person who is thirsty will stop at a well and drink. That doesn't mean, however, that he should have contempt for the person who passes by the well simply because he isn't thirsty. Human emotion tends to make people judge others by themselves and Lewis warns that the quest for pleasure is one place that this happens regularly.

Lewis discusses the three types of elemental love as need, gift, and appreciation (which he equates with worship). Those three are not mutually exclusive nor do any of them tend to exist as a permanent, unchanging state. While Lewis says that need love may be a sole emotion at a given point in time, it is typically sporadic and will evolve, grow or diminish as time passes and the needs change. For example, a child who needs his mother to kiss a scratch will not be in need of that affection forever. There will come a day when the child doesn't need that same type of love, even if he is injured. It's also true, according to Lewis, that the three types of love may co-exist for a single person or thing at any given time, in any combination. The parent who needs the love of a child may also be exhibiting gift love for that same child by working to ensure his future is financially secure.



Likings and Loves for the Sub-Human: Pages 20-30

Likings and Loves for the Sub-Human: Pages 20-30 Summary and Analysis

Lewis then talks of a person's love of nature. He says that a true nature lover is more interested in the moods invoked by being at one with nature. He says that a botanist or landscape artists are terrible companions for the nature lover. The botanist draws attention to specific details of plant life while the landscape artist forces comparisons of various settings. It's a fallacy to believe that nature is a teacher. He says it's up to the individual to pay attention and "make of it what you will," but says it's not necessary to make anything at all of nature. Simply absorbing the mood and spirit of nature should be sufficient. Lewis says it's important to keep the love in nature in its proper place. He warns against focusing solely on nature as a means toward religion and says it must be tempered with Bible study and prayer or it's liable to lead us "to the Dark Gods" or at least to a "great deal of nonsense." People must turn their backs on nature to do God's work—leave the wonderful fields to enter a church, for example.

Lewis then turns the discussion toward patriotism. He says that patriotism is good as long as it is measured and at a healthy level. When the love of country takes over a person as a "god," the patriotism has gone too far. Lewis says that the country with a healthy patriotism is a stage for leaders who act appropriately. By contrast, those countries with an unhealthy high level of patriotism sets a stage on which rulers can easily undertake wicked actions. Lewis borrows a statement from a poet, Chesterson, to explain why some people are patriotic. He says, "A man's reason for not wanting his country to be ruled by foreigners are very like his reasons for not wanting his house to be burned down; because he could not even begin to enumerate all the things he would miss." This type of patriotism is not aggressive, but is common to those people who simply want to be left alone. They will typically only fight if they are pushed. However, Lewis says it has a purpose, because a man who loves his own home must surely realize that other men also love their own.

His discussion then turns to history and the impact of those historical facts on the individuals. All countries have points of historical fact of which they are ashamed, but those stories are seldom told in favor of the heroic stories. Lewis warns against becoming "puffed up," but says it's acceptable to be strengthened by that knowledge. He says the false history that puts a country in a better-than-accurate light is poisonous. Lewis recounts a story about an encounter with an elderly clergyman. He asks the man if it isn't true that all countries believe their women are the most beautiful and their men the bravest heroes. The clergyman agreed with Lewis's analysis, but says the difference is that it's true in England. Lewis says the fact is that people don't love their country because it is the best, but because it is home. He equates that with loving a child only



as long as that child is good, or a wife as long as she is beautiful or a husband as long as he is successful. Lewis ends the section by reminding the reader that this type of love—patriotism for one's country—can be directed at a country, school, or family.

As Lewis is discussing the role of nature in human life, he contradicts a widely-accepted belief by saying that nature doesn't verify any theological proposition. He says it's not at all that God isn't in nature or that nature isn't created by God, only that people shouldn't use nature as an avenue to justify the existence of God. As Lewis begins talking about patriotism, it could seem to the reader that the discussion is off the major topic - love. However, the patriotism Lewis talks about is "affection" of country, class or family. That patriotism, like all forms of love, is good in moderation, according to Lewis; but it's when any type of love is allowed to grow too far out of bounds that problems arise. Lewis is simply saying that all kinds of love can consume a person and take over. Perhaps the word "addiction" is apt to describe what Lewis is getting at. Lewis's discussion of the various accounts of history are also notable. As he talks about his own experiences, he seems to point out that many people have problem discerning the truth and tend to place the most importance on whatever puts themselves (their country, race, etc.) in the best light.



Affection: Pages 31-44

Affection: Pages 31-44 Summary and Analysis

Lewis says he considers affection to be the most basic of loves because it is not all that different from what animals display. He does make the point that it's no less valuable than other types of love. The image that best describes that emotion is a mother nursing her young, whether it's a human mother or an animal. This is an example of how the various loves evolve and overlap. The mother offers gift love when she gives birth to the child, suckle it, and provides protection. But she is also exhibiting need love because she literally must give birth or die, and must allow the baby to suckle or she's in pain. That's not to say affection begins and ends with mothers and children. In fact, Lewis says, affection can actually be felt between people with little in common, such as a young college student and his old nurse. This kind of love ignores all sorts of barriers, according to Lewis. It can transcend education, age, gender, and social class, but can also be felt between those of different species. Arguably, the most common case is that of dog for man, but it can also be a dog for a cat or, as he's heard, a hen for a horse. An important distinction between affection and deeper love, according to Lewis, is that those involved won't realize when it begins. Unlike love, which may make itself so known at the first point of contact, affection isn't typically recognized until it's already in existence.

Lewis also notes that affection need not be earned, but is more commonly felt for the familiar. He uses the example of a dog that will bark at a stranger but wag its tail when encountering a familiar person, even if that person never pets the dog. The same is true of a child who feels affection for "the crusty old gardener" who has never done anything to try to win the child's affection. That same child may be wary of a stranger who is trying to win the child over. That affection is modest in comparison to other emotions. He says a person may brag about being in love but may even be "furtive" about those cases of affection.

