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Greetings everyone!

The mid-point in my term as President of the IJBS offers a moment for both retrospection and anticipation. Looking first to the near future, plans for our ninth triennial conference to be held in August 2019 continue to develop. Arlette Zinck, Sylvia Brown, and I are preparing a blend of intellectual discovery and opportunities to explore our city on land or water. We have secured four distinguished plenary speakers: Alison Chapman, Ariel Hessayon, Kathleen Lynch and Feisal Mohamed. We are organizing a town and gown evening event featuring a dramatic monologue based on Bunyan’s trial to be written and performed by two members of our Department of Drama at the University of Alberta. Our world-class collection of rare Bunyan books will be on display. These events lead up to our conference banquet and the presentation of the triennial Richard L. Greaves Award for an outstanding book in our field of study. I warmly invite all of you to Edmonton next summer!

Turning to the present, it is exciting to see new achievements in Bunyan scholarship emerging. The much-anticipated Oxford Handbook of John Bunyan, edited by Michael Davies and Bob Owens, will appear this summer. It features thirty-eight chapters under the headings of contexts, works, directions in criticism, and journeys. It is eclectic, interdisciplinary, generous, and rich, and is a landmark in Bunyan scholarship. It is especially gratifying to see so many names of society members alongside past plenary speakers together representing a truly international community. I also offer warm congratulations to Nancy Rosenfeld, who has recently published John Bunyan’s Imaginary Writings in Context (Routledge, 2017). Nancy writes in her introduction, “This book constitutes and attempt at delineating the context of Bunyan’s fictional writings by viewing Bunyan’s own imaginary writing in tandem with his non-fiction works”, with the added context of a broad range of writings by others available to Bunyan (2). It is gratifying to find Nancy mentioning the IJBS in her acknowledgments, noting in particular past conferences, helpful bibliographies along with the support of The Recorder. I also want to share my discovery of the work of Steve Vossos. Steve is a graduate of the Honors English program at the University of Alberta, having had the good fortune to study during the time of the late James F. Forrest, a founder of the IJBS and one of the very great Bunyan scholars and editors of the twentieth century. Steve contacted me in the fall with news of his creation of a graphic novel version of The Pilgrim’s Progress. Two volumes have appeared, and are reviewed in this edition of The Recorder. Steve works with quill pens and brushes. To hold one of his remarkable books is to sense the love and dedication he puts into his art form. I recommend a visit to his web site at https://boo-ink.com/. I also commend the strong tradition that has grown around the annual Bunyan Day Conference in England and congratulate its organizers. It is a steady support and source of community for many established and emerging scholars.

I also want to recognize the achievement of Arlette Zinck, a founding member of the IJBS who wrote her doctoral dissertation on Spenser, Milton, and Bunyan under the direction of James F. Forrest. Arlette has won a prestigious 3M National Teaching Fellowship, an award of great distinction in Canada. Shannon Murray, the first editor of
The Recorder, is a continuing 3M Fellow. Arlette teaches with the powerful theme of ‘shalom’, the pursuit of truth, peace and justice. Her work led her to teach in prisons beginning with Omar Khadr – a child soldier held in Guantanamo Bay, and in Canadian prisons from 2002-2015 – whose life changed with the help and support of Arlette and her students at The King's University in Edmonton. Arlette continues her work with prisoners in the Edmonton region in addition to her teaching and research at TKU.

And finally, looking back in time, I am grateful for the evolution and perseverance of the IJBS, thanks to the dedication and support of its members. As I review our past conference themes, I can see a slight broadening of themes and frames of reference. Where earlier conferences included ‘Bunyan’s England’ in their general themes, more recent conferences have extended the frame of reference, as in the highly successful ‘Voicing Dissent in the Long Reformation’, hosted by Anne Page at Aix en Provence, France, in 2016. Our official journal, Bunyan Studies, broadened its subtitle to ‘A Journal of Reformation and Nonconformist Culture’ after our 2010 conference at Keele University. The journal’s section on our IJBS web site states, ‘Although the focus is on Bunyan, the journal also includes articles on the literary, religious and historical contexts within which his works were produced’. Similarly, our signature Richard L. Greaves Award goes to scholarly works on the literature and legacy of the Protestant Reformation. This approach is also flourishing in our conference programs, where Bunyan remains the main focus of our mission, and where papers and panels on other writers and on the larger context and legacy of the time are clearly welcome and always possible. The IJBS is, in other words, a home for everyone working on early modern Dissent in any discipline. This scope has become, and should remain, unique, vital, and satisfying as we move towards the 2020s, and the society’s second quarter century begins.

Arlette Zinck, Winner of 2018 3M National Teaching Award

All members of the IJBS will want to send their warmest congratulations to Arlette Zinck, winner of the 2018 3M National Teaching Fellowship. These are lifetime fellowships. 3M Fellows meet regularly to develop new ideas for learning and to advocate for the betterment of teaching in Canada. Here is the official citation from the Society for Teaching and Learning in Higher Education.

‘Arlette Zinck lives fearlessly with an undeniable steadiness and grace that directs her passion for justice and peace, using her gifts in language and teaching to help those in need. She welcomes students into her classroom to learn about literature, inviting them with the principle of hospitality, guided by the belief that stories unearth deep assumptions, introduce us to people and worlds that expand our understanding, and connect us as humans. Arlette is deeply dedicated to student success against all odds. Aware that teaching happens not only in the classroom, stories of need have led her to initiate educational opportunities in the prison system. As Arlette spoke to a military
tribunal about a student, a witness said “it was like a crack of light peeked through a dark curtain. […] I was astonished to realize that a professor had brought us hope”.

