

An INDEX to
MYTHLORE
Supplement:



MYTHCON
CONFERENCE
PROCEEDINGS

COMPILED BY JANET BRENNAN CROFT

**OTHER RECENT TITLES FROM
THE MYTHOPOEIC PRESS**

THE INTERSECTION OF FANTASY AND NATIVE AMERICA

Edited by Amy H. Sturgis and David D. Oberhelman

AN INDEX TO MYTHLORE, ISSUES 1-102

Compiled by Janet Brennan Croft and Edith Crowe

With supplements compiled by Janet Brennan Croft

PAST WATCHFUL DRAGONS: FANTASY AND FAITH IN THE WORLD OF C.S. LEWIS

Edited by Amy H. Sturgis

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by Dorothy L. Sayers

Introduction and bibliography by Joe R. Christopher


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TOLKIEN ON FILM: ESSAYS ON PETER JACKSON'S THE LORD OF THE RINGS

Edited by Janet Brennan Croft

The Mythopoeic Society is a non-profit educational organization devoted to the study, discussion, and enjoyment of the works of C.S. Lewis, J.R.R. Tolkien, Charles Williams, and other writers of myth and fantasy literature. The Society holds annual conferences, sponsors local discussion groups, and publishes three magazines: *Mythlore: A Journal of J.R.R. Tolkien, C.S. Lewis, Charles Williams, and Mythopoeic Literature*, a quarterly journal; *Mythprint: The Monthly Bulletin of the Mythopoeic Society*, featuring news, activities, and reviews; and *The Mythic Circle*, an annual publication of fiction and poetry. For further information, visit the Mythopoeic Society website at www.mythsoc.org.

The Mythopoeic Press, a division of the Mythopoeic Society, is dedicated to the publication of works by and about the Inklings—C.S. Lewis, J.R.R. Tolkien, and Charles Williams preeminently—and others related directly and indirectly to the Inklings' "myth-making" vision. The Editorial Board consists of Joe R. Christopher, Robert C. Stroud, Amy H. Sturgis, and David Oberhelman, Secretary of the Press. The Advisory Board includes Beth Russell and Janet Brennan Croft.

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AN INDEX TO *MYTHLORE* SUPPLEMENT: *MYTHCON CONFERENCE PROCEEDINGS*

Only a few Mythcon proceedings have been published; after Mythcon III, presenters were encouraged to submit their papers to *Mythlore* instead. This supplement indexes proceedings from the following conferences:

- Narnia Conference: November 29, 1969, at Palms Park, West Los Angeles, CA
- Mythcon I: September 4-7, 1970, at Harvey Mudd College, Claremont CA
- Mythcon II: September 3-6, 1971, at Francisco Torres Conference Center, Santa Barbara CA
- Mythcon III: June 30-July 4, 1972, at Edgewater Hyatt House, Long Beach CA, in conjunction with Westercon XXV
- Mythcon XVI: July 26-29, 1985, at Wheaton College, Wheaton IL
- Mythcon XXIX: July 15-20, 1998, at Wheaton College, Wheaton IL

Specifically NOT included are the Proceedings of Mythcon XXIII, the joint conference with the Tolkien Society in 1992. These proceedings were published as a joint issue of *Mythlore* and *Mallorn* (*Mythlore* whole number 80), and are fully indexed in the main *Mythlore Index*.

Proceedings of the Narnia Conference and the first three Mythcons are available for sale on the society website under Mythcon Proceedings and Program Books. The Mythcon XXIX C.S. Lewis/Owen Barfield Souvenir Book is a special case—it is not technically a proceedings, but nevertheless includes some material that should be indexed, in particular the bibliographies and an item by Owen Barfield himself. It is also available in the Mythcon Proceedings and Program Books section of the online store.

The Proceedings for Mythcon XVI, however, is not available for sale—it was never formally printed but is simply a mimeographed collection of papers with an overall pagination that exists in a few scattered copies. All but six of the items collected were later reprinted in *Mythlore*, and these versions should be preferred for citation purposes as the most official, revised, and polished versions. (When this is the case, the citation for the later reprinting is included in the entry.) However, this collection is held in several libraries and collections, and because of the six never-published items I felt it was important to include it

in its entirety. At this writing, copies are known to be held at Hope College, the Wade Center at Wheaton College, and the special collections at Marquette University.

The Scope and Organization of this Index

This index is designed for the use of scholars and serious readers of mythopoeic fiction. The proceedings are indexed in their entirety, which means that poetry, conference reports, and Middle-earth studies articles are included. (However, there are only one of each and they are clearly designated in the index.) Artwork on the covers and in the interiors is not included.

There are three sections to this index. Papers are indexed by author, title, and subject. Abstracts are included in the author index only, and authors' first names are abbreviated in the title and subject indexes. The list on the previous page serves as a checklist.

The index uses Library of Congress style subject headings. As these are hierarchical, the user will start with a broad subject and work down to the specific level—for example:

- Lewis, C.S. *The Voyage of the Dawn Treader* – Sources
- Tolkien, J.R.R. – Characters – Gollum – Motivation
- Williams, Charles – Friends and associates – Dorothy L. Sayers

The Future of This Index

This supplement is designed to stand alone, and may be used without reference to the main *Mythlore* index. The contents of this supplement will be added to the next edition of the printed *Mythlore* index.

Article Index by Author

- Sorted by author, then alphabetically for authors of multiple articles.
- Includes abstracts.
- Main entries in bold face.

A

Allan, James D. "The Decline and Fall of the Osgiliathan Empire." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972.* Glen GoodKnight, ed. Los Angeles, **The Mythopoeic Society: 1974.** 3-6, **32, 36.**

Taking Tolkien's statement that hobbits lingered in "the North-West of the Old World" as its basis, this paper examines the fauna, the organization of human culture, the development of armor and so on in Middle-earth to place it in the "heroic age" of Europe and to identify Gondor with Rome. The author further identifies the function of the Elves and their protected kingdoms with the monasteries that preserved cultural memories through the Dark Ages. Consideration is given to the non-medieval culture of the Shire, and the fact that Aragorn does not map precisely onto any particular ruler of this period, and what these anomalies mean.

