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Andrew Lang



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Victorian Christian author George MacDonald is the well spring of the modern fantasy genre In this book Colin Manlove offers explorations of MacDonald's eight shorter fairy tales and his longer stories *At the Back of the North Wind* *The Princess and the Goblin* *The Wise Woman* and *The Princess and Curdie* MacDonald saw the imagination as the source of fairy tales and of divine truth together For he believed that God lives in the depths of the human mind and sends up from thence wonderful gifts into the light of the understanding This makes MacDonald that very rare thing a writer of mystical fiction whose work can give us experience of the divine Throughout his children's fantasy stories MacDonald is describing the human and divine imagination In the shorter tales he shows how the imagination has different regions and depths each able to shift into the other With the longer stories we see the imagination in relation to other aspects of the self and to its position in the world Here the imagination is portrayed as often embattled in relation to empiricism egotism and greed

The Complete Fairy Tales George MacDonald, U. C. Knoepfelmacher, 1999-09-01 George MacDonald occupied a major position in the intellectual life of his Victorian contemporaries This volume brings together all eleven of his shorter fairy stories as well as his essay *The Fantastic Imagination* The subjects are those of traditional fantasy good and wicked fairies children embarking on elaborate quests and journeys into unsettling dreamworlds Within this familiar imaginative landscape his children's stories were profoundly experimental questioning the association of childhood with purity and innocence and the need to separate fairy tale wonder from adult scepticism and disbelief

[The Collected Letters of C.S. Lewis, Volume 3](#) C. S. Lewis, 2004 The letters found in Volume II reveal inside accounts of how *The Screwtape Letters* came to be written the early meetings of the Inklings with J R R Tolkien giving readings about hobbits and Middle Earth how C S Lewis became popular through BBC radio talks but mostly how this quiet professor in England touched the lives of many through an amazing discipline of personal correspondence

New York Journal of Romance, General Literature, Science and Art, 1856

[The Christian Goddess](#) Bonnie Gaarden, 2011-04-29 *The Christian Goddess* Archetype and Theology in the Fantasies of George MacDonald examines this British Victorian writer's employment of female figures to represent Deity Such symbolism is extremely unusual for a Christian author of this period and anticipates the efforts of many modern theologians to develop an image of God as Mother Bonnie Gaarden reads the goddess figures in MacDonald's fantasies as both archetypes of the collective unconscious and as emblems articulating MacDonald's unique Christian theology which is Trinitarian Neo Platonic mystical and universalist The goddesses become the central figures around which the author develops her interpretations of MacDonald's adult fantasy novels his children's books and some of his fairy tales These readings discover MacDonald's ideas about God and the nature of good and evil models of spiritual and psychological development that foreshadow the theories of Carl Jung and Eric Neumann and acerbic commentary on the values and customs of Victorian society and religion According to *The Christian Goddess* MacDonald's Romantic belief in God's self revelation in Nature led him to create Nature mothers such as the Green Lady in *The Golden Key* and Lilith's Eve which evoke both the Great Mother archetype described by Eric

Neumann and the modern neopagan Great Mother as developed in the works of James Frazer Robert Graves and Marija Gimutas MacDonald dramatized his view of evil and its cure in the title character of Lilith a Terrible Mother archetype historically embodied in the Hindu goddess Kali MacDonald s notion of the world as Keat s vale of Soulmaking also elaborated by religious philosopher John Hick is conveyed by Magic Cauldron archetypes in *The Wise Woman* *The Gray Wolf* and Lilith Muse figures in *Phantastes* and *At the Back of the North Wind* express MacDonald s conviction that a right imagination is the voice of God while Divine Children in *The Wise Woman* and *The Golden Key* communicate his belief that true childhood is the Divine nature The great grandmother in the *Princess* books a personification of the multi dimensional activity of Divine Wisdom springs from the Judeo Christian Sophia and the classical Athena while Kore figures in *The Princess* and the Goblin Lilith and *Phantastes* re present the transforming descents of Persephone and Christ This book shows MacDonald s fantasies as a chronological bridge anchored in the traditions of the Hebrew Bible and the New Testament incorporating the teachings of Christian mysticism and theistic Romanticism and linking to the contemporary concerns in Western society that have given birth to the New Age The Christian goddess portrayed in these fantasies may strike the reader as a Deity whose time has come

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