

The Recorder

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**The International
John Bunyan Society**

Nigel Smith, President

Princeton University, USA

E-mail: nsmith@princeton.edu

Anne Dunan-Page, Vice-President

Université de Provence, France

E-mail: anne.page@univ-provence.fr

Michael Davies, Secretary

University of Liverpool, UK

E-mail: Michael.Davies.1@liverpool.ac.uk

Galen Johnson, North American Treasurer

John Brown University, USA

E-mail: GJohnson@jbu.edu

David Walker, European Treasurer

Northumbria University, UK

E-mail: david5.walker@northumbria.ac.uk

Chris Garrett, Editor, *The Recorder*

Oklahoma City University, USA

E-mail: cgarrett@okcu.edu

IJBS Website: <http://www.arts.ualberta.ca/~dgay/Bunyan.htm>

The President's Column

Dear IBJS Members,

It is an honor and it gives me great pleasure to write to you my first letter as President of the International John Bunyan Society (IJBS) in this 2011 edition of *The Recorder*.

I must reach back to last summer in order to remember and celebrate the last IBJS conference, splendidly and caringly hosted by Roger Pooley at Keele. As with all of the previous IBJS conferences I've attended, which is nearly all of them, I was struck by the high quality of the papers, and the rapid way in which the delegates found each other as a debating and learning group very quickly. Every paper I heard was, to say the very least, worth hearing and some more seemed to me of considerable significance. I was delighted and stimulated by each of the plenaries, Isabel Rivers' 'The Pilgrim's Progress in the evangelical revival', John Coffey's 'Bunyan and Violence', and Lori Branch's 'Bunyan Studies: A Case for Post-secular Criticism.' These were serious pieces of learning and in the case of Prof. Rivers, relying on her unrivaled knowledge of the career of Dissent from its origins to the end of the eighteenth century. I also remember some wonderful talks on the tough treatment of the Dissenters during the Restoration and how they answered back in their own writings: the spy network used by Roger L'Estrange and the testimony to conscience to be found in *Grace Abounding* and *The Life and Death of Mr. Badman*. That sense of Bunyan as at the heart of the nonconformist experience in the seventeenth and eighteenth centuries was strongly at the heart of the conference, and with focus, for instance on Bible reading in the period. Bob Owens memorably used Bunyan and others to show how no 'theory' of the reading of the Bible is likely to prove comprehensive and final: people read both sequentially, including from beginning to end, and partially, out of sequence. There were also some interesting themes seldom explored – the experience of aging for instance in Bunyan and Baxter. I was glad to learn about some new figures from the period, such as Deborah Huish, as well as the business of providing *The Pilgrim's Progress* with illustrations in the later seventeenth century. Throughout the conference there was much to be gleaned from the meeting of faith with literary criticism. From Omsk in Russia Gennady Kosyakov and Petr Kozdrin provided great illumination on the matter of Bunyan's presence in Russian literature, not least Pushkin. This was another startling example of why we have an international Bunyan society.

As ever it was so rewarding to meet up with old friends from the Bunyan community. We celebrated the publication of the *Cambridge Companion to Bunyan* (2010), edited by Anne Dunan-Page and the Richard Greaves Award was presented to David Appleby, for *Black Bartholomew's Day: Preaching, Polemic and Restoration Nonconformity* (Manchester University Press, 2007). There then followed a fine dinner in the impressive setting of the Old Library at Keele Hall. Michael Davies performed some of his excellent songs after the piano music that accompanied dinner.

There is some important news that came out of the Business Meeting of IJBS at Keele. It was decided that the journal *Bunyan Studies* should become the official journal of the Society in the future, and that its title would be changed to *Bunyan Studies: A Journal of Reformation and Nonconformist Culture*. Furthermore, its institutional home has become Northumbria University, from which it will receive some financial and administrative support.

I think we can all see that these moves will make a lot of sense in making our understanding and planning more coherent, not least since more members of IBJS will be asked to be on the Advisory Board of *Bunyan Studies*. But that does not mean that *The Recorder* will disappear. Far from it. In that respect I look forward to reporting back to you in the next issue, by which time the shape of the planned IBJS conference in Princeton, New Jersey in 2013 will be more apparent.

