

Inklings Forever: Published Colloquium Proceedings 1997-2016

Volume 7 *A Collection of Essays Presented at
the Seventh Frances White Ewbank Colloquium
on C.S. Lewis & Friends*

Article 10

6-3-2010

Guidelines for Spiritual Reading from C.S. Lewis

Richard James

Follow this and additional works at: https://pillars.taylor.edu/inklings_forever



Part of the [English Language and Literature Commons](#), [History Commons](#), [Philosophy Commons](#), and the [Religion Commons](#)

Recommended Citation

James, Richard (2010) "Guidelines for Spiritual Reading from C.S. Lewis," *Inklings Forever: Published Colloquium Proceedings 1997-2016*: Vol. 7 , Article 10.

Available at: https://pillars.taylor.edu/inklings_forever/vol7/iss1/10

This Essay is brought to you for free and open access by the Center for the Study of C.S. Lewis & Friends at Pillars at Taylor University. It has been accepted for inclusion in *Inklings Forever: Published Colloquium Proceedings 1997-2016* by an authorized editor of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.

INKLINGS FOREVER, Volume VII

A Collection of Essays Presented at the Seventh
FRANCES WHITE COLLOQUIUM on C.S. LEWIS & FRIENDS
Taylor University 2010
Upland, Indiana

Guidelines for Spiritual Reading from C.S. Lewis

Richard James

To several of his correspondents who asked of him, “What can I read to strengthen my faith?”, C.S. Lewis would provide a spiritual reading list of authors and their books which had helped him grow in his own Christian life. The primary purpose of this paper is to discuss these spiritual reading lists which included devotionals books, apologetics, books of poetry, essays, sermons, commentaries, plays, allegories, spiritual autobiography and even novels. For evaluation the individual lists themselves and their provenance will be discussed including a timeline of authors on the lists and information about the recipients. In closing, suggestions will be made for further projects related to the reading of the annotated books in Lewis’s personal library which are on the spiritual reading lists.

Guidelines for Spiritual Reading from C.S. Lewis

Richard James

Let us begin by imagining a scene in London on the Sunday afternoon of November 1, 1942. There, in a BBC radio studio, sitting in front of the microphone ready to speak at 2:50 p.m., is Oxford don, C.S. Lewis. Eleven years ago, in an early morning discussion with two of his friends, he had finally accepted the truth of Christianity and then acted on that evidence a few days later while on a sixty-mile motorcycle ride with his brother to the Whipsnade Zoo in Bedfordshire. Talking on the wireless to his fellow Brits, Lewis would suggest to them that day that they could strengthen and feed their faith in Christ by doing things which continually reminded them of what they believed.

Here are the words his audience heard: "If you have once accepted Christianity, then some of its main doctrines shall be deliberately held before your mind for some time every day. That is why daily prayer and religious reading and church-going are necessary parts of the Christian life." (Lewis, *Christian Behaviour*, p. 57). In response to this advice, some of his listeners would then send letters to him asking him to answer the question, "What do you suggest that we read?" In his response Lewis would often list several authors and their books which had helped him grow in his own Christian life. The primary purpose of this presentation is to share with you his guidelines for spiritual reading.

So, for the purpose of discovering the most highly suggested authors and books, I have defined a list as including only those writings where at least two or more authors or their books are cited. The twelve reading lists that will be reviewed varied depending on the recipient, but generally each list included a diverse group of devotional books, apologetics, books of poetry, essays, sermons, commentaries, plays, allegories, spiritual autobiography and even novels.

For this presentation the several lists have been analyzed and divided into two charts – the first providing a graph that shows a vertical timeline of the authors matched with a horizontal timeline of the dates that the twelve lists were created, and the second showing how many times each suggested book was cited. Both of these charts have been appended to the end of this paper and will hopefully assist our session to better appreciate Lewis's guidelines for spiritual reading.

Looking first at appendix one - the two-page chart which combines an author timeline with the twelve individual lists of authors and books - it will be noted that there are two distinctive groupings. The first set contains three lists that were published during Lewis's lifetime. The other nine lists were later discovered and published as part of his correspondence.

Lewis's earliest published list appeared as part of his 1944 introduction to Sister Penelope Lawson's translation of Athanasius's *On the Incarnation*. (Lewis, "Introduction" in *On the Incarnation*, pp. 3-10) Sister Penelope, a member of the Community of Saint Mary the Virgin in Wantage, England, was a Latin and Greek scholar who translated many early Christian authors into English. The author of several books herself, she first wrote to C.S. Lewis on August 5, 1939, after reading *Out of the Silent Planet*. He responded to her four days later, beginning a friendly and often humorous correspondence with her of forty-three now published letters that are dated up through March 1957.

