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Missives to Mythlore

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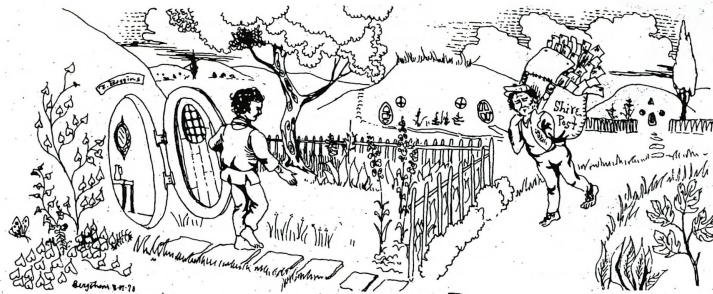
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Missives to Mythlore

Authors

Lloyd Alexander, Walter Hooper, William Linden, James D. Clark, Roger Bryant Jr., Simone Wilson, Mary Ezzell, Nancy-Lou Patterson, Margaret Howes, Bob Foster, and Mary McDermott Shideler



MISSIVES TO MYTHLORE

Lloyd Alexander, 1005 Drexel Avenue, Drexel Hill, Pa. 19026.

Just a quick note to transmit compliments on the new *Mythlore*/Tolkien Journal, and my delight at seeing a piece concerning the under-signed — not to overlook a very flattering sketch, best suit, necktie, and all!

But my interest is much more than personal. I have to teach a three-week course in children's literature at Temple University here, this summer. Obviously, the lectures are going to include fantasy, Tolkien, Lewis, Williams, et al., and I'm looking forward to using *Mythlore* as an excellent means of helping the students get some real sense of perceptions about the nature of fantasy.

Don't forget to send my warmest greetings to all at Mythcon, and wishes for a superb meeting, which I'm sure it will be. Events that grow out of humanity and hope are rather in short supply; so, Mythcon is all the more welcome and meaningful.

Walter Hooper, Jesus College, Oxford OX1 3DW, England.

Yes, there is a fragment of a fourth Ransom novel: 64 folio pages, which are in my possession. I do not know if Lewis ever completed the book or not. I have not yet decided what to do with it, but I don't feel that the time for publishing the fragment is yet come. I have been working on an edition of the Boxen Stories for the last few years, but there are some people who do not feel that they should be published, at least not now. The most recent project of mine has been an edition of some of Lewis' contributions to ephemeral publications: 48 short essays on theology and ethics. They will be published by Wm. B. Eerdmans Publishing Co. sometime this autumn under (I think) the title *God in the Dock*.

The next project is a biography of Lewis which his brother and his Trustees have asked Roger Lancelyn Green and I to write. We hope to have it completed by March 1971.

Owen Barfield recently spent a few days with me, and he was interested to see the article about himself in *Mythlore*. I thought the line drawing of Mr. Barfield a very good likeness.

I read Mr. Kuhl's review of Ready's book on Tolkien with great interest. Indeed a great deal more interest than I read Mr. Ready's book. Several years ago Ready came to see me shortly after seeing Tolkien. I was astonished to hear him say that Prof. Tolkien did not understand several things about *The Lord of the Rings*. But he found me just as ignorant, for I, too, could not see what was not there. Prof. Tolkien is a dear friend of mine so I shall say no more than that he has read Mr. Ready's book. — But I found the whole journal quite fascinating.

William Linden, 83-33 Austin Street. Kew Gardens, New York. 11415.

Thanks for your editorial on "Chronological Snobbery," from one fighting the same lonely battle. It expressed my sentiments exactly.

I am not sure that Barfield "failed to make his point" about *trahison des clercs*. Remember how the phrase is applied to the faculty of Edgewood in *That Hideous Strength*.



