

ts eliot religion and literature

****The Interwoven Worlds of T.S. Eliot: Religion and Literature****

ts eliot religion and literature form a fascinating and deeply intertwined subject that sheds light not only on the poet's work but also on the broader dialogue between faith and art in the 20th century. T.S. Eliot, one of the most influential poets and critics of modernism, is renowned for how his spiritual journey deeply influenced his literary creations. The marriage between his religious convictions and his poetic expression invites readers into a complex exploration of meaning, tradition, and modernity.

Understanding T.S. Eliot's Spiritual Journey

Before delving into how religion permeates his literature, it's important to understand the context of Eliot's personal faith. Born into a Unitarian family in St. Louis, Missouri, Eliot's early religious exposure was quite liberal. However, as he matured, his spiritual beliefs evolved dramatically. In 1927, he converted to Anglicanism, a decision that profoundly shaped his worldview and artistic output.

The Impact of Anglicanism on Eliot's Worldview

Eliot's embrace of the Church of England was more than a mere change in denomination—it was a spiritual anchor amid the chaos of the modern world. The Anglican tradition, with its rich liturgy and historical depth, provided Eliot with a framework for understanding human experience and suffering. This newfound faith deeply influenced his poetry, where themes of redemption, divine judgment, and spiritual desolation became central.

Religion as a Central Theme in Eliot's Literary Works

When exploring ts eliot religion and literature, one cannot overlook how his faith informs the themes, symbols, and structure of his poetry. Rather than overt preaching, Eliot's approach is subtle and complex, weaving religious allusions throughout his work.

"The Waste Land" and the Quest for Spiritual Renewal

One of Eliot's most famous poems, **The Waste Land** (1922), though written before his formal conversion, already hints at his preoccupation with spiritual barrenness and the need for renewal. The poem's fragmented form and multiple voices mirror the fractured state of post-World War I society, but it also reflects a broader spiritual crisis. Religious references—from Christian rituals to Eastern philosophies—demonstrate Eliot's search for meaning beyond the material world.

“Four Quartets”: A Mature Expression of Faith

Four Quartets (1943) stands as perhaps Eliot's most profound religious work. Here, the poet meditates on time, eternity, and the divine presence. The poems are deeply philosophical and spiritual, drawing from Christian theology and mysticism. The recurring theme is the reconciliation of the temporal with the eternal, a reflection of Eliot's own spiritual reconciliation. These poems highlight his belief in the transformative power of faith, offering a vision of hope amid human suffering.

Literary Devices and Religious Symbolism in Eliot's Poetry

Part of what makes Eliot's religion and literature so captivating is how skillfully Eliot employs literary devices to convey complex spiritual realities. His use of symbolism, allusion, and intertextuality invites readers to explore layered meanings.

Allusions to Christian Scripture and Liturgical Texts

Eliot's poetry is rich with references to biblical stories and Christian liturgy. For example, *The Waste Land* includes imagery from the Grail legend and the Fisher King myth, which are steeped in Christian symbolism about spiritual healing and renewal. In *Ash Wednesday* (1930), Eliot draws heavily on the penitential themes of the Christian season of Lent, expressing his own struggles with faith and repentance.

Use of Myth and Tradition

Eliot believed that literature should connect with tradition to achieve depth. By incorporating myths from various cultures alongside Christian themes, he highlights universal spiritual concerns. This blending creates a tapestry where religion and literature coalesce, emphasizing the timeless human quest for meaning.

T.S. Eliot's Influence on Religious Literature and Modernism

Eliot's unique fusion of religion and literature didn't just affect his own work; it left a lasting mark on literary modernism and religious thought.

Shaping Modernist Poetry with Spiritual Depth

Modernism often emphasized fragmentation and disillusionment, but Eliot infused these themes with spiritual introspection. His approach opened the door for later writers to explore the sacred in a secular age. Unlike some contemporaries who rejected religion, Eliot's work suggested that poetry could be a vehicle for spiritual inquiry.

Encouraging a Dialogue Between Faith and Art

Eliot's career exemplifies how religion and literature can enrich one another. His critical writings often defended traditional religious values while also advocating for innovation in the arts. This dual stance encouraged a dialogue that continues to resonate among scholars, poets, and theologians.

