



THE CHAUCER NEWSLETTER

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To teche hem letterure and curteisye

In his tale, the Nun's Priest says of Nero:

In yowthe a maister hadde this emperour

To teche hym letterure and curteisye,

For of moralitee he was the flour,
As in his tyme, but if bookes lye,
And whil this maister hadde of hym maistrye,

He makend hym so konnyng and so sowple

That longe tyme it was er tyrannye
Or any vice dorste on hym

uncowple. (VII.2495-2502)

Two hundred lines earlier, he says of Cenobia:

Two sones by this Odenake hadde she

The whiche she kepte in vertu and letterure.

(VII.2296-96)

The couplings of *letrure* with *courtesy* and *virtue* have led me to contemplate the rationale for the study of literature both in the Middle Ages and today and the problems I perceive emerging in the rationale in our century. The Latin original *litteratura* was a neutral term meaning simply reading matter, apposite to the neutral term *scriptura* which meant simply written matter. But the magic of writing invested both terms with special significance in the Middle Ages. *Scriptura* kept its neutral meaning longest. Chaucer's four uses are all neutral, meaning simply written record. In *TC* after their night together the lovers exchange tokens, "Of which [the narrator remarks] I kan nought tellen no scripture" (III. 1369). In *LGW* the narrator refers to "Eneas—but as of that scripture, / Be as be may" (I. 1144). In *KT* he speaks "Of sterres that ben cleped in scriptures" (I. 2044). In *Boece* he speaks of putting his evidence "in scripture and in remembraunce" (I p4. 170). The *OED* citations before 1500 are mainly neutral; when it refers to the Bible *scripture* is modified by *holy*. By 1600, however, *scripture* without the modifier had come to be restricted largely to the Bible, which *OED* gives as its priority meaning today.

Old French and Middle English *litterature* and its contraction *letrure* were much less neutral than *scripture*. All of the *OED* citations to *letrure* carry the sense of humane learning, the last from Caxton's translation of the *Golden Legend* in 1483, "Saynt Augustyn was quycke in engyne, swete in speche, wyse in letrure," and this is the sense of Chaucer's two uses in the Nun's Priest's Tale quoted above. The third, when the Canon's Yeoman describes the alchemist, has the more generalized sense of book learning:

Though he sitte at his book bothe day and nyght

In lernyng of this elvysshe nyce loore,

Al is veyn, and parde, muchel moore . . .

And konne he letterure or konne he noon,

As in effect he shal fynde it al oon.

(VIII.841-46)

The form *litterature*, never used by Chaucer and infrequent in Middle English generally, came to replace *letrure* after 1500 (probably under the influence of the Latin original) but with the same restricted meaning. In Johnson's dictionary and in Todd's (1818) its priority meaning is "acquaintance with humane learning." Only in the nineteenth century did it recover its neutral Latin meaning, written material in general.

Now this is a long preamble to a tale, but I am struck by the shift in the rationale for literary studies since I was in college in the 1930s. *Literature* still meant then pretty much what it did in the Nun's Priest's Tale and in Caxton, what Matthew Arnold called "the best that has been thought and said." Its canon was strictly controlled. I read the *Canterbury Tales* in John M. Manly's bowdlerized edition which omitted the fabliaux and the best lines in the Wife of Bath's Prologue. We never mentioned the fabliaux in class. I am sure that my professor agreed with Robert Kilburn Root's 1922 evaluation (*The Poetry of Chaucer*, p. 176):

Inasmuch as the *Canterbury Tales* are in the main truly great art, I think it unfortunate that Chaucer included

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Chaucer Studies in the USSR

Chaucer's name is well known in the Soviet Union not only to the few English literary experts but to all those concerned with foreign literature. Interest in World Literature in this country is determined by the nature of the Soviet Union itself. The USSR consists of fifteen republics, each of them having its own language, history, and culture. (In all, there are more than a hundred different nationalities and languages in the USSR.) Chaucer studies in the USSR go back to the 19th century when some facts about Chaucer appeared in books on the history of literature and in encyclopedias. At that period several fragments of the *Canterbury Tales* were translated into Russian. In the 1930s particular interest was evinced in Chaucer's importance in the formation of the English national language and in establishing national poetry. In his book *A History of Russian Literature* (1932), Maxim Gorki greatly appreciated Chaucer when he called him "a pioneer of realism."

The first article dealing with Chaucer's poetry was published by A. Elistratova in *Internationalnaya Literatura* (1935). It studied Chaucer in connection with his Italian predecessors, emphasizing his humor and considering his characters to be more Shakespearean than any others found in the entire pre-Shakespearean literature.

