

Volume III no. I
price : one dollar



HAPPY BIRTHDAY
J.R.R. Tolkien

articles by

W.H. Auden

C.S. Kilby

and others

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1969

JOHN RONALD REUEL TOLKIEN WAS BORN IN BLOEMFONTEIN, SOUTH AFRICA, ON 3RD JANUARY 1892. ONLY A FEW WEEKS AGO, ON 3RD JANUARY 1967, THE WORLD CELEBRATED HIS SEVENTY-FIFTH BIRTHDAY. IN THE INTERVENING YEARS, HE HAS GAINED A REPUTATION AS ONE OF THE FINEST CONTEMPORARY MEDIEVAL SCHOLARS AS WELL AS ONE OF THE MOST CREATIVE MINDS OF THE MODERN LITERARY WORLD.

WITH THIS ISSUE OF THE TOLKIEN JOURNAL, WE SALUTE YOU, PROFESSOR TOLKIEN, ON YOUR WORK WHICH HAS INSPIRED SO MANY OTHERS. WE WISH YOU CONTINUED GOOD HEALTH, THAT IN FIFTY-SIX YEARS YOU MAY PASS BOTH BILBO AND THE OLD TOOK, AND THAT YOU MAY CONTINUE TO ENLIGHTEN THE WORLD IN MATTERS CONCERNING THOSE PERIODS OF OUR HISTORY WHICH HAVE BEEN HIDDEN FOR SO LONG. WE DEDICATE THIS ISSUE TO YOU, TO YOUR WORKS, TO YOUR GREAT PHILOLOGICAL EXERCISE THAT IS EQUALLY A GREAT CONTRIBUTION TO IMAGINATIVE WORLD LITERATURE, TO YOUR SPIRIT WHICH IS SO HAPPILY CONTAGIOUS. JOHN RONALD REUEL TOLKIEN, WE GIVE YOU OURSELVES. HAPPY BIRTHDAY. NAI ANAR AR ELENI SILUVAR TIELYANNA OIALE.

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For this special issue of the Tolkien Journal, we asked Tolkien fans all over the world to send their greetings for inclusion. We received full-length articles from W.H. Auden and Clyde S. Kilby, shorter articles from Peter Beagle, Nancy Smith, and Edmund R. Meškys, and various statements and contributions from many others. We include all these responses. But first we would like to introduce our contributors. The table of contents appears on the inside back cover.

W.H. AUDEN is the world-famous poet and critic. His poems appear frequently in The New Yorker and many other publications, are often anthologized, and have been published in book form. He is an old friend of Professor Tolkien's, and wrote the original review of The Fellowship of the Ring for The New York Times.

PETER BEAGLE is the author of A Fine and Private Place and I See By My Outfit. He brought The Lord of the Rings to the attention of Ian Ballantine with some references in his second book, and his essay "Tolkien's Magic Ring" was used as the preface to The Tolkien Reader.

GILLES GERRIS is a Belgian poet currently living in London, who is working privately on a translation of Professor Tolkien's fiction into French.

CLYDE S. KILBY is chairman of the English department at Wheaton College in Illinois. The author of The Christian World of C.S. Lewis, he was a friend of both Lewis and Tolkien. Last summer he was in Oxford helping to bring The Silmarillion closer to completion.

EDMUND R. MEŠKYS teaches physics at Belknap College in Center Harbor, New Hampshire. He is co-editor (with Felice Rolfe) of Niekas, one of the biggest and most successful of fanzines.

HOWARD NEMEROV is a poet, author, and playwright who teaches in the English department at Brandeis University in Waltham, Massachusetts. He has written reviews of The Lord of the Rings.

WILLIAM O. SCOTT teaches English at the University of Kansas in Lawrence. His wife, NAN C. SCOTT, called the Ace publication to the attention of Professor Tolkien in June 1965. Her correspondence was instrumental in the final persuasion of Ace to pay royalties.

NANCY SMITH and her husband Bernard are old friends of the Tolkien family. She prepared the index from which were taken the Ballantine and the new hardcover indexes. She is also something of a cook, specializing in hobbit food.

P.L. TRAVERS is the author of Mary Poppins (not the movie, the book) and a Tolkien fan, of course. No further explanation is necessary.

ALBERT VANDERBURG is a modern American sculptor currently in London. He is the craftsman of the unfinished giant diorama "Lothlórien", which depicts several scenes from the forest.

We have also included presentations from all four legal publishers of The Lord of the Rings, as well as a sprinkling of material from our regular contributors. We hope you will enjoy this issue as much as we have.

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SMIALS

It's taken a long time to realize it, but the smial craze is the most sensible way to organize the Tolkien Society. We have heard from organized smials in Denver, Los Angeles, North Andover (Mass.), and Stony Brook (N.Y.), to pick a few of the better-organized from the myriad of existing ones. We would like to publish a fairly complete list in the next issue of the TJ. This should serve a simultaneous service: if there are two smials in an area they should know about each other in case they want to merge or cooperate. Smial, Professor Tolkien tells us, means "burrow", and "is a likely form for a descendant of /OE/ smygel, and represents well the relationship of Hobbit tran to Rohirric trahan." It is, strangely enough, related to Smeagol (Hobbit Trahald), meaning "worming in". No matter about that, though. The important thing is that a smial be a hobbitlike fellowship, people who could have coexisted in a Shire or Buckland smial. This is not to say that there can be no quarrels; cf. the Brandybuck smial. The ideal smial meeting is hard to determine; perhaps one criterion should be infrequency. Meetings are always best when held on special occasions: Yule, Midyears Day, 25 Rethe, 6 Astron, 22 Halimath, etc. The 1966 Yule Moot, held by Scott Smith's L.A. smial, is a good example. Write Scott at 9533 Pentland, Temple City, Calif. 91780 for ideas. Now, we would like everyone who has already formed a smial or who would like to form one to drop a card to the TSA with SMIALS written (preferably in bright red) on the front and the name and address of the smial chairman, range of location, and approximate membership on the back. Please--only one card per smial. We get enough letters without having to deal with unnecessary duplications. If we get notices from all the smials, we should have a long list nextish, but we need it. And send information even if we know about you. It's easier that way. More about this next time, and have a good 25 Rethe.

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IMPORTANT NOTICE: THE OFFICES OF THE TOLKIEN SOCIETY OF AMERICA WILL BE CLOSED FROM 15 JUNE TO 31 AUGUST FOR A SUMMER VACATION (THE FIRST IN THE TSA'S TWO YEARS). MAIL RECEIVED DURING THIS TIME WILL NOT BE PROCESSED UNTIL SEPTEMBER, AND THEN ONLY AFTER CURRENT MAIL HAS BEEN PROCESSED. URGENT QUESTIONS CAN WAIT, BECAUSE WE WON'T BE AROUND TO ANSWER THEM. CONTRIBUTIONS TO THE JOURNAL CAN WAIT, ORDERS CAN WAIT, ANYTHING CAN WAIT. WE'RE NOT MALICIOUS; WE JUST WON'T BE HERE. THANKS.

GOOD AND EVIL IN THE LORD OF THE RINGS

by W. H. Auden

In what Tolkien has termed The Primary World, man is, so far as we know, the only creature capable of making moral judgements and choices; the only creature, therefore, on whom moral judgements can be passed. This capacity for moral choice seems to us to be essentially related to another characteristic unique to man, his gift of speech. Many animals possess a code by which individual members of a species can communicate to each other vital information about food, sex, territory, the presence of enemies, but such codes never develop into what we mean by speech: so far as we know, no animal can give names to things, or address another animal in the first or second person singular.