In addition to stating that "this is a good translation of a very great book" (p. 8), He challenges his readers to go to primary sources, like Athanasius. He also suggests that after

reading a new book that the reader read an old one before reading another new book. (p. 4) He then recommends that Christians read doctrinal as well as devotional books for their spiritual growth and understanding. It is in this context that he shares throughout this essay the names of twenty-five authors and/or books that have influenced his own spiritual life. (pp. 3-8) These are all listed in the first chart beginning with Athanasius on down through Samuel Johnson on the second page. Readers of Lewis might also want to know that in 1970 editor Walter Hooper also published this essay under the title, "On the Reading of Old Books", in the Lewis anthology, *God in the Dock*. (pp. 200-207)

A second Lewis reading list was published in the June 6, 1962 issue of *The Christian Century* as part of a weekly feature that the magazine had named "Books That Have Influenced". (p. 719) Based on the idea that "we are what we read", their editors selected prominent individuals in public life to provide a list of up to ten books in answer to the question: "What books did most to shape your vocational attitude and your philosophy of life." Two responses were published each week, with Lewis's list paired up with advice columnist, Ann Landers. All contributors were asked not to list the Bible, assuming that it would appear on almost all of the lists.

Under Lewis's name the words, "novelist, essayist, theologian" were printed. Reviewing the first appendix chart, it can be noted that out of the ten books that he listed in 1962, five will be mentioned on several earlier lists in his letters: *The Everlasting Man*, *The Temple*, *The Idea of the Holy*, *The Consolation of Philosophy*, and *Descent into Hell*. A sixth book on this 1962 list, *Theism and Humanism* by A.J. Balfour, could also easily be designated as spiritual in nature, since its thesis "permeates the first five chapters of *Miracles*", especially his understanding of the "self-refutability of naturalism". (Paul Ford, "Arthur James Balfour", pp.91-92)

A third but shorter published list came from a May 1963 interview which was first printed in two parts in *Decision* magazine in the fall of 1963, just before Lewis died (Lewis, *Decision*, vol. II) and later in *God in the Dock*. (pp. 258-267) The interviewer, Sherwood Wirt, had come from a Billy Graham Crusade then being held in Paris and spent about an hour and a half with Lewis in his rooms at Cambridge.

Among his many questions Wirt asked Lewis, "What Christian writers have helped you?" Lewis's reply was almost 180 degrees from the "old books" list that he had written in 1944, but included several from *The Christian Century* list one year before. Lewis replied that "The contemporary book that has helped me the most is Chesterton's *The Everlasting Man*. Others are Edwyn Bevan's book, *Symbolism and Belief*, Rudolf Otto's *The Idea of the Holy*, and the plays of Dorothy Sayers."

The other nine suggested spiritual reading lists of authors and their books were found as part of Lewis's private correspondence, with all eventually being published in volumes two and three of his collected letters. The shortest and first list is found in an October 24, 1931 letter to his brother about two weeks after Warnie had set sail for his second army tour in China. (*Letters*, Vol. II, pp. 1-11) Warnie had sent Jack a letter from Gibraltar, and Jack responded by giving Warnie a long rehearsal of all of the events that had happened since he had left.

In the midst of his long recitation of his local activities, Lewis gives Warnie positive comments on three authors for spiritual reading. Firstly, he mentions Jeremy Taylor, whose 15-volume *Works*, he has just purchased. Taylor, a 17th century Anglican vicar and later bishop, is best known for his sermons and especially for his two devotional manuals, *Holy Living* (1650) and *Holy Dying* (1651). Next, Lewis cites William Law's book, *An Appeal to All That Doubt or Disbelieve*, which he compares with the more well-known *A Serious Call to a Devout and Holy*

Life by the same author. And, finally, he makes some encouraging comments about Thomas Browne's *Religio Medici*, which was written as an effort to resolve disagreements between science and religion. Lewis had written to Warnie that Browne's "peculiar strength lies in liking everything ... [and] is thus at once sane and whimsical, and sweet and pungent in the same sentence." (pp. 4-6)

Mary Shelley Neylan, one of Lewis's former students, had first received a letter from him back on June 18, 1931. (*Letters, Vol. III.* pp. 1523-1524) Thirty-seven letters from Lewis to Mary, her husband Daniel, and her oldest daughter, Sarah, have been published. They span over a period of thirty years touching on many personal, religious and literary themes, including marriage, confirmation, Narnia and family illnesses.