Arlette’s actions are grounded in intelligent charity, a form of caring rooted in knowledge, energized by emotion, but steadied by rational inquiry and intellectual rigour. Starting first with one student, and growing to a program touching several prison systems, Arlette is the glue that has led collaborators from multiple institutions to create the Post-Secondary Prison Education Project. A mantra – “We don’t do hopeless” – has propelled her colleagues and students into autonomous action. Students say she inspires, but does not control: “Great teachers do not attract like-minded followers; instead, they lift the morale of classrooms and communities through spirited engagement while nurturing different gifts in individuals”. And so it is with Arlette, a leader with grace, transparency, and belief in inherent human dignity, who is using education to bring light and hope’.

Congratulations to Arlette!
https://www.stlhe.ca/awards/3m-national-teaching-fellowships/2018-3m-national-teaching-fellows/

SHANNON MURRAY APPOINTED SCHOLAR-IN-RESIDENCE AT BISHOP’S UNIVERSITY

Through the generosity of The Jarislowsky Foundation, this Scholars-in-Residence program invites 1 – 2 internationally recognized scholars to Bishop’s University for one month every year to work with the university community and alongside Dr. Jessica Riddell (the Stephen A. Jarislowsky Chair for Undergraduate Teaching Excellence) to enhance teaching and learning in higher education. The visiting scholars are expected to run workshops for faculty, team-teach a course, and work on a research project that enhances undergraduate teaching excellence with impact across Canada and around the world.

This past June, Bishop’s University welcomed the first ever Jarislowsky Scholars-in Residence:

Dr. Lisa Dickson, Associate Professor, Early Modern Literature, Department of English, UNBC, 3M National Teaching Fellow
Dr. Shannon Murray, Professor, Early Modern Literature, Department of English, UPEI, 3M National Teaching Fellow

Congratulations to Shannon!
An IJBS Regional Day Conference on ‘Remembrance and Re-Appropriation: Shaping Dissenting Identities’ was held at Keele University on 13 April 2018. This was the third such conference in the UK, and this one was organised jointly by myself, Professor Bob Owens (University of Bedfordshire), and Professor David Walker (Northumbria University). About twenty-five people attended, and academics at all career stages were represented among the seven speakers.

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 memory / memorialisation was chosen as it seemed to encompass a lot of recent work on Dissent in the seventeenth century and beyond. It is now entirely familiar that Nonconformists kept records of God’s providence (interweaving individual, group, and national concerns), and that these memorials were used to strengthen communities under threat. We might think of Bunyan’s ‘Mr. Memory’ in *The Holy War* (1682), who is tasked with carrying the standard for Emanuel’s army (while his antithesis, ‘Forget-Good’, highlights the sin of unappreciative forgetfulness). Adding to this picture, however, are studies tracing re-appropriations of different biblical allusions, historical events and figures, texts and literary modes, and how these echoes continued to shape Dissenting identities. These discussions about the shaping of identities also contribute to major debates over the extent and importance of inter-confessional fluidity in the early modern period.

The opening plenary paper, given by Dr Johanna Harris, University of Exeter, was entitled, “Heroick vertue”: Joseph Alleine’s Letters and Protestant Martyrology’. Her paper explored the role of the epistolary form as part of an apostolic calling, tracing echoes of the Protestant martyrs in Alleine’s letters written from prison to his congregation (published for a larger audience). As well as the importance of maintaining a ministerial presence through letters, Johanna also identified Alleine’s interest in exhorting his congregation to community performance through reading letters aloud (linked to his interest in catechising his flock). Part of the discussion of this paper explored some of the similarities with Bunyan’s letters from prison that, by contrast, were not published until 1765.

Johanna’s paper was followed by a panel on the memorial practices of two lesser-known Dissenting figures, the Presbyterian Walter Boothby and (possibly) Daniel Bradford, a founding member of the Norwich Congregational Church and of the first Baptist church in that city. Professor Ann Hughes, Keele University, spoke about her
research on Boothby’s notes taken at the sermons of Edmund Calamy at the Restoration, which he subsequently wrote out in a manuscript collection, interspersing them with earlier sermons which he heard preached at times of crisis in the 1640s and 1650s. Dr Joel Halcomb, University of East Anglia, developed another discussion of scribal practices, posing a fascinating ‘mystery’ story about the nature of a twentieth-century manuscript in the hand of a local historian, Charles Jewson, purporting to be ‘a transcript of the journal of Daniel Bradford’. Bradford was a Norwich Dissenter, and his ‘journal’ contains quotations from Puritan clergy of the period, but as Joel explained, there are problems in accepting its authenticity, and these need further investigation.

The afternoon panel included three papers, all focused on the political and religious implications of remembering and / or re-appropriating biblical, historical, and literary sources. Dr Jenna Townend, Loughborough University, explored various re-appropriations of George Herbert’s The Temple (1633) by writers as diverse as Nathaniel Wanley, Oliver Heywood, and Vincent Alsop. While differing from Herbert in matters of religion, these writers directly quoted from his poetry in varying contexts, and also utilised his formal and linguistic techniques. Robert Daniel, a doctoral student at University of Warwick, also discussed literary borrowing, but this time in the prison writings of Dissenters incarcerated during the seventeenth century. Robert argued that members of various persecuted groups (Baptists, Quakers, Fifth Monarchists, even Jesuits) utilised the same scriptures and tropes as Foxe’s martyrs, seeking, in his words, to ‘outdo (as they were attempting to re-do) Foxe’. Dr Andrew Crome, Manchester Metropolitan University, closed this panel by considering the ways in which Anabaptist activities at Münster were re-evoked following Thomas Venner’s Fifth Monarchist rising in 1661. The paper outlined various ways in which millenarians and their detractors used history to disavow or affirm this connection.

