

Baptists and Separatists. She is particularly interested in the relation of such texts to women's participation in gathered congregations.

When religious practices are transplanted from one country (Poland) to another (America) how does religion function as a cultural marker and memory holder? Drawing on the idea of 'lived religion' (Lawrence Buell), and exploring a transatlantic context, **Dr Corina Crisu's** paper analyses Anthony Bukoski's *Polonaise*. In this religious context, (auto-)biography as *Bildungsroman* is an approach to solving ethical and psychological tensions – which are however left unsolved in an open-ended story of which there is more than one version.

Selected Reading

Lawrence Buell, 'Religion on the American Mind', *American Literary History* 19.1, 2007, pp. 32-55.
Anthony Bukoski, *Polonaise*, Texas: Southern Methodist University Press, 1999.
James Clifford, *Routes: Travel and Translation in the Late Twentieth Century*, Harvard University Press, 1997.
Martin Heidegger, 'Letter on Humanism,' in *From Modernism to Postmodernism: An Anthology*, ed. Lawrence Cahoone, Blackwell, 1996, pp. 274-308.
Bujor Nedelcovici, 'The Exile Is One of the Toughest Trials that an Intellectual Can Bear', *România Literară*, xxx.3, January 1997, pp. 12-13.

Corina Anghel Crisu is a Lecturer at the Faculty of Foreign Languages, University of Bucharest. She has authored more than 30 articles in the field of American Studies and Comparative Literature, and is the author of *Rewriting: Polytopic Identities in the Postmodern African American Novel* (Bucharest, 2006). Her awards include a Soros-Chevening Fellowship at Oxford University and a Fulbright Fellowship at Oregon State University. Her poems have been collected in a bilingual volume, *Triptych* (Bucharest, Paralela 45, 2004).

How far and why does Mather appropriate the work of early church biographers? **Ann-Stephane Schäfer's** paper explores the impact of early church biography on Cotton Mather's *Magnalia Christi Americana* (1702). This New-England church history contains numerous biographical portraits of eminent colonists. Though scholars rightly claim that the work capitalizes on the concept of *translatio imperii*, they tend to focus on the classical heritage. Yet the work of the 'Plutarchean biographer' (G. van Cromphout) also has a strong primitivistic vein and takes up patristic biography, for example Jerome's proto-patrology *De Viris Illustribus*.

Selected Reading

Cotton Mather, *Magnalia Christi Americana*, 2 vols., ed. Thomas Robbins, 1702 (repr. New York, Russell & Russell, 1967).
Gustaaf van Cromphout, 'Cotton Mather as Plutarchan Biographer', *American Literature* 46 (1975), pp. 465-481.

Ann-Stephane Schäfer is a doctoral student of American Studies at Johannes-Gutenberg University Mainz, Germany, where she also teaches. Pursuing her special interest in early American literature, Puritanism and Western intellectual history, she is currently writing a dissertation entitled 'Auctoritas Patrum: The Literary Reception of the Church Fathers in Puritanism'.

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DAY CONFERENCE

The Biographer's Presence

Saturday 8 November 2008

The Seminar Room
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Programme

- 10.00 Arrivals and coffee
 10.30 Introductions
- 10.45 **Marco de Waard**
Victorian Milton: David Masson's Life of John Milton and the Reinvention of the Puritan Tradition
- 11.30 **Philip Gorski**
Biography versus Hagiography? A Century of Lives of Tolstoy
- 12.15 **Rachel Adcock**
'A Good Example to Women': The Biographer's Presence in mid-Seventeenth-Century Women's Conversion Narratives
- 1.00 Lunch
- 2.00 **Corina Crisu**
Transatlantic Forms of Lived Religion in Anthony Bukoski's Polonaise
- 2.45 **Ann-Stephane Schäfer**
Patristic Biography in New England: The Case of Cotton Mather's Magnalia Christi Americana
- 3.30 Tea
 Work in progress
 Plans
 Prayer
- 4.00 Close

Did biography play some part in the nineteenth-century's rediscovery of the 'Puritan Revolution'? **Marco de Waard's** paper will focus on the role of David Masson's multi-volume *Life of John Milton* (1859-1880) in redefining the Puritan past for nineteenth-century audiences. The paper will discuss how Milton's biography enabled reflection on contemporary issues of liberty, citizenship, and constitutional reform. Special attention will be paid to Masson's interpretation of Milton and Puritan history in the light of Britain's transition from an Anglican to a secular state.

