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## *Lionlight*

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*Lionlight*

word of the review by David Bratman in *Mythlore* 50. The sole exception is that I think the statement that actor Joss Ackland "doesn't look much like Lewis, except in a very general way" is a great understatement. Mr. Ackland looks very much *unlike* C.S. Lewis. He has a severely and deeply lined face. Jack Lewis had a smooth, round, jovial unlined face, to judge from all the photographs I've seen of him

Talking about looks.... every now and then I see lions on television. And most of the time I think, of course, of Aslan – who has given a bit of His holiness to all lions. Wouldn't it be wonderful if every time we saw a human being we thought of Christ? I think Lewis, and other exceptional Christians, did and do just that.

Back to *Shadowlands* ... I confess that I was more than a bit disappointed that J.R.R. Tolkien and the journey to Greece were left out. But you can't have everything. And I was more than a bit surprised that, in a scene where Jack and Doug have a good cry together, the crying is very realistic. They weep as people do in real life, not as they usually do in movies.

Martin Moynihan's *The Latin Letters of C. S. Lewis* contains an error which I suppose must be a misprint. The Latin passage given in note 9 ("...Communis operatio, oratio, fortitudo, communes (si Deus voluerit) mortes pro Christo adunabunt.") should be translated as "common work, prayer, courage, common (if God should will it) deaths for the sake of Christ shall bring us together." However, the translation given on page 20 includes no English equivalent of the words *pro Christo* (for the sake of Christ). These words are too important to have been left out on purpose. Besides, if the omission had been deliberate, there would be an ellipsis (...).

Tom Loback

New York, NY

Holy Moley! Aragorn and Thomas Covenant as Christ figures. I guess I didn't read these books as carefully as I thought. I missed the parts about their virgin births and crucifixions. Speaking of crucifixion, Conan the Barbarian makes a better Christ figure than those two. In the first place, he actually gets crucified on a tree. In the second place, he is a nicer person than Thomas Covenant (almost everyone is).

Seriously, a case might be made for Aragorn being comparable to the Messiah in the Hebrew sense, the King of Israel, descendant of David and Solomon by blood, and anointed by God in much the same way most kings claim to be. But to compare Aragorn to the metaphysical Christ of the New Testament is a stretch of credulity this reader certainly cannot muster. And Thomas Covenant — the premise is too absurd to even entertain the notion of trying to follow it.

I know *Mythlore* likes to print a wide range of opinions, but sermons like these really should be subject to some

### Lionlight

*In a black winter of unbelief I stood  
thinking myself found  
sapless, sceptic's feet enrooted  
in a fallow ground  
Soul without a star.*

Then

*the Golden Lion, solar song  
burnt in upon my safe stupidity;  
I learned the bitter joy of belief  
as the darkness splintered away –  
before the onslaught  
of the Narnian Sun.*

Mindi M. Reid

editorial criteria. Especially as such things are specifically denied by the author (at least in Tolkien's case). The least you could do as editor for articles of proselytism is require that the author make some attempt at thesis, antithesis and synthesis. Otherwise, *Mythlore* becomes a pulpit from which sermons are served on the unwary and more serious analysis, like that of Catherine Madsen, are lost in the crowd of Bible thumpings.

I much preferred the debate on language between Paul Nolan Hyde and Christopher Gilson. Now that gave some serious insights into the nature of Middle-earth. Rage on, Great Winds, Rage on. And "Echoes in Age" was very enlightening, J.R.R. Tolkien's Calendars was fascinating, if baffling.

*You are right, Mythlore does like to print a wide range of opinions. As was said in the previous statement on Editorial policy (Mythlore 53, page 4) it is for you the readers to react, as you have done. Of course we can wander too far in giving latitude to interpretative opinions, but I'd rather err on the side of too much, than towards a very strict and narrow line of acceptability. I have said before that if Mythlore were to print material that the Editor agreed with 100%, then it would print very little material indeed. Over the years a number of writers have written on Aragorn's Messianic character that corresponds as a type or partial parallel to Christ – see Ellwood's Good News from Middle Earth as a starter. "Bible Thumping" is infelicitous and misapplied hyperbole. As past, present, and future issues have and will demonstrate, there are a myriad of interpretations – not all harmonious – of Tolkien's works. As Lewis said: "Myth is ... like manna: it is to each man a different dish, and to each the dish he needs." Provided there are no verifiable factual errors, nor insensitive or inept style or tone, then let the writers present their ideas, and let the readers react – as you have. I have great respect for the readers' intelligence, and doubt we have few, if any, "unwary" among them.*