



# The Recorder

THE INTERNATIONAL JOHN BUNYAN SOCIETY

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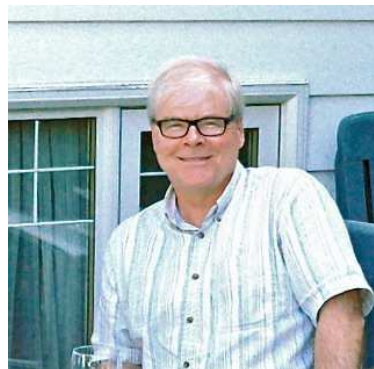
Editor: Nathalie Collé, Université de Lorraine, France

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## THE PRESIDENT'S COLUMN

David Gay, University of Alberta,  
Canada



Greetings everyone!

It is a great honour to offer my first report to you as IJBS president. I inherit a society re-energized by a magnificent conference experience in Aix-en-Provence and rededicated to its mission by my outstanding predecessor, Anne Dunan-Page and her IJBS executive. As Neil Keeble stated in that extraordinary moment when past IJBS presidents gathered around Anne at the conference banquet, her remarkable energy and vision brought the IJBS to a new level of maturity and cohesion. Her leadership produced not only a successful conference, but also a new and much improved web site, updated bylaws and efficient forms for encouraging and maintaining membership online. I look forward to working with our new executive to maintain Anne's standards. I also send warm thanks and congratulations to Bob Owens, who served with Anne as General Secretary. I am grateful for the appointment of Sylvia Brown as Bob's successor, and the continuing excellent work of Nathalie Collé, editor of *The Recorder*, Joel Halcomb, our first dedicated web site manager, and Rachel Adcock and Margaret Sönsen Breen, our Treasurers. I also thank Galen Johnson, who retired as North American treasurer, for his valuable and generous contributions to the success and wellbeing of the society, and David Walker,

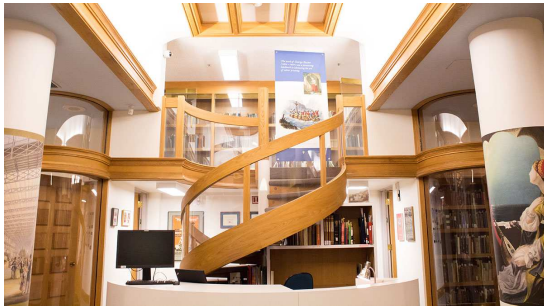
our new Vice-President, for his work as European Treasurer.

Our next conference will take place at the University of Alberta August 14–17, 2019. This is the first repeat location in the society's history. The inaugural conference of the IJBS took place there and in Banff in 1995. Richard Greaves, the president, and James F. Forrest, then honorary president, spoke often over the course of their long friendship about the possibility of a Bunyan Society. Greg Randall, the first General Secretary, spearheaded a membership drive in 1993 while Shannon Murray edited the first *Recorders* in 1994. I was much heartened during my time as General Secretary by the dedication and support successive presidents gave to the project, beginning with Neil Keeble who succeeded Richard Greaves and continuing with Vera Camden, Bob Owens, Tom Luxon, Roger Pooley, Nigel Smith and Anne Dunan-Page. The professional stature of our past presidents did much to raise the profile and ensure the longevity of our society, and to draw new generations to our community.



The 2019 conference theme is: *Networks of Dissent: Connecting and Communicating Across the Long Reformation*. As always, papers on all aspects and from different disciplines on the literature, history and legacy of early modern Dissent and Nonconformist culture will be warmly welcomed. I along with my co-organizers, Sylvia Brown and Arlette Zinck, look forward with anticipation to the ideas and approaches you will bring to the topic. For our part, we are planning a musical event and an event on legal issues pertaining to Bunyan and the history of Dissent, including local legal lawyers and judges. And

there will be a major exhibition of rare Bunyan texts in our Bruce Peel Special Collections Library, curated by Sylvia. Our library has one of the world's richest collections of rare Bunyan texts and materials. Books and readers are certainly aspects of the theme of networks, as are many other possibilities. Our theme can be broadly and flexibly interpreted. We also have two plenary speakers to announce at this time: Feisal Mohamed of the Graduate Center at the City University of New York, and Ariel Hessayon of the University of London. We hope to announce a third in due course.



Please spread the word and make plans to join us in 2019. If you have any questions or ideas for the conference, do not hesitate to contact me.



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**'VOICING DISSENT IN THE LONG REFORMATION' – THE EIGHTH TRIENNIAL CONFERENCE OF THE INTERNATIONAL JOHN BUNYAN SOCIETY, AIX-EN-PROVENCE, FRANCE, 6–9 JULY 2016**

**Jenna Townend, Loughborough University, UK**



More than eighty scholars from the United Kingdom, France, the United States, Canada, Italy, and Australia attended this exciting and stimulating conference. The ancient city of Aix, with its wealth of seventeenth- and eighteenth-century buildings, was a truly beautiful and congenial setting, and was much appreciated by the assembled delegates. Thanks to the generosity of the International John Bunyan Society (IJBS), ten bursaries had been made available to postgraduate students and early career researchers who were presenting papers. As a beneficiary of the scheme, I can say that it not only helped individuals in financial terms, but also helped to foster a really genuine sense of warm cooperation between young researchers and established scholars alike.





The conference was organised by Anne Page (LERMA, Aix-Marseille Université) in her role as President of IJBS. In seeking to explore the ways in which Protestant Dissent, Nonconformity, and Puritanism were represented between about 1500 and 1800, the conference placed a particular emphasis on probing the interaction between written and oral cultures in the formation and expression of Dissent.

Opening the conference, Anne argued for the need to recognise and interrogate the intersections between these two cultures by considering the ways in which Dissenting voices were heard, disseminated, and recorded during the long Reformation, whether through music, hymns, speech, shouts, items of material culture, or other means.

The conference's plenary lectures were delivered by four distinguished scholars: Alexandra Walsham (University of Cambridge), Helen Wilcox (Bangor University), Andrew Spicer (Oxford Brookes University), and Alec Ryrie (Durham University). In the first lecture, on 'Talking Toleration: Speech, Silence and Religious Coexistence in Early Modern England', Alexandra Walsham echoed Anne's opening comments, calling attention to the need for scholars to recognise that verbal exchanges and written exchanges are symbiotically linked. She argued that, as a result of this, we must pay attention to the silences in Dissenting texts – what is not acknowledged or recorded, as well as what is. The consequence, she suggested, will be a broadening of our appreciation of the role played by oral exchanges and conversations in the context of religious tolerance and its antithesis.



Helen Wilcox's lecture, on 'Voices and Echoes: Poetical Precedents in Dissenting Literature', considered the intersection between poetry and Dissenting voices.

Using an array of examples of attitudes to and uses of poetry in the texts of Dissenting writers, including the use of poetic predecessors such as George Herbert, she demonstrated that poetry provided seventeenth-century Dissenters with an alternative mode of expression, one which both enabled and strengthened their voices. This perception of the porous nature of the boundaries that divide topics traditionally considered to be in opposition to one another was also a prominent area of interest in the final two plenary lectures.



Andrew Spicer, speaking on 'Psalm-Singing and Huguenot Dissent', examined the role of psalm-singing as a form and expression of Protestant dissent during the Reformation. He explored how Huguenots used and sang the psalms in their own congregational gatherings, and consequently extended Reformed worship beyond official sites. Finally, Alec Ryrie's lecture on 'Scripture, the Spirit and "Scripturianism" in Revolutionary England' took up the question of how the Bible became a site of contestation in Revolutionary England. Using the idea of 'Scripturianism', meaning the privileging of the text of the Bible over other ways of connecting to God, he examined the growing uncertainty that surrounded Dissenters' approaches to Scripture during this period. Illustrating the ways in which they began to search for a different basis for certainty, he called attention to the fact that there was often more that united Dissenters and conformists in terms of approaches to Scripture than that which divided them.



Among the panel papers I particularly enjoyed was one that presented exciting and previously unknown material. Johanna Harris (Exeter University), in a paper intriguingly titled 'R. B. and the Case of the Misdirected Letter, 1671', demonstrated beyond reasonable doubt that Richard Baxter had received a letter from the French-Flemish mystic and prophetess, Antoinette Bourignon, in 1671. Johanna argued that although Baxter had had no previous contact with Bourignon prior to receiving her letter (and so believed it had been wrongly sent to him), she may have written to him in order to try and gain support for her devotional arguments and projects, which were rooted in pietism. Ultimately, Johanna's paper demonstrated that the extent of Baxter's influence within international epistolary networks is likely to have been greater than previously noted.



Another panel that I might single out for mention addressed the question of how Dissenters experienced persecution during the Restoration. Joel Halcomb (University of East Anglia) gave a paper on the topic of



‘Preserving and Rebuilding Congregational Fellowship in Early Restoration Dissent’, and illustrated how the persecution experienced by Dissenters during the 1660s was writ large in the records of Dissenting churches. However, Joel also examined the significance of moments where records were sparse, suggesting that such gaps could often have been caused by factors like the absence of a prominent minister. A paper by Ed Legon (University College London) – ‘Nonconformity, Memory, and Identity, 1660–85’ – also addressed the theme of how Dissenters experienced and responded to persecution by examining how they did or did not engage with the formal celebrations of the anniversaries of the Regicide and Restoration. Coining the phrase ‘miscommemoration’, Ed traced how Dissenters resisted engagement in these anniversaries, largely due to their disillusionment with the new political order. He also argued that even where records exist of Dissenters participating in the anniversaries these suggest that this often occurred through gritted teeth, and that they objected to being required to commemorate the cavaliers’ particular version of the Revolution. It was clear from the lively and supportive discussion that followed this panel – and all the others that I attended – that delegates found the papers to be exciting and thought-provoking, giving everyone plenty of food for thought.