All good wishes for a rewarding summer,

Nigel Smith

**International John Bunyan Society
Fifth Triennial Conference: Keele University
BUSINESS MEETING**

Tuesday, July 27, 2010 5 p.m.

Chair: Roger Pooley

Minutes: David Gay

1. **Approval of the Agenda.** Members approved the agenda that follows.

2. **Retiring Members of the Executive**

Roger Pooley expressed thanks to retiring members of the executive: David Gay and Arlette Zinck.

3. ***Bunyan Studies***

Bob Owens, past president of the IJBS and co-editor of *Bunyan Studies*, presented a proposal to formalize the relationship between the IJBS and *Bunyan Studies*.

MOTION (David Gay / Arlette Zinck): THAT *Bunyan Studies* become the official journal of the International John Bunyan Society. **CARRIED UNANIMOUSLY.**

MOTION (David Gay / Arlette Zinck): THAT one editor of *Bunyan Studies* serve as an ex-officio member of the executive of the International John Bunyan Society. **CARRIED UNANIMOUSLY.**

MOTION (David Gay / Arlette Zinck): THAT suitably adjusted dues for membership in the IJBS will henceforth include a subscription to *Bunyan Studies*. **CARRIED UNANIMOUSLY.**

4. **Treasurer's Report**

Arlette Zinck presented a proposal to terminate the Canadian charitable account. The following motions allocate funds in this charitable account.

i. **The Greaves Book Prize:**

MOTION (Arlette Zinck / David Gay): THAT the sum allocated to the Greaves book prize be donated to The King's University College (Edmonton, Alberta), which has offered to manage the prize on behalf of IJBS.

Conditions and information: The King's is a registered Canadian University and, hence, a registered Canadian charity and qualified donee. The King's has agreed to manage the Greaves Book Prize in perpetuity on behalf of the IJBS under the following terms:

- IJBS will retain full responsibility for adjudicating the winner of the triennial prize. Upon the designation of the winner, IJBS executive will contact The King's, which will then issue a cheque to the winner of behalf of IJBS.
- The King's will undertake to manage the funds allocated to the award to ensure that the principal will generate the \$250 US prize, which will be payable once every three years.
- Should the principal generate an income well above the necessary triennial sum of \$250 US, The King's will contact the IJBS to take instruction on how the additional revenue should be spent. The IJBS could, for example, decide to raise the value of the prize.

- In the highly unlikely event that the principal of \$8,500 CDN fails to generate the necessary income over any given three year period, the IJBS will be contacted for instructions.

CARRIED UNANIMOUSLY

ii. *The Recorder*

MOTION (Tamsin Spargo / Bob Owens): THAT the remaining \$1,000 be spent on the publication of *The Recorder*. **CARRIED UNANIMOUSLY**

iii. Re-establishing the Treasury

MOTION (Tamsin Spargo / Bob Owens): THAT the IJBS authorizes its two new treasurers to open bank accounts in the name of the Society in the U.S. and England. **CARRIED UNANIMOUSLY**

There was some further discussion of the report.

5. Elections of New Officers

Roger Pooley presented the following slate of candidates for election to the IJBS Executive:

President: Nigel Smith, Princeton University

Vice-President: Anne Dunan-Page. [Université de Provence, Aix-Marseille](#)

Secretary: Michael Davies, University of Liverpool

North American Treasurer: Galen Johnson, John Brown University

European Treasurer: David Walker, Northumbria University

Editor of the Recorder: Chris Garrett, Oklahoma City University

MOTION (Tamsin Spargo / David Gay) THAT the entire slate of candidates be duly elected. **CARRIED UNANIMOUSLY**

6. Thanks to the Outgoing President

David Gay thanked Roger Pooley for his outstanding service as President of the IJBS (2007-10).

7. Meeting adjourned.



Keele Hall on the campus of Keele University.

More News about *Bunyan Studies*

By Bob Owens

In *The Recorder* number 15, Spring 2009, there was a short article informing readers that *Bunyan Studies* had found a new institutional home at Northumbria University. Since that time there have been further important decisions and changes and I will briefly summarise these here.

First of all, it has been agreed that *Bunyan Studies* will now become an annual publication. Number 13, 2008/2009 was, we hope, the last number to cover two years. Number 14, 2010, is now (March 2011), with the printers and should be published before the summer. Number 15, 2011, a special number on 'The English Bible', is already in preparation, and we intend if at all possible to have it published before the end of the year. The plan thereafter is to achieve a regular pattern of publication each autumn.

