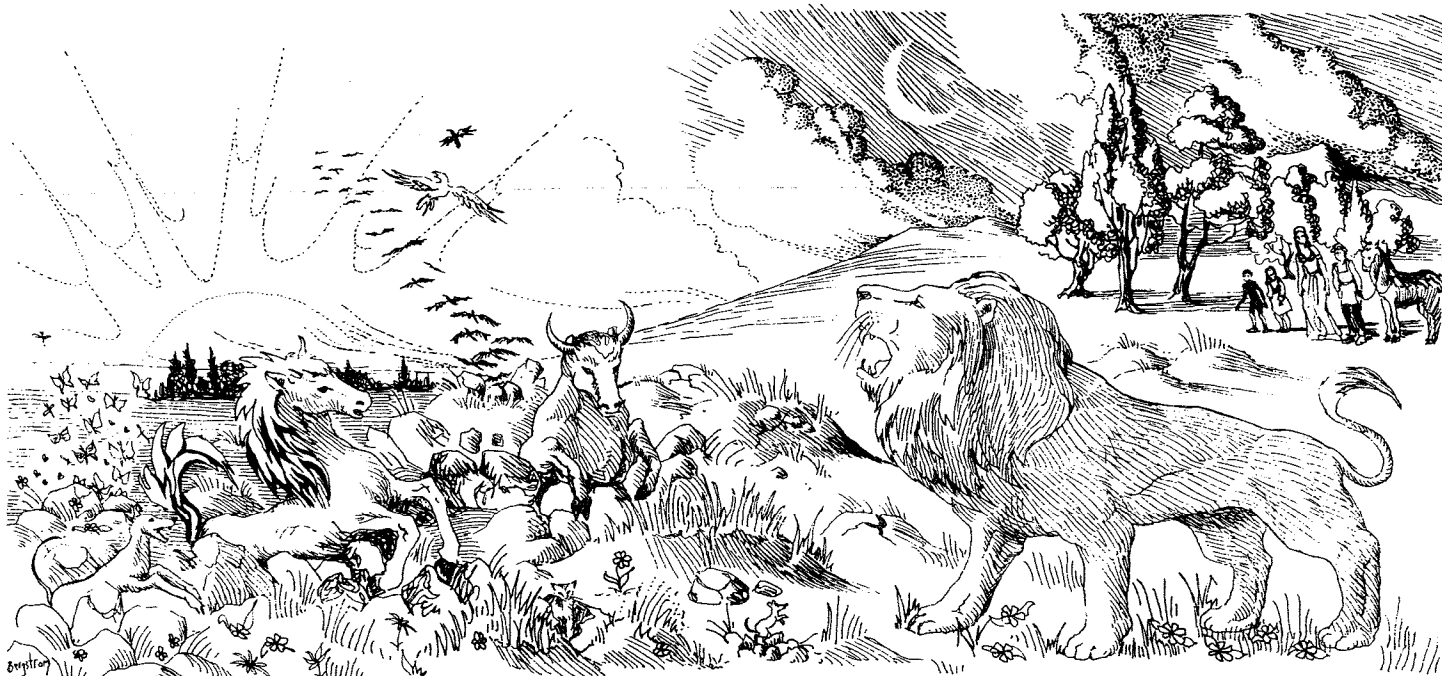


# Mythprint

VOL. 4

JULY 1971

NO. 1



## The Magician's Nephew

This book is recommended both for branch discussion and private reading. If you haven't read all the Narnia books by C. S. Lewis yet, there are various opinions on what order to do so. The two main ways you can take are either in chronological order or in the order they were written. Chronological order would be: The Magician's Nephew, The Lion, The Witch and the Wardrobe, The Horse and His Boy, Prince Caspian, The Voyage of the Dawn Treader, The Silver Chair, and The Last Battle.

Without giving much thought to it, I used to prefer the chronological order, but I've changed my mind in favor of reading the books in the order that they were written. Doing it this way will give the reader (if he or she will be conscious of it) the benefit of seeing Lewis develop and round out the secondary universe of Narnia. In this order the books would be: Wardrobe, Caspian, Dawn Treader, Silver Chair, Horse and His Boy, Magician's Nephew, and Last Battle. While Wardrobe is primal and introductory to Narnia, to me it lacks the depth of style which continually developed as the books were written. The last two are my favorites (if indeed you can favor separate parts of a whole) because of the breath taking events, the more complex style, and the indescribable beauty that Lewis somehow manages to communicate.