As a short break from the work of the conference, the Friday afternoon saw delegates enjoy an excursion to Montmajour Abbey, the Church of St Trophime, and the town centre of Arles, before being addressed by M. Hervé Schiavetti, the Mayor of Arles, at a reception at the town hall. Jean Viviès (LERMA, Aix-Marseille Université) gave a short presentation in which he returned thanks from the delegates to the Mayor, and to Anne Lesme (LERMA, Aix-Marseille Université), who organised the day.



The conference ended on the Saturday evening with the conference dinner. After some welcome drinks and canapés in the warmth of a glorious summer’s evening, the evening began with the presentation by Neil Keeble, chair of the prize committee, of the 2016 Richard L. Greaves prize to Alec Ryrie, for his book *Being Protestant in Reformation Britain* (Oxford University Press, 2013). Bob Owens then expressed thanks to Anne Page as she stepped down after three years of outstanding service as President, praising her tireless and inspiring work for the Society and her organisation of such a successful and memorable triennial conference – a thank you that was heartily echoed by all present. Anne, in turn, thanked those colleagues who had helped with the organisation of the conference.



It was apparent from the enthusiasm and engagement of delegates that the conference had been a resounding success, combining lively and high-quality papers with plenty of opportunity to spend time with friends and acquaintances both old and new. With the election of a new Executive Committee, the conference concluded in a spirit of confidence in the future development of the Society, and looking forward to the 2019 triennial conference which will be held in Edmonton, Canada.

[This report appeared in slightly extended form in *Bunyan Studies*, 20 (2016), 153–57. I am grateful to the author and the editors for permission to reproduce it in *The Recorder*.]



## 2016 RICHARD L. GREAVES PRIZE

The President of the 2016 Richard L. Greaves committee, Neil Keeble (University of Stirling), with members of the selection committee Cynthia Wall (University of Virginia) and Ann Hughes (Keele University), released the list of the five volumes shortlisted for the 4<sup>th</sup> Richard L. Greaves Prize a few months before the eighth triennial conference in Aix-en-Provence. The 4<sup>th</sup> Greaves Prize was meant for books published between 2013 and 2016.

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

- ✚ 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*

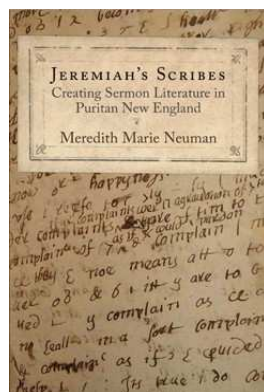
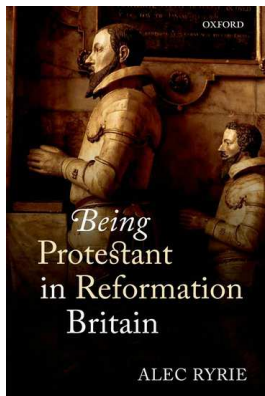


*English Literature and Culture* (Oxford University Press, 2013);

■ Meredith Marie Neuman, *Jeremiah's Scribes: Creating Sermon Literature in Puritan New England* (University of Pennsylvania Press, 2013); and

■ Alec Ryrie, *Being Protestant in Reformation Britain* (Oxford University Press, 2013).

The winner, Alec Ryrie, was announced and celebrated at the end of the conference in Aix-en-Provence, on 9 July 2016.



Honourable Mention was awarded to Meredith Marie Neuman.



Renewed congratulations to Alec and Meredith on behalf of the IJBS.

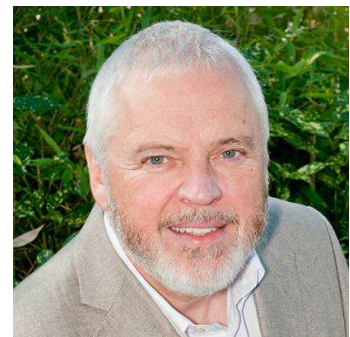
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## IJBS REGIONAL DAY CONFERENCE AT NORTHUMBRIA UNIVERSITY, NEWCASTLE

**Rachel Adcock, Keele University,  
UK**



**Bob Owens, University of  
Bedfordshire, UK**



**David Walker, Northumbria  
University, UK**



An IJBS Regional Day Conference on 'Prisons and Prison Writings in Early Modern Britain' was held at Northumbria University on 10 April 2017. This was the second such conference in the UK, organised jointly by David Walker (Northumbria University), Rachel Adcock (Keele University), and Bob Owens (University of Bedfordshire). About twenty-five people attended, including academics and postgraduate students from Europe as well as the UK.

The aim of these Day Conferences is twofold: to provide opportunities for regional members of IJBS to meet between the triennial conferences, and to enhance the profile of the Society by organising scholarly events on literary and historical topics that appeal to a wide range of people. The theme of 'Prisons and Prison Writings' seemed a highly appropriate one, given that Bunyan is famous as a 'prisoner of conscience', and that *The Pilgrim's Progress* was written during his twelve-year incarceration in Bedford jail. The early modern period saw a dramatic increase in the prison population in England and the emergence of prison writing as a major cultural form. Speakers at the conference explored the nature of early modern prisons, the experience of imprisonment and some of the diverse writings that emerged from prisons.



The opening plenary paper was given by Dr Jerome de Groot, University of Manchester. His title was "'Ile make my very Gaole your Liberty': Stoicism, Immobility, and the Writing of Prison', and his paper explored writings by Royalist prisoners during the 1640s and 1650s, and the image of prisons that emerges from their writings. There

followed a panel of papers delivered by three PhD students. Jenny Cryar, Queen Mary University of London, spoke about her research on London's Bridewell, and the harsh regime it imposed on inmates. Richard Bell, Stanford University California, discussed how prisoners organised themselves into self-governing 'companies' who effectively ran the prisons. Maximilian Hölzl, University of Manchester, compared Luther's experience of being held in protective custody at Wartburg with Bunyan's imprisonment in the 'denn' at Bedford.

The afternoon panel included two papers. Dr Catie Gill, Loughborough University, focussed on George Fox's *Journal*, composed just after two periods of imprisonment, arguing that while it presented imprisonment as fulfilling God's purposes, it also included warnings of the punishment that would be visited on those who persecuted Quakers. Rachel Adcock, Keele University, discussed the significance of Anna Trapnel's period in Bridewell, how it informed her prophetic writings in prose and verse, and how for Trapnel prison, together with her baptism, was a highly significant spiritual experience. The final plenary paper was given by Professor Molly Murray, Columbia University, New York. Entitled 'Freedom, Constraint, and the Rule of Art: Prison Poetics in an Age of Emergency', it discussed poetry written in prisons between the 1530s and the 1680s, arguing that the formal constraints of poetic expression were linked in suggestive ways with the experience of writing in the confined conditions of a prison.



Although none of the papers focussed solely on Bunyan, his name cropped up several times in discussion, and taken as a whole the conference stimulated new and fruitful ways of thinking about Bunyan's experience of prison. One point emphasised by several speakers was the 'porousness' of early modern prisons: the various ways in which prisoners were not isolated from society but continued to have active social relationships. For example, it was quite usual for the wives and children of prisoners to live in gaol with the prisoner, and the granting of parole to prisoners was relatively common. Prison could be a place of reading and study, as well as writing. Bunyan, famously, had Foxe and the Bible with him in prison; more wealthy prisoners could have whole libraries of books brought in. A great deal of poetry was composed in prison, which prompts reflection on the fact that Bunyan wrote and published so much poetry while a prisoner. Finally, speakers at the conference explored some of the many reasons why prisoners turned to writing, and who they thought they were writing for. Again, these are questions well worth thinking about further, in relation to Bunyan and other Nonconformist prisoners.

If all goes well, a third IJBS Regional Day Conference will be held at Keele University in 2018, and details will be posted on the Society website as soon as possible.



## **BUNYAN MEETING: OUR MUSEUM MATTERS**

**Cherry Protheroe, Chairperson,  
John Bunyan Museum & Library  
Committee and Trustee, Bunyan  
Meeting Bedford**



### **BUNYAN MEETING**

**Mill Street, Bedford MK40 3EU**

[www.bunyanmeeting.co.uk/museum](http://www.bunyanmeeting.co.uk/museum)

Our museum is probably in the strongest position it has ever been, and certainly since the new museum was opened 18 years ago. The role of a full-time professional curator has released the full potential of the museum. We are working hard to retain this.

We have now had a professional curator running our museum for 6 years. Last year, our curator Nicola Sherhod was consolidating our working relationships with the other local museums (Panacea and Higgins) and the arts providers such as Full House Theatre. Our schools competition was run as a joint venture with the local charitable organisation the Harpur Trust as part of their 450<sup>th</sup> anniversary celebrations. We play a leading role in Heritage Bedford.