Exploring Eliot's Critical Essays on Religion and Literature

Beyond his poetry, Eliot's essays provide insightful commentary on the relationship between faith and art. In works like "Religion and Literature" (1943), he argues that true art must engage with the transcendent to attain lasting significance.

Art as a Reflection of the Divine

Eliot viewed great literature as a means to glimpse the divine order underlying human experience. He believed that religious faith offered a necessary context for understanding the deepest truths in art. For Eliot, the spiritual dimension gives literature its ultimate purpose and power.

The Role of Tradition in Religious Literature

In his essays, Eliot stresses the importance of tradition not as a constraint but as a living dialogue. He suggests that literature rooted in religious tradition can address contemporary issues while maintaining a connection to eternal truths. This perspective encourages readers to appreciate religious references as part of a broader cultural and spiritual heritage.

Why T.S. Eliot's Integration of Religion and Literature Matters Today

In an era where faith and spirituality often seem marginalized, Eliot's work reminds us of the enduring power of religious themes in literature. His poetry invites readers to wrestle with profound questions about existence, morality, and redemption. For those interested in how faith shapes

creative expression, Eliot's legacy offers rich insights.

Learning from Eliot's Fusion of Faith and Art

Readers and writers alike can find inspiration in Eliot's example. His ability to weave religious symbolism into modern poetic forms encourages a deeper engagement with spiritual themes without alienating secular audiences. This balance is a valuable lesson for contemporary creators seeking to explore spirituality in their work.

Engaging with Eliot's Work in a Multicultural Context

Although Eliot's religious references are predominantly Christian, his incorporation of diverse myths and philosophies opens a space for intercultural dialogue. This inclusive approach enriches the conversation around religion and literature, making his work relevant to a global readership interested in spirituality and narrative.

The interconnection between Eliot's religion and literature is a testament to the enduring relationship between faith and art. His poems and essays continue to challenge and inspire, inviting us to explore the spiritual dimensions of human experience through the lens of literary creativity.

Frequently Asked Questions

How does T.S. Eliot incorporate religious themes into his poetry?

T.S. Eliot incorporates religious themes into his poetry by exploring spiritual desolation, redemption, and faith. His works often reflect Christian theology, particularly Anglicanism, and use religious symbolism to address modern existential crises.

What role does Christianity play in T.S. Eliot's 'The Waste Land'?

Christianity in 'The Waste Land' serves as a framework for understanding cultural decay and the possibility of renewal. Eliot contrasts pagan and Christian elements, ultimately suggesting that spiritual rebirth through Christian faith is necessary to overcome the fragmentation of modern life.

How did T.S. Eliot's conversion to Anglicanism influence his literary work?

Eliot's conversion to Anglicanism in 1927 deeply influenced his literary work by infusing it with Christian doctrine and moral concerns. Post-conversion, his poetry and essays increasingly emphasize religious themes, reflecting his belief in the church's role in cultural and spiritual restoration.

In what ways does T.S. Eliot's essay 'Religion and Literature' address the relationship between faith and art?

In 'Religion and Literature,' Eliot argues that true art is inseparable from religious faith because religion provides the ultimate context for meaning. He suggests that literature grounded in spiritual understanding transcends mere aesthetics, offering profound insights into human existence.

Which of T.S. Eliot's works best exemplifies the interplay of religion and literature?

'Ash Wednesday' is often cited as the work that best exemplifies the interplay of religion and literature in Eliot's oeuvre. The poem reflects his spiritual journey and incorporates Christian motifs, exploring themes of repentance, grace, and spiritual renewal.

How does T.S. Eliot view the decline of religion in modern literature?

T.S. Eliot views the decline of religion in modern literature as a sign of cultural crisis. He believes that the loss of religious faith leads to fragmentation and meaninglessness in art, and he advocates for a reintegration of religious perspectives to restore coherence and depth to literary works.

