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## Briefly Noted: *Orcrist: The Bulletin of the Tolkien and Fantasy Society at the University of Wisconsin--Madison* #9. Ed. Richard C. West, Lucas Annear, and Jack Mathie

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## Mythcon 50

Looking Back, Moving Forward

San Diego, California

August 2-5, 2019

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**Additional Keywords**

J.R.R. Tolkien; Orcrist

Fitzsimmons, and by Travis Buchanan on the massive five-volume attempt by Paul H. Brazier to derive a systematic theology from Lewis's works. For this issue of *VII*, most of the additional book reviews and notes and the charts for Starr's essay are available online at the journal's website, [www.wheaton.edu/wadecenter/Journal-VII](http://www.wheaton.edu/wadecenter/Journal-VII). Judging from the thickness of the issue of *Mythlore* in which this review appears, this may be an option we need to explore as well!

—Janet Brennan Croft

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#### BRIEFLY NOTED

**ORCRIST #9 (2017). THE BULLETIN OF THE TOLKIEN AND FANTASY SOCIETY AT THE UNIVERSITY OF WISCONSIN—MADISON.** 50<sup>th</sup> Anniversary Issue. Ed. Richard C. West, Lucas Annear, and Jack Mathie. ISSN 0474-3369. \$7.00 plus shipping; contact [tolkiensocietyuw@gmail.com](mailto:tolkiensocietyuw@gmail.com) or visit <http://www.southparkbooks.com/>.

ALONG WITH THE MYTHOPOEIC SOCIETY, the Tolkien and Fantasy Society at the University of Wisconsin at Madison is celebrating its 50<sup>th</sup> anniversary this year. Originally formed as the Tolkien Society by Ivor Rogers, the group has met on a monthly basis since its founding. Its literary journal, *Orcrist*, was published more or less annually from 1966 through 1973; *Orcrist* 8 appeared in 1977. *Orcrist* 3, 4, and 5 were published as joint issues with *Tolkien Journal* 11, 13, 14; shortly after that, *Tolkien Journal* merged into *Mythlore*. These three joint issues are included in the *Mythlore Index Plus*.

After a forty-year gap, it is a pleasure to see this special issue. The front and back covers, by Sylvia and Rachel Hunnewell respectively, are quite lovely.

There are several other interior illustrations as well. The issue includes a wide variety of content, such as Zuiko Julie Redding's Buddhist meditation on the One Ring and the characters who carry it, Kristin Thompson's account of the research and writing of her *The Frodo Franchise* (reprinted from TheOneRing.net), Douglas A. Anderson's appreciation of fantasy author Evangeline Walton, Jeanne Gomoll's speculation on the identity of the Entwives, and letters and a review. There are several more scholarly essays as well: Matthew A. Fisher on *Smith of Wootton Major* as a saint's life is very intriguing; Nelson Goering considers the etymology of Eärendil, and Thomas A. DuBois looks at language formation in both Middle-earth and Lewis's Space Trilogy; and Peter Brummel writes about power and evil in *The Lord of the Rings*. Perhaps most valuable is the transcript of a talk on the acquisition of the Tolkien manuscripts by Marquette (referenced earlier in this issue of *Mythlore* in Bill Fliss's article), originally given by John Rateliff in 2012 and specially revised with substantial new information for this issue of *Orcrist*.

Will there be another issue of *Orcrist*? Or will we have to wait another forty or more years? Richard West's Foreword offers no clues, but judging by this issue it would be quite welcome.

—Janet Brennan Croft



**THE WIZARD OF OZ AS A PARABLE.** Steve Adams. GFENC Productions. 222 pp. ISBN 9781514847374. \$14.95

ERSTWHILE COMMUNITY COLLEGE GEOLOGY INSTRUCTOR Steve Adams of North Carolina has crafted a study of L. Frank Baum's 1900 fantasy that must leap a high hurdle. "I wish to disclose from the outset that I cannot quote from the movie 'The Wizard of Oz,'" Adams writes in the first words of his preface. "The license fee is formidable. [...] Nor can I use terms and phrases exclusive to the movie that differ in the book. [...] I must stick to the book's terminology for the 'Tin Woodman' and the 'road of yellow bricks.' In the book, Dorothy's slippers were silver. I will call them the 'red slippers'."

Adams's attempt to find a spiritual paradigm in a work of make-believe is less egregious than the horrid *Chicken Soup for the Hobbit Soul* but far less lucid than Presbyterian minister Robert L. Short's 1965 best-selling *The Gospel According to Peanuts*. Adams drops a boggling pantheon of names: Joseph Campbell, Nelson Mandela, the Dalai Lama, P.L. Travers, and William Shakespeare. His religious sources include Islam, Hinduism, Judaism,