Alpajpuri and Bernie Zuber. "Mythcon Report." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, **The Mythopoeic Society: 1970.** 59.

Anderson, Poul. "Myth in the Modern World." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972.* Glen GoodKnight, ed. Los Angeles, **The Mythopoeic Society: 1974.** 8-9.

Fantasy author Anderson discusses definitions of myth and how literature becomes mythopoeic, particularly by catching or reflecting cultural needs. He also includes an example of a modern historical novel incorporating myth, Jensen's *The Fall of the King* and its use of symbolism from the Norse "Song of Grotte."

Anderson, Poul, moderator, Robert Silverberg, et al. "Panel: The Making of Fantasy Worlds." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972.* Glen GoodKnight, ed. Los Angeles, **The Mythopoeic Society: 1974.** 10-11.

A panel of science fiction and fantasy authors discusses how they develop their worlds, the differences between fantasy and science fiction, and some classic works of fantasy.

B

Bailey, Karen. "The Grail Quest Theme in *That Hideous Strength*."

Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972. Glen

GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 7, 9.

Postulates that while Ransom is the most obvious candidate for the Fisher King in *THS*, Jane Studdock is cast as a Grail quester in spite of her gender and the fact that she is married, and in effect achieves the Grail at the end.

Barfield, Owen. "Greetings from Owen Barfield." *C.S. Lewis, Owen*

Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998. Wayne G. Hammond, ed.

Williamstown, MA, The Mythopoeic Society: 1998. 27.

Transcription of recorded greetings to the Mythopoeic Society shortly before his death.

Bell, Judy Lynn. "The Language of J.R.R. Tolkien in *The Lord of the Rings*." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 35-40.

Analyzes Tolkien's use of language: instances of word-magic and name-magic, style to denote character and nationality, syntax to emphasize mood and the social level of characters, the contrast of archaism and simplicity in some of the most powerful moments, and so on. Also looks more closely at the individualized speech patterns of Gollum, Tom Bombadil, and Treebeard,

as well as speech markers used for hobbits, Elves, and the Rohirrim.

Bosky, Bernadette. "Grace and Goetia: Magic as Forced Compensation in Charles Williams' *All Hallows' Eve*." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 15-30.

Contrasts the free exchange and substitution of Williams's principle of co-inherence with the forced exchange of magic, as practiced by Simon the Clerk in *All Hallows' Eve*. Reprinted in *Mythlore* 12.3 (#45) (1985): 19-23.

Bratman, David. "Caliban Between the Worlds." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 31-43.

Study of Caliban as a character in Shakespeare's *Tempest*; as a metaphor; and as a character re-interpreted by post-Shakespearean authors. Reprinted in *Mythlore* 12.4 (#46) (1986): 46-53.

Braude, Nan. "The Two-Headed Beast: Notes Toward the Definition of Allegory." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 32-35.

The author provides a literary history of the concept of allegory going back to Homer, describing "allegorism" and "typology" as the two divisions of allegory, distinguishing allegory from symbolism and conceit, exploring modern attitudes toward allegory, and briefly examining the use of allegory and symbol in Tolkien, Lewis, and Williams.

C

Carleton, Jim. "Closing Session." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 28, 32.

Christopher, J.R. See also Christopher, Joe R.

Christopher, J.R. "Considering The Great Divorce [Parts I and II]." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 40-48.

The author takes two approaches in this discussion of *The Great Divorce*: enumerating the medieval sources and analogues for Lewis's story, particularly *The Divine Comedy* but also other dream-visions such as *The Romance of the Rose*; and seeking out modern parallels and inspirations, such as Forster's "The Celestial Omnibus" but more importantly Tolkien's "Leaf by Niggle" and Williams's *All Hallows' Eve*.

Christopher, J.R. "Considering The Great Divorce [Parts III, IV, and V]." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 12-21.

Part III is a close textual comparison of the English and American editions and the newspaper serialization. Part IV examines the underlying structure, comparing the encounters in *Divorce* with the organization of *The Divine Comedy* and concluding that Lewis's book is not as tightly and hierarchically organized, either artistically or theologically. This section also attempts to categorize *Divorce* using Northrop

Frye's classification scheme laid out in *The Anatomy of Criticism*, and concludes with a debate about the merits of "destructive" criticism. Finally, in Part V, the author considers a religious reading of *Divorce*, and how reading such a work is akin to the art of meditation, comprising contemplation, analysis, and colloquy.

Christopher, Joe R. See also Christopher, J.R.

Christopher, Joe R. "The Broken Sword Reforged." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 37-39, 44.

Analyzes changes made in the second edition of *The Broken Sword*, published in 1971, from the original 1954 edition. Comparisons of a number of passages show Anderson maturing in his technical ability as a writer and his psychological understanding of his characters, though Christopher does regret the occasional loss of a certain "lyric intensity" and hints of the "dark backward and abysm of time" found in the original.

Christopher, Joe R. "A Selective C.S. Lewis Bibliography." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society.* *Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 10-15.

Cording, Ruth James. "Links of the Inklings." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 44-47.

A brief introduction to the main Inklings and their meetings – Lewis, Tolkien, and Williams.

Ö

Dabney, Virginia. "On the Natures and Histories of the Great Rings." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 8-10.

Primarily Middle-earth studies rather than criticism. Reviews the history of the great rings, bringing together information from various parts of the *LotR* Appendices (*The Silmarillion* not being available yet at this time).

Speculates on the linguistic roots of the names of the three Elven rings and the possibility that the seven Dwarven rings may have had associations with the alchemical metals and the nine rings for Men with the planets.

Deyo, Steven Mark. "Niggle's Leaves: The Red Book of Westmarch and Related Minor Poetry of J.R.R Tolkien." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 48-65.