In the Secondary World of Middle-earth, there exist, in addition to men, at least seven species capable of speech and therefore of moral choice--Elves, Dwarves, Hobbits, Wizards, Ents, Trolls, Orcs. Of these, dwarves, hobbits, wizards, and ents are like us in that each individual is both good and evil: one may resist temptation more successfully than another, but even the best may fall, and even the worst may repent. The elves are unlike us in that they are an "unfallen" race, that is to say, though they have knowledge of good and evil, no elf has ever as yet thought or done evil, and it is impossible for the reader to imagine one doing so in the future. (This is true, at least, of the elves in The Lord of the Rings. Thranduill and the wood-elves in The Hobbit have human weaknesses.) Although not subject to natural death, they are not angels, for every angel is a species-in-itself, and the Elves are a species in the terrestrial sense, who marry and beget children.

At the opposite pole to the Elves, there is Sauron, who is unlike any one of us in that he is an incarnation of absolute Evil. Though the text does not specifically say so, I think we may take it that Sauron, like his predecessor Morgoth, is a fallen Vala. He cannot therefore be annihilated, only reduced to impotence, "a mere spirit of malice that gnaws itself in the shadows, but cannot again grow or take shape."

Unlike us, too, are the Trolls of Mordor and the Orcs, for they appear to be irredeemably evil and incapable of repentance: on meeting either, there is only one thing to do: kill. I must confess I am not quite happy about these beings, for their existence seems to imply that it is possible for a species that can speak, and, therefore, make moral choices, to be evil by nature. I can readily believe that Sauron, by cross-breeding and training of creatures already in existence, can produce the pterodactyl-like creatures ridden by the Nazgûl, for these are "dumb" animals, who can be used for evil purposes but cannot be called evil in themselves. I am not so ready to believe that the Orcs were bred by Morgoth and the Mordor Trolls by Sauron, for neither are simply animals. If Evil can not only seduce the good but also create beings who are evil from the beginning, then one cannot, as Tolkien does, call God "The One"; there must, in that case, be Two, a good One and an evil One.

And I have a moral, as well as a theological, objection. In the Primary World we are all aware of our deplorable tendency, when our interests, still more the interests of our social group, come into conflict with others, to identify our cause with Good and that of our enemies with Evil. There have been Just Wars: most of us would agree that it was as morally necessary for England and the United States to resist Germany and Japan by force of arms as it was for Rohan and Gondor to resist the armies of Saruman and Sauron. Individual men can be wicked: Hitler was not another Sauron, but he seems to have come as

close to being one as is possible for a mortal. It would, however, be grossly unjust to say that all Germans and Japanese, even the majority, were wicked.

Even in a Secondary World, I feel that irredeemable wickedness should be ascribed only to individuals who are nameable or countable--Sauron, the Lieutenant of Barad-dûr, the nine Nazgûl--not to anonymous crowds. When it comes to the men who fought on Sauron's side, I am happy to see that Tolkien recognises this. If we knew more about the historical reasons for the enmity between Gondor and the Haradrim or the Easterlings, we can be certain we should find that Gondor was not completely innocent. Consequently, reconciliation is possible; Aragorn can pardon and make peace with them.

As we grow older in the Primary World, we realise more and more how much an individual's notions of good and evil and his power to resist temptation depend, not upon his reason and will, but upon the kind of family and society into which he happens to have been born and by which he has been educated. At any given time in history, some families and some societies are in a better state of moral health than others. In The Lord of the Rings, full justice is done to this fact. It is indeed "providential" that it should have been a hobbit, Bilbo, who found the Ring, and a hobbit, Frodo, who has the task of taking it to Mount Doom. (Both of them, incidentally, come, by hobbit standards, of "good stock".) The hobbit society is an exceptionally "good" society, happy, friendly, and unaggressive; but then, in comparison with most of the peoples of Middle-earth, the hobbits have been exceptionally fortunate. The Shire where they live is fertile: everyone has enough to eat, and there is room for everyone. When Bilbo gives his farewell feast, the Hobbits have been their own masters for more than two thousand years, and, except for an invasion by orcs and a bad winter some two hundred and fifty years before, they have suffered no collective misfortune, either from nature or outside enemies. Indeed one is inclined to feel that the sufferings inflicted upon them by Saruman and his Big Men were probably very good for them; after such an experience they could not be smugly satisfied with themselves.

On the other hand, we are made to feel that Gollum, whatever the defects in his character, has been exceptionally unfortunate. How different his life might have been, had Déagol not happened to fish the Ring up out of the Great River. Even during the many years when he possessed it, its possession brought him no pleasure.

All the "great pleasures" under the mountains had turned out to be just empty night: there was nothing to find out, nothing worth doing, only nasty furtive eating and resentful remembering. He was altogether wretched. He hated the dark and he hated light more: he hated everything, and the Ring most of all.

And, after losing the Ring, his life becomes one long torment, mental and physical. In part his very wretchedness is due to the fact that he has not become wholly evil. When he led Frodo and Sam through the Dead Marshes and up the pass of Cirith Ungol, he would have suffered less if he had only had one thought in his mind--how to steal the Ring--instead of also feeling genuine gratitude to and affection for Frodo.

The first emotion he arouses in all who meet him--Bilbo, Aragorn, Gandalf, Frodo, Sam--is pity, so that, though they all know how dangerous he is, not one of them has the heart to kill him. It is a fine touch, I think, that by the time of the final scene on Mount Doom, we should be told that he has become insane and therefore no longer morally

responsible for his actions.

The conflict between Good and Evil on Middle-earth involves physical warfare, and there, as in the Primary World, warfare is the exercise not of power or authority, but of impersonal force or violence. Courage may win a battle, but wars are won by the side which has most force at its disposal, more soldiers and better weapons.

Many fairy-tales suffer from the defect that, in them, Good triumphs over Evil simply because it is stronger, but this is not a defect which can be avoided by giving Good no strength at all. In The Lord of the Rings Sauron's opponents are a formidable lot but, in sheer strength, Sauron is, even without the Ring, their superior. Nevertheless, as Gandalf points out, such force as they do possess still has its part to play.

We have not the Ring. In wisdom or great folly, it has been sent away lest it destroy us. Without it we cannot by force defeat Sauron's force. But we must at all costs keep his eye from his true peril. We cannot achieve victory by arms, but by arms we can give the Ring Bearer his only chance, frail though it may be.

Frodo's Quest is successful and Sauron is overthrown. One of Tolkien's most impressive achievements is that he succeeds in convincing the reader that 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.

A good person always enjoys one advantage over an evil person, namely, that, while a good person can imagine what it would be like to be evil, an evil person cannot imagine what it would be like to be good. Elrond, Gandalf, Galadriel, Aragorn are able to imagine themselves as Sauron and can therefore resist the temptation to use the Ring themselves, but Sauron cannot imagine that anyone who knows what the Ring can accomplish, his own destruction among other things, will refrain from using it, let alone try to destroy it. Had he been capable of imagining this, he had only to sit watching and waiting in Mordor for the Ring Bearer to arrive, and he would have been bound to catch him and recover the Ring. Instead, he assumes that the Ring has been taken to Gondor where the strongest of his enemies are gathered, for this is what he would have done had he been in their place, and launches an attack on that city, neglecting the watch on his own borders.

