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# THE RECORDER

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As for Mr. Recorder. . . he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion.

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## Reflections from the President Professor Richard Greaves

For many years Professor James Forrest has talked of founding a John Bunyan Society, and by all accounts he deserves the honor of serving as its first president. Alas, he has adamantly declined the presidency and instead mounted a campaign no less intense than that launched against Mansoul to persuade me to serve. With diffidence I have agreed, though I would be the first to underscore the fact that a number of other Bunyan scholars are far more deserving of the honor.

The Society intends to foster scholarship about Bunyan, his contemporaries, and his historical influence, primarily through annual meetings. We tentatively plan to convene every second or third year with the MLA. In intervening years we hope to gather at selected locations in North America and Great Britain, possibly in conjunction with groups such as the North American Conference on British Studies or the Cromwell Association. A newsletter, which Professor Shannon Murray has graciously

consented to edit, will keep members apprised of current research and scholarly activities. The Society also hopes to establish close ties to our sister organization in Japan.

Funding for the Society will be based primarily on annual dues of US\$20, but Professor Greg Randall is already seeking endowment funds from major international corporations. We would like to use such monies in part to support Bunyan Studies, which needs our help to survive. Greg also hopes to raise additional funds by persuading university libraries to become sponsoring institutions of the journal, paying US\$100 instead of \$50 for the annual subscription. Harvard University has already agreed to do so. We have asked a group of Bunyan scholars from around the world to serve on an Advisory Board, but we encourage all of you to send us your ideas and to participate in the Society's activities.

Bunyan scholarship has never been more vigorous. The tercentenary year of Bunyan's

death witnessed highly successful conferences at the Free University in Amsterdam, the University of Durham, and the Open University, as well as a commemorative session at the American Society of Church History.

Most of these proceedings are now in print; we have new studies of Bunyan by Christopher Hill, Gordon Wakefield, and Kathleen Swain; and the critical edition of Bunyan's works, to which we owe an enormous debt to the late Roger Sharrock, is virtually complete. The Restoration period is the focus of intense new research, enabling us to

see Bunyan and his contemporaries in a society that was far more turbulent than we had realized. Yet much work remains to be done on Bunyan's contemporaries. Literary scholarship has taught us to ask substantive questions about linguistic usage, language as power, and the interpretive role of readers and listeners. We are in the early stages of a major new era of literary and historical studies, and it is therefore fitting that we launch a new society whose major purpose is to keep us abreast of the challenging new work in which we and others are engaged.

The Recorder is the newsletter of the John Bunyan Society. It will appear twice a year, in May and November, and regular features will include news, notes, queries, short articles, recent publications of members, announcements of relevant conferences and new journals: anything you think might interest or amuse the society's members. Please send submissions, on paper or on disc in WP 5.1, by October 1 or April 1 to

Shannon Murray, Editor  
Department of English  
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C1A 4P3 CANADA.

## RENEWED INTEREST IN BUNYAN IN UK

Maxine Hancock

On my recent visit to the U. K., I discovered that new attention has been brought to John Bunyan's imprisonment by released hostage Terry Waite. You may recall that at the press conference following his release, Waite showed a photo-card of the window at the Bunyan Meeting depicting Bunyan in prison, writing The Pilgrim's Progress with a quill pen. The card had been sent to Waite while he was in prison, and the reminder that others had suffered and survived imprisonment was apparently immensely heartening to Waite (although he pointed out that Bunyan actually had it much better than he did, what with a chair, a desk, a window and a pen).

Waite's stature with the British people is such that there is a new flush of funds toward a new Museum at the Bunyan Meeting, and a new tourist interest in all Bunyan sites and memorabilia. Mr. Alan Cirkett, Curator of the Bunyan Meeting Museum at Bedford, told me that only 350,000 is lacking of the amount needed to go ahead with a new building alongside the existing Bunyan Meeting, the plan already approved by the necessary development boards.

Mr. Cirkett hopes that there will be some funds left over for the maintenance of the Frank Mott Harrison collection of Bunyan and Bunyan-related books, housed open stack at the Central Library in Bedford in a very cramped Special Collections room. Meanwhile, all Bunyan scholars celebrate yet another rediscovery of the significance of Bunyan.