An important role in acquainting the general public with Chaucer's name was played by the Russian translation of the *Canterbury Tales*. The book was published in three editions from 1946 to 1980. This translation, made by I. Kashkin and O. Rumer, was much praised by the eminent Soviet scholars on European literature A. Djivelegov and R. Samarin. Besides his translation of Chaucer, Ivan Kashkin contributed several articles on the English author. In his thorough preface to the Russian translation of the *Canterbury Tales* Kashkin speaks of Chaucer as a forerunner of the English Renaissance. He considers the pilgrims of the *Canterbury Tales* to be great-grandfathers and grandmothers of the heroes of the Elizabethan drama. He

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To teche hem letterure

them; but I am far from considering them as evidence of the immoral character of their creator.

Taste has so changed that by 1968 Derek Brewer could write in the *Companion to Chaucer Studies* (p. 296):

It has been reasonably suggested that these indecent anecdotes were Chaucer's greatest interest in his maturity. Indecent as they are, their fundamental morality has also been emphasized. Furthermore, they are now accepted as among Chaucer's highest achievement.

Fashions of sexuality in art aside, what is it that has made Chaucer a classic in British and American education, and how are we to present him to our students today?

Like the Nun's Priest, my professors regarded literature as an agent for acculturating students to the values of our society. What were these values? The first was the Protestant ethic. As critics are now pointing out, Chaucer was adopted as the first English classic largely because of his presumed, or perhaps his actual, criticism of medieval Catholicism. His satire on the Monk, the Friar, the Prioress, the Pardoner, and the Summoner was reinforced by the anti-Roman Plowman's Tale that Thynne added to the canon, and the even more anti-Roman *Jack Upland* added by Speght. There can be little question that from the sixteenth century until our own this anti-Roman sentiment represented one of the values in English and American society. (The Plowman's Tale was still printed as Chaucer's by Cowden Clark in 1835, Hammond, *Bib. Manual*, p. 445.)

And quite aside from Protestant prejudice, the *Canterbury Tales* (fabliaux aside) are a paean to conventional Christianity. The frame is a pilgrimage; there are tales by religious pilgrims and religious tales by secular pilgrims; the Parson winds the proceedings up with a sermon-penitential; and the conclusion is a prayerful retraction. There is much in a bowdlerized *Canterbury Tales* that the Moral Majority could approve.

Another reason for the popularity of the *Canterbury Tales* has been their artful mediation between hierarchic and democratic social structures. I suppose that Herry Bailly's proposal at the Tabard Inn elicited the first vote recorded in English poetry (the second was in Book II of *Paradise Lost*), and the variety of social classes in the General Prologue

has been cause for comment since Dryden's observation that "he has taken into the Compass of the *Canterbury Tales* the various Manners and Humours of the whole English nation . . . Not a single character has escaped him" (Preface to *Fables*, Brewer, *Critical Heritage*, I. 166), and Blake's that the General Prologue presented the "lineaments of universal human life . . . As Newton numbered the stars, and Linneus numbered the plants, so Chaucer numbered the classes of men" (Descriptive Catalogue, Brewer I. 250). This is, of course, what Enlightenment society and the framers of the American Constitution wanted to believe, but revisionist critics since Karl Marx have been pointing out how carefully the European and American vision of democracy has excluded the majority of the population—the peasantry, the proletariat. The "whole English nation" of the *Canterbury Tales* is restricted to the gentry and the prosperous middle class—if we must use the term, the bourgeoisie. The overwhelming majority of the population in Chaucer's time were peasants attached to the soil, but these huddled masses never appear in the Canterbury society. It extends down only to the Plowman, who is a skilled worker with capital investment in his plow and oxen. The pilgrims in the General Prologue are presented in hierarchical order, the Knight tells the first tale, and the tales by the Miller and Reeve are very sophisticated. The contrast in styles, as Nykrog pointed out, is not really between classes at all but between decorums—what would be appropriate in a drawing room versus what would be appropriate in a night club. Both situations might comprise about the same audience, but the audience would be expecting different kinds of entertainment. The bourgeois-courtly class distinctions are merely markers for more and less naturalistic expression. None of this has anything to do with really making the society more inclusive. The limited democracy of the *Canterbury Tales* well represents the centrist position of English and American culture, now under attack for excluding a large proportion of the population.

Furthermore, the social perspective of the *Canterbury Tales* is strictly patriarchal. Men are assumed to be the governors and providers, and women to be subject and assisting. Extravagences in this relationship may be ridiculed as in the Wife of Bath's Prologue, or criticized as in the Clerk's Tale, or moralized as in *Melibee*, but none of these circum-

stances appears to envisage re-molding society. The doctrine of "gentillesse" is evoked in the marriage argument to palliate the essential rigidity of the structure, as when the ruler reviews the troops, the color, music, and decorum mask the starkness of the power implied.