Lewis relates a conversation he once had with a friend. He says he told the friend that a cat and dog may very well have affection for each other. The friend says that it may be true, but that the dog will never admit it to other dogs. Affection is not an overt emotion. Lewis says it's acceptable to take for granted those you feel affection toward. While that's not acceptable for a deeper love, it's part of the attraction in the case of affection—it's comfortable and without the deep bonds. Lewis uses the analogy of household furniture compared with affection. He says the furniture looks fine in the house but is out of place outside. Affection is the same. It's comfortable and good in its place, but not something that should be touted in public. Lewis says that affection will expand to praise if the person is gone.

Lewis makes a distinction between friendship and affection. He says that as a friend becomes an "old friend," there are things that are dear and familiar. It's for those things that we feel affection. Lewis then makes the distinction that he's talking about affection



when it exists alone—not as part of a bigger love. He says that he sees it as a necessary part of long-term erotic love. That affection creates a comfortable situation in which there's "No need to talk. No need to make love. No needs at all except perhaps to stir the fire." The discussion then turns to what causes one person to feel affection—or something more—for another. Lewis says people have their own personal tastes and that is bound to be a basis for friendship. However, people may also learn to care for someone even if he doesn't exhibit those particular traits that would normally be attractive. Lewis believes that when we say that someone is attractive "in his own way" we are actually getting past our own idiosyncrasies to appreciate particular traits in and of themselves, not only when they meet our particular criteria.

It's human nature to surround oneself with people with whom we have things in common. Lewis says the person who can truly appreciate a cross-section of humanity will interact with people of all walks of life. As an analogy, he says that he enjoys all the books in his study. That's to be expected because he selected those books just as he selected his friends. But to truly enjoy a cross section of literature, a person should be able "find something for his needs on the sixpenny tray outside any secondhand bookshop." Almost anyone may become the object of someone's affection, regardless of the presence or absence of any specific traits; but he says that the danger is that almost everyone wants to be the object of someone's affection. People accept that they must do something in order to attract friendship or erotic love, but they don't expect to do anything to attract affection. In truth, we have a "reasonable expectation" that others will feel affection for us, but we don't have the right to expect it. The prime example of this is the parent who thinks his child is unnatural because the child doesn't feel affection for the parent. Lewis says it's important for the parent to do what's necessary to evoke that affection. He says that many of the older of his generation talk about the rudeness of children, but he says the parents' actions to the children are equally so. Another of the dangers of affection is actually the familiarity that makes it appealing.

That same familiarity can just as easily breed contempt. Lewis talks of the parent who is rude and hateful at home because he says that's the place he goes to relax, and that everyone at home understands. Lewis says true courtesy is also practiced at home, and is not reserved for company or parties. It is true that a person can "say anything" to those he cares about. The problem is that saying unkind things will hurt that person. Anyone who is affectionate toward another won't want to hurt him, even with words. The opposite is also true; being overly formal and courteous at home is also a slap in the face of one's family. That can be just as hurtful in a different way.

This type of love, this affection, pays no attention to typical barriers that would make two people friends. This is perhaps one of the paradoxes of love—that it seems often to be a game of chance rather than choice. While Lewis doesn't dwell on the reasons those odd cases of affection occur—a college student for his nurse, a sibling for a retarded brother—he does say that affection is the least discriminating of all the loves. For this reason, it seems likely that we are more likely to feel affection for those with whom we might not otherwise be friends. Lewis presents his reasons for his statement that a person doesn't necessarily feel affection for a friend—that friendship and affection are



two separate emotions. He begins with explaining the concept of affection in terms of familiarity through the eyes of a child or dog.

Taken in that context, it's easy to take the next step—that a young friendship can't possibly evoke that same emotion. While on the face of it, it may seem that friendship and affection are automatically connected, it's also possible to follow Lewis's line of reasoning to see a difference. As Lewis presents the analogy of the bookstore, he seems to equate that with the ability to share Christian love. It's not enough for us to love our families. Christ loves all, regardless of their attributes, traits, or anything else.



Affection: Pages 45-56

Affection: Pages 45-56 Summary and Analysis

On the topic of jealousy, Lewis says that all types of love are subject to the effects of jealousy. In the case of affection, we tend to hold on to what is familiar and to be jealous of any change—even if that change is for the better. For example, two friends are affectionate toward each other. Then one learns something new and the other, unable to share in this change, feels left behind. While this jealousy is evident in children, it's not only for the young. An entire family may turn on a single member who is converted to Christianity. Lewis says it's not only a hatred of "the Light" as opposed to "the Dark," but a hatred of the thing that has stolen their loved one. The issue is further complicated because the person may be jealous of "the nonsense" of this new endeavor and also be jealous of the fact that it might be truly worthwhile, in which case he wonders why he was left behind. The elders of the generation may look at those who are suddenly taking on new ideas and call it "a phase." Because they are older, the younger aren't aware of their pasts and they can say they've been through the same thing, whether it's true or not.

One method used to attempt to bring those falling into bad habits back into the fold is a "Victorian" appeal: "You'll break your mother's heart." It's equally possible to "break your mother's heart" by rising above the family. He equates that to educational practices that hold back the bright child so that the dunces don't feel left out. While all those examples are about need love, perversions are also possible in gift love.

He tells the story of "Mrs. Fidget." She constantly told others that she "lived for her family." There were hot meals on the table at noon and in the evening, every day, despite the fact that the family sometimes preferred a cold meal. She did the laundry and pampered everyone in the family to the point of suffocation. Then she died and the family came to life. The son who was never at home before bedtime suddenly took an interest in the garden. The "delicate" daughter took horseback riding lessons and played tennis. The husband smiled and the surly youngster was full of fun. Lewis says she literally worked herself to death and required her family to help her every step of the way. The larger goal and the reward parents and teachers should seek is to care for children in such a way that they grow and develop, and that they come to a point where they are self-sufficient. Not all teachers are able to be happy for their students when they've completed their learning. He tells the story of Dr. Quartz, a famous teacher who inspired his students so that they opted to spend evenings at his house after their formal lessons ended. But eventually, the student would disagree with the teacher and he would banish them from his life.

