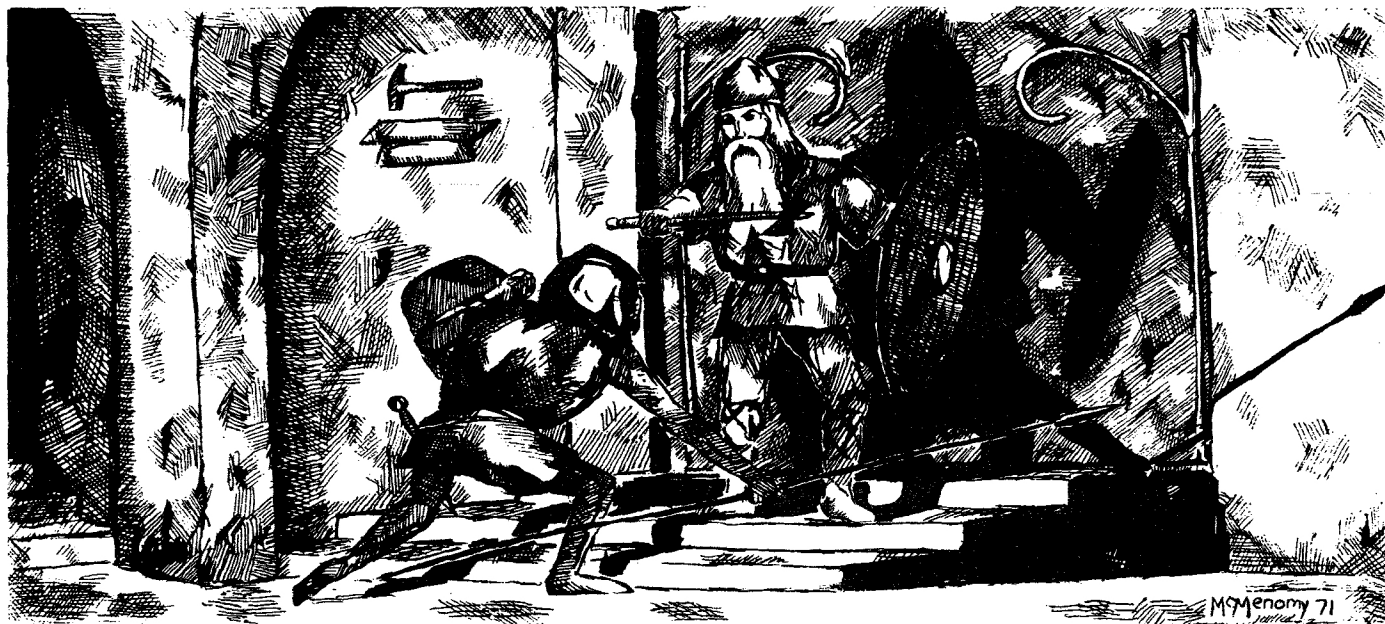


Mythprint

VOL. 4

AUGUST 1971

NO.2



The Dwarves & the Orcs

The above topic is a possible choice in discussing The Lord of the Rings by J. R. R. Tolkien. The stress here is the Dwarves. There is much more information available about them, and their long and suffering history not only includes the wars with the Orcs, but many other exotic elements. Yes exotic! Take for example their language, especially the place names. Consider the mysticism surrounding Durin, or their sorry relations with dragons, the Balrog, and the Dark Lord. The tragic flaw in their character, which brought them so much of their troubles: grasping pride and an earthly greediness, should be considered.

The Dwarves are worthy of discussion in their own right, but then most of the information given about them in the appendices are related to their wars with the Orcs. The Orcs are of course curiously interesting in their own right, but we cannot study them in a vacuum, being twisted counterfits of the Elves. What ever the Elves are, the Orcs aren't, and visa versa.

In a discussion of both the Dwarves and the Orcs, one of the great wonders of Middle-earth should be considered: the great halls of Khazad-dum or Moria.

About Your Address Label

Check your address label on Mythprint this month. For most of you, there will be a three figure number on the same name as your name. This number represents to month and year that your dues are paid up to. The first two numbers represent the month. If the first two numbers are say 09, it means the month of September; if they are 11, it means November. The third number represents the year. If it is a 1, then it means 1971, if a 2, then 1972. The Society prefers that you pay your dues directly to the Treasurer, Lois Newman. She also maintains the Mailing List, so direct payment to her will help avoid confusion.



If you plan to go to Mythcon Read This!

AUGUST 25TH IS THE DEADLINE to mail in your payment for your room and meal reservations. You have to pay by this date. Do not expect to pay when you get to Mythcon. It must be paid in advance. There has been some confusion in some people's minds on this point. The reason we have the August 25th Deadline is that we must notify the Torres before the convention as to the number of people taking rooms, so they can make appropriate preparations as to the number of rooms to prepare and amount of food needed. If people could reserve room and meals and then not show up (and thus not pay) the Mythopoeic Society would be obligated to pay the Torres regardless. We are not in a financial position (nor crazy enough) for that. Therefore we have the deadline 10 days before the convention. This way is the most fair: your room and meals will be reserved for you, and we aren't in a financial bind.

