



Mythopoeic Society

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Editorial Opening

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Editorial Opening

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In This Issue

In this issue of *Mythlore* we have a fair number of Tolkien papers for you. This bounty is the result of the 18th Mythopoeic Conference held at Marquette University this last summer, where, in honor of the 50th anniversary of the publication of *The Hobbit*, Christopher Tolkien was Scholar Guest of Honor. In addition to many excellent Tolkien papers, the conference produced several papers on other fantasy writers such as Mervyn Peake and E.R. Eddison. As a result, we will be able to give you more articles on these writers.

In his paper, Kenneth Reckford observes that there has not been much work done concerning the influence of classical myth and literature on Tolkien. So we are pleased to be able to bring to you two papers dealing with that influence. Kenneth Reckford's paper "There and Back Again" (with a delightful headpiece by Pat Wynne) compares Odysseus and Bilbo. Professor Reckford teaches Greek and Latin literature at the University of North Carolina at Chapel Hill, including a course on "The Heroic Journey" dealing with Homer, Virgil, Dante, and (of course) Tolkien. In addition to being a member of the Mythopoeic Society, he belongs to the International Wizard of Oz Club. Our other "classical" paper is "The Silmarillion as Aristotelian Epic Tragedy" by David Greenman. He received his Ph.D. in 1969 from Indiana University and now is an English Professor at Canisius College in Buffalo, New York. He teaches Epic, Romance, and Renaissance literature, and in addition to Tolkien has written articles on Shakespeare. He is also an officer of the Buffalo Branch of the Dickens Fellowship.

Continuing with the Tolkien papers we give you Stephen Deyo's "Wyrd and Will: Fate, Fatalism and Free-will". He has a B.A. in Spanish and Theology, and has completed work for an M.A. in Journalism. He says that his "insatiable interest" in Tolkien began with an independent study class on Tolkien that he took in 1978. He and his wife live in St. Paul, Minnesota. As a contrast to Stephen's paper, we also give you Catherine Madsen's "Light from an Invisible Lamp: Natural Religion in *The Lord of the Rings*." We hope you will find both papers stimulating.

Amongst all this talk of Tolkien we do have a Charles Williams paper. It is "Priestess and Goddess in *The Greater Trumps*" by Donna R. White. A former Air Force brat, she is now working toward a Ph.D. at the University of Minnesota. This spring she will be in London as a teaching assistant for the University's Literature in London program. She then plans to spend the summer in Wales attending the Intensive Presidential Course for Welsh Learners.

We also have a paper on George MacDonald by John Pennington. He received his Ph.D. from Purdue University last December and is now an assistant professor of English at Valdosta State College. His dissertation explored the subversive tendencies in George MacDonald's fairy tales and fantasies. He says of himself "Originally from Wisconsin, I've slowly gravitated to the South (don't ask me why) where on any given weekend I can go to the nearby swamp and find an alligator."

On a more general subject of interest to readers

of fantasy there is DeeAnne Westbrook's paper "The Souls of Animals: the Evolution of the Combative Ideal." She is an assistant professor of English at Portland State University, and is currently at work (as co-editor and contributor) on a book on the continuing influence of the mythological North and its traditions. This paper in a modified form will become a part of her chapter on "The Enemy."

Gene Edward Vieth, Jr. gives us "Fantasy and the Tradition of Christian Art." He received his Ph.D. from the University of Kansas and now is an English professor at Concordia College in Wisconsin. He has also published a book on a subject related to his paper, entitled *The Gift of Art: The Place of the Arts in Scripture*.

This mention of art brings us to a point the staff of *Mythlore* would like all readers to consider. You may note that this issue is a little light on artwork. For the last several years we have been fortunate in having Pat Wynne, Paula DiSante and Sarah Beach contributing artwork quite frequently. But recently each of these artists have had increased demands on their time (indeed, Paula recently entered the Graduate Film program at the University of Southern California), and so are not able to produce as much artwork for each issue as they have in the past. We hope that other artists will take the opportunity to submit their own work. We so want to offer the readers as much of a variety as we can, but we are limited to what we receive. If you have questions about submitting art, please write the Art Editor.

And finally, we have the cover art. The front cover is a pencil drawing by Sue Dawes, who lives in San Diego, California. This drawing of Arwen and Aragorn was a preliminary study for a larger full color painting which the artist displayed in the Art Show of the 18th Mythopoeic Conference. The back cover is by Bonnie GoodKnight Callahan. She has, in the past, frequently contributed artwork to *Mythlore*. She now lives in Pasadena, California with her husband Tim Callahan. Both of the Callahans are artists and writers, and have worked professionally in the animation industry. The tonal qualities of these pictures required some special printing processes, but we felt they were worth the extra cost.

As always, we hope you will enjoy this issue and send us your letters of comment.

Involvement

At the 1987 Mythopoeic Conference I had the opportunity to say in a brief address, printed in *Mythlore* 51, that the wide spectrum of people involved in the Mythopoeic Society is one of its real strengths. This spectrum can be found in a number of ways: in the backgrounds and experience in the members; in the variety of creative talents brought to the Society; in the specific interest shown in the various aspects and activities of the Society; and in the various opinions on how the Society should best function to serve its purpose and members. Some readers may not know that their individual subscription to *Mythlore* automatically makes them a member of the Society. This may not concern them, since to them their