Magician's Nephew has many elements that stimulate the intellect as well as evoke the numinous: The magic rings and their source, the wood between the worlds, the dead world of Charn (beautifully drawn by Tim Kirk in Mythlore 5), the Deplorable Word, the same flaw in Uncle Andrew and Jadis, creation of Narnia by song (Middle-earth was created by music also), the talking beasts, the metamorphosis of Fledge, the garden, finding one's desire, and the tree that lived in both worlds.

Bonnie's illo above, at least for me, captures the joy of it.

## MAKING SUMMER PLANS

Someone has observed that the majority of Society members are related somehow to the academic world, either as students, teachers, librarians, and what have you. It is not strange then that many of use go through an intense period in early June, concentrating on the end of school. Then we exit the tunnel and take a deep breath, and begin to attend to things that had to be set aside previously. Summer is here, and now is the time to make more serious plans on how we are to use it. Many of us will still be working, while others have the beautiful luxury of free time. I hope you will find time to catch up on some reading you intended to do, especially works of the regular reading list, which was listed in the May issue of Mythprint.

Geography! The worst limitation on the Society is geography! Even for the branches in Southern California, distances are a regrettable hindrance to further communication and occasion for meeting each other. That is why we held the Society's first convention last year, to have a real opportunity to meet, get to know better, and do many things that are beyond the scope of monthly branchmeetings. Last year was a real plateau in the development of the Society; we need that opportunity again. This year's con will be even better (it's hard to top the way people felt about it last year). So now that you have time to think about it, make plans not to miss this. It is the highlight of the mythopoeic year. More details about arrangements are on an inside page.

JOIN NOW

Mail in your Membership & Reservation This Month!

Mythcon II

# Monthly Schedule

ALL MEETINGS AND EVENTS START AT 8 PM, UNLESS STATED OTHERWISE

## BRANCHES

The First Tuesday JULY 6TH

### The Bowling Green Branch The Midgewater Marshes

TOPIC: The Greater Trumps by Charles Williams. Contact Brian Bond for location and other information.

### The Ann Arbor Branch

Officer did not report information

The Second Saturday JULY 10TH

### The Pomona Valley Branch The Desolation of Smaug

TOPIC: 'Leaf by Niggle' by J.R.R. Tolkien  
LOCATION: Upland Memorial Park on Foothill Blvd. 1:00 P.M.  
Call Meg Garrett, [REDACTED] for information, directions.

### The San Diego Branch Cair Paravel

TOPIC: All Hallows Eve by Charles Williams  
LOCATION: Torrey Pines Beach. Meeting shall begin 1:00 P.M.  
Meet at parking lot, lifeguard station #1. Bring lunch.  
Call Donna McGary, [REDACTED] for information.

### The Hollywood - Wilshire Branch Mydgarð

TOPIC: The Robin Hood Myth  
LOCATION: The home of Paula Sigman, [REDACTED]

THE SECOND SUNDAY JULY 11TH

### The Santa Barbara Branch Battle Hill

TOPIC: Titus Groan by Mervyn Peake  
LOCATION: The home of the Guthries, [REDACTED] Afternoon Picnic.

The Third Saturday JULY 17TH

### The Santa Rosa Branch The Old Forest

TOPIC: Out of the Silent Planet by C.S. Lewis  
LOCATION: The home of the Simons', [REDACTED] Meeting begins at 7:30!

### The San Fernando Valley Branch The Cracks of Doom

TOPIC: The Greater Trumps by Charles Williams  
LOCATION: The home of Ed Finkelstein, [REDACTED] 6:00 P.M. Bring swimsuits, and meat for a barbeque.

### The Long Beach Branch The Havens of Long Beach

TOPIC: Till We Have Faces by C.S. Lewis  
LOCATION: The home of Mike Dube, [REDACTED]

### The San Bernardino - Riverside Counties Branch

Lantern Waste

No meeting in July

### The San Gabriel Valley Branch Lothlorien

TOPIC: The Blue Bird by Maurice Maeterlinck  
LOCATION: The home of Dave Hulan, [REDACTED]

The Fourth Saturday JULY 24TH

### The La Mirada - Whittier Branch Archenland

TOPIC: 'Religion in Lord of the Rings!' A talk will be given by Robert Ellwood, and Gracia Fay Ellwood, the author of Good News from Tolkien's Middle Earth.

LOCATION: La Mirada Creek Park. Contact Jim Carleton, [REDACTED] for information, directions.

### The Orange County Branch

TOPIC: The Wind in the Willows by Kenneth Grahame  
LOCATION: The home of Paula Marmor, [REDACTED]

### The West Los Angeles Branch (Chapter of the Western Marches)

TOPIC: Goethe's Faust, Part I (Penguin Books)  
LOCATION: The home of Debbie Spencer, [REDACTED]

The Last Thursday

### The Lynden-Bellingham Branch

No meeting in July

### The Goshen Branch

No meeting in July

### The Santa Cruz Branch (Khazad-dûm)

Officer did not report information.

