BUNYAN BOOKS: A FURTHER NOTE ON THE
FICTITIOUS BUNYAN BOOKS.

BY J. RENDEL HARRIS, LITT.D., D.THEOL., F.B.A., ETC.

It will be remembered that, in the RYLANDS BULLETIN for July,
1928, I made a brief study or sketch of the fictions which
sprang up like mushrooms (or let us say toadstools) in the fields
that the Great Dreamer traversed. It was almost incredible that they
should have sprung up so early, or been so numerous. Yet it is
perfectly clear from Bunyan's own words that the piratical publishers
had been merrily engaged between the issuing of the original Pilgrim's
Progress of 1678 and the Genuine Second Part in 1684. The
appetite of the religious public evidently grew by what it fed on.
Bunyan in his works trounces soundly both the writers and the
publishers of his supposed works. In discussing some of these, I took
it for granted that they were all forgeries of the bare-faced order, but
I have found that, in one case, and that not the least important, I had
done the author an injustice, and put my playful scourge along with
Bunyan's own more severe cordage, on the wrong back. That is to
say, I find that the author of the fictitious Second Part did not say he
was Bunyan, but only that he wanted to complete his work, in which
he detected grave religious omissions and defects. Perhaps we may
be able to reply to this impertinent flatterer, who blamed in order that
he might praise, and pull off from him the white robe of his anonymity.
Bunyan himself draws a distinction between two classes of imitators:
those who appropriated his title, and those who took over both his name
and his title:

"'Tis true some have of late, to counterfeit
My pilgrim, to their own, my Title set:
Yea, others half my name and Title too;
Have stucked to their books to make them do."

The second class appears to be covered by those who made use of
a first letter of his name (or the first and last letters) with intervening
stars; but the first class does not carry piracy or plagiarism beyond the title of the book itself. In this class belongs the most notable of all the Pseudo-Bunyans, for which we have to be thankful, inasmuch as it put John again on writing a second and more populous pilgrimage story. We shall see presently how far the lash can lawfully be applied.

When I made my reference to this Second Part which John calls a Counterfeit, I had not examined the book, nor did I know that Dr. Glover had made a study of it in the *Baptist Times* for April 12th, using as his text-book a copy which is preserved at the Baptist Church House in Bloomsbury. He also pointed out that there were two other copies extant, one of which was in the British Museum. I do not know the locality of the third copy, but a comparison of the first two will show that they are two distinct editions in successive years, *viz.*, 1682 and 1683, that is immediately before the production of the genuine Second Part. The success of the venture can be estimated from the fact that the issue was exhausted in a twelve-month, and that the second issue was adorned with elaborate cuts, of which more presently. Its *format* was also enlarged. The copy in the Baptist Church House has an additional interest from having been at one time in the possession of the poet Southey, from whose Library it passed to R. B. Sherring. The volume has been rebound; as we have said, the Museum copy is a smaller copy of an earlier date; it is expressly stated to have been printed by R. H. over against the Poultry in 1682. It begins with a preface by T. S. about himself and his work, from which it appears that there was no attempt to pass the work off as Bunyan's. The writer acknowledges the interest provoked by the first part of the *Pilgrim's Progress*, and designs to rectify its omissions and defects. There is a dedication to the author by one R. B., in rhymed verse. It is entitled

To the Ingenious
Author
of this
Second Part
of the
Pilgrim's Progress.

We are further treated to an *Apology for his Book* by the Author.
Now with regard to the two Emblems, as they are called, which is a short term for allegorical plates, an idea borrowed from such writers as Quarles, we have no trace of them in the edition of 1682, nor have we a complete pair, for one has been lost in the 1683 volume, though there is Explanation of the two Emblems at the end of the book. From the scrutiny of the first Emblem and the Explanation attached, we see that the one which stands over against page 26 represents a circle of men and women dancing on the very rim of Tophet, and occasionally tumbling in. For the second Emblem the explanation tells us that:

“In the next page the friendly Preacher stands
Telling their Danger, with uplifted hands,”

so that we can estimate what has been lost.