Additional Resources

Ts Eliot Religion and Literature: An In-Depth Exploration of Faith and Poetic Expression

ts eliot religion and literature form an intricate tapestry that reveals the profound intersections between spirituality and poetic craft in the works of one of the 20th century's most influential literary figures. T.S. Eliot's engagement with religion transcended mere thematic inclusion, becoming a cornerstone of his literary identity and a lens through which his complex poetry and essays can be better understood. This article investigates how Eliot's religious beliefs shaped his literary output, exploring the ways in which faith informed his style, themes, and critical perspectives.

The Nexus of Spirituality and Art in T.S. Eliot's Work

T.S. Eliot's literary corpus is widely recognized for its dense symbolism, allusive richness, and modernist innovation. However, underlying these characteristics is a persistent engagement with religious thought, particularly Christian theology. Eliot's conversion to Anglicanism in 1927 marked a pivotal moment, not only personally but also artistically, as his subsequent works increasingly incorporated explicitly religious themes and concerns. The interrelation of ts eliot religion and literature thus becomes essential to understanding his evolution as a poet and critic.

Eliot's early work, such as **The Waste Land** (1922), already hints at spiritual desolation and the search for meaning in a fragmented world, but it is after his conversion that his poetry assumes a more overtly theological dimension. His later poems, including **Ash Wednesday** (1930) and **Four*

Quartets* (1943), demonstrate a deliberate synthesis of religious doctrine and poetic form, illustrating how faith can offer both subject matter and structural inspiration.

Religious Symbolism and Thematic Concerns

One of the defining features of Eliot's poetry is the use of religious symbolism to evoke spiritual crisis and redemption. The pervasive imagery drawn from Christian liturgy, scripture, and tradition enriches his exploration of themes such as sin, salvation, time, and eternity. For example, *Four Quartets* intricately weaves Christian mysticism with philosophical inquiry, probing the nature of divine presence in temporal existence.

Eliot's religious symbolism is not merely decorative but serves as a vehicle for existential inquiry. His poetry often embodies the tension between the sacred and the profane, illustrating the human struggle to reconcile faith with modern secular realities. This dynamic tension is a hallmark of his religion and literature, reflecting the broader cultural anxieties of the early 20th century.

The Impact of Anglicanism on Eliot's Literary Criticism

Beyond poetry, Eliot's religious beliefs significantly influenced his critical writings. His essays reflect a conviction that literature should engage with moral and spiritual dimensions, arguing against purely aesthetic or formalist approaches. Eliot championed the idea that great literature participates in the transmission of cultural and religious values, a stance that positioned him somewhat at odds with the emerging trends of secular modernism.

Eliot's role as an editor and critic further expanded his influence on literary culture, with his religious perspective shaping his evaluations of contemporary and classical works. His insistence on the importance of tradition and the sacred in literature underscored his broader intellectual project of integrating faith with artistic innovation.

Comparative Perspectives: Eliot and Other Religious Modernists

To fully appreciate the significance of his religion and literature, it is instructive to compare Eliot's approach with other modernist writers who engaged with spirituality. Unlike figures such as James Joyce or Virginia Woolf, whose works often emphasize secular or fragmented identities, Eliot's poetry is marked by an explicit quest for transcendence and order through faith.

While Joyce's *Ulysses* explores religious themes through a largely secular and ironic lens, Eliot's poetry embraces a restorative vision rooted in Christian doctrine. This distinction highlights the diversity within modernism regarding religion's role in literature, with Eliot representing a strand that sought to reaffirm spiritual values amid the uncertainties of modern life.

Pros and Cons of Eliot's Religious Integration in Literature

- **Pros:** Eliot's fusion of religion and literature revitalized Christian themes in modern poetry, offering profound meditations on faith and existence that resonate across generations. His work provides a rich resource for readers interested in the dialogue between spirituality and art.
- **Cons:** Some critics argue that Eliot's religious focus can alienate secular readers or those from different faith backgrounds. Additionally, his dense allusions and theological complexity may pose accessibility challenges, limiting the appeal of his poetry to specialized audiences.

The Enduring Legacy of T.S. Eliot's Religious Poetics

The relationship between T.S. Eliot's religion and literature remains a fertile field for scholars and readers alike. Eliot's integration of Anglican theology with modernist aesthetics forged a unique poetic voice that continues to influence contemporary literature and religious thought. His work challenges the boundaries between sacred and secular, inviting ongoing reflection on the role of faith in artistic expression.