## SPECIAL INTEREST GROUPS

The First Saturday JULY 3RD

### The Inklings II Writers Workshop

TIME: To allow more time for reading and discussion of works, there will be a pot-luck dinner at 5pm, readings promptly at 7pm!  
LOCATION: The home of Glen GoodKnight, [REDACTED]

The Second Sunday JULY 11TH

### The Performing Arts Workshop

TIME: 7:00 P.M.  
LOCATION: The home of Galen Peoples, [REDACTED]  
JULY 25TH: 7:00 P.M. at the home of Jon Lackey, [REDACTED]

The Third Sunday JULY 18TH

### Mythopoeic Linguistic Fellowship

LOCATION: at the home of Jim Vibber, [REDACTED] Information also available from Talbot Brady, [REDACTED]. TIME: 2 P.M.

The Fourth Sunday JULY 25TH

### The Company of Logres

DISCUSSION TOPIC: The Feast of Fools: A Theological Essay on Festivity and Fantasy by Harvey Cox.  
LOCATION: the home of Glen GoodKnight, [REDACTED] TIME: 2 P.M.

Sorry this month that there wasn't more room for branch reports. We will try to catch up on the reports recieved but not printed, in next month's issue.

**SPECIAL EVENTS:** be sure to read the item on the dinner, that's on the same page as Mythcon information.

# Mythcon II

## PAPERS

Many excellent papers were given at last year's Mythcon, but some people were dissatisfied that the discussion of them was so meagre. This was partly due to the tight schedule, and partly to the fact that it is hard to get the full implications of a paper from a single hearing. This has long been a point of frustration at conferences and conventions of various sorts.

This year we propose to try remedying the situation by limiting the number of papers that will be given orally and requiring that they be submitted no less than three weeks early. Send them to Gracia-Fay Ellwood, [REDACTED] no later than August 13. Gracia Fay will pass them along to several of the "luminaries" of the Society, who will be asked to make two or three discussion-provoking comments or questions on each paper. Writers of papers are welcome to call Gracia Fay shortly before the Con [REDACTED] to learn what these comments are in order to better prepare for discussion.

Papers submitted after August 13 may appear in the Proceedings but will probably not be given orally.

In order to facilitate bringing out the Proceedings it is urged that all papers be handed in ready for reproduction — typed darkly and clearly, single spaced, in 5 1/2 in columns. (If possible use Liquid Paper for corrections, and do not type on erase paper.) This will save an enormous amount of work for the one or two people otherwise doomed to retyping them all. (GFE)

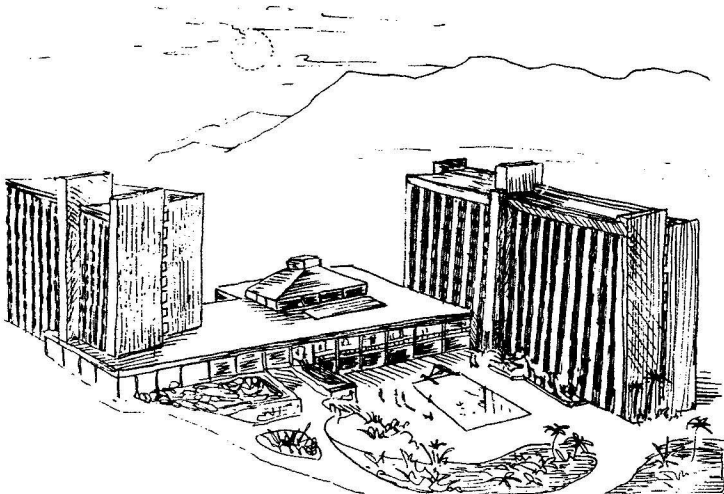
## ART SHOW & AUCTION

The Art Show and Exhibit should be a visual delight, but it may need your help to make it so. If you have any mythopoeic art work, especially Tolkien, Lewis, or Williams art work, please bring with you to Mythcon. There will be many people there who may have not seen it before, and would appreciate the opportunity. Of course there will be new work presented, and some of the art work will be for sale. The art show rooms will be securely guarded. Those of you who are artists are encouraged to bring your work to the con for display and/or sale.

The auctions already has some interesting items for presentation; some illustrations from Mythprint and Mythlore, costumes, sf magazines, indexes, and an oriental dagger! The proceeds of the auction will go toward putting much needed money in the Society's bank account. If you don't have money to contribute, perhaps there is some white elephant you've got that can be donated for the auction.

