The Recorder is the newsletter of the John Bunyan Society. It is published twice yearly, in the spring and in the winter. Please send notes, queries, news of members, short articles, and conference notices by April 15 for the spring issue and by October 15 for the winter.

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If you haven’t already done so, please renew your membership in the John Bunyan Society. A membership form is included with this issue; use it yourself, or pass it along to someone who might be interested in joining the Society.

Mr. Secretary’s Report
James Gregory Randall
University of Alberta

In the world of Bunyaniana, there is much to be thrilled about. The final two volumes of the Oxford Bunyan came out this year. Also, the long awaited Bunyan Studies Number Five is about to be published, and each of you will be sent a copy.

Thanks to you, the John Bunyan Society is alive and well. We had our inaugural meeting at the Toronto MLA, with an enthusiastic group of Bunyanists getting our Society off and running. Bob Collmer and Vera Camden agreed to put together a proposal for the 1994 MLA in San Diego. The group also gave its enthusiastic support to our conference initiative, and work has begun in earnest to hold a Bunyan conference in the Canadian Rockies in 1995. Dr. Arlette Zinck, post-doctoral fellow at the University of Alberta, is the conference Convener.

Our application for Affiliate Society status with the ASBSC is still in process, and we hope that will be resolved soon. The ASBSC would like to see a stronger representation of historians among its ranks and those of its affiliates. It would help our application, which Richard Greaves is now handling, if we could sign up more historians as members.
And finally, the John Bunyan Society will be holding a special session at the Fifth International Milton Symposium in Bangor, Wales.

This now being resolved upon, order was given to the Lord Chief Secretary to draw up a fair record of what was determined, and to cause that it should be published in all the Kingdom of Worces. (Rt. 27)

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Mr. Prywell's Research Tip

In a column entitled "Rarities Works by and about John Bunyan" (see Restoration, 17, 1 [1993]: 19-24), James E. H. May writes that scholars working on bibliography and textual problems can learn of newly circulated copies—often with manuscript annotations and unusual states—and of unrecorded editions by attending to booksellers' catalogues, which frequently surprise one with their historical and bibliographical detail. A good example of this utility is occasioned by the listing in Ximines Rare Books (1991), which concludes with an extensive list of rare works by John Bunyan. In this 1991 catalogue, there are 118 Bunyan titles, including nine different first editions and eleven works of Bunyaniana. Stephen Wiseman and his colleagues at Ximines routinely noted the number of extant copies of each and all the extant, unrecorded, and bibliographical catalogues like the ESTC, the revised Wing, and the NUC, often citing library locations. Professor May (Penn State-DuBois) goes on to report, which libraries acquired which editions and their purchase price. Incidentally, a copy of the first edition of The Pilgrim's Progress is listed at $55,000 in the Pickering and Chatto Catalogue 700 (1992).

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Forthcoming Meetings and Conferences

Please send notices of meetings and conferences by October 31 for inclusion in the next Recorder.


Eighth Medieval-Renaissance Conference, October 5-8, 1994. Cline Valley College, Fishers, Indiana. Write to Tom Coste, Dept. of English and Philosophy, Cline Valley College, Fishers, IN 46038 USA (e-mail: TCCS@CVCINCH.EDU).


Group for Early Modern Cultural Studies, November 3-6, 1994, Rochester. Write to Thomas Dilier, Dept. of Modern and Classical Languages, 3032 Vaverti Hall, University of Rochester, Rochester, NY 14627.


Fifth International Milton Symposium, July 9-14, 1995. Bangor, North Wales. Write to Thomas M. Corns, School of English and Linguistics, University College, Bangor, Gwynedd, LL57 2DU, UK.


De-Quartering the Renaissance: Canada and Europe in the Multi-Publications Era. 1350-1700, March 7-10, 1996, Toronto. Write to Bernadine Major, Victorian College, University of Toronto, Toronto, ON M5S 1K7, Canada.
William S. Akin Collection: Special Collections
Buswell Memorial Library, Wheaton College

Larry Thompson

William Akin has brought together 197 different editions of *Pilgrim's Progress*. The English editions range from the Two and Twentieth edition of J. Clark, printed at London, 1778, to twentieth-century copies, with numerous facsimile reproductions of first or early editions. The earliest translation is *Kinesis Christiana*, printed by Meinrad, Zierath, 1774. In 1983, the editions of *Pilgrim's Progress* in the Akin Collection were catalogued by year of publication and publisher. In addition, writers of Bunyan biographical notes and illustrators were listed.