CONVENTION MEMBERSHIPS. There is no advance deadline for paying for your Mythcon membership, which is now \$3.00. However, the membership goes up to \$4.00 after August 25th.

(continued on next page)

Mail in your Membership & Reservation This Month!

Mythcon II



Mythcon II

FRANCISCO TORRES

Daily memberships, for those who will not be at the convention everyday, will be \$2.00.

Supporting memberships, for those who won't be able to attend, but do wish to support the con and receive a copy of the Program Book, are \$1.00.

Now for all you who have already paid for your Mythcon membership, and plan to sleep in your car, and bring your suitcase of peanut-butter sandwiches to eat at the con, this above information is of course not important. But for the rest of you who haven't yet paid for your membership and/or reserved your room and meals, this is your last notice before Mythcon.

For the sake of those who missed the information in last month's Mythprint, here is information about rooms and the two plans available for rooms and meals

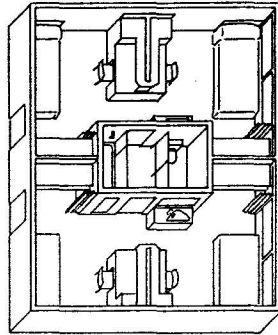
Rooms

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]

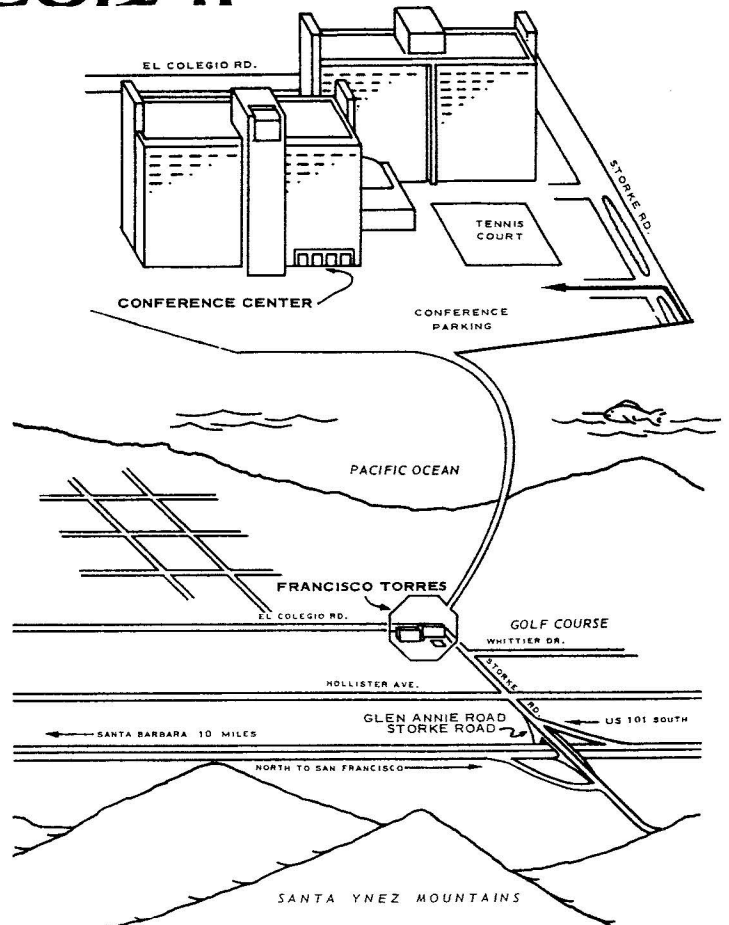
Program

The convention will show three feature films: Father Brown (starring Alec Guinness); The First Men in the Moon (based on H.G. Wells' story); and 5 Million Years to Earth. There will be panel discussions following the last two films. There will be other shorts shown, including the very beautiful and moving Omega, a 15 minute film that has special effects that equal 2001.

The convention will start with a get-together party on Friday night at 7:30. There will be home movies and slides of past Society events, a 15 minute color-sound movie produced in part by David King, and some dramatic readings from LOTR.

The Opening Session on Saturday morning will be filled with pageantry and spectacle. The Processional will begin the Session, to be followed with introductions and the introductory address. The afternoon will feature a double schedule of papers, panels, and films. The evening will feature the Masquerade, followed by the Musical Program which will feature music mainly from Middle-earth. There will be a late movie.