In his March 26, 1940 letter Lewis sought to answer three questions that had been part of her letter to him the previous week. including with them a spiritual reading list of ten authors: George Herbert, Thomas Browne – his *Religio Medici*, Thomas Traherne, George MacDonald – his *Unspoken Sermons*, Charles Gore – his *The Philosophy of the Good Life*, Edwyn Bevan – his *Symbolism and Belief*, G.K. Chesterton – his *The Everlasting Man*, E.G. Selwyn – his *Essays Catholic and Critical* anthology, Francois Mauriac – his *Life of Jesus*, and James Moffatt –*The New Testament: A New Translation* (*Letters, Vol. II.* pp. 371-376).

Several months later, at the beginning of 1941, Mrs. Neylan informed Lewis of her decision to become a Christian. In his reply he congratulated her and mentioned several things which will help her grow in her new faith. For daily spiritual reading in small doses, he specifically gives her two more suggestions to add to his previous list: Kempis's *The Imitation of Christ* and the anonymous *Theologia Germanica* (*Letters, Vol. III.* pp. 1539-1540).

A third fairly extensive spiritual reading list was sent by Lewis, on August 19, 1942, to a Mr. H. Morland who lived in Stony Stratford about 35 miles northeast of Oxford. This list was sent on a postcard without a greeting, completely and frugally covered by Lewis, with a list of 19 books and their 15 different authors. We see listed here the expected older devotional books of Traherne and *Theologia Germanica* plus George MacDonald's sermons along with more modern authors like Gore, Bevan and Selwyn which he had also suggested to Mary Neylan. But here is now added for the first time several older authors like Athanasius, Augustine, Boethius, Lady Julian of Norwich, and Hooker. Each is mentioned several times in the lists. But, for unknown reasons the older Kempis, Herbert, and Browne are left out along with Chesterton and Mauriac. Most noticeable on this list are four more recent authors Otto, Moberly, Aulen and von Hugel (*Letters, Vol. II.* pp. 528-529).

We have mentioned Rudolf Otto earlier as being cited in those two late-in-life published lists from 1962 and 1963. Otto's ideas on the numinous and the stages of religious development significantly impacted Lewis's own concepts as he notes in his 1940 book, *The Problem of Pain* (1940) (pp. 4-11). Moberly, a professor of pastoral work at Oxford, had previously been a contributor to the liberal Anglo-Catholic anthology, *Lux Mundi* (1889). Lewis had suggested that Mr. Morland read Moberly's book, *The Atonement and Personality*, noting that in spite of it being "needlessly long and difficult", that it was "good".

Lewis then suggests he read Gustaf Aulen's book, *Christus Victor*, to be a correction to Moberly, "giving a different kind of theory." Aulen's approach reminded his reader that the New Testament's teaching on atonement was not so much a systematic theory as it was an all-consuming story of Christ's victory over the forces of evil (Aulen, 1931). Von Hugel's two books, *Eternal Life* and *Essays and Addresses on the Philosophy of Religion*, are usually

mentioned by Lewis to assist his correspondents with certain difficult philosophical questions related to answered prayer and the concepts of time and eternity.

The fourth spiritual reading list was sent by Lewis to his “oldest and most intimate friend”, Arthur Greeves. (*Lewis Papers, Vol. 3*, p. 305) Over a span of slightly more than forty-nine years, Lewis had sent almost 300 letters to Arthur. (Hooper, “Introduction”, *They Stand Together*, pp. 18, 41-42) In this reading list Lewis told Arthur that “probably the best *single* book of modern comment on the Bible is *A Commentary on Holy Scripture*”. Written by liberal Anglo-Catholic scholars with Bishop Charles Gore as its general editor, contributors tried to stay faithful to the creed while at the same time welcoming the then new biblical criticism. Lewis then mentions next that “the *Clarendon Bible* is not bad”. This was a multi-volume set of sixteen commentaries written for the clergy, teachers of religion and the interested general public to further their understanding of the Bible.

Lewis goes on to state that “the starting point for interpreting Charles Williams is *He Came Down from Heaven*”. Lewis continued in this letter to praise Williams, giving Arthur some insight into his personality and how much Lewis enjoyed being with him.