New Journal:  
1650-1850: Ideas, Aesthetics, and  
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The discovery, recovery, and rediscovery of the texts, contexts, and textures of modernization have given the contemporary study of seventeenth- through nineteenth-century culture an unprecedented vigor and an enlarging multidisciplinary appeal. The foundation laid by bibliographers and social historians is now ready to support a full, appreciative examination of the artistic and intellectual aspirations of modernizing thinkers. 1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era will present the best new scholarly investigations into the artful expression of ideas, from Cromwell to Coleridge. Each issue of the annual will include a dozen or more essays inquiring into aesthetics, aesthetical approaches to literature or art, the history of ideas, modernization, and, especially, the intersections of these areas, whether philosophical readings of the novel or rhetorical appreciations of philosophical texts. Every volume will contain a checklist of new books and a selection of book reviews. Bound by no critical shibboleths, this journal will encourage fresh and critically unencumbered discussions of both new and familiar topics. The first journal to deal

explicitly with "the long eighteenth century," it will be of special interest to scholars and students of literature in a variety of languages, of philosophy, of history, of the history of ideas, and of arts, as well as to scholars of early modern culture.

For information about the journal, please write:

Kevin L. Cope  
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 ENCOPE@LSUVM.SNCC.LSU.EDU



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## The Genesis of the John Bunyan Society

Dr. J. Gregory Randall

In the summer of 1992, Professor James F. Forrest of the University of Alberta suggested that I organize a society for John Bunyan scholars. Wondering why it had not been done before, I naively accepted his challenge. Apparently, he had made this proposal to many different people over a period of several years, and I was the only one who did not realize how time consuming a task it would be.

Oh, he made the project seem so easy. "All you have to do is send letters to the members of the Milton Society," I remember him remarking; and "I'll pay the postage," he promised. I didn't know that there were over 500 members in the Milton Society, and that having a Scotsman loan you money is a fearful thing, especially for him. When The John Bunyan Society had enough money in its coffers to pay him back, I was almost as relieved as he. Because of the ample opportunities for corresponding with people from around the world, not to mention the philatelic spin-offs, I quickly became excited about the Society, and spent many sleepless nights wondering how I could ferret more Bunyan scholars out of their warrens. I became quite predatory, looking through international directories for



addresses and so on. It was wonderful when the replies started trickling in. Some were polite refusals, many more were encouraging acceptances, but others, sadly, were unopened with "Return to Sender" stamped across them. As a postal junkie, I checked the mailroom two and three times a day, wondering who had signed up and how much money came in for the Society. Aware that \$20.00 is a lot of money to give to a stranger, I was always thrilled by the generosity of each of you who replied.

Trying to establish the

Society Officers was quite a challenge. As a person unable to balance his cheque-book, I was relieved when Aileen Ross said that she would take on the office of treasurer. After spending months trying to convince James Forrest and Richard Greaves to take on the presidency, each politely deferring to the other, I felt like Christian crossing the river to the Celestial City--so very close and yet so very far off. Richard Greaves felt that the first presidency should be offered to Jim Forrest, since the idea of a John Bunyan Society was originally his, and only accepted the office with the proviso that Forrest be named Honorary President. With a literary critic and a historian and religious scholar at the helm, the John Bunyan Society is sure to be interdisciplinary and dynamic. When Bob Owens agreed to be Vice-President and Shannon Murray Editor of the Newsletter, I finally felt that I could relax a little, for the Society was beginning to live on its own. Like a father in the delivery room watching his daughter catch her first breath, I collapsed into the chair behind me, a happy man.

With the John Bunyan Society taking its first steps, I have begun to turn my attention to another great interest of mine--the revival of Bunyan Studies, the only journal in existence devoted exclusively to publishing

scholarly articles on John Bunyan and his contemporaries. These difficult times of governmental cutbacks and reduced library subscriptions to humanities journals make it very difficult for journals like Bunyan Studies to survive. Subscriptions and sales of back copies are not enough to sustain a journal. In a recent letter to me, Bob Owens said that he needs approximately \$2500 to publish the next number of Bunyan Studies, and I have committed the John Bunyan Society to help him raise the necessary funds. If you would like to make a contribution, please send a cheque or international money order to me, and I will see that you get a proper receipt. You could also help



by ensuring that your library has an institutional subscription. For those of you have taken out new subscriptions, be assured that it is just a matter of time before the next number will be available. Aileen Ross has applied to the Canadian government, so that The John Bunyan Society can be registered as a charitable organisation, and Tom Luxon has applied to the American IRS, so eventually, we will be able to issue tax-deductible receipts for your donations.

