

The Recorder

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The President's Column

Dear Members of the International John Bunyan Society:

Elsewhere in *The Recorder* is a call for papers for the conference to be held at Keele in July next year. I look forward to welcoming you there. This is the major opportunity, once every three years, for Bunyan scholars to share their work. I've always found it a stimulating and collegial affair. So please spread the word.

A number of long-serving committee members have indicated that they will be resigning at the business meeting, and it would be good if the new generation of Bunyan scholars would consider putting themselves forward for election.

I had some contact a month back from the Keep Bunhill Fields Special campaign, who are concerned about a potential development on the Moorfield School site overlooking the burial ground. It is the site of Bunyan's tomb, as you will know, as well as other important nonconformists like Defoe and Blake. Those of you in the London area might be able to keep an eye on this. I will write on the Society's behalf to English Heritage. It may be that the economic downturn will do some of the conservation work for us, but that's not the most trustworthy of options. I can give you contact details if you want to help.

With best wishes

Roger Pooley

**International John Bunyan Society
Seventh Triennial Conference, July 26-28 2010
Keele University, U.K.**

Announcement and Call for Papers

You are invited to join the members of the Society for our triennial meeting. Keele is a campus university near the city of Stoke-on-Trent, easily reached by rail and motorway links.

Plenary speakers who have already agreed to come are Professor Lori Branch (University of Iowa), author of *Rituals of Spontaneity: Sentiment and Secularism from Free Prayer to Wordsworth*; Professor John Coffey (University of Leicester), biographer of Samuel Rutherford and John Goodwin and historian of the mid-seventeenth century; and Professor Isabel Rivers (Queen Mary University of London), co-director of Dr Williams's Centre for Dissenting Studies, and author of the two-volume *Reason, Grace and Sentiment*.

Proposals for twenty minute papers will be welcomed on all aspects of John Bunyan's life, writing and influence, as well as work on his contemporaries, his influence and his afterlife, particularly in the dissenting tradition. We hope to offer a reduced rate for postgraduates and post-docs not in full-time employment.

As happened at the last conference, there will also be a round table on teaching Bunyan. Indications of willingness to contribute to that session are sought from delegates who may or may not be offering research papers as well.

The business meeting of the Society, to include the election of officers for the following three years, will take place at the conference. I hope to arrange a trip to the surrounding area. Stoke is known as the 'Potteries' - though many of the factories have closed down now - the setting for many of Arnold Bennett's novels, and it has a rich nonconformist tradition, including the birthplace of Primitive Methodism.

Please address all enquiries to Dr. Roger Pooley, School of Humanities, Keele University, Keele, Staffs ST5 5BG, email r.f.pooley@keele.ac.uk.

I look forward to welcoming you to Keele next year.

BOOK REVIEWS

Daniel Virgil Runyon. *John Bunyan's Master Story: The Holy War as Battle Allegory in Religious and Biblical Context*. Lewiston, NY: The Edwin Mellen Press, 2007.
Hardcover: US \$ 109.95. Review by Galen K. Johnson, John Brown University.

The contribution of Daniel Runyon's study to literature on *The Holy War* hinges largely upon the verifiability of his insistence not merely that *The Holy War* is a variation on John Bunyan's more famous allegory for the Christian life, *The Pilgrim's Progress*, but that it corresponds to the convention of a specific type of literary genre called the battle allegory. Runyon contends that the distinctive marks of the battle allegory go back centuries before the Common Era and that, when applied to *The Holy War*, explain many of Bunyan's narrative choices there, such as why the story begins by retelling the fall as a historical event and then moves to a more generic description of any human being's spiritual conflict, why the crucifixion of Emmanuel appears only in flashbacks, and why the book's ending strikes some readers as an irresolute verdict on Mansoul's indefinite capacity to ward off Diabolus. Inspired mainly by the works of critics Northrop Frye and Angus Fletcher, Runyon argues that Bunyan employed the battle allegory format because of its compatibility with the literary flow of the Christian canon from Genesis to Revelation—particularly, a “master story” framework that seeks to explain all the specific tumults of human existence through trust in a sovereign intention of ultimate victory. Runyon believes that Bunyan had a number of English precedents for crafting his message in militaristic imagery, ranging from *Beowulf* to the metaphor of spiritual warfare common among the Puritans, although he must unfortunately confess that there really is no way to verify that Bunyan was specifically aware of any of them. One result of this admission is that the first third of the book has some occasional “dissertationese,” or clusters of pages that attempt to fashion interpretive lenses for reading Bunyan by discussing influences like Martin Luther or John Foxe, but which seem to fill out a desired page length more than prepare the reader to think anew about *The Holy War*. Yet Runyon acquits himself well when he begins to argue how his theory does seem to fit Bunyan's text, and in the process he unwittingly broaches one of the most important issues facing the immediate future of Bunyan scholarship.