Secondly, the kind of evil which Sauron embodies, the lust for domination, will always be irrationally cruel, for such a lust is not satisfied unless others not only obey but obey against their will. When Pippin looked into the Palantir of Orthanc and so revealed himself to Sauron, Sauron had only to question him to learn who had the Ring and what he intended to do with it. But, as Gandalf says, "He was too eager. He did not want information only: he wanted you quickly, so that he could deal with you in the Dark Tower, slowly." Even Men who are avid for power (how much more a fallen Vala) are generally masters of their physical passions, and can resist without difficulty the temptations of gluttony, sexual lust, and sloth, if these might interfere with their ambition. But they are powerless to control their rage if their wills are thwarted. When Sauron learns that Saruman has double-crossed him, his mind is so obsessed by rage that he neglects urgent business.

...our Silent Watchers were uneasy more than two days ago. But my patrol wasn't ordered out for another day, nor any message sent to Lugburz either: owing to the Great Signal going up, and the High Nazgûl going off to the war, and all that. And then they couldn't get Lugburz to pay attention for a good while, I'm told.

Lastly, all alliances of Evil with Evil are necessarily unstable

since, by definition, Evil loves only itself, and its alliances are based on fear or hope of gain, not affection. As Dr. Johnson said:

Combinations of wickedness would overwhelm the world did not those who have long practised perfidy grow faithless to each other.

Sauron's greatest triumph has been his seduction of the great wizard Saruman, but though he has succeeded in making him a traitor to the cause of Good, he has not managed to completely enslave him, so that Saruman tries to seize the Ring for himself, and one result of his attempt is that Merry and Pippin are saved from torment and death. As Theoden says, "Oft evil will shall evil mar."

The Lord of the Rings ends, as a fairy-tale should, with what Tolkien calls a eucatastrophe, (when a fairy-tale ends unhappily, like the French version of Rapunzel, the reader feels that the story has been broken off in the middle) but we are spared the pious fiction of the conventional concluding formula: And so they lived happily forever after.

Good has triumphed over Evil so far as the Third Age of Middle-earth is concerned, but there is no certainty that this triumph is final. There was Morgoth before Sauron, and who can be sure that, before the Fourth Age is over, a successor to Sauron will not appear? Victory does not mean either the restoration of the Earthly Paradise or the advent of the New Jerusalem. On Middle-earth as in the Primary World, the happiest solution involves loss as well as gain. With the destruction of the Ruling Ring, the three Elven Rings lose their power as Galadriel had foreseen.

If you succeed, then our power is diminished, and Lothlórien will fade, and the tide of time will sweep it away.

Even Frodo, the Quest Hero, has to pay for his success.

I have been too deeply hurt, Sam. I tried to save the Shire, and it has been saved, but not for me.

If, as I believe, a good story is one which can persuade us to face life neither with despair nor with false hopes, then The Lord of the Rings is a very good story indeed.

* * *

The following corrections should be sufficient for unambiguous completion of Scott Smith's crossword (II:4):

- 1) Definitions 10 and 11 across refer to words 8 and 9, respectively.
- 2) The square below the right leg of the M should be cross-hatched.
- 3) The definition for the unnumbered ten-letter horizontal word is: "Ancestral family line of Gardners and Fairbairns."

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News of any commercialization of Middle-earth themes will be welcome here; so far no such authorization has been given, but it is likely at this stage that Prof. Tolkien will rather enjoy fun uses of his work, as long as they don't make money for someone else at his expense. It would be good, then, to put all Tolkien-entrepreneurs in touch with Allen & Unwin. Their chances are excellent.

TOLKIEN AS SCHOLAR AND ARTIST
by Clyde S. Kilby

I believe that J. R. R. Tolkien as creative writer belongs among the nobility and I think he will be read after nine-tenths of contemporary writers now called "great" are forgotten. But who can say for sure what gives a writer lasting greatness or who can tell the deeps from which creativity derives? Professor Tolkien's own illustration is that of forest compost into which a seed falls. One knows that the seed germinates, but the particular leaf or bit of compost immediately determinant is another matter.

In respect to Tolkien's hobbit stories, one thing is perfectly clear. Their double wellspring of love of fantasy and love of language is all but prenatal. As a young child Tolkien "desired dragons with a profound desire," and somewhere between the nursery and the beginning of school he was already curious about etymology. The full-blown interest in Faërie and philology came when he was a young man. More than fifty years ago he was already at work on what was to become The Lord of the Rings, Silmarillion, and Akallabêth, covering the three ages of Middle-earth. Only Professor Tolkien himself could adequately trace the rivulets that make up this glorious river, and I shall be able to do little more than suggest known sources. Actually, surprisingly little is known about the background of his creative works. One wonders, for instance, how his two years as an assistant on the Oxford English Dictionary and his vocabulary studies in Old and Middle English, together with his years of association with students and dons at the University of Leeds and at Pembroke and Merton Colleges at Oxford, have influenced his creative experience. Let us hope that a large autobiography may be forthcoming from Professor Tolkien.

Early in his life he began retelling Western world myths in his own words and later attempted to combine these into a credible whole. This close work with myths gave him the impression that they had lacunae and other shortcomings. Beowulf, for instance, he found strong in structure but weak in details. This, plus his growing sensitivity to the world of philology, are two of the causes which launched him into his own myth creativity. Perhaps I should add that his "borrowings" are almost wholly from Scandinavian and Northern mythology. Though he was born in Africa, he seems to have made no use of African myth or legend other than touches of Egyptian. There is little evidence, I think, of Oriental myth. Tolkien has a surprisingly broad knowledge of American literature, but American folklore is also absent from his myth. The only touch I have noticed might be Aragorn's sharp powers of sight and hearing and his ability to track an adversary through the forests, characteristics ascribed to the American Indian.

The word "borrowings" may need some explanation. Our view of creativity differs rather sharply (and I think for the worse) from that of medieval and earlier times. Today we feature the "star" and tend to become more enamored of a name than of an accomplishment. We also worship utter originality to the point of eccentricity and regard literary indebtedness as shameful. These things were not always so. In earlier times art belonged to the people, and when it came to such things as the folk tale or song, most anyone might change or embellish it as he thought best. Even the medieval cathedrals took on new architectural patterns as time passed and one builder did not mind beginning where the last had left off, and plagiarism in our modern sense was unknown. Tolkien's use of myth patterns and elements belongs to this earlier tradition.

