

## Pilgrim's Progress, Welsh and English.

In France and Flanders, where men kill each other,  
My *Pilgrim* is esteemed a Friend, a Brother.  
In Holland, too, 'tis said, as I am told,  
My *Pilgrim* is with some, worth more than gold.

SO wrote John Bunyan in 1684, when ten editions had been issued in English, and when he was issuing a sequel, dealing with Christiana and her family. It may perhaps be inferred also that there was a version into Gaelic, readable both in West Scotland and in Ireland, for he goes on to say,

Highlanders and wild Irish can agree  
My *Pilgrim* should familiar with them be.

Four years later there was a translation for other denizens of these isles, into Welsh. The demand was steady, and many editions appeared, many versions. The confusion between these has been great, and we are much indebted to Mr. John Ballinger, head of the National Library of Wales at Aberystwyth, for a careful investigation undertaken at our request, whose results were communicated July, 1921, and are embodied in the next eight paragraphs.

The first version of the *Pilgrim's Progress* into Welsh was made by Stephen Hughes of Swansea, equally active in evangelism, authorship, translation; it appeared in 1688, the year when both he and Bunyan died, being published by Richardson at London; it gave the original only, without the sequel about Christiana. This version was revised by Thomas Jones of Shrewsbury, where he published it in 1699. It was again prepared for the press by John Rhydderch and published by Thomas Durston at Shrewsbury about 1715; and this edition was reprinted after 1738 by Durston without Rhydderch's name.

When the Methodist revival had raised a people eager for spiritual food, John Edwards of Glyn Ceiriog translated the second part, and this was published at Shrewsbury by S. Prys in 1761. But he was misled by the "third part" which Blare issued in 1692 with the suggestion that it was by Bunyan; and he translated this also, publishing at Chester

through Harvey in 1768. It led, however, on to a second version of the first part, published by Eddowes at Shrewsbury in 1779, and reprinted in 1790. This was the last issue from the northern centre.

Carmarthen was the centre of literary and national revival at this time, with several publishers. Ross issued an edition of the first part in 1771, but for a generation other interests predominated, till Daniel put out another in 1805, apparently in large numbers, for it is the first to be found in many public libraries. It provoked a renewed interest; Williams put out another edition at Merthyr next year, and reprinted in 1809. Richard Davies undertook a new version of both parts, which were published separately at Carmarthen by Evans in 1807; unfortunately he also translated the spurious "third part" and published in 1808. Harris reprinted the first part in 1811; Evans the second in 1812, besides a third version of the third part executed by Lewis Jones.

John Hughes of Brecon, an accomplished scholar, was sent by the Wesleyan Conference to travel in North Wales. Towards the end of his twenty years' work, he translated all three parts, which were published in one volume about 1819 at Liverpool by Fisher who reprinted them at London about 1824 and 1827.

A rival edition was put out at Carnarvon by L. E. Jones in 1821, and reprinted 1833. It was apparently this edition which was reissued at Carnarvon in 1848 by Humphreys and again in 1861, with an off-print of the second part about 1860. Chester saw two rival editions in 1842, each of the combined first and second parts, one by Thomas, the other by Evans and Ducker.

London followed, the Religious Tract Society in 1855 giving the first and second, but Jackson giving the "third" as well, a reprint of Hughes' edition. About the same time also, Caleb Morris supplemented these three with a version of Mr. Badman, which had been previously known in 1731 and 1782. The London Printing and Publishing Company published seven of Bunyan's works including both parts of *Taith y Pererin* (and the "third") about 1860, reprinting about 1865 and 1870. The bad tradition was followed by Virtue reprinting Caleb Morris's edition.

At Bala, G. Jones published the first part in 1856, and Gee repeated this at Denbigh in 1860 and 1904, the Tract Society following suit in 1907. At Wrexham, Hughes & Son put out both parts in 1861-3. Swansea saw a composite issue by E. Seater about 1880-5, and Porth a larger by Jones & Jones about 1905.

Mackenzie of London had led the way with an edition by J. R. Kilsby Jones of five works, including the two parts; this appeared about 1869 and again six years later. Blackie responded in 1870 with a version revised from Ofor's critical text, containing thirteen works. Scotch rivalry was then transferred to Edinburgh where Jack issued three works about 1876 and again after 1885.

This list shows that the Welsh have not been accustomed to see the two parts together. They were not translated by the same man till 1807, and not issued in one volume till 1842, though an edition vitiated by the "third part" appeared in 1819. It further shows a London rivalry beginning 1860 with a reprint of old work, and culminating in a good critical edition of all the books which are usually read.

During June and July 1921, the Times Literary Supplement reminds us, no fewer than three copies of the original English edition of 1678 have been sold by auction in London. Nathaniel Ponder sold them for 4s. 6d., the modern price was £3,000. For the book is one of the rarest in the language, only nine copies being known. Three of these are in public libraries, the John Rylands at Manchester, the British Museum, and the Lenox in New York. Three are in private hands, Pierpont Morgan, Henry Huntingdon, Sir George Holford. The tree recently sold will probably change hands again shortly.

It is remarkable that three of these nine copies seem to have been owned by Baptists. This is certain with one, which belonged to Thomas Marsom, a fellow-prisoner with Bunyan, whose family retained it till 1886. Another belonged to Thomas Kingsford who bought it April 8, 1678. This family was a tower of strength to Baptists in Kent, but this particular man has not been identified. A third copy belonged in 1679 to "William Readding at Greens fordge in the parish of Wamborne." The place is not easy to recognise, but the

Reddings were Baptists in the Amersham district at that time, not far from Wooburn. These copies were really read, and are not now in the best condition, like those which stood unused in aristocratic libraries.

During Bunyan's life-time twelve editions appeared, the ninth, however, being in two forms, so that there were thirteen printings. The second edition, 1678, was enlarged by twenty-three pages, introducing *Worldly Wiseman*, *Giant Despair's* wife *Diffidence*, and many delightful touches. William Brodie Gurney, treasurer of the B.M.S., had a copy of this second edition, now to be seen in the Angus Library, while both universities own copies, as well as the Museum. The third edition was called for in 1679, and Bunyan made a few further additions, while his publisher prefixed a portrait. The variations are carefully recorded in the critical edition prepared for the Hansard Knollys Society in 1847 by George Offor. After the third edition, Bunyan hardly touched the book, though the publisher next year added another woodcut, and slight variations are found, probably at the whim of the printer. A careful facsimile of the original edition was published by Elliot Stock, and so for a shilling the ordinary reader may own what bibliophiles value in the original at £1,250.

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## The German Baptist Brethren.

THREE distinct bodies exist, all of German extraction, holding more or less Baptist views, yet without any relations between themselves; they are popularly known as Mennonites, Dunkers, German Baptists.

The Mennonites were salvaged from the Anabaptists of the sixteenth century by Menno Simons of the Netherlands. They were found all up the Rhine from mouth to source, and are still found in Holland, though most have emigrated to Russia, America, Canada. To-day they are mostly Unitarian, and in their habits retain much of the sixteenth century. With Baptists they have no intercourse whether in Europe or in North America.