



The Recorder

THE INTERNATIONAL JOHN BUNYAN SOCIETY

N° 22 | ISSN 1198-8894 | SPRING 2016



Editor: Nathalie Collé, Université de Lorraine, France

nathalie.colle@univ-lorraine.fr

<i>The President's Column</i>	3
<i>Voicing Dissent in the Long Reformation Conference</i>	4
<i>Disowning Dissent</i>	5
<i>Uncut Pages</i>	8
<i>2016 Richard L. Greaves Prize</i>	10
<i>Kirsty Milne, Bunyan Scholar, 1964–2013</i>	10
<i>Fair and Flourishing Professors: A Survey of Recent Publications on Bunyan</i>	12
<i>Bibliography of Recent Publications on Bunyan</i>	15
<i>Publications of Interest</i>	18
<i>Conference Report</i>	20
<i>Conferences of Interest</i>	21
<i>Calls for Papers</i>	25
<i>IJBS Treasurers' Reports</i>	28
<i>Membership Form</i>	30

THE PRESIDENT'S COLUMN

Anne Page, Aix-Marseille
Université



Dear Members,
It is already my final address to you as President in *The Recorder* and I hardly know where the time went since our Princeton gathering almost three years ago. The AGM that will take place at our triennial conference (more below) will be the opportunity to come back on what has been done by the 2013–2016 Executive, and to discuss new developments and opportunities for our growing society. This year has been essentially dedicated to setting up the online payment on the website and I hope that you are enjoying this new feature. One of our goals was to increase our membership, and therefore our funds, and we have now reached – indeed gone beyond – 100 members. I hope that the conference will be the opportunity to attract more scholars, and young scholars in particular, of various disciplines.

Preparing the triennial conference, and finding the necessary funds were, as you can imagine, somewhat daunting, but I was hardly alone and I would like to thank my colleagues, Paula Barros, Luc Borot, Laurence Lux-Sterritt and Jean Viviès for sharing the burden with me, as well as Anne Lesme who organised our trip to Arles, and Elodie Galiena-Camarena and Justine Dupouy, two of our doctoral students here in Aix.

You will find the preliminary programme of the conference below. As usual, we will meet on the Wednesday afternoon for the inaugural lecture and a buffet on Aix-Marseille campus. All those accompanying delegates are of course welcome. The doctoral students and young researchers will meet together informally, just before the lecture, to present their research. On the following days, the conference will be held in La Baume conference centre and there will be buses from the town centre mornings and evenings. On the Friday afternoon, there will be visits to the nearby Abbey of Montmajour and the Roman city of Arles, followed by a reception at the Town Hall. Again, those accompanying delegates are very welcome to attend, as we were able to book two buses. At the conference banquet on Saturday night, Neil Keeble, the President of the 2016 Richard L. Greaves Prize, will present the award to the winner.

The AGM will renew the Executive Committee. As you know, our constitution specifies that the IJBS Vice President is the automatic nominee for the position of President, and David Gay (Alberta), will therefore officially take on his duties at the close of the conference. Also, you have an opportunity to nominate an Honorary member. This requires the signatures of five IJBS members and should reach our General Secretary, Bob Owens (Bob.Owens@beds.ac.uk), by 23 May 2016.

It is important that you vote by proxy, if you are not able to come to Aix, as the AGM will ratify the constitution and bye-laws, as well as important decisions for the future of the Society. In order to do so, you have until 1 July 2016 to submit a proxy vote by email to Bob.

Serving as President of the IJBS in the last three years has been a great honour, as well as a great pleasure, and with our officers, Bob Owens, David Gay, Galen Johnson, David Walker and Nathalie Collé, we hope that we were able to look after the IJBS in a way worthy of our predecessors. I wish all the very best to David Gay and the new

Executive and I have no doubt that under his presidency, the IJBS will continue to grow and flourish, and be a source of inspiration for future generations of Bunyan scholars.

In the meantime, I look forward to seeing at least some of you in Aix-en-Provence and I hope you will enjoy this new issue of *The Recorder*.



VOICING DISSENT IN THE LONG REFORMATION

The 8th Triennial Conference of the International John Bunyan Society, Aix-en-Provence (France), 6–9 July 2016



The conference will take place in the seventeenth-century surroundings of 'La

Baume', among acres of land, just a few minutes from the town centre.

In keeping with the IJBS's tradition, the conference will open on the Wednesday afternoon with a plenary, followed by dinner. There will be papers on Thursday 7 July, Friday 8 July (in the morning) and Saturday 9 July.



La Baume conference centre, Aix-en-Provence

The afternoon of Friday 8 July will be devoted to an excursion to the Roman town of Arles, with its rich religious past, from the Abbey of Montmajour to the Romanesque cathedral of St Trophime and its magnificent Late-Antique sarcophagi, which we will both visit.



St Trophime, Arles, Allie Caulfield, flickr

The conference will culminate and come to a close on Saturday night with a banquet, where the winner of the Richard L. Greaves Prize will be announced.

Delegates may wish to return home on Sunday 10 July or take the opportunity to explore Provence with its reputation for fine food and wine, as well as magnificent Mediterranean countryside and sea resorts. Marseilles, the Lubéron and the Côte d'Azur

are all within easy reach, and the area boasts some extensive vineyards.



Calanque de Sormio

<https://www.flickr.com/photos/brunonicostrate/>

Early July is also the time of the world-famous Aix lyrical festival, so there will be plenty to do for music lovers as well, should you wish to stay in Aix before or after the conference.



DISOWNING DISSENT: INTERIM THOUGHTS ON STRUCTURE AND LANGUAGE FROM THE 'DISSENTING EXPERIENCE INVENTORY OF PURITAN RECORDS, 1640–1714'

Mark Burden, Aix-Marseille Université



How can we describe the daily lives and collective experiences of dissenters in early modern Britain? What documents are available for exploring the origins and operation of early dissenting

churches? How do we theorise the relationship between religious ideas and religious practices, and in what ways are these ideas and practices connected to early modern political discourse and events?

The Dissenting Experience research group was established in 2013 to examine these questions, as well as to promote wider investigations into the history and literature of British nonconformity from the sixteenth to the eighteenth centuries. Its current members are Michael Davies (Liverpool), Anne Dunan-Page (Aix-Marseille), Joel Halcomb (UEA), Rachel Adcock (Keele), and myself (research assistant, Aix-Marseille).



From left to right: Michael Davies, Anne Page and Joel Halcomb

As well as undertaking substantial research into Puritan and dissenting church records, the group has now organised three conferences at Dr Williams's Library: 'Church Life: Pastors and their Congregations' (2013), 'Varieties of Dissenting Expression' (2014), and 'Scandal, Controversy, Persecution' (2015). Publications of the conference proceedings are in the pipeline (a collective volume with Oxford University Press and an issue of *Bunyan Studies* to appear in 2016). Our academic blog, <http://dissent.hypotheses.org/>, which features regular notices about publications and events relating to the history of dissent, has recently been redesigned to include monthly feature-length posts describing significant Puritan records. Our research and conferences have been funded by the Institut Universitaire de France, Aix-

Marseille University School of Humanities and Social Sciences, and Fondation Aix-Marseille Université. We have also been successful in our recent application for a British Academy small grant to cover travel costs to approximately 40 repositories in England, Wales and Ireland to view Puritan and early dissenting manuscripts.

Since July 2015 our central project has been the compilation of an inventory and calendar of around 350 documents relating to Puritan churches during the period 1640–1714 (InvenCap). The first part of this project, the *Inventory of Puritan and Dissenting Records, 1640-1714*, will be published later this year via the website of the Queen Mary Centre for Religion and Literature in English, <http://www.qmulreligionandliterature.co.uk>, and will also be accessible through the Dissenting Experience blog. Our aim in the inventory is to provide an annotated list of every known church book, account book, and register relating to Puritan churches from the Civil War to the death of Queen Anne. While the inventory does not include single sheet loose items such as meetinghouse deeds, licences, or other legal papers, researchers interested in these documents will find many copies of wills, indentures, and certificates written or pasted into the church records listed in the inventory, and in the coming months it is our objective to calendar these records alongside the other contents of each manuscript.

In practice, the terms ‘church book’, ‘account book’ and ‘register’ give little indication of the range of documents selected for inclusion. Like minutes of church meetings, church books often contain copies of letters, reports of regional associations, descriptions of disciplinary cases, lists of ministers and officers, church histories, church confessions and church regulations. Account books also frequently contain many of the above features, and are rarely as homogenous in form and function as might be expected, varying in detail and presentation according to the priorities of the scribe and the requirements of the

church. The term ‘register’ has long been used by national and local repositories to describe any text which includes among its contents lists of names relating to births, baptisms, marriages, deaths, or church members; but in reality, such registers normally contain an abundance of other information, and a high proportion of them are church books proper, including minutes of meetings and other records relating to the acts of the church.

Until we started work on the inventory, it had been widely assumed that minute books and account ledgers had survived for only very few seventeenth-century dissenting churches. The presumed scarcity of such records was often linked somewhat uncritically to the degree of persecution suffered by church members, and to the tendency for such churches to pop up and disappear within a matter of a very few years or even months. These assumptions now need to be revised considerably. While it is true that congregations in a dormant state (for instance, during the increased levels of unwelcome state attention in the early 1680s) often had no need to keep detailed minutes, it is also the case that prominent members of such congregations kept hold of their church books, and resumed writing in them once the political crisis had subsided. Congregations which collapsed for internal reasons, such as disputes between elders or declining membership and subscriptions, also tended to preserve their minute books, which could then be continued by successor congregations, sometimes after a distance of several years. The importance of minute books to dissenters as records of the life and experience of a church is also attested by the large number of church histories written into the front of these volumes.

These interim findings suggest that we need to consider two very different definitions of an early modern dissenting church. The first is a group which meets regularly for worship, perhaps consisting of a community of elders, deacons, members and hearers, and obeying a written constitution with a

confession of faith and a disciplinary procedure. The second is a less tightly regulated group of believers, connected emotionally, spiritually and ideologically, and prepared to organise, disorganise and reorganise their friends at a local, regional, national and international level as circumstances permit. The social structures of Puritanism, which tended to encourage a substantial element of lay involvement in the running of congregations and other nascent institutions, meant that the leaders of both types of churches tended to be the same, and that in many cases there was some inevitability about their opponents' claims that religious organisation was coterminous with political organisation. In other words, it was their enemies' concerns over Puritans' continuing ideological mobilisation that led to fear of the chimera of national armed insurrection in the early 1660s, 1680s and beyond, and this was true in relation to Presbyterians as well as Fifth Monarchists, Baptists and Congregationalists.