Finally, Lewis first agrees with Greeves about Kempis, saying, “Yes, *The Imitation* is very severe”, but goes on to mention that this severity is “useful at times when one is tempted to be too easily satisfied with one’s progress”. So, to compensate for that severity Lewis suggests another devotional, “A good book to balance it is Traherne’s *Centuries of Meditations*.” Then, he adds one more reading suggestion by saying, “Midway between the two I’d put the anonymous *Theologia Germanica*. All three of these books are found often in Lewis’s spiritual reading lists.

Lewis’s fifth spiritual reading list in his letters he designates as “explicitly religious reading” to Mr. Michael Thwaites, (*Letters, Vol. II*, p. 644) an Australian naval hero and later famous espionage officer, who was also to be lecturer in English in Melbourne. For poetry written as a student, he won the Newdigate Prize in 1938 and the King’s Medal for Poetry in 1940. In 1945 he had written Lewis seeking a reading list to prepare himself for the B.Litt. (Bachelor of Literature/Letters), a graduate research degree at Oxford. In the first seven paragraphs of Lewis’s letter he listed the typical English texts Thwaites should be familiar with when he returned for this second degree. But it was in that eighth paragraph that he gave the specific spiritual reading list. Here Lewis encouraged him to read Walter Hilton, Lady Julian, Hooker, Thomas Browne, Herbert, Traherne, Bunyan, William Law, and Butler.

The sixth spiritual reading list in Lewis’s correspondence is found in the combining of two letters to Rhona Bodle, a New Zealander who had come to England in 1947 to be trained as a teacher of deaf children. Lyle Dorsett summarizes Lewis’s relationship with her as a “reluctant spiritual guide and mentor” in the twenty-five letters he sent to her over a period of twelve years. His encouragement and instruction related to doctrinal issues, prayer, witnessing and perseverance made a deep impression upon her. (Dorsett, pp. 142-146)

The first books that he suggested for her to read dealt her questions related to the doctrine of Christ’s divinity. He suggested that she might be helped by reading Chesterton’s *The Everlasting Man* and Mascall’s *The God-Man*. (*Letters, Vol. II*, pp. 823-824) A couple of years later she asked Lewis to explain how intercessory prayer worked and if he would send her a list of books that she might read to help her grow further in her spiritual understanding. In response, Lewis names Mascall’s book again plus six of his old favorites - *The Imitation*, *The Scale of Perfection*, *Theologia Germanica*, *Religio Medici*, *Centuries of Meditations*, and *Revelations of Divine Love*. In addition he mentions two newer books: one by Bishop Kenneth Kirk’s, his 1928

Bampton Lectures, *The Vision of God* and then one by Charles Williams *Descent of the Dove* (1939) which expresses his view of church history (*Letters, Vol. II.* pp. 993-994).

In two letters sent to an American named Mary Van Deusen, we discover Lewis's seventh spiritual reading list. There are eighty-four published letters sent to her with the first being in 1949 and the last coming on November 16, 1963, just before his death. It was in the summer of 1951 that he had given her a list of "good religious works" to read that would "correct and supplement whatever is over – or – under – explained in me". He was responding in agreement to a statement from Chad Walsh's book on Lewis that it would be unwholesome for a Christian to read only books by Lewis. Therefore, he ended his letter suggesting "à Kempis, Bunyan, Chesterton, Alice Meynell, Otto, William Law, Coventry Patmore, and Dante" as examples of books that might provide a "decently mixed literary diet." (*Letters, Vol. III.* pp. 125-126) In his next letter to her Lewis adds George Herbert's *The Temple* to the list, agreeing with her that he should have been on the previous list. (*Letters, Vol. III.* pp. 129-130)

In 1958, Corbin Carnell, an English professor at Bethany College in West Virginia, was working on his PhD dissertation on C.S. Lewis that eventually was published in 1974 as *Bright Shadow of Reality*. He writes to Lewis asking him to confirm a list of several modern religious authors that might have influenced him. Lewis admits to having hardly any debt to authors on the list like Tillich, Brunner Maritain, Kierkegaard, Niebuhr, Berdyaev, Buber, Marcel, Barth or Nygren. The authors that he does affirm as influencing him become the eighth spiritual reading list Lewis sent out in one of his letters. The first group he cited because they were famous authors he had to read who just happened to be Christians. These were authors like Dante, Spenser, Milton, George Herbert and Coventry Patmore.

