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# Online Library Mythmaker The Life Of JRR Tolkien Creator Of The Hobbit And The Lord Of The Rings

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For centuries, authors have used the veil of fiction to cast a critical eye over the wider societal issue, such as Aldous Huxley, Tolkein and Mary Shelley. In an unprecedented collection, AK Pressbring together some of the biggest name in contemporary fiction to illuminate this relationship with a specific focus on anarchist politics. Ranging in scope from serious political discussions to hilarious personal anecdotes, the interviews collected here paint an intimate portrait of the author as a political agent.

"This book explores their lives, unfolding the extraordinary story of their complex friendship that

lasted, with its ups and downs, until Lewis's death in 1963. Despite their differences - of temperament, spiritual emphasis, and storytelling style - what united them was much stronger: A shared vision that continues to inspire their millions of readers throughout the world."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The original authorised biography, and the only one written by an author who actually met J.R.R. Tolkien.

While visiting with Mr. Tumnus in The Lion, the Witch and the Wardrobe, Lucy Pevensie notices a bookshelf filled with such titles as Nymphs and

Their Ways and Is Man a Myth? Beginning with these imaginary texts, Charlie W. Starr offers a comprehensive study of C. S. Lewis's theory of myth, including his views on Greek and Norse mythology, the origins of myth, and the implications of myth on thought, art, gender, theology, and literary and linguistic theory. For Lewis, myth represents an ancient mode of thought focused in the imagination--a mode that became the key that ultimately brought Lewis to his belief in Jesus Christ as the myth become fact. Beginning with a fThe Faun's Bookshelf goes on to discuss the many books Lewis imagined throughout his writings--books whose titles he made up

but never wrote. It also presents the sylvan myths central to the first two book titles in Mr. Tumnus's library, including explorations of the relationship between myth and reality, the spiritual significance of natural conservation, and the spiritual and incarnational qualities of gender. Starr then turns to the definition of myth, the literary qualities of myth, the mythic nature inherent in divine glory, humanity's destiny to embrace (or reject) that glory, and a deeper exploration of the epistemological ramifications of myth in relation to meaning, imagination, reason, and truth.

Plunge into the soul of Lewis's Space Trilogy, L'Engle's *A Wrinkle in Time*, and Tolkien's *The Lord of the Rings*. Dwarves, elves, princes and princesses, dark powers, unlikely heroes and fantastic places open up to us in this excellent introduction to Christian mythopoeia. This overview of the major Christian mythmakers explores how they influenced and inspired one another, and identifies the symbols and emblems in their works. Rediscover the characters and worlds of authors such as C. S. Lewis, George MacDonald,

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Many readers drawn into the heroic tales of J. R. R. Tolkien's imaginary world of Middle-earth have given little conscious thought to the importance of the land itself in his stories or to the vital roles played by the flora and fauna of that land. As a result, *The Hobbit*, *The Lord of the Rings*, and *The Silmarillion* are rarely considered to be works of environmen-

tal literature or mentioned together with such authors as John Muir, Rachel Carson, or Aldo Leopold. Tolkien's works do not express an activist agenda; instead, his environmentalism is expressed in the form of literary fiction. Nonetheless, Tolkien's vision of nature is as passionate and has had as profound an influence on his readers as that of many contemporary environmental writers. The burgeoning field of agrarianism provides new insights into Tolkien's view of the natural world and environmental responsibility. In *Ents, Elves, and Eriador*, Matthew Dickerson and Jonathan Evans show how Tolkien anticipated some of the tenets of modern environmentalism in the imagined world of Middle-earth and the races with which it is peopled. The philosophical foundations that define Tolkien's environmentalism, as well as the practical outworking of these philosophies, are found throughout his work. Agrarianism is evident in the pastoral lifestyle and sustainable agriculture of the Hobbits, as they harmoniously cultivate the land for food and goods. The Elves practice aesthetic, sustainable horticulture as they shape their forest environs into