James D. Clark, 1530 Cynthia Lane, Wichita Falls, Texas 76302

I at last received my first copies of *Mythlore*. Delight, pure delight; somewhat akin to a first reading of *The Hobbit*. I must admit that I had some misgivings about whether the contents would be oriented chiefly toward cultural anomalies with Day-Glo minds, whose main interest in LotR lay in a firm conviction that pipe-weed was, in reality, *Cannabis sativa*. Such opinions as those expressed by Mr. Zuber on p. 40 of the October issue, however, eased my mind somewhat.

I particularly enjoyed Peter Kreeft's letter in the October issue. Mr. Kreeft (whose pamphlet on Lewis is indeed excellent) wondered whether there were any Chestertonians among the readers of MYT and also if there were any readers who enjoyed all facets of Lewis' genius. I have personally collected Chesterton longer than I have Tolkien, Lewis, or Williams (though I am chagrined to admit I could not place Patrick Strang's quotation for him), and I knew Lewis as a Christian apologist before I figured out what Out of the Silent Planet was all about. Mark me down as at least the third person who takes all 3/3 of Lewis. Indeed the defense of the Christian West is, to me, the *sine qua non* of Tolkien, Lewis, Williams, Chesterton, not to mention Hilaire Belloc or Russell Kirk (there is a sympathetic and perceptive treatment of Tolkien and myth in Kirk's *Enemies of the Permanent Things*). Probably many fans would not share my fervor but for what it is worth, let Mr. Kreeft be informed that at least one fan accepts Lewis' myth wholeheartedly as symbolic truth and not a literary device, an elaborate hoax, extraneous baggage or purely for its aesthetic value.

In addition, Rand Kuhl's dissection of Mr. Ready's abomination was excellent, and if anything, understates the case. Indeed, he has not even made a complete listing of Mr. Ready's enormities. In addition to the errata Mr. Kuhl has listed, Ready thinks that the three Elven rings had, at the beginning of the tale, already passed over the sea. Further, he thinks Isildur was a full Elf, and misquotes and utterly mangles a line from Chesterton's *Ballad of the White Horse*. Niggling and inconclusive points to be sure, but the errors are indicative and totally unredeemed by the rest of the book, as is succinctly stated by Mr. Kuhl. A good study of Garry Will's Chesterton: Man and Myth might help him on that subject. On Tolkien, Mr. Ready may be beyond help, though to be perfectly fair, I did find 70 or 80 words in the book I did agree with. However, my case is worse than Mr. Kuhl's. He bought the paperback, I'm out \$4.00 for the hardback.

((The following excerpts are from a *Mythlore* reader in the Union of South Africa. His anonymity is explained in the letter. In an earlier letter he inquired of the possibility of forming a Mythopoeic Branch in his country. I replied, due to the bad press S.A. has had, that if were formed, we would need to form a branch in Czechoslovakia or Sweden, to balance the thing out.))

Re the bad press South Africa has — any branch of the Mythopoeic Society (here) will be composed of the opponents, rather than supporters, of our regime. I myself, after becoming a Christian about eight years ago, became involved in the struggle against injustice in our country, and I have been a form of political prisoner for the last five years. I live under banning orders — which are rather hard to describe in a short space, but which are equivalent to being in jail but being allowed to walk around my town. I'm confined to (my town), not allowed to attend meetings, social gatherings (e.g. having tea or coffee with a couple of other people), or allowed to teach or publish anything (much as I would like to contribute something to *Mythlore*. I would face a minimum sentence of one year in jail if I did). Also, last year, I was disenfranchised for life. Luckily in my case I was allowed to remain at University, so I have been collecting theological degrees. (My wife) and I got married last year (we were prohibited from attending our own wedding reception).

It was fantastic seeing *Mythlore* and seeing all one's dreams embodied. Most of us who have subscribed are fundamentally conservative-traditional in theological belief, but unlike most Western Christians of similar views very radical in politics. Most of our church thinkers are fighting arid and sterile theological battles about dead issues. It is people like Lewis, Tolkien and Williams who speak to the people of a new age.

