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devanely purels. The publication is designed by Iris Grouppass.

For succe information or to order

Some publications, 660 were levels

carroligencomechap.sl (see p.84).

ber seek.

I interpret Lewis Carroll and Henry Holiday's epic The Hunting of the Snark as a ballad about how man's pursuit of happiness ends tragically when the struggle for the right path to the truth turns from legitimate dispute (Snark) into zealous fanaticism (Boojum). Too often, in the end, some seekers of happiness even get burned.

That happened to Thomas
Cranmer, a leader of the English
Reformation and Archbishop of
Canterbury during the reigns of
Henry VIII, Edward VI, and Mary
I. He was put on trial for treason
and heresy and imprisoned for
more than two years. Under pressure from Church authorities, he
made several recantations, but he
had to leave his 42 Protestant articles behind when, in the end, he
was burned at the stake in 1556 by
"Blood Mary," who was Catholic.

The Baker, the hero in The Hunting of the Snath, left 42 boxes behind him, with his name painted clearly on each. A baker is exposed to heat. He answered to "Fry me!" or "Fritter my wig!" Inti-





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Figure 1. Henry Holiday's illustration to the final chapter of The Hunting of the Snark with the highlighted section rotated.

Figure 2. Detail from Faith's Victorie

rs, 'Bogi-Allina-Bogi,

ages can be seen at taggerbaneous

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go down on your knees, what is

following "Mine of the Highs," who

Worms (Nino Abelianes) (clare)

with giver unlessed characters.

mate friends called him "Candleends" and his enemies "Toastedcheese."

In his poem, Carroll gives us a very broad hint: This Baker got burned. We can see the final burning in Henry Holiday's illustration to the last "fit" of the Snark poem (Figure 1). In the circled area, a part of the Boojum seems to have seized the Baker's wrist.

Compare that to Figure 2, showing the stake and the fire burning Thomas Granmer (at right) and several other Protestant martyrs, a detail from the seventeenth-century engraving Faith's Victorie in Rome's Crueltie by Thomas Jenner (1631–1656). In both figures you see a hand in a fire. To me, this is the sad end of the hero of The Hunting of the Snark.



most important cultural figure of

that time. The availability of his



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