His myth has its closest affinity with the Anglo-Saxon, Celtic, Norse, Gaelic, Finnish, and Germanic. Since he is a good Greek scholar, it is only natural for that exalted mythology to have its effect also. Matthew Hoffman (Tolkien Journal, II:1) has pointed out that person and place names such as Durin, Dain, Thrór, Erebor, Glóin, Gandalf, and several of the dwarves in The Hobbit are from Norse sources. Tolkien himself has made it clear that Middle-earth is like Midgard. Shadowfax is like Odin's Sleipnir, the fastest horse in the world. Both the dwarves in Tolkien and the dwarfs in Scandinavian myth are extremely clever, and also easily provoked. In both mythologies, some of the dwarf(ve)s and elves live together. In both, runes and barrows, riddle-making and wolf-riders, and the use of rings, etc., are frequent. In Norse myth Garm is a vicious dog who guards hell, and very different, except in name, from the lazy conniver of Farmer Giles of Ham. Of course there are trolls in Norse myth, but there the sun's rays turn a giant into stone on the same pattern as the trolls in The Hobbit. There is also in the Norse the story of a big toe that is hurled into the sky and becomes a star. If we compare Tolkien's beautiful account of Eärendil's similar experience we perhaps have an example of Tolkien's wish to improve upon the older myth. Actually there is an Earendel, or Morning Star, in Norse myth. The overwhelming sense of Götterdämmerung hangs over both Northern myth and Tolkien's. Eowyn is like Hervor in loving the sword and field of battle better than the home. Tolkien has Isildur's Bane and Durin's Bane; in Norse myth there are swords called Fafnir's Bane and Hjalmar's Bane. A talking sword in the Silmarillion is fashioned on Norse myth, and in both Tolkien and Norse a broken sword is preserved looking to reforging and gallant use in a future generation. Helgi had a daughter by an elf woman, like the unions of elves and men in the Ring and Silmarillion. In Norse myth one man is permitted to live three times as long as others. One Fridthjof disguises himself by pulling a broad-brimmed hat over his eyes, like Saruman in Fangorn Wood. The Silmarillion, when published, will show a similar record of borrowings, especially those having to do with the creation and early history of Midgard. There is no space here to discuss another important agreement between Tolkien and Northern myth, i.e., that though both worlds are often filled with violence, the Tao or moral order is always sturdy.

At another level, and as might be expected, Tolkien uses his personal experience in his stories. In a feature in the Oxford Mail (Aug. 3, 1966), Tolkien is reported to have spoken nostalgically about a Shire-like old mill and its charming pond near Birmingham where he lived as a boy. "I could draw you a map of every inch of it," he said. The hobbits, he went on, are modeled on the village people and children at this place. "They rather despised me because my mother liked me to be pretty. I went about with long hair and a Little Lord Fauntleroy costume. The hobbits are just what I should like to have been but never was--an entirely unmilitary people who always came up to scratch in a clinch." As we were driving a few miles east of Oxford, Professor Tolkien pointed out to me the village in which he had located Farmer Giles, and on the same trip he called my attention to some rolling hills that he described as fitting hobbit holes. The storms in The Hobbit and at Caradhras in the Ring are modeled after Tolkien's experience in the Swiss Alps in 1911 when he and some friends saw two thunderstorms come together and had great boulders fall very close to them where they had taken refuge.

Fred Lerner (Tolkien Journal, II:3) reminds us that there is considerable philological autobiography in Tolkien's Angles and Britons

(University of Wales Press, 1963, esp. pp. 37-41). This book does indeed reveal a side of Tolkien that needs to be understood as explaining his remark that the Ring is nothing more than a study in "linguistic esthetics." The unique thing we learn in the book is that his philological studies have all the warmth of life. There he describes his pleasure in languages as he learned them: French, Latin, Greek, Spanish, etc. "Gothic," he says, "was the first to take me by storm, to move my heart." Just to look at the vocabulary in a Gothic primer gave him, he says, a delight equivalent to Keats's on first hearing Chapman's Homer. Instead of indicting a sonnet, Tolkien began immediately to invent words on the Gothic pattern, and it was on this language that he modeled his Elvish. Later Finnish gave him immense pleasure, but it was Welsh, and particularly medieval Welsh, that bewitched him. "I heard it coming out of the west. It struck at me in the names on coal-trucks; and drawing nearer, it flickered past on station signs, a flash of strange spelling and a hint of a language old and yet alive...it pierced my linguistic heart." That language touched some subconscious depth in Tolkien that has continued to this day to reverberate. He says that most of his person and place names in the Ring are deliberately modeled on those of the Welsh, and he thinks that this element "has given perhaps more pleasure to readers than anything else" in that story.

He points out, by the way, that the pleasure felt in a language is quite different from a scholarly or practical knowledge of that language, being "simpler, deeper-rooted, and yet more immediate than the enjoyment of literature." He thinks it is best felt in the mere contemplation of vocabulary or in a string of proper names. It will be remembered that Professor Tolkien declared the Ring to be without allegorical intentions and chiefly an essay in linguistic esthetics. But it is clear enough that such an aim in Tolkien's case is far from either that of a cold-blooded scholar or else of a mere fiddler with words, rather that for him a language, properly experienced, is capable of establishing its own full world of mythic meaning.

The immense success of Tolkien's creative works has lately overshadowed his scholarly activity. Yet the latter, though in published form quite limited, is significant. One such indication is the fact that on the occasion of Tolkien's seventieth birthday in 1962 a volume called English and Medieval Studies dedicated to him as scholar and teacher was written by twenty-two of his former pupils as well as colleagues and friends. In 1922 Tolkien published A Middle English Vocabulary and in 1925 he edited, with E. V. Gordon, Sir Gawain and the Green Knight. In 1936 he delivered the Sir Israel Gollancz Memorial Lecture to the British Academy on Beowulf: the Monsters and the Critics, an essay which has become something of a classic in its field. He has recently translated Sir Gawain and the Pearl and these are to be published shortly. But the most important of his essays for the reader of the Ring is "On Fairy Stories" (in Essays Presented to Charles Williams, Oxford University Press, 1947), an essay which C. S. Lewis declared to be perhaps the most important contribution yet made on its subject. All that Tolkien says there is important to an understanding of him as myth-maker and writer of "Faerie." But this subject is covered by Mr. Auden.

I shall only add that Professor Tolkien believes one of his lifelong blessings has been a constitutional sense of humor. It is certainly one of the things we enjoy in its variety of appearances in Tom Bombadil, Farmer Giles, The Hobbit, and, more subtly, in The Lord of the Rings.

SCIENCE FICTION FANS SALUTE TOLKIEN
by Edmund R. Meškys

Science Fiction fans the world over wish to join the chorus of greetings on the occasion of Dr. Tolkien's 75th birthday. Whether you consider SF a division of Fantasy or Fantasy a division of SF, the fact remains that they are related, and an interest in one usually implies an interest in the other. SF fans have shown keen interest in the LotR since its initial publication a decade ago. For the last ten years hardly an SF convention has passed which didn't have several Gandalfs, orcs, and hobbits at the masquerade, and many fan magazines have published articles about the books.

My first inkling of the wonderful world of Middle-earth came at the 1959 annual Philadelphia SF Conference when L. Sprague de Camp mentioned it in passing in a speech. My only regret is that I didn't follow up this lead until a later date.

During the 18th World Science Fiction Convention in Pittsburgh in 1960 some 30 fans met to organize a special interest club based on Middle-earth similar to existing clubs devoted to Howard and Burroughs. After considerable talk that the choice might be presumptuous, they did select the name "Fellowship of the Ring". It was to be modeled after the Baker Street Irregulars in that tough admission requirements would be established, but this was never carried out. All the club ever did was to print up a membership card and put out four issues of a magazine, I Palantir. At this meeting someone reported hearing of several already existing clubs, including one at Harvard, but as far as I know no contact was ever made.

At about the same time, a Britisher, Peter Mansfield, started a Tolkien-oriented fanzine of his own. Eldritch Dreamquest, however, contained a lot of material about other fantasy such as Poul Anderson's Broken Sword and the works of Lord Dunsany. The last issue appeared about four years ago. The only other Tolkien fanzine of that period was Nazgûl's Bane, a one-sheet newsletter by a British member of the Fellowship, which appeared four times.