Using the motifs of battle allegory and master story, Runyon, who teaches Renaissance Literature at Spring Arbor University, shows in successive chapters how the narrative of *The Holy War* follows in direct sequence the major sections of the Bible: Creation and Revolution; Law, Wisdom, and Prophecy; Gospel, and Apocalypse. Bunyan even tells the reader that any who are acquainted with the history of Mansoul will discover its annals “anatomized” in the pages of *The Holy War*, which is enough permission for Runyon to treat Bunyan's second allegory not as ripe picking for the deconstruction of Mansoul's alternating dominion, or even as Bunyan's final reckoning with the many recent conflicts of his nation, as other scholars might, but instead as a tale whose characters and plot twists are such types of scripture's own master story that they become virtually predictable, from Mansoul's rebellion against Shaddai, to a redemptive sacrifice by Emmanuel that is so necessary as not to require extensive depiction, to the rejoicing in Mansoul over Emanuel's eventual willingness to forgive its citizens and vanquish its foes, to an apocalyptic ending that reveals all things certainly will be well even if the last doomed minions of Diabolus continue to raise hell after the war's positive

verdict has been assured. Runyon is not unfamiliar with alternate readings to his own approach, and that approach is clearly different from the one, say, of Vera Camden's recent *Trauma and Transformation* (Stanford, 2007), which strongly insinuates in its opening that a psychoanalytic perspective was requisite for selection of its articles. On the other hand, U. Milo Kaufmann ponders in his preface for Runyon, "What if the dynamics of the sanctified life do not yield to the devices of the secular analyst?" (ii). One's answer to Kaufmann's question will largely determine one's reception of *John Bunyan's Master Story*. Runyon dedicates his book to his doctoral adviser Roger Pooley "and colleagues of the International John Bunyan Society." Whether those colleagues in turn respect the scholarly merit of Runyon's methodology may very well augur whether theological perspectives on Bunyan will be as welcome as others within the Society in the years ahead.

John Bunyan. *The Pilgrim's Progress*. Edited with an Introduction and Notes by Roger Pooley. London: Penguin Books, 2008. lii + 344 pp. Paperback: US \$11.00; UK £8.99. Review by Chris Garrett, Oklahoma City University.

This handsome, new edition of *The Pilgrim's Progress* published in paperback by Penguin Books will certainly appeal to many readers. In the Introduction, editor Roger Pooley provides an engaging narrative regarding Bunyan's life and religion. Pooley emphasizes the influence that both the Bible and Foxe's *Acts and Monuments* had on Bunyan's imagination and writings. This edition includes both the first and second parts of Bunyan's allegory, and in his Introduction Pooley wisely provides a brief note about the sequel. After acknowledging that Bunyan's theology has become "an issue" amongst scholars, Pooley encourages readers "to think about *The Pilgrim's Progress* as a Christian book, and one that could be, indeed should be, read as a spiritual as much as a literary classic" (xxxiii).

Pooley observes that other scholarly editions typically "make the first edition of 1678 the basis of the text, and to insert additions from the editions they first appeared in." However, "[t]he problem with it is that it produces an edition that never appeared in Bunyan's own lifetime" (xli). Pooley opts to base his text on the last editions published during Bunyan's life: the tenth edition of the first part and the second edition of the second part. He also includes illustrations for the first part from a copy of the sixth edition and for the second part from the second edition. Pooley argues that the illustrations and the poems attached to them "are part of the book, even if it is an initiative of the publisher's" (xlv).