Later, after he develops an interest in Christianity, a second group appears - Augustine, Hooker, Traherne, William Law, *The Imitation*, and *Theologia Germanica*. Then, a few sentences later he adds, "Otto's *The Idea of the Holy* I have been deeply influenced by." (*Letters, Vol. III.* pp. 978-980) All of these twelve authors except Milton have already been noted in several of the reading lists. Of course, Milton was one of his favorite authors, Lewis having sought to rehabilitate him in his 1942 book, *A Preface to Paradise Lost*.

The ninth and final suggested spiritual reading list from Lewis's personal correspondence was sent in response to a request in May 1961, by Mrs. Margaret Gray, an adult convert from atheism. She was also a widow whom he acknowledges had had "in most respects a tougher life" than his. The list has a good balance between older and newer authors with Lewis for the first time citing both Joy's book, *Smoke on the Mountain*, and three of his own books – *Transposition*, *The Great Divorce* and *The Four Loves*.

For apologetics he cites *The Everlasting Man*, *Symbolism & Belief*, and *He Came Down From Heaven*. For devotional reading he names *The Imitation*, *Centuries of Meditations*, and, his own *George MacDonald: An Anthology* – where the first 257 readings come from the then hard to find three volume *Unspoken Sermons*. For guidance regarding Christian ethics Lewis suggests she read *Smoke on the Mountain*, *The Sermon on the Mount* and *The Philosophy of the Good Life* by Bishop Gore, and *A Serious Call to a Devout and Holy Life*. For imaginative spiritual reading he suggests the novels of Mauriac like *The Life of Jesus*, *The Man Born to be King* by Sayers, the fantastic novels of Charles Williams like *Descent into Hell*, and Bunyan's *The Pilgrim's Progress*. He mentions Augustine's *Confessions* as a record of an adult convert's spiritual biography and, for poetry based on Christian themes, he refers her to George Herbert. (*Letters, Vol. III.* pp. 1264-1265)

Let's turn now to the second chart. It reveals that within Lewis's twelve spiritual reading lists that the most often mentioned book or its author is Thomas Traherne's *Centuries of Meditations* (8), followed by Thomas à Kempis's *The Imitation of Christ* (7) and George Herbert's book of poems, *The Temple* (6). William Law's *A Serious Call to a Devout and Holy Life* (6) and G.K. Chesterton's *The Everlasting Man* (6) comes next. These were followed by Rudolf Otto's *The Idea of the Holy* (5), and the anonymously written *Theologia Germanica* (5). Augustine's *Confessions* (4), Richard Hooker's *Of the Laws of Ecclesiastical Polity* (4), George MacDonald's three volumes of *Unspoken Sermons* (4), John Bunyan's *The Pilgrim's Progress* (4), *Revelations of Divine Love* by Julian of Norwich (4) and Edwyn Bevan's *Symbolism and Belief* (4) are the next most mentioned. Then, there is also Boethius's *The Consolation of Philosophy* (3), Dante's *Divine Comedy*, Walter Hilton's *The Scale of Perfection* (3), and Charles Gore's *The Philosophy of the Good Life* (3).

Nine more books are listed at least twice: Edmund Spenser's *The Faerie Queene* (2), Thomas Browne's *Religio Medici* (2), *The Whole Works of Jeremy Taylor* (2), *Essays Catholic and Critical*, ed. E.G. Selwyn (2), Joseph Butler's *Sermons* (2), the poetry of Coventry Patmore (2), Francois Mauriac's *Life of Jesus* (2), Charles Williams's *The Descent into Hell* (2) and Dorothy Sayers's *The Man Born To Be King* (2). Putting these books together they become the twenty-seven most cited books that Lewis placed on the individual spiritual reading lists.

The remaining thirty-one books and authors listed on this chart are still very important spiritually depending on the specific need for which Lewis mentioned them, but are only cited by him once on the twelve lists. Most are mentioned again in his other works. But on the whole this entire first chart becomes a window into the body of books that, along with other spiritual disciplines, Lewis knew would help a Christian grow in their spiritual life.

Having discovered and briefly discussed Lewis's guidelines for spiritual reading, what might now be done with this information so that it is more than just of academic interest? If someone has already been nurtured and challenged in their relationship with Christ by reading the works of C.S. Lewis, then an obvious first answer to this question is now to see these guidelines as of vital importance for their own spiritual reading program – choosing to read these same authors and books that Lewis had first read himself and suggested to others. Most are easily accessible and available either new or used for purchase especially on the internet or in a local library. One helpful way for me to access them is to listen to them on CD or as an mp3 while commuting or doing any activity where you can multitask with your earphone.