## Ouch!

Several people felt offended that I used the term "the Aslan" for the award to be given at Mythcon. I apologise. I was anticipating what some people would probably nickname it, since it is a statue of a majestic lion. The award's real name is "The Mythopoeic Fantasy Award." So far two works have been nominated: Deryni Rising and Red Moon, Black Mountain. The second work does not qualify, since it was first published in America this year, not last year. So we have only one nominee so far; any other nominations?



## The Place

The Francisco Torres Conference Center is located near the UC Santa Barbara Campus, and is only a few minutes away from downtown Santa Barbara, by freeway. The site however is not crowded at all. It is surrounded on three sides by open fields. Mythcon will be the only group using the Torres for the Labor Day Weekend. We will have full use of this specially quiet, secluded, and especially comfortable facility. The staff and crew of the Torres are very efficient, friendly, and relaxed. The whole atmosphere there will make for a very good convention.

The Torres is air-conditioned, has a huge ice making machine, and there are lounges on every floor of the towers. We will have rooms in the North Tower. The swimming pool is full Olympic sized, going from 3 to 13 feet in depth, and will be open for the whole convention.

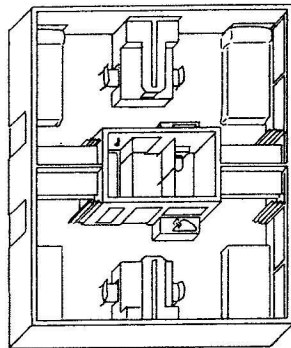
## Rooms

Each room has two single beds, two full closets, double desk and dressers, and a mirror and sink.

The toilet and tub-shower room is shared with another similar room.

The rooms are carpeted and quiet.

If there are three or four people who wish to have adjoining rooms, they should make their preference known at the time of sending in the reservations.



## Rates

The membership fee for Mythcon II for Mythopoeic Society members is \$3; \$5 for non-members.

In addition to Mythcon membership, for those staying at the Torres for the con, the following plans are available:

PLAN I: \$33.00 which includes three nights lodging (Friday, Saturday, and Sunday) by sharing a room with another person, plus meals in the Torres Cafeteria.

PLAN II: \$40.50 which is the same as above, except that you have a room by yourself.

\*NOTE, there is no plan for eating your meals at the Torres, without taking a room there.

Make all checks payable to Mythcon/Lois Newman. You may include both membership and reservations in one check. Send your memberships and reservations to: MYTHCON, [REDACTED]

SUPPORTING MEMBERSHIP is \$1 for those who wish to support the convention, but will be unable to come. They will receive a copy of the attractive Program Book of the convention, and have their names listed within, with the other members.

Marj Hoyt and Paula Sigman have graciously accepted to handle our registration for the con. Help them get the job done with as much ease as possible. Get your reservations in as soon as possible and don't swamp at the last minute. They're people too.

## SPECIAL EVENTS

On Friday, July 16th at 6:30 pm the Society will hold a dinner and show the movie Omega to raise funds for the near depleted coffers. Bring a main dish, salad, dessert or drinks if you can (call Marj Hoyt at [REDACTED] or Paula Sigman at [REDACTED] in advance). If you can't bring food, come anyway and perhaps plan to help clean up afterwards. The dinner will be all you can eat for \$1.

The movie, about twenty minutes in length, should be most enjoyable. It has no plot or characters; it is a study in color and composition and sound. Some parts of it have been compared to the final scenes of 2001. "Omega," the last letter of the Greek alphabet, means "end" in the sense of goal, consummation, the ultimate.

The people of St. John's Church at the corner of Adams and Flower (one block from the Harbor Freeway) in Los Angeles have kindly offered us the free use of their parish hall for this event, for which we owe them a vote of thanks.

Come and invite your friends.

# Branch Officers

THE SAN GABRIEL VALLEY BRANCH (Lothlorien)  
Moderator: Doris Robin

Secretary: Bruce McMenomy

Registrar: Loraine Franklin

THE SAN FERNANDO VALLEY BRANCH (Cracks of Doom)  
Moderator: Bill Welden

Secretary: Lynne Motis,

Registrar: Antoinette Harris

THE POMONA VALLEY BRANCH (Desolation of Smaug)  
Moderator: Judy Bell

Secretary: Cyndi Rebeck

Registrar: Meg Garrett

THE WEST LOS ANGELES BRANCH (Chapter of the Western Marches)  
Moderator: Christopher Mitchell  
(address for summer and fall not yet known)  
Secretary: Sharon Wells

Registrar: Cathy Case

THE ORANGE COUNTY BRANCH

Moderator: David King  
Chapman College, Orange, Ca. 92666.  
Secretary: Anne Osborn