In tracing Eliot's journey from early modernist experimentation to mature religious poetry, one observes a trajectory that underscores the enduring power of spirituality to shape literary innovation. Whether through his nuanced symbolism, his critical advocacy for tradition, or his profound engagement with Christian mysticism, Eliot's legacy stands as a testament to the dynamic interplay between religion and literature in the modern era.

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ts eliot religion and literature: *Religion and Literature* Robert Detweiler, David Jasper, 2000-01-01 Featuring a selection from over 80 key texts, this anthology aims to help the reader to understand the common origins of religious expression and of literature. The texts included cover classical literature, the Bible, English and European classics and contemporary works.

ts eliot religion and literature: The Study of Literature and Religion D. Jasper, 1989-09-18 An exploration of the relationship between literature and religion, which adopts an interdisciplinary approach, aiming to provide an introduction to the variety of ways in which literature, literary theory and theology are related.

ts eliot religion and literature: Study of Literature and Religion David Jasper, 1992-07-01

The introduction to a series of interdisciplinary titles, both monographs and essays, concerned with matters of literature, art and textuality within religious traditions founded upon texts and textual study.

ts eliot religion and literature: Critical Companion to T. S. Eliot Russell Murphy, 2007
Best known for his works *The Waste Land*, *Four Quartets*, and *The Love Song of J Alfred Prufrock*, T S Eliot is one of the most popular 20th-century poets studied in high school and college English classes. This work explores the life and works of this amazing Nobel Prize-winning writer, with analyses of Eliot's writing.

ts eliot religion and literature: T. S. Eliot, France, and the Mind of Europe Jayme Stayer, 2015-09-18
In late 1910, after graduating from Harvard with a master's degree in philosophy, the young T. S. Eliot headed across the Atlantic for a year of life and study in France, a country whose poets had already deeply affected his sensibility. His short year there was to change him even more decisively, as he rubbed up against the artistic, philosophical, psychological and political currents of early-century Paris. The absorbent mind of Eliot – as shaped by what he later termed “the mind of Europe” – was a node in this interlocking grid of influences. As there is no understanding T. S. Eliot without considering the impact of French art and thought on his development, this volume serves both as a centennial commemoration of Eliot's year in Paris and as a reconsideration of the role of France and, more widely, Europe, as they bore on his growth as an artist and critic. Most scholarship on Eliot and France has focused on Eliot's relationship to the nineteenth-century Symbolists and to the philosophy of Henri Bergson. This old frame of reference is broken apart in favor of a much wider field that still takes Paris as its center but reaches across national borders. The volume is divided into two overlapping sections: the first, “Eliot and France,” focuses on French authors and trends that shaped Eliot and on the personal experiences in Paris that are legible in his artistic development. The second section, “Eliot and Europe,” situates Eliot in a broader matrix, including Anglo-French literary theory, evolutionary sociology, and German influences. Contributors include several highly respected names in the field of modernist studies – including Jean-Michel Rabaté, Jewel Spears Brooker, and Joyce Wexler – as well as a number of well-established Eliot scholars. Reflecting multiple perspectives, this volume does not offer a single, revisionist take on French and European influence in Eliot's work. Rather, it circles back to familiar territory, deepening and complicating the accepted narratives. It also opens up new veins of inquiry from unexpected sources and understudied phenomena, drawing on the recently published letters and essays that are currently remapping the field of Eliot studies.

ts eliot religion and literature: American Catholic Arts and Fictions Paul Giles, 1992-06-26
Examines how secular transformations of religious ideas have helped to shape the style and substance of works by American writers, filmmakers and artists from Catholic backgrounds.

ts eliot religion and literature: The Cambridge Companion to T.S. Eliot Anthony David Moody, 1994
An essential introduction and handbook for students and other readers of T. S. Eliot.