Examines all the minor, early poems that relate to (or seem to relate to) Middle-earth. Compares different versions of the poems and relates them to Tolkien's overall mythology. Reprinted in *Mythlore* 12.3 (#45) (1986): 28-31, 34-37.

Dorsett, Lyle W. and Wayne G. Hammond. "A C.S. Lewis Chronology." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 8-9.

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Edwards, Bruce L. "C.S. Lewis: Essayist and Scholar." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 5-6.

Briefly analyzes the characteristics of Lewis's literary criticism and popular essays in literature—rhetorical skill, winsomeness, breadth of allusion, a respect for the Western tradition, and "bracing wit"—and its influence on scholarship and on the general reader.

Ellwood, Gracia Fay. "A High and Lonely Destiny." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 23-27.

Examines the recurring motif of people, both real and fictional, who believe they possess magical powers and a destiny that places them above normal human moral concerns and connections. Beginning with the biblical Simon Magus and continuing through the



many tales of Merlin, Marlowe's Dr. Faustus, and Adolf Hitler, and ending with Tolkien's Saruman, Ellwood traces this complex to inner hunger and self-deception, and notes how some characters, such as Gandalf, escape this destiny through their sense of connection with others.

Ellwood, Gracia Fay. "The Return to the Past in Williams and Eliade." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 26-28.*

Compares the use of displacement in time in the plots of Charles Williams's *Descent Into Hell* and Mircea Eliade's novella *Nights at Serampore*. Both stories involve protagonists interacting with violent events taking place in the past of their present-day location. Williams's principle of exchange makes Pauline's experience a joyful and numinous one; Eliade's story ends more ambiguously, with the participants deriving no spiritual meaning from their experience other than a sense of the illusory nature of what is experienced through the senses. Ellwood goes on to examine real-world stories of similar retrocognitive events, and finds recorded examples of both spiritually numinous and ambiguous experiences.

Ellwood, Gracia Fay. "Which Way I Flie is Hell." *Narnia Conference, Palms Park, West Los Angeles, 1969. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 11-14.*

Taking as its starting point Milton's portrait of a Satan who creates deeper and deeper hells within himself as he continually rejects heaven, Ellwood demonstrates how a number of

characters in *The Chronicles of Narnia* similarly deceive themselves and become – literally, in the case of some – blind and deaf to reality and the chance of salvation. Among them are Edmund, Eustace, Uncle Andrew, and the Dwarves in the Stable in *The Last Battle*.

F

Farrell, Eleanor M. "And Clove the Wind from Unseen Shores': The Sea Voyage Motif in Imaginative Literature." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 66-78.*

Discusses the long history of the sea journey as a symbol in religious and secular literature, and its use in the work of more recent fantasy and mainstream authors. Reprinted in *Mythlore* 12.3 (#45) (1986): 43-47, 60.

Filmer, Kath. "Beware the Nothing: An Allegorical Reading of Ende's *The Neverending Story*." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 79-84.*

Gives "an allegorical reading of the translated text." Sees it as an anti-deconstructionist defense of human imagination, and an actualization of a neo-Romantic and metaphysical worldview compatible with the theories of Lewis and Tolkien on fantasy and imagination. Reprinted in *Mythlore* 12.4 (#46) (1986): 34-36.

Flieger, Verlyn. "The Man Who Loved Women: Aspects of the Feminine in Eddison's Zimiamvia." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 85-94.

Discusses the strong female characters in Eddison's novels as personifications of the Jungian anima, and carriers of the themes of the works. Reprinted in *Mythlore* 13.3 (#49) (1987): 29-32.

Flieger, Verlyn. "Owen Barfield: An Appreciation." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 17-18.

A general introduction to the importance of Barfield's thought on language and his influence, particularly on Tolkien.

Ford, Paul F. "An Appreciation of the Fiction of C.S. Lewis." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 3-4.

A brief discussion of Lewis's fiction (r to stretch the definition, not non-fiction) works by genre—the poetry, the epistolary works, and the novels, culminating in *Till We Have Faces*.

Foster, Robert. "The Heroic in Middle-earth." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 22-25.

Gives examples of several types of heroism: the survival-hero, whose heroism is a reaction to a hostile environment; the destiny-hero, who has been chosen to fulfill a task beyond his normal capabilities; the honor-hero, motivated by a desire for reputation and fame; and the ethic-hero, whose self-respect demands that he act when circumstances arise that require it. Describes the moral framework of Middle-earth as one that constantly presents opportunities for heroic action, which in turn influences and supports later heroic actions through providing examples to emulate, clues to effective action, or heirloom objects that assist later heroes. In this framework, all heroic actions against evil are valuable and have consequences.

Foster, Robert. "Sindarin and Quenya Phonology." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 54-56.

Attempts to classify the distinguishing phonemes of Quenya and Sindarin, and use them to develop a framework for determining where on the scale of historical change a vocabulary word might fall.

G

Glyer, Diana Pavlac. *See also* Pavlac, Diana.

Glyer, Diana Pavlac. "C.S. Lewis: What's All the Fuss?" *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 7.

A general appreciation of Lewis's broad literary output.

GoodKnight, Glen. "Lilith in Narnia." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 15-19.

After examining the history of the figure of Lilith in Judeo-Christian myth, Jungian psychology, and Western literature, this paper discusses the three major Lilith-characters in the Narnia series – the White Witch, the Lady of the Green Kirtle, and Jadis, Queen of Charn.

GoodKnight, Glen. "Opening Remarks." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 2-3.

GoodKnight, Glen. "Transcending the Images: Archaisms and Alternatives." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 3-5, 25.

Discusses the medieval theological concepts of affirmation of images

(romantic, seeking truth reflected in imagery) and rejection of images (mystical, seeking direct access to truth), building on Mary Schildeler's book on Williams, *The Theology of Romantic Love*, and liberally quoting from Jung and Lewis. Concludes that Lewis advocated a hybrid concept of transparent images; that ideally one should simultaneously contemplate both the image and the truth behind it, transcending dualism.