Registrar: Rochelle Martinez

THE SANTA BARBARA BRANCH (Battle Hill)  
Moderator: Simone Wilson

Secretary: Joyce Lucas

Registrar: Lisbeth Caccese

THE LONG BEACH BRANCH (Havens of Long Beach)  
Moderator: Michele Feldman

Secretary: Steve McIntosh

Registrar: Ken Gregg

THE SAN BERNARDINO-RIVERSIDE COUNTIES BRANCH (Lantern Waste)  
Moderator: Brent Marlowe

Secretary: Diane Leroy

Registrar: Pat Deer

THE HOLLYWOOD-WILSHIRE BRANCH (Midgard)  
Moderator: Jon Lackey

Secretary: Dale Ziegler

Registrar: Helen Bautista

THE LA MIRADA-WHITTIER BRANCH (Archenland)  
Moderator: Jonathan Hodge

Secretary: Laura Ruskin

Registrar: Jim Carleton

THE SAN DIEGO BRANCH (Cair Paravel)  
Moderator: Donna McGary

Secretary: Jeannie Peacock

Treasurer: John Pound

THE GOSHEN BRANCH

Moderator: David Keller  
Goshen College, Goshen, Indiana. 46526.  
Secretary: Lora Lea Suess  
Goshen College, Goshen, Indiana. 46526.  
Registrar:

THE SANTA ROSA BRANCH (The Old Forest)  
Moderator: Steve Olsen

Secretary: Carol Ulrich

Registrar: Doug Simons

THE LYNDEN-BELLINGHAM BRANCH  
Moderator: Richard Purtil

Secretary: Becky Haagsma

Registrar: Keith Bulthuis

THE SANTA CRUZ BRANCH (Khazad-dum)  
Moderator: Amy Falkowitz

Secretary: Lisa Deutsch

Registrar: Jan Marcie Snyder

THE ANN ARBOR BRANCH  
Moderator: Don Smith

Secretary: Sylvia Smith

Registrar: Chris Swanson

THE BOWLING GREEN BRANCH (midgewater Marshes)  
Moderator: Paul S. Ritz

Secretary: John Leland

Registrar: S. Anne Ward

SOCIETY OFFICERS

President: Glen GoodKnight

Secretary: Bonnie Bergstrom

Treasurer: Lois Newman

Call after 6 pm.

The above list may have some errors or omissions in it, and we will print any changes or corrections as we are notified.

## We're Tax-exempt

The Society has received tax-exempt status from the Internal Revenue Service. This means that contributions made to the Society can be deducted from your Federal Income Tax. Lois has assured me that any contributions, no matter what size, will be gratefully accepted. Write to her, c/o of the Society.

## Address Changes

If you have moved this summer, or will be moving in the fall, please notify Lois as soon as you know your new address. Otherwise your Mythprint comes back to us, and you miss one month's issue.

## Posters

Pauline Baynes, the illustrator of the Narnia books, Farmer Giles of Ham, The Adventures of Tom Bombadil, and other works, has drawn a full color map of Middle-earth. It is very beautiful, and accurate. It has names of places put in, that were not present in the original fold-out map of Middle-earth in the Tolkien hard-covers. Evidently she's talked to Tolkien, since I'm sure she wouldn't presume to do it by herself. There are ten scenes of places in Middle-earth, from Hobbiton to Mount Doom. The map also has additional drawing at the top and bottom of the map, representing the Nazgul and the Fellowship respectively. It is valuable for its accuracy, its beauty, and for hanging on your wall.

The Society has a limited number of these map-posters available at the store price - \$2.50. If you don't have one yet, buy one from the Society. It's for the cause.

LOST AND FOUND: Two cameras of good quality have been left at Mythopoeic picnics over the past year, and no one has claimed them. If you have lost one, or know someone who has, contact Glen by phone.

# Branch Reports

## The San Diego Branch

"The Significance of Sam Gamgee in Lord of the Rings"

Met May 8th- reported by Jeannie Peacock

The May meeting of the San Diego Branch got off to a rip-roaring start with a record crowd of six attending. The first suggestion was that Samwise was basically something of a "bumpkin". This triggered a fierce semantic argument over the precise definition of "bumpkin". Webster's Seventh New Collegiate Dictionary defines the word as: "1. Bumpkin...an awkward, unsophisticated rustic, 2. Bumpkin or bumpkin...the projecting boom of a ship." (We must make it a point of order at the next meeting to ask Pam May to which definition she was referring.)

Sam is an intensely loyal individual. His loyalty, in fact, is his strongest characteristic. His love for Frodo becomes even greater as Tolkien's work progresses. This point raised the question: would Frodo have left the Shire and continued his journey had it not been for Sam? (We never reached a definite conclusion but it's a good question.)