Many editions, from the fifth (1660) and on, were illustrated and were prized for the engravings of such illustrators as Paul Sandby, Adlard, Frederick Barnard, Victor J. Bertocchio, William Blake, Joanne Brobaker, Harold Copping, C. G. Cusack, the Dalziel Brothers, G. E. and J., Ambrose Dudley, H. J. Ford, Gertrude Hermes, Gertrude Hermes, Clarke, Hutton, Robert Lawson, Karl Michel, Frank C. Peper, A. P. Priolo, the Brothers Hudd, (George Woolf), Frederick, Louis, David Scott, W. B. Scott, H. O. Selous, Ryan Shaw, Blair, Hughes-Stanton, Thomas, Stothard, William Strang, Leonard vonbush, and J. D. Watson.

Noteworthy among the illustrated editions are the following: 1860, Strahan, Frederick Barnard/Dalziel Brothers; 1903, Henry Froude; George C. Hughes-Stanton and Gertrude Hermes; 1941, Spiral Press, William Blake; 1972, Books for Children (London). [See 1941, *Pilgrim's Progress*, Spiral Press for the Limited Editions Club, for 1928 for Geoffrey Keynes' comments on illustrators.]

That Year's Work on John Bunyan: 1980
James Gregory Randall

With encouragement from James F. Forrest and Richard L. Greaves, editors of John Bunyan: A Reference Guide, I will be including in The Recorder a listing of the year's work, beginning with 1980 and working my way to the present. I invite you to let me know of any omissions, so that with your help, I can compile a complete listing of the work on Bunyan since the G.K. Hall Reference Guide was completed. My task is less daunting than that of my two predecessors, covering the better part of only one decade instead of thirty-six, and I will try to include as much material on Bunyan as I can document. I will begin with 1980, since I have found a few articles that were not included in the Reference Guide.


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 H. Corbin, and the Chair of the Programme Committee is B. Neville Davies of the University of Birmingham. The Symposium will be wide-ranging, and the Programme Committee welcomes papers on any significant aspect of Milton's life, work, and context.

Papers must be amenable to unburdened address in no more than twenty minutes. The Programme Committee will be pleased to receive proposals of about 500 words, though it may require to see the full text of papers before arriving at its decision. The deadline for submissions is 1st November 1994 (though the Programme Committee would welcome and will respond to earlier submissions).

The programme will be confirmed by 1st February 1995.

Details of booking arrangements, costs, and conference fees will be announced in due course. Proposals, full-length submissions, and enquiries should be addressed to Thomas H. Corbin, School of English and Linguistics, University of Wales, Bangor, Gwynedd, LL57 2DG, UK.

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1995 Bunyan Meeting in the Canadian Rockies

In the last issue of The Recorder, we made a preliminary announcement about a Bunyan Conference at the end of April 1995. Since then, the province of Alberta has been undergoing an extensive, financially restructuring, and the conference subventions that the committee had anticipated are now expected to be reduced considerably, if not eliminated altogether. As a consequence, we have changed the venue to the Banff Centre for the Fine Arts and operated a date to 8 September 1995, so that conference fees would not rise dramatically. Alberta summers are legendary for their blue skies, hot days, crisp evenings, and variegated landscapes—just ask anyone who attended last October's Jane Austen conference at Lake Louise.

The Banff Centre offers all of the scenery that we had ordered it for without the costly "refinements" associated with a large hotel. The conference facilities are excellent, and the room options run from dorm-like provisions to luxury suites.

Despite this major upheaval in our planning, the conference arrangements are progressing nicely. Two exciting developments in the conference programme have resulted in the addition of a meeting day on the University of Alberta campus. John Charles, chief librarian of the Bruce Peel Special Collections, has agreed to offer an exhibition of the University's exceptional collection of Bunyan texts and of the extensive offering in seventeenth-century materials.