Other people published fanzines with Tolkien-based titles such as Ancalagon, but these had nothing to do with LotR. There were also numerous articles about Tolkien and LotR in such diverse fanzines as Cry of the Nameless, Psi-Phi, Speleobem, Andúril, Flabbergasting, Bastion, and Lighthouse, and Marion Zimmer Bradley published a 25-page booklet, "Men, Halflings, and Hero Worship." In 1957 Science Fiction Parade had carried a debate as to whether LotR was SF or fantasy.

Since it had been several years since the last Tolkien-centered fanzine had appeared I decided to convert my Niekas into one, starting with the 9th issue in 1964. A short time later Greg Shaw started Entmoot and printed some LotR material in his Feemwlort. Even though only about a third of the material in Niekas is about LotR (about a sixth is about SF and the remaining half is on other fantasy), I have probably published more on Tolkien than anyone else, simply because Niekas is so large (85 pp. average) and long-lived (#18 is in preparation).

In summary, the current Tolkien-oriented fanzines are:

Entmoot: published very irregularly by Greg Shaw (2707B McAllister, San Francisco, Calif. 94118) for 50¢ a copy. This magazine specializes in discussion of the languages and alphabets of Middle-earth, and settings for the songs.

I Palantir: published very irregularly by Bruce Pelz (Box 100, 308 Westwood Plaza, Los Angeles, Calif. 90025) for 25¢ a copy. This one specializes in humor based on LotR and reprints of Tolkien articles

from non-specialized fanzines.

Niekas: published 3 or 4 times a year by Ed Meškys (Belknap College, Center Harbor, N.H. 03226) for 50¢, 5 for \$2. It is running serially Bob Foster's "Glossary of Middle-earth", giving pieces of the available information on each named person, place, or thing and the etymology of the name. It has printed many articles about LotR, including "Coinage of Gondor", and Jack Gaughan on how he did the Ace covers. No back issues of I Palantir are available, but a few copies of the other two are, at inflated prices.

Science Fiction Conventions offer an opportunity to meet other Tolkien enthusiasts, though they generally do not have program items specifically related to LotR. Some twenty conferences and conventions are held each year, about half in the USA. The three largest are: THE WORLD SCIENCE FICTION CONVENTION. #25 will be in New York City, at the Statler Hilton hotel, September 1-4, 1967. Advance membership, which brings progress reports, is \$3 from P.O. Box 367, New York, N.Y. 10028.

THE WEST COAST SCIENCE FANTASY CONFERENCE (Westercon). #20 will be in Los Angeles over the July 4 weekend. Advance membership, again with progress reports, is \$2 from Ted Johnstone, Apt. 4, 619 South Hobart St, Los Angeles, Calif. 90005.

THE LUNACON. #10 will be at the Roosevelt Hotel, New York, April 29-30, 1967. Information from Frank Dietz, 1750 Walton Ave., Bronx, N.Y. 10453.

OTHERS. For information on other conferences and meetings refer to a fan news magazine such as Degleri, published weekly by Andy Porter, 24 East 82 St., New York, N.Y. 10028, at 3 for 25¢, 15 for \$1.

SF fans have done many other things. Each convention art show has had paintings based on Tolkien's works, and much Ring art has been published in the fan magazines. Some of the best art has been by George Barr, Jack Gaughan, Eddie Jones, Diana Paxson, Dian Pelz, and Bjo Trimble. The fans are in general unhappy with the covers of both the paperback editions of LotR, and Diana Paxson has drawn a set of 4 dust jackets which will fit either. Dave McDaniel, author of several "Man from UNCLE" novelizations, had done a radio dramatization of The Hobbit while a student at San Diego State College, and I believe a tape still exists.

Science fiction fandom will continue to pay homage to Dr. Tolkien with various projects, and join all others in eagerly awaiting the publication of The Silmarillion and Akallabêth.

Happy birthday, Dr. Tolkien!

* + * + * + * + * + * + * + * + * + *

For California TSA members: would anyone be interested in producing a Samwise for Governor button to complement the Gandalf for President?

∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫ ∞ ∫

In Ottawa (where the Ace edition is strictly illegal), the following slogan was found written in what appeared to be bat blood on a wall: "Sméagol Lives! Buy Ace Books!"

A BIRTHDAY MENU FOR PROFESSOR TOLKIEN
by Nancy Smith

As we all know, hobbits love celebrations, and occasions, and opportunities for feasting; and, beyond all else, they love birthdays. In the case of this particular author and gentleman, I am sure they would consider a seventy-fifth every bit as exciting as an eleventy-first.

A proper hobbit Birthday Celebration ought to go on throughout an entire day, with intervals of games and songs and riddles between the courses. In these times, however, most of us have not got a whole day (alasi!) to devote to such festivities, so I set forth here a menu only for a stout supper, the ingredients of which could certainly be found in any pantry or larder in Hobbiton:

Brown Celery Soup
Mackerel a la Meunière
Mutton Cutlets with Chestnuts
Cold Apricot Souffle
Smoked Haddock en Coquille

If, on the other hand, you discover that you and your friends comprise a company too numerous for such a formal repast, I suggest you toast the Professor's Diamond Jubilee with a spicy mulled wine accompanied by an assortment of delicious little cakes.

MULLED CLARET

| | |
|------------------------|----------------------------|
| 1 bottle good claret | rind of one lemon |
| half that amount water | 2 inches of cinnamon stick |
| 1/3 cup sugar | grated nutmeg |
| 4 cloves | |

Put the water and sugar into a scrupulously clean saucepan with the spices and the thinly-peeled lemon rind. Bring slowly to the boil, add the claret, and boil up again. Pour into a jug and serve very hot. (Port may be used instead of claret.)

CINNAMON MACAROONS

| | |
|--|------------------------|
| ½ lb. ground almonds | ½ tsp. ground cinnamon |
| ½ lb. icing sugar | some white of egg |
| 2 tbsp. flour | |
| Icing: 3 tbsp. icing sugar, 1 tsp. flour, white of egg | |

Sieve the flour, sugar, and cinnamon together and mix with ground almonds. Add gradually enough white of egg to form a stiff paste. Work with fingers until smooth and elastic. Roll out with a rolling-pin into an even strip. Prepare the icing, binding sugar and flour with a very little white of egg. Spread this smoothly over the almond paste with a wet knife and then cut into neat rectangles. Place these on a greased and floured sheet, and bake in a moderate oven 15 to 20 minutes until light brown in color and firm and crisp to the touch.

HONEY BRAN KNOBS

| | |
|---------------------|----------------------|
| 2 cups flour | 2/3 cup milk |
| 2/3 cups sugar | 1/2 cup chopped nuts |
| 1/2 cup brown sugar | 2 eggs |
| 1/2 cup honey | 3/4 tsp. soda |
| 1/2 cup raisins | 1/2 tsp. salt |
| 2 1/2 cups bran | 1 tsp. baking powder |
| 1 tsp. vanilla | 1 tsp. cinnamon |

Sieve together the flour, baking powder, cinnamon, and salt. Melt the butter, add the sugar, honey, and eggs, mixing together in a bowl. Dissolve the soda in the milk, then add the sifted dry ingredients alternately with the milk to the mixture in the bowl. Stir in the raisins, nuts, bran, and vanilla. Mix well, then drop by teaspoonfuls onto a well-greased cookie sheet. Bake ten minutes in a fairly hot oven.