The final plenary paper was given by Professor John Coffey, University of Leicester, and was entitled ‘Rewriting the History of Dissent’. It explored some implications of editing the new Oxford History of the Protestant Dissenting Traditions, Beginnings to 1689 (forthcoming 2019, with contributions by several members of the IJBS). Contrasting the structure and focus of the new volume with that of Michael R. Watts’ seminal The Dissenters vol. 1, John argued that the new volume places Dissenters ‘in the thick of things’ rather than wholly set apart from the world, also drawing attention to areas of Dissenting studies that have seen substantial development since Watts’ study, such as a focus on gender and on the perspective of the laity. While the rest of the conference had focused on the ways in which seventeenth-century Dissenters (and perhaps one from the twentieth century) were continually re-creating and re-representing their pasts in new ways, John focused attention on the ways in which our understanding of Dissent has changed in profound ways in recent years.

The three conference organisers would like to thank all the speakers and delegates, as well as Keele University’s Faculty Research Office for Humanities and Social Sciences for providing funds for early-career travel bursaries and other expenses.

If all goes well, a fourth IJBS Regional Day Conference will be held in 2019. Details of location and date will be posted on the Society website as soon as possible.
YEAR SEVEN OF A PROFESSIONAL CURATOR RUNNING OUR MUSEUM

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

It has been a privilege to have had our curator Nicola Sherhod working with us now for 7 years. Without doubt her dedicated professionalism, her outstanding qualities and abilities have put our museum on a different plane.

2017 has seen a significant increase in visitor numbers from 5538 in 2016 to 6541 this year, of which 1719 were children and 4822 adults. We reached another 4998 people, mostly schoolchildren, through our various outreach programmes and projects. Meaning a total of 11,539 people engaged with the museum in 2017, compared to 5776 in 2016!

Possibly the most significant project this year has been ‘The Journey from Bunyan to the Brickworks’ run in collaboration with Bedford Chronicles and for which Nicola secured a grant of £9,000 from Heritage Lottery Fund. Through this project, nearly 4,000 local schoolchildren learnt about Bunyan’s personal ‘journey’ as well as another aspect of their important local history – the ‘journeys’ of the migrant workers to the Bedfordshire brickworks. In addition, we reached out to a part of the local community we had not made contact with before, with many first and second generation Italian families getting involved, as well as members of the Pakistani Muslim community.

Another successful competition this year for schoolchildren, a letter writing challenge, ‘Yours Elizabeth Bunyan’, drew in 110 entries and was judged by 4 local magistrates who also presented the prizes to the winners.

The Summer Exhibition ‘Inspiring Women of Bunyan’ provided a very different perspective on the women in John Bunyan’s life as well as those connected with Bunyan Meeting, and was well received.

We have connected with children and families in such a wide variety of activities through the Museums Passport Scheme; Mashi Theatre production; Fun Palaces; Bedpop Science Lab; Bedford Chronicles; June Arts Jam; Easter Egg Hunt; and Summer Crafts.

By participating in local events, all part of the Bedford heritage and culture scene, we are able to convey the message of the museum, and the life and times of John Bunyan to an even greater audience. This year we have contributed to Heritage Bedford Days in the town centre; Life Path event at Elstow; High Street Showcase; Harpur ‘Have a Go Day’ in the park; Love Bedford day in the town; Heritage Open day (a national event); Bedfordshire (Bunyan) day; and ‘In the Steps of John Bunyan’ around the town – all of which helps to raise our profile in the wider community.

We continue to work closely with our two other local museums, The Panacea and The Higgins, through joint projects, marketing, and, most recently, shared training for the volunteer teams. Nicola has recently secured a large HLF grant for next year’s project with the Panacea and Bedford Chronicles: ‘Risk Takers and History Makers’.

In November we were proud to be able to host 150 professionals and other delegates from museums across the eastern region to the SHARE Museums East Annual Conference. Nicola welcomed everyone at the start of the morning session and
contributed to one of the afternoon slots. It was rewarding to hear so many positive compliments throughout the day about our hospitality, but in particular about the museum. Our volunteer librarian is currently working hard to reorganise the books following the refurbishment of the library store and creation of a museum store.

We can be justifiably proud of the museum, our curator, and the excellent team of volunteers she leads, without whom none of this would be possible.

Our future plans involve:

- Maintain / increase visitor numbers and develop work with children through a dedicated Education Volunteer who has recently started this work.
- New signage, internal and external, planned for early 2018 should assist our visitors.
- A new web-site in the new year will improve our marketing and raise our profile on social media.
- ‘Risk Takers and History Makers’ project jointly with Panacea Museum and Bedford Chronicles in 2018. Nicola has already secured an HLF grant of up to £35,500 for this.
- Another project with Youth Inspired for which Nicola has applied to ACE for a grant.
- Recruit more volunteers, train, and support them in their various roles.

Beyond 2017?

Funding has been sourced for a further two years (2018-2019) for a full-time curator. There are some funds in place for a further two years beyond this, but currently not enough to fund the post. Grant applications are an ongoing task to ensure long term funding.

Our museum is probably in the strongest position it has ever been, and certainly since the new museum was opened nearly 20 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.