These seem to me to represent the sort of the cultural values that made the *Canterbury Tales* a classic from 1500 to 1950. They were the cultural values of my youth, into which I tried to acculturate my students until the tumultuous 60s. But unless I misread the climate completely, none of these central tenets of the *Canterbury Tales* can be presented straightforwardly today. This has had a profound effect on our reading of Chaucer. *Ironic* Chaucer is a way of coping with the changed climate. If Chaucer's surface message is not acceptable we must see it as an ironic reversal. Judson Allen even gave us an ironic reading of the Parson's Tale. Sister Madeleva thought that we all misinterpreted the Prioress. Felicity Currie and Rodney Delesanta find ironic virtue in the performance of the Pardoner. Patriarchal critics thought of the Wife of Bath as a figure of ridicule, but Mary Carruthers and Rose Zimbardo find her an affirmation of the proper feminist role. Criticism today turns on the tension between surface structures and deep structures, which undoubtedly has some validity but which can also become a form of rationalization.

By cutting and fitting, anything can be made to mean anything. Those of you who have read Stanley Fish will tell me that this is the history of criticism, that the audience determines the meaning, that Chaucer was made into a Protestant when the audience demanded Protestantism, into a nationalist when the audience demanded nationalism, and into a novelist when the audience demanded naturalism. So why shouldn't he be made into a radical and psychologist now? By this definition, the criterion for being a classic is ambiguity—malleability. What makes Homer and Chaucer and Shakespeare and Goethe classics is that they lend themselves to almost any critical fashion. By this definition, Dante and Milton are much less classics because their points of view are too specific. They lack ambiguity.

Well, this is exactly the trend in interpretation that Allen Bloom and William Bennett are railing against—the acceptance of ambiguity as the principle of both life and art.

And I wonder how long our classics will hold out in this climate of critical indecision. If *The Color Purple* really is taught in more classrooms today than all of Shakespeare's plays combined, which I doubt, but which Christopher Clausen, the chair of the Penn State English Department, is quoted as surmising in that famous article in the *Wall Street Journal* (2 Feb 1988), the handwriting is on the wall. Because Alice Walker is not at all ambiguous, nor are Mario Puzo, Don DeLillo, Karl Marx, Frederick Nietzsche, Zane Grey, or any of the others being taught in the revisionist curricula there described.

I don't believe that ambiguity—double-ness—is what a culture looks for in its classics. I think that it looks for clear statements of its essential values. It is only as the culture begins to divide on its values that it commences to divine in the clear statements of the past ambiguities and presentiments, and to label them the anxieties of influence. We may entertain ourselves by discovering doubleness in Chaucer's poetry, but we don't fool our students. They see quite clearly that much of Chaucer does not speak to their ethos and they are looking for something that does. It may be that our mission is to teach them that the world is not black and white, but this too is a slippery rationale because it is simply another argument for cultural relativism, and we are in a situation in which much of the population is resisting relativism as a principle. The special interest groups in our society have very different programs, but one thing they all seem to resist is relativism. That is why the term "liberal"—which I am still proud to wear—has become anathema to both conservatives and radicals.

These sentiments from an old mossback now reluctantly retiring to the shelf raise questions about our literary education in general, and our teaching of Chaucer in particular. How long can our traditional classics hold the field unless we are prepared to accept and transmit their world view. And if we are not, what then? *Literature, scripture* have in the past played an important part in knitting together the fabric of society. Popular literature, today largely film and television, exploits the tensions in society for humor and diversion without taking a stand. We leave the taking of stands to the law courts. Chaucer's fabliaux are much like the situation comedies one sees on television. One can understand their popularity. But what of the rest of Chaucer—and Shakespeare and Milton and

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writes about the noteworthy functions of Chaucer's humour used as a critical device in his striving for realism.

With the appearance of the Russian translation of the *Canterbury Tales* interest in Chaucer's works increased. In the 1940s and 1950s several dissertations were written in Moscow, Leningrad, and Tbilisi dealing with different linguistic aspects of Chaucer's language. Among the articles of that period treating Chaucer's works, some are worth special mention. M. Alekseev, in "The *Canterbury Tales* and *Decameron*" (1941) emphasizes Chaucer's indebtedness to the Italian Renaissance Literature. A. Anikst in "Chaucer's Realism and Humanism" (1946) argues that Chaucer paved the way for establishing Renaissance humanism even better than Boccaccio did. The question of Chaucer and Renaissance literature was dealt with by V. Matuzova in her article, "Problems of the English pre-Renaissance" (1969). She considers that Chaucer's works laid the foundation for the English Renaissance.

In the 1970s the Lithuanian scholar I. Varnaite published several noteworthy papers on Chaucer such as "Problems and Research into Chaucer's Poems" (1973), "Chaucer and Problems of pre-Renaissance" (1974), "Some Aspects of Chaucer Studies in American Literary Criticism," (1975), and "Chaucer's Lyrical Works" (1976). In 1981 she published an important paper on "The Problem of Destiny and Fate in Chaucer's *Troilus and Criseyde* and Shakespeare's *Troilus and Cressida*." All of these papers are written in Lithuanian but have summaries in Russian and in English.