The second development is the addition of a concert by the Music Department at the University. The concert will feature selections from Vaughan Williams's opera Peter Grimes and Britten's Company of Heaven. Following these events, the conference delegates will be chauffeured from Edmonton to Jasper, down the Icefields Parkway to Lake Louise, and then via the Trans-Canada highway to Banff. The scenery along this route is extraordinary, so bring your camera, binoculars, and walking shoes. We guarantee a number of spectacular stops along the way.

We have been in contact with Canadian Airlines, whose recent merger with American Airlines makes it an ideal carrier for our delegates. If you book with either airline, you will be flown from Edmonton and out of Calgary. In the next issue of The Recorder, final transportation details will be outlined.

Please send two copies of papers and proposals for special sessions on any aspect of Bunyan Studies by February 1 to Greg Randall, Dept. of English, 1-5 Humanities Centre, University of Alberta, Edmonton, AB T6G 2E5, Canada.
Bunyan in the Classroom
Impressions from Japan

In each Recorder, we hope to include a place on "Bunyan in the Classroom," dedicated to any aspect of teaching Bunyan. For the collection of essays that run, Professor Kyoko Saito (in charge of the English and American Literature Department of the Philadelphia Women's College in Kyoto, Japan, sends along her senior students' impressions of The Pilgrim's Progress after a full-year seminar on the work. Professor Saito and his daughter Yoko have translated the response and hopes that they demonstrate what happens when Bunyan is introduced to a time and culture very unlike his own. The responses have been edited for length.

Hiroko Aoya

Since there are plenty of quotations and explications from the Bible in The Pilgrim's Progress, it is difficult for Asians, or for those who do not know the Bible, to understand well. The only thing Christian talks about. What does he think of this world? Is it a proper to reach Heaven? Secondly, is it so bad to be adjusted to the world? Shouldn't we turn toward the wonderful things in this world more? The Christian arrived at was gorgeous with a golden river. A place doesn't fascinate me at all. I think that this world is everything for me.

Naoko Fujimura

If I notice that I have some ugly ideas in my mind, I feel ashamed and try to show up as a human being; it is not for the sake of his progress. I would like to think that my society in Japan is the same. I am waiting for salvation by God until I die and go up to Heaven.

Yoshi N success

In my English class, we gave a talk on the impression of an adventure story. Metaphor can be of God and He creates the human world. God is interested in how the human world will become better. Sometimes, I become impatient with him because his words and actions repeat themselves ultimately.

Mrs. Marumae

I wonder if Christian could not share his agony with his family and neighbors before he went out on his own. I don't think he can be happy in his heart of hearts to enter the land of God alone.

Takiko Morimoto

On March 20, 1980, I visited Bedford and Elstow from London where I stayed at my friend's house. The most moving thing I saw in Bedford was the statue of Bunyan. I got the impression that Bedford is the town of Bunyan. After that, I went to Elstow by bus. I saw some of the churches and Elstow Abbey. People were very nice in both towns; they showed me moments of Bunyan and told me about him. This experience made me realize his greatness. When we read Bunyan in the seminar, I thought that his work was easy to understand, I also felt sympathetic to Christians and I could not understand that although I am not a Christian. I also came to see the characteristic of this book in comparison with itself, which made me think of myself as a poor person.

Yoshio Iida

After reading EP, I thought it depicts Bunyan's mind excellently. A man always faces doubts and sufferings in his life. He may give himself over to despair at first, but he also looks forward some hope in his mind, to the end he becomes stronger by finding his way out of his temptations and gratitude in his peaceful days.

Yoko Saito

Although I had some knowledge on Christian thought through school service and Bible Hour, I never thought of them as something related to myself. Now I understand that although EP is written in terms of Christian, it can be read as a story about how a human being should live his life.

Yumi Tsuchihara

I think that Christian could arrive at his destination because he was strong enough; he wanted to believe God and he believed in the power of God. Believing oneself gives one the most important power.

Tsunetaka Onda

I could not understand what this pileau was looking for in Heaven. They were forced to hate everything, not because they arrived at their destination without hardship filled with gold. I also wondered if the pileau was strong enough or not to attain this world. It seems that it was a pileau of human spirit and what bothered me was that Christian was always looking at a person he met with suspicion; he drew a sharp line between 'a good person' and 'a bad way of living.'