In no small way, this is thanks to the support of the IJBS helping to fund the role of our talented, hardworking and very professional curator Nicola Sherhod.

So, we thank you once again for your ongoing support and hope that we might look to you again in the future.

For further information please contact me or Nicola: curator@bunyanmeeting.co.uk
John Bunyan Museum & Library, Bunyan Meeting, Mill St., Bedford MK40 3EU, UK. Tel: 01234 270303.

BUNYAN MEETING
Mill Street, Bedford MK40 3EU

www.bunyanmeeting.co.uk/museum

Link to the YouTube channel showing the oral histories collected as part of the ‘Journey from Bunyan to the Brickworks’ project: https://www.youtube.com/watch?v=5LE3g9Be4Es.
A GRAPHIC NOVEL ADAPTATION OF THE PILGRIM’S PROGRESS

Stephen Vossos, artist

I was invited by The International John Bunyan Society to write a few words about my graphic novel adaptation of John Bunyan’s The Pilgrim’s Progress. I am a self-taught artist primarily focused on my lifelong love of comics, sequential art, and illustrations of all kinds, including illuminated manuscripts. I am also an English major, having graduated with an Honors English Degree obtained at the University of Alberta, Canada, in 1995.

While preparing my submission, I decided to read some back issues of The Recorder to see the kind and range of articles that are published each year. Although I found that most articles are understandably focused on academic matters, I was heartened to find some articles of general interest in visual representations of Bunyan, and on other kinds of adaptations of his great allegory. For example, the 2014 issue of The Recorder has an article on Justin Rowe’s beautiful book sculpture, and the 2015 issue has a brief piece on Bunyan-related artistic creations, which features Dario Rivarossa’s illustrations of Christian and Apollyon. The 2015 issue also includes two articles by Richard Hasnip and James Charlton on their respective approaches to, and challenges with, adapting The Pilgrim’s Progress as a stage play. In light of these examples, I thought that my commentary and the accompanying scenes from my graphic novel would be of general interest to some IJBS readers.

I began my graphic novel adaptation of The Pilgrim’s Progress in 1996, prompted by the desire to marry my love of sequential art with my love of English literature. In short, I wanted to see if I had the patience to develop a talent for making a graphic novel – one that was substantial in scope and literary quality. These days when I am asked why I chose The Pilgrim’s Progress, I like to use an excerpt from Bunyan’s Apology in playful answer:
... I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my Neighbour; no not I,
I did it mine own self to gratifie.

Even though I use this excerpted apology as a mock defence for my work, it also conveys to me a palpable comment on a significant challenge I have faced in adapting Bunyan’s allegory – namely, the difficult lessons learned in making ‘I knew not what’ when, in retrospect, I set out to make my work a verbatim transcription of Bunyan’s original and complete story and thought it would be easy to adapt it to an untried graphic novel medium.

In the earlier noted article by Richard Hasnip, I was sympathetic while reading of his challenges in translating Bunyan to the stage – a key example being the difficulty of staging Christian’s battle with Apollyon, and how to convincingly depict the terrible Apollyon. While that example is unique to the medium Hasnip was working in, it nonetheless resonated with the challenges that are attendant with my chosen medium.

In fact, my struggle to transcribe Bunyan verbatim and, arbitrarily, in three volumes, led to some seemingly insurmountable problems in terms of strict sequential imaging. Thus, after two years of effort, in 1998 I gave up and put my first two completed volumes in a drawer. I thought then that I would never draw my third and most challenging volume. I will defend my then defeat with a comparative example I gleaned while reading the aforementioned articles in earlier issues of The Recorder that informed my thinking on this article.
For example, my desire to do sequential images in a traditional ‘comic book panel’ format would not work for many sections of Bunyan’s allegory. The extended conversations between some characters (e.g., Christian and Evangelist) just would not work in sequential form – not without having to draw page after page of ‘talking heads’. Therefore, I knew I would have to make the work a hybrid mix of sequential text and illustration. For the sake of brevity, I will leave aside further explanation of such technical difficulties and admit that the challenges meant my first two volumes would remain in a drawer for eighteen years.

However, in 2004, in a flash of inspiration, I began another graphic novel, this time an adaptation of Dickens’ *A Christmas Carol*. Having learned from my Bunyan experience, I successfully completed Dickens’ story and self-published it in 2015. Then, in 2017, heartened by my success, I decided to finish *The Pilgrim’s Progress*. I self-published the first two volumes over the last year, and I am of this writing making good progress on the third and final volume, which is slated for publication in 2019. I have regained my desire to share my Bunyan-inspired pen-and-ink efforts and hope thereby to please any interested Neighbours, near or far.

I have found my way through those long-ago seemingly insurmountable challenges and, like Christian, have learned the lessons imparted during my ink-stained pilgrimage. For my final volume, I chose to emerge from the verbatim valley of death and ascend to the delectable mountains of imaginative adaptation. I am hopeful that my revised approach will honour the spirit of Bunyan’s story while avoiding each and every letter.

I wanted to make brief mention of my drawing style. I was inspired by scenes found in old illustrated editions of *The Pilgrim’s Progress*, particularly the iconic drawing of Bunyan dreaming in his allegorical Denn, but I did not strive to emulate the 17th century look that most illustrators adopted. I suppose the best way to describe my style is to say that I am freely interpreting Bunyan’s allegorical dream in my own inky manner – for mine own self to gratifie!
At the outset of my piece, I mentioned that I have had a lifelong love of drawing. In closing, I wanted to say that the seed of my love for literature was nourished during my years at the University of Alberta, and IJBS members will be happy to hear that two of my professors at that time were none other than Dr. James Forrest and Dr. David Gay.

