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## Editorial Notes

Glen H. GoodKnight  
*Independent Scholar*

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## Editorial Notes

Petty, One Ring To Bind Them All: Tolkien's Mythology (University, Alabama: Univ. of Alabama Press, 1979), esp. p. 62, and p. 100 where Petty notes the relevant significance of circles for the old Sioux medicine man, Black Elk. Finally, for a complete discussion of Aragorn's significance, see Paul H. Kocher, Master of Middle Earth: The Fiction of J.R.R. Tolkien (New York: Ballantine Books, 1977), pp. 121-151.

<sup>24</sup> For a valuable discussion of Tolkien's concept of joy and other fantasy themes, see Robert J. Reily, "Tolkien and the Fairy Story," in Tolkien and the Critics, pp. 128-150, esp. 147-150. This essay originally appeared in Thought, 38 (1963), 89-106.

<sup>25</sup> In The Tolkien Reader, p. 105.

<sup>26</sup> For other discussions of the freedom-fate dialectic in Tolkien, see Gunnar Urang, Shadows of Heaven: Religion and Fantasy in the Writings of C.S. Lewis, Charles Williams, and J.R.R. Tolkien (Philadelphia: A Pilgrim Press Book, 1971), pp. 157 ff., and Willis B. Glover, "The Christian Character of Tolkien's World," Criticism, 13 (1971), 39-53.

<sup>27</sup> In Tolkien: Tree and Leaf, Smith of Wootton Major, The Homecoming of Beorhtnoth (London: Unwin Paperbacks), pp. 158-59.

<sup>28</sup> For a more general and complete discussion of the hand imagery, see Marion Perret, "Rings Off Their Fingers: Hands in The Lord of the Rings," Ariel: A Review of International English Literature, 6 (1975) 52-66.

<sup>29</sup> For other discussions of Tom Bombadil, see O'Neill, pp. 120ff., and Gordon E. Slethaug, "Tolkien Tom Bombadil, and the Creative Imagination," English Studies in Canada, 4 (1977), 341-50.

<sup>30</sup> Sir Gawain and The Green Knight, Pearl, and Sir Orfeo, trans. J.R.R. Tolkien, intro. Christopher Tolkien (New York: Ballantine Books, 1980), ll. 204-06, 596, pp. 138, 148.

<sup>31</sup> In Tolkien: Tree and Leaf, Smith of Wootton Major, The Homecoming of Beorhtnoth, p. 135.

<sup>32</sup> Celebrating the Eucharist, Advent-Christmas Season: November 30 to January 30, 1980-81 (Collegeville, Minnesota: The Liturgical Press, 1980), p. 94.

<sup>33</sup> In Tolkien: Tree and Leaf, Smith of Wootton Major, The Homecoming of Beorhtnoth, p. 134.

<sup>34</sup> In The Tolkien Reader, p. 104.

<sup>35</sup> Modern Heroism: Essays on D.H. Lawrence, William Empson, and J.R.R. Tolkien (Berkeley: Univ of California Press, 1973), p. 235.

<sup>36</sup> "The Imaginative World of J.R.R. Tolkien," South Atlantic Quarterly, 69 (1970), 275. See also Barton R. Friedman's approach to the relationships between history and fantasy or myth, "Fabricating History: Narrative Strategy in The Lord of the Rings," Clio, 2 (1973), 123-144. Finally, the interested reader should also consult an untitled poem of Murray Bodo, O.F.M. which rather remarkably approaches the general dialectic between internal and external reality using the symbols of the "road" and "wheel" to stand for the "Journey and the Dream." Thus, finally, "The Journey and the Dream/Are one balanced act of love."

See Francis: The Journey and the Dream (n.p.: St. Anthony Messenger Press, 1972), pp. 167-68.

<sup>37</sup> In Phantasmagoria: Tales of Fantasy and the Supernatural, ed. Jane Mobley (Garden City, New York: Anchor Books, 1977), p. 76.

## Editorial Notes

In this issue we observe two anniversaries: the 15th of the founding of The Mythopoeic Society, and the 150th of the birth of Lewis Carroll. To mark the oldest, Joe R. Christopher and Ruth Berman have written articles on Carroll, a man who continues to be specially appreciated as a pioneer in literature and fantasy.