The church books included in the Dissenting Experience inventory provide unparalleled insight into these issues not only because they enable researchers to trace the networks between different churches of the first kind, but also because they reveal the networks providing the deep structures underpinning churches of the second kind. These networks were such that oral and written correspondence between type-one churches over issues of membership, government and discipline often solidified and intensified pre-existing relations between their officers and members, perpetuating rather than creating a sense of shared aims, values and practices. Yet this appearance of homogeneity has often beguiled not merely dissenters' conforming contemporaries but also much more recent historians and critics, and has served to mask the extraordinary depth of disagreement between dissenters, even those who shared the same confessional principles and documents; these differences could place severe strain on churches of the first type while simultaneously causing a

substantial reconfiguration of the second, more flexible model.

Closely linked to the issue of how to define an early modern church is the question of what Puritans and dissenters called themselves. This has been a matter of critical debate for a long time, with notable contributions from Patrick Collinson, Neil Keeble, Mark Goldie and John Coffey among many others. The evidence from church books is startling, and casts severe doubt on the still prevalent nineteenth-century approach to denominational labelling. What appears to be at stake is not whether such labels such as 'Presbyterian', 'Congregational' or 'Particular and General Baptist' were fluid, imprecise or interchangeable, but whether they were used with any frequency at all in dissenters' early church records. The documents investigated so far suggest that church members were usually very clear indeed about the central theological points at stake, but that their preferred, communal language for those points is at odds with the critical vocabulary adopted by most historians and literary critics today.

This issue matters because it strikes at the very centre of current debates regarding historiographical (and sometimes archival) ownership of dissenting records. Few people would now argue that dissenting history should be the sole preserve of dissenters, and yet many of the structures of that model remain intact, critically influencing the practices, communities and vocabulary of current research. Here again, we might suggest a continuing interplay between type-one investigation (emanating from Baptist, Presbyterian and Congregational colleges across the globe) and type-two investigation (mobilising inter-confessional research to define and realise a common academic aim). As was the case with early dissenting churches, many of the leaders of both research types are the same, and there is always a temptation for research from both groups to remain heavily focused on the core repositories associated with

dissenting denominations in their nineteenth-century incarnations.

What we might describe as type-three research, in which documents are investigated by impartial observers free from the influence of institutional baggage, will perhaps always be a largely impossible process. And yet at the very least, the illusion of near-hegemonic ownership of dissenting records by dissenting institutions is challenged by our inventory: around half of the records listed are located in national archives in England and Wales, with a further 20% appearing in local record offices. Nevertheless, it is still necessary to bear in mind that the presence of records in these archives has often been at the instigation of national or local dissenting institutions, and that this process is reflected in the hugely influential titles and descriptions adopted in record office catalogue entries. Only by unpicking such terminology and investigating the language adopted in these manuscripts themselves can we come to a richer perception of the structure and values underpinning early dissenting church life.



UNCUT PAGES: JOHN BROWN OF BEDFORD'S BUNYAN BIOGRAPHY AND BISHOP LIGHTFOOT OF DURHAM

David Parry, University of Cambridge, UK



In the summer of 1887 two clerical gentlemen on holiday in Norway had a leisurely chat on their hotel balcony. This may not appear in itself to be of great significance. However, the meeting is made intriguing by who these two clerics were.

John Brown of Bedford (1830–1922) was one of the more notable of John Bunyan's successors as pastor of the Nonconformist congregation that came to be known as Bunyan Meeting. Among Bunyan scholars, he is perhaps best remembered for his authorship of *John Bunyan: His Life, Times and Work* (1885), a biography of Bunyan that continues to be cited in Bunyan studies (often in the 1928 version revised by Frank Mott Harrison for Bunyan's tercentenary).

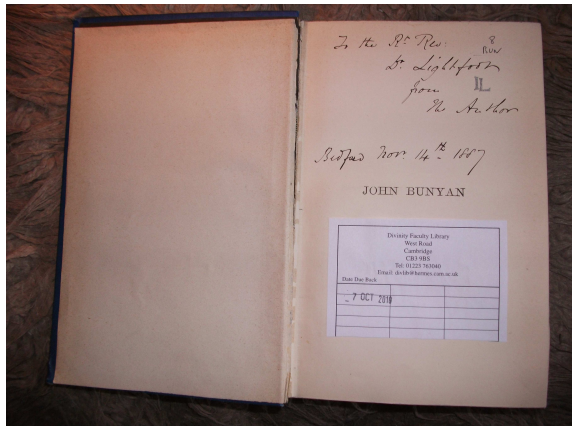
Joseph Barber (J. B.) Lightfoot (1828–1889) was likewise a celebrated Victorian scholarly cleric, but one from the other side of the divide between Protestant Dissent and the established Church. Lightfoot was Lady Margaret's Professor of Divinity at the University of Cambridge from 1875 to 1879 and a noted biblical commentator and patristic scholar. He concluded his clerical career in one of the Church of England's most prestigious posts as Bishop of Durham from 1879 to his death in 1889.

Despite their careers on opposite sides of the divide between Anglicanism and Dissent, a divide sharper then than it is now, I have discovered material evidence of interaction between these two men with overtones of warm ministerial fellowship between them. This evidence comes in the form of a letter found stuck inside the front cover of a copy of the 1887 third edition of Brown's Bunyan biography in the possession of the Divinity Faculty Library at the University of Cambridge.

On the half-title page of the book bearing the printed title 'JOHN BUNYAN' is this handwritten inscription:

To the R^t. Rev:
Bp. Lightfoot
from
the Author

Bedford, Nov^r. 14th.
1887



Photograph taken by kind permission of the Divinity Faculty Library, University of Cambridge

The occasion of the gift and dedication is more fully elaborated in a letter stuck inside the front cover on a folded piece of card. The letter reads as follows (with the opening letterhead printed and the rest handwritten):

The Manse,
Bedford.
Nov^r. 14th.1887

My Lord Bishop

I have most pleasant recollection of our talk together one Saturday Ev^g. last August on the balcony of the Hotel at Stalheim.

A new Edition has just been issued of my Life of Bunyan. May I venture to ask that you will do me the honour of accepting the Enclosed Copy as a small but grateful Offering in acknowledgement of the help your Valuable Commentaries have been to me.

Hoping your Lordship came back all the better for your Tour in Norway

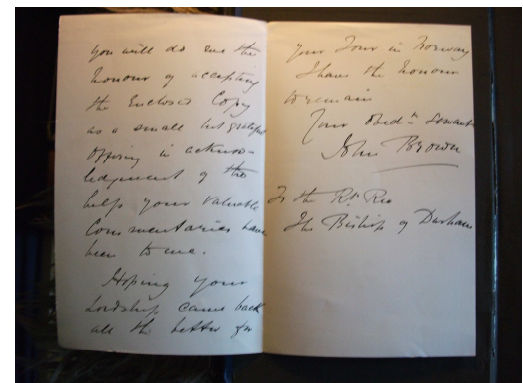
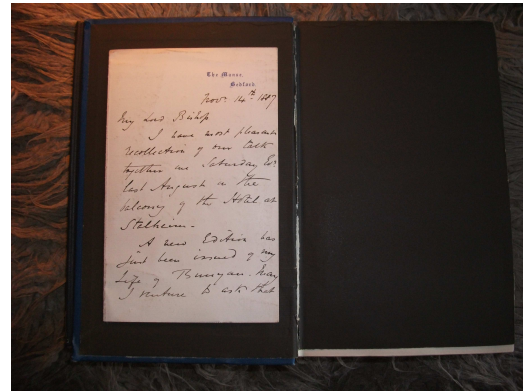
I have the honour to remain

Your obed^t. servant

John Brown.

To the Rt. Rev

The Bishop of Durham.



Photographs taken by kind permission of the Divinity Faculty Library, University of Cambridge

In his expression of gratitude for Lightfoot's commentaries, Brown may well simply be acknowledging having found Lightfoot's exegesis of general usefulness in understanding the text of Scripture. However, there are certain comments made by Lightfoot, a moderate churchman of broad sympathies, that may have been particularly congenial to Nonconformists. These include Lightfoot's observation that the New Testament makes no distinction between the offices of 'elder' (*presbuteros*) and 'bishop' (*episkopos*), an exegetical point that concedes one of the key arguments made by Presbyterians and Congregationalists in Bunyan's time against the Church of England's episcopal form of government.

However, there is one disconcerting material fact that disrupts the picture we are building of warm Christian fellowship between these two pastor-scholars – Bishop Lightfoot never finished reading this book. Or, at least, he never finished reading this copy of this book. This is apparent from the fact that the pages of this particular copy in Cambridge have, to this day, been cut only

as far as page 141 out of 506. (One cannot exclude the possibility that Lightfoot read another copy or that he had already read a copy of the first edition of 1885.)

This takes us to the middle of chapter 7 of Brown's biography, a chapter dealing with the events of 1660, the year of Charles II's Restoration to the throne. In the first uncut gathering, pages 141 and 144 run into each other. On page 141 Brown is beginning to discuss the Declaration of Breda, in which Charles II, prior to his Restoration, promised 'liberty and consideration to tender consciences', a liberty that, in the event, was to be denied. Lightfoot clearly did not read past this page, at least of this particular copy. One might be tempted to infer that the irenic Bishop Lightfoot could not stomach being reminded of the injustices meted out to Dissenters such as Bunyan in the name of episcopacy and the established Church.

However, there need be no sinister reason for Lightfoot's failure to finish reading Brown's biography. I am sure that many readers of this article have unfinished books on their shelves, even some lovingly inscribed by their authors. Lightfoot would have been familiar with the words of Ecclesiastes 12:12: 'Of making many books there is no end; and' (even to the scholarly Bishop of Durham) 'much study is a weariness of the flesh'.



2016 RICHARD L. GREAVES PRIZE

The President of the 2016 Richard L. Greaves committee, Neil Keeble, with Cynthia Wall and Ann Hughes, have released the list of the five volumes shortlisted for the 2016 Richard L. Greaves Prize.