Secondly, in consultation with members of the Editorial Advisory Board, the editors have decided to change the title to 'Bunyan Studies: A Journal of Reformation and Nonconformist Culture'. The focus remains centrally on Bunyan, but the new sub-title is designed to enable us to reach out to as wide an audience as possible. The reference to 'Reformation' indicates that we are interested in religious writings and practice in the period before Bunyan, while 'Nonconformist' indicates an interest in the long period during which Bunyan and his writings made a significant impact within the cultural life of Britain and much of the Anglophone world. The word 'Culture' signals that we are not limited to literary topics and approaches, but will publish articles on the wider religious, social and historical contexts of the long period covered by the journal.

Thirdly, we have decided that the time has come to raise the price of the journal. This had remained constant since 1988, and now seemed so low that we decided to double it at a stroke. However, there is good news for members of the International John Bunyan Society (IJBS). At the Annual General Meeting at Keele, in July 2010, it was agreed that *Bunyan Studies* should become the official journal of the Society. This means that members of IJBS will now receive each number free of charge, as part of their membership package. This offers a significant advantage to members, who will now only have to pay the single annual membership dues to the Society, and will then receive copies of *Bunyan Studies* without having to make any further payments. The new system comes into force immediately, which means that members will not be asked to pay for number 14. The editors of *Bunyan Studies* are delighted that links between the journal and IJBS are being formalised and strengthened in this way. We hope that we will continue to attract new subscribers, and that some of these subscribers will see the advantage of taking our membership of IJBS.

One of the consequences of moving to an annual publication cycle is that we will have to plan ahead much more than we have in the past. The special number on 'The English Bible' is in preparation, but we are still open for submissions, so please do contact me immediately if you have an article you would like us to consider. Although we have not made a firm decision about the 2012 number yet, one idea is that it could be a special 'Review' number, in which we would publish review articles on a range of the significant books relevant to the journal which have appeared over the past few years but which we have not been able to review in our pages. We would obviously need to liaise with authors of such articles in advance, so if you are interested in contributing, please get in touch with me with details of the books or topics you would like to write about. Please note that it is usually impossible to get review copies once books have been published for a while; we are envisaging instead that people might write about books they already possess.

We are always open to suggestions for guest-edited special numbers, so if you have an idea for such a number please do get in touch with me: w.r.owens@open.ac.uk.

Sixth International Conference of the
International John Bunyan Society
July 26-28, 2010 Keele University



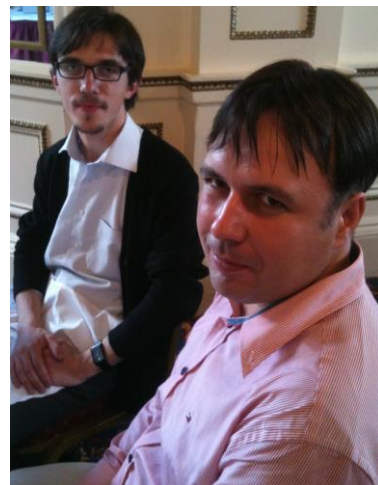
David Appleby
Recipient, Richard L. Greaves Award



Lori Branch and John Coffey



Maxine Hancock, Arlette Zinck, Shannon Murray



Gennady Kosyakov and Petr Kozdrin

BOOK REVIEWS

Kathryn Walls. *William Baspoole: The Pilgrime*. Tempe, AZ: Arizona Center for Medieval and Renaissance Studies in Conjunction with the Renaissance English Text Society, 2008.

Review by Daniel V. Runyon, Spring Arbor University.

In 1330-31 the French Cistercian monk Guillaume de Deguileville finished his allegorical dream vision *Le Pelerinage de la vie humaine*. His octosyllabic couplets were translated into English prose in the fifteenth century, revised by William Baspoole by 1633, and circulated only in manuscript as *The Pilgrime*. Kathryn Walls' treatment presents *The Pilgrime* in three parts: part one explores the historical, literary, polemical, and linguistic context (173 pages); part two presents the 29 chapters of Baspoole's text with helpful footnotes and the full set of manuscript illustrations (180 pages); part three is a general commentary dealing largely with differences between *The Pilgrime* and Baspoole's source (147 pages). A glossary, works cited, and index of names completes the volume.