Twenty-six pages of editorial notes are supplied; these are placed as endnotes in the back of the book. Pooley has also compiled a concise Index for quick and easy access to locate characters and scenes in the allegory. This new edition promises to be attractive to readers of Bunyan (both young and old), and definitely merits serious consideration by instructors as a textbook to adopt for university courses.

Vera J. Camden, ed. *Trauma and Transformation: The Political Progress of John Bunyan*. Stanford: Stanford University Press, 2008. xii + 185 pp. index. Hardcover: US \$55.00. Review by David Gay, University of Alberta.

This volume has its source in the 2001 IJBS Conference, held in the wake of the traumatic events of September 11. As Vera Camden observes in her introduction, “national trauma influenced the atmosphere of the conference” and “in turn shaped this volume” (4). The key terms in Camden’s title – trauma, transformation, and politics – do not settle or resolve in the volume’s introduction and eight essays; instead, they “progress” through new perspectives on the relations between personal and psychological experience and national and collective trauma in Bunyan’s turbulent times. The result reshapes our critical conversation with the past.

In “Dissociation and Decapitation,” Peter Rudnytsky approaches the collective trauma of regicide by combining Eliot’s “dissociation of sensibility” with Freud’s theory of primal patricide in *Totem and Taboo*, arguing that both theories “analyze collective psychology using schemas derived from individual psychology, specifically those based on the patriarchal nuclear family” (17). Establishing the Fall and the Crucifixion as prototypes of regicide, Rudnytsky reads Marvell’s “Upon Appleton House” and Milton’s *Eikonklastes* to uncover an unconscious traumatic response to the regicide in both writers. This reading in turn verifies Eliot’s dissociation theory as a comprehensive “account of the collective transformation undergone by the ‘mind of England’ during the seventeenth century” (34). By downplaying Eliot’s critical and political partisanship, Rudnytsky invites the critique of David Norbrook in the next essay. Norbrook restores traumatic events to history as a “process of dialectic in which conflicting interests are in constant contention” (37). Rudnytsky’s premise of a unified collective mind cannot account for dissent and risks treating it as a “collective mental disorder” (37). As Norbrook ably demonstrates, any tendency to detach Eliot’s theory from his politics encourages a “default mode” of viewing dissent as aberrant.

Vera Camden’s “Young Man Bunyan” examines Bunyan as a “politically and psychologically evolving personality in crisis” (49). Erickson’s *moratorium*, a period of developmental conflict, offers a framework for Bunyan’s silence on the regicide. Re-examining the record of blasphemy, compulsion and fear of execution in *Grace Abounding*, Camden extends Rudnytsky’s thesis of collective trauma: Bunyan’s early profligacy discloses his “confusion about the killing of a king, but also his confusion about his own beliefs which predicate his eventual call to write and to preach” (60). Camden reads Bunyan’s profligacy as a narrative of transformation, not simple extension, into the mature preacher and poet.

Margaret Ezell offers a valuable “outsider’s” perspective on a scholarly community by observing how biographies of Bunyan affect critical perceptions of Bunyan’s women characters. Offering some rich juxtapositions of Bunyan’s writings and life experience – including comparisons with Beaumont, Clarkson, Coppe, and Pryor – she traces this separation to an outcome that divides emblematic from documentary representations of women characters in his allegories. Her conclusion should challenge all Bunyan scholars: “An emblemized version of Bunyan distracts us from the very real historical gender issues at stake during Bunyan’s life” (79).

Tom Luxon’s “Friendship, Marriage and the Puritan Self” develops the problem of the allegorical representation. Contrasting Bunyan with Milton, Luxon observes that “Bunyan’s

teaching on marriage bears no trace of the humanist project of rethinking marriage as friendship” (95). Complementing Ezell’s concern with emblematic women, Luxon offers an insightful reading of Emblem 32 in *A Book for Boys and Girls*: “Of Moses and His Wife.” Bunyan’s “dogmatic allegorical hermeneutics” tend to efface differences.

