

*Understanding* (2008), essays on modern poetry and religious awareness.

**John Cox** writes: With T. S. Eliot we have no explicit pilgrimage; we have neither geographical route nor narrative sequence. We do, however, have a progression – from a crisis in a world of physical and social disorder that involves the loss of personal faith to its resolute rediscovery. We can accompany T. S. Eliot on his demanding route from A heap of broken images in *The Waste Land* to the drawing of this Love and the voice of this Calling in *Four Quartets*.

#### **Selected Reading**

Peter Ackroyd, *T. S. Eliot*, Hamish Hamilton, 1984.  
Philip Edwards, *Pilgrimage and Literary Tradition*, Cambridge University Press, 2005.  
Daven Michael Kañ, *T. S. Eliot's Dramatic Pilgrimage: A Progress in Craft as an Expression of Christian Perspective*, Edwin Mellen, 1991.  
Robert Sencourt, ed. Donald Adamson, *T. S. Eliot, A Memoir*, Garnstone Press, 1971.  
Barry Spurr, *Anglo-Catholic in Religion*, The Lutterworth Press, 2010.

**John Cox** read English at Trinity College, Cambridge, and subsequently taught English in secondary schools in Shropshire, Suffolk, London and Wiltshire. Since retiring from Bishop Wordsworth's School, Salisbury he has lectured on English Literature at Sarum College.

**Kerstin Shands** writes: How are the cardinal directions and the four classical elements related to the image of the cross in William S. Schmidt's *Walking with Stones: A Spiritual Odyssey on the Pilgrimage to Santiago*? What is the importance of real and metaphorical doorways in Schmidt's self-account? The symbolic and spiritual significance of stones and scallop shells? Addressing these issues, this paper will examine William Schmidt's contribution to the genre of spiritual autobiographies with particular focus on a pilgrimage to Santiago de Compostela.

#### **Selected Reading**

Wesley A. Kort, *Textual Intimacy: Autobiography and Religious Identities*, Charlottesville and London, University of Virginia Press, 2012.  
William S. Schmidt, *Walking with Stones: A Spiritual Odyssey on the Pilgrimage to Santiago*, Bloomington: Trafford, 2012.  
Hetty Zock and Marjo Buitelaar, *Religious Voices in Self-Narratives: Making Sense of Life in Times of Transitions*, Religion and Society 54, Groningen, University of Groningen, 2013.

**Kerstin Shands** is Professor of English at Södertörn University in Stockholm. Among her books are *The Repair of the World: The Novels of Marge Piercy*, *Embracing Space: Spatial Metaphors in Feminist Discourse*; *Collusion and Resistance: Women Writing in English* (editor); *Notions of America: Swedish Perspectives* (co-edited with Rolf Lundén and Dag Blanck) and *Neither East Nor West: Postcolonial Essays on Literature, Culture and Religion* (editor).

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**DAY CONFERENCE**

# On the Road: Pilgrims and Fellow- Travellers

**Saturday 2 November 2013**

The Seminar Room  
Corpus Christi College  
Merton Street  
Oxford  
OX1 4JF  
Tel. (lodge) 01865 276700



## Programme

10.00 Arrivals and coffee

10.30 Introductions

10.45 **Valentine Cunningham**

*Rolls, Promises, Sentences, Passages, Gaps and Strait Gates: the hazardous Allegorical Way for Bunyan's bookish pilgrim and his Biblicist author*

11.30 **Lynn Muldrew**

*Identity and the Theology of Grace in Guillaume de Deguileville's Le Pèlerinage de vie humaine*

12.10 **Adrian Grafe**

*Salinger's Way : 'Franny' and the Russian Pilgrim*

13.00 Lunch

14.00 **John Cox**

*T.S. Eliot's Pilgrimage from The Waste Land to Four Quartets*

14.40 **Kerstin Shands**

*Shedding Stones, Reaching Peace: William Schmidt's Walking with Stones: A Spiritual Odyssey on the Pilgrimage to Santiago*

15.20 Tea  
Work in progress  
Plans  
Prayer

16.00 Close

**Valentine Cunningham** writes: An inspection of the reading hazards, literal, metaphorical, allegorical, in and on the Way for Bunyan's traveller. Hazards which reflect the author's difficulties of reading, and rewriting, the Bible, and in turn the fraughtness of any reading (our reading) of Scripture, and – even, maybe – problems of reading per se (i.e. the Iserian, Derridean, and Stanley Fish-y hunch).