Lewis then talks about a person's affection for animals. He says that in some cases, the affection can be a "drain" that eliminates the need to be needed by the family. For example, that person is so busy spoiling a dog that he doesn't have time to do the same to the rest of the family. Lewis says anyone who finds spending time with animals a



relief should examine their motives. Some people will argue that these cases are the exception, not the rule. People will be tempted to overstep the bounds of affection simply because they are people. He says the answer is in a closer walk with God. It's important to remember that affection produces happiness only if "there is common sense."

While there's nothing wrong with doing things for others, Lewis warns that this is another instance in which it's possible for love to grow out of its healthy state and into an ultimately unhealthy one. People need to feel they are needed—it's a human emotion and no one is immune. In the case of Lewis's example—Mrs. Fidget—the wife and mother invented reasons to pamper, baby, and work for her family in an effort to fulfill her own needs. The needs of the family were overlooked in her quest to be necessary. She cooked when they wanted to go out, sewed clothes that they would rather have not worn, and even handled her daughter's health issues so that the child was essentially more ill than necessary—all in an effort to meet her own need to be needed. That family undoubtedly loved her, though they were obliged to help her meet her own goals. Lewis says the family was different without her. It may seem cruel to say they were happier, but there's little doubt as to the truth of that. The lesson to be learned is that our own happiness should not come at the price of others, and that we should carefully examine our reasons for continuing to do things for others when it's time for them to begin doing for themselves.

Lewis ends this chapter on affection by questioning whether Mrs. Fidget—and all those like her—realized what they were doing to their families. It's likely, according to Lewis, that she took great pride in her aching back and sleepless nights spent waiting up for the last child to arrive home. The more she gave up, the more she could say that she did it because of love. The problem is that her actions didn't make others feel loved. Finding true affection, friendship, and deeper love for a person will prompt actions that do make them happy, and that evoke affection in return.



Friendship: Pages 57-72

Friendship: Pages 57-72 Summary and Analysis

Lewis says that many people believe friendship to be the least important of all the kinds of love. He says there is little emphasis placed on friendship by the modern writers. Most people will admit that man does need some friends, but the fact that they are making an admission rather than stating a fact tends to belittle the relationship. Most of those people aren't talking about true friendship. People can live without friendship, making it the least natural of the loves. He says that fact has lessened the focus on friendships from days gone by. He points out a change of attitude—that friends have become something to "fill in the chinks" rather than being the "main course of life's banquet." One reason for that change is that leaders become nervous when small groups of their subjects join together in tightly-knit friendships. He says that those small groups are more likely to change the world than a mass religion devised for a social purpose. The fact that forming friendships doesn't seem a natural human need made the people of days gone by feel important for having formed friendships. Lewis suggests that having friendships seemed to raise a person "to the level of gods or angels."

During the Romantic period, people turned their attention to nature and lessened the desire to attain such friendships. Lewis says friendship became "a vegetarian substitute for the more organic loves." Some people object to friendships because of the exclusion. As Lewis puts it, to say that "these" are my friends implies that others are not included in that group. Furthermore, there's the need to refute that a close friendship is a homosexual relationship. He says that there are some who insist that those friendships are "really" homosexual. They even take the "lack of evidence" as a point of fact that the homosexual relationship exists and is being hidden.

Lewis says that true friendship is the least jealous of the loves. He uses the example that one person can bring out a specific facet of another's character and the third will get the benefit of having had that person's character enhanced as well. When one friend is absent, all that remain are less than with the entire group. Lewis then compares this to the group of believers. He says that each person "increases the fruition" that each has of God. Therefore, the love, beauty, etc. are multiplied by the number of people in the group rather than lessened. Lewis then turns the discussion to the need to unity. As an example, consider the hunters of ancient times. They were forced to work together to survive, but they bonded during those shared duties and they did so apart from the women and children.

A major difference between lovers and friends is the quest for privacy. He says lovers seek privacy while two friends are automatically somewhat separated from the herd—and would gladly accept another into their group. The key to having friends, according to Lewis, is not in the wanting of friends, but in the sharing of a common thing, and says that thing could be "dominoes or white mice." When friendship happens between male and female, erotic love may or may not follow. In that case, the jealousy extends only to



the erotic love. Lewis points out that it's satisfying to know that your love can be friends with your friends. He also notes that a person who is in love with a friend will regret losing either the love or the friendship equally.

Other points Lewis makes are that friendship is always there to help without expecting anything in return, and that friends don't have to know every aspect of another's life in order to be friends. Rather, friends give value to life and one of a group of friends will typically count himself fortunate to be included.

Lewis's points regarding the rumors that follow two friends of the same sex are valid. Though he is writing from the point of view of many years ago, the same is often assumed in the modern day. Two men or two women who are spending a great deal of time together are automatically assumed to be doing so because of something more than friendship. Lewis also talks about the changing role of friendships. He says that friendship is not absolutely necessary for life, but some might disagree, saying that people must have human contact. The point is that Lewis is making a distinction between acquaintances and friends. Lewis also talks about group dynamics. He says that a person reacts in a certain way to certain people and that losing one friend from a group will typically make that person less to the entire group. Lewis says that a small group of friends will impact each, and that a particular person in that group may believe that he's unworthy to share in that special bond. However, that feeling is likely reserved for those who truly feel the friendship in others and have a deep level of commitment to that friendship.