Sunday will begin with Dawn Fandom, for those who wish to celebrate the birth of the day. The morning will also include a Council Meeting, films, and brunch. The afternoon will be filled with double scheduling of papers and panels, plus the lore and pun tournaments. The evening will be an event of pageantry, first with the speech of the Guest of Honor, Mary McDermott Shideler, on "Are These Myths True?" to be followed by the Masque, a play of The Greater Trumps by Charles Williams with drama, music and dance. Monday will be great too, but I've run out of room.



To get to the Torres: take U.S. Highway 101 to Storke Road, turn south about half a mile, and you're there.

In case anyone would need to contact you at Mythcon, the Torres phone number is [redacted].

You may check into the Torres anytime on Friday. The Registration Desk will be open in the morning. However, remember that there will be no meals served on Friday. The first meal is Saturday's breakfast. So bring your own food for Friday if you come before dinner. Please park in the Conference Center Parking lot, located on the north side of the Torres, and then walk to the Conference Center Registration Desk for your room key.

WHAT TO BRING

If you are a branch member, be sure that your branch banner will be present for the Procession and pageantry. Try to bring comfortable medieval like clothing to wear at the special events at the convention. These clothes should not be "costumes" in the sense that they represent a specific character from literature, but rather attractive and comfortable clothes to take a more active part in what will be happening. Several branches have planned a coordinated motif in their dress, to identify themselves as a member of their branch.

So people will only be able to pay for their room and meals at the con, and will have little or no money left. This was true last year, and few people had money to spend at the con. I hope that people now know that there are many things to buy there. There will be the art show, the auction, and various huxters selling there. For those who are able, don't forget to bring some spending money.

Ads

August 15th is the deadline to notify Bernie Zuber or Bruce McMenomy if you wish to place an ad in the Mythcon Program Book. The dimension (not counting blank margins) is 5 3/4" wide and 9 3/4" tall. The ad should be camera-ready. Individuals, branches, or other groups may place ads. The rates are: Full page - \$10; half page - \$6; quarter page - \$3.50.

Dave Hulan, in charge of publicity in the Program Book, has recommended that branch might wish to place "booster ads."

Monthly Schedule

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

BRANCHES

THE SECOND WEDNESDAY — AUGUST 11th

The Bowling Green Branch

The Midgewater Marshes

TOPIC: The Amazing Vacation by Wickendon

LOCATION: The home of the Stevens, [REDACTED]

THE SECOND SATURDAY AUGUST 14th

The Pomona Valley Branch

The Desolation of Smaug

TOPIC: Christian Allegories in the Chronicles of Narnia by C.S. Lewis

LOCATION: The home of Alane Robinson, [REDACTED]

The San Diego Branch

Cair Paravel

TOPIC: Dune by Frank Herbert

LOCATION: the home of Pam May, [REDACTED]

The Hollywood - Wilshire Branch

Mydgard

TOPIC: The Greater Trumps by Charles Williams

LOCATION: The home of Helen Bautista, [REDACTED]

The Santa Barbara Branch

Battle Hill

TOPIC: That Hideous Strength by C.S. Lewis

LOCATION: The home of Liz Caccese, [REDACTED]

THE THIRD SATURDAY AUGUST 21st

The Santa Rosa Branch

The Old Forest

TOPIC: Many Dimensions by Charles Williams

LOCATION: The home of the Olsens, [REDACTED]

The San Fernando Valley Branch

Henneth Annûn

TOPIC: The Scarlet Pimpernel by Baroness Orczy

LOCATION: The home of the Shaws, [REDACTED]

The Long Beach Branch

The Havens of Long Beach

TOPIC: A comparison of the travels in Middle Earth and in the Fafhrd and the Grey Mouser stories by Fritz Leiber

LOCATION: The home of Craig Vaughan, [REDACTED]

The San Gabriel Valley Branch

Lothlorien

The La Mirada - Whittier Branch

Archenland

JOINT MEETING

TOPIC: The idea of Oz as developed in The Wizard of Oz, The Land of Oz, and The Patchwork Girl of Oz by L. Frank Baum

LOCATION: The home of Talbot Brady, [REDACTED]

THE FOURTH SATURDAY AUGUST 28th

The Orange County Branch

TOPIC: "Dwarves, Elves, and Hobbits"

LOCATION: The home of Martha Muench, [REDACTED]

The West Los Angeles Branch

Chapter of the Western Marches

TOPIC: Gullivers Travels by Jonathan Swift

LOCATION: Centinela Park in Inglewood, 2:00 P.M. Meet at the outdoor theatre.

The Last Thursday

The Goshen Branch

No meeting in August

The Lynden-Bellingham Branch

No meeting in August

The Ann Arbor Branch

Officer did not report information

The Santa Cruz Branch

Khazad-dûm

Officer did not report information.

SPECIAL INTEREST GROUPS

THE FIRST SATURDAY AUGUST 7th

The Inklings II Writers Workshop

TIME: There will be no pot-luck dinner, but readings will begin promptly at 6:30 pm. The order of those who read will be based on the order in which they arrive at the meeting.