SEED-CAKES (reprinted by permission of the author from Diplomat magazine, October 1966)

| | |
|---------------------------|------------------------------------|
| 2 eggs | scant 1/2 cup milk |
| 1/2 tsp. almond flavoring | at least 1 tsp. caraway seeds |
| 3/4 cup sugar | a little finely grated lemon rind |
| 1 cup flour | some slivered almonds |
| 1 tsp. baking powder | (optional) some candied fruit peel |
| pinch of salt | powdered sugar |
| 1 tbsp. butter | |

Beat the eggs with the almond flavoring. Add sugar a little at a time. Sift together the flour, baking powder, and salt, and stir in. Melt the butter with the warm milk, add, and stir gently. Put in the caraway seeds, lemon rind, almonds, and, if you wish, fruit peel. Bake in a moderate oven for 25 minutes, using a buttered square pan. Since the batter is fairly thin, the seeds and nuts may sink to the bottom of the pan. Turn out the cake upside-down, sprinkle with powdered sugar when it has cooled, and cut it into squares.

LETTERS

To the Editor:

Dainis Bisenieks seems to believe (II,4) that because I call myself a liberal I must use "conservative" pejoratively, and that his saying that he'll comment on my article ("Social Philosophy in TLoTR," II,2) point by point will somehow make his commentary complete and accurate. Neither belief is justified.

First, his definition of "conservative" coincides largely with the one I used. Second, his first paragraph reveals a total unfamiliarity with my next-to-last one.

I invite Mr Bisenieks and all fair-minded TJ readers to reread both my article and his criticism, and to decide which is more "authentically sophomoric." My article was written almost a year ago; I wouldn't defend every line of it today. If Mr B. will reread his critique, perhaps he too might have second thoughts--about the use of "selah" when "amen" is apparently intended, about the grave reminder that "power still corrupts..." (Poli Sci 2A?) in his remarkable fourth paragraph, and about the burden one assumes when he condemns an article he disagrees with as "so wrong on every point" (surely a tendency more notable among sophomores than among, say, juniors and seniors).

I could go on, but I am more self-conscious about appearing smug than perhaps Mr Bisenieks is. Besides, one or two of his points are well-taken, or at least stimulating, and although we probably would disagree on many matters of art, ideology, punctuation, and even life, surely we have in common a great admiration for the subject of this journal.

I shall heed his solemn injunction to "Remember that word: decorum" and decorously close by stating a precedent for the put-on review he feared mine might be: "A Bourgeois Writer's Proletarian Fables," in The Pooh Perplex, by F.C. Crews.

Yours truly,
Barry Tunick
4470 Elenda Street
Culver City, Calif.

Dear Dick--

And so here we are with another Tolkien Journal. The bacover was very impressive, even if the Rider seemed to me a bit shorter and broader than I had imagined him. But who is Prestone? The name is unfamiliar (I think) and you don't have a credit for him/her in the contents. [Dave Prestone's work appears again in this issue.]

Alexis Levitin's article on Gollum seemed completely accurate, but extremely pointless. I mean, why take four pages to describe what a lot of us know already, and what the rest probably don't care too much about. It looks sort of term-paperish. [It comes from Alexis's doctoral thesis. I included it as part of a series of articles on various characters and peoples of Middle-earth. Nextish: a somewhat more humorous article on Sam Gamgee.]

"The Swansong of Arwen Undómiel" is the best Ringish poem I've read in a long time. Why is it that this sort of poem, an attempt to poeticize some aspect of one's favorite work, almost invariably brings out the worst in poets?

By the way, the Ballantine map is not completely accurate. A few extremely minor errors could not be corrected, mainly trivial deviations in Frodo's route. As far as I know, however, the rest of the map is accurate. [Bob stopped over one afternoon recently and we examined the map; we found Michel Delving placed on the Far Downs instead of the White Downs, and the River Silverlode misspelled Saverlode, as well as several minor omissions, but no gross errors.]

John Closson's letter in Entmoot 4 has finally converted me to an almost-Anglicized orthography for Elvish script. John's point about dialectical differences making phonetic spelling impossible for international use seems irrefutable. [But what of the relatively simple problem of standardizing phonemic writing for international use? This results in something very much like Cory's mode. I use a phonemic mode; I understand an orthographic mode. What is inexcusable to me is a mode like that presented by Kathryn Blackmun at the Mankato conference last



fall. This mode seems to combine all the worst features of both the phonemic and the orthographic approaches with the added problem of too strict and complex rules. It's a shame, because I liked Cory Seidman's mode--it looks better, because I've never yet made a decent-looking vowel-carrier.

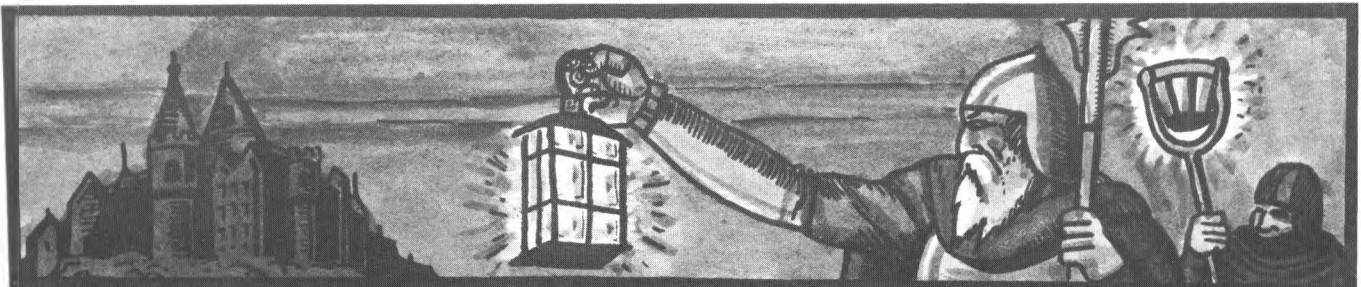
Incidentally, in the color plate of the Great Hall of Thrain in the early editions and most recent reprint of The Hobbit there is a pot of gold. The inscription on the pot includes the word "gold", which is spelled *gōds*, as it would be in Cory's system. (Or is it *gōdōm*? /Yes./ Not having seen the plate in many months I forget. If it is the former one could make out a definite, authoritative case for the use of *ō* and *y* as "ld" and "rd".)

My main purpose in writing is to thank Dainis Bisenieks for his answer to Barry Tunick, and to try

to answer his question about the Book of Mazarbul. Incredible as it seems, I can see no reason why Gimli did not keep the Book with him, at least for a while. That the Fellowship kept their packs at least until Parth Galen is stated in II-25 (Bal.; hc II-21). The Three Hunters had some sort of baggage with them, for they ate on the trail. Once they came to Edoras, they had a chance to either store their baggage somewhere or carry it along with them as part of an organized army, perhaps with baggage-wains, etc. So, although Gimli may not have taken the Book with him on the Paths of the Dead or with the Army of the West, the Book probably wasn't lost.

Ymhetc.

Bob Foster
715 Carman
Columbia Univ.
New York, N.Y. 10027



DAVE
PRESTONE

Dear Professor Tolkien,

Although no mallorn will flower as a party tree on Headington Hill to honour the event, your seventy-fifth birthday finds you mighty among the Wise. May the years to come be as rich and blessed as those Bilbo spent in the Hall of Fire at Rivendell. We know that your many admirers join in our hope that you may outlive the Old Took and, indeed, even Bilbo himself.