In recent years interest in Chaucer's works has been noticeable in the Georgian SSR. In 1977 G. Nishnianidze published a verse trans-

lation of the *Canterbury Tales*. The preface was written by E. Topuridze. Chaucer's works are being studied by the present writer, who has published the following articles: "Personages in the *Canterbury Tales*" (1983), "Chaucer Translations in Russian and Georgian" (1983), "Chaucer in the Soviet Literary Criticism" (1984) "Chaucer about Literature" (1986). At the end of the 1986 the present writer also wrote the preface to the Russian translation of John Gardner's *The Life and Times of Chaucer*, which was published in Moscow.

Recently, interest in Chaucer and in Medieval and Renaissance studies generally has been increasing. In 1985 a conference was held at Moscow University on "West-European Medieval Literature and the Renaissance." Some of the papers presented there dealt with Chaucer's works.

Among the studies of the last years M. Popova's thesis "The Literary and Philosophical Sources of G. Chaucer's *Canterbury Tales*" (Leningrad, 1980) is worth mentioning. Very useful work has been done by the historian I. Saprykin, who has published several articles on Chaucer's humanistic ideas. These studies are included in his book, *From Chaucer to Shakespeare: Ethical and Political Ideas in England* (Moscow, 1985). It is to be hoped that the recent publication of the Russian translation of J. Gardner's book will evoke further interest in Chaucer and his epoch among both scholars and the general public.

Z. Gachechiladze
University of Tbilisi

Wordsworth and Emerson? What of the traditional literature dealing seriously with social and intellectual values that has been mainstay of English departments? Can we continue to present this to an audience whose perspective is so different, or are we reduced to a fabliaux world view?

John H. Fisher
University of Tennessee

This is one of the position papers prepared for the colloquia in teaching at the Vancouver Congress.

The Chaucer Newsletter, distributed twice a year to members of The New Chaucer Society, is intended primarily as a vehicle for Society business. Its ephemeral character makes it an unsuitable repository for substantive articles, but it is happy to publish discussions of research in progress and other activities of interest to Chaucerians. Deadline for the Fall issue is 1 September; for the Spring issue, 1 January. Materials should be sent to the editor, John F. Fisher, Department of English, University of Tennessee, Knoxville 37996.

Actions of the Trustees of the New Chaucer Society

Vancouver, British Columbia
9 August 1988

PRESENT *President* Robert Worth Frank, Jr. (Emeritus, Pennsylvania State University), *Trustees* Alfred David (Indiana University), John H. Fisher (Emeritus, University of Tennessee, Knoxville, Executive Director), Jill Mann (Cambridge University), Anne Middleton (University of California, Berkeley), Charles A. Owen (Emeritus, University of Connecticut), A.C. Spearing (University of Virginia), Paul Strohm (Indiana University) *President elect* Derek Pearsall (Harvard University) *Trustees elect* J.A. Burrow (University of Bristol), V.A. Kolve (University of California, Los Angeles), Monica McAlpine (University of Massachusetts, Boston) ABSENT Larry D. Benson (Harvard University), Piero Boitani (University of Rome)

International Secretaries Graham Caie (University of Copenhagen, for Scandinavia), Juliette Dor (University of Liège, for Belgium), Jörg Fichte (University of Tübingen, for West Germany), Tadahiro Ikegami (Seijo University, for Japan), John Scattergood (Trinity College, for Southern Ireland) ABSENT Helen Cooper (Oxford University, for England), A.S.G. Edwards (University of Victoria, for Canada), Denis Walker (University of Canterbury, for Australia/New Zealand)

Staff and Observers Christian K. Zacher (Ohio State University, Executive Director elect), Thomas J. Heffernan (University of Tennessee, Knoxville, editor *Studies in the Age of Chaucer*), Lorraine Baird-Lange (Youngstown State University, Society Bibliographer), Jane L. Fisher (Knoxville, Secretary for Membership and Finance), Robert Jordan (University of British Columbia, 1988 Program Committee), Emerson Brown (Vanderbilt University, 1988 Program Committee), Peter Brown (University of Kent, 1990 Program Committee)

1. Appointments

Christian K. Zacher was appointed Executive Director for a six-year term effective 1 January 1990, with the understanding that John Fisher will continue to handle registrations and arrangements for the 1990 Canterbury Congress.

Lisa Kiser was appointed without term as

editor of *Studies in the Age of Chaucer* effective with vol. 14, 1992. She will act as Assistant Editor in 1990 and Associate Editor in 1991.

2. Publications, Administration, Finance

Reports were received from the Director, the Editor, and the Secretary for Membership and Finance. The Secretary for Membership and Finance was instructed to arrange for members to pay 1989 dues with non-U.S. checks even though this required instituting a variable dues structure.

3. Future Congresses

The week of 6-11 August 1990 (Monday-Saturday) was confirmed as the date and the University of Kent, Canterbury, the place for the 1990 congress. Alfred David was confirmed as Co-chair of the 1990 Program Committee to supervise arrangements for the program and Peter Brown as Co-chair to supervise local arrangements and excursions. Lisa Kiser and A.C. Spearing were added to the 1990 Program Committee.