The pressing question is whether John Bunyan may have read or known about *The Pilgrime*, and if so, the extent to which it may have influenced his writing of *The Pilgrim's Progress*. The circumstances are intriguing. Laud became archbishop in 1633 and made his first donation to the Bodleian in 1635. The original Baspoole manuscript "has Laud's name, titles, and the date 1633 inscribed on the first page" (Walls 6), and the book "focuses on the role of the Church in the life of a Christian, and promotes Laudian ideals" (Walls 10). The Magdalene College (Cambridge) manuscript, no doubt the first fair copy, is printed on high quality paper with generous margins, contains graphite, color, and liquid gold illustrations, and was bound for Samuel Pepys (Walls 29). Additional copies are discussed and compared, and the flyleaf notes that a copy "was presented to James II's Secretary of Ireland in 1688." So the active life of *The Pilgrime* roughly spans the life of Bunyan.

The Protestant tone of the work would have appealed to Bunyan. Walls contends that Baspoole's alterations and deletions "watered down" Deguileville's Catholic allegory with Protestant doctrine, noting for example that "the image of Christ's wound as a breast and his blood as food might well have seemed too provocatively suggestive of transubstantiation" (128). She says Baspoole may have been more bored than offended by the finer details of the suite of armor given to the pilgrim by Grace Dieu. As a result, in Baspoole's English rendition the seven deadly sins are battled in general terms, and Deguileville's original virtues "of patience, abstinence, temperance, prudence, continence, justice, humility, and perseverance" are transformed by Baspoole into the whole armor of God identified in Eph. 6: "truth, righteousness, peace, faith, salvation, and the spirit" (Walls 131). While this post-Reformation frame of mind "refused to read the Bible *as* metaphor, they fully appreciated the extent to which it *contained* metaphor" (Walls 134).

Chapter ten, "*The Pilgrime* in its Literary Context," is no doubt of most interest to Bunyanists. Wells reports no "conclusive evidence that Baspoole's contemporaries or successors borrowed from him," yet she observes, "the fact that *Pilgrim's Progress* and *The Pilgrime* are at one level strikingly analogous creates the opportunity for some unusually focused comparisons—at the level of both ideology and literary technique" (143). Wells highlights Nathaniel Hill's observation that both works are "allegorical narrative framed by a dream, in which a pilgrim travels to a heavenly destination through allegorical locations, assisted and obstructed by personifications of good and evil" (159). However, Wells then refutes Hill and agrees with Furnivall who wrote that "though some of these resemblances may seem to be, the differences . . . are far more striking" (qtd. in Wells 159).

Differences include both doctrinal content and allegorical technique. Bunyan's characters, defined mainly by their speech, contrast sharply with visual personifications in *The Pilgrime*. And while

landscape and weather scarcely exist in Baspoole, Bunyan's Christian is inundated by "treacherous ground, uphill paths, difficult descents, balmy air, foul air, sunrise, and darkness" (160). Yet it is possible that Bunyan was inspired by *The Pilgrime* and chose to handle the various structures and motifs in a different way, adapting them to his Puritan theology.

Two details suggest the possibility of direct influence. As Christian approaches the wicket gate he sings a song verbally reminiscent and thematically similar to that of Voluntary Poverty: "I haue repented, and not as I was. / Lordings come quickly, the wicket is open" (162). The second detail concerns the Giant Despair's Crab-tree Cudgel used to beat Christian and Hopeful, not unlike Baspoole's character Rude Entendement described as "a staf of crabbe tree" (163). However, most of the parallels are stock motifs: wickets were a feature of the landscape, and a common source for both could be the gate of Matt. 7:13; similarly, real staves and cudgels were made of crab tree wood and both authors could have known this independently.

Finally, while Bunyan would have had no difficulty reading *The Pilgrime*, where could he have gained access to a copy? Wells admits, "we simply do not know, especially since we know nothing of the fate of the copies that intervened between the Pepys and Cambridge MSS" (161).

Regardless of any possible Bunyan connection, Walls has made a valuable contribution to Early Modern literature by publishing for the first time both the text of *The Pilgrime* and her thorough and enlightening analysis.

