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The Great Divorce is C.S. Lewis's Divine Comedy: the narrator bears strong resemblance to Lewis (by way of Dante); his Virgil is the fantasy writer George MacDonald; and upon boarding a bus in a nondescript neighborhood, the narrator is taken to Heaven and Hell.

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C.S. Lewis The Great Divorce is a classic Christian allegorical tale about a bus ride from hell to heaven. An extraordinary meditation upon good and evil, grace and judgment. Lewis's revolutionary idea in the The Great Divorce is that the gates of Hell are locked from the inside. [The Great Divorce Summary from LitCharts | The creators of ...](#)

[The Great Divorce Summary Next](#). Chapter 1. An unnamed Narrator finds himself in a Grey Town, waiting for a bus. He boards the bus, along with a small number of other people, and the bus proceeds to fly over the grey town. The Narrator then talks with some of the other people on the bus, some of whom remember dying in various ways. One man, Ikey, tells the Narrator that the grey town is always

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C.S. Lewis was that rare sort of genius, able to combine high theological insight with vivid imagination, and it is precisely this coming-together that makes his writing so memorable--especially his classic fantasy book, The Great Divorce.

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The Great Divorce is a theological dream vision by C. S. Lewis, in which he reflects on the Christian conceptions of Heaven and Hell. The working title was Who Goes Home? but the final name was changed at the publisher's insistence.

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age of anxiety or, in the title of Francis Fukuyama's latest book, The Great Disruption. I believe it is no exaggeration to say that we are in the middle of the greatest economic, technological and social upheaval the world has seen since the industrial revolution began over two centuries ago. Globalisation is not merely an economic phenomenon, and that is why our response cannot

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Fukuyama's latest book, The Great Disruption. I believe it is no exaggeration to say that we are in the middle of the greatest economic, technological and social upheaval the world has seen since the industrial revolution began over two centuries ago. Globalisation is not merely an economic phenomenon, and that is why our response cannot simply be an economic one. During most of the