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A C.S. Lewis Related Cumulative Index of *Mythlore*, Issues 1-84

Glen GoodKnight

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A C.S. Lewis Related Cumulative Index of *Mythlore*, Issues 1-84

**Abstract**
Author and subject index to articles, reviews, and letters in *Mythlore* 1–84.

**Additional Keywords**
Lewis, C.S.—Bibliography; Mythlore—Indexes
This is an author and subject index primarily to articles, reviews, and letters in *Mythlore* related to C.S. Lewis, covering all issues from the first to the present issue. This is done to mark the Lewis Centenary and to show how *Mythlore* has contributed to Lewis studies, as well as to provide a further research tool for ongoing and future Lewis study. It is built on Lewis-related items from “An Index to *Mythlore*, Issues 1 to 50” (published in *Mythlore* 51) and the “Subject Index to *Mythlore*, Issues 51-60” (published in *Mythlore* 61) both compiled by Trevor Reynolds.

Reviews are listed under the reviewer and the author/editor of the book being reviewed. All other items are indexed by subject and author. Letters referring to items in previous issues are listed immediately after the author reference to that article as well as under the appropriate subject. References to books are given under the author. The Inklings Bibliography has not been indexed in detail. The extensive Lewis-related artwork is not indexed here.

References are given to whole number and page, for example 11.10 refers to issue 11 page 10. References to letters are in *italics*; reviews in *bold italics*.

Nearly all the back issues of *Mythlore* are available and there is a tremendous amount of good writing. Good Hunting!

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 enabled her, years later, to write, concerning the “ways of Affirmation and Rejection of Images,” that while the “Church of England . . . follows primarily the Way of Affirmation, and the Society of Friends . . . has given institutional form to the Way of Rejection . . . Both these institutions, while they accept the one way, contain and honor the other way.” (Shideler, *The Theology of Romantic Love*, p. 195)

But all this was yet to come, when, as she writes in *The Years of Confusion*, she believed (wrongly) that “When his [her husband’s] career was firmly established with my help, my turn would come, because ‘Existence is equal,’ wrote Charles Williams, meaning that all things are equal in being creatures of -- created by -- God.” (p. 118) When she did at last encounter Williams there was no looking back. “During the early winter of 1949, Dr. Mierow loaned me an article that had appeared in the November issue of *The Atlantic Monthly*, having to do with an English writer, Charles Williams, who had been a friend of, and admired by, two of my favorite authors, Dorothy L. Sayers and C.S. Lewis,” (p. 241) She quickly acquired *All Hallows’ Eve*, and then *Descent Into Hell*, and “was completely entranced . . . Suddenly I saw the world around me with new eyes, judged by new values, found new companions, glimpsed a new way of life.” (p. 241)

On May 12, 1953, she wrote to her mother: “Herewith a diagramming of *Descent into Hell*. I was curious to see if I could do it on one page.” (p. 324) Again, on September 28, 1953, she comments to the same correspondent: “As you might know when opportunity offered to mention Charles Williams in connection with something else, I slipped it in -- and to my astonished delight, Dr. Ferre considers Williams ‘a first-class theologian’, whereat my heart sang.” (p. 328) In July 1954, her mother writes to her, about “the Williams opus,” stating that “It is now my firm opinion that you should make every possible effort to get it published.” (p. 335) Notably, in her last summing up of this whole volume, Ms. Shideler says, “It is significant that when I began writing the paper on Charles Williams, I did not share [with her husband] what I was doing. For me, it was intensely personal, and from past experience, I was sure that if I brought him into it, he would kill the project by treating it as an academic exercise rather than an intimate experience of me as a person.” (p. 344) In the final sentence of this intriguing volume, she comments that soon afterwards, “a door opened.” (p. 345)

Since the next volume will be entitled *A Door Opens*, and is accompanied by a quote from Charles Williams: “Dante was created to do his business, to fulfill his function. Almighty God did not first create Dante and then find something for him to do;” readers who want to know what happened next will have something to which to look forward!

— Nancy-Lou Patterson