*Professor and Mrs. William O. Scott
(Nan C. Scott)*

Yes, I am indeed an admirer of J. R. R. Tolkien's work -- particularly of the Hobbit which seems to me a perfect and complete lyric. I am not a member of the Tolkien cult, however -- Frodo lives in spite, not because of, buttons and posters! Cults, by their very nature, have a way of damming up the waters and Tolkien's river is one that must go flowing on and on. My blessings and thanks to him.

Yours sincerely,

P. L. Travers

P. L. Travers

BRANDEIS UNIVERSITY
WALTHAM 54, MASSACHUSETTS

18 xii 66

Dear Mr Plotz,
Sorry to be late; your letter got snowed under some other things on the desk and didn't turn up till just now.

Greetings to Professor Tolkien on his birthday, and many thanks to him for his great fable.

There. I'm no good at composing encomia, and I hope this poor expression reaches you in time.

Yours truly,

Frank Ramsey

GREETINGS

They vary greatly, the particular books that you like to have around, the books whose feel and smell and physical presence are somehow comforting and necessary. I know several people who are that way about the collected works of Ayn Rand; and then there are the Henry Miller acolytes, the Ronald Firbank people, and those who seem to move forever in the musky world of the Alexandria Quartet. Whatever the books, they are usually either in mint condition or worn down to the essentials, and they are seldom loaned out. Psychiatrists would say that their owners have made a transference to them, but a savage might believe that the life of the individual had become bound up with the actual being of the book.

My personal books are almost all fantasies, with a few debatable exceptions like John Barth's The Sot-Weed Factor and some of Vladimir Nabokov's novels. The Circus of Dr. Lao, by Charles G. Finney, belongs in this group; and so do James Thurber's three short books, The White Deer, The Thirteen Clocks, and The Wonderful O. St-Exupery's The Little Prince occupies a sort of fringe position, flawed by its sentimentality; but E. B. White's Stuart Little and Charlotte's Web are charter members, as are The Crock of Gold and The Wind in the Willows. There are others. I will remember them five minutes after this essay is in the mailbox.

Since this is being written as a tribute for J. R. R. Tolkien's birthday, it would be proper to say that The Lord of the Rings stands at the head of my private pantheon. Proper, but not entirely correct. Its one rival for supremacy is T. H. White's The Once and Future King. I feel obligated to mention this because there isn't any T. H. White Society, nor any buttons, magazines, or scholarly papers, nor any birthday observances. There was only a wretched musical comedy, an even baser movie cartoon, and a government project called Camelot, designed to co-opt revolutions in Latin America. May the fates preserve Professor Tolkien from such recognitions; from Disney and the State Department!

But about The Lord of the Rings. As far as I know, the book will not stop bullets, cure diseases, ward off any of the demons of our time, compel true speech when sworn upon, guarantee returned love if given as a gift, nor--sadly--admit the reader into the world it chronicles, however many times he reads it. Yet there is magic in it, and protection. I have loaned out my copy once or twice, and nothing really catastrophic happened, but I felt uneasy and observed--as by a great Eye--and I don't think I'll do it again. It's just safer to have the book nearby.

Happy birthday, Professor Tolkien. You have made magic.

--Peter Beagle





Oiseau d'une chanson rare,
chanson d'une seule gorge,
gorge tendue, gorge tendre
gorge bleuie par l'inconscience des jours.
Remplir toute une forêt
et boire des nuages qui l'entourent
de ton duvet.

Oiseau d'un seul voyage,
voyage azur qui n'en finit jamais
viens, formulons le songe écrit,
songe ou parfois s'ouvre la cage.
Arriver devant l'eau
et ne pouvoir perdre ces heures en nage.
Trouver l'anneau.

Gilles Gerris

Report on "The Hobbit"

by

30 OCT 1936

Bilbo Baggins was a hobbit who lived in his hobbit-hole and never went for adventures, at last Gandalf the wizard and his dwarves persuaded him to go. He had a very exciting time fighting goblins and wargs. at last they got to the lonely mountain; Smaug, the dragon who guarded it is killed and after a terrific battle with the goblins he returned home - rich!

This book, with the help of maps, does not need any illustrations it is good and should appeal to all children between the ages of 5 and 9.

Our first reader thought it was good in 1936

We think so still. | ← set central.

Caps- GEORGE ALLEN & UNWIN send Professor J. R. R. Tolkien their respect and good wishes on his seventy fifth birthday.

Set in Plantin Bold 194. 18pt. Italic. U/L.C.
Range left.

Memo

From: Houghton Mifflin Co., 2 Park St, Boston, Mass. 02107
To: Friends of J.R.R. Tolkien:

In celebration of his 75th birthday, we would like to share with you from our editorial files these quotes from the readers' first reports on each new Tolkien manuscript as it arrived in our offices. It is hard to believe that THE HOBBIT arrived 30 years ago, but it has lost none of its freshness, nor have the subsequent books been received with less enthusiasm.

THE HOBBIT

". . . This is an almost impossible book to describe adequately. . . I enjoyed it enormously. . . It is fine for reading out loud. The author has, I think, just the right touch . . . The success of this book in this country is a great gamble . . . but it might very easily go like wildfire.

To publish"

3/16/37

FARMER GILES OF HAM

". . . Mr. Tolkien has a lovely time gently kidding the romantic legends of chivalry. This book is both like and unlike THE HOBBIT. It has the same absolutely unmalicious satire, the same restraint, the same unheralded absurdities.

To publish by all means"

9/2/49

THE FELLOWSHIP OF THE RING

". . . limitless. This is a rich book and a deadly serious one. I think it is wonderful, but it has drawbacks. Who will read 423 pages about an unfinished journey undertaken by mythical creatures with confusing names? Probably no one, but I still say it is wonderful and, with my heart in my mouth--

To publish"

10/26/53

THE TWO TOWERS

". . . The magic holds right through. The poetry, the imagery, the richness and excitement are as strong as ever, but there is a difference. As Gandalf says, the tide has turned, the battle is beginning to go their way, though there

are many dangers before them. . . Only one thing troubles me. This is not a sequence of three separate books. It is one book arbitrarily divided into three parts. . . I'd rather publish the three books simultaneously, but I suppose that wouldn't work. Anyway--whenever and however--

To publish!"

4/15/54

THE RETURN OF THE KING

". . . Tolkien has told his story and made his point. It is a great story and the point is one that cannot be made too often.

To publish"

9/2/54

THE ADVENTURES OF TOM BOMBADIL

". . . a collection of sixteen poems preceded by one of the author's scholarly prefaces, in which he explains that they come from the same Red Book which provided the material for THE HOBBIT and THE LORD OF THE RINGS. They have the same rollicking and yet elusive quality as the verse in the earlier books. This will be a gift book, lavishly illustrated. It should appeal to children as well as to all members of the Tolkien cult, a passionately loyal and ever-growing group of all ages. We may not make money on this, but as Tolkien's publishers in America we should certainly have it on the list.