GoodKnight, Glen. "The White Tree." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 56-59.

Revision of conference introductory address. Sees many of the problems of the modern world stemming from a deep distrust of the unconscious mind, and with it a distrust of mystical experience and fantasy. Draws primarily on Jung and on Tolkien's "On Fairy-Stories" to make his point that fantasy is necessary to the integration of the conscious and unconscious minds.

h

Hammond, Wayne G. *See also* Dorsett, Lyle.

Hammond, Wayne G. "An Owen Barfield Chronology." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 21.

Hammond, Wayne G. "A Selective Barfield Secondary Bibliography." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 26-27.

Helms, Randall. "The Structure and Aesthetic of Tolkien's *Lord of the Rings*." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 5-8.

Describes five "laws" underlying Tolkien's Middle-earth and how the action of *The Lord of the Rings* proceeds logically from them: the cosmos is ultimately providential; the result of an action is influenced by its intent; moral and magical laws are as important as physical laws; states of mind influence physical reality; and experience is the realization of proverbial truth or romantic convention.

Hooper, Walter. "Owen Barfield: A Small Tribute." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 19-20.

Recounts Hooper's experiences with Barfield as one of C.S. Lewis's literary executors, and the personal friendship that grew out of it.

Hulan, David. "Narnia and the Seven Deadly Sins." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 21-23.

Theorizes that each book in the *Chronicles* is centrally concerned with one of the medieval Seven Deadly Sins; that in each book, a character commits one of these sins, and generally no other sins are foregrounded in that volume. The author's theory equates *LWW* with gluttony, *PC* with Envy, *VDT* with Avarice, *SC* with Sloth, *HHB* with Lechery, *MN* with Pride, and *LB* with Anger. The author feels this was not planned as a major structural theme but was mainly coincidental.

Hyde, Paul Nolan. "Leaf and Key." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 95-101.

Reviews various definitions of allegory and Tolkien's writings on the subject to determine more precisely what type of allegory Tolkien disliked. Discusses "Leaf by Niggle," which skirts closer to allegory than most of Tolkien's works, but avoids becoming one. Reprinted in *Mythlore* 12.4 (#46) (1986): 27-29, 36.

Hyles, Vernon. "On the Nature of Evil: The Cosmic Myths of Lewis, Tolkien and Williams." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 102-121.

Examines the works of Tolkien, Lewis, and Williams for what they have to say about the nature of evil in their fiction, particularly as it relates to Christian scripture and eschatology. Reprinted in *Mythlore* 13.4 (#50) (1987): 9-13, 17.

K

Kawano, Roland M. "The Impact of Charles Williams' Death on C.S. Lewis." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 27-28.

Recounts the beginnings of the friendship of Lewis and Williams and Williams's later association with the Inklings until his death following complications from surgery in May 1945. Discusses the effect of his death on C.S. Lewis's thoughts about mortality and reprints his poem "On the Death of Charles Williams."

Kilby, C.S. "Tolkien, Lewis, and Williams." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 3-4.

A brief, early history of the Inklings: their primary members, their similarities in outlook, and their basic writings.

King, Don. "George MacDonald, C.S. Lewis, and the Childlike." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 122-134.

Asserts that Lewis and MacDonald wrote books not for children but for the childlike in all. Distinguishes between childish and childlike, using examples from the *Chronicles of Narnia* and MacDonald. Such characters provide a link to the childlike within adult readers. Reprinted with different title in *Mythlore* 12.4 (#46) (1986): 17-22, 26.

Kreeft, Peter. "Narnia as Myth." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight,

ed. Los Angeles, The Mythopoeic Society: 1970. 35-39.

Considers various definitions of myth and shows how literary myths deliberately created by an individual differ from myths that develop organically within a society. Concludes that the truth within myth is what is important. Includes an extensive quotation from *The Last Battle*.

L

Lenander, David. "The Cocktail Party After All Hallows' Eve: All Saints' Day Hangover." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 135-145.

Discusses the mutual influence of Williams and Eliot, including as illustration a lengthy quote from Eliot's introduction to *All Hallows' Eve*. Considers Eliot's verse play *The Cocktail Party* for its "participation in the Christian mythopoeic genre of Charles Williams' novels," and discusses the importance of the character Julia Shuttlethwaite and her eventual revelation as one of the guardian angels.

Levitin, Alexis. "The Lure of the Ring." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 20-21.

Discusses letters from a group of typical *Lord of the Rings* fans about why they enjoy the book. Concludes that thoughtful readers respond to the timeless struggle of good and evil and the deeper moral messages of the work.

Lindskoog, Kathryn. "Farewell to Shadowlands: C.S. Lewis on Death." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 10-12.

Examines death as portrayed in many of Lewis's fictional and apologetic writings, and particularly in the *Chronicles of Narnia*. Discusses Lewis's attitudes towards his own impending death as expressed to friends and his brother Warren.

Lindskoog, Kathryn. "Introducing C.S. Lewis: Sincerity Personified." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 29-32.

An overview of C.S. Lewis's life, primarily based on *Surprised by Joy* and *Letters*, covering the entire period from his birth to death with special emphasis on his education and conversion. Includes personal reminiscences of the author's own meeting with him in 1956. This is the first chapter of Lindskoog's biography of Lewis.

Lobdell, Jared. "Detective Fiction as Mythic Comedy." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 146-153.

An overview of the detective or mystery story, particularly its development as a genre during the Golden Age between the wars when Williams wrote reviews, and when there were other close professional, familial, philosophical, or Oxonian ties between the Inklings and the British mystery writers of this time. Ties the comedic anagnorisis of the resolution of the mystery in with Tolkien's concept of the eucatastrophe

and concludes that mystery can be seen as "a form of mythic comedy, as presenting the myth of deliverance."