LOCATION: The home of Glen GoodKnight, [REDACTED]

THE SECOND SUNDAY AUGUST 8th

The Performing Arts Workshop

TIME: 7 pm. This meeting will be for the purpose of finalizing plans for the Musical Program at Mythcon. All those who are interest in singing and/or playing an instrument are urged to attend. The various Masque rehearsals are in progress. Contact Dave Hulan for information.

LOCATION: The studio of Jon Lackey, [REDACTED]

THE THIRD SUNDAY AUGUST 15th

Mythopoeic Linguistic Fellowship

LOCATION: The home of Paula Marmor, [REDACTED]

TIME: 2 pm

THE FOURTH SUNDAY AUGUST 22nd

The Company of Logres

THEME: To gather a better understanding of the Medieval understanding of the universe, we have decided to discuss

The Discarded Image: An Introduction to Medieval and Renaissance Literature by C.S. Lewis.

LOCATION: The home of Glen GoodKnight, [REDACTED]

SPECIAL EVENTS

The Formenorian Imperial Recorder Consort will perform with a KFAC Festival of the Arts on two days: August 13th from 6 to 9 pm, and August 14th from 12 to 4 pm. At the Santa Ana Fashion Square, which is at Main and Santa Ana, just off the Santa Ana Freeway. At least three members of the Mythopoeic Society: Bruce McMenomy, David Sewell, and Robert Chou, are in the Consort. Your invited to come and hear them play.

Branch Reports

The Ann Arbor Branch

WAR IN HEAVEN by Charles Williams
Met May 31 - reported by Sylvia Smith

We recognized that the book presents one battle of the whole War. We analyzed the components of this battle;

Who were the combatants? We tried to separate the forces but found only a few clearly committed individuals. Many characters were questionable; some were simply out of (this) confrontation, e.g. Batesby.

What were the objectives? Clearly, this is no human war in which the objective of both parties is the same plot of ground. Delight is on one side, destruction on the other. On God's side one does not work against anything, but he is for.

What were the weapons? The power of ritual, the power of personalities, and the most important, the Grail. Satanists cannot create energy; they can only use it, so they wanted the Grail. Prester John, who is the Grail, seems to be both a combatant and a weapon - perhaps the Holy Spirit.

What was the outcome? The fate of many of the characters was unresolved at this point in the war. We thought that Williams gave a number of indications that Persimmons received salvation. Yet we were rather uncomfortable with a theology that could call a Satanist a seeker after God.

The San Gabriel Valley Branch

met 9 May - reported by Doris Robin and Karen Trimble.
Discussion Topic: Animals in The Lord of the Rings.

This is not by our usual secretary. It is written by Lothlorien's hardworking, loyal, self-sacrificing, humble moderator, and the trustworthy, faithful and diligent Captain of the Forminorean Archers, seeing as the lazy, n'er-do-well, renegade, secretary didn't show. So bleah! to you, Emperor!

This meeting was the smallest ever experienced by the glorious branch of Lothlorien. However, nine hardy souls essayed forth to brave the topic, "Animals in The Lord of the Rings."

First it was observed that there appear to be two types of animals in Tolkien's work: speaking ones, such as the Eagles and Smaug, and the non-speaking ones, such as the oliphaunts, rabbits, and Rohirrim horses. However, another division can be made; there are animals that are clearly intelligent, yet they do not speak, such as Shadowfax or Bill the Pony. And, finally, another division can be made between good intelligent and non-intelligent animals, and the bad intelligent and non-intelligent animals. But Tolkien can't be categorized. There is the fox that observes the journey of the hobbits through the Shire; he thinks, but there is no way to tell if he can speak. Maybe all the animals in Middle Earth are intelligent, even the conies that Smeagol kills for Sam, and Tolkien just doesn't bother to describe their thoughts.

It was then noted that even the speaking animals seem more REAL than, say, Narnia's Talking Beasts. Perhaps that is because the Narnia animals, like the animals in The Wind in The Willows, are humanized. They have teas, and wear galoshes, and carry knapsacks. But the Tolkien animals, even the intelligent ones, remain animals. They stand in a different relationship to human beings than do the Talking Beasts.

We mentioned briefly that the Eagles in The Hobbit were rather a "deus ex machina" device, but in LOTR their rescue of Frodo and Sam from the slopes of Mt. Doom is acceptable because the reader now knows about them.

We ruminated a while on whether the Balrog could be considered an animal. After we decided we didn't know, we swallowed our cuds and continued.

We saw a parallel between Shadowfax and Fatty Lumpkin. Both the majestic Shadowfax and the lowly Fatty Lumpkin chose their masters and allowed themselves to be ridden. The Nazguls' horses were captured Rohirrim horses that were bred to accept the Ringwraiths.

There was a digression on the qualities of cats.