an elaborate garden. To complete Tolkien's vision, the Ents of Fangorn Forest represent what Dickerson and Evans label feraculture, which seeks to preserve wilderness in its natural form. Unlike the Entwives, who are described as cultivating food in tame gardens, the Ents risk eventual extinction for their beliefs. These ecological philosophies reflect an aspect of Christian stewardship rooted in Tolkien's Catholic faith. Dickerson and Evans define it as "stewardship of the kind modeled by Gandalf," a stewardship that nurtures the land rather than exploiting its life-sustaining capacities to the point of exhaustion. Gandalfian stewardship is at odds with the forces of greed exemplified by Sauron and Saruman, who, with their lust for power, ruin the land they inhabit, serving as a dire warning of what comes to pass when stewardly care is corrupted or ignored. Dickerson and Evans examine Tolkien's major works as well as his lesser-known stories and essays, comparing his writing to that of the most important naturalists of the past century. A vital contribution to environmental literature and an essential addition to Tolkien scholarship,

Ents, Elves, and Eriador offers both Tolkien fans and environmentalists an understanding of Middle-earth that has profound implications for environmental stewardship in the present and the future of our own world.

C. S. Lewis is the 20th century's most widely read Christian writer and J.R.R. Tolkien its most beloved mythmaker. For three decades, they and their closest associates formed a literary club known as the Inklings, which met every week in Lewis's Oxford rooms and in nearby pubs. They discussed literature, religion, and ideas; read aloud from works in progress; took philosophical rambles in woods and fields; gave one another companionship and criticism; and, in the process, rewrote the cultural history of modern times. In *The Fellowship*, Philip and Carol Zaleski offer the first complete rendering of the Inklings' lives and works. The result is an extraordinary account of the ideas, affections and vexations that drove the group's most significant members. C. S. Lewis accepts Jesus Christ while riding in the sidecar of his brother's motorcycle, maps the medieval and Renaissance mind, becomes a world-famous evangelist and mo-

ral satirist, and creates new forms of religiously attuned fiction while wrestling with personal crises. J.R.R. Tolkien transmutes an invented mythology into gripping story in *The Lord of the Rings*, while conducting groundbreaking Old English scholarship and elucidating, for family and friends, the Catholic teachings at the heart of his vision. Owen Barfield, a philosopher for whom language is the key to all mysteries, becomes Lewis's favorite sparring partner, and, for a time, Saul Bellow's chosen guru. And Charles Williams, poet, author of "supernatural shockers," and strange acolyte of romantic love, turns his everyday life into a mystical pageant. Romantics who scorned rebellion, fantasists who prized reality, wartime writers who believed in hope, Christians with cosmic reach, the Inklings sought to revitalize literature and faith in the twentieth century's darkest years-and did so in dazzling style.

J. R. R. Tolkien is one of the most beloved and enigmatic writers of the twentieth century, yet surprisingly little is known about the personal life of the author of *The Hobbit* and *Lord of the Rings*. Af-

ter a traumatic childhood, Tolkien experienced the bloody trenches of World War I, then lived most of his life as an Oxford scholar in a cloistered academic community. In this fascinating illustrated biography, author Daniel Grotta examines how much of Tolkien's personal experience fired his incredible imagination and led to the creation of Middle-earth and its inhabitants. This edition features full-color illustrations by the Brothers Hildebrandt, whose conceptions of Middle-earth and its denizens have brought Tolkien's life's work to vivid life for legions of fans around the world.

Follows the life and work of the renowned fantasy writer, creator of hobbits and Middle Earth and "The Lord of the Rings."

An illuminating guide to Middle-earth and the man who created it.

The remarkable life of the creator of *The Hobbit* and *The Lord of the Rings*. As a boy, he created original languages in his spare time. As a man, he created an original world. But imaginative as he was, John Ronald Reuel Tolkien never dreamed that his tales of Middle-Earth would transform millions of lives. B&W illustrations.

Using a broad definition of fantasy to include myth, folklore, legend and fairy tale, this survey of the genre will entice as well as inform any student interested in the mysterious, mystical or magical. Beloved authors like J. R. R. Tolkien, Ursula K. Le Guin, William Morris and Robert E. Howard are examined closely.