A second project using this reading list would be to evaluate how often these authors are mentioned in Lewis's own published works, both secular and religious. Re-reading both his fiction and non-fiction with this in mind would give a new appreciation for the role that his spiritual reading had first on his writing and then on his life in general.

A third project might be to read, take notes and study the annotations that Lewis made on these same books in his personal library that are found mostly at the Marion Wade Center at Wheaton College, but also at the Rare Book Collection at the Wilson Library at the University of North Carolina. A list of these annotated books can be downloaded from both of these depositories. Reviewing his personal annotations will also enlighten you on Lewis's unique method of indexing, underlining, marking and list making in his personal library books. They also sometimes provide a sourcebook for many of the ideas he used in his own books, poems and essays.

I close with a fourth project having to do with Lewis's religious heritage – the need to have a better understanding of the life and work of Lewis through a study of the history,

teachings and spirituality of the Church of England from the Reformation through 1963. While many of the suggested books were written before the 16th century, many of the later authors he suggested were Anglicans. This fact by itself demands that more be known about their religious heritage to better comprehend the books that they were writing. Plus, who knows? One might also discover what it is that kept Lewis in that church, even though it had many failings, both in its past and in his own generation.

Works Cited

- Aulen, Gustaf. *Christus Victor: A Historical Study of the Three Main Types of the Idea of Atonement*. Translator by A.G. Herbert. London: S.P.C.K., 1931.
- The Clarendon Bible: Old Testament*, 6 vols. Oxford: Clarendon Press, 1926-47 and *New Testament*, 10 vols. (Oxford: Clarendon Press, 1922-39.
- Dorsett, Lyle W. *Seeking the Secret Place: The Spiritual Formation of C.S. Lewis*. Grand Rapids, MI: Brazos Press, 2004.
- Ford, Paul F. "Arthur James Balfour" in *The C.S. Lewis Readers' Encyclopedia*, ed. Jeffrey D. Schultz and John G. West, Jr. Grand Rapids, MI: Zondervan Publishing House, 1998. pp. 91-92.
- Hooper, Walter. "Introduction", in *They Stand Together: The Letters of C.S. Lewis to Arthur Greeves (1914-1963)*, ed. Walter Hooper, New York: Macmillan Publishing Co., 1979.
- _____. "Penelope, Sister, CSMV" in *C.S. Lewis Collected Letters, Volume II: Books, Broadcasts and War 1931-1949*. Ed. Walter Hooper. London: HarperCollins Publishers, 2004, pp. 1055-1059.
- Lewis, C.S. "Books That Have Influenced", *The Christian Century*, Vol. 79, No. 23 (June 6, 1962): 719.
- _____. *Christian Behaviour*. London: Geoffrey Bles: The Centenary Press, 1943. (See also *Mere Christianity* (1952) Book III, para. 5-6)
- _____. "Cross-Examination" in *God in the Dock*. Ed. Walter Hooper. Grand Rapids, MI: Eerdmans, 1970.
- _____. *C.S. Lewis Collected Letters, Volume II: Books, Broadcasts and War 1931-1949*. Ed. Walter Hooper. London: HarperCollins Publishers, 2004
- _____. *C.S. Lewis Collected Letters Volume III: Narnia, Cambridge and Joy 1950-1963*. Ed. Walter Hooper. London: HarperCollins Publishers, 2006.
- _____. "Introduction" in St Athanasius' *On the Incarnation*, Translated and edited by A Religious of CSMV. Crestwood, NY: St Vladimir's Seminary Press, 1944, Rev.ed. 2000.
- _____. "I Was Decided Upon" *Decision*, vol. II (September 1963):3 and "Heaven, Earth and Outer Space" *Decision*, vol. II (October 1963): 4.
- _____. *Mere Christianity*. New York: Macmillan, 1952.
- _____. "On the Reading of Old Books" in *God in the Dock*, Ed. Walter Hooper. Grand Rapids, MI: Eerdmans, 1970.
- _____. *A Preface to Paradise Lost*. London: Oxford University Press, 1942.
- _____. *The Problem of Pain*. London: The Centenary Press, 1940.
- Lewis, W.H. *The Lewis Papers: Memoirs of the Lewis Family: 1850-1930, Volume 3*. ed. Warren H. Lewis. Leeborough Press, 1933.
- Moberley, Robert Campbell. *Atonement and Personality*. New York: Longmans, Green & Co., 1901.
- A New Commentary on Holy Scripture: including the Apocrypha*, edited by Charles Gore, Henry

Leighton Goudge, Alfred Guillaume. London: S.P.C.K., 1928.
von Hugel, Baron Friedrich. *Essays and Addresses on the Philosophy of Religion*. London: J.M.
Dent & Sons, 1921.