It was pointed out that only black horses were stolen. Was that because Sauron wanted only black animals, or because the black horses already had a seed of evil and were more easily bent to badness? What! Is Tolkien a Racist? Equine equality!

But Tolkien uses deep archetypal concepts. Black may have taken on bad connotations as far back as primitive man's fear of nightfall.

There was another digression on the gold toe coverings found in King Tutankhamen's tomb.

The idea of intelligent animals may have its source in the human need for companionship. It was brought up that in Maurice Maeterlinck's play, The Bluebird, the servile, sycophantic Dog is good, while the free and independent cat is the villain.

Shelob was an animal, so we talked about her next. She was the most evil animal in the book. We observed that insects are often depicted as evil. There was digression on the 1984-type ant society in The Once and Future King, by T.H. White. The ants experienced a continual barrage of propaganda and ghastly songs. When they went to war, the songs played

were aggressively patriotic and militaristic. We wonder, did they play their national ant-theme?

We also wondered how Shelob's children got from her lair all the way to Mirkwood without being squelched. Somebody envisioned the Trek of the Baby Spiders. Somebody else began singing "The Bridge over the River Anduin"....

The Orange County Branch

We like Alexander! Tried manfully to discuss only Book of 3 and avoid other 6 books in series. Paula told us much of the Sow Goddess on whom Hen-Wen is based; in Welsh legend she represented the moon, motherhood, the life-giver. Pigs were introduced late to Welsh agriculture: they were expensive, kept by kings, and the sacred wizards who read their oracular pronouncements were called pig-keepers! The horned King symbol is used frequently elsewhere, recently in Garner and Treece. Taran and Eilonwy are hardly even likable in this first volume: arrogant, immature, stubborn, they are most like children here. Comparisons to Tolkien are inevitable, and Alexander does not come out equal to JRRT here; to some, he is a half-baked imitation in this first book, though all agree that Alexander finds his own style and stride as the books commence. Gurgi is blatantly Gollum at first, though he becomes more like Sam ("the classic faithful sidekick"). Medwyn is much like Bombadil in that he has not lost the ancient elemental union with animals (but he is in fact Noah). Gwydion in his powers and majesty resembles Galadriel. The Nazgul steed and gwythaints are alike, though perhaps gwythaints are more satisfyingly subtle in that their power resides almost geographically with their Master. Arwen is comparable to Saruman in being tricked off the throne, her own powers used to betray her. Dallben and Cair Dallben are like Elrond and Rivendell.

Perhaps the one truly original Alexandrian creation and characterization is F. Flam and his Truthful Harp, for which we agree that L.A. should get the Aslan, the annual award given by the MPS for best mythopoetic creation. Flam brings to mind the white knight from Through the Looking Glass, Danny Kaye, Barliman Butterbur, the Duke of Windsor, Gary Cooper, and King Pellinore from The Once and Future King, but he is none of these so much as himself. (1 lb. presweetened coconut, 2 egg whites, ¼ cup sugar, tsp. vanilla, pinch salt and baking powder, bake 20 min. at 325° for incredibly good macaroons. Freeze well before eating.)

The San Fernando Valley Branch

The Thirteen Clocks by James Thurber
Met June 19th---reported by Lyna Motis

The hands of the clock drew nearer to the appointed hour of 8 o'clock. The room was filled with many people and much chaotic chatter. There were three, however, (though none seemed to notice) who spoke together quietly and kept a watchful eye upon the time. The hour arrived and the three sat back and surveyed the room. Then, the new Ruler of The Cracks of Doom, with his timely knowledge of democracy and parliamentary procedure (you'll do it my way or not at all!), called his subjects to order and let it be known that business was to be discussed and dispensed with ASAP. Needless to say, general business was gotten out of the way in a very short time.

A sudden outbreak of many conversations threw the assembly into a temporary disorder, and The Ruler, for a while, did nothing to curb the persistent tongues. Clearly, to those who thought about it (which was a scant few), The Ruler was wasting time. Finally, with a last glance at his watch, The Ruler reasserted his authority, and began assigning parts for the dramatic reading for which we all had originally gathered: The Duke--Dave Huelan; The Prince--Terry Weldon; The Princess--Lyn Motis; King Gwain--Bill Weldon; Haggot--Toni Harris; Spies--a roomful; Narrator--the book (as opposed to 'pass the buck'---dear are sooo heavy, you know!) at the end of each chapter; The Golux--The Golux.

As the reading progressed, many felt the presence of unseen visitors listening to the story---their mirth seemed to fill the air. A sound, every so often (very much like 'gleep'), was heard in the room (a bit muffled to be sure). Someone, undoubtedly, had a case of the hiccoughs and was too embarrassed to get up and get a glass of water.

Just as we concluded our 'dramatic reading' a high pitched, raspy laugh escaped through the night air. And as we all turned questioning toward the Golux, he was gone.