ts eliot religion and literature: The Collected Prose of T.S. Eliot Volume 3 T. S. Eliot, 2024-08-13
T. S. Eliot is regarded as the most important poet-critic of modern times, the twentieth century's 'Man of Letters' whose reputation was forged not only on the strength of his verse, but on the enduring influence of his critical writings. The *Collected Prose* presents those works that Eliot allowed to reach print in the order of their final revision or printing. Publishing across four volumes, the series aims to provide an authoritative and clean-text record of Eliot's approved texts and their revisions, beginning with his formative observations, written while he was at high school, and concluding in his final major opus, *To Criticize the Critic*, published in the months after his death. This third volume collects Eliot's prose from 1935-1950, when his works *The Idea of a Christian Society* (1939) and *The Music of Poetry* (1942) would engage the seminal grounds of his *Four Quartets*, while his *Notes Towards the Definition of Culture* (1948) would appear at the moment he was awarded the Nobel Prize in Literature. It was a period of experimentation in form and genre, in which writings for the theatre were taking centre stage and he was composing for the first time for children, *Old Possum's Book of Practical Cats*.

ts eliot religion and literature: *Critical Study Of T.s. Eliot* Eliot At 100 Years D.K. Rampal, 2003 Thomas Stearns Eliot, A Universal Poet And Dramatist, And Nobel Laureate, Was One Of The Most Daring Innovators Of The 20Th Century Poetry. He Achieved The Most Dominant Position In Poetry And Literary Criticism In The English-Speaking World. T.S. Eliot Represents The High Water-Mark Of The Modernist Movement In European Literature Which Affected Art And Culture Not Only Within The English-Speaking World, Or The European Lands, But Around The Four Corners Of The Globe. He Was A Poet, A Dramatist And A Critic Of Literature And Society. He Dominated The Literary And Cultural Scene During Most Of The Twentieth Century. Though The World Is Now Said To Have Entered Into, What Is Usually Called, The Post-Modernist Stage, Yet Modernism Is Still Relevant. Whether Post-Modernism Is Considered To Be A Break With, Or The Continuation Of, Modernism, The Latter Occupies A Central Place In The Whole Dialectics Of The Cultural Movement Of The 20Th Century. The Present Volume Is An In-Depth Critical Study Of The Whole Oeuvre Of T.S. Eliot By Diverse Hands. This Is A Must For The Students, Teachers, Scholars Of Culture And Modern English Literature.

ts eliot religion and literature: *Christianity and Culture* Thomas Stearns Eliot, 1949 Two long essays: The Idea of a Christian Society on the direction of religious thought toward criticism of political and economic systems; and Notes towards the Definition of Culture on culture, its meaning, and the dangers threatening the legacy of the Western world.

ts eliot religion and literature: *Literary Secularism* Amardeep Singh, 2008-12-18 Literary Secularism: Religion and Modernity in Twentieth-Century Fiction shows the path to secularization in the modern novel in comparative perspective. Writers as diverse as George Eliot, James Joyce, Salman Rushdie, Orhan Pamuk, Taslima Nasrin, and James Wood, have all struggled with religious orthodoxy in their personal lives, and are some of the most important and representative secular writers in the modern world canon. But their novels, which are far more than mere anti-religious manifestos, directly reflect the continued power of religious communities and institutions in the modern world. While religion is in a very real sense displaced from epistemological centrality in modernity, all of these writers suggest that religious texts, rituals, and communities have a force that is, in George Eliot's words, "still throbbing" in modern life. In a series of close readings, Literary Secularism argues that the intimate, often deeply ambivalent representation of religion is a key feature of modern writing and is central to the larger intellectual and historical project of modernity. Literary Secularism is then a complex literary ethos, which impinges as much on style, language, and novelistic form as on theme. The close readings here of novels such as George Eliot's *Daniel Deronda*, Rabindranath Tagore's *Gora*, James Joyce's *Ulysses*, and Salman Rushdie's *The Satanic Verses* all hinge on the ambiguity of religious and secular discourses. In some cases, the ambiguity is expressed through the affective and embodied experience of the protagonists, whose private subjectivity often conflicts with their public identities. The conflict between present and private is also explored in a dedicated chapter on secularism and feminism in India, as well as with regard to the global crisis of secularism that has emerged following the terrorist attacks of 9/11. While the particular experiences of the various narratives vary somewhat from author to author, all of the authors in this study are interested in defining a way of being secular that no sociological or ideological formula can fully describe. Correspondingly, while works of literature are certainly artifacts marking key moments in the history of secularisation, literature by itself doesn't produce secularism in either the cultural or the political context. In arguing for the literary as a historically-specific social and cultural mode of secularity, Literary Secularism offers a unique perspective on the problem of secularisation that may be of interest to fields such as literary criticism, religious studies, the sociology of religion, and political theory.