We may turn now to the author’s own explanation of his literary activity. He tells us in the Apology for his book, in which he laments that people do not read such books as Bernard’s Isle of Man, Gentile Sinner, etc., that such writers could be understood by “most illiterate persons and meanest capacities, and yet afford pleasure, delight, and satisfaction to the most Judicious, Learned, and Knowing Reader. And this consideration was the Motive which put the Author of the First Part of the Pilgrim’s Progress, upon composing and publishing that necessary and useful Tract, which hath deservedly obtained such an Universal esteem and commendation. And this Consideration likewise, together with the importunity of others, was the Motive that prevailed with me, to compose and publish the following meditation in such a method as might serve as a Supplyment, or a Second Part to it: Wherein I have endeavoured to supply a fourfold Defect, which I observe, the brevity of that discourse necessitated the Author into; First, there is nothing said of the State of Man in his first Creation. . . . Fourthly, I have endeavoured to deliver the whole in such serious and spiritual phrases, that may prevent the lightness and laughter which the reading of some passages therein, occasion in some vain and frothy minds.” The concluding sentence shows that if the writer had been in prison with Bunyan, when the question was started whether the book should be published or not, when

“Some said, ‘John print it,’ and others said, ‘Not so,’”
he would not have been included in the decision that "the Ayes have it"; and we who have an admiration for Bunyan's lightness and laughter would have been catalogued as "vain and frothy minds." Bunyan himself read this and alludes to it in his Prologue:

"Some say, he laughs too loud,"

and went on laughing quietly, as he wrote. The fact is, the writer wanted a book that could be given away at funerals, and he thought the First Part not a sufficient substitute for Rings and Gloves and Wine and Bisket. This was the direction in which funeral reform was moving at the time. As my friend Bernard Hall reminds me, it was in this very decade (in 1688) that an edition was published of the work of Manchester al Mondo entitled Contemplatio Mortis et Immortalitatis, which has on the title-page the significant statement that the book was

Very proper to be given at funerals.

One would have thought that the exquisite borderland pictures in John Bunyan's own Second Part would have secured a right of way against anything that T. S. or the Death Contemplators could produce; and we have actually noted the employment of extracts from the Last Things as Bunyan saw them to take the sting out of the Burial Service itself. Who, then, was this T. S., this orthodox mournful of the end of the seventeenth century?

The address which R. B. presents to T. S., the author of the book, runs as follows, and may give us a clue to the identification:—

To the Ingenious
Author
of this
Second Part
of the
Pilgrim's Progress.

Swain.

Whilst labouring restless Tyrants swims
Through Seas of Blood to Diadems;
And whilst they set the World on blaze
A tottering Mortal Throne to raise;
Poor Earth-worms fighting for Earth's Sway
Contending for the word Obey!
To which must Europe vassalage owe.
The Lov're or the Seraglio?
BUNYAN BOOKS

(Where Turk or Pope the Empire have
The Subject's sure to be a Slave;
And if I'm Chain'd, it is all one,
Be the Gally Turkish or Thoulon)
Whilst those this Tragick World engage
With Streams of Blood to stain the Stage,
Exceeding all call'd Brutal Rage.

Pilgrim.

Thou by this Pilgrim shews't the way
T' an Empire of Eternal Day;
An Empire not with Slaughter gain'd;
Nor yet by Force or Fraud maintained:
An Empire Bright, serene and clear
As the be-spangled Hemisphere;
          etc., etc.

Exalted Saints praise Heav'n's great King
And all their Hallelujah's sing;
Needs must the Musick there excel
Where every Soul's a Philomel.
          etc.

—R. B.

When I read this poem first, I took it to be a dialogue between two persons, but examination shows that this is not the case. The same person is speaking in both parts. We are at liberty to conjecture, since no outside personality appears to be involved, that the Swain in question is meant for the author T. S. If that should be a lawful conjecture, we must go further afield and search the annals of contemporary Nonconformity for the minister or layman of the name of Swain, who had the idea of improving on John Bunyan, and who persuaded so many people (numbering two editions in a twelve-month) that he was really able to go one better than the great Dreamer; but no doubt the apocryphal writer was correct in his judgment on Dreams, that they are of no account unless sent by God in the day of our visitation.