Michael Davies’ essay on “Sex and Sexual Wordplay in Bunyan’s Writings” observes the abundance of bawdy puns in texts such as the “The Author’s Apology for his Book” in *Pilgrim’s Progress*, part one. Davies echoes Luxon in noting the absence of any “positive presentation of sexual relations within marriage” in Bunyan. As he concludes, Bunyan’s copious puns “are no laughing matter” as they call attention to the persistence of sin and temptation. Locating Bunyan’s wordplay within his salvific framework, he emphasizes how sexual puns “reinforce a crucial point about visible holiness” as a quality that can only be written on the unruly body (119).

Essays by Roger Pooley and Sharon Achinstein offer closing perspectives on Bunyan’s political progress. Assessing Bunyan’s antinomianism, Pooley, like Ezell, notes the influence of standard biographies on our perceptions of Bunyan, specifically his “radicalism,” a term with anachronistic assumptions. Pooley establishes Bunyan’s early “antinomian theology of grace,” and his aversion to the “moral” antinomianism he saw in the Ranters. Antinomianism becomes integral to Bunyan’s conflict with state law, and hence to his “theological and imaginative world” (126). Pooley constructs an antinomian spectrum using writers such as Walwyn, Clarkson, Coppe, Dell and Saltmarsh. Seeking evidence of Bunyan’s views at the time of his death, Pooley considers Bunyan’s engagement with Stuart divine-right theories in *A Discourse of the Building of the House of God* and identifies Bunyan’s “contract-like theory” of rights and obedience underwritten by his experience of antinomianism.

In “John Bunyan and the Politics of Remembrance,” Sharon Achinstein presents memory in Bunyan’s writings as a “multifaceted action” serving as “self-construction, as communal glue, and, finally, as contract with God” (137). She observes the “key trope” of memory in *Grace Abounding*, and the reciprocity of divine and human memory in *An Exposition of the First Ten Chapters of Genesis*. In each case, memory functions to define collective identity and to register protest under persecution. As to remembering Bunyan, his death did not prompt rituals of remembrance or martyrology, yet his name remained in play in the political uncertainty of late 1688. *An Exhortation to Peace and Unity*, a “pro-James” tract that claims Bunyan as its author, illustrates the ways in which Bunyan’s name could function politically in the months following his death. Achinstein’s evidence unsettles familiar Tory / Whig binaries that frame the culture of dissent, and consequently invite new attention to “literary reputation, martyrology, and Bunyan’s last years” (151).

In retracing Bunyan’s political progress from his youth to his death, these rich essays move between biography and historiography, psychology and social history, beginning with the traumatic iconoclastic event of regicide, and concluding with the possibility of what Achinstein calls “new acts of iconoclasm” in a critical reconsideration of the history of dissent. As a complex interventionist statement, this volume should open up new lines of inquiry and research in Bunyan studies.

Note on *The Cambridge Companion to John Bunyan*,

Edited by Anne Dunan-Page (Cambridge : Cambridge University Press)

By Anne Dunan-Page.

As a teacher of seventeenth-century English literature, and of Bunyan in particular, at undergraduate and graduate levels, I have often felt a sense of frustration that some readers of *The Recorder* might share. Although I could propose to my students a wealth of excellent monographs and collections of essays on the Bedford tinker, there was no short, accessible (and affordable!) up-to-date collection introducing Bunyan's life and works to a broad constituency of readers.

And yet, Bunyan is widely read, discussed and taught in institutions of higher education. When I prepared a first proposal for the forthcoming *Cambridge Companion to John Bunyan*, a survey showed not only the extent to which Bunyan is taught (some 70 universities and vocational colleges in the United States and Canada; 30 in Europe, essentially in Britain, France, Germany and Switzerland), but also the scope of the courses in which he figures (puritanism, the literature of dissent, writing the self, allegory, children's literature, prison literature, the eighteenth-century novel, literature and psychology).

With this in mind, the *Companion* currently in preparation is designed to serve three major purposes. They are (1) to explore how Bunyan's writings inspired readers, commentators and translators to reshape his legacy during three centuries, (2) to provide up-to-date readings of Bunyan's major works, and (3) to reassess his place as one of the greatest early-modern authors, one whose life and writings were embroiled in the upheavals of his times. It will be the first accessible collection of its kind seeking to introduce Bunyan's life, works and posterity to students, scholars and the general reader in the light of the most recent scholarship.