Is Sam so overshadowed by Frodo as to be seemingly inferior? There appears to be a "class consciousness" represented in the Shire. Does this influence the relationship between Frodo and Sam or is the power of the Ring the chief factor in inflating Frodo's ego? (This branch is great for posing questions and never finding answers!)

After the arrival of three late members, Sam's role in the Destruction of the Ring was discussed. Sam is highly instrumental in getting the Ring up the mountainside, but ironically enough it is neither Frodo nor Sam, but Gollum who is directly responsible for the final destruction.

We revived the question of whether or not Frodo would have successfully completed his journey without Sam. The general opinion was that he probably could not. Sam, however, is considered by the other hobbits to be nearly as strange as "those Bagginses". This is illustrated by his argument with Ted Sandyman. Sam claims that many strange creatures have been seen coming through the Shire. (Scott Shaw suggested that these were fairies. Was that a derogatory comment??) Although Frodo and Sam are both considered "different", Gandalf realized that they possess the necessary strength to bear the burden of the Ring.

The significance of the name Sam Gamgee was discussed. It was compared to such relevant things as chewing gum brands, wooden legs(?) and Mike Pemberton's security blanket, "Gee". At this point we decided the whole thing was getting too ridiculous, and after Donna McGary (our illustrious moderator) summarized, we decided to give up. Donna informed us we were "officially adjourned."

## The La Mirada-Whittier Branch

THE GOLDEN ASS or THE METAMORPHOSES of Lucius Apuleius  
Met May 8th, reported by Laura Ruskin

At first we exchanged our impressions of this and that episode from the novel. The events related were so wild that the question arose of why Apuleius survived until modern times, inasmuch as no one today would take them seriously.

Someone remarked over tea that Apuleius' characters were everyday and lifelike; real people for all that they lived in a world where one's neighbor might be a witch and one's donkey a luckless young traveler. Lucius' people could live and be recognized in any age, went this opinion. Comparisons were made between Lucius' Philebus and today's "Krishna Crowd;" Thrasylus' street gang with "West Side Story" types; and legionaries who are never around when you need them but always when you could do without, and certain other representatives of higher authority.

Another opinion held this very "common man" quality a drawback in Apuleius, in that it held the novel back from the ideal, archetypical heights reached in LoTR. In LoTR, it was argued, you meet people who by and large are better than those commonly met in life, and vastly better than the characters in Apuleius. The characters in LoTR are as if they were magnetized by powerful opposing poles of cosmic order and disorder, their lives harnessed to causes beyond themselves. The characters in Apuleius go each his own way; good people like Charite are driven to cruelty and vengeance while frauds like Philebus make a living from displaying how "committed" they are to their Syrian Goddess. In this view, such characters detracted from the mythopoeia in the GOLDEN ASS.

There ensued forthwith a short and hot debate, rescued only by a hasty and temporary change of the subject to OZ.

We took up the question of Christianity and Apuleius. Writing in the second century A.D., he seemed to disparage the belief, if the baker's wife is to be taken as a Christian. However, the baker himself displays Christian forgiveness and good temper toward those who wrong him, although he is a pagan. For his pains, he is done to death by witchcraft.

Witches and other murderous women--Meroe, Pamphile, Arete and Psyche's two jealous sisters--seem to represent incarnate evil in THE GOLDEN ASS. The question was raised whether Pamphile's maidservant Fotis, who caused Lucius so much

71  
woe, was herself an apprentice witch who knew what she was doing all the time. These evil women incarnated the dark side of Artemis, or Hecate. Charite, Psyche, Byrrhaena and the matron showed the bright side of the Moon-Goddess, or Isis, the first deity to which Lucius was converted. The seasonal blooming of the roses Lucius needed was related to the astrological significance of his initiation into the mysteries of Isis. Lucius' prayer to Isis seemed the most "Christian" episode in the book, at least in spirit as it suggested in tone the Medieval adoration of the Virgin.

All this time, the conversation covered three in Lucius (how many threes in LoTR?), deus otiosus, did Kronos marry his mother? (No, he did not; his sister Rhea was the mother of the first Olympians; Gaia was his mother.) Why some people want to fly--Britishers are still offering thousands of pounds to some modern Icarus--Why some people wonder why other people want to fly--What is salvation, anyway? Didn't Lucius make a jackass of himself before using the ointment--as in his drunken attack on three shadowy figures and the consequences thereof? And how did Lucius' character develop while he was a jackass? We observed how he ran to put his nose into the business of a witch, knowing very well how such ladies rewarded similar prying, but towards the end of his enchantment had actually learned not to bite the hand that bought him, but to accept his lot and the will of the gods.