MLle

Joseph-Beyrd Markham has just recently come to my attention, and on the strength of one-third of one novel, I am sufficiently impressed to mention him here. Markham wrote twenty-five books between 1929 and 1943, when he disappeared in London bombing raids. A very few of these were published, but most were lost until 1943 when the manuscripts were found in the house where Markham lived. I have not read any of those published works, but I am told they are represented in the Western Reserve Library at Cleveland. I hope to stop there in the near future and see if I can check them out on the inter-college library program.

At any rate, Mr. Al Attanasio, a graduate student at the University of Pennsylvania, has adapted one of the newly-found novels and has begun publishing it, in sections, in a fanzine called *Mount to the Stars*. This novel, called *Much of Madness and More of Sin*, is a fantasy of black magic, and seems to veil Dr. Markham's Eastern-oriented philosophy in an excellent fantasy style which seems to me to combine elements of Charles Williams with the flair for fear which was characteristic of H. P. Lovecraft. Your note in the "Inklings" article that Williams was a Londoner and Galen Peoples' mention of Williams' connection with the Golden Dawn caused me to wonder whether Markham and Williams might not have known each other, for both these things were true of Dr. Markham. At any rate, I think perhaps Markham's work might prove interesting to you.

Mount to the Stars is published by Gail Sutton, UTA Box 797, Arlington, TX 76010, and he charges \$1.50 per copy.

Speaking of Mr. Peoples' article, I would like to agree with the main point made, but take issue with some of the supporting evidence and peripheral remarks. The comments which appear here show some misunderstanding of the nature and history of magic and belief in the supernatural.

Mr. Peoples claims that the idea that young people can be "hexed" is nonsense, from either of two viewpoints. This is nonsense, from any viewpoint. There is no logic in the statement that if there is no God there is no Satan. God may indeed not exist, in the sense in which organized religions picture Him, and neither may Satan. But does this disprove the existence of some order of beings which we would today call "supernatural"? I think not. I prefer to believe in a form of the supernatural, although my beliefs would not seem orthodox to the adherents of most religions. But I can no more prove the reality of the things in which I believe than anyone can prove the existence of God.

Some have said, sometimes in jest, that only Satan exists, and that he created the idea of God to distract men from his true nature. When one considers the long histories of horrors that have been perpetrated in the name of God, one wonders if this might not be near the truth.

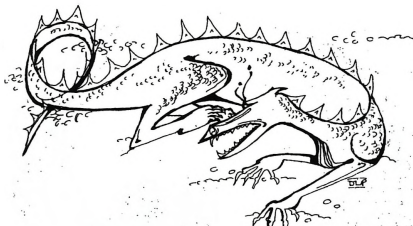
Alternatively, there is the recurring idea that God and the Devil, or Good and Evil, are sides of the same coin. This has occurred as a heresy, and has been absorbed by occultists. I even remember reading a science-fiction story several

years ago in which a scientist believed that the supernatural creator of the universe was afflicted with a clinical schizophrenia. He was God at times and Satan at others. The scientist conjured up the Devil to subject him to shock treatments.

It is equally perilous to assume that if God and Satan exist, God is of course the more powerful. This notion has triumphed in the orthodox theologies of today, but it was not always so. More than once the heresy has arisen that God and Satan are continually warring equals. The Manichean heresy, which some scholars like Montague Summers believe is the very root of Witchcraft and Satanism as we know it today, claimed the "goodness" of God and the "evilness" of Satan were only so in relation to man's moral assumptions. Neither was "good" by any external standard, and which one chose to serve was a matter of trying to choose the ultimate winner. Of what worth are the Scriptures' claims and prophecies of victory when one considers that they may be wartime propaganda? In modern fiction, this theme is treated of in *Black Easter* by James Blish.

But whether any of these things are true or none of them, it remains true that someone can be "hexed," the victim of a witch, without the involvement of any supernatural agency. People who believe in witchcraft are going to find themselves sick when they believe a witch has cursed them. It's a natural result of their belief in the efficacy of magic, and their fear of it. Even those, in a modern and "enlightened" age, who fear that there might be some truth in it, will soon be ailing.