Friendship: Pages 72-90

Friendship: Pages 72-90 Summary and Analysis

Lewis says that most friendships are men to men and women to women because there's seldom those shared activities between men and women that form the basis for friendship. There's nothing that precludes friendship from crossing the lines of gender and it is possible for men and women to be friends. A possible pitfall is when one offers friendship and the other mistakes it for something more. Lewis then talks about the particular situations that exist in some "neighborhoods." When men of that community have spent their lives working, the women may have sought out literary or artistic pursuits. With this difference in interests, the men may seem "barbaric." In another neighborhood, the men may have been well-educated and become white-collar professionals. In that case, the men may view the women as child-like because they are not similarly educated.

Friendship between men and women in either case is unlikely, but it could happen if the differences were recognized and acknowledged. Women sometimes seek ways to cross these barriers, and may be successful to a degree. But they may also appear ignorant because they are simply uninterested in the subjects at hand. A young lady told him that the key to a fun evening is to prevent any two men from sitting near each other and talking on "a subject." Lewis calls this a war on friendship and says a woman may also seek out ways to eliminate her husband's time and interaction with his friends. The problem is that the man will be "emasculated" and will likely no longer be the man she was attracted to. He will likely form secret friendships and may very well have other secrets as well.

Having friends who share a view or belief strengthens one in his own views and beliefs. One person in a crowd of a different opinion will tend to be timid. With the strength of friends behind him—even if those friends are not present at that particular moment—the person tends to find strength to stand for what he believes, even against a crowd. There's another side of belonging to a group of friends—that of not belonging. Lewis says that sometimes the friendship is not based on any real commonality, but on the ability to exclude others. That in itself becomes the reason for being friends. One of the common myths is that we choose our friends. He says the reality is that if you were born a few years earlier or later, or in some other location, selected some other university, or experienced any other change, your friendships would have been different. Finally, Lewis explains that friendship "is the instrument by which God reveals to each the beauties of all the others."

As Lewis talks about the woman's efforts to isolate her man from his friends, he mentions that the men will likely form secret friendships. An important point is that men—like women—tend to want someone with whom to share life. While a spouse or significant other is one part of that, most also desire friendship. The man may seek out friends as a way of filling that need, but may also rebel against the woman's control. He



then turns the topic to the question of whether a friendship need be "spiritual", or "holy." Lewis cautions the reader to remember that there are unholy angels as well as holy, and not to place the word spiritual on something without evaluating it.

The topic of friendship has become more complex as Lewis delves into it. The differences in men and women are lessening with equality in the workplace and more spouses sharing in duties at home. But the bottom line seems to be that men enjoy certain things and women tend to enjoy different things. Those differences are the reason for the chasm between the genders that makes friendships between men and women less likely than men to men and women to women. Lewis also touches on the idea that friendship may grow into something more and that men and women may very well be friends at the beginning, but may eventually fall in love. That, coupled with the fact that one may feel something the other doesn't, tends to make those friendships that do exist between men and women more complicated than the same sex friendships.



Eros

Eros Summary and Analysis

Eros, according to Lewis, is the state of being in love. He says that some readers may have been amazed when he addressed affection earlier in the book by saying that it was the love most closely resembling that of animals. Though some may have assumed that to actually have been sex, Lewis says sexuality is only one part of the romantic love. To understand the meaning of Eros as it pertains to Lewis's book, consider that love is more than the sexual act, and that the sexual act can occur without love. Eros is that one "uniquely human variation" of sexuality that develops within love. He doesn't intend to justify the morality of sex without Eros, because all would come from "tainted stock." He points out that most of our ancestors were married off at a young age to someone selected by their parents. They went into the marriage without love and still procreated. With that in mind, Lewis moves on to other things.

A man who is sexually attracted to a woman may later "fall in love" with her, but says he thinks that isn't a common event. Instead, he says he thinks most men are enamored with the entire person and that sexual desire may be a part of that overall attraction. He says that sexual desire without love wants only sex. Eros wants the beloved person. Lewis then makes the distinction that sexual desire without Eros is about "me." Sexual desire with Eros becomes focused on the "beloved". Lewis spends some additional time describing Eros, then says the topic can't be discussed without inserting his own morals, views and beliefs. Lewis makes it clear that on these points, he is merely offering up suggestions and that others may have other opinions.

Some people cite the marriage bed as the reason St. Paul discouraged marriage. In truth, it's the multiple demands on time that creates the situation in which a person has less time to focus on God. Lewis says that one of the greatest dangers is in taking the entire act of love too seriously. He says that the young people of today have been told that there is a perfect union and that they may very well go to bed with books by the masters on the subject spread out around them. He says it is a serious topic, but so is eating. He says feeding the hungry is an ethical duty and meeting for conversation around the dinner table a social opportunity, not to mention that it's necessary to feed our bodies—the "vehicle of the Blessed Sacrament." There hasn't been emphasis put on the meal so that people head for the table "with a blueprint". He says it's important to avoid being totally serious about sexual encounters as well. Lewis sums up that need by saying, "The very faces of all the happy lovers we know make it clear. Lovers, unless their love is very short lived, again and again feel an element not only of comedy, not only of play, but even buffoonery, in the body's expression of Eros."

Lewis says that man becomes the "Sky-Father" and woman the "Earth-Mother" during sex. He says the fact that they are naked doesn't make them more real than at any other time, but that a person will be more natural when clothed. Lewis then equates the role of the male with the role of the husband in a relationship. The husband is to be the



head of the household, but only as Christ is head of the Church. Taken one step further, it's notable that Christ does not find the Church beautiful, but makes it so. Lewis says that Eros, honored and allowed to run free, will consume and become a demon. Lewis refers to Eros as a person, saying that "he" is the most high of the loves, that he will likely demand worship and, unchecked, will turn love into a religion. Lewis says that a big danger is not that two lovers idolize each other, but that they idolize Eros.