Sarah Mortimer. *Reason and Religion in the English Revolution: The Challenge of Socinianism*. Cambridge: Cambridge University Press, 2010.

Review by Catherine Gill, Loughborough University.

The first full-length study since H. J. McLachlan's 1951, *Socinianism in Seventeenth Century England*, Sarah Mortimer's *Reason and Religion* is an analysis of the filtration of Socinian thought into English theological and political writings, primarily in order to understand the tensions that developed in the mid-seventeenth-century prior to, during, and immediately after the civil wars. Mortimer's detailed and timely study persuasively argues that the context that has previously been underestimated in accounts of civil war is the work of Faustus Socinus (1539-1604), plus second generation Socinians, and she thereby situates some of the key debates voiced during the English revolution in relation to continental theology. Socinus's works are discussed thoroughly, but so too are figures who would not have considered themselves Socinian, such as the Remonstrant Hugo Grotius (1583-1645), plus, more briefly, those of a distinctive tradition, such as Jacob Arminius (1560-1609). Mortimer explains in her introduction that though no one in England would have identified himself as Socinian, the influence can be traced and becomes crucial to understanding the civil wars. Her work justifies this claim, showing how English writers deliberated over matters that had earlier been explored by Socinus, though their appropriation was more akin to cherry-picking than outright acceptance of the European's theology.

Socinus's own thinking was a response to the Calvinist orthodoxy, an attempt to refute particularly its central claim, predestination, primarily by turning to the New Testament and refining assumptions that had become key to Protestantism. These included the contention that understanding God was instinctive, natural. Against this, Socinus argued for universal salvation but saw this as being freely chosen, hence creating a moral and ethical way for the Christian to express faith. In this, church ministers as interpreters, plus the church as an organisation, had little sway, since Socinianism took the biblicism of Protestantism as legitimising individual judgement, which Socinus coupled to the reward of heaven, so, he thought, securing reasoned assent to Christianity. Reading the New Testament, Socinus found in Christ a model for pacifism that led him to argue that the church's relationship to the state should be modelled on compliance, making Socinianism accepting of civil magistrates' rule. On key

matters of individual conscience, scripturalism, and on non-resistance, the Socinian experience in Europe had pre-empted the debates that later were to fuel the arguments on both sides of the civil wars, Parliamentary and Royalist.

Mortimer's work begins with a survey of European Socinians, Arminians, and Remonstrants, to establish both the theological innovations and the reception of their writings, which was often hostile. The Socinians' depiction as unorthodox thinkers, their marginalisation and containment, especially of the first generation thinkers, Mortimer shows, finds a parallel in Britain. The use of Socinian as a term of abuse explains why few of the English writers from the radical sects are explicitly in debt to Socinus. If English writers were influenced by Socinus, they were likely to omit direct reference, making attribution tenuous, except in a few cases, such as Paul Best (1590-1657) and John Biddle (1615-1662). Nigel Smith's recent work on these thinkers also shows explicit engagement (*Heresy*, ed. Loewenstein and Marshall), though Mortimer has also expanded the list of believers cherry-picking from Socinian ideas, for instance giving an account of the reactions of John Beale (1608-1683). Though Mortimer deals with some figures associated with radicalism, the parliamentary cause, and the New Model Army, thinkers such as Stephen Marshall (1600-1660), Henry Parker (1604-1652), and William Erbury (1604-1654) were more likely to distance themselves from Socinianism, and even use the charge against their political opponents, than adopt the Italian's position. This is despite the fact that readers of Mortimer's work will see great similarities between the European debate and the writings coming from mid-century activists, such as the Quakers and John Milton (1608-1674). As Mortimer notes, the English tradition was more likely to acknowledge the debt to Remonstrant or to the Arminian tradition than Socinianism, even though they were occasionally of the same colour.

