An Inklings Bibliography (37)

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Abstract
For entries 34–41 in this series, Hammond reviews Tolkien titles, Christopher reviews the Lewis material, and Hargis reviews Williams and the other Inklings.
AN INKLINGS BIBLIOGRAPHY (37)

Compiled by Joe R. Christopher, Wayne G. Hammond & Pat Allen Hargis

Authors and readers are encouraged to send copies and bibliographic references on: J.R.R. Tolkien — Wayne G. Hammond, 30 Talcott Road, Williamstown, MA 01267; C.S. Lewis — Dr. J.R. Christopher, English Department, Tarleton State University, Stephenville, TX 76402; Charles Williams and the other Inklings — Pat Allen Hargis, Judson College, 1151 N. State St., Elgin, IL 60120.


A reprint of The Tolkien Scrapbook (1978) with minor revisions, in a larger format. J.R. Christopher aptly described this work as "a popular anthology, with a fanfane emphasis"; see Inklings Bibliography 9 in Mythlore 20 (Spring 1979); 42-44, which includes a full description of contents.

The text appears to be unchanged. The appendix, pp. 177-92, is revised. The first part of the appendix, "A Gathering of Fans," lists as before seven fantasy and Tolkien-related organizations but with deletions and changes. The second part, "A Fan’s Reading List," though still proclaims that "fanazines are alive and flourishing" now includes only sixteen publication, five fewer than in the Scrapbook.

The third part of the appendix, "A Tolkien Bibliography," has been enlarged. Though Bonniejean Christensen still receives credit for the bibliography, it is not certain that she is responsible for the revision. Errors have been carried over from the original typesetting for the Scrapbook, and many errors have been made in the new citations. Not included in the list of works by Tolkien are his Letters, Mr. Bliss, The Monsters and the Critics and Other Essays, and Finn and Hengest, among others. "The History of Middle-earth" series is cited as if in only two parts: The Book of Lost Tales, here described as in three volumes (presumably The Book of Lost Tales 1 and 2 counted as one volume, The Lays of Beleriand, and The Shaping of Middle-earth), and separately, The Lost Road. The Return of the Shadow, perhaps published too late for the revision deadline, is not cited. In the new citations only American editions are noted.

Two works have been added to the list of popular works on Tolkien’s fiction: J.R.R. Tolkien, Master of Fantasy by Bill Green (inserted out of alphabetical order) and J.R.R. Tolkien: Hobbit Chronister by Russell Shorto (published as J.R.R. Tolkien: Man of Fantasy). To the list of scholarly works on Tolkien’s fiction have been added: J.R.R. Tolkien by Katherine W. Crabbe (original and revised editions); Splintered Light by Verlyn Fleiger (described as published by University Microfilms International, actually published by Eerdmans); The Atlas of Middle-earth by Karen W. Fonstad; J.R.R. Tolkien: The Shores of Middle-earth, ed. Giddings and Holland; Shadows of Imagination, ed. Hillegas; Tolkien: New Critical Perspectives, ed. Issacs and Zimbaro; J.R.R. Tolkien: Six Decades of Criticism by Judith A. Johnson; England and Always by Jared C. Lobdell (also published by Eerdmans but wrongly described as published by UMI); Lightening from a Clear Sky by Richard Mathews; Evocation of Virgil in Tolkien’s Art by Robert E. Morse; The Languages of Middle-earth by Ruth S. Noel; The Individuated Hobbit by Timothy R. O’Neill; J.R.R. Tolkien by Deborah and Ivor Rogers; The Politics of Fantasy by Lee D. Rossi; J.R. Tolkien, Scholar and Storyteller, ed. Salu and Farrell; and Shadows of Heaven by Gunnar Urang. The Inklings by Carpenter, the second edition of Tolkien Criticism by West, and The Road to Middle-earth by Shippey, among several other books and revisions of books, and all periodical literature since 1973, are omitted. [WGH]


A review of reviews of The Hobbit on its initial appearance in 1937-38. Most of the reviewers liked the book very much, though they found it hard to say why they liked it. Some "make more or less (mostly less) successful attempts at comparisons with other books . . . while a few others spend most of their space by giving plot outlines . . ." (p. 17). Bertenstam wonders if the unenthusiastic reviewers given the book by Mary F. Lucas and Eleanor Graham, both in publications aimed at librarians, contributed to The Hobbit’s failure to win any of the major children’s book prizes (administered by library associations). The Hobbit was often compared with Alice in Wonderland and The Wind in the Willows. Very few reviewers judged it as literature in great detail, except to praise its style in general terms. Tolkien’s illustrations and maps were praised by all reviewers except “J.L.P.” in the Oxford Magazine. One of the most ambitious reviews of The Hobbit was written by Prof. G.H. Cowling in All about Books (Melbourne), who troubled to say what a fairy-tale is before ranking The Hobbit as one “which seems to be in the true succession, and not just a ‘cleverosity’” (p. 22).