Two recent books shed light on this subject. One concerns the witchcraft at Old Salem. Chadwick Hansen, in *Witchcraft at Salem*, asserts that there was sorcery practiced in Salem Village, and lifts



an undeserved mantle of guilt from two who have long been mistreated by history: the victims, whom historians have portrayed as a vindictive and malicious group of teen-age girls, and Cotton Mather, who has been shown as a power-drunk preacher urging the judges to greater excesses. In both cases, exactly the opposite was the truth. The other book is *Hex*, by Arthur H. Lewis. Its story is of the trial of the murderers of Nelson Rehmeyer, who was killed in 1928 by two or more men who believed that he had "hexed" them. To this day many believe that the verdict should have been justifiable homicide; if it could be shown that the dead "witch" had himself claimed to have that power and had threatened the men, I would agree.

The problem discussed here is not that some people believe that witchcraft works, but that it does work when people believe.

Simone Wilson, 1777 Las Lunas, Pasadena 91106

You know, (the Santa Barbara Branch) is getting on so well that I'm getting more enthused than ever about the Society. I'm really getting into a lot of mythical stuff thru my major too. For instance, next fall I have a class entitled Religious Myth and Language; one of the books required for the course is *Till We Have Faces* (1). Really I think there's a lot of important work to be done in this area, both in a scholarly vein and in a popular one too. I'm working on a theory that people in the modern secular world feel so alienated because they almost entirely miss the deep intuitive feelings about nature and culture and each other which are fostered by the kind of mythological thinking which associates things and gives them underlying meanings. Scientific thinking can't do this—it isolates. Mythological thinking takes a thing and brings into play all the ideas and qualities which that thing suggests. It's a very rich kind of thinking, and makes you aware of and in tune with all reality. It maybe sounds mystical, but only because we have largely lost this faculty of perception. Have you read *Antique Drum* and *Before Philosophy*? They're both excellent books about myth in general.

Mary Ezzell, Box 561A, Rte. 1, Cedar Hill, Texas 75104

Though I have not yet learned to appreciate—or even to read thru—Professor Tolkien, I practically raised myself on Lewis and Williams. I cannot remember a time before I knew Lewis' books—nor Narnia, but the *Mere Christianity* series—and used them as a norm to judge other writing and all thinking by. What real education I have I got from him—and the books they will lead you to."

I don't know if you want LOCs, etc., but I am going to run on a bit. Lewis is the best and clearest English stylist I know. From *Oxford Hist.*: "Things need to be treated at length not insofar as they are great, but insofar as they are complicated." How could that have been better put, and who else could have done it? Only two words in the sentence anything like loaded, and one of them, "great," when you come to think about it, just about as misty as the idea he is refuting by implication. And his good bits aren't cut off and polished and framed, like Pope's for example, admirable but leading nowhere; his show they connect to a whole body of good sense just as ordered and clear, "and for a moment we breathe the air of that country." (I think this comes partly from using real verbs. Most modern writers would have said "according to their degree of complexity" or something. But here the nouns—William James' "fixed" or "substantial" words—play over the "empty" verbs, and the grammar suggests an airy and spacious landscape. At least it does to me, who happen to like grammar.)





Susan Schellen

Nancy-Lou Patterson, 115 William Street West, Waterloo, Ontario, Canada

Your magazine is fascinating. How strange that one correspondent objects to including Lewis and Williams: doesn't he know Tolkien already has an official journal and a host of fanzines? The overt Christianity of Lewis and Williams was perfectly in keeping with the Anglican, between-wars England of their day — Tolkien was R.C. and hence an "outsider," but he has had the advantage of living longer, and seeing his works accepted in a "Post-Christian" society: I wonder whether that really pleases him. Lewis did write one marvelous "extra" or "non"-Christian novel, Till We Have Faces. Perhaps the reason some people prefer Screwtape is that, like many Milton-lovers, they unconsciously identify with the chief protagonist, who is the same in Screwtape as in Paradise Lost! But nobody could say of Lewis that he did.