CD

Martin, John Stephen. "Heroic Parody in James Dickey's *Deliverance*." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 154-160.

Analyzes Dickey's popular novel of the early 1970s using Joseph Campbell's theory of the monomyth, but finds that the mythic pattern is actually parodied, undermining the expected conclusion and relevance of the hero's journey.

Matthews, Janet. "Charles Williams: A Perspective Through the Eyes and Works of T.S. Eliot." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 161-194.

Explores a number of themes and concerns paralleled in the works of Charles Williams and T.S. Eliot – the Ways of Affirmation and Negation of Images, exchange, substitution, and coinherence, and the image of the City – as well as their mutual admiration and influence. Speculates as to why Williams is not held in as high esteem as Eliot.

McKillip, Patricia. "Remarks from the Guest of Honor Speech." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 4.

McLaughlin, Sara Park. "C.S. Lewis Visits the City of God." *Mythcon XVI, Wheaton College, Wheaton,*

Ill., 1985. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 195-205.
Considers how Augustine's contrasting images of the heavenly and earthly city are used by Lewis in both his Space Trilogy and the Chronicles of Narnia.

McMenomy, Bruce. "Arthurian Themes in the Narnia Books." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 8-10.

Locates a parallel to the broad outlines of Arthurian myth in the character of Prince Caspian, in his conflicted path to his rightful throne, his advisor Cornelius, and his rejuvenation in Aslan's country. Also considers Reepicheep's quest for Aslan's country as a parallel to the Grail quest.

Mitchell, Christopher W. "The Marion E. Wade Center at Wheaton College." *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 28.

A description of the Center's aims, areas of concentration, and collections.

Musacchio, George. "C.S. Lewis's A Grief Observed as Fiction." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 206-216.

Supports (although for different reasons) Walter Hooper's contention that *A Grief Observed* is only partly autobiographical. Bases his conclusion

on literary style, similar past work, the psychology of grief, and letters written by Lewis following his wife's death. Reprinted in *Mythlore* 12.3 (#45) (1986): 24-27.

Myers, Doris T. "What Lewis Really Did to *The First Men* and *The Time Machine*." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 217-228.

Contends that *Out of the Silent Planet* is a retelling of *First Men in the Moon* and *Perelandra* of *The Time Machine*, in which Lewis substitutes the triumphant values of "Old Western Man" for Wells's science/technology and socialism. Reprinted in *Mythlore* 13.3 (#49) (1987): 47-50, 63 under a slightly different title.

N

Newman, Lois. "Beyond the Fields We Know." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 29-31.

A discussion of the career and writings of Lord Dunsany, precursor of J.R.R. Tolkien and a great influence on H.P. Lovecraft in particular. Emphasizes Dunsany's unique literary style, inventive and opulent, and focuses primarily on *Tales of Three Hemispheres* and *The King of Elfland's Daughter*.

Nyman, Amy. "A Feminist Perspective in Charles Williams' Novels." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 229-246.

Looks at women portrayed in the novels of Charles Williams from the

perspective of feminism, especially feminist theology. Finds a wide range of female characters at various stages of spiritual development, androgyny and inclusiveness in regard to God. Reprinted in *Mythlore* 12.4 (#46) (1986): 3-10 under a slightly different title.

P

Patterson, Nancy-Lou. "Anti-Babels: Images of the Divine Center in *That Hideous Strength*." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 6-11.

Examines the role, sources, and symbolism of the two walled gardens in *That Hideous Strength*: Bragdon Wood and the garden at St. Anne's. Discusses the psychological, mythical, and religious symbolism of the walled garden across a variety of sources, from Babylonian epic through Freudian psychology, and lists the source material Lewis references in his descriptions of these gardens. Also covers other gardens in Lewis's works, including the biscuit-tin garden described in his autobiography as his first glimpse of beauty and the garden where Digory plucks the silver apple in *The Magician's Nephew*.

Patterson, Nancy-Lou. "Archetypes of the Mother in the Fantasies of George MacDonald." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 14-20.

A study of the Wise Woman, Mother, or Grandmother figure throughout George MacDonald's fantasy. Discusses how

MacDonald is better understood through Jungian rather than Freudian analysis. Places imagery associated with these figures in their mythological, symbolic, and religious contexts, and examines both the beneficial and deadly aspects of the anima as shown in their actions.

Patterson, Nancy-Lou. "Lord of the Beasts: Animal Archetypes in C.S. Lewis." *Narnia Conference, Palms Park, West Los Angeles, 1969*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 24-32.

Explores Lewis's use of talking animals in *The Chronicles of Narnia* and *The Space Trilogy* (and even his childhood writings about "clothed animals"). Traces the use of animals in religious and spiritual imagery from prehistoric times through pagan religions and fairy tales and discusses critical theories of Jung, Eliade, and other writers. Finds a parallel between a passage from Carlos Casteneda's *Teachings of Don Juan* and Aslan's post-resurrection romp with Lucy and Susan.

Patterson, Nancy-Lou. "'Some Kind of Company': The Sacred Community in *That Hideous Strength*." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 247-270.

Detailed analysis of the good, or saved, characters in *That Hideous Strength*, the Company of St. Anne's. Notes the significance and symbolism of each, and speculates briefly about their post-novel futures. Reprinted in *Mythlore* 13.1 (#47) (1986): 8-19.

Patterson, Nancy-Lou. "The Triumph of Love: Interpretations of the Tarot in Charles Williams' *The Greater Trumps*." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 12-32.

An extended study of the imagery of the Tarot in Charles Williams' *The Greater Trumps*, with some examination of Eliot's possible influence on Williams through his earlier use of Tarot symbolism in *The Waste Land*. A substantial portion of this article traces the history of Tarot and the evolution of its symbolism through several important decks, then looks specifically at Williams's interpretation in his novel. Patterson also examines the Roman triumph ceremony and the figure of the Fool for their surprisingly rich interconnections with the Tarot and *The Greater Trumps*.