Following up on the Cupid and Psyche myth, the branch will discuss Till We Have Faces in June. Someone found a survival of the myth in the fairy-story, The Green Snake. In discussing what topic to have for July--it will be a Tolkien theme--we found ourselves discussing the topic itself. After more spiced tea and OZ trivia, we filed out into the night, bidding our hosts the Barretts good speed as they move to Chico. Let's see; that will be branch number...

## The San Bernardino-Riverside Counties Branch

met May 15 - Dianne Le Roy reporting

Our topic of discussion was Phantastes (or "A Faerie Romance for Men and Women") by George MacDonald. We had a small group this meeting which we attributed to the fact that some of the members took part in the joyful Renaissance Faire.

Brent Marlowe led the discussion which began with a reading of a section from Phineas Fletcher's poem, "The Purple Island." At the beginning of Phantastes there is a brief quotation from it:

Phantastes (fantasy) from 'their first'

all shapes deriving,

In new habiliments can

quickly light.

The story is described as a very moral tale of goodness about a young man following a path to a reunion with his soul. The young man's name is Anodos (Greek for the pathless, he who has not found his way in life). Anodos went to Faerieland to find his purpose. In Faerieland he meets an old woman with young eyes who lives on an island (fetus) connected to the mainland (mother) by a thin strip of land (umbilical cord). This dream image is suggested to be a wish fulfillment for MacDonald himself who lost his own mother at an early age. Another interpretation sees her as a symbol of mother earth. It is significant to note that Anodos comes to her after he has committed suicide by jumping into the sea. After his jump he found himself riding in a boat covered by the purple mantle of death. The boat trip which takes him to the island is suggestive of re-incarnation.

The scene with the priests before a dummy or false god reflects MacDonald's own charge of heresy. The shadow that attaches itself to Anodos was said to be pride. The breaking of the beautiful glob of the young girl is suggested by one critic to be a rape scene. Later in the story this same girl comes to him and frees him by her song from a prison tower. Since he could have walked out at any time, Judy Pike said, he was walled in by his own self illusion.

In the following statement George MacDonald seems to describe the immortality of the soul: "He has begun a story without a beginning and it will never have any end." With this I shall end my report.

## The Santa Barbara Branch

Met April 24, 1971 - reported by Joyce E. Lucas

The book to be discussed this evening was Voyage to Arcturus by David Lindsey, however, many members were unable to obtain copies. Certainly this book was not as readily available as the 11th Seeker. As a consequence the discussion wandered to a number of topics.

The U. C. S. B. English department was somewhat under attack for its preoccupation with Jane Austin and modern authors, but several professors were defended. Dickens was praised and Glen Sadler remarked that the characterization in George Eliot's Middlemarch was superb. He then told us of a Victorian authoress by the name of Maria Karelle who published more works than any other author of her day. She won fame

and popularity by spinning a story about her marriage to William Shakespeare in a former life.

It was remarked that there are several people who claim to be writing through a spiritual connection with deceased authors. One woman claims to talk to Oscar Wilde, for instance. "That's pretty wild" said Mrs. Guthrie. Several members then described Gormenghast for those of us who have been thinking of reading it.

Turning finally to Voyage to Arcturus, Mrs. Guthrie exposed the book as "terrible". She was critical of the obvious strict Calvinistic hangup of the author, of the weird names of characters and the strange details, e.g., the tentacles coming from the tummies of some creatures.

Why did we read it? Something to do with a lighthouse? The best piece of architecture we ever read?

"It's a wonder that the publishers accepted it."

Glen mentioned that Lindsey doesn't keep track of the details he creates. He is not consistent within his secondary world. Mrs. Guthrie felt that everyone in the book was "too pure." Somehow this led to a digression on sensitivity sessions, which no one seemed to feel were of much value, and we proceeded to homemade donuts and mexican style hot chocolate.

### The Pomona Valley Branch

The following report was not printed last month, in light of the Pax which was proclaimed shortly after the events in this report (it was actually mislaid), but due to the public pressure expressed, we now print this previously secret document for the sake of "historical objectivity."

Met in April

Reported by Don Grundy

"About that time (mid-April in the Year of Incorporation) there was a major turning point in the first phase of the Westlan conflict..."

-Arnold Toynbee III, Major Social Movements of the Twentieth Century, -2078.

Beginning at 8:00 o'clock, I, and I think all of us, became steadily more confused. Even now, as I try to sort out my impressions of what may have been the strangest meeting ever held by the Mythopoeic Society, certain recollections are beginning to dim as if hidden beneath veils of saner judgement.