The IJBS wishes to congratulate the five nominees for their outstanding contributions to the field of early-modern Protestantism:

- ✚ Rachel Adcock, *Baptist Women's Writing in Revolutionary Culture, 1640-1680* (Ashgate, 2015);
- ✚ John Coffey, *Exodus and Liberation: Deliverance Politics from John Calvin to Martin Luther King Jr* (Oxford University Press, 2014);
- ✚ David Loewenstein, *Treacherous Faith: The Specter of Heresy in Early Modern English Literature and Culture* (Oxford University Press, 2013);
- ✚ Meredith Marie Neuman, *Jeremiah's Scribes: Creating Sermon Literature in Puritan New England* (University of Pennsylvania Press, 2013);
- ✚ Alec Ryrie, *Being Protestant in Reformation Britain* (Oxford University Press, 2013).

The winner will be announced at our next triennial conference in Aix-en-Provence (6–9 July 2016).



KIRSTY MILNE, BUNYAN SCHOLAR, 1964–2013

Sharon Achinstein, Johns Hopkins University



We mourn the loss of Kirsty Milne, a dynamic and witty British scholar and journalist, who died of cancer at age 49 in London in July 2013, at the beginning of a career in academia. Bunyan scholars may remember Kirsty's

presentation of her research on a chapbook version of *Vanity Fair* at the Fifth John Bunyan Conference in Dartmouth, New Hampshire in 2007, later published in *Bunyan Studies* as ‘The Miracles They Wrought: A Chapbook Reading of *The Pilgrim’s Progress*, with an edited transcript of *The Pilgrims Progress to The Other World* (1684)’, *Bunyan Studies* 13 (2009), 40-63. Kirsty was a nimble and wise critic, delighting in the research and surprises it threw at her. *Bunyan Studies* readers will certainly have taken note of her recently published book, *At Vanity Fair: From Bunyan to Thackeray* (Cambridge: Cambridge University Press, 2015), recently given a rave review by W. R. Owens in *Review of English Studies* (December 2015).

Kirsty Milne came to her academic calling after ten years in journalism, having been a leader writer for *The Scotsman* (during the early years of Scottish devolution) and Assistant editor at *New Statesman*. She had long been interested in the culture of politics, publishing *Manufacturing Dissent: Single-Issue Protest, the Public and the Press* in 2005, and was twice short-listed for the Orwell Prize for Political Journalism. Kirsty had graduated BA in Honours English Language and Literature (First Class) from Magdalen College Oxford in 1986, where she had been taught by David Norbrook. A Nieman Fellowship in Journalism at Harvard University brought her into a community of thinkers, including Michael Sandel, David Armitage, David Grewel and Daniela Cammack, and brought about a change in careers towards academia. Pursuing a Master’s Degree in Intellectual and Cultural History at Queen Mary University of London, Kirsty worked with Julia Boffey on the topic of the production of Greek books in sixteenth-century England, earning a Distinction. Finding her stride in academia, and making the transition well from the fast pace of Fleet Street to the cooler modes of the cloister, Kirsty returned to Oxford in 2006 for her doctoral work in English literature with a fulltime doctoral award from the British Arts and Humanities Research Council.

It was at Oxford that I came to know her, as she became a member of Magdalen College, with co-supervision on her doctoral thesis by Josephine MacDonagh (now at Kings College, London) and myself. David Norbrook and I delighted in our both having worked with Kirsty at different points in her intellectual trajectory, and sharing in her Scottish background and passion and love of the Highlands. After completion of her doctorate in 2012, Kirsty became a non-stipendiary research Fellow at Wolfson College, and was awarded a Leverhulme Early Career Fellowship with Queen Mary University of London.



Kirsty Milne, Oxford Ph.D. graduation photograph, 2012

Kirsty’s book *At Vanity Fair: From Bunyan to Thackeray*, a portion of which was published in the *Huntington Library Quarterly* in 2011, tracks the changes over time in the meanings of that literary image taken from Bunyan’s *Pilgrim’s Progress* through to Thackeray’s novel. Originally envisioned by Bunyan as a place of danger and persecution, Kirsty shows, that original episode underwent a complete moral inversion from Bunyan’s original representation to Thackeray’s later novel of that name – from the reproving to the hedonistic. The book explains just how it does this, looking into the wide publishing cultures across the seventeenth and nineteenth centuries, along with fashion,

leisure, economies and wider cultural fascinations that bear on this long history of change over time. We come to see Bunyan's (and Thackeray's) figure(s) in a new light. This sort of cross-period investigation tracks the larger questions of attitudes towards pleasure and also rethinks 'intertextuality', reflecting Kirsty's own urgent social engagement, and her capacity to ask big questions. Kirsty died before seeing the book in print, and it was an honor that she asked me to see the manuscript through the press after the Syndics gave it their approval, just weeks before her untimely death. Cambridge University Press editor Linda Bree was fully behind the project. It was a great pleasure to present this book to the world, in a bittersweet context of a prolonged farewell to Kirsty, a brilliant student and beloved friend.



FAIR AND FLOURISHING PROFESSORS: A SURVEY OF RECENT PUBLICATIONS ON BUNYAN

**David Parry, University of
Cambridge, UK**



My survey article in last year's *Recorder* focused on the 'new bedfellows' for Bunyan in recent studies, placing Bunyan in conversation with contexts not previously expected. Much Bunyan scholarship of note over the past year or two has likewise focused on Bunyan's reception in a wide variety of

historical, geographical and confessional contexts. (Full references for the recent books and articles mentioned are found in the bibliography of recent publications that follows.)

The study of Bunyan's reception beyond the Anglophone West continues to flourish and to extend its geographical reach into regions previously neglected in Bunyan studies – it is probably not coincidental that much of the best work here is being done by scholars whose primary specialism is not Bunyan, and published in venues where Bunyanists may not think to look. (One consequence of this is that my adding of them to the online Bunyan bibliography is sometimes belated.) Though building on Isabel Hofmeyr's earlier work on Bunyan in Africa, which remains a gold standard, the growth area in the past few years appears to be a focus on Bunyan's reception in the Islamic world.

Both Peter Hill and Laurent Mignon focus on translations of Bunyan, Hill in an Arabic (especially Syrian and Lebanese) and Mignon in a Turkish context. Both note that the translation and dissemination of *The Pilgrim's Progress* was closely bound up with Protestant missionary work (seeking to convert Orthodox Christians as well as Muslims), but both also note that Bunyan's work attracted interest as literature from Muslim as well as Christian intellectuals. Hill pairs *The Pilgrim's Progress* with Daniel Defoe's *Robinson Crusoe*, both being proto-novels by English Protestant Dissenters (though Defoe has a less overtly religious agenda than Bunyan). Intriguingly, the Protestant missionaries engaged a Greek-rite Arab priest named 'Isā Petro as their translator, who, since he lacked English, worked from a Greek translation of *The Pilgrim's Progress*. Hill notes that the subsequent translation by Buṭrus al-Bustānī (who also translated Defoe) moved towards a more idiomatic rendering adapted to the local context, adding to the 'streets (viz., countries and kingdoms)' of Vanity Fair 'the Austrians, Greeks, Turks, Arabs, Persians, and other nations'.

Mignon's article uses translations of *The Pilgrim's Progress* as a case study illustrating an entire body of Turkish literature neglected by scholarship, perhaps due to the marginal status of Christians and Armenians in Turkish society. Mignon also notes that Bunyan's proto-novel helped to provide a model for 'pioneers of the novel in Turkish' who 'were exploring ways of bridging traditional storytelling with the modern novel'. The continuing reception of Bunyan in Islamic contexts is exemplified by an article in *Al-Mansour Journal* (published by Mansour College in Iraq) by Enas Subhi Amer and Mayada Zuhair Al-Khafaji, who seek 'unconscious admiration for Islamic perspective and teachings' in Western Christian literature and find parallels with Quranic imagery in *The Pilgrim's Progress*.

Turning to Bunyan's reception in a British context, Kirsty Milne's sadly posthumous book *At Vanity Fair: From Bunyan to Thackeray* takes pride of place. Milne, a leading British journalist before embarking on a promising second career in academia, traces the transformation of the motif of 'Vanity Fair' from Bunyan's warning against worldliness to the nineteenth-century celebration of high society, gesturing beyond to the glossy magazine of that name in our own time (which is perhaps not so free of Bunyan's 'jugglings, cheats, games, plays, fools, apes, knaves, and rogues' as one might like to think). David Reagles' article on 'The Atheist Bunyan' highlights an unexpected group of Victorian Bunyan readers, surveying responses to Bunyan by freethinkers, some of whom rejected his 'religious fanaticism' as inimical to enlightened rationality, but others of whom gave qualified praise to Bunyan as a fellow dissident against the establishment.

Alongside the studies noted above on Bunyan's reception around the globe and down the centuries, there continues to be fruitful work on Bunyan in his own time and place, much of it with a broadly historicist orientation. The 2015 issue of *Bunyan Studies*, a special issue on 'Religion and Politics in Bunyan's Writings', falls into this category.

Some contentious theses are put forward in this issue whose evidential basis will be differently weighed by different readers. Paying close attention to the technical details of early modern Reformed theology, Christopher Caughey argues against Richard Greaves that Bunyan was in most respects not an antinomian, since he exhibited a moral strenuousness and gave a positive place to the Law as a moral guide for the Christian following conversion, though seemingly coming to affirm the 'antinomian' doctrine of 'justification from eternity' for the elect. David Gay puts forward the novel suggestion that the 'nameless instrument' used as a weapon in *The Holy War* is the Lord's Prayer, placing this into the context of conformist versus nonconformist debate over set forms in prayer.

The articles in this special issue by N. H. Keeble, Sarah Marie Ritcheson, and Laura Knoppers more overtly mix politics with religion, and together take a judicious middle path on the well-trodden question of whether Bunyan was a revolutionary or an apolitical quietist. Keeble traces the subversive implications of contrasting Christ's kingship to civil authority, Ritcheson argues that Milton and Bunyan do not renounce apocalyptic violence but defer it to the soon to be expected second coming of Christ, and Knoppers suggests that a belief in divine judgement to come both puts the human judges who imprison Bunyan in their place and authorises Bunyan and his godly readers to judge on God's behalf.