I hope you have enjoyed the scenes from my graphic novel in this article. I would gladly invite you to visit my website at [boon-ink.com](http://www.legacy.com/obituaries/providence/obituary.aspx?n=barbara-kiefer-lewalski&pid=188376948&fhid=23086) to see more, including photos of my self-published hand-bound books. In fact, I will be so bold as to encourage you to purchase a copy or two! Who knows? It may just become a tool for teaching an old classic in a new form.

Yours in the spirit of Bunyan!

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**Barbara Kiefer Lewalski, 1925–2018**

*The Providence Journal, March 2018*


Lewalski, Barbara Kiefer, 87, of 166 University Ave, passed away suddenly on March 2nd. She was a passionate scholar and prolific author, a tireless advocate for her students and an enthusiastic world traveler. From 1982–2010, she was chair of the History and Literature program at Harvard University, holding the William R. Kenan Professor of English Literature and of History and Literature and was Director of Graduate Studies from 1997–2003. From 1956–82 she taught at Brown University, holding the positions of Alumni-Alumnae University Professor from 1976–82, Director of Graduate Studies in English from 1968–72 and Chair of the Renaissance Studies Program from 1976–80.

She was the author of landmark books of criticism on John Milton’s *Paradise Lost* and *Paradise Regained*, and her biography of Milton and her book on early modern women writers, *Writing Women in Jacobean England*, are among her indispensable scholarly achievements. Her university career was equally groundbreaking. Barbara
K. Lewalski was the first woman to be tenured and to hold endowed chairs at Brown University and then at Harvard University. She was awarded numerous grants and fellowships including a Fulbright Travel Grant, a NEA Senior Fellowship and two Guggenheim Fellowships. For four years she taught seminars at the Folger Shakespeare library and in 1986–87 was chosen to participate in the Distinguished Scholars Exchange Program lecturing at the Beijing Foreign Studies University as well as other institutions in China. She was active in MLA since 1956, became an Executive Council Member from 1980–1984 and presented over a dozen papers at annual conferences. Barbara was elected to: The American Philosophical Society (1986), The American Academy of Arts and Sciences AAAS (1980), The International Association of University Professors of English (1977) and chosen as an Honored Scholar by The Milton Society of America (1977). Barbara Kiefer Lewalski found her kindred spirit in her husband, history Professor Kenneth F. Lewalski (1925–2006). Married for 50 years, their shared passion of exploration and travel never dimmed. Travelling and often living overseas with her family created an indelible experience and formed lasting memories for all of us. Barbara is survived by a son, David Lewalski, and daughter in law, Laurence Riviere Lewalski’.

Published in The Providence Journal from Mar. 7 to Mar. 8, 2018.

**BUNYAN IN HIS TIME AND OUR TIME: RECENT WORK IN BUNYAN SCHOLARSHIP**

David Parry, University of Exeter, UK

2018 is proving to be a year of plenty in Bunyan studies. The main publishing event that will shape research and teaching on Bunyan for decades to come will be the long-awaited *Oxford Handbook of John Bunyan*, edited by Michael Davies and W. R. Owens with 38 chapters by a galaxy of scholars, mixing the usual suspects of Bunyan scholarship with upcoming voices and established scholars with ancillary interests. Since this report is being written a little before the *Handbook* emerges, further reflections on it will need to wait until next year’s Recorder. Isabel Rivers’s *Vanity Fair and the Celestial City: Dissenting, Methodist, and Evangelical Literary Culture in England 1720–1800* (forthcoming July 2018) is also likely to make an appearance in next year’s report.

Nevertheless, the year since my last report has already witnessed significant books primarily or substantially on Bunyan. Foremost among these is Nancy Rosenfeld’s *John Bunyan’s Imaginary Writings in Context*. Though Bunyan is the primary focus throughout the book, one of the things that makes the book intellectually exciting is its intertextual focus. Rosenfeld reads Bunyan in the light of other comparable early
modern texts of diverse kinds, including the preaching of John Donne, the poetry of Thomas Dekker, Mary Rowlandson’s narrative of her captivity among native Americans, and Edmund Calamy’s army-issue pamphlet *The Soldier’s Pocket Bible*. She does not suggest that Bunyan read all of these texts, but that they are illustrative of the imaginative milieu with which Bunyan’s writing engages. One of the most intriguing suggestions in the book in this regard is that Bunyan’s biblical exegesis may have been influenced by Jewish texts and traditions, though probably at second hand: ‘that which may have reached Bunyan via colleagues who were tuned in, as it were, to insights whose source was Christian Hebraism’ (p. 131).

Rosenfeld also makes fruitful use of E. M. Forster’s distinction between ‘flat’ and ‘rounded’ characters, suggesting that Bunyan oscillates between the two in a way that marks a transition point on the way to the novel, with realistic ‘cameo’ characters whose everyday reality transcends their allegorical function. Though Bunyan as a staging post in the ‘rise of the novel’ is part of a longstanding scholarly narrative that many would now nuance, Rosenfeld offers some distinctive readings of her own, for instance, regarding Bunyan’s use of humour as a form of resistance to persecutors, and the typological significance of Joseph from Genesis (of multi-coloured coat fame) throughout Bunyan’s writings.

