THE PILGRIM'S PROGRESS
BY JOHN BUNYAN
ABRIDGED FOR YOUNG READERS BY EDWARD EVERETT HALE, Jr.

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UNIVERSITY PUBLISHING COMPANY,
NEW YORK and NEW ORLEANS.
THE PILGRIM'S PROGRESS

BY

JOHN BUNYAN

ABRIDGED FOR YOUNG READERS

WITH AN INTRODUCTION AND NOTES BY

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UNIVERSITY PUBLISHING COMPANY
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PREFATORY NOTE.

This edition of the "Pilgrim's Progress" is made especially for younger readers. Those of us who first heard the great allegory from our mothers will remember that much that we could not well understand was omitted from those early readings. For the present text I am indebted to Mrs. Maurice Perkins, who gives here those parts of the story which will excite and hold the interest of the child. She has omitted a good deal that does not appeal to the child's mind, but the language is Bunyan's throughout. Only in two or three cases have even single words been supplied.

In printing this abridgment I have been guided by a desire to present the peculiarities of the original edition (using generally Elliot Stock's facsimile) wherever it was consistent with clearness. This will explain the cut-in notes, the irregular use of capitals and of quotation marks. The original spelling, however, wherever it differs from current usage, has not been preserved, nor the original punctuation, nor the original use of italics. These matters, it was felt, would confuse the young reader. The result of this plan is a certain inconsistency, which arises generally from the incorrect or inconsistent printing of the first edition, but partly from the partial reproduction. For the additions from the second and third editions I have generally followed in the main the third American edition of 1844.

The notes do not assume to explain everything. To have tried to give all Scripture references and allusions, to explain all the examples of archaic expression, to note all matters illustrated by Bunyan's experience, or that of the typical
Christian, would have resulted in surrounding the text with a far greater volume of commentary. The notes, then, deal only with the most characteristic or obvious cases. They indicate, however, the direction which the teacher's explanation and comment may take.

Edward Everett Hale, Jr.

Union College.
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INTRODUCTION.

I. THE TIME AND THE MAN.

The Puritans.—The "Pilgrim's Progress" is a book which many have read with the greatest interest and delight, with no knowledge of the author, except perhaps that his name was John Bunyan, and no knowledge at all of the period in which the book was written. You may read it so yourself, and you like it, and understand it. It is one of the great things about this book, that it makes its appeal to all, young and old, ignorant as well as learned. It speaks of things that everybody feels, in a way that everybody understands. But we always like to know something about a man who has written that which we like to read, and often we can read his book better for knowing something about him. It may be no great help to us to know just what he did all his life, but it will be a help to us to catch something of his spirit, if we can, and to learn what was in his heart when he wrote his book. And often, too, it is a good thing to know something of the time in which the author lived. We may not get much by knowing the dates of his birth and his death, but often (and especially is it so with Bunyan) a man has so much of the spirit of his time in him, that we need to know something of history to know much of him.

John Bunyan lived in an important time in England. He was born in 1628, and was therefore in early manhood in 1649, when the people of England, as represented in their Parliament, deposed their king and set up a more republican government under Oliver Cromwell. The people objected to the King and the royal government for two reasons. One
was, that King Charles I. had made the name of king hateful to so many, that they longed to have no more kings at all. But another reason, and for us just now more important, was that there were many who were dissatisfied with the form of religious worship which was carried on under royal sanction, and felt that God called on them to worship in other ways. These people had long been called Puritans. From them had gone out those who settled New England, men who saw no chance for worshipping as they thought right and needful in England, and who therefore came to America to worship in the way that they held was most pleasing to God. But not all the Puritans came to America. The greater number stayed in England, took part in the great political struggle between the King and the Parliament, casting in their lot with the latter. Then, when the Commonwealth was proclaimed, they established those forms of religious worship that they thought best.

The Puritans were men to whom religion was an all-important thing. Their effort in life was to stand very near to God, and to do his will as they found it in the Bible. They believed that each man, so far as might be, should stand in close relation to God, without the interposing of church or priest. How far they succeeded we need not try to determine; what is important for us, was their spirit. The great work of the Puritans was religious. To them go back the great bodies of Christians called Presbyterian, Congregational, Baptist. Politically, they were of the Parliamentary side, and stood for civil liberty as opposed to any great power of the King. But they were not chiefly a political party, and they remained, when the political commonwealth which they supported came to an end. It was not in politics that their great force was displayed.