The Pomona Valley Branch

Elves
Met June 12th---reported by Meg Garrett and Paul Davis

After business, we began our discussion by listing books with Elves in them. These were LOTR, The King of Elflands Daughter, The Broken Sword, Alan Garner's books, Smith of Wootton Major, The Hobbit and Red Moon and Black Mountain. Santa's elves were also mentioned as a possible addition to this list. When someone mentioned the Golux, it was immediately declared he was not an elf.

First the elves of LOTR and the Hobbit were discussed. The fact that there were different types was brought up. A parallel - Low Church, High Church; High Elves, Low Elves was drawn, High Elves worship Elbereth, and High Church worships Mary. A slight digression into a religious discussion ensued.

Returning to LOTR Elves, their characteristics were listed. They were both dark- and light-haired, no pointed ears were mentioned, they were far-sighted and tireless, can communicate with animals. They exist in both worlds simultaneously. Legolas walked on top of the snow, and reasons

for this were proposed. Perhaps elves have hollow bones like birds, or perhaps they have a low specific gravity? The elves are immortal but can die- Gilgalad and the "many fair elves" at the Battle of Five Armies. The elves belong in the undying lands, but are in Middle Earth because of pride to fight Morgoth.

This led to a discussion made more complex by the fact that no one had brought their LOTR, Ballantine's copy of the Bible. Tolkien, Lewis and Williams are the only gods and Glen GoodKnight is their prophet! I thought that we were a non-profit organization?

Dwarfs go first to the Halls of Waiting, Elves to the Undying Lands and Eärendil the Mariner sails the skies until the end of the world. Then they all go to the place "beyond the circles of the world." Men go there directly when they die. Thus death is called the Gift of Man. Aragorn tells Arwen they will meet again beyond the circles of the world. Hobbits, we decided, went probably as men did. Ents and Entwives will stay in Middle Earth to the end, then they too will meet again. Bombadil, of course, will be last as he was first.

The discussion proceeded to The King of Elfland's Daughter. The attributes of the Shadowland were discussed; it is always morning, things move very slowly compared to the human world, and beings can pass from one to the other. The foxes of our world play in the meadows of Elfland as unicorns do in our world. It is odd to think that foxes have to elves the mystique of unicorns to us.

The King of Elfland's power is that of the word. When he moved Elfland away it was a good move on his part, David Danke said.

Good and evil often do not apply to elves as they have no souls. The elves of Middle Earth were good, or at least worked for the good of Middle Earth.

The elves of Broken Sword occasioned little discussion as few members had read the book. They were characterized as bored and sophisticated in their immortality. As do most elves they live in another world. They cannot abide iron, have milky blue eyes with no pupils, and no pointed ears were mentioned although the cover of the paperback shows them.

The main point about the elves in Garner's books was that smog- the smoke-sickness- had forced them to move north. They had feather capes giving them the power of flight, similar to Skarloc's were-skins. Both of these books were influenced by the Norse mythology.

Smith of Wootton Major, which had more elves than the whole of King of Elfland's Daughter, were not in the story much except for Alf. He could grow from man to boy- and was a good cook, too! He also pulls the standard gag used Frodo, Aragorn, and Gandalf- suddenly growing taller.

The elf-maidens dancing in the field brought up the question of elf's more frequent dancing and singing; are they closer to the great dance or are they just more talented?

The Red Moon and Black Mountain creatures, never called elves, were also tireless, telepathic, and had pointed ears- at last! They stuck to their forest, which is addicting to humans.

Santa's elves and the ones in the Black Forest that make Volkswagen's were not discussed. The meeting then debunked "The Aslan" and a general feeling that this was an unfortunate choice of title was expressed. The common theme and general plans for the Mythcon procession were talked over.

The meeting then adjourned for refreshments and to watch Seymour on "Fright Night"- a curious local custom.

The San Diego Branch

THE LION, THE WITCH AND THE WARDROBE by C.S. Lewis
Met June 12th - reported by Jeannie Peacock

After electing a branch name (Cair Paravel) the San Diego Branch attempted to discuss The Lion, the Witch and the Wardrobe. Since this book is so obviously loaded with Christian symbolism our discussion was chiefly concerned with Lewis' religious beliefs and the symbolism used in his Narnian Chronicles. The Lion, the Witch and the Wardrobe is most conspicuously concerned with symbols of the Crucifixion and the Resurrection.

Our group was almost immediately divided into two factions (with a few unfortunate agnostics left hanging somewhere in between). Some individuals regarded Lewis as an ultra-conservative religious fanatic who delighted in indoctrinating the minds of children with "hard core" Christian theology. The opposite faction held that Lewis felt such happiness upon his conversion to the Christian faith that he wrote the Narnian Chronicles as a result. All were basically agreed that the age group to which these books are aimed could not understand the symbolism even if they understood the theology behind it. It was also maintained that any attempt to explain these symbols to a child would destroy the beauty of the story itself.