At the heart of the volume will be readings of Bunyan's six major works of fiction (*Grace Abounding*, the two parts of *The Pilgrim's Progress*, *The Life and Death of Mr. Badman*, *The Holy War*, and *A Book for Boys and Girls*) foregrounded against key issues in current seventeenth-century scholarship. They include the publication of dissenting works, the history of the book, questions of gender, the relationship between literature and religion, between literature and early-modern radicalism, and the reception of seventeenth-century texts. Since readers may have an interest not only in dissenting literature in general but more specifically in allegory, life-writing, the early novel or children's literature, the volume will also offer reflections on those specific genres for which Bunyan's writings offer key points of entry.

With contributions by: Vera J. Camden, Michael Davies, Anne Dunan-Page, Isabel Hofmeyr, N. H. Keeble, Emma Mason, Shannon Murray, W. R. Owens, Roger Pooley, Stuart Sim, Nigel Smith and David Walker, together with an introduction, a chronology and recommendations for further reading.

The Richard L. Greaves Award Committee

On behalf of the IJBS, I would like to thank members of the first Richard L. Greaves Award Committee (2004-07) for their exceptional service: Sylvia Brown of the University of Alberta and Chair of the Committee, Sharon Achinstein of Oxford University, and Nigel Smith of Princeton University. The task of this committee requires much consideration and consultation given the range of books that fall within the terms of reference for the award.

The committee's selection of Isabel Hofmeyr for *The Portable Bunyan: A Transnational History of The Pilgrim's Progress* (Princeton University Press), with honorable mention to Beth Lynch for *John Bunyan and the Language of Conviction* (D.S. Brewer, met with much applause when announced at the 2007 Dartmouth conference.

The second Richard L. Greaves Award Committee (2007-10) is now being chaired by Galen Johnson of John Brown University, and includes Anne Dunan-Page of the University Paul Valery, Montpellier III, and our first winner, Isabel Hofmeyr of the University of the Witwatersrand. We look forward to their selection, which will be announced at the next triennial conference at Keele University in 2010.

-David Gay, IJBS Secretary



Bunyan Studies – On the Move

Since 1994, the institutional home of *Bunyan Studies* has been the University of Sunderland, and Stuart Sim, Professor of Critical Theory there, has been handling subscriptions and distribution of the journal. We are enormously grateful to the Research Committee of the School of Arts, Design and Communication at the University of Sunderland for their generous support of the journal over many years.

Stuart has recently retired from his post at Sunderland, and has taken up a new post as Visiting Professor at Northumbria University, and as a consequence *Bunyan Studies* is also moving to Northumbria. This will make it even more of a family affair, because David Walker, our Reviews Editor, is Head of the Department of English and Creative Writing at Northumbria. We are grateful to David for arranging for the journal to have a new institutional home, and are confident that the journal will continue to flourish there.

We'd like to take this opportunity to urge readers of *The Recorder* to submit articles, notes and reviews to *Bunyan Studies*. We are planning a special number on 'Bunyan and the English Bible', to be published in 2011 to coincide with the quatercentenary of the publication of the Authorized King James Version. Offers of contributions to that number are welcome: please contact Bob Owens at The Open University. We are also open to offers to Guest Edit other special numbers of the journal.

We are currently preparing Number 13, which will appear within the next few months. If you are not yet a subscriber to *Bunyan Studies* we hope you will become one. The journal is amazingly good value for money. In fact we have not increased our subscription rates since the first number in 1988! Back numbers are also available at very reasonable rates. Our system is that subscribers are sent copies of each number, and are asked to pay upon receipt. To ensure that you are on the subscription list, please contact Stuart at the address below:

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Bob Owens, Stuart Sim, David Gay
Editors, *Bunyan Studies*

Course on Bunyan at Spring Arbor University

By Dan Runyon

I wrote to many Bunyan scholars for input as I developed ENG 420 Major Authors: Bunyan at Spring Arbor University, and I am particularly indebted to Maxine Hancock of Regent College.

