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An Inklings Bibliography (8)

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Abstract

A series of bibliographies of primary and secondary works concerning the Inklings.

Additional Keywords

Thadara Ottobris

AN INKLINGS BIBLIOGRAPHY (8)

Compiled by Joe R. Christopher

Moskowitz, Sam. *Strange Horizons: The Spectrum of Science Fiction*. New York: Charles Scribner's Sons, 1976. vi + 298 pp. [References to Lewis, pp. 3, 6-9, 12, 13, 19-20; to Williams, pp. 7, 13.]

A collection of eleven essays, of which only the first--"Religion: Space, God, and Science Fiction" (pp. 3-21)--is of significance for this checklist. Moskowitz writes an ill-organized essay with a number of flaws: it is incomplete (Lewis's short stories are omitted, although one is pure SF and two others are marginally within the field; none of the religious SF anthologies are mentioned; *etc.*); it does not distinguish clearly, as essentially different types, those SF stories in which a deity exists and is active, and those in which the human structure of a church (usually an invented church in the future) is used for purely human plots (however, Moskowitz does note the deliberately sacrilegious SF story [pp. 11, 17-18]); the essay is theologically naive (for example, Moskowitz accepts Ray Bradbury's development in "The Fire Ballons" of good intelligences *vs.* evil bodies as Christian). With all these flaws, the essay is still the best general survey of religious SF available.

On Lewis: "The element of religious thought in science fiction might never have rated more significance than a student's term paper had it not been for the advent of space rocketry and the theological exercises of...Clive Staples Lewis" (p. 3). "Lewis takes theology to the planets, unabashedly carrying with him the materials that religious opponents said would be exposed and discredited as a result of the first space voyage, and utilizes them as unalterable laws of the universe. It was a modern milestone in the spotlighting of religious themes in science fiction" (p. 6; the mixed metaphor is symptomatic of Moskowitz' style). He discusses the negative influence of Stapledon's *Last and First Men* (pp. 7-8) and suggests other influences more briefly. (Moskowitz misses the general influence of Lindsay's *Voyage to Arcturus*, for he seems to have not read the essays in *Of Other Worlds*.) He briefly contrasts *The Screw-tape Letters* with David H. Keller's *The Devil and the Doctor* (p. 12). Of Williams: he "popularized the device of taking the supernatural for granted and placing it into the context of a detective story" (p. 7).

Bibliographic note: an earlier, shorter version of this essay, under the title "Religion in Science Fiction: God, Space & Faith", appeared in *Amazing Stories*, April 1965, p. 87 ff.

Prickett, Stephen. *Romanticism and Religion: The Tradition of Coleridge and Wordsworth in the Victorian Church*. Cambridge: Cambridge University Press, 1976. viii + 296 pp. Index. [References to Barfield, pp. 57-60; to Lewis, pp. 227, 232n, 241, 247; to Tolkien, p. 227; to Williams, p. 227.]

Most of the references to the Inklings come in Prickett's discussion of George MacDonald (pp. 223-248)--Tolkien and Williams, as well as Lewis, are said to have been influenced by him; various comments by Lewis on MacDonald's myth-making and novel-writing are quoted. At one point Lewis's Narnian books are contrasted with MacDonald's fairy tales: "one has only to compare MacDonald's stories with C.S. Lewis' more mechanically schematised Narnia to see MacDonald's complexity" (p. 241); Prickett goes on to say that "the complexity is a philosophical one, rather than one of personal idiosyncrasy." The earlier references to Barfield are based on his book *What Coleridge Thought*; as the subtitle of Prickett's book makes clear, the influence of Coleridge is half his topic. "Barfield, himself a follower of Rudolf Steiner, is able to demonstrate very convincingly that Coleridge, like Steiner, was heavily influenced by a tradition of thought that comes from Goethe's biological speculations and German *Naturphilosophie*, and that Coleridge's notions had many similarities with modern Anthroposophy" (p. 57). Prickett

does not accept, however, that Coleridge is completely a vitalist; he also suggests that such a position was more respectable in the early nineteenth century than after the biological studies of the following period (p. 60).

Russell, Arthur. "Faithful to Delight: a Portrait Sketch". In *Ruth Pitter: Homage to a Poet*, ed. Arthur Russell, pp. 19-40 [Cecil, p. 38; Coghill, p. 20; Lewis, pp. 28-29, 38]. Chester Springs, Pennsylvania: Dufour Editions, 1969. 128 pp.