There are many people who fall in love, swear that it's real and will last forever, but later make the same pledge to another. The promise of life-long love is correct, according to Lewis. He says that it's intolerable that a person in love will believe that it isn't going to last. Lewis then says that the problem is Eros offers a glimpse of what can be, and the couple expects it to last forever. When that turns out to be untrue, they blame each other. In truth, the promise of Eros was like the vows "of a godparent" and it's up to the children to keep the promises. It's hard work to make the long-term relationship work. Lewis ends the chapter by saying that Eros must be ruled. Eros is only another of the loves, but is thought to be a higher love because of its strength, sweetness, and sheer terror.

As an example of the difference in Eros and desire, Lewis says that a man walking the streets may say that he "wants a woman". What he means is that he wants sexual release and that the woman is the means by which he'll achieve that. The important part of the equation—and the gauge by which desire and Eros can be measured—is how much the man cares for the woman after he is satisfied. Relationships may then be measured in the same way, following Lewis's example. In theory, so could all types of need love. Lewis refers repeatedly to "Venus," though he never explains exactly what Venus represents. It seems likely that this is a lover, but in several references it could also be love or the act of making love. It's important to note that Lewis avoids the words "sex" and "sexual" over the majority of his text. He does refer to both, but uses overtones and suggestion to make his point. Lewis talks about the disenchantment of the love after a time of heightened sexual awareness. The long-term relationship isn't the same as that short-term encounter and the couple must commit to serious work in order to maintain the relationship.



Charity

Charity Summary and Analysis

Lewis talks of a garden and the fact that it requires the care and work of a gardener. However, he points out that the gardener's contributions are not nearly as significant as those of nature. Lewis refers to the original Garden and says that God not only provided the garden, but he provided the desire to work that garden. Lewis then says that it seems likely the people of today would be more interested than ever in working in the garden because the soil has gone "sour" and weeds flourish. Then Lewis turns his discussion to one he says he has been avoiding—natural loves as compared to a person's love for God. Lewis indicates that it's usually not a question of whether a person loves "a human Other" more or God, because most people simply have trouble reaching high levels of human love in the first place. Lewis says that the reader should also note that the natural loves "prove that they are unworthy to take the place of God by the fact that they cannot even remain themselves and do what they promise to do without God's help." A person who allows God to rule his heart has a firm basis for the other loves of his life. On the subject of rivalry between the natural loves and God, Lewis then talks about the fact that it's historically been accepted that people can easily idolize others—mothers, children and friends, for example. The danger is in giving your heart to something that you may lose, but the opposite is also true: God doesn't want man to isolate himself from loving just to be safe.

Lewis then turns the discussion to "hate." He says that the true meaning of the word is not merely related to an emotional aversion to another. Instead, he says it's a matter of putting something behind. He quotes the Bible passage in which a person who tries to serve two masters will love one and hate the other. It simply means that he will work hard for the one while putting the second away. He says men must be willing to turn away from the one who tries to interfere with a relationship with God. When a person does turn away from another for that reason, there's little doubt that it will be interpreted as hate. Lewis then says that he's about to launch into the final point of the book—the Love which is God. He says he's not at all certain on the topic and suggests that the reader accept anything that is useful and disregard anything that is not. Lewis says that God himself has no needs. He is ruler, sovereign and all-knowing. In men, though, God created gift love and need love. The gift loves are "natural images of Himself." Lewis uses the love of a mother for a child as an example. There are correlations between need love and God, but he sees no resemblance to the "love which is God."

One of the gifts God bestows is a measure of Divine gift love. With natural gift love, man is interested in giving only to specific people—those which hold some bond or attraction. Divine gift love is the reason man is interested in the well-being of all. This kind of gift love—coming from God—is charity. The other side of that coin is that we, as people who are receivers of the charity, have a need to be loved, wanted, and needed of ourselves. The fact is that everyone has something unlovable—some trait or feature. When others love that person anyway, charity is at work. That's an indication that God is in the



person offering the love. There's not meant to be a division between charity and the natural loves. He reminds the reader that God is perfect God and perfect Man, and that there is room for natural loves as well as charity. Lewis says that a person may think they could have loved someone else perfectly if that person hadn't displayed particular traits or faults. In fact, that person should turn to God and depend on charity to love that person despite their faults. Many people have asked whether friends and family members will know each other in Heaven, and whether the love felt during a lifetime will be significant. Lewis says he believes the only loves that will endure are those that have transcended natural love to become caught up in Godly love. He points out that flesh and blood will not be part of Heaven, indicating that natural loves won't be important. Lewis then says that some may console themselves by saying that they'll meet with the "earthly Beloved" in Heaven for an extension of the earthly relationship. That would mean an eternity of continuing that relationship.

The problem, Lewis says, is that he feels closest to God when God is the focus of his thoughts. Focusing on Heaven as a place to reunite with earthly loved ones is not the answer, according to Lewis. The comfort is in knowing that Heaven will be Heavenly comfort and those who arrive there will immediately know the face of God, and will love those who have been loved through God during earthly life. Lewis ends the book by saying that his own words end where a better writer might have begun.

Lewis talks of the fact that the gardener's contributions are nothing without those of nature, but also says that the garden will become a wild, unkempt place without the work of the gardener. The point Lewis makes is that God provided the not only the gardener, but the desire to make the garden beautiful. As Lewis talks of the "garden," it's likely that he is referring not only to a true garden, but to an individual's own life. He talks about the fact that the soil has soured and that weeds grow rampant, which could be an analogy for the state of human affairs. The Bible teaches that dependence on God is necessary. Some people find it difficult not to plan ahead for every eventuality, to seek only relationships that are "safe", and to be as prepared as possible. While Lewis himself says that's part of his own nature, he says he doubts that there is any other part of his own nature that pleases God less. As Lewis talks about the difference in natural gift love and Divine gift love, the reader can suddenly see the point of the comparison. In its natural form, gift love is only given to specific people—a child, a friend, a spouse. In its Divine form, man becomes concerned for his fellow man. Good works for a group, a national, all mankind become important so that people work for them—even when the recipients hold no personal attraction for the givers. The same is true of our relationship to God, according to Lewis. He says that people want to be loved because of who they are, but are taught that God couldn't possibly love their sinful ways. Therefore, they profess their sins, draw nearer God, and seek to reconcile their need to be loved for themselves with their unworthiness.