Possible times and places for the 1992 congress were discussed. Director-elect Zacher was instructed in light of this discussion to communicate possibilities to the Trustees by mail looking towards having a definite proposal in hand by the time of the 1990 Trustees meeting.

4. International Secretaries

Reports were received from the International Secretaries. The Director was instructed to send the International Secretaries several copies of each *Newsletter* and invitations to membership for distribution to potential members in the various countries. Toshiyuki Takamiya (Keio University) was appointed International Secretary for Japan, replacing Tadahiro Ikegami who has served with distinction since 1979.

5. Acknowledgements

Gratitude was expressed to Anne Middleton for assembling the interesting program and to Robert Jordan and the faculty and staff of the University of British Columbia for providing a superb ambience for the 1988 congress, and to John and Jane Fisher and the English Department of the University of Tennessee for their continuing service and support for the administration of the society. At the conclusion of the meeting, the Trustees voted the following resolution:

When the New Chaucer Society asked its president John Fisher to assume the additional duties of Executive Director in 1982, he had no need of further occasion to demon-

strate his administrative and scholarly skills. Having served as Director of the largest learned society in the humanities, and having published a definitive literary biography of John Gower and a widely praised edition of Chaucer, he would have been justified in choosing simply to inhabit comfortably the formidable reputation he had made for himself. No such repose for this remarkable man, who chose to give so generously of his experience and his knowledge to a small group of specialist-scholars, a group with some ideas of where we wanted to go, but with no very secure grasp of how to get there.

Broad of vision and keen on detail, a gracious host in good times and a totally unshakable presence in less good ones, he has given us a lesson in selfless leadership. Moreover, like any good leader, he has recruited remarkable associates to our service. Jane Fisher, who has overseen our membership and finances with unsparing dedication and acumen, has given us what for most of us is a singular experience: that of membership in a solvent and financially secure organization. Thomas Heffernan has edited six volumes of *Studies in the Age of Chaucer* and two special proceedings volumes, always with modest refusal to seek conspicuous visibility in our service.

Perhaps participants in the Canterbury Congress of the Society, which will occur as a result of John Fisher's planning but subsequent to his retirement as Executive Director, will find additional words to describe his accomplishments on our behalf. We, as a Board of Trustees which will not meet again with John Fisher as our Executive Director, pause now to praise his service in the only terms which would probably matter to him: by noting that he has left the Society larger, more secure, and with a more expansive and hopeful view of its own future than it possessed when he took it in hand six years ago.

Ohio State Medieval Conference

The twentieth annual conference sponsored by the Center for Medieval and Renaissance Studies at The Ohio State University will be held in Columbus, Ohio, on Friday and Saturday, 24-25 February 1989. The topic of this conference is "Learning in the Age of the Carolingians." For more information, write to Sean Ulmer, Conference Coordinator, CMRS/Ohio SU, 322 Dulles Hall, 230 West 17th Avenue, Columbus, OH 43210-1311.

Report of the Executive Director

August 1988

The size of the New Chaucer Society has not changed appreciably since my last report. Much depends on the time of the count. In Philadelphia I reported that the total membership stood at 600, and today I report it as 580; but that report was made in March, before the names of some 55 non-dues-payers had been removed from the file, and this report is made in August after the file has been up-dated. So we probably stand some 25 or 30 members ahead of where we stood in 1986. It would not be hard to increase the membership by campaigns, but I expect that 600 represents about the hard core of Chaucerians around world. We have never dropped more than about 50 members any year and this year it was only 38, and a good many of those will be back as soon as they find they don't receive SAC. The international character of the membership remains strong. We reported 126 non-U.S. members in 1986; today it is 127: 33 from Canada, 32 the United Kingdom, 28 Japan, 9 West Germany, 5 Italy, 4 Australia, 3 each from Belgium and the Republic of South Ireland, 2 Netherlands, and one each from Austria, Denmark, France, Israel, Korea, South Africa, Spain, and Switzerland. We now have 32 emeriti and eight student members. This year 55 members contributed to the endowment fund, which now stands at \$5,484.20.

The endowment fund calls for special comment at this time. Its creation was suggested in 1982 by Donald R. Howard while he was serving on the first elected Board of Trustees. It is clear that he had more in mind that was apparent at that time, because after his tragic death in the spring of 1987 we received a copy of his will which includes bequests to both the Medieval Academy and the New Chaucer Society. The estate is still being settled and we do not yet know the amount of the bequest, but the sentiment it represents is moving and indicates something of the attraction that medieval studies and Chaucer hold for their adherents. The Modern Language Association in its hundred and five years of existence has never received such a testimonial.