Notable historically-oriented Bunyan studies beyond the journal *Bunyan Studies* include David Diamond's article in *Eighteenth-Century Studies*, which makes the astute but neglected point that, if Bunyan's Calvinist spirituality requires individual introspection regarding one's own spiritual state, his congregationalist ecclesiology requires at least a provisional assessment of the spiritual state of others. Diamond argues that this latter dynamic contributes to a move towards the social in Bunyan and subsequently in the English novel, and that

it leads to a narrative in which the reader is encouraged to 'read' characters' external words and actions for their inward disposition. Diamond has recently completed his Chicago PhD on 'Full Faith and Credit: Reading Character after Calvin', and it is to be hoped that his readings at the interface of literary, economic and religious history continue to shed light on Bunyan in the years to come.

The Oxford Handbook of the Bible in Early Modern England, c. 1530–1700 features a chapter on Bunyan by Nancy Rosenfeld, and several chapters which reference Bunyan in passing. Rosenfeld's chapter explores Bunyan's typological appropriations of Scripture for his own life through a lens focusing on the figure of Joseph in Genesis, a paradigm for Bunyan of resisting temptation and enduring unjust persecution (including imprisonment). Roger Pooley's essay in the same volume on 'Unbelief and the Bible' briefly addresses Bunyan's confrontations with 'atheism' in *The Pilgrim's Progress* and *Mr Badman*, as exemplifying together the apparently conflicting early modern suspicions that there are no true atheists and that there are atheists everywhere.

Bunyan is also of interest to book historians, as exemplified by an article by Jung-Gyung Song on the typographical presentation of *The Pilgrim's Progress* in the Korean journal *Saehan English Language and Literature*; Christopher Garrett's account of how Thomas Sherman came in the nineteenth century to be identified as the T. S. who wrote the unauthorised 1682 *Second Part of The Pilgrim's Progress* (an attribution Garrett calls into question); and an essay by Juan de Dios Torralbo-Cabellero in a 2016 collection on the notion of the literary bestseller that presents Bunyan as an exemplar of the 'early bestseller'.

Besides the annual publication of *Bunyan Studies*, the biggest recent set of Bunyan-related articles published together is found in a special issue of the *American Baptist Quarterly* focusing on 'John Bunyan and the Baptist Academy'. This special issue

stems from a conference of young Baptist scholars at Regent's Park College in Oxford where most of these papers were delivered. These are ecumenically minded Baptists (probably more so than Bunyan himself), as evidenced by Jordan Rowan Fannin's comparison of Bunyan's allegorising of pilgrimage with that of the twentieth-century American Catholic novelist Flannery O'Connor. They are also an interdisciplinary group, with New Testament scholar Scott C. Ryan reading Bunyan in relation to recent apocalyptic readings of St Paul's epistle to the Romans, and D. H. Dilbeck drawing inspiration from Bunyan in forging a pedagogy for Christian liberal arts education. This special issue is also intergenerational, with the pieces by younger scholars being followed by a brief response from a more senior scholar, and the issue rounds off with an article by the veteran Baptist Bunyanist Robert Collmer on how varied appropriations of Bunyan in the 1850s inspired both British soldiers in the Crimea and the instigators of the Taiping Rebellion in China (led by Hong Xiuquan, self-proclaimed 'Heavenly King' and younger brother of Jesus Christ).

Tamsin Spargo's introductory volume on Bunyan for the British Council's Writers and their Work series has just appeared in print and I have not as yet had occasion to read it. Along with the eagerly anticipated *Oxford Handbook of John Bunyan* and a forthcoming new edition of the Bunyan Meeting Church Book (both edited by Michael Davies), it seems that a new set of reference works, serving Bunyan scholars and beginning students of Bunyan and reflecting the current state of scholarship, is being consolidated. (The 2010 *Cambridge Companion to Bunyan* edited by Anne Dunan-Page would also feature in this corpus.) Along with Bunyan's appearance in a steady trickle of new theses and dissertations, perhaps as the main focus of a chapter rather than the entire study, this bodes well for the continuing health and growth of Bunyan studies.

In the periodic updates to the online Bunyan bibliography through the year, I usually find a handful of older publications previously missed to incorporate alongside new publications. One such that I enjoyed too much to omit here is Christina Hughes and Malcolm Tight's article 'The Metaphors We Study By: The Doctorate as a Journey and/or as Work', which develops an extended analogy between *The Pilgrim's Progress* and the experience of the doctoral student: 'Of course, *The Pilgrim's Progress* is meant as an allegory of the Christian's struggle to achieve salvation. However, it also has strong parallels as a guide for the doctoral student. The narrative structure of progress, with its staged posts of hope, loss, fear, doubt and achievement, mirror much of what we know of the doctoral student experience'. We are warned that research, especially in the humanities and social sciences, can take the student through valleys akin to the 'very solitary place' of Bunyan's Valley of the Shadow of Death where, Bunyan says, 'poor Christian was so confounded, that he did not know his own voice', much like the young researcher struggling to establish a scholarly voice, before finally donning the celestial raiment of graduation regalia. There is some sound and sincere advice and analysis here, though Hughes and Tight take some entertaining liberties with the original sense of Bunyan's words, as when the man in the iron cage's lament that 'I was once a fair and flourishing Professor [...] I am now a Man of Despair' is construed as a warning that 'not all supervisors are as helpful or accessible as they might be'.

I can testify that the enterprise of scholarship, as of life, continues to have 'its staged posts of hope, loss, fear, doubt and achievement' beyond the completion of a doctorate, and that it is needful to have companions on the road. I have found Bunyan scholars, especially members of the International John Bunyan Society, to be a merry band of pilgrims, and I look forward to the changing landscapes of our shared journey ahead.



BIBLIOGRAPHY OF RECENT PUBLICATIONS ON BUNYAN

- Amer, Enas Subhi, and Mayada Zuhair Al-Khafaji. 'A Thematic Reading of John Bunyan's *The Pilgrim's Progress* with Introductory References to Islam in English Literature'. *Al-Mansour Journal* 22 (2014): 125–151.
- Beeke, Joel R. 'John Bunyan's Preaching to the Heart'. In *A Puritan Theology: Doctrine for Life*. Ed. Joel R. Beeke and Mark Jones. Grand Rapids: Reformation Heritage Books, 2014, 711–724.
- Bender, Kimlyn J. 'The Church as a Pilgrim People: The Communio Viatorum of the Risen and Ascended Christ'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 326–346.
- Bernet, Claus. *The Pilgrim's Progress von John Bunyan* (Meisterwerke des Himmlischen Jerusalem series). Berlin: Edition Graugans/Books on Demand, 2015.
- Caughey, Christopher. 'John Bunyan and Variegated Antinomianism'. *Bunyan Studies* 19 (2015): 76–97.
- Chambers, Andy. "'God Hath Done Much Good by Him": A Brief Biography of John Bunyan'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 263–266.
- . 'Education as Redemptive Moral Formation: A Response to *The Christian Pilgrimage of a Liberal Arts Education* by D. H. Dilbeck'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 370–375.
- Charlton, James. 'Adapting *The Pilgrim's Progress* for the Stage (2)'. *The Recorder* 21 (Spring 2015): 20–22.
- Clary, Ian Hugh. 'Throwing Away the Guns: Andrew Fuller, William Ward, and the Communion Controversy in the Baptist Missionary Society'. *Foundations* 68 (May 2015): 84–101.

- Coghen, Ada. 'Frustration, not Damnation'. Review of *At Vanity Fair: From Bunyan to Thackeray*, by Kirsty Milne. *Times Literary Supplement* 5872 (16 October 2015): 28.
- Collmer, Robert G. 'Using John Bunyan in the 1850s for 'Holy War' in the Crimea and China'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 376–383.
- Corns, Thomas N. 'Christopher Hill on Milton, Bunyan, and Winstanley'. *Prose Studies* 36:3 (2014): 209–218.
- DeWalt, Michael M. 'The Doctrine of Adoption: Theological Trajectories in Puritan Literature'. *Puritan Reformed Journal* 7:2 (July 2015): 127–146.
- Diamond, David Mark. 'Full Faith and Credit: Reading Character after Calvin'. Ph.D. diss., University of Chicago, 2015.
- . 'Sinners and "Standers By": Reading the Characters of Calvinism in *The Pilgrim's Progress*'. *Eighteenth-Century Studies* 49:1 (Fall 2015): 1–15.
- Dilbeck, D. H. '*The Christian Pilgrimage of a Liberal Arts Education*: John Bunyan's Lessons for Learning in Exile and Learning for Freedom'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 352–369.
- Fannin, Jordan Rowan. 'The Promise and Temptation of Allegory: Reading the Possibility of Pilgrimage in (Baptist) Bunyan and (Catholic) O'Connor'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 267–289.
- Fiddes, Paul S. 'Internal and External Powers: A Response to "Journeying in Hope" by Scott C. Ryan'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 319–325.
- Garrett, Christopher E. 'How T. S. Became Known as Thomas Sherman: An Attribution Narrative'. *Papers of the Bibliographical Society of America* 108:2 (June 2014): 191–216.
- Gay, David. 'The Name of the Prayer in *The Holy War*'. *Bunyan Studies* 19 (2015): 98–117.
- Hasnip, Richard. 'Adapting *The Pilgrim's Progress* for the Stage (1)'. *The Recorder* 21 (Spring 2015): 17–20.
- Henry, Douglas V. 'Reading *Pilgrim's Progress* as a Great Book: A Response to *The Promise and Temptation of Allegory* by Jordan Rowan Fannin'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 290–297.
- Hill, Peter. 'Early Arabic Translations of English Fiction: *The Pilgrim's Progress* and *Robinson Crusoe*'. *Journal of Semitic Studies* 60:1 (Spring 2015): 177–212.
- Hinson, E. Glenn. 'John Bunyan as Spiritual Guide'. *Baptist History and Heritage* 50:1 (Spring 2015): 51–65.
- Hughes, Christina, and Malcolm Tight. 'The Metaphors we Study by: The Doctorate as a Journey and/or as Work'. *Higher Education Research and Development* 32:5 (2013): 765–775.
- Keeble, N. H. 'Bunyan's King'. *Bunyan Studies* 19 (2015): 12–34.
- Keen, Suzanne. 'Interior Description and Perspective in Deloney and Bunyan'. *Style* 48:4 (Winter 2014): 496–512.
- Knoppers, Laura L. 'Bunyan's Judges'. *Bunyan Studies* 19 (2015): 53–75.
- Laine, Tuija. 'English Puritan Literature in the Swedish Realm in the Seventeenth and Eighteenth Centuries – Translation Phases'. *Journal for the History of Reformed Pietism* 1:1 (2015): 35–55.
- Levens, Laura. 'John Bunyan and the Baptist Academy: An Editorial Introduction'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 259–262.
- Mignon, Laurent. 'A Pilgrim's Progress: Armenian and Kurdish Literatures in Turkish and the Rewriting of Literary History'. *Patterns of Prejudice* 48:2 (2014): 182–200.
- Milne, Kirsty. *At Vanity Fair: From Bunyan to Thackeray*. Cambridge: Cambridge University Press, 2015.
- Newman, Elizabeth. 'The Presence of Christ in the Pilgrim Church: A Response to *The*