Before Christmas, I organized a special session at the Rocky Mountain Medieval and Renaissance Association meeting at Flagstaff, Arizona (9-10 April). Thomas Corns of the University College of North Wales presented "About this time: Polemic and the Persecutory Imagination in Bunyan's Grace Abounding;" Thomas Hyatt Luxon of Dartmouth College presented

"'Other mens words' and Bunyan's 'New Birth'"; and Robert Collmer of Baylor University presented "John Bunyan's The Holy War and the Crimean War." The next challenge, of course, will be the first John Bunyan conference since the one in Amsterdam in 1988. If anyone would like to organize it, please let me know. I have some ideas and am willing to help.

My vision of the John Bunyan Society has grown from an association of scholars interested in the literature of John Bunyan to an interdisciplinary society of scholars and lay people supporting each other through meetings, and the continued publication of Bunyan Studies. As the Society's first secretary, I am pleased to be involved in this good work and look forward to meeting each of you at one Bunyan Meeting or another.

### The Fifth International Milton Symposium

The Fifth International Milton Symposium will be held in Bangor, Gwynedd, North Wales, in July 1995. The local organizer is Thomas N. Corns and the Chair of the Programme Committee is H. Neville Davies of the University of Birmingham. The Symposium will address a broad spectrum of Milton Studies.

Preliminary enquiries are welcome and should be addressed to

Thomas N. Corns  
School of English and Linguistics  
University of Wales  
Bangor, Gwynedd LL57 2DG, UK  
e-mail ELS009 at VAXA.BANGOR.AC.UK.

## The Cromwell Association

The Cromwell Association was founded in 1935 to commemorate Oliver Cromwell, the great Parliamentary leader of the Civil War era. Its aims are essentially historical, to encourage the study of Cromwell's life and times and of the Parliamentary cause during the Civil War, Commonwealth, and Protectorate.

Activities include erecting commemorative tablets, running an essay prize competition, advising television, radio and other media on matters relating to the period, and acting as a "lobby" at national and local levels to protect and promote our Cromwellian Heritage. Members receive regular newsletters and an annual journal, and attend meetings, lectures, and other events and visits throughout Britain.

Information about membership of The Cromwell Association may be obtained from:

The Honourary Treasurer  
The Cromwell Association  
1 Salisbury Close, Wokingham  
Berkshire, RG11 4AJ, UK

Where and when should the John Bunyan Society hold its inaugural meeting? If you have a suggestion, perhaps another meeting to which we could attach ourselves, pass it on to The Recorder editor.



# THE JOHN BUNYAN SOCIETY

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*The RECORDER*

*As for Mr. Recorder . . . he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion.*

The John Bunyan Society

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## Bunyan in Banff

Plans are currently underway for the first ever North American conference in Bunyan Studies. The John Bunyan Society will host the conference at the Banff Springs Hotel in Banff, Alberta, April 27-29, 1995. Book this time into your long-range planner, and look for further information about the conference in a future edition of The Recorder.

We have yet to decide on the final details; however, we can tell you that the conference will be interdisciplinary. We can also tell you that, while the conference will focus on Bunyan's work, it will seek to encourage scholarly debate about writers and issues of relevance to the late seventeenth and early eighteenth centuries.

Fresh air, mountains, a beautiful hotel, and all only a day's travel away from the University of Alberta's world-class collection of Bunyan texts and related materials--a Bunyanist's dream come true. Plan to join us in 1995.

Arlette Zinck  
University of Alberta, Canada

## News of Members

James F. FORREST (Alberta) has recently retired. In his honour, a graduate prize for students in Renaissance nondramatic literature has been established. Contributions may be sent to the Administrative Officer, Department of English, University of Alberta, Edmonton, Canada, T6G 2E5.