In addition, we have developed new working relationships with other providers such as Youth Inspired, the Bedford Chronicles team, BedPop Fun Palaces and Impact, as well as being an integral part of the Bedford June Arts Jam and the Castle Quay Weekender.

We certainly have a museum to be proud of, whose profile locally is high and whose work and contribution to the heritage, arts and cultural scene in Bedford in particular, is recognised as being significant. As a consequence, these and other providers are now working with us as a major contributor.





Once again we have had excellent numbers of school-age children involved with the work of the museum. Last year, 1649 children took part in a variety of educational experiences:

- ✚ 91 children took part in holiday craft activities and 140 completed the Easter Egg hunt around the museum;
- ✚ 198 children experienced the 'Pulpits and Prison Doors' presentation in June;
- ✚ 140 entries across 4 age groups were received from school children across the Borough of Bedford for the newspaper article competition;

✚ 114 school children participated in 'Following the footsteps of John Bunyan' (with a real-life John and Elizabeth Bunyan!) run in conjunction with Impact: Bedford Schools Network Christian Support Trust;

✚ Outreach projects and school visits.

We are working with a local writer who has produced new curriculum materials for teachers based on *The Pilgrim's Progress*. We have hosted a number of teacher experience sessions for this and hope that next year will bring more school groups into the museum and church.

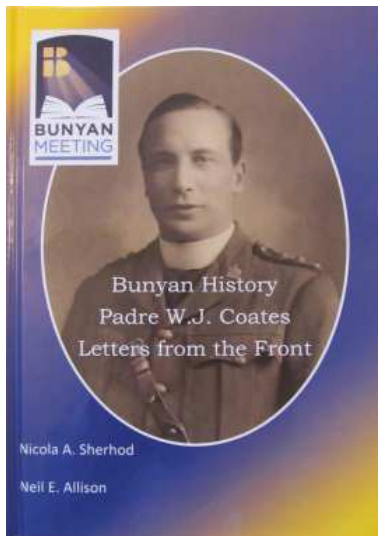
The number of visitors reached more than 5,800 last year, with more children and families participating in a wider range of activities. We have trialed opening on Saturdays during what has traditionally been our closed season (November, January and early February) and this has proved to be very worthwhile.



'Bunyan Inspired', our summer exhibition, was a resounding success. Young adults with autism, learning disabilities and mental health issues created artwork inspired by

items from our museum's collection which went on public display from July to October. This was partially supported by Bedford Lions and the Rotary Club of Bedford.

Nicola, our curator, co-authored a book featuring the World War I letters of the Bunyan minister Revd. W. J. Coates.



The museum and church featured in a BBC Antiques Road Trip programme with Nicola giving a guided tour and running commentary.

A drama documentary, 'John Bunyan, the People's Pilgrim', about the life and times of Bunyan, was filmed in the museum, church, the local area and further afield and released as a DVD – now on sale worldwide as well as in our shop!

Our volunteer Librarian, under Nicola's leadership, has now produced a working hard copy of the Library Register. As part of this process books are being identified which may require further conservation and cleaning. Digitising the collections has started but will be a long and slow process.

The John Bunyan Museum Stewards were nominated for and were Highly Commended in a regional award for their role as front of house team. This is just one of the many ways in which Nicola is involved in training and supporting the excellent team of volunteers.

## Future plans

- ✚ Find further funding to keep the post of curator and keep the museum open.
- ✚ Maintain/increase visitor numbers and develop work with children.
- ✚ Strengthen links with other local heritage and cultural organisations.
- ✚ Continue the important work of cataloguing, documenting and re-packing the collection for the new storage area and re-arranging the library collection.
- ✚ Recruit more volunteers, train and support them in their various roles.

## Why does our museum matter?

- ✚ The most important part of Bedford's heritage, culture and tourism.
- ✚ It is unique – there is no other museum like it in the world.
- ✚ Inspires adults and children alike and enriches their lives.
- ✚ Museums promote health, well-being and education in a safe environment.
- ✚ Provides volunteering opportunities to people of all ages and backgrounds.



## WAYS OF ENGAGING NEW READERS WITH *THE PILGRIM'S PROGRESS*

**Bob Owens, University of Bedfordshire, UK**

Readers of *The Recorder* may be interested to hear about a remarkable initiative to promote teaching of *The Pilgrim's Progress* in primary schools, and about a new book designed to make *The Pilgrim's Progress* accessible to adult

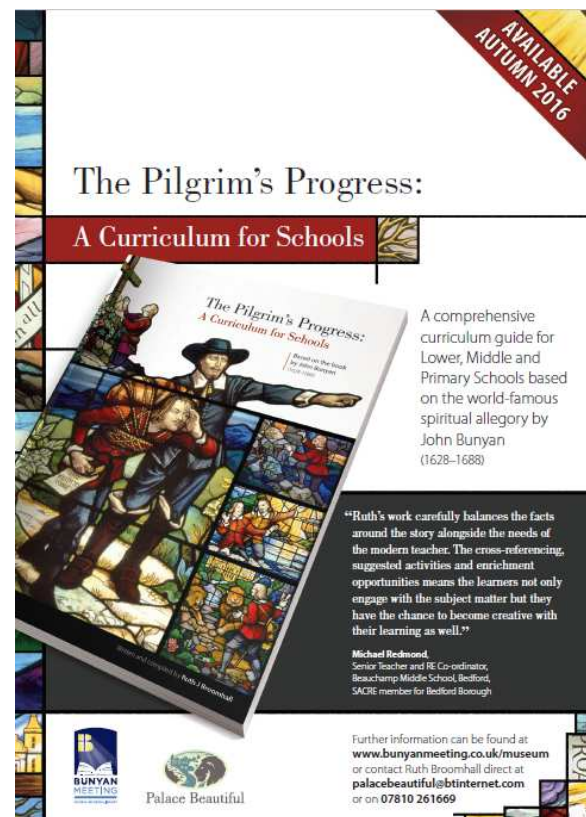
readers by showing how extracts from it may be used as a daily aid to devotion.

*The Pilgrim's Progress: A Curriculum for Schools*, written and compiled by Ruth Broomhall (a member of IJBS), was published in Bedford in 2016 (ISBN: 978-0-9955522-0-3). It is an attractively presented and lavishly illustrated resource book designed for teachers of children aged between 5 and 11, showing how *The Pilgrim's Progress* may be used as a text to study Christianity within a broader Religious Education syllabus. An opening section sets out a brief biography of Bunyan, some facts about his famous allegory, and suggestions for using *The Pilgrim's Progress* to help children develop an understanding of the Christian religion and of concepts and methodological approaches to the study of religion more generally. There follows a series of ten chapters covering the story of *The Pilgrim's Progress* using a version retold for children, Jean Watson's *The Family Pilgrim's Progress* (2007). Each chapter provides a brief summary of the action so far; notes on 'key characters and symbolism', 'related Bible verses and texts', and 'Christian concepts'; and ends with a section highlighting 'Bunyan's "Real-Life" Inspiration' for characters and events in the relevant section. There is then a section on 'Curriculum', offering detailed suggestions to teachers on how a scheme of work might be devised; what 'outcomes' children of various ages might be expected to achieve; a 'map' showing how work on *The Pilgrim's Progress* could feed into other areas of the curriculum, beyond Religious Education; and a 'glossary of Christian concepts'. The final section lists additional resources for enrichment of study, and information about a 'frieze' that comes with the book, a visual representation of the whole story designed to be displayed on a classroom wall, using images reproduced from the stained-glass windows in Bunyan Meeting, Bedford.

Ruth Broomhall's enthusiasm for *The Pilgrim's Progress* is evident throughout her book. A teacher herself, she explains that the approach presented here has been

derived from her own experience of teaching *The Pilgrim's Progress* to children in a multi-cultural, multi-faith school in Bedford. Quotations from some of the children are included, where they report on what they most enjoyed about studying *The Pilgrim's Progress*. Like many child readers in the nineteenth century, modern children can still evidently respond to and be excited by what one child here describes as a story 'about Christian going on an adventurous journey'.

There is, of course, a long tradition of encouraging children to read *The Pilgrim's Progress* by simply re-writing it for them, a process begun by people like George Burder, Mary Martha Sherwood and Isaac Taylor (in 1804, 1821 and 1824 respectively). We know much less about the history of *The Pilgrim's Progress* in the school curriculum, and indeed it is often said that it is no longer read or taught in schools. If this is true, Ruth Broomhall's book represents an ambitious attempt to reverse the trend, and to persuade teachers that they should put Bunyan's classic back on the syllabus.