ts eliot religion and literature: *Secular Steeples 2nd Edition* Conrad Ostwalt, 2012-11-29 The Scandinavian [Nordic] countries of Denmark, Norway, Sweden, and Finland experienced the effects of the German invasion in April 1940 in very different ways. Collaboration, resistance, and co-belligerency were only some of the short-term consequences. Each country's historiography has undergone enormous changes in the seventy years since the invasion, and this collection by leading

historians examines the immediate effects of Hitler's aggression as well as the long-term legacies for each country's self-image and national identity. The Scandinavian countries' war experience fundamentally changed how each nation functioned in the post-war world by altering political structures, the dynamics of their societies, the inter-relationships between the countries and the popular view of the wartime political and social responses to totalitarian threats. Hitler was no respecter of the rights of the Scandinavian nations but he and his associates dealt surprisingly differently with each of them. In the post-war period, this has caused problems of interpretation for political and cultural historians alike. Drawing on the latest research, this volume will be a welcome addition to the comparative histories of Scandinavia and the Second World War.

ts eliot religion and literature: Theological Reflection and the Pursuit of Ideals Dr David Jasper, Professor Dale Wright, Professor Maria Antonaccio, Professor William Schweiker, 2013-06-28 Contemporary thought is marked by heated debates about the character, purpose and form of religious thinking and its relation to a range of ideals: spiritual, moral, aesthetic, political and ecological, to name the obvious. This book addresses the interrelation between theological thinking and the complex and diverse realms of human ideals. What are the ideals appropriate to our moment in human history, and how do these ideals derive from or relate to theological reflection in our time? In *Theological Reflection and the Pursuit of Ideals* internationally renowned scholars from a range of disciplines (physics, art, literary studies, ethics, comparative religion, history of ideas, and theology) engage with these crucial questions with the intention of articulating a new and historically appropriate vision of theological reflection and the pursuit of ideals for our global times.

ts eliot religion and literature: Love's Shadow Paul A. Bové, 2021-01-12 It is no wonder literary criticism is so sullen. It is too philosophical, too much indebted to the dour Walter Benjamin, wedded to aestheticized helplessness. Lit crit needs new inspirations: the sober cheer of Wallace Stevens; the loving eye of Rembrandt; romance, melodrama, and wit. Let there be more poetry, Paul Bové says, and less cynicism.

ts eliot religion and literature: Poetry and Apocalypse William Franke, 2008-10-10 In *Poetry and Apocalypse*, Franke seeks to find the premises for dialogue between cultures, especially religious fundamentalisms—including Islamic fundamentalism—and modern Western secularism. He argues that in order to be genuinely open, dialogue needs to accept possibilities such as religious apocalypse in ways that can be best understood through the experience of poetry. Franke reads Christian epic and prophetic tradition as a secularization of religious revelation that preserves an understanding of the essentially apocalyptic character of truth and its disclosure in history. The usually neglected negative theology that undergirds this apocalyptic tradition provides the key to a radically new view of apocalypse as at once religious and poetic.