- Church as a Pilgrim People* by Kimlyn J. Bender'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 347–351.
- Owens, W. R. Review of *At Vanity Fair: From Bunyan to Thackeray*, by Kirsty Milne. *Review of English Studies* 67:279 (April 2016): 382–384.
- Parry, David. 'New Bedfellows for the Bedford Tinker: A Survey of Selected Scholarship on Bunyan, 2011–2015'. *The Recorder* 21 (Spring 2015): 13–16.
- Pooley, Roger. 'Unbelief and the Bible'. In *The Oxford Handbook of the Bible in Early Modern England, c. 1530–1700*. Ed. Kevin Killeen, Helen Smith, and Rachel Willie. Oxford: Oxford University Press, 2015, 613–625.
- Reagles, David. 'The Atheist Bunyan: *The Pilgrim's Progress* and Organized Freethought in Victorian Britain'. *Mémoires du Livre/Studies in Book Culture* 6:2 (Spring 2015). [Electronic publication.]
- Ritcheson, Sarah Marie. 'Millenarianism and the Restoration Politics of Active Waiting in Bunyan and Milton'. *Bunyan Studies* 19 (2015): 35–52.
- Rosenfeld, Nancy. "'Blessed Joseph! I would thou hadst more fellows": John Bunyan's Joseph'. In *The Oxford Handbook of the Bible in Early Modern England, c. 1530–1700*. Ed. Kevin Killeen, Helen Smith, and Rachel Willie. Oxford: Oxford University Press, 2015, 533–545.
- Routhier, Jessica Skwire, Kevin J. Avery, and Thomas Hardiman, Jr. *The Painters' Panorama: Narrative, Art, and Faith in the Moving Panorama of Pilgrim's Progress*. Lebanon, NH: University Press of New England, 2015.
- Ryan, Scott C. 'Journeying in Hope: Paul's Letter to the Romans and John Bunyan's *The Pilgrim's Progress* and *The Holy War* in Conversation'. *American Baptist Quarterly* 33:3–4 (Fall and Winter 2014): 298–318.
- Simonova, Natasha. *Early Modern Authorship and Prose Continuations: Adaptation and Ownership from Sidney to Richardson*. Basingstoke/New York: Palgrave Macmillan, 2015. Especially Chapter 4, 'Rogues and Pilgrims: Two Restoration Bestsellers', 89–123.
- Song, Jung-Gyung. 'Competing Authorities: A Typographic Study of John Bunyan's *The Pilgrim's Progress*'. *Saehan English Language and Literature* 57:2 (May 2015): 51–67.
- Spargo, Tamsin. *John Bunyan* (Writers and their Work series). Tavistock: Northcote House, 2016.
- Spengler, Birgit. *Literary Spinoffs: Rewriting the Classics – Re-Imagining the Community*. Frankfurt/New York: Campus Verlag, 2015. Especially Chapter 5, 'From Playing Pilgrim to Waging War: *March*', 229–303.
- Torralbo-Cabellero, Juan de Dios. "'Well, so I did: but yet I did not think / To show to all the world my pen and ink": John Bunyan's *The Pilgrim's Progress* as an Early Bestseller'. In *Bestseller – Gestern und Heute: Ein Blick vom Rand zum Zentrum der Literaturwissenschaft/Bestseller – Yesterday and Today: A Look from the Margin to the Center of Literary Studies*. Ed. Albrecht Classen and Eva Parra-Membrives. Tübingen: Narr Francke Attempto Verlag, 2016, 184–199.
- Tsentourou, Naya. 'Sighs and Groans: Attending to the Passions in Early Modern Prayer'. *Literature Compass* 12:6 (June 2015): 262–273.
- Walker, David. 'Introduction' (to special issue on 'Religion and Politics in Bunyan's Writings'). *Bunyan Studies* 19 (2015): 7–11.

PUBLICATIONS OF INTEREST

Christianity & Literature

Special Issues on 'Sincerity'

Special Issue Editors: Matthew J. Smith and Caleb Spencer

Contact email: mjsmith@apu.edu

The journal *Christianity & Literature* seeks essay submissions for two companion special issues to be published on the topic of 'Sincerity'. These issues will explore the various ways that the history and thought of Christianity informs what we understand by sincerity. One issue will be devoted to literature written through the European Romantic movement, and the other to literature written since.

Although Patricia Ball's 1964 article, 'Sincerity: the Rise and Fall of a Critical Term', suggests that the interpretive force of 'sincerity' had fallen, her essay marks a vital resurgence in academic interest in sincerity and authenticity. Ball responds primarily to sincerity's journey from Romanticism as part of the creative process, to Victorian thought and its deployment as a moral category, to modernism and its critical disambiguation. Since the 1960s, the question has received steady critical interest. Lionel Trilling's 1970 book, *Sincerity and Authenticity*, was followed by influential contributions to the topic by writers including Charles Taylor, Marshall Berman, Charles Lindholm, Stanley Cavell, Elizabeth Markovits, and Jane Taylor. The focuses of these books range from Trilling's account of 'authenticity's' departure from 'sincerity' as it leaves behind the requirement of moral devotion, to R. Jay Magill's 2012 best-selling popular history whose title says it all: *Sincerity: How a Moral Ideal Born Five Hundred Years Ago Inspired Religious Wars, Modern Art, Hipster Chic, and the Curious Notion That We ALL Have Something to Say (No Matter How Dull)*. Alongside other religions and institutions, Christianity plays a central role in these studies, often providing an imperative moral framework within which concepts of sincerity emerge or, alternatively, from

which articulations of sincerity break. Christianity remains key to theorizing sincerity, not least, because the notions of selfhood, truth, representation, performance, and interiority that comprise 'sincerity' and 'authenticity' shift historically with movements in theology and religious practice.

We welcome submissions on any topics that bring together literature broadly defined, sincerity or authenticity, and the history and thought of Christianity. Ideal essays are grounded in readings of a text(s) and also discuss how these readings advance or challenge scholarly paradigms for understanding sincerity. We particularly encourage submissions that engage emerging critical methodologies, such as affect studies, ecocriticism, historical phenomenology, postsecularism, the (post)human, biopolitics, and new materialism.

ISSUE 1

Origin Stories: The History of Sincerity and Christianity in Premodern Literature

Scholars seem to be preoccupied with the origins of modern sincerity. More than related topics like morality, representation, and subjectivity, sincerity and authenticity are tied in scholarly accounts to various emergence narratives. We frequently ask: what medieval scholastic idea, or early modern interrogation strategy, or humanist innovation planted the seed of modern notions of self-reflection and honest expression? Most major monographs on sincerity devote significant early sections to the question sincerity's provenance and to the early modern period in particular and then show how notions of self-truth and self-representation evolve through cultural shifts in science, religion, politics, and social fashion especially in the seventeenth and eighteenth centuries. Yet few scholars have examined in detail the premodern history of sincerity in literature and drama. The several studies that do have proven rich in explicating the complexities of performance,

representation, authorship, and genre as they manifest in aesthetic works – and also as these works reveal the unseen human and institutional forces that constrain ‘sincere’ action. This ongoing conversation can benefit from a collection specifically focused on the relations between literature and Christianity in these periods.

This issue invites submissions on the history of sincerity and Christianity from the late Medieval period through the Romantic period. Example topics include sincerity’s literary history in:

- ✚ Medieval Voluntarism and Scholastic Thought
- ✚ The Protestant Reformation
- ✚ The Middle Class
- ✚ Theater and Performativity
- ✚ Early Representations of Cultural and Religious ‘Others’
- ✚ The Protestant Work ‘Ethic’
- ✚ Ecclesiastical Change and Church Egalitarianism
- ✚ Genre
- ✚ Scepticism
- ✚ Rhetoric
- ✚ Forms of Investigative Terror
- ✚ Weber’s Thesis
- ✚ Confession and Profession
- ✚ Religious Conversion
- ✚ Authorship and Publishing
- ✚ Secularization

ISSUE 2

Sincerity and Beyond: from Romanticism to the Postmodern

The transition to modernity produces new material conditions that in turn complicate and produce increasing problems for sincerity, beginning with the growth of individualism, increased urbanization, changing democratic practices in Europe and its colonies, and alterations in the modes of production (increasingly robust print culture, mass production techniques,

improved travel, etc.). Beginning with the transition to Romanticism in Continental Europe and England and ending with contemporary authors like David Foster Wallace and Ben Lerner, this issue will address the transformations and continuities in the idea of sincerity in cultural production while tracing its lineage in Christian theology, devotional practices, and affections. We seek articles that explain some the ways that sincerity continues to be deployed in the 19th and 20th century, demonstrating the continuities and discontinuities in these deployments and earlier Christian theological concerns. For example papers on Romantic, Victorian, Realist, or developments and deployments of earlier models of Christian sincerity would be welcome. Additionally we’d love to see papers that might engage with American pragmatism or continental Modernism as these movements seek to continue and transform earlier modes of sincerity while reciprocally engaging shifting religious discourses. Finally papers addressing the close of the 20th century with its post-9/11 ‘end of irony’ would help to show where sincerity has come in the recent past. Indeed, the resurgence of discourses of personal freedom, especially related to identity performance and production in contemporary fiction, film, and even visual art, would seem to offer many possible avenues for analysis.

Possible topics include:

- ✚ Romantic confessions of sincerity
- ✚ Rousseau and the problem of sincerity and performance
- ✚ Sincerity and the Romantic self
- ✚ Victorian Sincerity
- ✚ Empire, Colonies, and Sincerity
- ✚ Naturalism and sincerity
- ✚ Technological Innovation and sincerity
- ✚ Realism, Representation, Documentary, and problems of sincerity
- ✚ American Pragmatism and the impossibility of insincerity

- ✚ Sincerity and Modernism
- ✚ Parody, Readymades, Sincerity
- ✚ Literary Theory and Sincerity
- ✚ Identity (sexual, race/culture, class), Performance, and Sincerity
- ✚ Sincerity, Parody, and Postmodern Irony
- ✚ The New Sincerity and the critique of Irony

Submit essays of 6,000–9,000 words to Matthew J. Smith and Caleb Spencer at cal@apu.edu by **June 1, 2016**.