Pavlac, Diana. See also Glycer, Diana Pavlac.

Pavlac, Diana. "Introduction." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 1.

R

Ralph, David. "A Comparison of the Calormenes with the Arabs, Turks, and Ancient Babylonians." *Narnia Conference, Palms Park, West Los Angeles, 1969*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 33-34.

Notes some of the parallels between Lewis's Calormenes and traditional Arabian society and government, Babylonian religion, Turkish military

dress and tactics, and general Middle Eastern geography and architecture.

Rateliff, John D. "'And Something Yet Remains to Be Said': Tolkien and Williams." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 271-286.

Attempts to sort through Tolkien's comments on Charles Williams "to show that Tolkien's opinion of Williams underwent a radical change years after Williams' death." Concludes the two main reasons were the death of Lewis and the rise of scholarly criticism defining the Inklings as a literary circle. Reprinted in *Mythlore* 12.3 (#45) (1986): 48-54.

Rateliff, John D. "Owen Barfield: A Short Reading List." C.S. Lewis, *Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. Wayne G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 22-25.

An annotated bibliography describing and recommending Barfield's major works.

Reynolds, George. "Dante and Williams: Pilgrims in Purgatory." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 287-298.

Analyzes *All Hallows' Eve* in terms of the symbolism and structure of Dante's *Il Purgatorio*. Asserts the importance of the purgatorial aspect, which not all critics have recognized. Reprinted in *Mythlore* 13.1 (#47) (1986): 3-7.

Robin, Doris. "An Introduction to Middle Earth [sic] and Narnia." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 2-3.

A very brief introduction to *The Lord of the Rings* and the *Chronicles of Narnia*, comparing the level of detail in both created worlds, the authors' main themes, and their styles.

Rothberg, Ellen. "The 'Hnau' Creatures of C.S. Lewis." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 49-53.

Discusses the various species in the Space Trilogy considered to be "hnau," or rational beings: the eldila, sorns, hrossa, and pfiltriggi. Compares this treatment of rationality and self-awareness with the Talking Beasts of Narnia in *The Magician's Nephew* and *The Last Battle*. Concludes that Lewis's purpose is to show Man's interconnectedness with, and responsibility for, the rest of creation.

Ruskin, Laura A. "Three Good Mothers: Galadriel, Psyche, and Sybil Coningsby." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 12-14.

Examines the imagery and functions of the Mother archetype in world mythology and the characters of Tolkien's Galadriel, Lewis's Psyche, and Williams's Sybil.

Ruskin, Laura A. "What is Narnia?" *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen

GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 4-7.

Compares the geography of Middle-earth, Narnia, and Oz, their inhabitants' contrasting isolationist or exploratory attitudes, and the accessibility of these worlds to outsiders. Concludes by listing several factors that make Narnia unique among fantasy worlds, including the passage of time, the importance of humans from our own world in its history and prophecy, and the centrality of Aslan in all his implications.

S

Sammons, Martha C. "Fictive Analogues': The Fantasy Forms of the New Inklings." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 299-320.

Reviews a number of contemporary works of science fiction and fantasy in the tradition of Lewis and Tolkien. Analyzes their characteristics using definitions of SF and fantasy from both authors' essays and letters, and finds that these are excellent forms for conveying moral lessons. Each book is summarized and reviewed.

Schakel, Peter. "Dance as Metaphor and Myth in Lewis, Tolkien, and Williams." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., The Mythopoeic Society: 1985. 5-14.

Guest of Honor address at Mythcon 16. Notes the occurrence of images of dance, including the cosmic dance, and their metaphorical usage. Concentrates on Lewis but includes examples from Tolkien and Williams. Reprinted in *Mythlore* 12.3 (#45) (1986): 4-8, 23.



Schakel, Peter J. "That 'Hideous Strength' In Lewis and Orwell: A Comparison and Contrast." *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* Diana Pavlac, ed. s.l., *The Mythopoeic Society:* 1985. 321-330.

Although both Orwell and Lewis warned against the evils of totalitarianism in their novels, they did it from different theological and political perspectives. Both are mythopoeic works that recognize the danger in attempts to destroy myth. Reprinted in *Mythlore* 13.4 (#50) (1987): 36-40.

Shideler, Mary McDermott. "Are These Myths True?" *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1971. 37-39.

Shideler discusses the nature of myth, of mythopoeic play, and the "realness" of mundane and created worlds in her Guest of Honor address. Appended are audience questions.

"A Short Bibliography of Narnia Criticism." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1970. 40.

Slater, Ian Myles. "Selected Materials From a Study of *The Worm Ouroboros*." *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1971. 33-36.

After a brief précis of Eddison's life, the author discusses the genre of *The Worm Ouroboros*, basing most of his arguments on Frye's *Anatomy of Criticism*.

Following is an examination of some of the tale's many sources, most notably elements from the Norse sagas, *The Travels of Sir John Mandeville*, and *Orlando Furioso*.

U

Wallis, Ethel. "Surprising Joy: C.S. Lewis' Deep Space Trilogy." *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1970. 21-23.

Examines Lewis's definitions of Joy in *The Pilgrim's Regress* and *Surprised by Joy*, then shows how Joy is depicted and used throughout the Space Trilogy.

Warren, Eugene. "Utter East [Poem]." *Narnia Conference, Palms Park, West Los Angeles, 1969.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1970. 20.

Whitaker, Christie Ann. "An Introductory Paper on Dorothy Sayers." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972.* Glen GoodKnight, ed. Los Angeles, *The Mythopoeic Society:* 1974. 40-44.

Considers Sayers as the Inking-related author who best articulates the theme of man as sub-creator. Finds this theme manifest in the Lord Peter Wimsey novels – the criminal plotting the crime and the detective re-creating it are both practicing sub-creativity – as well as more explicitly in her religious plays. Also discusses the themes of academic and intellectual honesty, which are essential to the novel *Gaudy Night*.