Author Charles Ford continues to examine the philosophy of choice in the spirit of poetry by existentialism. Many themes are included, such as alienation, God, death, love, and so on. Here the list of themes is not exhausted. The roots of these choices are grounded in the will of the individual rather than his/her reason. He/she confronts problems that are seen in the world, so by his/her actions disclose human nature and reflect his/her latent dispositions. This is where inner choices must arise, so external choices may be seen as actions per se. When these state-of-affairs are closely examined, they disclosed aspects of the human condition. Experiences that revealed that we are human beings touching various realms of reality. For our inner/external choices say something about our makeup, we are wonderfully composed,

and dynamically active from moment-to-moment of our existence. In *Hidden Fields Book 3*, Charles has written lots of poems in a personal way. He invites the readers to come along, and experience reality both mentally and through their senses. Every reader will soon discover something about him/ her with respect to choices that were made that he/she is fleshly human and is real. Charles wants to share and invite the reader into his home now.

Discusses the life and work of the woman best known for relationship with a lion cub, described in her book "Born Free."

A full-color biography series features inspirational and contemporary African-Americans of interest to young people and who are important role models for all youngsters.

In this book, Lisa Coutras explores the structure and complexity of J.R.R. Tolkien's narrative theology, synthesizing his Christian worldview with his creative imagination. She illustrates how, within the framework of a theological aesthetics, transcendental beauty is the unifying principle that integrates all aspects of Tolkien's writing, from pa-

gan despair to Christian joy. J.R.R. Tolkien's Christianity is often held in an unsteady tension with the pagan despair of his mythic world. Some critics portray these as incompatible, while Christian analysis tends to oversimplify the presence of religious symbolism. This polarity of opinion testifies to the need for a unifying interpretive lens. The fact that Tolkien saw his own writing as "religious" and "Catholic," yet was preoccupied with pagan mythology, nature, language, and evil, suggests that these areas were wholly integrated with his Christian worldview. Tolkien's *Theology of Beauty* examines six structural elements, demonstrating that the author's Christianity is deeply embedded in the narrative framework of his creative imagination.

Anne E. Neimark tells the life story of one of the most influential and well-loved writers of the 20th century, J.R.R. Tolkien, author of *The Hobbit* and *The Lord of the Rings* trilogy.

J.R.R. Tolkien's literary cosmos may not be the most elaborate of the imaginary worlds in existence, it is certainly the most influential. His creation Arda remains unrivalled in its consistency and complexi-

ty and Tolkien remains one of the foremost proponents of literary world-building or, his term, (literary) subcreation.

A detailed look at the life and songs of the famous folk singer.

NOMINATED FOR THE 2002 HUGO AND LOCUS AWARD When J.R.R. Tolkien created the extraordinary world of Middle-earth and populated it with fantastic, archetypal denizens, reinventing the heroic quest, the world hardly noticed. Sales of *The Lord of the Rings* languished for the better part of two decades, until the Ballantine editions were published here in America. By late 1950s, however, the books were selling well and beginning to change the face of fantasy. . . . forever. A generation of students and aspiring writers had their hearts and imaginations captured by the rich tapestry of the Middle-earth mythos, the larger-than-life heroic characters, the extraordinary and exquisite nature of Tolkien's prose, and the unending quest to balance evil with good. These young readers grew up to become the successful writers of modern fantasy. They created their own worlds and universes,

in some cases their own languages, and their own epic heroic quests. And all of them owe a debt of gratitude to the works and the author who first set them on the path. In *Meditations on Middle-earth*, sixteen bestselling fantasy authors share details of their personal relationships with Tolkien's mythos, for it inspired them all. Had there been no *Lord of the Rings*, there would also have been no *Earthsea* books by Ursula K. Le Guin; no *Song of Ice and Fire* saga from George R. R. Martin; no *Tales of Discworld* from Terry Pratchett; no *Legends of Alvin Maker* from Orson Scott Card. Each of them was influenced by the master mythmaker, and now each reveals the nature of that influence and their personal relationships with the greatest fantasy novels ever written in the English language. If you've never read the Tolkien books, read these essays and discover the depth and beauty of his work. If you are a fan of *The Lord of the Rings*, the candid comments of these modern mythmakers will give you new insight into the subtlety, power, and majesty of Tolkien's tales and how he told them. *Meditations on Middle-Earth* is a 2002 Hu-

go Award Nominee for Best Related Work.