Studies in the Age of Chaucer under the editorship of Thomas Heffernan continues to increase in distinction. Library orders now

stand at 263 compared with 210 in 1986 and 195 in 1984, making the total circulation this year 843 compared with 810 in 1986. Thomas Heffernan received 31 submissions for SAC 9 of which he printed six, and 19 submissions for SAC 10 of which he printed four. By July he had received 18 submissions for SAC 11. SAC submissions are now circulated to referees without identification, which increases the objectivity of the evaluations. So far Heffernan does not feel that this has discouraged anyone from sending a paper for SAC. The reviews are becoming an increasingly important feature of the yearbook. SAC 9 contained 34 reviews and SAC 10, 37. The reviewers are more distinguished with each issue. The annual, annotated bibliography compiled by Lorraine Baird-Lange and Bege Bowers continues to be very useful. Between the bibliography and the reviews, SAC now provides a very full annual record of Chaucer studies.

Orders for full runs of SAC continue to come in. We have had to reprint volumes 4 and 6, and will continue to reprint as the need arises. The only misfortune with our publishing program is the discontinuation of the Proceedings volumes. In spite of many solicitations, few members or libraries were willing to order copies. When consulted, several Trustees expressed the opinion that the nature of the refereeing and of the papers themselves was what made the Proceedings volume less viable, and that it would be better to increase the size of the regular SAC volumes to accommodate the Presidential Address and Biennial Chaucer Lecture and those papers that survived the normal refereeing process. So there will be no Proceedings volume growing out of the Vancouver congress, and SAC 11 will be increased in size to accommodate the special presentations.

The finances of the New Chaucer Society, presided over by Jane Law Fisher, remain healthy. The bank account at the beginning of 1987 stood at \$30,595; 1987 total income was \$36,935 and expenditures \$21,484; so the account at the beginning of 1988 stood at \$46,046. Jane Fisher has copies of the audited financial statement for 1987 for any of you who care to look at it. We have been able to spend some \$10,000 of Society funds this year to assist with the travel expenses of officers and speakers to the Vancouver congress, and the account on July 1 (with some of the costs for SAC 10 and the costs of the Vancouver congress still to be paid) stood at \$52,788.

This balance would not be possible without the unpaid services of Tom Heffernan, Jane Fisher, and your Director, and the continued support of the English Department of the University of Tennessee which supplies \$3000 a year towards our mailing and administration. Tennessee also supplies half the time of a secretary, space, and other logistic support for Tom Heffernan's work with SAC. The Fishers supply space and logistic support for the other administration in their home.

The burden of this support will be transferred over the next two years to the Medieval and Renaissance Center of Ohio State University. At its meeting on Tuesday morning, 9 August, the Trustees appointed Christian Zacher, Director of that Center, as the next Executive Director of the New Chaucer Society. He is known to most of you through his important book on *Curiosity and Pilgrimage* (1976), but he is also a seasoned administrator with an office and staff at Ohio State admirably suited to handle the affairs of the New Chaucer Society. The Books and files will be transferred to Chris Zacher in the fall of 1989, and you will receive your 1990 dues statements from him. Jane Fisher and I plan to handle registration for the 1990 congress, and at the end of that meeting, all of the administration will pass on to Chris, who will have to initiate planning for the 1992 congress. At the same meeting, the Trustees appointed Lisa Kiser of Ohio State University Editor of SAC, to succeed Thomas Heffernan in 1992. (See the Actions of The Trustees Meeting for details.)

This Vancouver congress has registered 286 participants, compared with 197 in Philadelphia and 220 in York. One hundred and twenty members and guests are reading papers and chairing sessions, compared with 97 in Philadelphia. The strong program assembled by Anne Middleton, assisted by Robert Jordan, Emerson Brown, and Paul Strohm, includes papers by 17 participants from Great Britain, four from Japan, two each from Australia, Southern Ireland, and West Germany, and one each from Belgium and Switzerland. Robert Jordan, assisted by colleagues from UBC and Simon Fraser, handled the local arrangements for our meetings and festivities. We are grateful to all of them for their careful attention.

The next NCS congress is scheduled to be held 6-11 August 1990 at the University of Kent in Canterbury. Alfred David of Indi-

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Report of the Director

ana University will be the co-chair to arrange the program; Peter Brown, Chaucerian and Master of Darwin College, which will be our headquarters at Kent, will be co-chair for local arrangements. Lisa Kiser and Tony Spearing will be the other members of the Program Committee. They will meet this fall to make plans and the call for papers will be printed in the Spring 1889 *Chaucer Newsletter*.

The NCS Trustees meet biennially at the times of the congresses. The actions of their meeting at this congress will be printed in the Fall 1988 *Chaucer Newsletter*. The terms of Trustees Larry Benson, Alfred David, Jill Mann, and Charles Owen end with this meeting and we gratefully acknowledge their interest and support over the past four years. Anne Middleton, Tony Spearing, and Paul Strohm continue as Trustees through the 1990 congress, and John Burrow, Piero Boitani, Del Kolve, and Monica McAlpine have been elected to serve from the end of this congress through the congress of 1992.