Mortimer's work is therefore fullest when considering those writers who specifically refer to Socinus, and she looks at the Great Tew Circle's approach, plus civil-war Royalism. This is her work's particular strength, even though Socinian-influenced Royalism did not become mainstream, despite its model for balancing personal and civic duties conscientiously. Socinus eschewed antinomianism, and in that found a middle-ground where the believer could both freely express his/her conscience and obey elected and hereditary magistrates. Mortimer hence provides a model of Royalism that indicates its adherents wanted to produce active, discerning subjects, which is a particularly welcome insight into the debate on loyalism. The connections and differences between Thomas Hobbes and Socinianism are also made clear. Hobbes's attitudes to religion and civic duty are thrown into relief by Mortimer's work, and may even, as she hopes, show a 'more complex' side to Royalism once Hobbes's ideas are contextualised, displaced, or added to, with the Socinian thesis (98). Moreover, one of the key contributions of *Reason and Religion* is an extended discussion of Henry Hammond (1605-1660), and therefore key royalist propaganda. Mortimer shows Hammond's Socinian leanings.

There is also a summary of the commonwealth period's church settlement, where the issue of limited toleration is linked to the fearfulness of Socinian thought, and explains some of the tensions between John Owen (1616-83) and Richard Baxter (1615-1691). Specifically, she shows how concern to preserve the idea of the Trinity was built into the settlement, and given the Socinians' refutation of this concept, Mortimer is indicating that England once again was rehearsing arguments made against the continental religionists. The final section takes up John Spurr's argument that reason and religion were conceptually twinned in post-Restoration thinking, and Mortimer has shown why. She argues that by the end of the century, the rational approach foregrounded by Socinus has entered the mainstream. Anti-Trinitarian thinking, however, remained contentious.

This is a fascinating study, rich with detail relating to the historical circumstances as well as the intellectual discussions of the era. It makes a notable contribution to the history of ideas, being a clear and insightful summary of Socinus, his followers, and, as is the case in the English context, those concerned with his key themes – 'the meaning of Christianity and the role of religion in human social life' (3). Without doubt, it will re-awaken interest in this branch of Protestant thinking.

Nicholas McDowell and Nigel Smith, eds. *The Oxford Handbook of Milton*.
Oxford University Press, 2009.

Review by John Coffey, University of Leicester.

Companions to Milton abound. Besides the volume under review, recent years have seen the publication of *The Cambridge Companion to Milton* edited by Dennis Danielson (CUP, 1989), *A Companion to Milton* edited by Thomas Corns (Blackwell, 2001), *A Concise Companion to Milton* edited by Angelica Duran (Wiley-Blackwell, 2006), and *Milton in Context* edited by Stephen Dobranski (CUP, 2010). A number of Miltonists have contributed essays to three or even four of these collections, though usually on different topics each time. But inevitably, one must ask how *The Oxford Handbook* compares to its rivals.

It is billed on the dust jacket as ‘the most comprehensive collection of original essays ever published on Milton’. Of the volumes listed above, it is closest to the Blackwell *Companion to Milton* edited by Thomas Corns. Both are comparable in the length of their essays, the spread of their coverage between Milton’s poetry and prose, and the range of their contributors (who are evenly balanced between authors based in Britain and in North America). But *The Oxford Handbook* with its thirty-eight chapters is two hundred pages longer, and seems aimed at a more advanced readership. Whereas the Blackwell *Companion* would be reasonably accessible to undergraduates, the essays in McDowell and Smith assume greater knowledge and sophistication in their readers and usually aim to break new ground in their commentary on familiar texts. A number of the authors are collaborating on the new Oxford edition of the *Complete Works of John Milton*, which is set to be the first complete works since the Columbia edition of the 1930s. So the volume benefits from the latest textual scholarship, including Laura Knoppers’ account of how one contemporary reader indexed *Paradise Regained* and *Samson Agonistes*, recognising the texts as Milton’s commentary on ‘England’s case’ during the Restoration.

This essay is typical of the volume as a whole in its sensitivity to the historical contexts in which Milton is working. While only two of the thirty-five contributors teach in History departments, many more are historically minded. As the editors explain, ‘the increasingly fluid relations between literary and historical disciplines’ has resulted in ‘the rise of critical interest in Milton’s political and religious prose’, ‘perhaps the most striking aspect of Milton studies in recent years’ (v). Thus while three sections of the book are devoted to Milton’s early poems, *Paradise Lost* and the 1671 poems, there are three middle sections on his civil war prose (1641–45), his regicide, republican and restoration prose (1649–1673) and his writings on education, history and theology. The volume gives us a Milton rooted in time and place, familiar with the thronging streets of London and the grubby practicalities of politics at Westminster and Whitehall. Martin Dzelzainis suggests that he was ‘surprisingly at ease with a humanist ethos that tolerated violence, slavery, fraud, and falsehood’, and was ‘a willing servant of the fiscal-military state’ (559). While enhancing our appreciation of Milton’s extraordinary literary achievement, the *Oxford Handbook* chooses to historicize rather than romanticize its subject.