'Even the smallest person can change the course of the future.' The prophetic words of Galadriel, addressed to Frodo as he prepared to travel from Lothlorien to Mordor to destroy the One Ring, are just as pertinent to J R R Tolkien's own fiction. For decades, hobbits and the other fantastical creatures of Middle-earth have captured the imaginations of a fiercely loyal tribe of readers, all enhanced by the immense success of Peter Jackson's films: first 'The Lord of the Rings', and now his new 'The Hobbit'. But for all Tolkien's global fame and the familiarity of modern culture with Gandalf, Bilbo, Frodo and Sam, the sources of the great myth-maker's own myth-making have been neglected. Mark Atherton here explores the chief influences on Tolkien's work: his boyhood in the West Midlands; the landscapes and seascapes which shaped his mythologies; his experiences in World War I; his interest in Scandinavian myth; his friendships, especially with the other Oxford-based Inklings; and the relevance of his themes, especially ecological themes, to the present-day. There and Back

Again offers a unique guide to the varied inspirations behind Tolkien's life and work, and sheds new light on how a legend is born.

Marni, a young flower seller who has been living in exile, must choose between claiming her birthright as princess of a realm whose king wants her dead, and a life with the father she has never known—a wild dragon. Simultaneous eBook. 15,000 first printing. This bibliography and resource consists of a chronological introduction to the development of Lewis's works, a copious bibliography and a guide to the study of Lewis, an introductory essay on Christology in Lewis, and a glossary for those unfamiliar with some of the background and terms to Lewis's understanding of revelation and the Christ. It will be an invaluable resource for all scholars of C. S. Lewis. The bibliography stands alone but it also serves to complement the three volumes of the series C. S. Lewis, Revelation, and the Christ.

Employing a postmodernist literary approach, Kyoko Yuasa identifies C.S. Lewis both as an anti-modernist and as a Christian postmodernist who

tells the story of the Gospel to twentieth- and twenty-first-century readers. Lewis is popularly known as an able Christian apologist, talented at explaining Christian beliefs in simple, logical terms. His fictional works, on the other hand, feature expressions that erect ambiguous borders between non-fiction and fiction, an approach similar to those typical in postmodernist literature. While postmodernist literature is full of micronarratives that deconstruct the Great Story, Lewis's fictional world shows the reverse: in his world, micronarratives express the Story that transcends human understanding. Lewis's approach reflects both his opposition to modernist philosophy, which embraces solidified interpretation, and his criticism of modernised Christianity. Here Yuasa brings to the fore Lewis's focus on the history of interpretation and seeks a new model.

C. S. Lewis once remarked that his debt to George MacDonald's writings was "almost as great as one man can owe to another . . . I know hardly any other writer who seems to be closer, or more continually close, to the Spirit of Christ Himself." Born in Scotland in 1824, MacDon-

ald was educated at King's College in Aberdeen and Highbury Seminary in London. As a Christian minister, he indulged early his fondness--and skill--in the writing of poetry, then fantasy and fiction, as well as sermons. Quickly becoming known for his literary skills, he became a popular writer and lecturer, counting among his friends and fans Lady Byron, Alfred Lord Tennyson, Mark Twain, John Ruskin, Matthew Arnold, and Lewis Carroll (who only published Alice's Adventures in Wonderland at the urging of the MacDonald family). At the time of his death in 1905, he left behind a large volume of work that has had a profound influence on many writers, including G. K. Chesterton, C. S. Lewis, J. R. R. Tolkien, Madeleine L'Engle, and Frederick Buechner. This seminal biography is based upon a careful researching of thousands of letters written to and by MacDonald as well as personal papers and documents collected in museums and libraries in America and Europe. A noted MacDonald scholar, Roland Hein spent over a decade reading and researching these documents with a view to exploring those aspects of

the life and experiences of this great author and saint that have so profoundly influenced many of the seminal authors of the twentieth century.