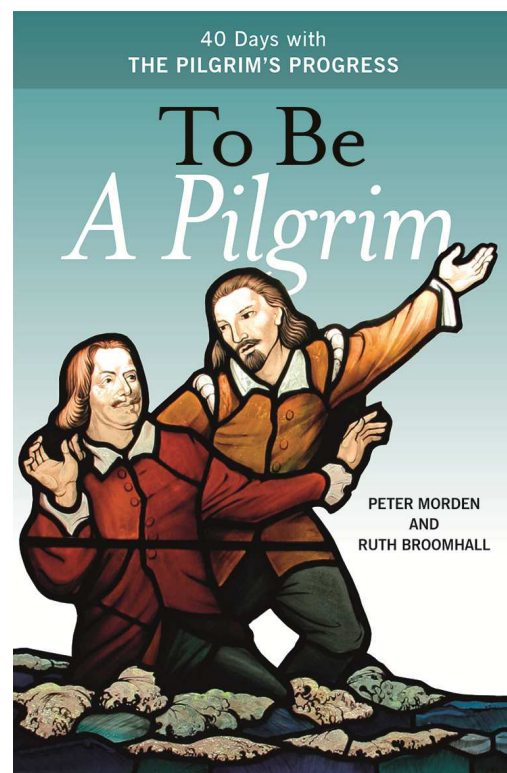




Together with Peter Morden, Ruth is joint author of *To Be A Pilgrim: 40 Days with The Pilgrim's Progress* (Farnham, Surrey, 2016). This is directed at adult readers, prompted by the feeling of the authors that for many nowadays, Bunyan's text is a challenging and difficult one. To make it seem more accessible, they have produced a kind of lectionary of *The Pilgrim's Progress*, a collection of brief passages from the text designed to be read in sequence over forty days. These passages are prefaced by short summaries of the Bunyan text leading up to them, so that by the end of the forty days a reader will have gained an overall sense of the whole story and a flavour of Bunyan's style and language, having read a series of extracts. Each chapter follows a similar format. After the summary of the text, the chosen passage is set out in italics, followed by a discussion of its content. There is then a little section headed 'To Ponder ...', inviting reflection on personal issues and

questions, and the day's reading ends with the text of a brief prayer to say.

The authors clearly know Bunyan well (Peter Morden teaches at Spurgeon's College, London, and is the author of an excellent popular biography, *John Bunyan: The People's Pilgrim*, published in 2013), and they make many interesting and well-observed points about the text. What struck me was how reading only the 'pericopes' led me to notice and ponder things I may have passed over in a more extended reading of the whole text. Examples include the story of Little-faith (who, as Morden and Broomhall say, 'doesn't seem a promising character, but it's important we notice how lovingly Bunyan depicts him'), and the strongly emotional rendering of Hopeful's conversion experience ('my heart full of joy, mine eyes full of tears, and mine affections running over with love').



In many respects the approach of this book resembles that of the ancient tradition of *Lectio Divina* ('divine reading'), a practice of reading short extracts of scripture following four steps: reading, meditation, contemplation and prayer. The goal is not to get right

through a text, but to read (aloud, preferably, and more than once) a specific short passage; then to reflect, or ruminate on it; then to contemplate how it might connect with one's own experiences or situation; and finally to talk to God (pray) about the questions and thoughts it has prompted. Like the *Curriculum for Schools*, which attempts to find new ways of engaging young readers, *To Be a Pilgrim* is an attempt to find new ways of engaging adult readers with Bunyan's classic work.

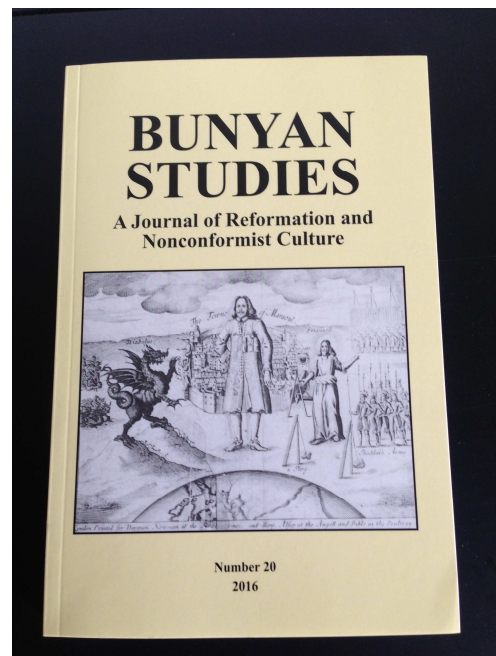


### A NEW REVIEWS EDITOR FOR *BUNYAN STUDIES*

The Editors of *Bunyan Studies* are pleased to report that David Parry has recently become Reviews Editor. He replaces Alasdair Raffie, who has served valiantly in this role since 2011 and to whom the Editors are extremely grateful. David currently teaches sixteenth- and seventeenth-century English literature and practical criticism for various colleges of the University of Cambridge. On behalf of the International John Bunyan Society he regularly updates the online bibliography of Bunyan scholarship which is published on the Society's website (see <https://johnbunyansociety.org/bunyan-bibliography/>).



*Bunyan Studies* reviews books that fall within the journal's broad remit as 'A Journal of Reformation and Nonconformist Culture'. While we have a particular interest in books that focus primarily or substantially on John Bunyan himself, we often review books that touch more broadly on Reformation and Nonconformist history, religion and literature. If you are interested in reviewing books for *Bunyan Studies*, you are warmly encouraged to contact David at [dp293@cam.ac.uk](mailto:dp293@cam.ac.uk) with an indication of your particular areas of interest. Suggestions of possible books to review are also most welcome.



### ALLEGORY, ANXIETY AND ADAPTATION: A SURVEY OF RECENT WORK ON BUNYAN

David Parry, University of  
Cambridge, UK

For those in need of a brief introduction to Bunyan, or who have wanted one to recommend to students, Tamsin Spargo's *John Bunyan* for the British Council's 'Writers and their Work' series is a highlight of the past year. (Full references for publications mentioned are found in the bibliography of recent publications that follows.) Within tight space constraints, Spargo provides an accessible account of Bunyan's historical, political and religious contexts that gives to first-time readers a framework for engaging with Bunyan's writing. Her main chapters focus on Bunyan's narrative prose works (both parts of *The Pilgrim's Progress*, *Grace Abounding to the Chief of Sinners*, *The Life and Death of Mr Badman* and *The Holy War*), as well as his volume of children's verse *A Book for Boys and Girls* – the same works given chapters of their own in *The Cambridge Companion to Bunyan* (edited by Anne Dunan-Page in 2010).

Throughout her slim volume, Spargo sensitively walks the line of emphasising both the 'driving and determining force' (2) of Bunyan's faith as a crucial context for understanding his work and Bunyan's wider appeal to readers today who may or may not share that faith. As Spargo has noted previously in a conference report for *Bunyan Studies*, this is a faultline more apparent in scholarship on Bunyan (including in works noted below) than in studies even of other religious writers in the literary canon. Spargo's concluding chapter on Bunyan's reception since his death notes the paradox that knowledge of Bunyan among the wider public has declined (partly due to a loss of cultural religious literacy whose lack Spargo seeks to remedy for students), but that, in scholarly circles, 'the study of his work is more extensive and varied than it has ever been' (83), an observation that the studies below will bear out.

One reader whose scholarly engagement with Bunyan has grown out of a formative childhood encounter is Jason Crawford, whose 'Acknowledgements' in his *Allegory*

and *Enchantment: An Early Modern Poetics* begin as follows:

My first encounters with the texts that occupy this book took place in my childhood, when my mother read *The Pilgrim's Progress* aloud to me and my sister. I well remember how thrilling, how charged with danger and wonder and dark truth, Christian's quest seemed to us then, unfolding in my mother's voice. (vii)

Crawford's book is a bold and illuminating intervention into long-running scholarly discussions around the character of allegory as a genre and its historical shifts over time. Crawford's survey moves from William Langland's bewilderingly dense medieval poem *Piers Plowman* to *The Pilgrim's Progress* via John Skelton's satire *The Bonge of Court* and Edmund Spenser's Elizabethan verse epic *The Faerie Queene*.

Crawford's provocative argumentative thesis is that allegory is a fraught genre that presents an 'enchanted' world at the same time as highlighting the character of 'enchantment' as a departure from the real world, thus participating in the process of 'disenchantment' characteristic of the early modernity that Crawford thinks has already started in the fourteenth century. His concluding chapter argues that Bunyan participates in the process of secularisation by denying the presence of the sacred in the corrupt material world and society around him and confining it to the soul of the individual believer, which functions as the 'buffered self' of the 'secular age' identified by current cultural commentators such as anthropologist Talal Asad and philosopher Charles Taylor. Crawford attributes some of the narrative incongruities of *The Pilgrim's Progress* to it being 'rather like a biblical commentary gone wildly awry' (189), with Bunyan's narrative seeking to enter the scriptural narrative in 'an attempt to speak again the words of a book that remains prior to and separate from his own' (192).

Whereas Crawford's book concludes with Bunyan as the culmination of a trajectory beginning in medieval literature, Jason



Gulya's 2016 Rutgers PhD dissertation 'Enlightenment Allegory: Adapting the Allegorical Form in British Literature, 1660–1750' begins with Bunyan's allegories and then moves forwards into the eighteenth century. While Crawford's Bunyan chapter discusses only *The Pilgrim's Progress*, Gulya includes discussion of *The Holy War* and *Mr Badman* also, and makes passing reference to several of Bunyan's non-fictional didactic works. Like Crawford, Gulya sees Bunyan as displaying ambivalent feelings towards his own use of allegory: he sees Bunyan as 'creating a play between allegory's rhetorical darkness and its ability to encourage spiritual enlightenment' (34) but also as displaying a drive to nail down the narrative to clear and edifying doctrinal meanings, particularly in his marginal notes.