Bunyan is also placed in a literary lineage by Curtis Freeman’s *Undomesticated Dissent*, which takes as its starting point the presence together in London’s Nonconformist burial ground Bunhill Fields of John Bunyan, Daniel Defoe, and William Blake. The central chapters of Freeman’s book focus on a well-known literary work by each of these Dissenting authors – *The Pilgrim’s Progress* for Bunyan, *Robinson Crusoe* for Defoe, and Blake’s visionary epic *Jerusalem*. Yet Freeman’s concern is less with literary styles and genres than with the political / religious dissenting identities that these authors embodied and transmitted, seeing in them a model for creative dissent from oppressive powers that has resonance for the present.

Freeman sees a class consciousness in *The Pilgrim’s Progress* somewhat reminiscent of Christopher Hill’s 1988 biography of Bunyan, but rather than Hill’s applause for Bunyan as a quasi/proto-Marxist with unfortunate religious baggage, Freeman as a Baptist theologian applauds the specifically Christian motivation of Bunyan’s Dissent. Freeman objects that Bunyan’s subversive political edge has been tamed and ‘domesticated’ by his acceptance over time into the canons of English literature by polite society and of a-temporal Christian devotion by missionaries and others. However, Freeman also critiques somewhat quietist tendencies in Bunyan’s own work, noting that, in distancing himself from the apocalyptically informed violence of the Civil Wars and groups such as the Fifth Monarchists, Bunyan tends to internalise his apocalyptic vision to the life of the individual believer. Nevertheless, Freeman finds in Bunyan’s ‘slumbering dissent’ imaginative seeds that encourage a Christian resistance to unjust structures, showing how this played out in slave revolts and in the Chinese Taiping Rebellion: ‘For the boundary between these spiritual and social worlds was permeable, and in the end he did not abide by a dichotomous anthropology of spirituality and materiality that renders resistance to the powers futile’ (p. 62).

As a secular critic of ‘fundamentalism’ (in works of wider social commentary as well as his scholarship on Bunyan), Stuart Sim might appear to have a starting point at odds with Freeman’s as a Baptist minister, but they are closer together in the outworking of their outlooks than one might expect. Though of broadly evangelical convictions, Freeman is committed to a Nonconformist vision of faith that includes the historic Baptist opposition to theocracy in favour of voluntary gathered communities of shared conviction within a pluralist state. Given his longstanding critique of fundamentalism, it is striking that Sim’s latest book *Twenty-First Century*
Puritanism is a defence of the positive contribution that Puritanism can make to our contemporary society, albeit transposed into secular terms.

Sim sees Bunyan’s ‘plain style’, seeking to be accessible to all, as an expression of a wider ‘intrinsically democratic motivation’ among Puritans, ‘a desire that no-one should be excluded, regardless of what social station they may happen to occupy’ (p. 6). As with Freeman’s advocacy of the value of dissent for a healthy democratic culture, one might object that ‘democracy’ is an anachronistic concept for most seventeenth-century thinkers, at least if we are looking for a positive endorsement of political democracy as we know it. However, Freeman and Sim are not seeking simply to recover the past but to mine the past resources of Bunyan and others for their respective present-oriented projects of Christian democratic dissent and of secular Puritan virtue. Sim is sceptical about recent endeavours by scholars such as Alec Ryrie and S. Bryn Roberts to present Puritans as happier than often thought, and sees the Bunyan of Grace Abounding as ‘psychologically unhealthy’ (p. 16), but he nevertheless discerns a positive value in ‘Puritanism as being necessarily serious minded and politically engaged, as concerned to confront the ills of our time’ (p. 8).

As the editors of Bunyan Studies note, the 2017 issue has a particular focus on the reception of Bunyan in later periods. Two articles have an American focus – William L. Davis suggests that the widespread reading of Bunyan in the early American republic ‘provided a concrete, tangible model for political resistance that inspired American dissenters in their struggle for religious freedom, liberty of conscience and the abolition of church-state systems’ (p. 34). Questions of freedom and restraint also characterise Margaret Sönser Breen’s article linking Bunyan with the twentieth-century novelist James Baldwin, an African American gay man whose roots in Pentecostal Christianity allowed Bunyan to shape his imagination even as Baldwin shook himself free from aspects of his religious framework he found repressive. Breen also explores the potentially disturbing racial implications of bodily metaphors of light and darkness in Bunyan’s work, such as the Flatterer of The Pilgrim’s Progress who wears a white robe but is ‘black of flesh’. The other two articles in the 2017 Bunyan Studies have a British focus – Christopher Garrett returns to one of the earliest instances of Bunyan’s textual reception, T. S.’s 1682 unauthorised Second Part of the Pilgrim’s Progress, whose style is far more flowery than Bunyan’s, while Marie Hause introduces a nineteenth-century versified version of The Pilgrim’s Progress by a woman about whom nothing certain is known except her name.

The Oxford Handbook of Early Modern Literature and Religion features two chapters in which Bunyan makes an appearance – Katharine Hodgkin’s on ‘Autobiographical Writings’ and Alison Searle’s on ‘Exiles at Home’. Bunyan’s Grace Abounding appears only briefly in Hodgkin’s chapter, as an instance of a ‘famously provisional’ conversion narrative (p. 218), but the chapter as a whole provides helpful comparative context for Bunyan. Searle’s characterisation of persecuted Nonconformists as experiencing an ‘internal exile’ (which reminded me of the Soviet term ‘internal émigré’ for ideological dissidents) is an illuminating one (p. 467). She links the ‘exilic pilgrimage’ of the two parts of The Pilgrim’s Progress to the socially marginalised position of Dissenters in Restoration England (p. 476), and explores Elizabeth Bunyan’s defence of her husband as a striking instance of female agency in the Nonconformist cause, although accessible to us only through a male-authored text.