Mrs. Margaret Howes, 6523 Unity Ave. N., Minneapolis, Minn. 55429

I was delighted to find that there are other people besides myself who share in what Peter Kreeft has called "all three thirds of Lewis" — reason, faith, and fantasy. I knew there must be many of them, of course, as the sale of his books is so great; but the problem seems to be finding them. Could you please put a note in your next issue, that I also invite correspondence from any of these other 3/3 people? I am Catholic, for the benefit of anyone taking a survey, but I also think that you're right in opening the Society to anyone who is interested in these authors, period, with no sectarian questions asked.

There is one thing that has puzzled me, and I wonder if other readers have experienced the same thing, in my own reactions to Charles Williams, as opposed to Lewis or Tolkien. Tolkien's fantasy is frankly myth, and myth alone; the Christian element in it consists mostly of the impression one gets, that God might have worked in this way, in this type of world. Lewis' fantasy is of two types; in The Great Divorce, for instance, he is using it to illustrate a theological point; in Ferelandra and Out of the Silent Planet it is "what might have happened on another world," and even in That Hideous Strength we are not to take the events as literally happening. In Williams' novels, however, we are presented with the age-old symbols of witchcraft and occultism and such — the Tarot cards, Solomon's Stone, the Doppelgänger, and so on — as if they were not just meaningless superstition, but were real powers that exist, and can influence events, in this world. And frankly, I don't like the idea at all, at all. It's true that I believe in the supernatural as it appears in the Christian Gospels, but I have always gone on the comfortable assumption that all the rest of that is, of course, nonsense. Therefore, although I agree with the theological points that Williams is making, his method of making them leaves me rather uncomfortable. (At least, it did, until a minute ago. Now that I have actually worked it out on paper so that I realize just exactly why it bothered me, I think the curse is off. That's interesting, isn't it? I must

look up those novels again and re-read them, more carefully.) I have written to England in hopes of getting copies of the Arthurian poetry.

Does anyone have any idea when we might expect a publication of The Silmarillion? My daughter says she's beginning to be afraid that it's really nonexistent, like the Necronomicon.

Bob Foster, 312 11th St., Brooklyn, N.Y. 11215

Being from the city, I do not know enough about Nature to think about the ecology of Middle-earth, but I was very impressed with Marcella Juhren's article. It's always good to find another area in which Tolkien has really thought things out. I have two quibbles, however, both focusing around the sentence, "The thrush of Erebor was of magic (he could not have found much to eat there)." First, there were a lot of large snails in the small grassy bay outside the west door of Erebor (Ball. H. 197, 199-200, 200-201). Second, I do not think it wise to view Middle-earth as a Primary, natural World (incidentally, I favor the use of Primary for the world of first focus: in LoTR it's Middle-earth; in The Worm Ouroboros it's Earth; in The Hobbit it's also Earth, because of the few examples of writing-down and Tolkien's placing (H. 18) of the Shire and Hobbits in the context of our world) with a Secondary "magic" World superimposed on it. All of the "magic" is integral to Middle-earth. Certainly the Northern Waste, Lorien and Wargs do not fit into an ecological perspective, but it violates the integrity (both intragrainness and plausibility) of Middle-earth to separate the phenomena too far. The Northern Waste represents the same type of thing as the deserts of Vietnam, which I have heard are being produced by the effects of direct sunlight on the jungle soil in defoliated areas; although perhaps unnatural, the two are by no means "magical," and if ecology is to embrace the efforts of all creatures to shape their environments (New York City and a bird's-nest differ in size, but not in intent), all effects either consciously produced (like the Northern Waste) or following in any way from intentional living patterns (like air pollution) must be included. Middle-earth is simpler in this respect than our own world, since one-shot phenomena like the Northern Waste merely need to be noted, while the pollution levels of Isengard and Minas Morgul were probably low enough not to make any great alterations in the environment beyond "natural" effects such as cut-down forests.