Chika Tanaka

I was impressed by the skillful expressions of Bunyan. EP is very easy to read and is written in such a simple style that anyone can understand what the true faith is. It is a wonderful work that helps believers. However, honestly speaking, I cannot be like Christian. It is hard to abandon worldly desires; wearing beautiful clothes and having money and luxury do make my life more enjoyable. I cannot pursue the happiness in this world since I have to find such a place for life. As long as we know the happiness, I think our life would be allowed.

Takiko Yamashita

It is unchangeable that Christian abandoned his wife and children when he left the city of destruction. However, hard they were against the idea, if he believed that the only way to save them was to go to Celestial City, he should have made such a decision. It seems to me that he just wanted to save his family.

Hiroko Yoko

Is salvation so important for him? Christian arrived at Celestial City of the end of the world, but if it is a true believer, belief must be his whole life. I can't agree with such a way of life. His life ended with the eternal life, but it means nothing. In a sense, his journey was that of a man who committed suicide.

Yoko Tanaka

Bunyan repeatedly put stress on the importance of belief with the consciousness of guilt. It startled me to see such religious experiences as my own wrong as the direct cause. Bunyan is different from me, who just started to be a Christian. I expect that his book will again tell me something when I open it in the future.

Mifumi Saito
Bunyan Studies: Its Past and Future

W.R. Owens

The Open University

We have decided to dedicate
this number of Bunyan Studies
to Professor James F. Forrest,
who has recently retired from
his teaching post at the
University of Alberta. Not
only has Professor Forrest
made a notable contribution
to Bunyan scholarship, he was
very much the inspiration
behind the creation of the
John Bunyan Society. Today, we
are pleased to be able to
honour his work in this way.

Our aim is to produce four
two each year from
1985 to 1991. These will
include a wide variety of articles
on Bunyan, including the
influence on other artists,
and on contemporaries such as
Thomas Paine. We also plan
to feature articles describing
bibliographical resources for
the study of Bunyan
and his works, together with news
of various activities,
book reviews, and a
survey of recent Bunyan
scholarship. An important aim of
the journal has been to
make scholarship on Bunyan
accessible to a wider audience
of readers as possible.

A totally new and exciting
turnout of people who
are not professional scholars,
and we try to ensure that
their contributions are
published in the journal,
which is open to all those
with a general interest
in Bunyan’s life and work.

The good news is that, after a
long delay in publication,
Bunyan Studies is shortly
to appear. We now have a
personal connection with
the John Bunyan Society.

We are pleased to be able to
honour his work in this way.

All correspondence should be
to the following address:

Bunyan Studies, The
Open University, Pensral
College, 527 Finchley Road,
London NW3 7QD, England.

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News of Members

W.R. Owens, the Open
University, has edited two
volumes in the Miscellaneous
Works of John Bunyan,
published by the Oxford
University Press. Volume XII
includes “The Acceptable
Sacriﬁce,” “The Servant,” “The
Exposition of the Ten First
Chapters of Genesis,” “Order
and Discipline of the Levites,”
“Departure,” “The Trinity,”
“Of the Law,” and “Of a Mapp...”

Of Salvation and Deification.

Volume XIII includes “Israel’s
Hope Encouraged,” “The Desire
Of the Edomites Granted,”
“The Saints Privilege and
Joy,” “Christ a Complete
Saviour,” “The Saints
Knowledge of Christ’s Love,”
and “Of Antichrist, and His
Ruine.”

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Bunyan’s Bedford

If you plan to be in
Bedfordshire, Dunstable,
Historic and Heritage Studies
arranges tours of the area
with Vivienne Evans, author of
John Bunyan, His Life and
Times, as guide. For more
information, write to Lewis
Evans, Director, Dunstable
Historic and Heritage Studies,
184 West Street, Dunstable,
Bedford, L6E 1NX, England
Directory of the John Bunyan Society

Now the Townfolk at first, beholding so gallant a Company, so bravely accoutered, and so excellently disciplined, baying on their glittering Armour, and displaying of their flying Colours; could not but come out of their House and year. (1660, 39)

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