ts eliot religion and literature: Religion and Myth in T.S. Eliot's Poetry Michael Bell, Scott Freer, 2016-08-17 T.S. Eliot was arguably the most important poet of the twentieth century. Nonetheless, there remains much scope for reconsidering the content, form and expressive nature of Eliot's religious poetry, and this edited collection pays particular attention to the multivalent spiritual dimensions of his popular poems, such as 'The Lovesong of J. Alfred Prufrock', 'The Waste Land', 'Journey of the Magi', 'The Hollow Men', and 'Choruses' from *The Rock*. Eliot's sustained popularity is an intriguing cultural phenomenon, given that the religious voice of Eliot's poetry is frequently antagonistic towards the 'unchurched' or secular reader: 'You! Hypocrite lecteur!' This said, Eliot's spiritual development was not a logical matter and his devotional poetry is rarely didactic. The volume presents a rich and powerful range of essays by leading and emerging T.S. Eliot and literary modernist scholars, considering the doctrinal, religious, humanist, mythic and secular aspects of Eliot's poetry: Anglo-Catholic belief (Barry Spurr), the integration of doctrine and poetry (Tony Sharpe), the modernist mythopoeia of *Four Quartets* (Michael Bell), the 'felt significance' of religious poetry (Andy Mousley), ennui as a modern evil (Scott Freer), Eliot's pre-conversion encounter with 'modernist theology' (Joanna Rzepa), Eliot's 'religious agrarianism' (Jeremy Diaper), the maternal allegory of *Ash Wednesday* (Matthew Geary), and an autobiographical reading of religious conversion inspired by Eliot in a secular age (Lynda Kong). This book is a timely

addition to the 'return of religion' in modernist studies in the light of renewed interest in T.S. Eliot scholarship.

ts eliot religion and literature: T. S. Eliot and Christian Tradition Benjamin G. Lockerd, 2014-06-18 T. S. Eliot was raised in the Unitarian faith of his family in St. Louis but drifted away from their beliefs while studying philosophy, mysticism, and anthropology at Harvard. During a year in Paris, he became involved with a group of Catholic writers and subsequently went through a gradual conversion to Catholic Christianity. Many studies of Eliot's writings have mentioned his religious beliefs, but most have failed to give the topic due weight, and many have misunderstood or misrepresented his faith. More recently, scholars have begun exploring this dimension of Eliot's thought more carefully and fully. In this book readers will find Eliot's Anglo-Catholicism accurately defined and thoughtfully considered. Essays illuminate the all-important influence of the French Catholic writers he came to know in Paris. Prominent among them were those who wrote for or were otherwise associated with the *Nouvelle Revue Française*, including André Gide, Paul Claudel, and Charles-Louis Philippe. Also active in Paris at that time was the notorious Charles Maurras, whose influence on Eliot has been exaggerated by those who wished to discredit Eliot's traditionalist views. A more measured assessment of Maurras's influence has been needed and is found in several essays here. A wiser French Catholic writer, Jacques Maritain, has been largely ignored by Eliot scholars, but his influence is now given due consideration. The keynote of Eliot's cultural and political writings is his belief that religion and culture are integrally related. Several contributors examine his ideas on this subject, placing them in the context of Maritain's ideas, as well as those of the Catholic historian Christopher Dawson. Contributors take account of Eliot's intellectual relationship with such figures as John Henry Newman, Charles Williams, and the expert on church architecture, W. R. Lethaby. Eliot's engagement with other contemporaries who held a variety of Christian beliefs—including George Santayana, Paul Elmer More, C. S. Lewis, and David Jones—is also explored. This collection presents the subject of Eliot's religious beliefs in rich detail, from a number of different perspectives, giving readers the opportunity to see the topic in its complexity and fullness.

ts eliot religion and literature: A Concise Bibliography for Students of English Arthur Garfield Kennedy, Donald B. Sands, 1966

ts eliot religion and literature: Spirit of Place James Tulip, Michael Griffith, 1999

ts eliot religion and literature: Community, Religion, and Literature Cleanth Brooks, 1995 As the last collection of Cleanth Brooks's essays before his death, *Community, Religion, and Literature* represents his final, considered views on the reading of literature and the role it plays in our society. He argues that the proper and essential role of literature lies in giving us our sense of community. Yet he denounces the extent to which literature, too, is now being usurped by the critics who see writing as pure language. He believes that just as religion renders truth of another sort, so literature is an expression of the truth about human beings. More and more in this age of science, literature has assumed the burden of providing civilization with its values. *Community, Religion, and Literature* offers students of literature the opportunity to understand what Cleanth Brooks was actually saying, rather than what others have said he was saying.

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