Gulya argues that Bunyan 'infused allegory with the empiricism of the emerging New Science' (19) by inserting more concrete 'realistic' details into his narratives that have the paradoxical effect of directing the reader to the literal material world, but he argues, in partial contrast to Crawford, that Bunyan resists the secularisation process, seeking 'to use the literal level without becoming overly invested in it' (56). Gulya sees Bunyan's allegories not as the endpoint of a dying genre, but as an influential staging post for eighteenth-century adaptations of allegory as a literary mode that could be incorporated into genres such as the novel or the verse satire.

Jonathan Callis's 2015 Notre Dame dissertation also seeks to elucidate the changing place of allegory moving from the seventeenth to the eighteenth centuries. Like Gulya, Callis sees allegory as a mode of writing that continues from the Renaissance to the Enlightenment, but Callis stresses the persistence of theological motifs into the eighteenth century. He puts the allegorical tradition into conversation with the accounts given by early modern philosophers such as John Locke of the mind's quest to assemble the overload of raw sensory experience into a coherent

picture of reality. Callis argues that allegorical writing from Edmund Spenser to Samuel Richardson and James Thomson participated in that quest (despite coming under suspicion by Locke as a vehicle of fantasy): 'In these writers' works, the mind or soul is an allegory-making factory which produces pictures or stories which help us make sense of the world' (abstract). Callis's Bunyan chapter focuses on *The Holy War*, which, he argues, draws on Bunyan's personal experience as a soldier in a military garrison, while also dramatising the inner workings of the mind/soul. Callis posits a contrast in *The Holy War* between the temptation to a false peace that involves complicity with evil and error and the true peace that awaits an eschatological fulfilment for the faithful.

Bunyan is also situated in the 'long eighteenth century' by W. R. Owens's contribution to *The Oxford Handbook of the Eighteenth-Century Novel*. Owens suggests that Bunyan was 'the religious writer who made the most significant impact on the development of the early novel' (110) both via the narrative allegory of *The Pilgrim's Progress* and via the spiritual autobiography of *Grace Abounding* that anticipates the 'self-fashioning' evident in many early novels with first-person narrators.

Returning to the seventeenth century, the 2016 issue of *Bunyan Studies* was a special issue focused on the material records of Nonconformist congregations, arising from the collaborative research of the Dissenting Experience project. The articles all showcase invaluable insights from previously unused or under-utilised sources such as church books, though only Michael Davies's article focuses primarily on Bunyan's own congregation in Bedford. Davies's article on the brothers John and Samuel Fenne, hatmakers who served respectively as deacon and co-pastor of the Bedford Independent congregation, is a meticulous microhistory of the Bedford Independent congregation in relation to the wider civic and social context of Bedford town.

As with his 2014 *Bunyan Studies* article, which provided convincing evidence re-dating Bunyan's election as pastor to the congregation, Davies here corrects a misapprehension embedded in earlier Bunyan scholarship (in this case regarding John Fenne's apparent membership of the town corporation, for which he would have had to swear oaths in conflict with Nonconformist convictions) through painstaking archival work joining the dots between records including parish registers, registers of apprentices, and minutes of the Bedford corporation, as well as the Church Book of Bunyan's Independent congregation. Given the care with which Davies sets up the problem before resolving it, it feels too much like a spoiler for me to reveal his solution here.

The post-Restoration persecution of Dissenters also features in David Walker's chapter comparing John Bunyan's and Richard Baxter's accounts of anxiety. Walker situates their pastoral treatments of anxiety in their political context, suggesting that psychological distress, polemical controversies, physical illness and political persecution are forms of affliction that converge for Baxter and Bunyan. His discussion of Bunyan focuses particularly on *The Holy City*, a work on the book of Revelation that Bunyan wrote in prison. Walker argues that Bunyan's 'holy city' represents the true Church of the godly elect as a 'utopian Christian commonwealth' (161) providing an alternative community standing against the persecuting state.

Joel Beeke and Paul Smalley, writing from a confessional theological perspective in their book *John Bunyan and the Grace of Fearing God*, also distinguish between different kinds of fear in Bunyan's life and work, arguing that 'Bunyan's deliverance from the craven fear of damnation was also his entrance into a holy and loving fear of God that moved him to preach the truth of Christ no matter how men opposed him' (14). Beeke and Smalley make use of episodes from Bunyan's allegories, but particularly mine his often

neglected didactic works, especially *A Treatise of the Fear of God* (1679), and argue that the 'godly fear' of the assured believer is accompanied by delight.

Peter Morden and Ruth Broomhall's *To Be a Pilgrim: 40 Days with The Pilgrim's Progress* is a popular-level work for Christian readers that selects daily brief extracts from Bunyan's allegory, cumulatively tracing the narrative of *The Pilgrim's Progress*, with each selection accompanied by a reflection on the aspects of the Christian life highlighted, parallel biblical references and a concluding prayer. This is a devotional work not intended as an academic study (though Broomhall and Morden have both published scholarly work to be found in the online Bunyan bibliography), but it arguably guides readers towards an experience of *The Pilgrim's Progress* closer to that intended by Bunyan: 'We believe working through these reflections is a journey in itself, one that needn't be rushed' (10).

Ruth Broomhall's championship of Bunyan beyond the walls of academia is also evident in the curriculum she has published for teaching *The Pilgrim's Progress* in primary (elementary) schools. The curriculum divides up the narrative of *The Pilgrim's Progress* (the first part) into episodes that can be taught within a lesson, and gives suggestions to teachers about how best to bring out the themes of each episode for classes of different ages in ways that support the teaching of English, history and religious studies. The whole package comes with a large classroom wallchart illustrating the episodes of *The Pilgrim's Progress* and the events of Bunyan's life.

Bunyan's global reach is highlighted in Dadui Yao's ongoing work on the translation and visual illustration of Bunyan and other Christian writers in nineteenth-century China. In his 2016 article 'Translated Illustration and Indigenization of Christianity in Late Qing Chinese Christian Novels', which focuses particularly on Chinese versions of *The Pilgrim's Progress* and *The Holy War*, he draws on Roman

Jakobson's distinction between 'interlingual translation' (between languages) and 'intersemiotic translation' (between verbal and non-verbal modes of presentation) to argue that translations of Christian literature such as Bunyan's works appropriated and adapted traditional Chinese religious imagery in order to 'indigenize' the Christian message for a Chinese readership.

In my 2015 survey of Bunyan scholarship for *The Recorder*, I noted a growing interest in *The Second Part of the Pilgrim's Progress*. The past year or two has seen a modest resurgence of interest in *The Holy War*, perhaps the most politically oriented of Bunyan's allegories, along with a broader focus on how socio-political contexts inform such questions as the nature of allegory and the uses of anxiety. It seems to me that *Mr Badman* is due his turn – perhaps next year!



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## IJBS MEMBERS' WORK AND QUERIES

### 'Moving Speeches: The Highway as Rhetorical Space in John Bunyan's *Pilgrim's Progress*'

Jameela Lares, the University of Southern Mississippi, USA



I will be presenting a paper, 'Moving Speeches: The Highway as Rhetorical Space in John Bunyan's *Pilgrim's Progress*', at the 21<sup>st</sup> Biennial Conference of the International Society for the History of Rhetoric, meeting this July at Queen Mary, University of London.

I have published a paper on Bunyan given at this conference in the past, for which the too-long information is 'Bunyan's Progress and Glanvill's Stand: Narration and Stasis in Later Seventeenth-Century English Religious Discourse', *New Chapters in the History of Rhetoric*, ed. Laurent Pernot, International Studies in the History of

Rhetoric series (Leiden and Boston: Brill, 2009), 565–73; reprinted in Bulgarian, ed. Lilia Metiodeva (Sofia: U P of St. Kliment Oridski, 2010), 505–13. I hope to eventually publish a version of the present topic.

‘Moving Speeches: The Highway as Rhetorical Space in John Bunyan’s *Pilgrim’s Progress*’ is part of a larger study of rhetorical issues in *The Pilgrim’s Progress* (1678), an allegory by John Bunyan (1628–1688) that has been so frequently republished in its English form that only the King James Bible has appeared more often. It has also been reworked, adapted, and translated into hundreds of other versions and languages.

Bunyan wrote his allegory not far from London while in jail because he would not stop preaching. The author himself was stopped in his tracks, as it were, but his protagonist can hardly stop moving. From the very beginning, the text moves dynamically. Active verbs dominate, even in the first paragraph, where thirteen active verbs crowd into little more than a hundred words. For most of the allegory, the protagonist moves along ‘the king’s highway, the way of holiness’ that leads from the City of Destruction to the Celestial City, an extended metaphor for the Christian life.

Oddly little work has been done to map the rhetoric in Bunyan’s allegory, even though it is powerfully and even explicitly persuasive. Most of the encounters along the highway have to do with the attempt to persuade – to believe or reject the gospel, to turn back or persevere, to learn from others’ mistakes, and even to commit suicide or not. This paper will analyse how the dynamism of the text interacts with the sites of its persuasion along the highway, from earnest arguments and exhortations with potential converts to bitter denunciations of mortal foes. I will show how Christian’s initial journey grows into a veritable community of persuasion as he nears his goal. It is perhaps fitting that Bunyan himself died as the result of a journey from his home in Bedford. He took

sick in London, and is buried less than five kilometres from the site of our conference.



