Footnotes from "The Christian Character of Tolkien's Invented World"

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cavalry of Rohan, no longer held in check by Saruman, and aided by the Wild Men of the woods, arrives unexpectedly out of the forest and Sauron's army is flanked and its commander killed (III, p. 117). Quickly following upon this action, the army is again flanked from the south by Aragorn, who has depleted the southern allies of the forces he counted to cover that region and to aid in the siege. The battle is lost and most of Sauron's forces are destroyed (BK.5, Ch.6). The arrival of the Riders and Aragorn illustrates another vital principle of strategy: the essential nature of the timing of an attack. Sauron's belief that he would be able to catch the defenders off guard did not include the possibility of an unexpected force being landed on Minas Tirith, which, if victorious, could be used to attack the western wall of the city. Once again, Eomer's emphasis on the role of war in The Lord of the Rings with an increased respect for the achievement of the author. The outcome of the book is produced not by magic or simply by the author's fiat but through the natural development of the strengths and weaknesses of the opposing forces. Sauron's position is such that he has to deal with the work as with a work of "true" history. In fact, with an artist like Tolkien, perhaps there is no distinction between "true" and "feigned" history. 

addendum

[Several of the members of the audience thought I had exaggerated in remarking on Sauron's "stupidity" and that actually he gly easily suffered from a run of "bad luck." After thinking it over, I am convinced that although Sauron is intelligent, his intelligence is severely limited by his inability to imagine what others might be like. His "bad luck" is mostly of his own making. Gandalf says of him, "Wise fool. For if he had used all his power to find his enemy, and sent all his guile to the hunting of the Ring, then indeed hope would have faded: neither Ring nor bearer could long have eluded him" (II, p.100). Perhaps a definition of "stupidity" given by a former teacher of mine fits Sauron best: "Stupidity is aggressive ignorance." I am certain that Sauron's failure to question Pippin through the palantir must be classified as stupidity by anyone's definition. I agree with Auden: "One of Tolkien's most impressive achievements is that he succeeds in making the reader wonder what the mistakes which Sauron makes to his own undoing are the kinds of mistake which Evil, however powerful, cannot help making, just because it is evil" (p.7.)

Footnotes from The Character of Tolkien's Invented World by Willis D. Glover

(We apologize for having left these footnotes out of Mythlore 10, where the body of the article appeared on pages 3-8. —GG)

1 Tolkien on Tolkien," Diplomat Magazine, XVIII (October, 1966), pp. 35-38.
5 Historians of science since Pierre Duhem have made us aware of the relationship of the doctrine of creation to the origins of modern science. An interesting discussion of an aspect of this problem bearing closely on what is said here is Francis Oakley, "Christian Theology and the Newtonian Science: The Rise of the Concept of the Laws of Nature," Church History, XXX (1961), 433-57. Oakley discusses the development of the Newtonian doctrine of creation and its relationship to both science and philosophy is lan Don Gilkey, Maker of Heaven and Earth (Garden City, N.Y., 1959); Gilkey's work suffers, however, from a lack of awareness of the importance of late medieval theology to his subject.
7 Edmund Fuller, "The Lord of the Hobbits," Tolkien and the Critics, p. 35.
8 Voegelin, op. cit., p. 126-33 and passim.
9 Tolkien on Tolkien," loc. cit., 39.