A biographical sketch of Pitter. Cecil, Coghill, and Lewis are mentioned as friends. Two paragraphs indicate a major influence:

Wartime winters [during World War II] were grim enough for London factory workers. Ruth reached her own nadir after a day on which a man had fallen down the factory lift-shaft: 'I stopped in the middle of Battersea Bridge one dreadful March night, when it was cold and the wind was howling over the bridge, and it was dark as the pit; and I leaned over the parapet and thought: Like this I cannot go on. I must find somebody or some thing. Like this I cannot go on.'

The answer came some months afterwards, when she heard the lively religious broadcasts of C.S. Lewis and as she says 'grappled them to her soul'. She assembled family and friends to hear him, for simple enjoyment, and she read every word of his that she could find. By hard argument she convinced herself that this Christian message was what she needed: 'I had to be intellectually satisfied as well as emotionally, because at that time of one's life one doesn't just fall into religion with adolescent emotion. But at last I was satisfied at every point that it was the one way for me. It wasn't the easy road but it was the only possible one.' That was said some years ago; now she is humbler: 'I haven't any arguments; it only seems that love will have it so'" (pp. 28-29).

Santoski, Tom]. "A Sindarin Dictionary". *Chronicles*, 1:1 (Winter 1976-1977), 18-26.

The introduction (pp. 18-26) briefly sketches the development of Elvish languages in Middle-earth and indicates the author's sources. (Oddly, Noel's *The Languages of Middle Earth* [1974] is not one of them.) Checked against James Allan's out of print but useful *A Glossary of the Eldarin Tongues* (1972), Santoski's dictionary is shorter by 369 items (155 to 424). For example, in the A's, Allan lists these that Santoski does not: *-ad, adual, aearon, aerlirn, aglarni, Aglarond, ai, atglin, atglos, alfirin, ammen, an, an(n)-, -an(n), anam, and-, -and, andaith, ang, angerthas, anim, ann-thermath, annu-, ardhon, argonath, arth, -as, athelas, aur*. On the other hand, Santoski has these uniquely: *adar, anod, aron, athrad*. (Allan lists *anod* as *onod*, and considers *eryn*, which Santoski gives as the plural for *aron*, as singular. Noel agrees with Allan on *onod* and with Santoski on *aron* as singular.)

Note: *Chronicles*, a fanzine, is "dedicated to Star Trek, Tolkien, Science Fiction, and Fantasy" (p. 2); this first issue has one item of each type. The Tolkien orientation is indicated by Michael Logan's cover-drawing of Mordor and inside-the-back-cover sketch of Arwen Evenstar. There are drawings of Tolkienesque banners by Tom Santoski on pp. 17, 19, 27. Also there is an anonymous, favorable review of J.E.A. Tyler's *The Tolkien Companion* on p. 28; the reviewer does complain of the lack of page references.

South of Harad, East of Rhûn, No. 8 (no date [September 1976]), 1-46. Fanzine edited by Jon Noble. "Special Illegible Anniversary Issue" it says on the cover, with some accuracy stated in *Illegible* and implied in *Anniversary*. The Tolkien-related contents: (a) Jon Noble, "South of Harad East of Rhûn--8 Annish" [lack of punctuation as in the original; *Annish* means "anniversary issue"] (pp. 2-4). Editorial; pp. 3-4 cover a number of Tolkien-related events--conventions, radio interviews, etc.--in Australia about the time of publication. (b) Jon Noble, "The Races of Middle-earth" (pp. 5-12). A survey of the titular subject with many textual questions, several conjectures (e.g., on man's predestined place in Middle-earth), and digressions on such topics as whether elves have souls. (c) "In the Shirepost" (pp. 17-18, 20-27). Letter column, with only occasional mentions of Tolkien (pp. 21, 24). (d) L.D. Fleckenstein, Jr., "Elendil" (p. 27). Verse in three quatrains (ABCB), with two or three stresses per line (more often two than three); a series of epithets for Elendil. (e) Jon Noble, "Fanzines" (pp. 28-31) and "Fanzines Revisited" (pp. 43-44). Brief reviews, including those of ten which are Tolkien related. (f) L.D. Fleckenstein, Jr., "Gimli" (p. 31). Verse in three quatrains (ABCB), with two or three stresses per line (more often three than two); a descriptive series of comments on Gimli. (g) Answers to the Tolkien-based "Cross Rune" puzzle, No. 7 (p. 33). The puzzle presumably appeared in a previous issue. (h) Jack King, "Book Review" (pp. 39-41). A review of J.E.A. Tyler's *A Tolkien Companion*; King points out some minor omissions, based on maps, etc., since Foster's *A Guide to Middle-earth*, and discusses Tyler's translations when they are unique.