Includes a bibliography of reviewers and other references. [WGH]


World War I, The Great War, "lay like a cloud on the


Gose summarizes *The Hobbit* and places it in context of works of children’s fantasy including in particular Baum’s *Ozma of Oz* and Adams’ *Watership Down*. His analysis of Tolkien’s book, not made in depth, is chiefly in terms of Jungian psychology. [WGH]


Kreeft, Peter. *C.S. Lewis: A Critical Essay.* Front Royal Virginia: Christendom College Press, 1988. 72 pp. [Barfield, 9,22; Tolkien, 9,48,49,52,55; Williams, 9, 42.]

This is a reprinting of the 1969 pamphlet of the same title published by Eerdmans. It is longer that the 48-page original version mainly because of less print per page, but the new edition does have an introduction not in the original and a revised and longer selected bibliography at the end. The introduction offers a good explanation of why so many books on Lewis are dull. Kreeft also explains what he would revise, if he were rewriting the book today; the introduction ends with praise for Lewis as writer and as Christian. The select bibliography lists most of the books by Lewis, in categories and in order of their interest, according to Kreeft. The most surprising omission is *They Stand Together*. The selected secondary sources lists eight books, in contrast to the two in the first edition.

Most students of Lewis will have read the original pamphlet, but the contents may be suggested by the subtitles of the five chapters: Lewis the Man; Lewis’s Attack on Modernity; Lewis’s Religious Philosophy; Lewis’s Fiction; Lewis’s Historical Significance. Kreeft has a high number of quotations from Lewis, for this is intended simply as an introduction to Lewis and a sampler; a new reader will find a number of the usual Lewisian themes treated by Kreeft in his 1969 text—e.g., Lewis’s objectivity, his partial division between reason and romanticism. And Kreeft’s brief comparisons of Lewis and Kierkegaard in his last chapter add freshness. All in all, a pleasant, small introduction. [JRC]


Kollmann explores Williams’ use of allusion, noting that the appropriation and alteration of significant moments in the poetic tradition play an important role in how Williams expresses his own version of a grand unity. [PAH]


The main part of the text consists of thirty-five letters in Latin with Moynihan’s transitions on facing pages: seven letters from Don Giovanni Calabria to Lewis, twenty-one letters from Lewis to Don Calabria, and, after the priest’s death, seven letters from Lewis to Don Luigi Pedrollo, the whole correspondence extending from 1947 until 1961. Lewis’ style in Moynihan’s translations and, so far as one can judge, in the Latin originals is not completely typical of his English style, being slightly more generalized and slightly more ornate. This can be laid to the differences between the language probably.

Don Giovanni Calabria (beatified by the Roman Catholic Church in 1988) founded an orphanage and later a religious community; among other obligations, he wrote to non-Roman Catholics on matters of Christian unity—and thus he wrote to Lewis, after reading an Italian translation of *The Screwtape Letters*. Lewis sometimes says things he says elsewhere; sometimes Lewis says new things, such as his comment on his temptation for the desire to be thought well of and his fear of rejection. (47).

Moynihan’s introduction is a revised version (mainly slightly shortened throughout) of the essay “The Latin Letter, 1947-1961, of C.S. Lewis to Don Giovanni Calabria (Continued on page 66)

5. Rilke, The Selected Poetry, p.171.


**Seal Wife**

I came in on the tide of a fall-following wind, walking, while the gulls squawked overhead, you thought I was a normal woman, not dreaming I came sea-borne to your bed.

But when the maple trees bloom green and the black birds spread out across the marshes, don’t look for me —

I will be gone, a cold swimmer, again unlimbed and moving into a seamless sea.

Elizabeth Alexander

Inklings Bibliography — continued from page 59 of Verona (1873-1954) and to Members of His Congregation, *Seven*, vol. 6 (1985), 7-22; reprinted as a chapbook, *The Latin Letters of C.S. Lewis to Don Giovanni Calabria of Verona* and to Members of His Congregation, 1947-1961. (Westchester, Illinois: Crossway Books [a Division of Good News Publishers], 1987, 64 pp., with a Christian afterword by Lyle W. Dorsett. Moynihan’s essay is a general survey of the background of the letters and an appreciation of their contents; the chapbook version is divided into five brief chapters, unlike the original version and the present volume’s introduction. Moynihan also provides *Letters: A Study in Friendship* with notes on the letters and a brief index of the letters (not of the contents).

*Letters: A Study in Friendship* is the sixth volume of Lewis’ letters to be published: *Letters of C.S. Lewis*, ed. W.H. Lewis (1966), *Letters to an American Lady*, ed. Clyde S. Kilby (1967); *Mark vs. Tristam*, ed. Walter Hooper (1967) – a limited-edition pamphlet; *They Stand Together*, ed. Walter Hooper (1979); and *Letters to Children*, ed. Lyle W. Dorsett and Marjorie Lamp Mead (1985). This volume of Latin letters belongs on the shelf beside the others (or all but the pamphlet, which one is unlikely to have); in contrast to the religious advice offered by Lewis in the first two volumes, this book shows Lewis writing to his religious peer (probably in Lewis’ view, his religious superior); Moynihan makes much of Lewis’ courtesy, and this is the mark (one would assume, or like to assume) of an exchange between true Christians. [JRC]


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