In addition to his philosophies and religious beliefs, a good many of Lewis' personal prejudices are evident in the Narnia books. His aversion to the modern educational system, for example. (Note the Professor's recurring comment: "What are they teaching children in school these days??").

If there's anything Lewis isn't, it's subtle. Aslan, as the Christ figure, parallels the life and death of Jesus Christ throughout the Chronicles. He commands a strength and a magnificence that strikes awe into all that

see him, just as Christ drew the reverent attention of thousands of mystified followers wherever He travelled. Aslan's very name has comforting powers. The disciples of Jesus had only to call upon His name and the sick and dying were healed. (The comparisons are so numerous that our discussion started dividing up into two and three party conversations.) There was some confusion as to what the Breaking of the Stone Table symbolized. It was observed that this closely resembles the supernatural tearing of the temple curtain at the Crucifixion. This was in itself the symbol of the total abolition of Old Testament laws and sacrificial rites, because of the one Supreme Sacrifice of Jesus Christ...

((It really isn't fair to Lewis to simply cast him into some convenient category, and leave it at that. From a familiarity with most of what he has written, he is just much too complex a personality to dismiss into a category. Lewis really didn't need to write fiction to convert people. His books such as Mere Christianity, The Problem of Pain, and Miracles set forth his religious views quite clearly. Rather Lewis wrote from what is called the "full furniture of the authors mind," meaning from all the elements present in the authors mind. Christianity was a real part of Lewis' experience, and it naturally came out in his sub-creating. I'm sure he meant the stories to be enjoyed, and it is regrettable that the spiritual elements in them are a stumbling block to some. — Glen G))

The Bowling Green Branch

THE GREATER TRUMPS by Charles Williams
met July 7th — reported by John Leland

The Midgewater chapter met July 7 at 8 p. m. in the Leland residence, otherwise Castle Marckmont. John Leland, secretary, presided in the absence of the moderator. The discussion of The Greater Trumps began with examining a pack of Tarot cards brought by Mrs. Stevens. She said these modern cards have a slightly different emphasis, the fool does not face a precipice, the devil is a positive figure: dark forces now exist in each figure, which can be either good or bad. This was followed by a reading of the Mythlore summary of The Greater Trumps. Reactions were requested: the first was that Sybil seemed more the Fool than the priestess, Nancy perhaps a female Christ figure. It was said Sybil was serene, unlike the fool. The reply was the fool was seen as serene by all but Sybil: Sybil was not aware of self interest, and could see the Fool as also serving. To this it was said Sybil was more a female, though Christian, figure. To this it was replied that such characters were not always female (e. g. Frodo) though it was admitted that sacrifice tended to be identified with females; is Nancy a Christ or more Virgin: maiden on verge of wifehood? Her wife/ mother aspect admitted to not have been emphasized in the book. Suggestion was made that such symbolism was dangerous, as being too specific. Joanna's seeing Nancy as Horus not conclusive, as Horus was avenger, not savior (suffering role performed by Osiris). Sybil should not be tied down. It was protested that the intention was not to tie her down but to illumine the relations involved. But several may apply: Aaron may be priest as well as hermit, though his lone house suggests the latter. But the novel does press identifications with symbols (as in The Place of the Lion) especially in the night ride. Perhaps we do not want to be tied down to what Williams meant. It was felt the chapter headings press meanings, e. g. "hermit" about Aaron. Reverting to the cards it was noted that in some sets the Fool is 22, not 0. This (22) is a perfect number in numerology: the next is 11, Justice in the cards. Some say the Fool must be 0 for the book to work, but 22 works as well. Williams may not have known this. It was noted that the illustrated cards are Waite's, not the kind Williams used. Some ask if Williams used a real deck, as traditional interpretations differed from his: reply was, a deck resembling Williams description existed. Some present knew only this Williams, asked why many who like Tolkien and Lewis find Williams not as good. Tolkien and Lewis (Narnia) were felt to be alike, and Lewis Deep Heaven Books (especially That Hideous Strength) were like Williams: no link seemed to exist between Williams and Tolkien (other than personal). Williams suggested more mystical, occult; very strong rejection of apparent equation of occult and mystical: mysticism pursuit of sense of unity. Debate on whether Christian images matter in mysticism, and whether mystics consciously approach the experience. It was asked whether any Williams characters have actual mystical experience: Nancy's entering the golden cloud considered as close as anything in Williams: is Sybil's going into the storm the same force gone mad? Suggested that Sybil has conscious, "occult" knowledge (that is, if occult mean approaching the spiritual deliberately) — has powerful sense of tradition. Sybil also possesses the moral factor: suggested comparison with Joanna, who perhaps lacks this. Does Joanna have truth to give Aaron and Henry? Are they wrong to deny her access to the cards? Her claim is that the cards are her son. She may have a possibility of salvation via Nancy, whom she accepts as her son. This releases her from the earlier trap. Lothair also improved, moved up from sheer selfishness to saving Nancy: still unaware of the spiritual. Question: does Williams have the spiritual impact of Lewis? Some say he gains by putting story in realistic framework, in our world, his ideas are transferred easily. Lewis is usually in another world. Others hold that Lewis dwelt more with immediate problems, even in other world settings (e. g. The Great Divorce). Question: would one identify more with Ransom or Sybil? Women identify with Sybil and Nancy, somewhat less with Joanna. Men found the book hard to get through; Williams very rough, beating ideas