Vanauken, Sheldon. *Encounter with Light*. Wheaton, Illinois: Marion E. Wade Collection (Wheaton College). n.d. 24 pp [References to Lewis, pp. 7, 10-16, 20, 21, 24; to Williams, p. 7.]

This item has been noted for its references to Lewis and its reprinting of three letters from him in *C.S. Lewis: An Annotated Checklist*, compiled by J.R. Christopher and Joan K. Ostling (Kent, Ohio: Kent State University Press, 1974), in three previous anonymous publications, as Item IV-G-1 (p. 169). This new reprinting (c. 1976) may be noted for its reference to Williams; concerning his investigatory reading of Christian works, Vanauken writes: "Charles Williams, theologian and novelist, opened up realms of the spirit I hadn't known existed and suggested that God's view of history might be very different to man's--and quite as possible [*The Descent of the Dove; The Place of the Lion; All Hallows' Eve; Descent into Hell*]" (p. 7; the brackets are in the original).

Wain, John, *Wildtrack: A Poem*. New York: Viking Press, 1965. viii + 50 pp.

In the section on Henry Ford, "Adventures of the Day-self in the Age of Machines", appear these lines:

C.S. Lewis
bluffly called him 'an ignorant mechanic'.

This is in a passage (p. 10) in which Aldous Huxley and Edmund Wilson are also cited on Ford; Wain sums it up on the next page:

How they hated him,
minds to whom the past was rich with meaning!

Wilson, Angus. *As If by Magic*. New York: The Viking Press, 1973. 416 pp. [References to Tolkien, pp. 35, 76-77, 86, 93, 100, 116, 153, 157, 377; to Wain, p. 29.]

A double-plotted British novel. One plot, concerning an aging, homosexual scientist on a world tour, does not concern this note. The other plot involves his goddaughter, Alexandra Grant, a Cambridge University student (on vacation as the novel opens, later a graduate), who is living in a *ménage à trois* with two male students. One of the males--Rodrigo--calls their relationship "the Fellowship of the Ring" (p. 100), and there are various comparisons made by them to themselves as members of *The Lord of the Rings*: "it was [sad] to dismiss the picture of herself and the other two cartwheeling and handspringing (three wonderfully graceful acrobatic Hobbits) on the sun-baked beach" (p. 116); "Well then, you must tell. [Alexandra is speaking to

Rodrigo.] That's part of the bargain. ...all Sauron's dark thoughts *must* be declared. Otherwise we Hobbits are done for" (p. 93). The most extended passage of comparisons, which has Ned's assertion that they do not take their Tolkien play seriously, appears on pp. 76-77. In other words, in this realistic novel, this is a depiction of the Tolkien craze on (or, rather, *off*) British campuses. But the question of what they believe is complicated by Alexandra stopping taking her contraceptive pills, for Ned has asserted they are "really a false chemical interference with the way things should be" (p. 92); when she finds herself pregnant, she comments, "It's just that we aren't protected by magic. And, of course, I knew we weren't, but our game seemed so important that it made me feel we were different" (p. 101). The references to Tolkien die down after her baby is born (she decides not to have an abortion, and also decides eventually not to marry either of the men--Rodrigo is the physical father of the child, they know); the last reference is typical of the growth of reality in her view: "She had to trudge nine miles back to Panaji. ...She thought of the spells that Sauron had put upon Frodo and Sam so that they became too tired to move. And then she said to herself, enough of superstitious imagining. A story is a story, even a good one like *The Lord of the Rings*" (p. 377) (Whether the inaccurate remembrance is intentional on Wilson's part is uncertain; it might be another indication of Alexandra's growth away from dreams.) The one reference to Wain is in connection with Alexandra's father, who published one novel before the beginning of this fiction: "*Above His Station* was the best of the ang[ri]es." "...Better than Amis or Wain or Braine or Osborne." (p. 29).