. *Eternal Life: A Study of its Implications and Applications*.
Edinburgh: T&T Clark, 1912)

Appendix One

Author Timeline (193 - 1970) and C.S. Lewis's Suggested Spiritual Reading Lists (9/28/31 - 11/22/63) * - P=Published, CL=Collected Letters

Date & Author / Recipient & Date	Ltr to WL	Ltrs to MN	Ltr to HM	Ltrs to AG	OTI Intro	Ltr to MT	Ltrs to RB	Ltrs to MVD	Ltr to CC	Ltr to MG	ChC List	S.W. Interv
	1/9/24/31	3/26/40 & 1/4/41	8/19/42	1/30/44&11/12/61	1944	4/22/45	1/2/31/47&11/3/49	6/11&7/14/51	11/9/13/58	5/9/61	6/6/62	5/7/63
	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ	IICLJ
293-373 Athanasius			X		X							
354-430 Augustine of Hippo			XX		X				X	X		
427-525 Anicius Boethius			X		X						X	
1265-1321 Dante Alighieri					X			X	X			
—-1350 Theologia Germanica		X		X	X		X					
1340-1396 Walter Hilton					X		X					
1342-1423 Julian of Norwich			X		X		X					
1380-1471 Thomas a Kempis		X		X	X		X		X	X		
1552-1599 Edmund Spenser					X				X			
1554-1600 Richard Hooker			X		X		X		X			X
1593-1633 George Herbert		X			X		X		X			
1605-1682 Thomas Browne	X	X			X							
1613-1667 Jeremy Taylor	X				X							
1628-1688 John Bunyan					X			X				
1637-1634 Thomas Traherne		X		X	X		X		X			
1686-1761 William Law		XX			X		X		X			
1692-1752 Joseph Butler					X							
1823-1896 Coventry Patmore					X			X	X			
1824-1905 George MacDonald		X			X					X		
1853-1932 Charles Gore - three separate books		X		XX	X					XX		
1869-1937 Rudolf Otto			X		X		X		X		X	X
1870-1943 Edwyn Bevan		X		XX	X				X			X
1874-1936 G.K. Chesterton		X			X		X		X		X	X
1885-1959 E.G. Selwyn		X		X	X							
1885-1970 Francois Mauriac		X			X							
1886-1945 Charles Williams - three separate books				X	X						X	
1893-1957 Dorothy Sayers					X						X	X

* Columns have at least two books/authors on their list. If either list recipient has an XX or XXX it means that the author had two or three books mentioned on that one list. See "Ltr to HM".

*Authors/Books suggested by C.S. Lewis, but mentioned in only one list.**

Date & Author/ Recipient & Date	11C1J	12C1J	13C1J	14C1J	15C1J	16C1J	17C1J	18C1J	19C1J	20C1J	21C1J	
	Ltr to WL 10/24/31 3/26/40 & 1/4/41	Ltrs to MN 1/30/44 & 11/12/61	Ltr to HM 8/19/42	Ltrs to AG 1/30/44 & 11/12/61	OTT Intro 1/1/44	Ltr to MT 4/22/45	Ltrs to RB 12/31/47 & 11/3/49	Ltr to MVD 6/11 & 7/14/51	Ltr to CC 11/0/58	Ltr to MG 5/9/61	ChC List 6/6/62	S.W. Interv 5/7/63
1225-1274 Thomas Aquinas												
1554-1586 Philip Sidney												
1567-1622 Francois de Sales												
1575-1624 Jacob Boehme												
1593-1683 Izaak Walton												
1608-1678 John Milton												
1622-1695 Henry Vaughan												
1623-1662 Blaise Pascal												
1709-1784 Samuel Johnson												
1845-1903 R.C. Moberley								X				
1847-1922 Alice Meynell												
1848-1930 A.J. Balfour												
1852-1925 Friedrich von Hugel												
1870-1944 James Moffatt												
1879-1977 Gustaf Aulen												
1886-1954 Kenneth Kirk												
1898-1963 C.S. Lewis												
1905-1993 E.L. Mascall												
1915-1960 Joy Davidman												
1926-1947 <i>The Clarendon Bible</i> <i>Commentaries</i>												

*The authors/books in this second list were mentioned only once in any list except for three of Lewis's own books on June 9, 1961. X² = Mascall's *The God-Man* in letters to RB that is mentioned twice.