Richard GREAVES (Florida) has published "Shattered Expectations? George Fox, The Quakers, and the Restoration State, 1660-85" in Albion 24 (1992): 237-59. He has also published two recent books: John Bunyan and English Nonconformity (London: Hambledon, 1993) and Secrets of the Kingdom: British Radicals from the Popish Plot to the Revolution of 1688-89 (Stanford: Stanford University Press, 1992).

Please send news and notice of recent publications to Shannon Murray, Editor, The Recorder, Department of English, University of P.E.I., Charlottetown, P.E.I., Canada, C1A 4P3.  
e-mail: SMURRAY@UPEI.CA

## John Bunyan and Terry Waite: Taken on Trust

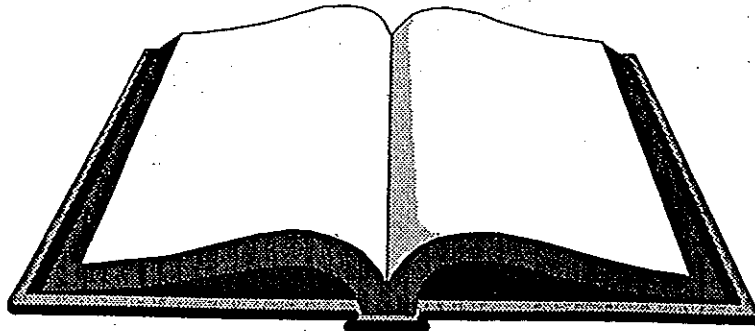
One day, Terry Waite writes in his new autobiography, he was awakened, not by the usual "strident call" of the dawn prayers from the mosque near his makeshift prison, but by the "simple, beautiful melody" of a man's voice singing in the street outside. During Ramadan, Waite surmises, this early song is intended to wake those who wish to eat before sunrise in preparation for their long day of fasting. It is later on this same day, a day begun on a note of unexpected beauty, that Waite receives for the first time in years a piece of mail: a postcard from a woman unknown to him, bearing a simple message of hope. And the picture on the card is in some ways appropriate and in some ways inappropriate to Waite's situation. It is the picture reproduced in June's Recorder to accompany Maxine Hancock's description of the renewal of interest in Bunyan following Waite's mention of the postcard upon his release, the famous picture of Bunyan in the jail in Bedford. As a representation of a good and religious man unjustly imprisoned, it enforced the card's written message of hope with a flattering pictorial analogy. But did the sender of the card perceive, as Waite did, its inappropriateness? "What a marvellous irony that this man accused of holding

services not in conformity with the Church of England [Waite's church, of course] should now bring me comfort." Although Waite wonders about the steadfastness of his own faith in comparison with Bunyan's "strong, certain faith," his "rock-like belief," still he, like Bunyan, "managed to turn his captivity to good effect." Bunyan emerged after twelve years with an even more certain faith and with The Pilgrim's Progress. Waite too wrote a book--Taken on Trust--while imprisoned, although unlike Bunyan's book, Waite's was composed not on paper (he had none) but in his mind. More importantly, though, Waite survived his shorter but far less humane imprisonment by strengthening his own faith and improving his understanding of his own plight, the plight of others unjustly imprisoned, and the plight of the good person in a profoundly troubled world.

Gerald Wandio  
University of P.E.I.  
Canada

## A Note on Bunyan's Responsibility for "Pointings"

An interesting note occurs in "The Preface to the Reader" in John Bunyan's The Acceptable Sacrifice, posthumously published by George Larkin, 1689. The note, dated 21 September 1688 (that is, a few weeks after Bunyan's death),



is signed by George Cokayn. Cokayn says, in part:

... this whole Book was not only prepared for, but also put on the Press by the Author himself, whom the Lord was pleased to Remove . . . before the sheets could be all wrought off. (n.p.)

Not only does this remark suggest how close had been Bunyan's involvement in the print production of his text, but comments made in printers' advertisements in a number of Bunyan's books also support nearly total authorial responsibility for the text. The printer's "advertisement" to the fourth edition (1680) of TPP (in which Nathaniel Ponder describes the tampering with notes in spurious editions of TPP: "Thomas Bradyl a Printer . . . hath . . . abominably and basely falsified the true Copy, and changed the Notes") is often cited. Ponder, by implication, argues for the authorial integrity of his editions, including authorial responsibility for the marginal notes. A similar claim by implication for authorial responsibility for the text, and notes can be seen in Ponder's request in A Treatise of the Fear of God (1679) that the reader should correct errors "occasioned by the Printer, by reason of the absence of the Author."