The term of Robert Worth Frank as President of the NCS ends with this congress. He has presided over the difficult process of appointing a new Director and a new Editor for the Society for which we are very grateful. He will be succeeded by Derek Pearsall who will preside, most appropriately, at our historic meeting in Canterbury.

The NCS Constitution, printed at the end of the membership list mailed to all members last fall and available at the registration desk at this meeting, mandates that the Executive Director shall report to the members at each biennial congress on the administration and financial condition of the Society, but that the governance of the Society shall rest in the hands of the President and the eight Trustees, who may on occasion call for mail ballots of the entire membership. This statement comprises my official report for 1988. Mr. President, I would propose that the floor now be thrown open for discussion of the report. If there are questions that I can answer, I will be happy to do so. If there are suggestions as to the procedures and activities of the Society, I will take them to the Trustees who will either act on them or submit them to a mail ballot of the membership.

John H. Fisher
Executive Director
9 August 1988

Call for Nominations

Three NCS Trustees must be elected in 1989 to serve from 1990-1994. The terms of Trustees Anne Middleton, A.C. Spearing, and Paul Strohm will end with the 1990 Canterbury Congress. Trustees Piero Boitani, J.A. Burrow, V.A. Kolve, and Monica McAlpine will serve until 1992.

President Derek Pearsall has appointed a nominating committee comprised of Paul Strohm, Julia Boffey, Susan Crane, Peter Travis, and David Wallace to select six candidates for the three vacancies. The NCS constitution specifies that to these six may be added nominations made by written petition signed by at least ten (10) NCS members.

Nominations by petition must reach the Executive Director by 1 January 1989. The ballot will be mailed in February. The election period will end 1 April 1989.

All signers of petitions, candidates, and elected trustees must be NCS members in good standing.

Revision of Sources and Analogues

Bryan and Dempster's *Sources and Analogues of Chaucer's Canterbury Tales* has been an indispensable reference work for scholars interested in studying how Chaucer handled the various sources he used in fashioning this work. But it has been almost 50 years since the volume was first published in 1941, and, though it has been reprinted, it has not been revised since then. Meanwhile, much work has been done on the sources of Chaucer's masterpiece, and several new sources and analogues have been discovered.

With these facts in mind, a group of NCS members met during the recent conference in Vancouver and decided to launch a project to revise *Sources and Analogues*. It was decided to seek the sponsorship of NCS for the project, to begin looking for a press and funds to publish the volume, to poll the members of the Society for their ideas about how to make a revised edition even more suitable to their needs, and to enlist contributors to re-examine and, where necessary, to re-edit the sources and analogues of the various tales. Several Chaucerians have already expressed interest in working on the project, but more are needed. Further information may be obtained by writing to Robert M. Correale, Department of English, Wright State University, Dayton, Ohio 45435.

Contributions to the Endowment Fund

We are grateful to the fifty-five members who have in 1988 contributed \$1,030 to the Endowment Fund, which now stands at \$5,484.20. (See the Report of the Executive Director in this issue.) The 1988 contributors are:

Mark Allen, Larry Benson, Donald Bird, Esther Birdsall, Lillian Bisson, Charles Blyth, Beverly Boyd, Emerson Brown, Carolyn Collette, Marjorie Collins, Helen Cooper, James Dean, Stuart Degginger, Carolyn Eckhardt, Sumner Ferris, John Fisher, Fletcher Bradford, Allen Frantzen, Thomas Garbaty, Richard Geehern, Richard Green.

Allen Greer, John Hagen, Tadahi Ikegami, Lynn Johnson, Terry Jones, Ellen Kelly, Thomas Kirby.

Sherman Kuhn, Virginia and Lowell Leland, Bernard Levy, John Leyerle, Monica McAlpine, John McCall, Jill Mann.