Selected Reading

David Masson, *The Life of John Milton: Narrated in Connexion with the Political, Ecclesiastical, and Literary History of His Time*, 7 vols., Macmillan, 1859-1880.
 A. O. J. Cockshut, *Truth to Life: The Art of Biography in the Nineteenth Century*, Collins, 1974.
 Timothy Lang, *The Victorians and the Stuart Heritage: Interpretations of a Discordant Past*, Cambridge University Press, 1995.
 Raphael Samuel, 'The Discovery of Puritanism, 1820-1914: A Preliminary Sketch' (1993) in *Island Stories: Unravelling Britain*, Verso, 1998, pp. 276-322.
 Elinor S. Shaffer, 'Shaping Victorian Biography' in *Mapping Lives: The Uses of Biography*, ed. Peter France and William St Clair, Oxford University Press, 2002, pp. 115-33.

Dr. Marco de Waard, a lecturer in English literature at the University of Amsterdam, is interested in the cultural functions of nineteenth-century historiography and (auto-)biography. In 2007 he successfully defended his doctoral thesis 'John Morley and the Liberal Imagination: The Uses of History in English Liberal Culture, 1867-1914'.

Has the loss of a common Christian culture rendered hagiography a naïve and archaic form? **Philip Gorski** will discuss the way in which Tolstoy's life and teaching as a Christian has been received and interpreted against a background of increasing secularisation, and a growing biography 'industry'. He will posit a steady and subtle evolution from the early 'hagiographical' responses to Tolstoy, (as in Chertkov, Birukoff and Maude), via 'transitional' works such as Henri Troyat's *Tolstoy*, to A.N.Wilson's ironic contemporary text.

Selected Reading

A.N. Wilson, *Tolstoy*, Penguin, 1988.
 Henri Troyat, *Tolstoy*, Penguin, 1967.
 V.F. Bulgakov, *The Last Year of Tolstoy*, Hamish Hamilton, 1971.
 Aylmer Maude, *Tolstoy and his Problems*, Constable, 1905.
 Paul Birukoff, *The Life of Tolstoy*, Cassell, 1911.

Philip Gorski is completing a PhD on the Holy Fool in Russian Literature at the University of Nottingham, Department of Theology. He has taught at the Universities of London and Loughborough, and also with the WEA. His next publication is a study of the *staretz* or spiritual elder in Russian literature, in *The Messenger*, a Russian Orthodox journal based in the UK.

Rachel Adcock writes: When excited believers applied to join nonconformist churches in the mid-seventeenth century, they were expected to analyse and report on the growth and origins of their faith. Such information is crucial to the study of women's religious identity and participation in such congregations, but it must also be considered as part of a public text, meant as a constructed example to others. The paper will consider the effect of a male editor on the shaping of women's narratives to resemble conduct literature in the collections gathered by Vavasor Powell and John Rogers in the 1650s, and the spiritual diary of Anne Venn published after her death by her stepfather and minister.

Selected Reading

John Rogers, *Ohel or Beth-shemesh* (1653), Vavasor Powell, *Spiritual Experiences of Sundry Believers* (1652), and Anne Venn, *A Wise Virgin's Lamp Burning* (1658), can all be viewed on Early English Books Online, <http://eebo.chadwyck.com/home>.
 For an outline of some of the experiences in the lengthy accounts by Rogers and Powell see Bernard S. Capp, *The Fifth Monarchy Men: A Study in Seventeenth-Century English Millenarianism*, Faber, 1972, pp. 94-8.
 Patricia Crawford, *Women and Religion in England 1500-1720*, Routledge, 1993.
 Owen Watkins, *The Puritan Experience: Studies in Spiritual Autobiography*, Routledge and Kegan Paul, 1972.

Rachel Adcock is working towards a PhD at Loughborough University on seventeenth-century women's conversion narratives, particularly those of

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