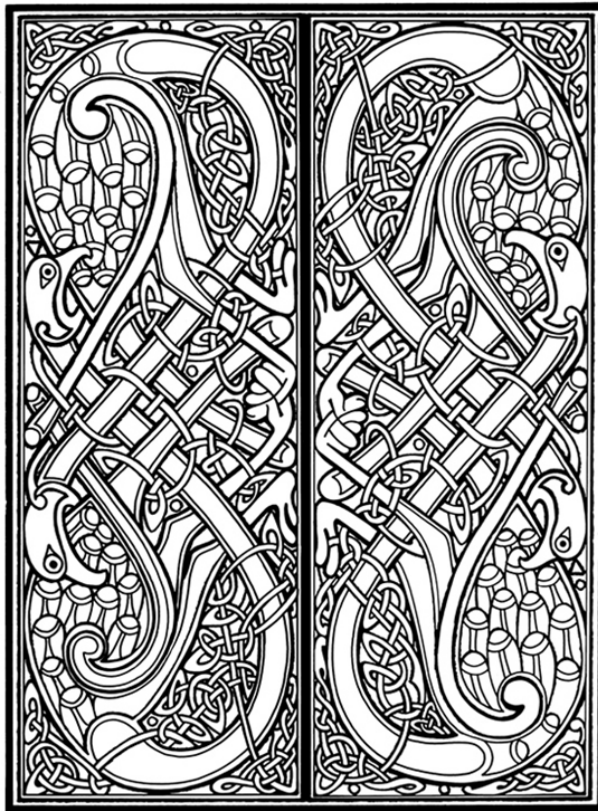
Z

Ziegler, Dale. "Living with Fantasy and Illusion: Some Thoughts Inspired by Poul Anderson's *The Queen of Air and Darkness*." *Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972*. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 33-36.

A meditation on archetypes and fantasy rather than a scholarly paper, this piece

arises from considering messages about the human longing for the fantastic embodied in Anderson's novel, and the dangers of allowing archetypes to be taken as more than the illusions they actually are. Reproduces several lengthy passages from the novel, in particular the ballad of the ranger Arvid.

Zuber, Bernie. See Alpajpuri.



Article Index by Title

- Abbreviated author information

A

“And Clove the Wind from Unseen Shores’: The Sea Voyage Motif in Imaginative Literature.” Farrell, E.M. *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 66-78. Reprinted in *Mythlore* 12.3 (#45) (1986): 43-47, 60.

“And Something Yet Remains to Be Said’: Tolkien and Williams.” Rateliff, J.D. *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 271-286. Reprinted in *Mythlore* 12.3 (#45) (1986): 48-54.

“Anti-Babels: Images of the Divine Center in *That Hideous Strength*.” Patterson, N-L. *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971*. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 6-11.

“An Appreciation of the Fiction of C.S. Lewis.” Ford, P.F. *C.S. Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998*. W.G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 3-4.

“Archetypes of the Mother in the Fantasies of George MacDonald.” Patterson, N-L. *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 14-20.

“Are These Myths True?” Shideler, M.M. *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971*. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 37-39.

“Arthurian Themes in the Narnia Books.” McMenemy, B. *Narnia Conference, Palms Park, West Los Angeles, 1969*. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 8-10.

B

“Beware the Nothing: An Allegorical Reading of Ende’s *The Neverending Story*.” Filmer, K. *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985*. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 79-84. Reprinted in *Mythlore* 12.4 (#46) (1986): 34-36.

“Beyond the Fields We Know.” Newman, L. *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970*. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 29-31.

"The Broken Sword Reforged."

Christopher, J.R. *Mythcon III*,
Regency Hyatt House, Long Beach, Ca.,
1972. Glen GoodKnight, ed. Los
Angeles, The Mythopoeic Society:
1974. 37-39, 44.

Hammond, ed. Williamstown, MA,
The Mythopoeic Society: 1998. 7.

"C.S. Lewis's A Grief Observed as Fiction."

Musacchio, G. *Mythcon XVI*,
Wheaton College, Wheaton, Ill.,
1985. D. Pavlac, ed. s.l., The
Mythopoeic Society: 1985. 206-216.
Reprinted in *Mythlore* 12.3 (#45)
(1986): 24-27.

C

"A C.S. Lewis Chronology."

Dorsett,
L.W. and W.G. Hammond. C.S.
*Lewis, Owen Barfield: A Souvenir Book
for the Centenary Celebration Held at
Wheaton, Illinois July 15-20 1998 by
the Mythopoeic Society. Mythcon
XXIX, Wheaton College, Wheaton, Ill.,
1998. W.G. Hammond, ed.
Williamstown, MA, The Mythopoeic
Society: 1998. 8-9.*

"Caliban between the Worlds."

Bratman, D. *Mythcon XVI*,
Wheaton College, Wheaton, Ill.,
1985. D. Pavlac,
ed. s.l., The Mythopoeic Society:
1985. 31-43. Reprinted in *Mythlore*
12.4 (#46) (1986): 46-53.

"C.S. Lewis: Essayist and Scholar."

Edwards, B.L. C.S. *Lewis, Owen
Barfield: A Souvenir Book for the
Centenary Celebration Held at
Wheaton, Illinois July 15-20 1998 by
the Mythopoeic Society. Mythcon
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1998. W.G. Hammond, ed.
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Society: 1998. 5-6.*

"Charles Williams: A Perspective Through the Eyes and Works of T.S. Eliot."

Matthews, J. *Mythcon XVI*,
Wheaton College, Wheaton, Ill.,
1985. D. Pavlac, ed. s.l., The
Mythopoeic Society: 1985. 161-194.

"C.S. Lewis Visits the City of God."

McLaughlin, S.P. *Mythcon XVI*,
Wheaton College, Wheaton, Ill., 1985.
D. Pavlac, ed. s.l., The Mythopoeic
Society: 1985. 195-205.

"Closing Session."