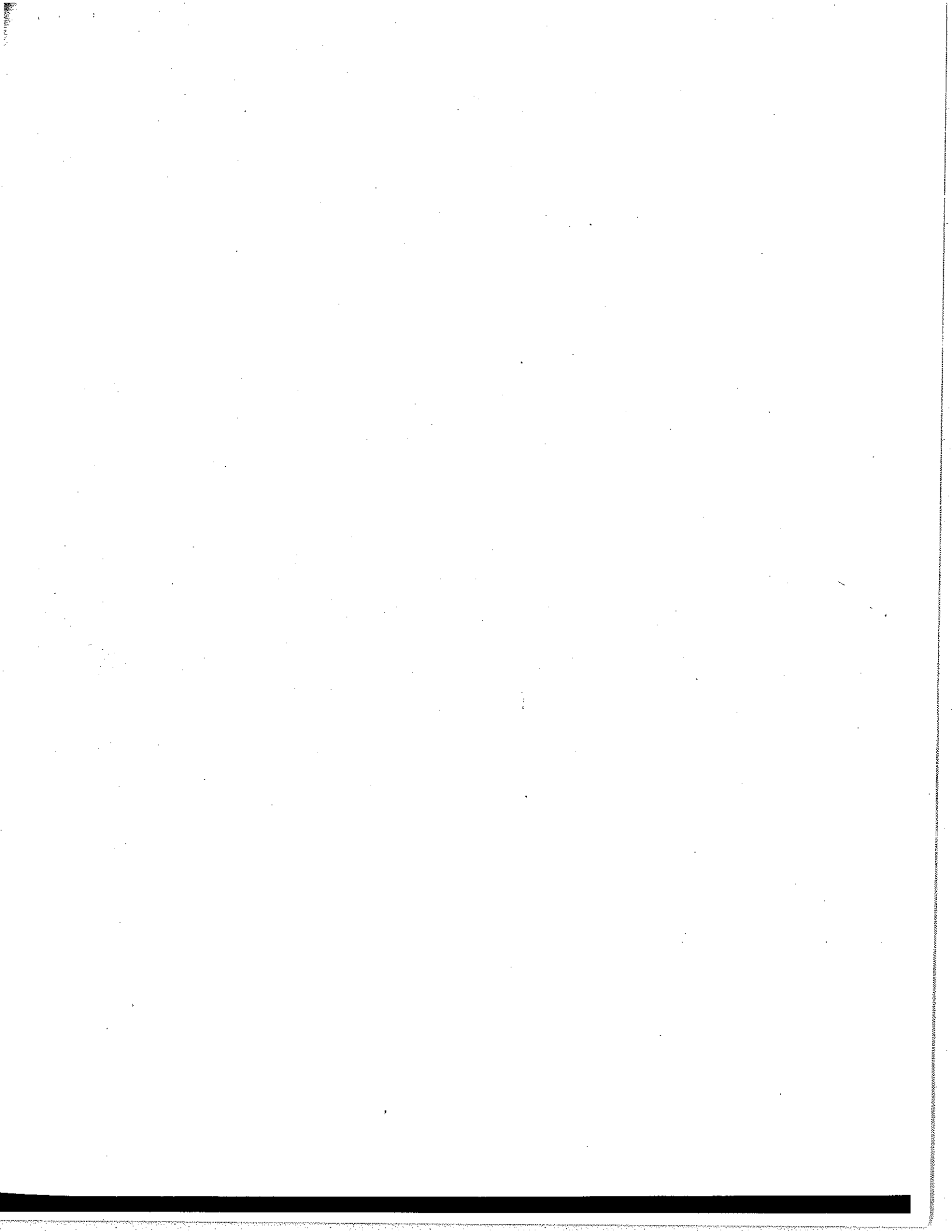
Sumiko Myajima, Ynes Viola O'Neil, Charles Owen, George Petty, William Provost, Daniel Ransom, James Rhodes, Janette Richardson, Velma Richmond, Jun Sudo.

Paul Thomas, Catherine Tkacz, Anna Tori, Anne Watts, Winthrop Wetherbee, James Wimsatt, Chauncey Wood, Thomas Wright, Robert Yeager, Christian Zacher.

Cardiff Conference on the Theory and Practice of Translation in the Middle Ages

The second conference on the theory and practice of translation in the Middle Ages will be held in Cardiff, Wales, 7-10 August 1989. A selection of papers from the first conference held in 1987 will be published by Boydell and Brewer in 1989. It is planned that the conference will be held biennially, each time publishing a volume of selections.

Papers may treat the topic as broadly or narrowly as desired, deal with any of the medieval European languages, and last between 30 minutes and an hour. Proposals should reach the Director by 30 November 1988: Roger Ellis, Department of English, College of Cardiff, University of Wales, Cardiff CF1 1XL, U.K.



1989 Dues: An Explanation

At the Vancouver Trustees meeting, both Trustees and International Secretaries were insistent that opportunity be given for members to pay dues in their local currencies. Heretofore we have accepted only checks drawn on US banks or international money orders in US dollars. As you know, banks charge for services: in our Knoxville banks, a check from Canada, be it on a US dollar ac-

count or Canadian, is presently cleared for a charge of \$3.00; a check in pounds for \$7.50; checks in all other currencies for \$15. And these charges vary with time and exchange.

So 1989 dues may be paid as follows: preferably still \$30 on a US bank or an international money order for \$30 US; Canadian checks must be drawn for the equivalent of \$35 US; checks written in pounds for the equivalent of \$40 US; checks written in any other currency for the equivalent of \$50 US.

You will know the dollar rate in your currency; so if you choose to pay in non-US currency, please add the designated amount as instructed on the dues bill that will be sent you in January. We must pay our bills in US currency and the Society cannot afford to lose the cost for clearing checks. We hope that you understand, and trust that this will work out.

Jane L. Fisher
Secretary for Membership and Finance

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