Our topic was Krypton and Numenor; Krypton-the lost mystic planet at mention of whose name a tremor of awe runs throughout the world of comi cfen, and Numenor-lost continent beyond the dreams of Churchward and Cayce. However, we began with our normal dedicated attention to business-or tried to; but as our absence of moderator began conducting a random scatter voting pattern, we were interrupted by the sudden intrusion of a mild looking salesman who interrupted by the sudden intrusion of a mild looking salesman who introduced himself as Ken Clark and attempted to sell us a large case of Enalsiol hand cream (designed for hard-working secretaries, we were told).

As he spoke, I noticed that Mr. Clark was poking about the room in a most curious manner-searching behind couches, opening packages and scribbling notes in a small notebook. Observing the book by astral projection I filed for later memory what he had written: "Five men, three women, no weapons or talismans of power, fortifications negligible."

A majority of our branch later agreed that there is probably a definite connection between this cryptic census and the following events.

As no one was eager to snap up the Enalsiol, we eventually suggested to Mr. Clark that both he and our business had better be getting on. I am unable to explain his parting rejoinder, "By the red sun, you'll all regret this!"

After that the business meeting proved lively and long with a total

of 18 puns and 7 indiscretion points being netted by the members. Just as we were getting on to the topic, the meeting was again brought to a standstill by the totally unannounced arrival of Ed Meskys and the orc! How did Ed turn up with no notice to anyone in the society? He explained that he was on his way to a physicist's convention at the University of Hawaii, when his plane was forced to land at Ontario Int. Airport because of weather conditions. He had on hand a copy of Mythprint and (against all expectations having read it) knew of our meeting.

About half an hour later we were back on the track and avidly discussing the interstellar commerce between late period Numenor and the Madelan civilization of Krypton (called elves in LOTR); but at the end of about 20 minutes everyone suddenly lapsed into silence. Perhaps the break in conversation was due to our sudden fascination with the quivering shaft of a spear which had sprouted out of the wall above Paul Davis' head. Or maybe it was the fascinating patterns formed by the broken glass on the floor.

(Here half a page has been torn from the manuscript).

...47 medals of Formenor having been awarded to the grand army of same and gratefully accepted, we turned to the problem of where to hold the captured Westlans. Eventually, two were awarded to Ed as personal retainers and the others sacrificed to the Duarte salt mines with Dave Hulan as probation officer. All having been concluded, with a tear and a smial the meeting ended.

## MYTHPRINT



is the Monthly Bulletin of

### THE MYTHOPOEIC SOCIETY

The Society is incorporated as a literary and educational nonprofit organization, devoted to the study, discussion, and enjoyment of myth, fantasy, imaginative literature, and especially the works of J.R.R. Tolkien, C.S. Lewis, and Charles Williams. The Society is based on the idea that these authors provide both an excellent introduction to, and fundamental understanding of this entire genre of literature. The Society engages in activities which seek to engender interest and study by individuals and groups which lead to a greater understanding and integration of all aspects of the human experience, as well as greater individual and social insight and creativity.

**MYTHPRINT** is mailed to active and associate members of the Society. Active members are branch members, and have full participational rights. Dues are \$6 for a 12 month period, payable in increments of 50¢ to either branch Registrars or to the Society Treasurer. Associate members receive 12 issues of **Mythprint** for \$2, payable to the Treasurer, Lois Newman, [redacted]

Editor: Glen GoodKnight; Meeting Information Compiler: Bonnie Bergstrom; Mailing List Keeper: Lois Newman; Other invaluable help furnished by Fred Brenion, Mike Urban, Harrison Rose, and Gracia-Fay Ellwood. The deadline for receipt of information for inclusion in **Mythprint** is the 10th day of the preceeding month. E.g. November 10th is the deadline for the December issue.

## THE MYTHOPOEIC SOCIETY

[redacted]  
Address Correction Requested

BULK RATE  
U.S. POSTAGE  
**PAID**  
Los Angeles Ca  
Permit No. 28801



This issue of Mythprint is brought to you for free and open access by

the [Mythopoeic Society](#) at the [SWOSU Digital Commons](#).

For more issues of Mythprint go to [https://dc.swosu.edu/mythprint/all\\_issues.html](https://dc.swosu.edu/mythprint/all_issues.html)

To join the Mythopoeic Society, go to: <http://www.mythsoc.org/join.htm>

Authors and artists of items in this issue may request to have their materials removed from the digital repository. To do so, contact the platform administrator at [archives@mythsoc.org](mailto:archives@mythsoc.org) or the **Mythprint** editor at [mythprint@mythsoc.org](mailto:mythprint@mythsoc.org).

# SWOSU