To publish"

10/23/62

TREE AND LEAF

". . . a magnificent example of Tolkien at his best--very learned and also very provocative in his analysis of what fairy stories really are, as opposed to "travel tales", "dream stories", or "beast fables". . . To all followers of Tolkien this is a must. Curiously, the book it reminds me of is THE WORLD OF FICTION--a comparison that would have infuriated B. DeVoto, who abominated fantasy. . . This book explains why Tolkien wrote THE LORD OF THE RINGS, what it meant to him, and how hard he struggled to finish it.

To publish"

2/6/64

In case you missed it...

Here is a world of wonder. Here is Middle-earth where men and not-men mingle, and strange cities and fabled cultures may share visible boundaries. Here is a world of fantasy adventure comparable to the finest such visions of all literature.

That Tolkien's saga of the Lords of the Ring is without peer in the works of the imagination is the passionately held opinion of many critics and writers (and a glance at the quotes on the covers of this book will give instances of that). But at the same time here is a book of sword-and-sorcery that anyone can read with delight and pleasure, let alone the masters of the field.

Fraught with suspense, excitement and adventure, the quest of Frodo the Hobbit and his "Fellowship of the Ring" is the very essence of that "sense of wonder" that underlies the whole premise of science-fiction and fantasy reading.

—D.A.W.

This is the first page of the first edition of the first mass-breakthrough effort to bring a magnificent work to its eagerly waiting mass audience. The sentiment still stands on this occasion of Professor Tolkien's three-quarter century mark. Donald A. Wollheim and the staff of

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- 1 *The Lord of the Rings*. 3 vols. *J. R. R. Tolkien*. A fantasy world, Good warring on Evil.
- 2 *The Rabbi Noah Gordon*. In his mid-40's, a rabbi looks back on his career.
- 3 *The Honey Badger*. *Rudyard Kipling*. A writer is torn between two women and his job as a newspaper writer.
- 4 *The Lockwood Companion*. *John O'Hara*. Several generations of a family living in Pennsylvania.
- 5 *Hotel Arthur Hailey*. *Life*, upstairs and down, in New Orleans' luxury hotel.

General

- 1 *Flying Saucers—Serious Business*. *William S. Burroughs*. The author's theories of extraterrestrial life.
- 2 *Widely Known*. *Thelma Strater*. A long-time associate of the late President.
- 3 *Manchild of the Pressed Land*. *Clara P. F. M. C.* Grows up in Harlem.
- 4 *Is Paris Burning?* *Harry Collins and Dominique Lapierre*. Paris at the end of the Nazi occupation.
- 5 *Yogi*. *Sammy Davis Jr. and Jane and Burt Boyar*. Autobiography of the entertainer.

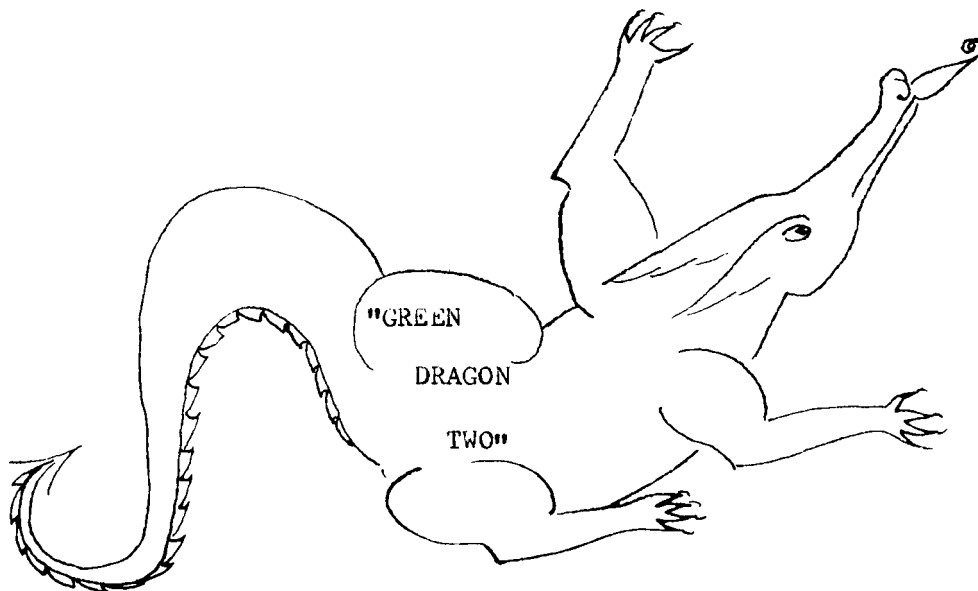
An analysis of December's best sellers based on reports from more than 125 booksellers in 64 American communities.

HAPPY BIRTHDAY!

THE NEW YORK TIMES BOOK REVIEW

JANUARY 1, 1967





The Tolkien Society of America has the following items for sale:

| ITEM | U.S., Can., Mex. | U.K. | Other |
|---|------------------|------|--------|
| Back issues of the <u>Journal</u> : I;1 | 10¢ | 1/- | 20¢ |
| I:2 | 25¢ | 2/6 | 40¢ |
| II:1 | 50¢ | 5/- | 75¢ |
| II:2,II:3,II:4 (temporarily out of print) | | | |
| III:1 | \$1.00 | 10/- | \$1.50 |
| Lapel buttons (calligraphy by John Closson): | | | |
| Frodo Lives (Roman) | 25¢ | 2/6 | 40¢ |
| Frodo Lives (Tengwar) | 25¢ | 2/6 | 40¢ |
| Go-Go Gandalf (Cirth) with
Tengwar fire-lighting charm | 25¢ | 2/6 | 40¢ |
| Come to Middle-earth | 25¢ | 2/6 | 40¢ |
| Gandalf for President | 25¢ | 2/6 | 40¢ |
| Support Your Local Hobbit | 25¢ | 2/6 | 40¢ |
| Books (members only), Ballantine paperbacks: | | | |
| The Hobbit | 75¢ | - - | - - |
| The Fellowship of the Ring | 75¢ | - - | - - |
| The Two Towers | 75¢ | - - | - - |
| The Return of the King | 75¢ | - - | - - |
| The Tolkien Reader | 75¢ | - - | - - |
| Posters by Barbara Remington: | | | |
| "Come to Middle-earth"
travel poster | \$1.50 | - - | - - |
| Middle-earth map, illustrated | \$1.50 | - - | - - |

The membership dues as of this issue will be two dollars per year, but as our publishing schedule is somewhat erratic, a "year" may last more than twelve months. Make checks payable to Tolkien Society of America. Foreign checks must be payable in U.S. funds. NYC residents please add 5% sales tax; NYState residents add 2%. Address correspondence to Mayor Banazir Galpsi, Tolkien Society of America, 159 Marlborough Road, Brooklyn, New York, 11226.

Members will be advised as soon as practicable of convenient smials. Smial meetings are the most rewarding part of Tolkien fan activity, so go to them. Have fun. There will be a general TSA meeting around the first week in September in New York, probably following the WorldCon. More information nextish. Remember: DON'T WRITE FROM 15 JUNE TO 1SEPT.

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This is volume three, number one of the Tolkien Journal.
The Tolkien Journal is published by the Tolkien Society of America,
the first general-membership organization co-ordinating Tolkien
fan activities around the world.

Other magazines of interest to Tolkien fans are:

Niekas: a large fanzine devoting one-third to one-half of its
space to Tolkien activities. Write % Felice Rolfe (co-editor
with Ed Meškys), 1360 Emerson, Palo Alto, Calif.

Entmoot: devoted entirely to Tolkien, with emphasis on the
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