Tolkien's concern with time - past and present, real and faerie - captures the wonder of travel into other worlds and other times. This work shows that he was not just a mythmaker and writer of escapist fantasy but a man whose relationship to his own century was troubled and critical.

Catalogue published for the exhibition at the Bodleian Library, University of Oxford (2018), and at the Morgan Library & Museum, New York (2019).

A captivating picture book biography of a boy who imagined a world full of dragons and grew up to be beloved author J. R. R. Tolkien. John Ronald loved dragons. He liked to imagine dragons when he was alone, and with his friends, and especially when life got hard or sad. After his mother died and he had to live with a cold-hearted aunt, he looked for dragons. He searched for them at his boarding school. And when he fought in a Great War, he felt as if terrible, destructive dragons were every-

where. But he never actually found one, until one day, when he was a grown man but still very much a boy at heart, when he decided to create one of his own. John Ronald's Dragons, a picture book biography by Caroline McAlister and illustrated by Eliza Wheeler, introduces the beloved creator of Middle Earth and author of *The Hobbit* and *The Lord of the Rings* to a new generation of children who see magic in the world around them.

This is the first full biography of Charles Williams (1886-1945), an extraordinary and controversial figure who was a central member of the Inklings—the group of Oxford writers that included C.S. Lewis and J.R.R. Tolkien. Charles Williams—novelist, poet, theologian, magician and guru—was the strangest, most multi-talented, and most controversial member of the group. He was a pioneering fantasy writer, who still has a cult following. C.S. Lewis thought his poems on King Arthur and the Holy Grail were among the best poetry of the twentieth century for 'the soaring and gorgeous novelty of their technique, and their profound wisdom'. But Williams was full of contradictions. An

influential theologian, Williams was also deeply involved in the occult, experimenting extensively with magic, practising erotically-tinged rituals, and acquiring a following of devoted disciples. Membership of the Inklings, whom he joined at the outbreak of the Second World War, was only the final phase in a remarkable career. From a poor background in working-class London, Charles Williams rose to become an influential publisher, a successful dramatist, and an innovative literary critic. His friends and admirers included T.S. Eliot, W.H. Auden, Dylan Thomas, and the young Philip Larkin. A charismatic personality, he held left-wing political views, and believed that the Christian churches had dangerously undervalued sexuality. To redress the balance, he developed a 'Romantic Theology', aiming at an approach to God through sexual love. He became the most admired lecturer in wartime Oxford, influencing a generation of young writers before dying suddenly at the height of his powers. This biography draws on a wealth of documents, letters and private papers, many never before opened to researchers, and on more than twenty

interviews with people who knew Williams. It vividly recreates the bizarre and dramatic life of this strange, uneasy genius, of whom Eliot wrote, 'For him there was no frontier between the material and the spiritual world.'

Source criticism—analysis of a writer's source material—has emerged as one of the most popular approaches in exploring the work of J.R.R. Tolkien. Since Tolkien drew from many disparate sources, an understanding of these sources, as well as how and why he incorporated them, can enhance readers' appreciation. This set of new essays by leading Tolkien scholars describes the theory and methodology for proper source criticism and provides practical demonstrations of the approach.

A philologist and medieval scholar, J. R. R. Tolkien never intended to write immensely popular literature that would challenge traditional ideas about the nature of great literature and that was worthy of study in colleges across the world. He set out only to write a good story, the kind of story he and his friends would enjoy reading. In *The Hobbit* and in *The Lord of the Rings*, Tolkien created an entire world informed by his vast

knowledge of mythology, languages, and medieval literature. In the 1960s, his books unexpectedly gained cult status with a new generation of young, countercultural readers. Today, the readership for Tolkien's absorbing secondary world—filled with monsters, magic, adventure, sacrifice, and heroism—continues to grow. Part 1 of this volume, "Materials," introduces instructors to the rich array of resources available for teaching Tolkien, including editions and criticism of his fiction and scholarship, historical material on his life and times, audiovisual materials, and film adaptations of his fiction. The essays in part 2, "Approaches," help instructors introduce students to critical debates around Tolkien's work, its sources, its influence, and its connection to ecology, religion, and science. Contributors draw on interdisciplinary approaches to outline strategies for teaching Tolkien in a wide variety of classroom contexts.