Another trend in Milton studies is also evident in this volume – the shift of focus from popular to elite contexts. In the days of Christopher Hill, it was fashionable to put Milton into conversation with the plebeian radicals of the English Revolution, including John Bunyan. But most of the essays in this volume place Milton in much more rarefied company, allowing him to take his rightful place in the European republic of letters. Timothy Raylor argues that his projected educational institution bears striking similarities to the French aristocratic academy. Gordon Campbell and Thomas Corns remind us that Milton’s *De Doctrina Christiana* arose out of his reading of the Latin writings of ‘the great systematic theologians of early modern Protestantism’ (428). Richard Serjeantson brilliantly shows how Milton’s sympathetic treatment of Samson’s violent resistance is in line with post-Reformation Latin commentaries on Judges. Of course, Milton’s English contexts are not neglected, particularly in the

essays on his vernacular prose. There are helpful discussions of how he positioned himself in relation to Presbyterians, Independents, Levellers and English republicans. Two biographical chapters by Edward Jones and Nicholas Maltzahn introduce us to Milton the Londoner, with Jones especially drawing on a variety of manuscript evidence. Chapters on the vernacular prose concentrate on domestic contexts, and Sharon Achinstein manages to say something fresh about the divorce tracts by identifying the Westminster's Assembly's debates over marriage as a significant context. Yet as a whole, the volume is more concerned with Milton the cosmopolitan. Joad Raymond's account of Milton *Defences* is entitled 'John Milton, European'; it reminds us that he wanted himself to be seen as 'a champion of liberty in a Europe-wide context' (290). That corrects Hill's undue emphasis on popular analogues to Milton's thought. But it also leaves Bunyan out in the cold. In the index, he merits not a single reference.

Still, this handbook has a great deal to offer scholars of early modern literature, politics and religion, including Bunyan scholars. The essays range across many Miltonic themes - theology, idolatry, toleration, education, reading, history, gender, marriage, slavery, violence and republicanism. The chapters on *Paradise Lost* cover epic, verse rhythm, editing, world-making, heresy, God, Eve and politics. As a result this is a commendably well rounded companion to Milton's formidable *oeuvre*. McDowell and Smith have assembled a very distinguished team, many writing at the top of their game. The authors are allowed a certain amount of latitude in presentation. Raylor's chapter contains 113 footnotes, while Gordon Teskey's close reading of the early English poems makes no reference to the secondary literature and has no footnotes at all. But the variety of approaches enriches the texture of the volume, and the quality of the contributions is consistently high. Some leading Miltonists are conspicuous by their absence, most notably Stanley Fish. Yet it is hard to imagine a better handbook to the state of the art of Milton studies.

Joanna Harris and Elizabeth Scott-Baumann, eds. *The Intellectual Culture of Puritan Women, 1558-1680*. Basingstoke: Palgrave Macmillan, 2011.

Review by Rachel Adcock, Loughborough University.

The Intellectual Culture of Puritan Women, 1558-1680 forms part of the *Early Modern Literature in History* series published by Palgrave Macmillan, bringing together fourteen essays that discuss what Joanna Harris and Elizabeth Scott-Baumann call, in their introduction, the 'lively and indispensable part' that puritan women played in the 'production and reception of what scholars now investigate as the public sphere of early modern intellectual culture' (2). The editors acknowledge that scholarly work on both women and puritanism in the early modern period has encountered two main prejudices: that women at this time were 'excluded from a public sphere of intellectual thought and culture'; and that 'puritanism itself was hostile to both popular culture and high art' (2). In the course of fourteen wonderfully wide-ranging and rich essays that reflect the diversity of puritan women's engagement with various intellectual and social networks, it is difficult to imagine any grounds for such prejudices. As Neil Keeble writes in the book's foreword, these essays 'illuminate for the first time' that 'far from being isolated, untutored, idiosyncratic or marginalised', these puritan women 'take their due place in a wide range of intellectual, cultural, social, religious and literary networks' (x). This study certainly asks us to reconsider whether early modern puritan women 'identified their puritanism as provoking and stimulating, rather than complicating or repressing, their vibrant participation in intellectual communities and cultures' (1).