Characters

C.S. Lewis

A writer who is arguably best known for his fantasy stories, Lewis wrote a number of Christian inspirational books. *The Four Loves* was among those. Lewis shares little personal information during this book though he does relate some incidents and insight in the form of a conversation with a clergyman, his impressions of a family who lost their wife and mother, and his penchant for reading. Lewis is convinced that there is a delicate balance between the types of love—from friendship and affection to Eros to charity. However, he's also convinced that all may be connected and that they are most intensely satisfying when all are connected to God's ultimate love. Through the book, Lewis shares his thoughts on a range of topics, offering the reader at least some insight into the author's life. His faith seems to be strong. He talks of his views on Heaven—that Christians won't know each other because the earthly love they felt will have no real place in Heaven. He does, however, believe that our earthly love will be manifested in God and will be part of our relationship with God. Lewis doesn't talk about formal worship services, but does talk of the need for focus on God in order to fully realize a close walk with Him. He also doesn't disdain earthly relationships, but does say they should each have their own place.

The Patriot

Lewis talks at length about patriotism in the context of having love of one's country, though he says the word "patriot" may be extended to indicate love of family, regiment, class, etc. Lewis says that person who is stirred to patriotism by a couple of beers and a rousing tune played by a brass band is at one end of the spectrum, while the extreme patriot at the other may be exhibiting unhealthy levels of devotion. The danger, according to Lewis, is in setting the stage for leaders to feed on that devotion to the point of wickedness and for individuals to lose sight of God because of their preoccupation with country.

The Nature Lover

The nature lover is similar to the patriot in that it's easy for an individual to become so absorbed in nature that he can't take time out for God. Lewis says the true nature lover is interested in the moods or spirit of nature, and that the botanist and landscape artists are never good companions for the nature lover. The botanist draws attention to specific details while the artist spends all his time comparing scenes. Lewis says the most important thing for a nature lover to remember is that there are times when it's necessary to turn one's back on nature to do God's will. He uses the example of leaving the garden to enter the church or to go to another region to work.



Mrs. Fidget

Lewis talks of Mrs. Fidget and her perverted sense of gift love. He does indicate that Mrs. Fidget was a real person, as was her family, but it's likely that the name is not real. Mrs. Fidget cooks, cleans the house, and pampers her family to the point of suffocation. The problem is that while her family would enjoy an occasional evening out, Mrs. Fidget has a hot meal on the table every night. She does for her family even when her family would be happier without her efforts, and she is proud of her sacrifice. The lesson regarding Mrs. Fidget is that the role of any teacher—including a parent—is to help the child grow and develop to the point of self-sufficiency.

Dr. Quartz

Dr. Quartz is a beloved teacher who inspires his pupils. Many of them want to maintain contact with Dr. Quartz after the lessons are complete and he entertains them in his home, sharing evenings of conversations. The problem is that sooner or later the students have ideas of their own and question (or oppose) Dr. Quartz. He doesn't realize that he's done his job well and that they are thinking for themselves, but is instead hurt that they would disagree with his interpretations. He therefore immediately banishes them from his life.

Ancient Friends

As Lewis describes friends and friendships, he points out that it was necessary for the men of ancient times to band together in order to hunt, raid, and protect. In that banding there came a camaraderie. They spent time planning the hunt. When they were finished, they talked about what went right and what went wrong, and why. Though there was a necessity about their banding together, the fact that friendships were formed was a natural next step from that.

The Beloved

A person who is loved by another. It's important to note that the love explained by Lewis is not mere friendship or affection, but Eros, a deep and abiding love that transcends personal goals, needs, or sexual desire. That's not to say that those things don't play a role in the relationship with the Beloved, but that self takes a back seat to the needs of the Beloved.

William Wordsworth

William Wordsworth was an English poet. Lewis quotes him in the context of being a nature lover.

Love

Lewis refers to "that Love which is God" at several points in the book. In this case, Love is a person, not a thing or an emotion. It is the God who created, loves and saves anyone who turns to him.



Objects/Places

Bonds of Affection

These are invisible threads that connect people seemingly at random. Affection, the most basic of loves because it closely resembles an emotion displayed by animals, is nonetheless important. Lewis says that the bonds of affection transcend education, age, gender, class, and even species.

The Cliff

Lewis talks of a person who is standing on a cliff, looking down at his home. The person isn't able to scale the cliff to get home, but must take a detour. The cliff is symbolic of a person's current location. The message is that the distance between the cliff and home is the shortest at that point and becomes increasingly longer as the person detours, but the person will never be any closer to home without the detour.

Home

Lewis uses the analogy of a person standing on a cliff looking down on his home as a way of talking about the path to drawing closer to God. Home, in this instance, is the closest possible relationship with God. The cliff is the person's current location. The point of the comparison is that the distance home are the shortest while the person stands on the cliff, but the person will never be any nearer that location unless he begins walking—even though that walk will necessarily mean that the actual distance may be farther from home at specific points along the way.

The Garden

Lewis talks of the garden as a reference to the need to care for love in order for it to grow and flourish. He says that a garden won't weed, fence, or tend itself. In fact, it will revert to its natural, wild state unless someone works in it. Lewis says that a gardener's contributions are necessary, but they are nothing compared with the contributions of nature.

Companionship

The basis for friendship. Lewis says that a common bond is a must for friendship, whether that bond is a club, a hobby, or an interest. In any case, the fact that two people become companions in a particular interest is the first step toward establishing friendship.