Please address questions to Matthew Smith (mjsmith@apu.edu) or Caleb Spencer (cspencer@apu.edu).

Christianity & Literature is a peer-reviewed journal published by SAGE.



'John Bunyan and the Baptist Academy'

American Baptist Quarterly (2016)

<http://abhsarchives.org/abq-issues-features-young-scholars/>

The current issue of *American Baptist Quarterly* (ABQ) entitled 'John Bunyan and the Baptist Academy' features articles written by participants in the Young Scholars in the Baptist Academy which met in July, 2015 at Regent's Park College in Oxford, England. During the conference each scholar spoke about his or her submitted article. Another participant of the conference then delivered a rigorous response to the submitted article, often continuing the line of inquiry into another field of study. Roundtable discussion from the interdisciplinary group of Baptist scholars then ensued about the essay and response, using Bunyan and *The Pilgrim's Progress* as the common text. Both the essays and responses are included in this issue of the ABQ.

Illustrations for this issue are drawn from the rare book holdings of the American Baptist Historical Society. Upcoming issues of ABQ will cover the following topics: Sam Sharpe and Jamaican Baptists, A. J. Gordon, Baptists and Conscience, An Unexpected Wilderness, Baptists on Race, and Missions on the Old and New Frontier.



CONFERENCE REPORT

Elizabeth Newman, Baptist Theological Seminary at Richmond



Hobgoblin nor foul fiend can daunt his spirit,
He knows he at the end shall life inherit.
Then fancies fly away, He'll fear not what men say,
He'll labor night and day to be a pilgrim.

He Who Would Valiant Be

Almost 350 years after John Bunyan penned these words, the Young Scholars in the Baptist Academy sang Bunyan's hymn in their opening worship, both to honor Bunyan and to worship together as pilgrims across time and place.

At YSBA's tenth gathering (14-17 July 2015), Baptist professors and graduate students met at Regent's Park College, Oxford to reflect on the significance of Bunyan's *Pilgrim's Progress* for the church and academy today. Dr. Curtis Freeman's (Baptist House of Studies, Duke University) opening lecture on 'slumbering dissent'

focused on how Bunyan's work has aroused faithful dissent against unholy unions of ecclesiastical and civil powers. Talking to a full house, including guests from other colleges, Dr. Freeman described how pilgrims progress not simply as pious souls toward heaven, but as those who follow a different king and thus embody a different politics already in this life.

Six young Baptist scholars were selected to participate this year: Kimlyn T. Bender (Professor of Theology, Baylor University, Truett Theological Seminary); D. H. Dilbeck (Assistant Professor of History, Oklahoma Baptist University); Jordan Rowan Fannin (PhD candidate, Baylor University); Nicolas Mumejian (PhD candidate, Hartford Seminary); Scott C. Ryan (PhD candidate, Baylor); and Matthew J. Smith (Assistant Professor of Art, Mary Hardin-Baylor). Paper topics included seeing Christian pilgrimage as a motif for liberal arts education, considering pilgrim's progress through interfaith dialogue, and understanding more deeply the church as a pilgrim people. Jordan R. Fannin nicely summarized a key theme of this year's gathering: 'Pilgrimage can become an excuse to focus solely on what is beyond, and wayfaring can be a means of escape. However, pilgrimage can also mean taking the present world seriously, precisely by seeing it for what it is and what it can mean to us on our journey'. Invited guest Laura Leavens (Assistant Professor of Christian Mission, Baptist Seminary of Kentucky) included in her closing commentary an emphasis on knowledge as sapiential: that knowing the truth and being transformed by it are deeply interconnected. The pilgrimage called education is not merely the acquisition of knowledge, but the transformation of our very lives as we learn.

A highlight of this year's gathering was 'A Bunyan Pilgrimage through Bedfordshire' organized and led by Dr. Paul Fiddes (Professor of Systematic Theology, Oxford and Senior Scholar for YSBA). The group traveled to Bunyan's birthplace in Elstow, to Bedford where he was baptized as an adult

and also imprisoned, to Stevington where he preached in woods outside the village and to Houghn House, Ampthill, where Bunyan plied his trade as a tinker. Dr. Fiddes particularly helped the group to see how Bunyan's life and topography may have inspired certain images in *Pilgrim's Progress*.

The YSBA steering committee (Roger Ward, chair; Brad Creed, Andy Chambers, Douglas Henry, Sheila Klopfer, and Elizabeth Newman) is deeply grateful for the ongoing support of Young Scholars in the Baptist Academy. This year's conference, like previous ones, continues to build a community of scholars who seek to be by profoundly shaped by 'a theological vision inflected by Baptist communities' practices, convictions, texts, and traditions' in service to the academy and church.



CONFERENCES OF INTEREST

The Englishness of English Poetry in the Early Modern Period

19–21 May 2016 & May 2017

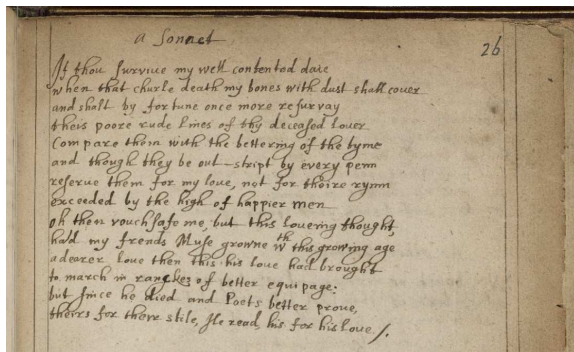
Université de Strasbourg,
Université Paris Ouest Nanterre,
Université Paris 13

Rémi Vuillemin, Université de
Strasbourg



This two-part international conference taking place first in Strasbourg (19–21 May 2016) and then in Paris (May 2017) will focus on the evolution of English poetry over the early modern period. It will

deal with aspects related to form and genre, but also with the material dimension of poems as commodities and the different modes of their circulation, across national borders through embassies and translations. As Nikolaus Pevsner defined the 'Englishness' of English art (and more specifically architecture) from its mixed quality, we will try to determine if a specifically English way of thinking of and practicing poetry emerges in the Tudor-Stuart era.



Part One: The Triumph of the Sonnet?

The first part (Strasbourg, 19–21 May 2016) will bear on 16th- and 17th-century lyric poetry, and ask whether the period can be said to mark the triumph of the sonnet among other poetic modes of expression. Contributions will bear on English poetry and its Classical and early modern Continental sources as they were received in 16th- and 17th-century Europe.

The sonnet was brought into England and adapted to the English language in the 1530s by Sir Thomas Wyatt and Henry Howard, Earl of Surrey. First and foremost a courtly form, the sonnet found a wider audience with the anthologies of lyric poetry published in the second half of the century until its popularity reached its apex in the 'sonnet craze' of the 1590s. Though this fashion quickly waned, the *quatorzain* subsisted well into the 17th century and inspired such major poets as George Herbert or John Milton. The teleological notion that the poetry produced from the 1530s to the 1570s only paved the way for the Golden Age of the 1590s has been

challenged in recent studies; likewise, the idea that English poetry underwent a radical change at the turn of the century needs to be qualified so that more complex issues of identity and legacy, filiation and affiliation can be raised.

Taking as its starting point the enduring popularity of the sonnet form, the Strasbourg conference will address the generic indeterminacy of 'sonnet', a term that was seldom precisely defined in English in the 16th century. As George Gascoigne reminded his reader, the etymology of the word links it to song and music, thereby making the sonnet almost coextensive with another loosely defined category, that of the lyric: 'Some think that all poems (being short) may be called sonnets, as indeed it is a diminutive word derived of "suonare"'. But Gascoigne seems to prefer a more narrow definition, one based on form: 'yet I can best allow to call those Sonnets which are of fourteen lines, every line containing ten syllables. The first twelve do rhyme in staves of four lines by cross metre, and the last two, rhyming together, do conclude the whole' (George Gascoigne, *Certain Notes of Instruction Concerning the Making of Verse or Rhyme in English*, 1575). The question of what it is that makes a sonnet echoes broader debates in early modern England over what makes a poem – whether its rhythm, its syllable count, or its rhyme scheme.

Such indeterminacy was mirrored in actual poetic practice, which tended to belie attempts at codification. This in turn raises the question of the development of poetic theory in England. Was the adoption of new poetic forms such as the sonnet determined by an explicit or implicit theory? Were English attempts at codification inspired from Continental treatises, or only from poetry? Claims for Englishness – phrased within Italianate forms such as the sonnet – paradoxically point to the prominent role of imitation. As Michael Drayton wrote in the final version of his sonnet sequence *Idea* (1619), 'My Muse is rightly of the English straine, / that cannot long one Fashion

entertain'. The shifting use of competing poetic models drawn from antiquity or from more recent European literature, the change from one 'fashion' to another, might shed light on conditions of the birth and development of the English sonnet.

The understanding and codification of the sonnet form in 16th- and early 17th-century Italy, and its adaptation to the French language in the same period are central to our interrogations. The Italian and French poets from whom the English sonneteers drew their inspiration (e.g. Petrarch, but also Serafino Aquilano, and later Tebaldeo and Tasso; Scève, Ronsard, Du Bellay, but also, most importantly, Desportes), were received in varying ways in the course of the 16th and 17th centuries. The reception of the *quattorçain* in mainland Europe at a key moment in the history of the English sonnet (from the 1530s to the 'craze' of the 1590s, not forgetting the relative decline of the form in the 17th century), may (if only contrastively) give indications as to the ways in which the English constructed their own sonneteering tradition.

The circulation of poems, in manuscript or in print, of metapoetic discourse (as major poetic treatises were published), and more generally of poetic models, is therefore an essential part of the question. Lyric poetry in the early modern period registered the growing importance of print in the circulation of literary texts, thus giving publicity to what is nowadays considered the privileged form of expression for inwardness and subjectivity. Intimate feelings such as love were made public through poems collected in increasingly popular sonnet sequences, anthologies or miscellanies. Thus made virtually ubiquitous, the lyric came to play a key part in the construction of a national canon.