Also with this issue, Mythlore has reached that special number to Hobbits -- 33. This is a time to briefly pause and evaluate its "adolescence" and look forward to what lies ahead. The prospects are good. In the last year its circulation has increased almost 20%. We are not yet to where we want and can be, but the recent growth has not been accidental. Many factors have made this possible, not the least has been the reader's support in renewals and passing the word. We have changed with this issue to a more satisfactory printer, and hope in the near future to increase the number of pages. Further on, dependent on further growth, we hope to see typesetting and the use of color. This will only be possible with your individual effort to let those know who would be quite interested if they but knew of Mythlore's existence. This includes both individuals and libraries. In the last issue a poll was enclosed as to how you both now see Mythlore and would like it to be. On a spectrum of "fan publication" at 1 and "serious journal" at 9, the responses average out to 6.52 as to how the readers see Mythlore now, and 7.59 as to what they would like it to be. If Mythlore is to increase its outreach it must attempt to please as best it can both its current and potential readers. As has been said before, it is not possible to please everyone in all respects, despite our efforts. I personally see Mythlore as a journal with a human personality, intended to serve those who share a deep and abiding enthusiasm for the journal's interests. To put it another way, Mythlore is for the "literate fan" (a term I did not originate). It is possible to be an enthusiast with critical standards, as the readership of Mythlore clearly demonstrates. I usually avoid terms such as "fan," "fannish," vs. "serious," "literate," and "scholarly," because they belong to somewhat dangerous territory, and are slippery terms to deal with. They do not mean the same thing to everyone, and a great deal of fuss and bother can be created when they are used. I personally feel much of this results from semantic disagreement and misunderstanding of what others may mean when these terms are employed. Although these terms are mistakenly mutually exclusive to some, and are made demonstrably so in some quarters, I believe in the context of Mythlore one can find a common ground for both which is mutually enriching.

Some have written asking why we don't publish more on a certain area or author(s). The honest answer is that we have received no submissions on that area or author at this point. As C.S. Lewis said in effect about some of his books, he wrote them because he wanted to read them, and no one else had yet written them. In this light, perhaps some readers will want to write on that which they would like to see in Mythlore. See page 13 of Mythlore 30 for some topics in which others have expressed interest.

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MATTERS OF GRAVE IMPORT continued from page 38  
 er forget the huge relief and delight of learning from Screwtape that humility means, not having a low opinion of one's own talents and other assets, but simply to have no bias in one's own favor: to be able to "design the best cathedral in the world, and know it to be the best, and rejoice in the fact, without being any more...glad at having done it than he would be if it had been done by another."

One of the things for which I am grateful to Tolkien (together with trees and jewels and Recovery) is the cluster of images in which he has made Hope live. "...In the end the Shadow was only a small and passing thing: there was light and high beauty for ever beyond its reach." Facing the overwhelming powers of evil and death, one can make Denethor's choice--or Theoden's--and make all the difference.

My debt to Charles Williams is so immense that it seems even more ridiculous than with the other two to try to highlight it in a paragraph. But, basically, his insights about the Glory turned a multiverse into a universe for me. Who else had had the courage to assert, in the face of all the pronouncements of psychology and common sense, that what we see when we fall in love is real and that it is the rest of the world that is blind? And that although the experience passes, the knowledge of that reality in every person can transform a life. The most boring person we know, the most arrogant or commonplace or depraved, bears the Glory; more, the Glory is one throughout space and throughout time. Here is a link with the matter of the visions of past events that have always fascinated me; here is the basis for unorthodox healing; here is the Inward Light to which as a Quaker I turn in meditation, and which makes me, willy-nilly, a Friend to all creation.

Probably the single experience in the Society's history that best engraved this on my mind was the performance of Dale Ziegler's lovely music to THE GREATER TRUMPS play we did at Mythcon II. "Rise to adore the mystery of Love...You're part of the mystery, if you mean to love."