Heaven

Lewis talks only briefly about Heaven and doesn't dwell on any of the physical characteristics. Instead, he points to Heaven as a place where heavenly comfort will abound. According to Lewis, people will not take up the natural loves of their earthly lives once they arrive in Heaven. Instead, those loves will be manifested in their final love—the love of God—and will only be important if their earthly foundation was God.

Dr. Quartz's Home

The place students gathered to share conversations with Dr. Quartz after lessons at the university were complete. The point of the story is that teachers sometimes have trouble allowing a student to grow and become a person in his own right. In this case, Dr. Quartz's home was a favorite gathering place for those students until someone disagreed with the teacher, at which time they were summarily banished.

A Pet

A pet can be an obvious substitute for affection for a person who is unable to bestow all their energy on the family. Lewis says that it may happen when the family rebels and refuses to be in constant need of the person. In the case of the pet, it will sometimes manage to escape the overpowering affection for brief periods but may be largely unaware of the injustice.

Gift Love

The sheer gift of love as opposed to "need love." Lewis uses the love of a mother for a child as an example of gift love. It's not to be accepted as completely unselfish. For example, a mother who allows the child to suckle will be in pain if she denies the child milk.

Need Love

The desire to be loved by others. Lewis says a child who turns to a mother for comfort is an example of need love, but he cautions against assuming that need love is selfish.



Themes

Love of God

This is truly the most common and recurring theme of the book. Not only does Lewis say that a person's love for God is the most important love he should strive for, but he says that the love of God colors every other love in life. Charity is the love of a person for someone else (or an entire group), not because of who that person is, but despite it. The love a person feels for God makes it possible for him to display true charity, and a love of God will enhance love whenever charity is required. For example, every person has some trait that is unlovable. Lewis says that a child might be unruly, a husband lazy, and a wife moody. When those traits are buried, it's easy to love that person; but when those traits come to the forefront, it takes charity to love that person anyway. A person who has a strong relationship with God will have that ability.

Lewis also talks about the times he personally felt the strongest bond to God. He says it's human nature to want to say that people will meet again with their deceased loved ones in Heaven. In that case, Heaven becomes a human comfort. Lewis says that focusing on Heaven for the sake of meeting with loved ones takes the focus from the true joy of Heaven—a meeting with God. Lewis says he has always felt closer to God when he focuses only on God.

On the subject of natural loves—friendship, affection, and romantic love—Lewis says that each becomes more intense if those involved are walking with God. Rather than taking away from the natural loves, love of God enhances them.

The Need to Feel Needed

Lewis says it's natural for people to need to be needed. He uses as examples "Mrs. Fidget" and "Dr. Quartz." In both cases, they wanted so desperately to be needed that they drove others away. In the case of Mrs. Fidget, she literally worked herself to death for her family. She put a hot meal on the table every night. While there's nothing wrong with doing things for your family, Mrs. Fidget did these things whether her family wanted them or not. Her "dedication" meant that the family could never go out to eat. It also meant that the family never had a night off because they couldn't sit idly by while she worked on the meal. The result was that her desire to be needed was an imposition on her family that drove a wedge into what could have been happy times. In the case of Dr. Quartz, students flocked to him for classes and gathered with him after the teaching was complete for lengthy discussions. However, when one questioned or argued Dr. Quartz's opinions, the student was abandoned. The Doctor didn't realize their questioning as a sign that he'd done his job as a teacher. He only saw it as no longer being the authority—the one needed for the discussions.



That's not to say that the need to be needed is always unhealthy. Lewis says that it's a human desire and one that most people find can be fulfilled through healthy relationships. Friendship is one of those. People will pair off with others of similar interests and desires in order to find companionship. The fact that someone desires your friendship is a way of fulfilling a need, as well as fulfilling one's own need for companionship.

Love of Others

When discussing love of others as a central theme of this book, it's important to note that love in this case doesn't refer only to romantic love. Lewis talks at length about the four types of love and the human need for those loves; but it's also important for people to love others. That love may come in the form of affection. Lewis describes that as the attraction of the familiar. He uses a child's "affection" for the "crusty gardener" as an example. Though the gardener has done nothing to earn that child's affection, it exists because the child is accustomed to the presence of the gardener and accepts it as a normal part of life. To change that is to challenge the affection—the reason most are resistant to change.

In the case of friendship, it's important to remember that friendships are important on several levels. A person seeks out friends, and people who have something in common will find it easy to pair off and establish a close relationship. The issue becomes complicated when friendships overlap. A woman who resents the time her husband spends with friends will exhibit jealousy and find ways to sabotage those friendships. She's actually damaging her own relationship because she inevitably forces him to form secret friendships which may very well lead to other secrets. A true love of others recognizes that those friendships don't lessen the romantic relationship. It's the same in the case of a person's relationship with God. Lewis says that a family who "loses" one of their own to religion may be jealous of that and will say that the time spent in religious pursuits takes away from the family. In truth, that person will love others more keenly because that love is enhanced by his love of God.

Style

Point of View

The book is written in first person by C.S. Lewis. It's important to remember that this is a book of inspiration, not a story with a plot and characters. Instead, Lewis gives his thoughts on four kinds of loves and his thoughts on the roles each play in the lives of people—and the roles those loves should play. The fact that Lewis is providing his own thoughts must be considered. He claims that he is not an authority in the field, though he has written several inspirational books. The reader must then evaluate the opinions presented to decide which are correct.

Lewis offers background and support for many of his opinions. Those range from poets to Biblical references. Again, most poetry and Bible passages are open to interpretation and it's up to the reader to make those connections and evaluations.

There's no other perspective, other than first person, that would have worked in this case.

Setting

The book is rather stilted with a very formal and sometimes rambling style. There are various references to other writings, including the Bible, which add depth to the writing. Lewis is an educated man and his writing reveals that fact. Some readers may not be familiar with all the words Lewis uses and truly understanding the text may call for the occasional use of a dictionary. More than the words themselves, Lewis's writing style is sometimes difficult to follow. The number of commas used in a single sentence to tie a thought together sometimes creates a sentence so convoluted that the meaning is difficult to grasp. The many insertions of explanatory phrases into sentences can be misleading. Most readers will come to terms with the writing style.