Vera Camden’s contribution to an essay collection on Immortality and the Body in the Age of Milton continues her body of psychoanalytic readings of Bunyan, suggesting that Bunyan’s wrestling with the imagination in ‘The Author’s Apology for His Book’ that opens The Pilgrim’s Progress indicates a sublimation of erotic desire into
artistic creativity. Thus Bunyan’s ‘sublimation’ of the impulses of his youth is transformed into the ‘sublime’ of his literary achievement. Valentine Cunningham, on the other hand, characterises Bunyan’s anxieties as primarily hermeneutic, notably anxieties about the interpretation of texts, noting the proliferation in *The Pilgrim’s Progress* of texts to be interpreted: ‘Book, Rolls, Key, Promises, Promises: reading matter for all the Christian traveller’s needs – multi-purpose reading matter, a plenitudinous scripturality and textuality; but a rich store of meaning that does not make for easy reading, it might well be, just because of that multivalence’ (p. 326).

Beside book reviews and an annual survey article for *The Recorder*, David Parry published three articles in 2017 that include Bunyan as a significant but not exclusive focus. One is a book chapter that focuses on how Luther meets an ambivalent reception among English Puritans, who revered him as the father of the Protestant Reformation yet warned against his advocacy of dangerously Catholic practices that further light showed to be idolatrous. Although heavily indebted to Luther, Bunyan at least once displays a sense that Luther did not get everything right, saying that ‘Luther himself, though he saw many things were without ground which he had received for truth, had yet work hard enough, as himself intimates, to get his Conscience clear from all those roots and strings of inbred error’ (*Questions about the Nature and Perpetuity of the Seventh-Day Sabbath*, in *Miscellaneous Works*, IV: 380).

A second chapter by Parry focuses on the rhetorical nature of satanic speech in early modern literature, particularly in relation to the rhetorical figure of paradistole, which disguises vice as virtue and vice versa, a figure well deployed by the Diabolonians of *The Holy War*: ‘But these Diabolonians love to counterfeit their names: Mr. Covetousness covers himself with the name of good Husbandry, or the like; Mr. Pride can, when need is, call himself Mr. Neat, Mr. Handsome, or the like; and so of all the rest of them’ (Sharrock and Forrest edition, p. 130). Parry’s third article of the year focuses on how Puritan writers and preachers use the techniques of classical rhetoric to seek to persuade their audiences to conversion even when they disclaim rhetoric in favour of plain style, exemplified, for instance, by Bunyan’s use of tricolon in the address to the reader that opens *Grace Abounding*: ‘God did not play […] the Devil did not play […] neither did I play’.

It is the autobiographical Bunyan of *Grace Abounding* that has caught the attention of graduate students writing theses / dissertations, whose encouraging presence suggests that Bunyan studies will continue to be supplied with fresh blood. Andrew William Palmer’s 2016 PhD at the University of Lincoln (UK) places Bunyan’s *Grace Abounding* in a trio with the *Confessions* of Augustine and of Rousseau. Palmer compares these classic confessional works favourably with ‘contemporary conversion narratives [that] give the sense of the protagonist being changed and fixed immediately, which is in sharp contrast to Augustine’s and Bunyan’s conversions where they recognise that change is continual’ (p. 50).

Derek P. Brown’s 2017 Master’s thesis at Texas A&M University follows the familiar strategy of reading *Grace Abounding* as a non-fictional key to the fictional allegory of *The Pilgrim’s Progress*. Although the complications of reading *The Pilgrim’s Progress* as straightforwardly autobiographical have been often noted, Brown’s ‘cartographic’ reading of how *The Pilgrim’s Progress* maps out spiritual growth in spatial terms adds something new. Brown’s work pairs Bunyan with C. S. Lewis’s reworking *The Pilgrim’s Regress* in the light of Lewis’s spiritual biography, a pairing also found in a 2016 article by Charles Franklyn Beach.

Reflecting on all the above, I suggest that recent work on Bunyan from a wide variety of perspectives displays a tension between recovering Bunyan’s situation within his own historical contexts and finding in Bunyan resources for engaging the questions of later periods including our own. The
Polish scholar Jan Kott’s 1961 book *Shakespeare our Contemporary* perhaps points a way forward. Though Bunyan needs to be engaged on his own terms, he remains able to speak to the present.

**BIBLIOGRAPHY OF RECENT PUBLICATIONS ON BUNYAN**

**David Parry, University of Exeter, UK**


**IJBS Treasurers’ Reports**

**Europe**

Rachel Adcock, Keele University, European Treasurer

To date the UK account for the International John Bunyan Society currently stands at £1,637.08. 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.Adock@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 the time of writing, this contains about £12,800, 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.

We have had no significant outgoings this year because our regional conference held at Keele University was generously supported by funding from Keele’s Faculty of Humanities and Social Sciences Research Office, enabling us to offer travel bursaries for doctoral and early-career speakers.

Yours sincerely, Rachel

**North America**

Margaret Sönser Breen, University of Connecticut, North American Treasurer

To date the North American account for the International John Bunyan Society stands at $4,336.5 (USD). 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 check or money order made out to IJBS. (Please note that dues are payable in US dollars and not in another currency.) Send your check / money order, along with your membership form, to Margaret Breen, IJBS North American Treasurer, Dept. of English, 215 Glenbrook Rd., U-4025, University of Connecticut, Storrs, CT 06269-4025, USA. Whether you are making use of PayPal or sending a check or money order, please also send me an email apprising me of your payment; I am at Margaret.Breen@uconn.edu.