**Valentine Cunningham** is Professor of English Language and Literature at Oxford University and Fellow and Tutor in English Literature at Corpus Christi College, Oxford. He specializes in modern literature and literary theory, and he has twice been a judge for the Booker Prize. His books include *Everywhere Spoken Against: Dissent in the Victorian Novel* (1975), *British Writers of the Thirties* (1988), *In the Reading Gaol: Postmodernity, Texts and History* (1994) and *Reading After Theory* (2002).

**Lynn Muldrew** writes: How does Guillaume de Deguileville depict man's identity in *Le Pèlerinage de Vie Humaine* (1330-31)? What implications does this depiction have for Deguileville's theology of grace? And why did Deguileville decide to revise his text? Deguileville constructs an account of man's identity as an epistemological struggle, which raises many questions concerning Deguileville's theology of grace. This paper will explore how these questions underpin Deguileville's text and suggest why he chose to revise it many years later.

### Selected Reading

Guillaume de Deguileville, *Le Pèlerinage de Vie Humaine*, ed. Johann Jacob Stürzinger, London, Roxburghe Club, 1893.

E. Clasby, *The pilgrimage of human life, Guillaume de Deguileville*, London, Garland Publishing, 1992.

S. Kay, 'The divided path in Guillaume de Deguileville's *Pèlerinage de vie humaine: separation and identity*', in *The Place of Thought: The Complexity of One in Late Medieval French Didactic Poetry*, University of Pennsylvania Press, 2007, pp. 70-94.

M. Nievergelt, *Allegorical Quests from Deguileville to Spenser*, Cambridge University Press, 2012.

F. Pomel, *Les Voies de l'au-delà et l'essor de l'allégorie au Moyen Age*, Nouvelle Bibliothèque du Moyen Age n°57. Paris, Champion, 2001.

**Lynn Muldrew** has just completed an MSt in Medieval French Literature at Oxford University. Her master's dissertation was entitled 'Identity in Guillaume de Deguileville's *Le Pèlerinage de vie humaine*'.

**Adrian Grafe** writes: Where, if anywhere, can we situate the idea of pilgrimage within Salinger's story, and is there any sense of progress in it? What is the spiritual value of the 'Jesus prayer' for Franny? We will try and discern what perspectives to adopt in order both to examine the story as literature, and to assess the question of Christian spirituality within it. *The Way of a Pilgrim*, the *Philokalia* and *Franny* offer, perhaps, an example of the circulation of textuality and spirituality.

### Selected Reading

Paul Alexander, *Salinger: A Biography*, Los Angeles, Renaissance Books, 1999.

Helen Bacovcin (transl.), *The Way of a Pilgrim and The Pilgrim Continues his Way*, New York, London, Image Books/Doubleday, 2003.

Henry Anatole Grunwald (ed.), *Salinger: A Critical and Personal Portrait*, London, Peter Owen, 1964.

E. Kadkoubovsky, G. E. H. Palmer (sel. and transl.), *Philokalia: Early Fathers from the Philokalia, together with some writings of St. Abba Dorotheus, St. Isaac of Syria and St. Gregory Palamas*, Faber and Faber, 1954.

J. D. Salinger, *Franny and Zooey*, Penguin Books [1955], 1964.

**Adrian Grafe**, English Professor at Artois University, France, hails from Oxfordshire, and lives in Paris. Author of monographs of Hopkins and Emily Dickinson, he edited *Ecstasy and*

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