The breadth and effectiveness of the study is enabled by the inclusion of fourteen (medium-length) essays each concentrating on one particular puritan woman, her work (whether surviving in manuscript or in print), and the various ways in which she engaged with intellectual networks. Although primarily concerned with discussing the women's literary output, every case study includes biographical and cultural information making it of interest to a wider readership than the purely academic. Included in the study are essays that explore the intellectual relationships of better-known 'intellectual' women writers such as Susan M. Felch's essay on 'The Exemplary Anne Vaughan Lock', which explores her relationship with John Knox and her entrance into court politics with the publishing of her translations of Calvin's sermons, Danielle Clarke's essay on Mary Sidney Herbert and her practising piety by reading, writing, and revising texts, and Ruth Connolly's essay on Lady Katherine Ranelagh and her influence within the Hartlib circle. Alongside these appear essays on sectarian writers: Diane Purkiss's essay on 'Anna Trapnel's Literary Geography' explores the networks of separatist church-goers and ministers as well as the communities which were united by printers and booksellers in the 1650s, while Nigel Smith's study of Jane Lead and the Philadelphian Society brings the book to a close by showing how her writings call into question what was considered 'intellectual' in the late seventeenth century.

Many of the essays are rich in discussions of puritan women's literary expertise. Sarah C. E. Ross's essay on Elizabeth Melville is remarkable in its analysis of her recently discovered verse and how she sacralised Marlowe's 'The Passionate Shepherd to his Love'; Susan Wiseman's analysis of Anne Bradstreet's later poetry is contextualised by a discussion of puritan intellectual networks in New England; Elizabeth Clarke's discussion of Lady Anne Southwell's choice of poetic style includes Southwell's verse lines where she shows that 'it is only "amorous Idiotts" who disgrace poetry by "making verse the packhorse of theyr passion"' (67); and Elizabeth Scott-Baumann's study of Lucy Hutchinson's *Order and Disorder* discusses how she interprets the Bible and her remarkable marginal annotations. Joanna Harris's essay on Lady Brilliana Harley shows the importance of considering the epistolary community of women writers in the study of their intellectual involvement in cultural networks, and Lynne Magnusson's study of the works of Anne Cooke Bacon analyses her persuasive speech acts. Both Marion O'Connor's essay on Lucy Harington Russell, and Jacqueline Eales's discussion of Mary, Lady Vere, testify to the importance of women as patrons and matriarchs within their godly communities. However, a particular highlight of this project for those especially interested in spiritual autobiography is Erica Longfellow's analysis of Elizabeth Isham's 'Booke of Remembrance'. This essay explores what Longfellow shows was 'purely intellectual about puritan women's culture as distinct from the social and political ambitions that were fundamental for the other women of this study' (123). She also provides an interesting (and perhaps rare) example of a woman who appears unfamiliar with conventional restrictions on women's speech.

David Norbrook's considered afterword suggests various other fascinating comparisons between the essays than I can outline here. One particularly important outcome of this study is its indication of women's involvement in intellectual communities and evidence of their influencing other women around them through their literary achievements, which has the potential to inspire future scholarly research. This beautifully bound study presents rich and vivid snapshots of women's intellectual lives which will no doubt become the basis upon which further work will build. Quite the contrary to the repressive nature of puritanism that we might expect, this study shows that it was a movement that could be supportive of 'women's direct and influential involvement in their intellectual surroundings' (2). As Keeble's foreword indicates, puritan women saw it as their duty to participate in their godly communities, whether as patrons, matriarchs, poets, letter writers, rhetoricians, teachers, or prophetesses. To be silent and modest could be easily interpreted as a sin.

Sixth International Conference of the
International John Bunyan Society
July 26-28, 2010 Keele University



Isabel Rivers & Neil Keeble



Vera Camden & Galen Johnson



Michael Davies and Nigel Smith provided
an entertaining jam session after the
conference banquet.



Dan Runyon & Roger Pooley

John Bunyan Scholarly Bibliography 2010

Compiled by Galen K. Johnson and Sarah Cory

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Chris Garrett, Editor

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Oklahoma City, OK 73106

E-mail: cgarrett@okcu.edu

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