C. S. Lewis—*On the Christ of a Religious Economy I, Creation and Sub-Creation* opens with Lewis on creation, the fall into original sin, and the human condition before God and how



such an understanding permeated all his work, post-conversion. For Lewis, Christ, the second person of the Trinity, is the agent of creation and its redeemer. This leads into Lewis's representation through sub-creation: explaining salvation history and the purpose of the creation and the creature through story (*The Chronicles of Narnia*, *The Space Trilogy*, *Screwtape*, etc.), but also the question of multiple incarnations, and the encounters he pens between Aslan-Christ and creatures. What does this tell us about the human predicament and our state after the fall? This volume forms the first part of the third book in a series of studies on the theology of C. S. Lewis titled *C. S. Lewis: Revelation and the Christ*. The books are written for academics and students, but also, crucially, for those people, ordinary Christians, without a theology degree who enjoy and gain sustenance from reading Lewis's work.

A winsome, whimsical look at the obscure scholar whose work has delighted fans for more than 75 years.

An amazing journey through the thriving worlds of fantasy and gaming What could one man

find if he embarked on a journey through fantasy world after fantasy world? In an enthralling blend of travelogue, pop culture analysis, and memoir, forty-year-old former D&D addict Ethan Gilsdorf crisscrosses America, the world, and other worlds—from Boston to New Zealand, and Planet Earth to the realm of Aggramar. “For anyone who has ever spent time within imaginary realms, the book will speak volumes. For those who have not, it will educate and enlighten.” —Wired.com “Gandalf's got nothing on Ethan Gilsdorf, except for maybe the monster white beard. In his new book, *Fantasy Freaks and Gaming Geeks*, Gilsdorf . . . offers an epic quest for reality within a realm of magic.” —Boston Globe “Imagine this: Lord of the Rings meets Jack Kerouac's *On the Road*.” —National Public Radio's “Around and About” “What does it mean to be a geek? . . . *Fantasy Freaks and Gaming Geeks* tackles that question with strength and dexterity. . . . part personal odyssey, part medieval mid-life crisis, and part wide-ranging survey of all things freaky and geeky . . . playful . . . funny and poignant. . . . It's a fun ride and it poses a ques-

tion that goes to the very heart of fantasy, namely: What does the urge to become someone else tell us about ourselves?” —Huffington Post

Since the appearance of *The Lord of the Rings* in 1954, J. R. R. Tolkien's works have always sold briskly, appealing to a wide and diverse audience of intellectuals, religious believers, fantasy enthusiasts, and science fiction aficionados. Now, Peter Jackson's film version of Tolkien's trilogy—with its accompanying Rings-related paraphernalia and publicity—is playing a unique role in the dissemination of Tolkien's imaginative creation to the masses. Yet, for most readers and viewers, the underlying meaning of Middle-earth has remained obscure. Bradley Birzer has remedied that with this fresh study. In *J. R. R. Tolkien's Sanctifying Myth: Understanding Middle-earth*, Birzer explains the surprisingly specific religious symbolism that permeates Tolkien's Middle-earth legendarium. He also explores the social and political views that motivated the Oxford don, ultimately situating Tolkien within the Christian humanist tradition represented by Thomas More and T. S. Eliot,

Dante and C. S. Lewis. Birzer argues that through the genre of myth Tolkien created a world that is essentially truer than the one we think we see around us every day, a world that transcends the colorless disenchantment of our postmodern age. "A

small knowledge of history," Tolkien once wrote, "depresses one with the sense of the everlasting weight of human iniquity." As Birzer demonstrates, Tolkien's recognition of evil became mythologically manifest in the guise of Ringwraiths, Orcs, Sauron, and other dark beings.

But Tolkien was ultimately optimistic: even weak, bumbling hobbits and humans, as long as they cling to the Good, can finally prevail. Bradley Birzer has performed a great service in elucidating Tolkien's powerful moral vision.