## **Bunyan’s annotations of Isaac Ambrose (allegedly) – a question**

**Roger Pooley, Honorary Research Fellow in Humanities, Keele University, UK**



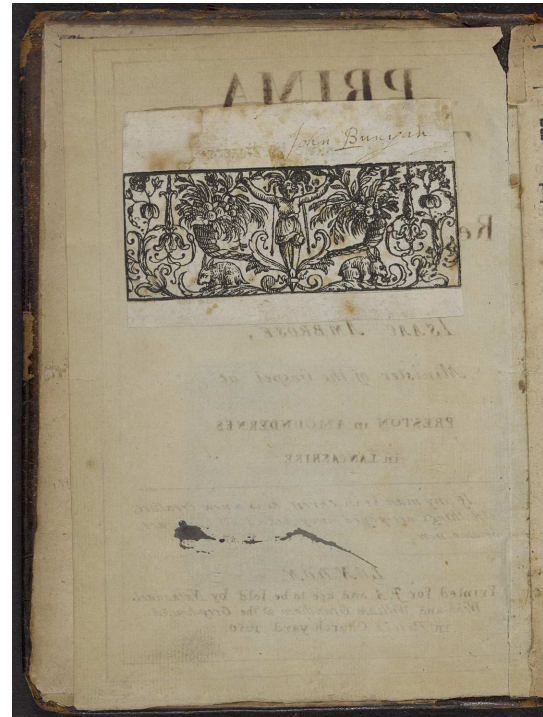
At the last Bunyan conference in Aix I presented a paper about the history of an edition of Isaac Ambrose’s *Prima* which had once been thought to have been annotated by Bunyan. The title page of this version is copied out in ink, dated 1650. One can only speculate that this was because the original was worn out or lost. The first owner who has left his signature on the book is Ludovic Auber; his rather scratchy signature is in the book in three places, dated 1768. Auber is a French name, but there was an Auber who died in Hertfordshire, just over the border in Broxbourne. The second is James Martin, October 5<sup>th</sup>, 1785. Again, no direct evidence – neither of them were members of Bunyan Meeting, for example – though there was an Irish Baptist minister of the same name.

After that, it appears to have been acquired by Olinthus Gregory (1774–1841), a

distinguished mathematician with interests in astronomy who was Professor at the Royal Military Academy at Woolwich Arsenal, and was also a prominent Evangelical, whose 1811 *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion* were often reprinted. He seems to have been the first to have identified the annotations as ‘by that valiant advocate for Truth John Bunyan while in Prison’, and to have been the man with the scissors who had neatly cut out individual words from the marginalia to give to friends as souvenirs.

We know this because of a request from the wife of the Liverpool Baptist minister Thomas Raffles (1788–1863, a cousin of the Singapore Raffles) who collected autographs and letters from an enormous range of ministers, literary figures and other notables [see Timothy D Whelan, *Baptist Autographs in the John Rylands University Library of Manchester 1741-1845*, Macon, GA: Mercer University Press 2009, p. 220]. It is clear from this letter that Gregory had already sliced off quite a few bits of marginalia to give to friends. In his reply to Raffles, a letter of 20 April 1837, he laments: ‘I have had so many applications that the book is almost ruined on account of its numerous indentations’. Still, he sends him one more, with the note that he had shown it to Samuel Hillyard (a minister at Bedford, and the son of the minister of Olney) and compared it to Bunyan’s handwriting in the Church Book. He also helpfully identifies the context of both comments (it is a double-sided fragment). ‘The passage in Ambrose against which this was attached, relates to “the joy unspeakable, the joy of the Holy Ghost”’. It is of this that Bunyan says, ‘but whether thou shalt have it here’ &c.’ [referring to Eng. MS. 347, f.197, JRULM]. It is this fragment that T. J. Brown, in an article for *The Book Collector* (1960), compares to the entries in the Church Book and the Deed of Gift, arguing that it cannot be in Bunyan’s hand. It is a conclusion that I have reluctantly come to agree with, having looked at the considerable annotation of the

complete text (mostly the first seventy pages) that is now in the Firestone Library at Princeton. (I am deeply grateful to Stephen Ferguson of the Rare Books collection there who has supplied me with a copy and given permission for its reproduction here. His blog post on it can be found at <https://blogs.princeton.edu/rarebooks/page/3/>.)



However, there is one teasing gap in the story. Pasted on the back of the title page is a piece of paper with a printer’s ornament and a signature, ‘John Bunyan’, which is very different from the marginal annotation in thickness and hand writing. I cannot find the printer’s ornament in any of the editions of Ambrose that I have been able to track down. So here are two questions for the scholarly Bunyan community:

1. Does this look like a genuine Bunyan signature to you?
2. Do you recognise the printer’s ornament?

Please let me know at [r.f.pooley@keele.ac.uk](mailto:r.f.pooley@keele.ac.uk). Many thanks in advance.





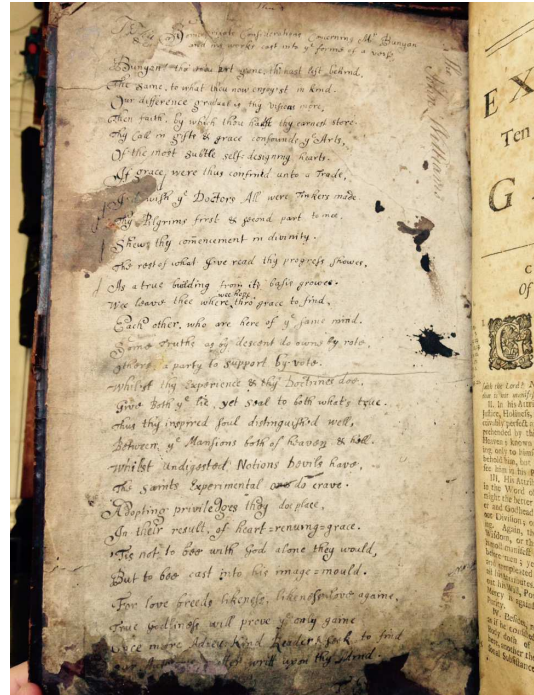
## A Hitherto Unknown Manuscript Poem about Bunyan

Samuel Lovell

A year or two ago, I acquired a copy of the 1692 folio edition of Bunyan's works, edited by his friend Charles Doe. Inside the front board is a contemporary poem, dated 1693 and signed 'T. E.' The poem seems to suggest a close and devoted relationship between the author and Bunyan, but so far I have been unable to trace who 'T. E.' may have been. A number of aspects of the poem – not least its warm praise of Bunyan – suggest that the author was a Dissenter. S/he may have been one of the four hundred subscribers that Doe mentions in 'The Struggler', an account of his 'struggles' to publish the folio: 'I have [...] gotten about 400 Subscriptions, whereof about thirty are Ministers, which shews the great Esteem our Authors Labours are in among Christian people' (see *The Miscellaneous Works of John Bunyan*, vol. 12, ed. W. R. Owens, Oxford: Clarendon Press, 1994, p. 458).

I have transcribed the poem as accurately as possible (though it is not always easy to decipher), and have included a photograph of the original manuscript version. My purpose is to make this item available to scholars, as among the earliest extant pieces of evidence of the contemporary 'reception' of Bunyan and *The Pilgrim's Progress*. I also hope that a reader of *The Recorder* might be able to suggest who 'T. E.' may have been. Any suggestions would be most welcome; please email me at:

[samuellovell@hotmail.co.uk](mailto:samuellovell@hotmail.co.uk).



Some private Considerations Concerning M<sup>r</sup> Bunyan and his works cast into y<sup>e</sup> forme of a verse

Bunyan! tho' thou art gone, th' hast left  
behind,  
The same, to what thou now enjoy'st in  
kind.  
Our difference gradual is thy visions more,  
Then faith, by which thou hadst thy earnest  
store.  
Thy Call in gifts & grace confounds y<sup>e</sup> Arts,  
Of the most subtle self-designing hearts.  
If grace were thus confined unto a Trade,  
I'd wish y<sup>e</sup> Doctors All were Tinkers made.  
Thy Pilgrims first & second part to mee,  
Shew thy commencement in divinity.  
The rest of what I've read thy progress  
showes,  
As a true building from it's basis growes.  
Wee leave thee where <sup>wee hope</sup> thro' grace to  
find,  
Each other, who are here of y<sup>e</sup> same mind.  
Some Truths as by descent do owns by rote,  
Others, a party to support by vote.  
Whilst thy Experience & thy Doctrines doe  
Give Both y<sup>e</sup> lie, yet seal to both what's true.  
Thus thy inspired soul distinguish'd well,  
Between y<sup>e</sup> Mansions both of heaven & hell.  
Whilst Undigested Notions devils have,

The saints Experimental ones do crave.  
 Adopting priviledges they doe place,  
 In their result, of heart-renuing-grace.  
 'Tis not to bee with God alone they would,  
 But to bee cast into his image-mould.  
 For love breeds likeness, likeness love  
     againē,  
 True Godliness will prove y<sup>e</sup> only gaine.  
 Once more Adieu. Kind Reader, seek to  
     find  
 Our Author's matter writ upon thy Mind.  
 T. E. 1693



## PUBLICATIONS OF INTEREST

### The Political Bible in Early Modern England

By Kevin Killeen, University of York

Cambridge Studies in Early Modern British History

December 2016



'This illuminating new study considers the Bible as a political document in seventeenth-century England, revealing how the religious text provided a key language of political

debate and played a critical role in shaping early modern political thinking. Kevin Killeen demonstrates how biblical kings were as important in the era's political thought as any classical model. The book mines the rich and neglected resources of early modern quasi-scriptural writings – treatise, sermon, commentary, annotation, poetry and political tract – to show how deeply embedded this political vocabulary remained, across the century, from top to bottom and across all religious positions. It shows how constitutional thought, in this most tumultuous era of civil war, regicide and republic, was forged on the Bible, and how writers ranging from King James, Joseph Hall or John Milton to Robert Filmer and Thomas Hobbes can be better understood in the context of such vigorous biblical discourse.