Carleton, J.
*Mythcon II, Francisco Torres, Santa
Barbara, Ca., 1971. G. GoodKnight,
ed. Los Angeles, The Mythopoeic
Society: 1971. 28, 32.*

"C.S. Lewis: What's All the Fuss?"

Glyer, D.P. C.S. *Lewis, Owen Barfield:
A Souvenir Book for the Centenary
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"The Cocktail Party After All Hallows' Eve: All Saints' Day Hangover."

Lenander, D. *Mythcon XVI*,
Wheaton College, Wheaton, Ill., 1985. D. Pavlac,
ed. s.l., The Mythopoeic Society:
1985. 135-145.

"A Comparison of the Calormenes with the Arabs, Turks, and Ancient Babylonians."

Ralph, D. *Narnia
Conference, Palms Park, West Los
Angeles, 1969. G. GoodKnight, ed.
Los Angeles, The Mythopoeic
Society: 1970. 33-34.*

“Considering *The Great Divorce* [Parts I and II].” Christopher, J.R. *Mythcon I*, *Harvey Mudd College, Claremont, Ca.*, 1970. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 40-48.

“Considering *The Great Divorce* [Parts III, IV, and V].” Christopher, J.R. *Mythcon II*, *Francisco Torres, Santa Barbara, Ca.*, 1971. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 12-21.

O

“Dance as Metaphor and Myth in Lewis, Tolkien, and Williams.” Schakel, P. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 5-14. Reprinted in *Mythlore* 12.3 (#45) (1986): 4-8, 23.

“Dante and Williams: Pilgrims in Purgatory.” Reynolds, G. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 287-298. Reprinted in *Mythlore* 13.1 (#47) (1986): 3-7.

“The Decline and Fall of the Osgiliathan Empire.” Allan, J.D. *Mythcon III*, *Regency Hyatt House, Long Beach, Ca.*, 1972. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 3-6, 32, 36.

“Detective Fiction as Mythic Comedy.” Lobdell, J. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 146-153.

F

“Farewell to Shadowlands: C.S. Lewis on Death.” Lindskoog, K. *Mythcon I*, *Harvey Mudd College, Claremont, Ca.*, 1970. G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 10-12.

“A Feminist Perspective in Charles Williams’ Novels.” Nyman, A. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 229-246. Reprinted in *Mythlore* 12.4 (#46) (1986): 3-10.

“‘Fictive Analogues’: The Fantasy Forms of the New Inklings.” Sammons, M.C. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 299-320.

G

“George MacDonald, C.S. Lewis, and the Childlike.” King, D. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 122-134. Reprinted with different title in *Mythlore* 12.4 (#46) (1986): 17-22, 26.

“Grace and Goetia: Magic as Forced Compensation in Charles Williams’ *All Hallows’ Eve*.” Bosky, B. *Mythcon XVI*, *Wheaton College, Wheaton, Ill.*, 1985. D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 15-30. Reprinted in *Mythlore* 12.3 (#45) (1985): 19-23.

"The Grail Quest Theme in *That Hideous Strength*." Bailey, K.
Mythcon III, Regency Hyatt House, Long Beach, Ca., 1972. Glen GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1974. 7, 9.

"Greetings from Owen Barfield."
Barfield, O. C.S. *Lewis, Owen Barfield: A Souvenir Book for the Centenary Celebration Held at Wheaton, Illinois July 15-20 1998 by the Mythopoeic Society. Mythcon XXIX, Wheaton College, Wheaton, Ill., 1998.* W.G. Hammond, ed. Williamstown, MA, The Mythopoeic Society: 1998. 27.

h

"The Heroic in Middle-earth." Foster, R. *Mythcon II, Francisco Torres, Santa Barbara, Ca., 1971.* G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1971. 22-25.

"Heroic Parody in James Dickey's *Deliverance*." Martin, J.S. *Mythcon XVI, Wheaton College, Wheaton, Ill., 1985.* D. Pavlac, ed. s.l., The Mythopoeic Society: 1985. 154-160.

"A High and Lonely Destiny." Ellwood, G.F. *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 23-27.

"The 'Hnau' Creatures of C.S. Lewis."
Rothberg, E. *Mythcon I, Harvey Mudd College, Claremont, Ca., 1970.* G. GoodKnight, ed. Los Angeles, The Mythopoeic Society: 1970. 49-53.

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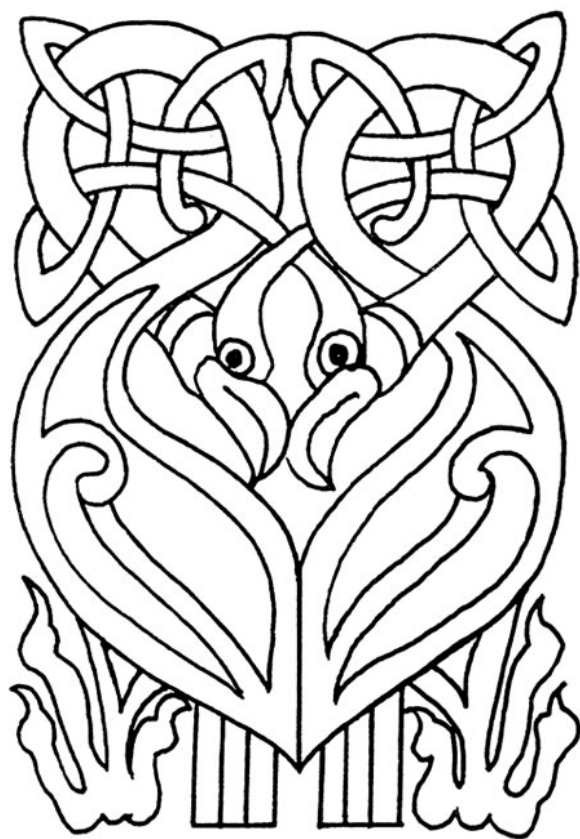
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