Topics of interests include, but are not limited, to the following:

- ✚ The evolution of the lyric, of its themes and forms from the 16th to the 17th century (including the relation of erotic to spiritual poetry)

- ✚ The links between theoretical developments and practice
- ✚ Poetic anthologies, miscellanies and sequences (construction, composition, literary and historical significance)
- ✚ The material production, circulation, performance and/or reading of lyric poems, book history
- ✚ The reception of the Classical and Continental vernacular poetic models of the English sonneteers in mainland Europe in the 16th and 17th centuries
- ✚ The respective degrees of canonicity that have been ascribed to lyric forms in the critical tradition
- ✚ The respective degrees of canonicity that have been ascribed to the Italian, French and English sonnets of the 16th and 17th centuries in the critical tradition
- ✚ Questions related to the editing and publishing of early modern poetic collections in the 21st century

Conference organisers: Anne-Valérie DULAC, Laetitia SANSONETTI, Rémi VUILLEMIN and Enrica ZANIN. You may contact them at the following address: TEOFEP@yahoo.com.

Part Two: Poetry in Circulation

A later call for paper will be issued separately for the second conference (Paris Ouest and Paris 13, May 2017), which will encompass exchanges between England and its closest neighbours, Scotland and Ireland, but also other European or non-European countries, including American colonies and the Eastern world, from the early 1500s to the late 18th century. We already welcome expressions of interest for the themes that will be tackled, such as the transmission of poems as detachable objects (in the system of patronage, as ambassadorial gifts) and their role as transnational vectors of ideology through translation.



Andrew Marvell (1621–1678) and Europe

23–25 June 2016

Université de Haute Alsace –
Mulhouse & Université de
Strasbourg

Laurent Curelly, Université de
Haute Alsace – Mulhouse



An International Interdisciplinary Conference supported by the Andrew Marvell Society and hosted by the Université de Haute Alsace – Mulhouse & Université de Strasbourg (France) on 23-25 June 2016.

With the support of the Andrew Marvell Society, ILLE (Institut de Recherche en Langues et Littératures Européennes, EA 4363, Université de Haute Alsace Mulhouse) and SEARCH (Savoirs dans l'Espace Anglophone: Représentations, Culture, Histoire, EA 2325, Université de Strasbourg).

Keynote speaker: Professor Nigel Smith, Princeton University.

Guest speaker: Professor Emeritus Jean-Paul Pittion, Université François-Rabelais & Centre d'Études Supérieures de la Renaissance, Tours.

A full understanding of Andrew Marvell's verse and prose writings requires an appreciation of their European context.

Marvell himself travelled to the European Continent repeatedly: between 1642/3 and 1647 he visited Holland, France, Italy and Spain; in 1655–1656 he stayed at the Protestant Academy at Saumur, France, with Oliver Cromwell's ward, William Dutton, and where he must have encountered figures such as Moyse Amyraut; in 1662–1663 he was in Holland on state business the nature of which has yet to be established; and between 1663 and 1665 he was part of the Earl of Carlisle's embassy to Muscovy, Sweden, and Denmark. He thus had considerable technical expertise in all aspects of diplomacy, statecraft and maritime affairs. After all, from 1657 Marvell was Latin Secretary to John Thurloe, Cromwell's spymaster, and must have had inside knowledge of the Protectorate's dealings with other European nations. Contemporary events, such as the three Anglo-Dutch wars of the mid-century, afforded him ample material for his satires and prose polemics. His *An Account of the Growth of Popery and Arbitrary Government* (1677) was translated into French under the title *Relation de l'accroissement de la papauté et du gouvernement absolu en Angleterre* and published in Hamburg in 1680, extending his readership to the Continent. And Early-modern European literature more widely – such as the work of the *libertins érudits* – deeply informed his poems and prose.

The conference will explore the following topics:

- ✚ Marvell's travels in Europe
- ✚ Marvell and diplomacy
- ✚ Marvell and France
- ✚ Marvell and the Netherlands
- ✚ Marvell and European politics
- ✚ Marvell and religious debates in Europe
- ✚ Marvell and European thought
- ✚ Marvell and European art and literature

Advisory Committee:

- ✚ Matthew C. AUGUSTINE, University of St Andrews

- ✚ Jean-Jacques CHARDIN, Université de Strasbourg
- ✚ Laurent CURELLY, Université de Haute Alsace – Mulhouse
- ✚ Martin DZELZAINIS, University of Leicester
- ✚ Alex GARGANIGO, Austin College
- ✚ Nicholas von MALTZAHN, University of Ottawa
- ✚ Timothy RAYLOR, Carleton College
- ✚ Nigel SMITH, Princeton University

For the complete programme please go to:
<http://www.ille.uha.fr/colloques-seminaires/Colloques/Coll-Marwell-and-Europe>.



Shaping Ends: Aspects of Apocalypse

CLSG Autumn Conference 2016

5 November 2016

Corpus Christi College, Oxford

Omega is one of the titles ascribed to God, and we cannot help interpreting anything that develops by what it becomes. Destiny, or Divinity in Shakespeare's phrase, will shape human ends notwithstanding human efforts. Narratives, in the Bible and out of it, appear to demand resolutions, denouements, fulfilments, concords in their endings. Apocalypse, which offers to disclose what happens finally, and so to determine the meaning of everything, points to a bang rather than a whimper at the end of history, just as current cosmology posits one at the beginning.

'The paradigms of apocalypse continue to lie under our ways of making sense of the world', suggests Frank Kermode (*The Sense of an Ending: Studies in the Theory of Fiction*, 1967). The Last Judgement featured in

medieval mystery plays, and many contemporaries understood the events of the English Civil War to be taking place in the Last Days. Writers from Bede through Bunyan to Blake and Beckett refer to it. Every generation, every lifetime, almost every story has its *Eindruckspunkte*, moments of portent.

Between earth and heaven an apocalyptic or millennial stage will have the character not of regular temporality but of *kairos*, when everything is up in the air. In 1989 Francis Fukuyama suggested that '[w]hat we are witnessing is not just the end of the Cold War, or a passing of a particular period of postwar history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of western liberal democracy as the final form of human government'.

Offers are invited of 25-minute papers to be read at the conference at Corpus Christi College, Oxford. About ten minutes will be allowed for questions and discussion, and the paper would be submitted for publication in *The Glass*. Details of the conference will be progressively updated on the CLSG website, where the conference leaflet containing the programme and booking information is due to appear by September.

The deadline for offers (email Dr Roger Kojecky, secretary@clsg.org) is **31 May 2016**. Please add to your brief proposal a few words about your background, e.g. institutional affiliation, research interests.

Members and non-members welcome.



CALLS FOR PAPERS

Andrew Marvell in Chicago, 30 March – 1 April 2017

Alex Garganigo, Austin College



Dear Marvellians and Early Modernists,
As most of you know, the Andrew Marvell Society's sessions at this year's RSA in Boston were a rousing success. There were memorable exchanges, for example, on alternatives to historicism.

We would like to build on that success next year in Chicago (March 30 – 1 April) and welcome submissions on topics such as

- ✚ Non-Historicist Approaches to Marvell
- ✚ Cognitive/Evolutionary Approaches to Marvell
- ✚ Marvell and Holland
- ✚ Marvell and Religion
- ✚ Marvell and the Duke of Buckingham

I encourage you to look at the CFPs for these sessions in the "Literature CFPs for RSA 2017 Chicago" section of the RSA's website at

<http://rsa.site-ym.com/blogpost/1357890/Literature-CFPs-for-RSA-2017-Chicago>

and to send me proposals at agarganigo@austincollege.edu by May 24, 2016.

Best wishes,
Alex Garganigo
President of the Andrew Marvell Society



The Society for Emblem Studies 11th International Conference

Monday 3 July – Friday 7 July 2017

Université de Lorraine, Nancy,
Faculté de droit, sciences
économiques et gestion



The Eleventh International Conference of the Society for Emblem Studies will take place in Nancy (France) from Monday 3 July to Friday 7 July 2017. The conference will devote itself to the entire spectrum of emblem studies. Papers on all aspects of emblematics are welcome. Please submit proposals before 1 September 2016.

The conference will focus on four main directions which continue those pursued at preceding conferences: the history of printed books; theoretical and critical approaches; the "adaptable" emblem; the idiosyncrasy of the emblem.

Eight broadly different themes are proposed:

1. Making an emblem book

This theme should focus on the various agents in the conception and production of emblem books (publishers, printers, patrons, academies, engravers, draftsmen, copperplate printers, authors, commentators, translators, proofreaders...), as well as on the steps and procedures of its creation (edition and re-edition, re-use, recurrence, plagiarism, counterfeits; cooperation, competition...) until its sale.

2. Reading and collecting

Further inquiry into the history of emblem books is prompted by studies focussing on their readers (inventories, foreclosures, ownership marks...), the rare books market, the *liber amicorum*, satire and censorship, collectors, the place of emblem books in collections and libraries, and connoisseurship of emblems. Papers about important collectors in the 19th and 20th centuries, the organization and cataloguing of their collections, and the scholarship and literature devoted to them would be particularly welcome.

3. Methodology and historiography

This theme includes the main theoretical issues in the ancient and recent development of emblem studies; the need for interdisciplinary approaches; problems of periodization; working practices and methods; the peculiar *ethos* of emblem studies; access to digitized documentation, and its effects on scientific language and production.

Meanwhile, any paper about the ‘pioneers’ of emblem studies, such as Mario Praz or Karl-Ludwig Selig, Karl Josef Höltgen (and others such as Daniel Russell, Peter M. Daly), about the history of great *thesauri* (Henkel & Schöne) and databases or websites would be welcome.

4. The symbolic process

The sessions in this part of the program might include discussion of theorists and treatises concerning the *impresa* and the emblem, including emblem book Prefaces, from the 16th to the 18th century.

They might also include discussion of the rules of the emblem as a defined genre, its relation with *ars memorativa*, *ars meditandi*, pedagogy and *lusus*, the function and role of enigma, the place of prosody or translation and polyglot texts.

Special attention might be given to the links between emblem and allegory.

This theme also includes research into the relationship between the semiotics of emblematics and comics, subtitling, or any other form of presenting inscriptions in art combining word and image.

The emblematic process in contemporary art also deserves special attention.