in, led to obvious symbols, then took them away. Williams' ideas were held more interesting than his characters: all characters except Lothair aware of plane beyond material. (Secretary identifies strongly with Lothair.) Larger perceptions compared with Hesse: Hesse far more abstract. Reference to Siddhartha led to the question of how much of Williams was really Christian. It was felt the church sequence was clearly Christian. It was suggested that the Coningsbys represented the virtues (and perhaps in Lothair's case, limits) of Christian attitudes as compared with the (pagan) Lees. Question as to whether occultism imposed purity: pointed out that Aaron Lee was aware of need for purity of means (no killing) but not of ends: both must be pure.

The West Los Angeles Branch

When the business was quickly taken care of, we went into first gear discussing our topic, "Island of the Mighty."

We had such memorable remarks as "The names are too hard to remember." It began to seem that the audience generally didn't like the book and were looking for any excuse at all to blame for this.

It was generally agreed that everyone like Gwydion; his magic was subtle, his wit keen, and he was just a well developed character.

For a few minutes about four people tried to compare Math to Cden or Thor, Llew to Baldor, and the whole thing to the "Vegetable myth?", but that side of the discussion began to have flaws.

As that subject went out the window, we again brought up Gwydion. Someone said that the book made it seem as if the con man got ahead, but one of Helm's famous laws seems to have for taken over, for he was punished for his wrong doings.

As a whole the book was not well accepted, as you may have surmised by now. One of the main reasons was that the "author" didn't do anything to touch up the original text, the Mabinogion. She left many dangling ends, unfinished characters, and uncomplete situations.

At least one person in the room stood up for the book, but we took what his good points and twisted them.

Art Show

The Art Show will display artwork both for sale and not for sale. Anyone who has an item of fantasy artwork which they would like to display are urged to do so. This is especially directed toward those who have bought "mythopoeic" artwork at previous conventions. You're invited to share it again for those who may have not seen it before. Those who bring artwork for display only will not be charged a registration fee.

For those who wish to enter artwork for sale at the convention, the following information applies: If you can't bring artwork yourself to the convention, you may mail it to Glen GoodKnight, c/o The Mythopoeic Society, [redacted]. If so, enclose return postage and postal insurance costs, to cover any unsold work to be returned. The registration fee is \$1.50 for each artist who plans to make his or her available for sale, plus 25¢ per item entered.

The artwork should be of a fantasy theme or nature, and may be of any media, two or three dimensional. Drawings and paintings should be either matted or framed for display purposes.

The deadline for entering work in the show is Saturday afternoon 2pm, September 4th at the con. The verbal bidding will be Sunday afternoon. The purchased price, less 15% commission, will be sent to the artists as soon after the show closes as possible.

PLEASE NOTE



Yes Virginia, frogs really do have wings! Or at least something fairly approaching that. Mythprint is going to not reduce its branch report quite so much! All branch Secretaries and persons who write reports to be printed in Mythprint, take note.

Type your reports 5 1/2" wide, instead of the current 6", otherwise following the same single space standard.

Do not use erase paper to type on. It makes for poor reproduction. Use regular white paper instead, and be sure that your typewriter ribbon is dark, and your typewriter keys are cleaned, so that your camera ready copy has dark and crisp letters. If you can use an electric typewriter, so much the better. One with a carbon ribbon, that much better still! Who knows, we may even ask you to donate your no-longer needed magnifying glasses to the auction at next years Mythcon.

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.

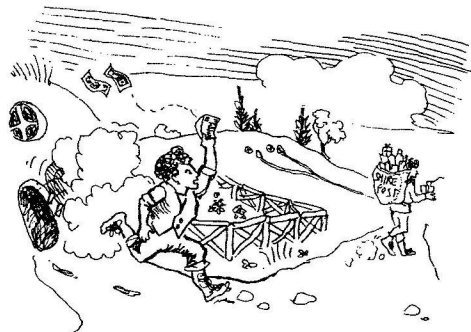
MYTHPRINT is mailed to active and associate members of the Society. Active members are branch members, and have full participational rights. Dues are \$6 for a 12 month period, payable in increments of 50¢ to either branch Registrars or to the Society Treasurer. Associate members receive 12 issues of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

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Don't be caught dead at the Deadline!!
August 25th

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