We began the course with the theme of “spiritual pilgrimage” in the English imagination by studying *Grace Abounding* followed by *The Pilgrim’s Progress*. Lectures and class discussions highlighted theological themes in the late English Reformation as we reflected on the metaphorical construction of **life as a journey**. Students also read contemporary “journey” literature and wrote comparative studies. The course then used *The Life and Death of Mr. Badman* as a transition to the chronologically later works of Bunyan and explored the metaphorical construction of **life as a battle**, and the course concluded with a study of *The Holy War* and numerous sermons, poems and didactic Bunyan material. The students produced 15-20 page research papers for their undergraduate portfolios.

The course was offered during the spring semester of 2009, and my department chair says we can offer it every third year. At least one student is likely to submit a paper for the Keele conference. Below is a list of the contemporary journey literature my students have selected for their comparison papers:

Lewis, C. S. *The Pilgrim's Regress* (1933). Grand Rapids, Mich: Wm. B. Eerdmans, 1958.

Buechner, Frederick, *The Sacred Journey*. San Francisco: Harper and Row, 1982.

Cairns, Scott. *Short Trip to the Edge: Where Earth Meets Heaven—A Pilgrimage*. Harper San Francisco, 2007.

Norris, Kathleen. *Dakota: A Spiritual Geography*. New York: Houghton Mifflin.

Jenkins, Peter. *A Walk Across America*. New York: Wm. Morrow, 1979.

Lamott, Anne. *Traveling Mercies: Some Thoughts on Faith*. New York: Pantheon, 1999.

Winner, Lauren F. *Girl Meets God: On the Path to A Spiritual Life*. New York: Random House Trade Paperbacks (ShawBooks), 2004.

Note from Andrew Lewis, Descendant of John Bunyan

My Dad's grandmother was Catherine Elizabeth Millward, there is evidence that the Millward[s]...descended from John Bunyan as evidenced by an article in a Brecon & Radnor Express of 1928. It was written to commemorate the third centenary of John Bunyan. It states that the link back was shown in an old family bible, where each generation had written their names in the front, so allowed them to track back to early 17th Century and the great religious writer John Bunyan.

I have been reading with interest about him, having been brought up myself in a religious manner at a Baptist chapel called Ramah near Llaneglwys, Erwood. My research has been very interesting as I am a Science Teacher and have always been deeply rooted in the local community of Brycheiniog (Brecknockshire). I am at least the 8th generation for my family to have been born in the small parish of Gwenddwr.

Regards,
Andrew Lewis
BSc PGCE GIBiol
<http://www.nanteglwys.co.uk>

Book Wanted

Please contact me if you have for sale a copy of the Oxford Clarendon 1980 edition of Bunyan's *The Holy War*.

Daniel V. Runyon, Ph.D.
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Historic Property For Sale

The Old Elstow Lower School, situated beside the Bunyan Meeting Free Church in Elstow, and almost opposite the site of one of the houses we know Bunyan lived in, is for sale. The building is on the market at c. £1 million, which is very reasonable considering the property comprises not only the old school house, but the caretaker's house, some outbuildings and the playing fields. The property is listed, but is suitable for a number of uses. It would be suitable as a study centre, a guesthouse, or even a very desirable private dwelling.

The surveyors are Douglas Duff, and their contact details are:

136 Bromham Road,
Bedford MK40 2QW
Tel +44 (0)1234 213 434
Fax +44 (0)1234 261 299

There is a picture of the school on the web; see this link:
http://www.elstow.ik.com/p_Pictures1A4.ikml

The school was opened in 1874; the original building with the attached head teacher's house (now a caretaker's home) consists of three classrooms and a cloakroom and cost £1,163. The school was enlarged in 1930. The first headmaster's salary is recorded as £75 a year.

I am an Elstow resident and also a great fan of Bunyan. As you may know, the authorities in Bedford have done very little to preserve his memory or enhance his reputation (no change from when he was alive!) but I would hate for another historic building to be razed or to fall into unsympathetic hands.

Please do pass on this information to anyone you feel would be interested,

Yours sincerely,

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