This implicit assignment of

responsibility for proofreading to the author also occurs in a less-frequently cited note before the Printer's Errata in Bunyan's early work, A Defence of the Doctrine of Justification by Faith (1672), where the printer, in this case, Francis Smith, says, "Reader, thou art desired to mend these Errataes with thy Pen, and to bear with some mis-pointings that have hapned by reason of the Authors absence from the Press" (118). Roger Sharrock, in his introduction to the definitive edition of GA (Oxford, 1962), comments that "Bunyan . . . did not supervise the reproduction of his text with any care" (xxxviii) and that, therefore, "The punctuation has been silently corrected" (xxxix). In the definitive editions of HW (Oxford, 1980), editors Sharrock and James F. Forrest follow this earlier line of reasoning regarding punctuation of the text: "Capitalization, spelling, and punctuation have not been tampered with, though it has not been thought illegitimate to alter the pointing on those few occasions when the reader's need for clarity has seemed paramount: the original accidentals were in any event most probably perfected by the printer" (xlvii).

However, in view of the above-noted statements concerning Bunyan's close involvement with the printing and

proofreading of his work, it would appear that final responsibility for pointing may, in fact, have lain with him. Editorial judgments about the significance of the pointing in Bunyan's work should, perhaps, be reconsidered.

Maxine Hancock  
University of Alberta

#### From the Editor

The Recorder is settling into its role as newsletter for the John Bunyan Society. It means to allow scholars of Bunyan and his contemporaries to keep in touch with each other, to exchange information of common interest, and to continue a [we hope] lively conversation about Bunyan, his life, times, and works.

The last Recorder served as an introduction to new members of the new society; this one seems weighted heavily in favour of the western Canadian contingent of the Society. Even those of us in the east of Canada, myself and Gerald Wandio, still have a connection to the west, and that connection is the society's Honourary President, Jim Forrest, who has introduced generations of literary scholars to the rewards of Bunyan studies. Pleased though we are to have this healthy interest in Bunyan in northern North America, we are hoping for a

more global newsletter in the future.

That can happen when you send The Recorder your news, notes, suggestions, announcements, calls for papers, and short articles. Starting with the next Recorder, we hope to have a regular column on Bunyan in the classroom, with suggestions or successes, problems or questions. We're also open to any suggestions for regular or occasional features.

You can mail your submission on paper or disc, or e-mail it to

Shannon Murray, Editor  
The Recorder  
Department of English  
University of P.E.I.  
Charlottetown, P.E.I.  
Canada C1A 4P3  
e-mail SMURRAY@UPEI.CA



### The Fifth International Milton Symposium

The Fifth International Milton Symposium will be held in Bangor, Gwynedd, North Wales, in July 1995. The local organizer is Thomas N. Corns and the Chair of the Programme Committee is H. Neville Davies of the University of Birmingham. The Symposium will address a broad spectrum of Milton Studies.

Preliminary enquiries are welcome and should be addressed to

Thomas N. Corns  
School of English and  
Linguistics University of  
Wales  
Bangor, Gwynedd LL57 2DG, UK  
e-mail ELS009 at  
VAXA.BANGOR.AC.UK.

### The Cromwell Association

The Cromwell association was founded in 1935 to commemorate Oliver Cromwell, the great Parliamentary leader of the Civil War era. Its aims are essentially historical, to encourage the study of Cromwell's life and times and of the Parliamentary cause during the Civil War, Commonwealth, and Protectorate.

Activities include erecting commemorative tablets, running an essay prize competition, advising television, radio and other media on matters

relating to the period, and acting as a "lobby" at national and local levels to protect and promote our Cromwellian Heritage. Members receive regular newsletters and an annual journal, and attend meetings, lectures, and other events and visits throughout Britain.