Actually, I suspect that Mrs. Juhren has overstated the extraordinary effect of her Secondary World. If we can use pigeons as messengers, why can't Saruman use crows as spies? The melynyn of Lorien did not remain golden all year; they were green until the fall, when they turned golden and remained that way until they fell at the beginning of the spring. The melynyn were probably originally found in the West, and thus represent a simple importation.

Still, despite Mrs. Juhren's unfortunate dichotomy between natural and magical (incidentally, one of the more "magical" ecological phenomena is that athelas grows only where the Dunedain, the Men of the West, once dwelled), I like how she has brought together and explained all of the seemingly gratuitous descriptions of nature in LoTR, and am indebted to her for the insight she has given.

Thank you for your article on the Inklings; it was very informative. It also explains, I guess, where Tolkien got the idea for the Great Eagles.

Sister Elizabeth MacKenzie's article on love in LoTR inspires in me mixed feelings. There is little in it I can disagree with, although perhaps Old Testament "righteousness" is a better term than "love." Righteousness is the creative aspect of God's moral covenant with Abraham, as opposed to regulatory Justice. "Justice (is) the negative aspect of Holiness; Righteousness, its positive aspect..." Justice meant the recognition of six fundamental rights. These were: the right to live, the right of posses-



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sion, the right to work, the right to clothing, the right to shelter, and finally the right of the person, which includes the right to leisure and the right to liberty, as well as prohibitions to hate, avenge or bear a grudge.

"Righteousness was to manifest itself in the acceptance of duties (possibly a bad word), especially in the concern for the poor, the weak, and the helpless, whether friend or foe. . . . Economic law in the Torah was thus to mean essentially services to one's fellow man; and behind this ethic stood the law of love as formulated in the golden rule, 'Thou shalt love thy fellow as thyself' (Lev. 19:18), which is expressly stated (v. 34) to include the non-Israelite stranger.

"Righteousness was also to express itself in the humane treatment of dumb animals." (Isidore Epstein, *Judaism*, Penguin 1959, pp. 26-7)

All of this follows from the existence of an absolute morality. The dichotomy between absolute and relative morality, between religion and philosophy, is very important, for in the latter righteousness or Dharma must be proven and striven for, while in the former it must be realized and accepted.

If, as in Christianity, Judaism and Middle-earth, there is also the notion of perfectability—or at least large improvement, a right-living individual must act with Bilbo's compassion, and a right-thinking individual must eventually realize what Gandalf knows.

However, righteousness by itself is not necessarily strong enough to overcome evil. God promised to protect and guide Israel if the Jews remained righteous. Although there does not seem to have been a formal covenant between Eru and his Children (the Erusens), the aid given by the Valar to the peoples of Middle-Earth corresponds to the righteousness (and, since this is a heroic society, bravery) of the particular representative of his race—Earendil, Aragorn, Faramir, Frodo and, most plain of all, Sam—struggling to preserve righteousness in the face of evil. Sam is a much deeper character than frequently thought; whereas Gandalf and Aragorn spare Gollum out of understanding and wisdom, and Frodo out of compassion as a Ring-bearer, Sam on the slopes of Orodruin spares him, despite his desire to get rid of his master's enemy, because it is too much against his nature.

This in turn enables me, after many years, to offer a definition of nobility: it is composed of two elements, righteousness (which subsumes bravery where this is necessary) and understanding. Sam is not noble, because he does not really recognize the significance of his deeds. Aragorn and the Dunedain are noble by nature, but Frodo and Bilbo come to nobility, which is an awesome and heart-rending thing. Bilbo in addition represents the rare person in whom nobility does not replace simplicity, but exists alongside it (cf. Sybil in *The Greater Trumpe*); this nobility is almost as hard to perceive as it is to attain.