5. Emblem books, material culture, history of art

This theme (cross-cutting with theme 2) aims to increase our understanding of the emblem book as an artefact, whether as an aesthetic object or more rhetorically as ‘une machine à communiquer’.

The focus may be on the shaping of text, page layout, typography, calligraphy; technical and artistic aspects of the woodcuts or engravings; printer’s marks; manuscript additions; bindings. Special attention might also be given to the role of ornament and decorative frames in the emblematic process.

6. Adapted and diffracted emblems

Research related to applications of emblem to architectural spaces, furniture and objects has grown significantly in recent years; this rubric constitutes one thematic highlight of the call for papers.

The ‘adaptation’ of emblematics might be concentrated in two areas: festivals and objects.

This section should therefore investigate the various uses of device, emblem and any symbolic combined form (including heraldry) in theater and festivals (entries, tournaments, *masques*...); the way they contribute to staging and meaning; their application on medals and tokens; portraits; epigraphy; *Hausprüche*; *sgraffito*; painted decorations and programs. As far as objects are concerned special attention might be devoted to household items (furniture, table and kitchenware, embroideries, textiles, costume, iron firebacks, sundials, domestic utensils) as well as to advertising, popular and educational imagery, posters and labels.

Unexpected, unintentional uses or misappropriations of emblems might also be identified.

7. Emblems, curiosities, *mirabilia*

This theme intends to explore the relationships between emblematics and encyclopedic collections, cabinets of scientific and wondrous curiosity; taxonomy; categories of objects belonging to archaeology, natural history, ethnography, historical and religious relics; the role of emblem in thinking, expressing and dramatizing the *mundus symbolicus* as a microcosm.

The representation of emblems and emblem-books in paintings, especially still-lives, or any pictorial record of emblematics, constitutes a significant part of this topic.

A special highlight on technical and scientific innovation (engines, inventions) in emblems would be appreciated.

8. National idiosyncrasy of the emblem?

The theoretical and historical issues about the emblem as indicative of a peculiar *mentalité symbolique* (Daniel Russell) have proved very fertile. The Conference would like to verify the validity of such hypothesis firstly by inviting Shakespeare and Cervantes scholars to discuss the emblematical productions of these writers and secondly by focusing mainly (though not exclusively) on three cultural contexts and their protagonists: Italy, Central Europe, Lorraine and Grand Est France.

Papers on all aspects of your research into emblematics, in addition to these topics, are welcome. Papers can be given in French, English, German, Spanish, or Italian. Please let us know if you would like to moderate a section.

Please submit proposals for a twenty-minute presentation before 1 September 2016 to:

Paulette CHONE
Professeur émérite des Universités

Présidente des Amis des Études
Emblémistes en France

paulettechone@gmail.com

&

Ingrid HÖPEL

Professorin am Kunsthistorischen Institut
der CAU Kiel

Chair der Society for Emblem Studies

ihopel@kunstgeschichte.uni-kiel.de

Conference website:

<http://www.emblemstudies.org/cfp-ses2017/>



IJBS TREASURERS' REPORTS

EUROPE

David Walker, Northumbria
University, European Treasurer



To date the UK account for the International John Bunyan Society currently stands at £2,363.72. Use of electronic payment facilities for subscriptions to the Society is growing through the availability of PayPal and use of credit cards on the Society's web pages. Renewal subscriptions and new membership payments can also be made via a direct transfer of the appropriate amount (in **£ sterling**) into the following bank account: NatWest Bank, International John Bunyan Society, Sort Code: 54-10-31, Account number: 14718073. It is important that members email me to let me know they have done this:

David5.walker@northumbria.ac.uk.

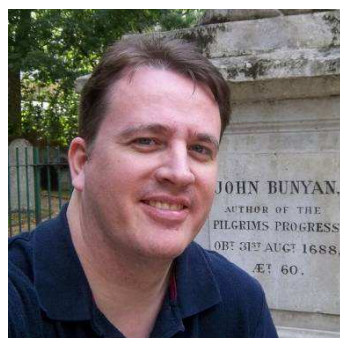
In addition to the existing current account, IJBS also has an investment account with Old Mutual Wealth, based in the UK. This contains about £16,000, made up of an anonymous donation of £10,000 made to IJBS, together with the fund donated by the family of Richard L. Greaves which is used to award the triennial book prize established in his memory. In line with the wishes of the donor, some of the 'donation' funds are currently being used to enable PhD students and early-career researchers to attend and give papers at the IJBS conference in Aix-en-Provence. A full account of this expenditure will be presented at the Business Meeting to be held during the conference.

Yours sincerely,

David Walker

NORTH AMERICA

**Galen Johnson, Ashford
University, North American
Treasurer**



As of 7 April 2016, the North American savings account for the International John Bunyan Society holds \$2828.91 (US dollars). Use of Paypal for membership dues has gone very smoothly and is a nice way to avoid postage and check writing. Anyone around the world may login to your personal Paypal account and choose to send the price of your membership fee to galen.johnson@faculty.ashford.edu. There will be space in the payment form to include

a special note to the treasurer, such as at what rate you are renewing, and if you enter the US membership rates (\$35 for one year, \$20 for underemployed and retirees, \$100 for five years) in the 'send' blank, it will automatically send the exchange rate for your local currency to the IJBS account. You will never have to pay a fee to the Society or our bank, and you will immediately receive an email receipt. The conventional mailing address for check renewals remains Dr. Galen Johnson, IJBS North American Treasurer, 802 Amanda Dr., Siloam Springs, AR 72761, USA. Please be sure to include a completed copy of the membership form with any payment, especially since having your email address on file will ensure timely receipt of forthcoming issues of *The Recorder* and access to the list-serv on the IJBS website. I am very honored to be of service to you all.

Respectfully,

Galen Johnson

MEMBERSHIP FORM

The International John Bunyan Society (IJBS)

All members receive:

- ✚ access to *The Recorder*, the newsletter of IJBS (published electronically)
- ✚ *Bunyan Studies*, the official Journal of IJBS (published annually)
- ✚ use of our listserv for discussion
- ✚ invitation to our Triennial Conference

For more information about the Society, please visit the website www.johnbunyansociety.org, or contact the Secretary: **W. R. (Bob) Owens**, School of Culture and Communications, University of Bedfordshire, Polhill Avenue, Bedford MK41 9EA, UK. Email: bob.owens@beds.ac.uk

Membership Rates:

Individual: £22 / US\$35 per year, **or** £60 / US\$100 for three years

Student, Retired, Under-employed: £12 / US\$20 per year

Couples at the same address may pay a single fee (but will be sent only one copy of *Bunyan Studies*)

Please send the following information and payment to one of the two IJBS Treasurers:

Name:

Email:

Mailing Address:

Phone Number (including international code):

Affiliation (if any):

FOR SECURE PAYPAL OR CREDIT CARD PAYMENT OPTIONS, PLEASE GO TO THE IJBS WEBSITE: <https://johnbunyansociety.org/membership-services/>

Members not wishing to pay electronically may pay in US\$, as follows:

- mail a check or money order made out to IJBS (in Canadian or US dollars) to:
Galen Johnson, North American Treasurer, The International John Bunyan Society,
 802 Amanda Drive, Siloam Springs, AR 72761 USA
 E-mail: galenjohnson@gmail.com

Members not wishing to pay electronically may pay in £sterling by one of the following methods:

- mail a cheque or international money order made out to IJBS (in **£ sterling**) to:

David Walker, European Treasurer, The International John Bunyan Society,
Department of Humanities, Faculty of Arts, Design, and Social Sciences,
Northumbria University, Lipman Building, Sandyford Road,
Newcastle upon Tyne, NE1 8ST, UK
Email: david5.walker@northumbria.ac.uk

- make a direct transfer (in **£ sterling**) into the following bank account:

NatWest Bank, International John Bunyan Society,
Sort Code: 54-10-31, Account number: 14718073
IBAN (if paying from Europe): GB12 NWBK 5410 3114 7180 73

Please then email David Walker to let him know you have done this:
david5.walker@northumbria.ac.uk

- complete a Standing Order Form and mail the signed copy to David Walker. You can download the form [here](#), or use the copy below.

IJBS STANDING ORDER FORM (FOR EUROPEAN MEMBERS ONLY)

I wish to pay future subscriptions to the International John Bunyan Society by banker's standing order.

Name

Address

.....

Phone

Email

Your membership will be renewed automatically on 1 October each year until you instruct your bank to stop payments. This order replaces and cancels any previous orders.

Please pay to NatWest Bank, for the International John Bunyan Society, Account Number 14718073, Sort Code 54-10-31, the sum of £_____ and debit my/our account. The first payment to be made on 01/10/____ and subsequently on the same date annually thereafter unless cancelled.

Name of my bank	
Address of my bank	
Postcode	
Account number	
Sort code	
Signature	Date

Please mail the completed and signed standing order form to the European Treasurer:

David Walker, The International John Bunyan Society, Department of Humanities,
Faculty of Arts, Design, and Social Sciences, Northumbria University,
Lipman Building, Sandyford Road, Newcastle upon Tyne, NE1 8ST, UK.

Please do NOT send the standing order instruction directly to your bank.

The International John Bunyan Society

A Society dedicated to the study of the life and times of

John Bunyan (1628-1688)

<http://johnbunyansociety.org/>

The Recorder

The Recorder is the Newsletter of the International John Bunyan Society. It appears once a year and offers members of the Society a forum for notes and queries, conference announcements, calls for papers, news of members, book and conference reviews, short articles, bibliographies – anything of interest to scholars and readers of Bunyan and his times.

Submissions (in electronic form) are gratefully received by early March for the annual Spring issue.

For submissions and inquiries please contact Nathalie Collé, editor, at:
nathalie.colle@univ-lorraine.fr.

✉ **Nathalie Collé**

UFR Arts, Lettres et Langues
Université de Lorraine, Site de Nancy, CLSH
23 Boulevard Albert 1^{er}
54015 NANCY CEDEX
FRANCE

(00 33) (0)3 72 74 30 70

*Sincere thanks to all our contributors,
and to Anne Page, Bob Owens and David Parry for their precious help.*



Cover image by JUSTIN ROWE, book sculptor @daysfalllikeleaves.

‘Hopeful had much ado to keep his brother’s head above water’

Conception by NATHALIE COLLÉ

Spring 2016 ∞ Number 22 ∞ ISSN 1198-8894