Information about membership of The Cromwell Association may be obtained from:

The Honourary Treasurer  
The Cromwell Association  
1 Salisbury Close, Wokingham,  
Berkshire, RG11 4AJ, UK



### New Journal: 1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era

The discovery, recovery, and rediscovery of the texts, contexts, and textures of modernization have given the contemporary study of seventeenth- through nineteenth-century culture an unprecedented vigor and an enlarging multidisciplinary appeal. The foundation laid by bibliographers and social historians is now ready to

support a full, appreciative examination of the artistic and intellectual aspirations of modernizing thinkers. 1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era will present the best new scholarly investigations into the artful expression of ideas, from Cromwell to Coleridge. Each issue of the annual will include a dozen or more essays inquiring into aesthetics, aesthetical approaches to literature or art, the history of ideas, modernization, and, especially, the intersections of these areas, whether philosophical readings of the novel or rhetorical appreciations of philosophical texts. Every volume will contain a checklist of new books and a selection of book reviews. Bound by no critical shibboleths, this journal will encourage fresh and critically unencumbered discussions of both new and familiar topics. The first journal to deal explicitly with "the long eighteenth century," it will be of special interest to scholars and students of literature in a variety of languages, of philosophy, of history, of the history of ideas, and of arts, as well as to scholars of early modern culture.

For information about the journal, please write:

Kevin L. Cope  
Department of English  
Louisiana State University

Baton Rouge, LA  
70803-5001, USA  
e-mail:  
ENCOPE@LSUVM.SNCC.LSU.EDU

### Apology

The editor apologises to Dayton W. Haskin and T. Yamamoto for leaving them off the Advisory Board list in the last Recorder.

### Letter From the Secretary

Autumn in Alberta can truly be a wonderful time of the year. The weather is usually spectacular--the weather-wearing kind, with the air fresh and clean, and the sun so bright you need to wear sun glasses. It is also the beginning of the school year, with marking essays still far and away.

It hardly seems possible that only a year ago, I was working furiously to organize The John Bunyan Society, and that I was only just beginning to receive letters from you. The letters that I received from George Butler, William Hunter, and Stephanie Thompson were the very first to arrive, and I was greatly encouraged. When Richard Greaves agreed to be President and took on the responsibility of organizing the Advisory Board, I began to relax a little, confident that with his help the Society would thrive--and it has. And then, when the first issue of

The Recorder came out, I could hardly believe my eyes. Shannon Murray did a spectacular job and put the Society on a firm footing. Thank you everyone.

The money that each of you sent to Aileen Ross and me has been used primarily for postage and publishing The Recorder. Although we have enough funds available for the next number of the newsletter, our reserve is now running low, and we need you to renew your memberships for another year. The Society is supported entirely by your dues and will not survive without your financial support. Eventually, we hope to receive charitable status from Revenue Canada and the American IRS, so that we can issue income-tax deductible receipts.

In May, we received the sad news from the MLA that our proposal to hold our inaugural meeting in Toronto had been turned down. That was quite a blow, considering all the hard work Robert Collmer and I had gone to organizing a panel with Roland Frye, Nigel Smith, and Shannon Murray as presenters. After some negotiation, however, the MLA offered us time and space for an organizational meeting which we gladly accepted. For those of you attending the Toronto MLA, our meeting has been scheduled for Tuesday, 28 December, 1:45-3:00 p.m. in Conference Rooms D and E of

the Sheraton Centre Toronto. Robert Collmer and Aileen Ross will be there to discuss the need for a John Bunyan Society and to sign up new members. Also, I have applied to the American Society for Eighteenth-Century Studies for Affiliate Society status, and once that is in place, we can hold annual meetings with them, alternating yearly between the historians and literary critics among our ranks.

We are still proceeding with plans to hold a conference in the Canadian Rockies, and Arlette Zinck has agreed to be the conference convener. If you would like to help, please send her a note. Here is her address: English, U of Alberta, Edmonton, AB, T6H 2E5, Canada.

Already one-year old, The John Bunyan Society is no longer in its infancy, and with your patience, cooperation, and support, we can work together to promote John Bunyan scholarship around the world.