There are Biblical and poetic references throughout the book, though these don't appear overly often. They don't play a significant role in the reading material and the reader isn't required to read long passages of either poems or the Bible. Though a knowledge of the Bible and the poetry is helpful in attaining a better understanding of the book, neither are necessary for understanding.

The book's original copyright date is 1960, meaning the author's experiences and references are based in that time period. There are only a few references that are specific to the time, and they are easily adjusted to current day standards. There is generally no need for knowledge of the author's own time in order to understand the book.

Language and Meaning

Description

Structure

The book is divided into five sections with an introduction at the beginning. There are no breaks within the sections, making some of them rather long. The five sections, each numbering some thirty pages or less, are Likings and Loves for the Sub-Human, Affection, Friendship, Eros, and Charity. Each focuses on a specific aspect of love, with the introduction offering insight as to the drive behind the book and the problems encountered by the author as he was preparing to write the book. Each of the sections focuses on one of the loves, but the book is a building process. Lewis says early on that the highest can't be understood without the lowest. None of the chapters truly stands alone. From the introduction, terms and ideas are defined and then used to build the ideas of the next chapter. It's also important to note that the early chapters present ideas that are not fully explained until the final chapter.



Quotes

"God has impressed some sort of likeness to Himself; I suppose, in all that He has made. Space and time, in their own fashion, mirror His greatness; all life, His fecundity; animal life, His activity. Man has a more important likeness than these by being rational. Angels, we believe, have likenesses which Man lacks; immortality and intuitive knowledge." Introduction

"And, if you will forgive me for citing the most extreme instance of all, have there not for most of us been moments (in a strange town) when the sight of the word GENTLEMEN over a door has roused a joy almost worthy of celebration in verse?" Likings and Loves for the Sub-Human, p. 12

"It is the feeling which would make a man unwilling to deface a great picture even if he were the last man left alive and himself about to die; which makes us glad of unspoiled forests that we shall never see; which makes us anxious that the garden or bean-field should continue to exist. We do not merely like the things; we pronounce them, in a momentarily God-like sense, 'very good.'" Likings and Loves for the Sub-Human, p. 16

"Overwhelming gaiety, insupportable grandeur, somber desolation are flung at you. Make what you can of them, if you must make at all. The only imperative that nature utters is, "Look. Listen. Attend." Likings and Loves for the Sub-Human, p. 19

"We must take a detour - leave the hills and woods and go back to our studies, to church, to our Bibles, to our knees. Otherwise, the love of nature is beginning to turn into a nature religion." Likings and Loves for the Sub-Human, p. 21

"Whether animals are in fact sub-personal or not, they are never loved as if they were. The fact or the illusion of personality is always present, so that love for them is really an instance of that Affection . . ." Likings and Loves for the Sub-Human, p. 30

"The child will love a crusty old gardener who has hardly ever taken any notice of it and shrink from the visitor who is making every attempt to win its regard." Affection, p. 33

"This blending and overlapping of the loves is well kept before us by the fact that at most times and places all three of them had in common, as their expression, the kiss." Affection, p. 35



"But where it does not, the ravenous need to be needed will gratify itself either by keeping its objects needy or by inventing for them imaginary needs . . ." Affection, p. 51

"To the Ancients, Friendship seemed the happiest and most fully human of all loves; the crown of life and the school of virtue. The modern world, in comparison, ignores it." Friendship, p. 57

"We enjoyed one another's society greatly; we Braves, we hunters, all bound together by shared skill, shared dangers and hardships, esoteric jokes - away from the women and children." Friendship, p. 64

"No one ever really appreciated the other sex - just as no one really appreciates animals or children - without at times feeling them to be funny. For both sexes are." Friendship, p. 77

"The gnat-like cloud of petty anxieties and decisions about the conduct of the next hour have interfered with my prayers more often than any passion or appetite whatever. The great, permanent temptation of marriage is not to sensuality, but (quite bluntly) to avarice." Eros, p. 97.

"Nothing is falser than the idea that mockery is necessarily hostile. Until they have a baby to laugh at, lovers are always laughing at each other." Eros, p. 107

"Eros never hesitates to say, 'Better this than parting. Better to be miserable with her than happy without her. Let our hearts break provided they break together.' If the voice within us does not say this, it is not the voice of Eros." Eros, p. 107

"Spontaneously and without effort we have fulfilled the law (towards one person) by loving our neighbour as ourselves. It is an image, a foretaste, of what we must become to all if Love himself rules in us without a rival." Eros, p. 114

"William Morris wrote a poem called 'Love is Enough' and someone is said to have reviewed it briefly in the words, 'It isn't.'" Charity, p. 116

"We were made for God. Only be being in some respect like Him only be being a manifestation of His beauty, loving kindness, wisdom or goodness, has any earthly Beloved excited our love." Charity, p. 139



Topics for Discussion

What are the four types of love according to Lewis?

Why is it that some women will try to isolate their husbands from other friends? What can be the result of that? Why does that happen?

What role does jealousy play in the various kinds of love? Is jealousy necessarily negative?

What is the strongest love? Why? How does Eros last? What can cause it to end? What can lengthen it?

What is the difference between gift love and need love? Can the two be present at the same time?

Describe Mrs. Fidget. What does Mrs. Fidget do for her family? Why does she perform those tasks? What demands do her decisions make on her family?

Describe the Patriot. Is patriotism always healthy? Why or why not?

What does Lewis mean when he talks of the Nature Lover? Are botanists and landscape artists friends of the Nature Lover? Why or Why not?

Does Lewis believe there should be laughter between lovers? Describe the reasons.

What is charity? What impact does a love of God have on earthly loves? What does Lewis say will happen to earthly loves in Heaven? Why?