- ✚ Explores the Bible as an important source of political thought throughout the seventeenth century.
- ✚ Sheds new light on political discourse across classes that is wholly distinct from the classical languages of political thought.
- ✚ Draws on a large cross-section of little-known writing from the seventeenth century to help readers make sense of the large amount and strangeness of early modern biblical writing.'

<http://www.cambridge.org/gb/academic/subjects/history/british-history-1066-1450/political-bible-early-modern-england>

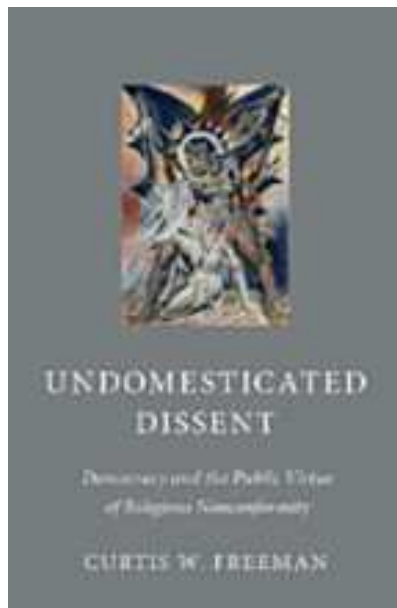


### Undomesticated Dissent: Democracy and the Public Virtue of Religious Nonconformity

By Curtis W. Freeman

Baylor University Press

August 2017



‘On the north end of London lies an old nonconformist burial ground named Bunhill Fields. Bunhill became the final resting place for some of the most honored names of English Protestantism. Burial outside the city walls symbolized that those interred at Bunhill lived and died outside the English body politic. Bunhill, its location declares, is the proper home for undomesticated dissenters.

Among more than 120,000 graves, three monuments stand in the central courtyard: one for John Bunyan (1628–1688), a second for Daniel Defoe (1660?–1731), and a third for William Blake (1757–1827). *Undomesticated Dissent* asks, ‘why these three monuments?’ The answer, as Curtis Freeman leads readers to discover, is an idea as vital and transformative for public life today as it was unsettling and revolutionary then.

To tell the untold tale of the Bunhill graves, Freeman focuses on the three classic texts by Bunyan, Defoe, and Blake – *The Pilgrim’s Progress*, *Robinson Crusoe*, and *Jerusalem* – as testaments of dissent. Their enduring literary power, as Freeman shows, derives from their original political and religious contexts. But Freeman also traces the abiding prophetic influence of these texts, revealing the confluence of great literature and principled

religious nonconformity in the checkered story of democratic political arrangements.

*Undomesticated Dissent* provides a sweeping intellectual history of the public virtue of religiously motivated dissent from the seventeenth century to the present, by carefully comparing, contrasting, and then weighing the various types of dissent – evangelical and spiritual dissent (Bunyan), economic and social dissent (Defoe), radical and apocalyptic dissent (Blake).

Freeman offers dissenting imagination as a generative source for democracy, as well as a force for resistance to the coercive powers of domestication. By placing Bunyan, Defoe, and Blake within an extended argument about the nature and ends of democracy, *Undomesticated Dissent* reveals how these three men transmitted their democratic ideas across the globe, hidden within the text of their stories.

Freeman concludes that dissent, so crucial to the establishing of democracy, remains equally essential for its flourishing. Buried deep in their full narrative of religion and resistance, the three monuments at Bunhill together declare that dissent is not disloyalty, and that democracy depends on dissent.

Curtis W. Freeman is Research Professor of Theology and Director of the Baptist House of Studies at Duke Divinity School.’

[http://www.baylorpress.com/Book/520/Undomesticated\\_Dissent.html](http://www.baylorpress.com/Book/520/Undomesticated_Dissent.html)



## David Parry on Facebook

‘Rare books by 80 Puritan authors have been digitised and made freely available online by the John Richard Allison Library in Vancouver (the theological library of Regent College and Carey Theological College). Many have been digitised from the private collection of theologian and scholar of puritanism J.I. Packer. (This should be an



especially helpful resource for those who lack access to subscription sites like Early English Books Online.)'

**See:**

**'J. I. Packer's Rare Puritan Library Now Digitized to Be Read Online for Free'**

**Justin Taylor, 12 January 2016**

<https://blogs.thegospelcoalition.org/justintaylor/2016/01/12/j-i-packers-rare-puritan-library-now-digitized-to-be-read-online-for-free/>



## David Parry on Facebook

'There are quite a few books being published for the Reformation anniversary this year. Publishers Weekly has a round-up of some of them. I am sure that at least some would merit review in *Bunyan Studies*.'

**See:**

**'Dozens of Books to Publish Around 500th Anniversary of Protestant Reformation'**

**Five hundred years later, a plethora of books on Luther and the Reformation**

**Lynn Garrett, 4 November 2016**

<http://www.publishersweekly.com/pw/by-topic/industry-news/religion/article/71948-dozens-of-books-to-publish-around-500th-anniversary-of-protestant-reformation.html>

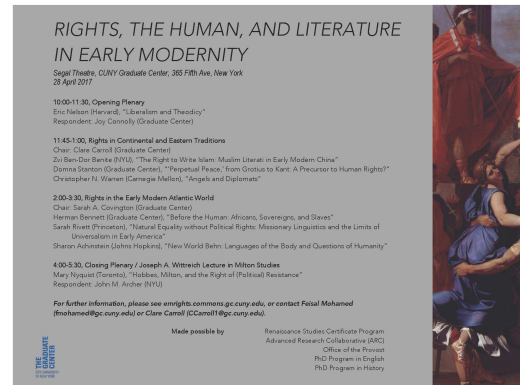


## CONFERENCES OF INTEREST

**Rights, the Human, and Literature in Early Modernity**

**Renaissance Studies Certificate Program, CUNY Graduate Center, New York, USA**

**Friday 28 April 2017**



'Rights, the Human, and Literature in Early Modernity' is a conference exploring the pre-histories of human rights in the sixteenth and seventeenth centuries. It takes as a point of departure recent scholarship opening up the history of human rights and seeing it in less deterministic ways – less centered on Enlightenment republicanism, less Western, less inevitably focused on civil and political rights at the expense of social and economic rights.

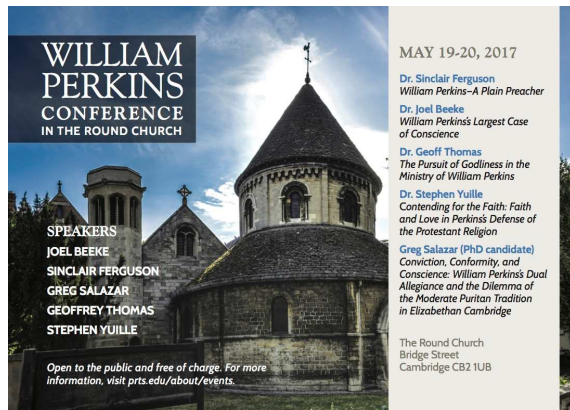
<https://emrights.commonsgc.cuny.edu/>



**William Perkins Conference**

**The Historic Round Church, Cambridge, England**

**19–20 May 2017**



William Perkins (1558-1602), has often been called ‘the father of Puritanism’. He was a powerful preacher and teacher of Reformed, experiential theology and left an indelible mark upon the English Puritan movement. Surprisingly, Perkins’s theological and practical works have not been in print since the early seventeenth century. Reformation Heritage Books is publishing Perkins’s *Works* in a newly typeset format that will include ten volumes: four volumes of biblical exposition, three volumes of doctrinal and polemical treatises, and three volumes of ethical and practical writings.

For more information, please contact Mr. Peter Leverton at 01223-212370 or email him at [peterleverton1@gmail.com](mailto:peterleverton1@gmail.com).

See the conference brochure at <https://prts.edu/wp-content/uploads/2017/02/Round-Church-Conference.pdf>.

## 21st Biennial Conference of the International Society for the History of Rhetoric University of London 26–29 July 2017

The Twenty-First Biennial Conference of the International Society for the History of Rhetoric (ISHR) will be held at Queen

Mary, University of London, from Wednesday 26 to Saturday 29 July, 2017.

As we meet in one of Europe’s largest and most crowded capitals, the special theme of the twenty-first ISHR conference at Queen Mary, University of London, will be ‘The Spaces of Rhetoric’. Where does rhetoric take place? What restrictions does the meeting space impose on the performance of rhetoric? How do speakers exploit the opportunities presented by the meeting space? In addition to the traditional legal and political settings, papers will explore other contexts and approaches, such as the educational, recreational and domestic spheres.