Identity of Above Abbreviations:

WL = Warrnie Lewis; MN = Mary Neylan; HM = H. Morland; AG = Arthur Greeves; OTT Intro = Lewis's Introduction to *On The Incarnation*; MT = Michael Thwaites; RB = Rhona Bodle; MVD = Mary Van Deusen; CC = Corbin Carnell; MG = Margaret Gray; ChC = *The Christian Century*; S.W. Interv = Sherwood Wirt Interview with Lewis for *Decision* magazine

Appendix Two
 Spiritual Reading Suggestions According to the Number of Times Cited
 by C.S. Lewis From Within the Twelve Lists Reviewed

1. Thomas Traherne - *Centuries of Meditations* – 8 times
2. Thomas à Kempis - *The Imitation of Christ* – 7 times
3. George Herbert - *The Temple* - 7 times
3. William Law - *A Serious Call to a Devout and Holy Life* - 6 times
3. G.K. Chesterton - *The Everlasting Man* -6 times
6. Rudolf Otto - *The Idea of the Holy* -5 times
6. Anonymous - *Theologia Germanica* -5 times
8. Augustine - *Confessions* – 4 times
8. Richard Hooker - *Of the Laws of Ecclesiastical Polity* – 4 times
8. George MacDonald - *Unspoken Sermons* – 4 times
8. John Bunyan - *The Pilgrim's Progress* – 4 times
8. Julian of Norwich - *Revelations of Divine Love* – 4 times
8. Edwyn Bevan - *Symbolism and Belief* – 4 times
14. Boethius - *The Consolation of Philosophy* – 3 times
14. Dante - *Divine Comedy* – 3 times
14. Walter Hilton - *The Scale of Perfection* – 3 times
14. Charles Gore - *The Philosophy of the Good Life* – 3 times
18. Athanasius - *On the Incarnation* – 2 times
18. Edmund Spenser - *The Faerie Queene* – 2 times
18. Thomas Browne - *Religio Medici* – 2 times
18. Jeremy Taylor - *The Whole Works of Jeremy Taylor* – 2 times
18. Joseph Butler - *Sermons* – 2 times
18. Coventry Patmore - poetry – 2 times
18. *Essays Catholic and Critical*, ed. E.G. Selwyn – 2 times
18. Francois Mauriac - *Life of Jesus* – 2 times
18. Charles Williams - *The Descent into Hell* – 2 times
18. Dorothy Sayers - *The Man Born To Be King* – 2 times

(Additional authors and books cited only once in any of the reviewed twelve lists.)

- | | |
|--|---|
| 28. Thomas Aquinas | 28. Charles Gore - <i>Jesus Christ</i> |
| 28. Augustine – <i>The City of God</i> | 28. Charles Gore - <i>A Commentary on Holy Scripture</i> |
| 28. Philip Sidney - <i>Arcadia</i> | 28. Charles Gore - <i>The Sermon on the Mount</i> |
| 28. Francis de Sales | 28. James Moffatt - <i>The New Testament: A New Translation</i> |
| 28. Jacob Boehme | 28. Edwyn Bevan - <i>Christianity</i> |
| 28. Izaak Walton | 28. Gustaf Aulen - <i>Christus Victor</i> |
| 28. John Milton | 28. Kenneth Kirk - <i>Vision of God</i> |
| 28. Henry Vaughan | 28. C.S. Lewis - <i>Transposition</i> |
| 28. Blaise Pascal | 28. C.S. Lewis - <i>The Great Divorce</i> |
| 28. William Law – <i>An Appeal</i> | 28. C.S. Lewis - <i>The Four Loves</i> |
| 28. Samuel Johnson | 28. E.L. Mascall - <i>The God-Man</i> |
| 28. R.C. Moberley - <i>Atonement & Personality</i> | 28. Joy Davidman - <i>Smoke on the Mountain</i> |
| 28. Alice Meynell | 28. <i>The Clarendon Bible Commentaries</i> |
| 28. A.J. Balfour - <i>Theism and Humanism</i> | 28. Charles Williams - <i>The Descent of the Dove</i> |
| 28. Friedrich von Hugel - <i>Eternal Life</i> | 28. Charles Williams - <i>He Came Down from Heaven</i> |
| 28. Friedrich von Hugel - <i>Essays and Addresses</i> | |