## REVEL

Revel is a sound fantasy magazine for the blind and others prevented from reading printed material. It is perhaps the only exclusively fantasy magazine for the blind at this time. Revel is a compilation of fantasy stories -- long and short, papers and articles, a column on Tolkien, a bardic presentation, articles from Mythlore -- and a touch of the Celtic in music. It has emerged as a six hour, slow speed cassette which can be played back on a type of cassette equipment issued to the sightless through the Library of Congress. Revel is distributed to any blind person who would like to subscribe for the cost of tape and handling.

The editors' goal is to share the wealth by introducing a semi-professional medium where an exchange between those who do read the printed word and those who mostly can only hear it can take place.

Revel needs readers -- who read well and enjoy reading fantasy aloud. If you would like to read for or make a donation to Revel, please write to Revel, P.O. Box 961, San Francisco, California 94101.

We welcome Revel to The Mythopoeic Society's family of publications. The Society also publishes its monthly news bulletin, Mythprint, at \$6 a year, and its fiction annual, Mythellany, at \$2.50 a copy. Both Mythprint and Mythellany can be ordered from the Orders Department, 1008 N. Monterey Street, Alhambra, California 91801.

## CONTRIBUTORS

We are pleased to further introduce the writers of articles and cover artists.

Sarah Beach

B.A. in English from the University of Houston; M.A. in English from the University of Texas, her thesis being on Beowulf. Her main area of study is English Medieval Literature, having also studied Old Irish. She writes, draws and paints when time and inspiration allow.

Ruth Berman

Ph.D. in English. She has had a number of articles, stories and poems printed in many magazines, some literary, some sf/fantasy, and in book anthologies. Other Carrollian articles include "Patterns of Unification in Sylvie and Bruno" (pamphlet published by T-K Graphics) and "The Not-Dragons of Lewis Carroll" (forthcoming in Niekas).

Joe R. Christopher

B.A., M.A., & Ph.D. from the University of Oklahoma. His dissertation was on "The Romances of Clives Staples Lewis, and led to the enumerative bibliographies he has published since, including C.S. Lewis: An Annotated Checklist. He lives and teaches in Texas.

Randy L. DeJaynes

B.A. & M.A. from Western Illinois University, Macomb, M.Div. from Christ Seminary, St. Louis. He teaches Vampire literature and 19th Century British Literature at Western Illinois Univ., and is currently working on books on Vampire Literature and Charles Williams. Besides writing and reading, he enjoys gardening.

Mark M. Hennelley, Jr.

Classical B.A. and Ph.D. from St. Louis University. Teaches Romance literature with a special interest in fantasy at California State University, Sacramento. His personal interests include helping raise four children, little league, jogging and films.

Roland M. Kawano

B.A.. Did graduate work in English Literature at the University of Utah, Salt Lake City, and attended Nashotah House (Anglican) Seminary in Milwaukee. He is the Rector of St. Andrew's Japanese Congregation in Toronto, Canada and regional Dean of Porkdobe in the Diocese of Toronto.

Lucy Matthews

B.A. & Ph.D. from Birmingham University (England) with a special interest in the History of Babylon. She works as an artist for the Daily Express Newspaper. She has illustrated in books and periodicals, and is actively interested in Roman and Celtic British History. She enjoys spending time outdoors and tending a large garden.

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By way of further comment on the pointing out of Tolkien's underlying Christianity in the last issue, this was partly done to counter the idea that is heard from time to time that in effect Lewis and Williams are basically Christian writers and Tolkien was not. While how each of the three expressed themselves as writers is not the same in many ways, including the degree of implicitness vs. explicitness, the basic common source of inspiration cannot now, if it ever could, be denied. The Christian content need not be directly discussed in Tolkien any more than in Lewis or Williams, but when it is revelant neither should it be skirted or denied.

We are very pleased to welcome a Linguistic Editor and Columnist: Paul Nolan Hyde, a man of both great expertise and enthusiasm regarding Middle-earth philology. A great deal of new material is now available on this subject since the publication of The Silmarillion, Unfinished Tales, and The Letters of J. R. R. Tolkien. This material will likely grow larger with expected further publications. Dr. Hyde is a welcome addition to serve this continuing interest.