Although the form of my argument (that love or righteousness is necessary to Middle-earth, rather than being a theme of *LoTR*) differs greatly from Sister Elizabeth's, I am not sure that we are really saying anything different. But the inherency and imminence of righteousness and nobility in a world with absolute morality are elusive enough, I feel, to warrant the restatement.



Mary McDermott Shideler, 418 Stanton Avenue, Ames, Iowa. 50010.

My many thanks for sending *Mythlore* V. Marcella Juhren's article is a delight. . . . I can add a note to your article on the Inklings: I've been told authoritatively (although at this moment I'm not sure which of three authorities it was) that the recurrent intestinal trouble from which CW finally died was intestinal adhesions. . . . Galen Peoples' article especially interested me because he takes up a point which I mentioned in one of my own that came out in *Motive* some years ago. My thesis is that we may be coming out of a four-century period of the hegemony of the detached rational intellect, into a period in which imagination will (may) be dominant — look for example, at the concomitant rise of the psychedelic drugs and popularity of Tolkien, witchcraft, the occult, astrology, and the like. In this pattern, it's of critical importance that Tolkien's imagination is highly disciplined, and he requires a like discipline of his readers. The psychedelic phenomena, however, are extremely undisciplined and to that degree are dangerous to those who use them, and to the development of creative imagination. Imagination, like reason, can be healthy or diseased, and used for good or evil ends, Tolkien and CSL and CW being superb examples of healthy imagination.

I do wish I could come to Mythcon I, but our academic schedule (meaning my husband's) involves me in more activities at the beginning and end of the school year than at any other time. But just wait until we get free of it. . . . when's Mythcon II coming up? And what character could I represent? The only character in fiction that would come naturally — in one sense — is Dorothy Sayer's Miss DeVine, because my hairpins are always falling out. From CW, my choice would be Sybil in *The Greater Trumpe* — but how could one costume for her???

The New York C.S. Lewis Society

There is a Society in the Greater New York City Area devoted to C.S. Lewis. It was formed in November of 1969. Some of its purposes are stated in its charter: 1) To bring together those in the local area who share for C.S. Lewis, among all authors, a special admiration and affection, and an active interest, which have been tried by time, and will persist; 2) To meet, and to consider all aspects of the life and work of this rare man, and any matters on which his thought may shed light; 3) To assemble and keep a repository of short writings by and about C.S. Lewis, not collected into book form; to help as we may toward an eventual definitive edition of the writings of C.S. Lewis; to encourage scholarship and publication stemming from his writings; 4) To establish and maintain contact with others throughout the world who share our active interest in C.S. Lewis.

The NYCSSLS meets monthly in a home of one of the members to discuss a book or topic, or hear a paper pertaining to CSL. It is interested in all areas of his writings: novels, fantasy, literary criticism, poetry, apologetics, and essays. It publishes several items of lively interest: a monthly bulletin with summary of the previous month's meeting and news, a Question Box in which members can ask of any aspect of CSL, a Questionnaire to members, a diversionary Quiz to test your knowledge of CSL, anthologies of quotes pertinent on various topics from CSL, and a letter column. All these items are dittoed, but since the majority of members are outside the New York City area, and since the membership is steadily growing, it would seem that they will soon have to go to mimeo or offset.

I have proposed the possibility of an "Inklings' Alliance" or "Inklings' Fellowship," to be made up of all groups or organizations that are interested in one or more writers of the original Inklings. This loosely structured affiliation would increase communication of those with similar interest, would exchange news of special events and activities, and news of the continual appearance of new books, articles, and periodicals in the field of interest.

If you are a particular admirer of C.S. Lewis, I would encourage you to write to the Corresponding Secretary for further information about joining The NYCSSLS and receiving its publications. The address is: Henry Noel, 349 West 85 Street, New York, New York. 10024. — The Editor