In the tradition of the ISHR conference, participants are also free to explore their own special rhetorical interests. Papers will be read on the history of rhetoric in all periods and languages, and speakers will cover the relationship of rhetoric to poetics, literary theory and criticism, philosophy, politics, art, religion, sport and other cultural areas.

[http://ishr-web.org/aws/ISHR/pt/sp/home\\_page](http://ishr-web.org/aws/ISHR/pt/sp/home_page)



## Evidently Set Forth: God and the Human Stage

Corpus Christi College, Oxford

4 November 2017

The Bible has a pervasive presence in Western drama from medieval times. The Biblical prophets communicated through dramatic actions as well as through words, as have prophetic figures and radical groups throughout Christian history. Prayer, liturgy, preaching and Christian living have all been described in terms of performance. Drama is found not only in the Bible, but also in poetry and prose fiction. Offers of papers are invited on, for example, aspects of the

history and theory of drama, tragedy, drama in Biblical narrative, mystery plays, Biblical dramas, Puritanism and the theatres, and modern drama, including poetic drama, closet drama and studio drama. Performance is within this remit, as also is theo-drama ('election is the ultimate casting call', Vanhoozer, see also Urs von Balthasar).

Papers may adopt a historical or thematic approach, or may discuss individual plays or books, or draw comparisons e.g. as between *King Lear* and the Book of Job (discussed in the listed books by Marx and Hamlin). The CLSG interest is in *Exploring Christian and Biblical themes in Literature*.

Papers proposed should have a reading time of 25 minutes and be offered for subsequent publication in *The Glass*. Our linked pages, including the Indicative List of titles, are integral to this Call for Papers.

Send your proposal by 31 May 2017 as a provisional title and brief statement of how you would approach your topic together with some words about your background to Dr Roger Kojacký, [secretary@clsg.org](mailto:secretary@clsg.org).

Members and non-members welcome.

<http://www.clsg.org/html/conference.html>.



## CALL FOR PAPERS

### Sociability and Democratic Practices in Great Britain, 1760-1850

Université Bordeaux Montaigne

5–6 October 2017

From the popular movements associated with John Wilkes in the 1760s to the Chartists in the 1830s and 1840s, a growing number of demands were being voiced coming from outside, and often directed

against, the principal state and ecclesiastical institutions (the royal court, Parliament, the Church). In the 1780s, supporters of parliamentary reform came together in various county associations across England and in burgh reform societies in Scotland.

Following the French Revolution, a plebeian form of sociability began to develop not only in the form of radical or Jacobin political societies and clubs but also as anti-Jacobin and loyalist groups. Abolitionist, workings men's and trade union movements, local and national leagues such as the Anti-Corn Law League and, of course, the Chartists also raised moral, religious and class-based demands. These are just some examples of the many diverse movements that adopted various forms of association and that were evolving at this time. Going beyond the simple question of ideology, and in analysing these different forms of sociability, recent historiography has significantly added to our understanding of these groups.



In particular, studies of the 1790s have shown that such democratic innovations owed at least as much to their new practices as they did to the ideas being disseminated by artisan societies such as the London Corresponding Society. The connections between ideology, practices and political



consequences were nevertheless far from simple, as shown by the example of the loyalist associations that emerged in this period and whose aim was to counter the Jacobin threat. Paradoxically, these ideologically conservative associations also contributed to the politicisation of the common people, which was just what they were trying to avoid.

Today, it is necessary to place these questions within a longer-term perspective, what was previously referred to as the *Age of Reform* or, in the wider European context, as the *Age of Revolution*, and in this way to study the legacies and the breaks between the democratic and less democratic forms of sociability. As part of the CLIMAS research group, looking in particular at the theme ‘minor forms of power’ (*Puissance du mode mineur*), we will seek to understand the ways in which such ‘minor’ groups, although they were working from outside Parliament and were, voluntarily or involuntarily, excluded from the official decision making process, were nevertheless able to make proposals, to set examples and to disseminate their ideas. How did these groups use their ‘minority’ position to their advantage? Were they looking to establish alternative and exclusive forms of sociability? Or were they, on the contrary, attempting to break out of their ‘minor’ position and to influence the ‘major’ forms of political representation?

### **Associations as laboratories of democracy? Theory and Practice**

In what ways can these societies, in their ideologies and/or their practices, be regarded as laboratories of democracy at local, national, sectorial, or religious levels? How did they theorise, apply or reject those practices which are today accepted as being typical of democracy such as universal suffrage and the secret ballot? Did they put in place other democratic practices such as attributing executive roles among their leaders in turn or by a form of random selection? What degree of coherence or

contradiction was there between their ideologies and their actual practices?

To what extent were these open or closed groups and how far did their different forms of sociability allow for a wider participation in politics, beyond those people who already had the right to vote (in terms of gender, class, religion)? How was the inclusion, or exclusion, of different groups justified?

With regard to questions of order and disorder, how did these societies manage conflict and dissension? How were they able to reconcile mass mobilisation and public order? Did they caution violence or attempt to keep it within limits?

Did these forms of sociability draw on the examples of those institutions that already existed, such as ecclesiastical councils, masonic lodges or clubs? In what ways were their activities and the transmission of ideas spread geographically, between generations or from one socio-political sector to another?

Each of these questions needs to take into account the political context and in particular the attitudes of the authorities which, at times, could be repressive and at others conciliatory. We need also to ask how this led these groups to adopt different strategies, which could be either democratic or undemocratic, of adaptation, resistance or subversion.

### **The parliamentary model and alternatives to it**

What were the links between these societies and the official institutions? In particular, with the Westminster Parliament? What forms of discourse did they adopt towards parliament? Did they draw on the example of parliamentary procedures? Or its vocabulary? Or did they instead seek to differentiate themselves from these? Were they seeking to set themselves up as alternatives to Parliament or as complementary to it, as a source of propositions and as a pressure group? Were

they attempting to give an example and to apply in practice the ideals that they wished to see introduced in Parliament or in other public institutions?

Did these societies look for inspiration to British and/or foreign models (the French Revolution, American democracy...)? Were there local and regional specificities between England, Scotland, Wales and Ireland? What were the reactions to these societies? Were they greeted as welcome alternatives or criticised for wanting to usurp the prerogatives and the functions of Parliament?

Papers may take the form of case studies or take more theoretical or historiographical approaches to the period under consideration, such as questions relating to the periodization, to concepts such as agency, performance or the public sphere, or methodological approaches (linguistic turn, the study of networks, special analyses...).

<https://www.bsecs.org.uk/news-and-events/sociability-and-democratic-practices-in-great-britain-1760-1850/>



## IJBS TREASURERS' REPORTS

### EUROPE

#### Rachel Adcock, Keele University, European Treasurer

To date the UK account for the International John Bunyan Society currently stands at £477.24. 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: [R.C.Adcock@keele.ac.uk](mailto:R.C.Adcock@keele.ac.uk).

In addition to the existing current account, IJBS also has an investment account with Old Mutual Wealth, based in the UK. At time of writing, this contains about £13,000, 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, £3000 of the 'donation' funds were used to enable PhD students and early-career researchers to attend and give papers at the IJBS conference in Aix-en-Provence in July 2016. We also offered modest travel bursaries to three PhD students who gave papers at the Regional IJBS conference at Northumbria University on 10 April 2017 (approximately £450).

Yours sincerely, Rachel Adcock

### NORTH AMERICA

#### Margaret Sönser Breen, University of Connecticut, North American Treasurer

\$2394.79 is the balance in the US account as of today, 23.3. 2017.

The Society across North America, Europe, Africa, and Asia has 115 members.

Margaret Sönser Breen

## 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](http://www.johnbunyansociety.org), or contact the Secretary: **Sylvia Brown**. Email: [sylvia.brown@ualberta.ca](mailto:sylvia.brown@ualberta.ca)

**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:

**Margaret Sönser Breen**, North American Treasurer, The International John Bunyan Society

University of Connecticut, Department of English

215 Glenbrook Road, U-4025, Storrs, CT 06269-4025

E-mail: [margaret.breen@uconn.edu](mailto:margaret.breen@uconn.edu) OR [ijbstreasurer@gmail.com](mailto:ijbstreasurer@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:

**Rachel Adcock**, European Treasurer, The International John Bunyan Society,  
Keele University  
School of Humanities  
Chancellor's Building  
Staffordshire, ST5 5BG

Email: [r.c.adcock@keele.ac.uk](mailto:r.c.adcock@keele.ac.uk) OR [ijbstreasurer@gmail.com](mailto:ijbstreasurer@gmail.com)

- 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 Rachel Adcock to let her know you have done this:

[r.c.adcock@keele.ac.uk](mailto:r.c.adcock@keele.ac.uk)

- complete a Standing Order Form and mail the signed copy to Rachel Adcock. 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:**

Rachel Adcock, The International John Bunyan Society, [r.c.adcock@keele.ac.uk](mailto:r.c.adcock@keele.ac.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](mailto:nathalie.colle@univ-lorraine.fr).

✉ **Nathalie Collé**

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*Sincere thanks to all our contributors,  
and all my gratitude to Bob Owens and David Parry for their ever 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

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