We have had no expenses this year.

Yours sincerely, Margaret
CALL FOR PAPERS
NETWORKS OF DISSENT: THE 9TH TRIENNIAL CONFERENCE OF THE INTERNATIONAL JOHN BUNYAN SOCIETY
14-17 AUGUST 2019, University of Alberta

Founded at the University of Alberta, the IJBS returns to Edmonton for its 9th Triennial Meeting in 2019. Our conference theme is Networks of Dissent: Connecting and Communicating Across the Long Reformation. We invite proposals for 20-minute individual papers and full-session panels on our theme or on any other topic relating to the literature, culture and history of the Long Reformation, especially touching on the life, works, and legacy of John Bunyan and other dissenting voices of the seventeenth century. Papers in all disciplines are welcome.

POSSIBLE TOPICS MIGHT INCLUDE:
- Social, economic, political, and ecumenical networks
- Dissenting Academies and educational networks
- Networks of book production and distribution; news networks
- Epistolary networks; the circulation of dissenting culture; dissenting readers
- Transhistorical networks (the long 18th century, the Victorians, and beyond)
- Travel and trade related to dissent; itinerant preaching
- Transnational networks of dissent; global Bunyan

OUR PLENARY SPEAKERS WILL BE:
Alison Chapman (University of Alabama at Birmingham), author of The Legal Epic: Paradise Lost and the Early Modern Law and Patronage in Early Modern Literature
Ariel Hessayon (University of London), author of Gold Tried in the Fire: The Prophet Theauran/John Tany and the English Revolution
Kathleen Lynch ( Folger Shakespeare Library), author of Protestant Autobiography in the Seventeenth-Century Anglophone World, winner of our society’s 2013 Richard L. Greaves award
Feisal Mohamed (Graduate Center CUNY), author of Milton and the Post-Secular Present: Ethics, Politics, Terrorism and In The Anteroom of Divinity: The Reformation of the Angles from Coles to Milton.

PLEASE EMAIL YOUR QUERIES AS WELL AS PROPOSALS FOR INDIVIDUAL PAPERS OR PANELS (UP TO THREE PAPERS) TO THE ORGANIZERS at IJBS9@ualberta.ca. Please include a 300-word summary, a title, and a 1-page c.v. Our closing date is Oct. 3, 2018.

Organizing Committee: Sylvia Brown (University of Alberta, IJBS General Secretary), David Gay (University of Alberta, IJBS President), and Arlette Zinck (The King’s University, IJBS Founding Member). We look forward to your proposals and to welcoming you to Edmonton in 2019! To learn more visit our web site: johnbunyansociety.org.
IMPORTANT MESSAGE ABOUT A CHANGE TO IJBS MEMBERSHIP RENEWAL TIMETABLE

Bob Owens, Open University and University of Bedfordshire, co-editor *Bunyan Studies*, writing on behalf of the IJBS Executive Committee

Over the past few months, I have been working with the two IJBS Treasurers, Margaret Breen and Rachel Adcock, on ways of streamlining and improving our Google membership list, with a view to keeping our records of subscription renewals up to date. I have been involved in this because IJBS subscriptions include the cost of supplying members with the annual copy *Bunyan Studies*, which appears towards the end of each year. We want now to inform members of an important change in the way we handle renewals of subscriptions. This change has been agreed by the IJBS Executive Committee, and it will be submitted for formal approval by members at the AGM to be held as part of the Triennial Conference at Alberta in August 2019.

For some time we have been operating a policy of issuing ‘three reminders’ to renew. If members do not reply, they are told in the third reminder that they will not be sent any further emails about the matter, and that their details will be removed from the list. In this drive to get members to renew promptly, we have to use the column in the Google list that records dates when membership subs are due for renewal. But because we have never established a single date in the year for renewals, these dates range across all twelve months. It is time-consuming and inefficient for us, having to scroll down the list looking for people whose subscriptions are about to run out.

The Executive Committee has decided that we should move to a single membership start date of 1 October for all subscription renewals (whether these are for one year or three years). Membership would therefore run out on 30 September, annually or triennially. At the beginning of each September, all annual members will be reminded to renew, together with any triennial members whose renewal falls due in that year. A reminder will be sent in October to anyone who has not renewed, with a final reminder being sent in November to anyone who has still not renewed. This final reminder will make it clear that the up-coming number of *Bunyan Studies* for that year will not be sent out if there is no response, and the member’s details will be removed from the list.

The Executive Committee has agreed that no member should be disadvantaged by this change. Regardless of when memberships would have become due, we will simply move everyone’s renewal date to 1 October 2018. So, for example, if your date of renewal is currently 1 June 2018, we will move you to 1 October 2019, so you will, effectively, be given a few ‘free’ months at the point of the move. No member will have to pay ‘extra’ dues because of the move.

We hope that members will understand and approve of this change of policy and practice, but if you have any questions, do please write to me, or to any one of the other members of the Executive Committee.
**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

**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/](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 OR 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 OR 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

- 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 ………………………………………………………………………………………………………………………………………………………………………………………………………………………………………
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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.
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.

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/Summer issue.

For submissions and inquiries please contact Nathalie Collé, editor, at:
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‘Hopeful had much ado to keep his brother's head above water’

Conception NATHALIE COLLÉ

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