#### Graduate Theses on Bunyan

We invite readers to send us a note of graduate theses on Bunyan. The following is a list of those completed at the University of Alberta under the supervision of James F. Forrest during the last decade:

K.A. Woodman, The Influence of Luther and Calvin on John Bunyan's *Grace Abounding and The Pilgrim's Progress*. MA (1983)

Shannon Murray, The Spiritual Autobiographies of Bunyan and Wordsworth. MA (1984)

Gerald M. Wandio, John Bunyan and the Allegoric Mode. MA (1984)

Aileen Macleod Sinton, Millenarianism in the Works of John Bunyan. Ph.D. (1986) (External examiner: R.L. Greaves)

Maxine Hancock, Bunyan's Narrative Artistry in *The Pilgrim's Progress*, the Second Part. MA (1988)

James Gregory Randall, 'Fire to the Pan': John Bunyan's Exploitation of Literary Tradition in *The Life and Death of Mr. Badman*. Ph.D. (1991) (External examiner: R.G. Collmer)

Maxine Hancock, The Key in the Window: Marginal Notes in Bunyan's Narratives. Ph.D. (1992) (External examiner: J.R. Knott, Jr.)

Arlette Zinck, Of Arms and the Heroic Reader: the Concept of Psychomachy in Spenser, Milton and Bunyan. Ph.D. (1993) (External examiner: A.C. Hamilton)

#### Bunyan at the Toronto MLA

There will be an informal gathering of the John Bunyan Society at the Modern Languages Association Conference this December in Canada. The Society's Treasurer, Aileen Ross, and one of our Advisory Board, Robert Collmer, will be there to greet present members and to encourage new memberships. The gathering is from on Tuesday, December 28, 1:45-3:00 p.m., Conference Rooms D and E in the Sheraton Centre, Toronto. We hope to meet many of you there.



The John Bunyan Society

Treasurer's Report

30 September, 1993

It is pleasant to note that The John Bunyan Society ends its first year with a small financial surplus, and thanks are extended to all members and particularly to Professor J.F. Forrest whose generous "seed" loan enabled the Society to canvass interested people. To follow through on the good start the Society has made, all members are urged to renew their 1994 subscriptions promptly. By the end of the year, we may be nearing a deficit situation, and we are anxious to continue the twice yearly publication and mailing of The Recorder which, thanks to Professor Shannon Murray, is produced at minimal cost to the Society.

We still await a decision on our application for registration as a non profit making charitable organization. It seems to be taking an unconscionable time, but I was assured on the telephone the other day that it will soon be attended to. When our status is certain, all members will receive a numbered tax deductible receipt, and in the meantime, we ask you to be patient.

FINANCIAL SNAPSHOT

INCOME

Memberships,	
Subscriptions to <u>Bunyan Studies</u>	
"Seed" money	\$2,106.67

EXPENSES

"Seed" money refund	\$299.63
Bank Charges	27.15
Postage	638.67
Office Supplies	185.54
Printing	105.27
<u>Bunyan Studies</u>	64.82
Postcards	-----
	<u>\$1,532.01</u>

Balance in hand, 7 September 1993	<u>\$574.66</u>
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Respectfully submitted

Aileen M. Ross, Treasurer

BUNYAN STUDIES:  
JOHN BUNYAN AND HIS TIMES

Subscriptions

- |                               |                      |
|-------------------------------|----------------------|
| a. Sponsoring Institution     | \$US 100.00 per year |
| b. Institutional Subscription | \$US 50.00 per year  |
| c. Personal Subscription      | \$US 25.00 per year  |

To help Bunyan Studies become self-sufficient, we have begun the process of registering the John Bunyan Society as a non-profit charitable organization here in Canada, and will be expanding our registration to other countries as well. Income that the Society generates will be used to defray the printing costs incurred by Bunyan Studies. Eventually, we will establish an endowment fund, so that income will be generated from subscriptions, membership dues, personal contributions, as well as corporate donations.

For a yearly contribution of \$100.00 to the John Bunyan Society, the sponsoring institutions will receive an annual subscription to Bunyan Studies, a membership in the Society, a newsletter, a directory of members, a register of sponsoring institutions, and a grateful acknowledgement of their generosity and scholarly commitment to John Bunyan studies.

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Make the cheque or money order out to the John Bunyan Society.  
Please mail the completed subscription form and fee to:

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The John Bunyan Society  
C/O Red Deer College  
Red Deer, Alberta  
T4N 5H5, CANADA



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