Nor did they as a rule express themselves in literature. On the whole, the Puritans did not care for literature, save such as they found in the Bible. Still, they produced two
of the great authors of their time, John Milton and John Bunyan. John Milton was a great scholar and a great poet, and he gave the world his thoughts on man's sin and man's salvation in two great poems, called "Paradise Lost" and "Paradise Regained." Bunyan was not a scholar or a poet, but he, too, as every other earnest Puritan, had thought and felt most earnestly on these matters, and he, too, wrote much. But of all his writings the one that had vitality and life beyond his own day was the "Pilgrim's Progress."

John Bunyan was the son of Thomas Bunyan, of Elstow, a town near Bedford, in Bedfordshire, which is one of the central or midland counties of England. His father was a whitesmith or brasier, or, as he is more often called, a tinker. Tinkers were in those days a rough, wandering set, but Thomas Bunyan was a man of settled life and perhaps better than the general run of such men. At any rate he gave his son a little schooling, if not very much, and taught his son his own trade. John Bunyan seems to have been much like other young apprentices of his day. He speaks of himself as having been a very great sinner, but this was later in his life, when he had become a religious man. It hardly seems that he was worse than the average young man of his time. In one place he says that his chief sins were dancing, bell-ringing, playing tip-cat, and reading stories. It is true that these pursuits gave occasion, in those days, to very great abuses; but Bunyan assures us elsewhere that he had none of the greater vices. He was very profane in his speech, but on being strongly reproved one day, he gave up the habit. In fact he was not really wicked as far as we can see; he may have been idle and boisterous, and, perhaps, had no farther idea of life than to do no more work than he could help and to enjoy himself as much as he could.

When the war was going on between the King and the Parliament, Bunyan went into the army and saw some ser-
vice. We do not know on which side he fought, but as Bedfordshire was strongly in favor of the Parliament, it would seem most probable that he went into the Parliamentarian army. It was afterwards that he became a Puritan. At any rate he received one great shock during the war. He was drawn for some duty during the siege of Leicester, but another went in his place. The man was killed, and Bunyan thought, "Suppose I had gone!" On coming back from the army he married a young woman, who, as he says, brought nothing with her but two religious books. By her influence, perhaps, Bunyan changed his manner of life. He gave up his former sports, and went to church. He became even vigorously religious as far as externals were concerned, and was indeed very well satisfied and well pleased with himself.

But this easy-going content did not last very long. Soon began for him a period of mental distress which he has described for us in a story of his life, which he called "Grace Abounding to the Chief of Sinners." His troubles were of a kind not uncommon at any time perhaps, but certainly more common in his day than in ours. More and more utterly evil and sinful did he seem to himself. Less and less did his religious observances seem to him sufficient for the saving of his soul. We need not tell at length all his troubles and struggles. His excited imagination made for him difficulties of which many of us have never dreamed. But he read his Bible constantly, and fortunately he fell in with other people whose religious life was at first a wonder to him and afterwards a means of help.

In time he overcame his doubts and troubles and joined a small congregation of Baptists in Bedford, whose minister was John Gifford, a man who, like Bunyan, had formerly lived a careless, irreligious life. As time went on Mr. Gifford

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1 Mr. Brown, the best authority, thinks he was in the Parliamentarian army, and so do Macaulay and Canon Venables. Mr. Froude, and some others, think he was in the Royal army. There is very little evidence on either side.
died, and Bunyan took his place and became widely known for his preaching.

The year 1660 came, the year in which Charles II. was restored to his kingdom, and with the king was restored the form of worship which had passed away from England when the former king had been dethroned. Bunyan was by this time a well-known man, a leading minister of the Baptist body. But it was resolved that only one form of worship should be allowed in England, and so, with many more, Baptists and others, Bunyan was seized and committed to prison for not attending the parish church and for preaching unlawfully. He admitted the charge, but refused to give up his ministry. The judge sent him to prison for three months, telling him if, at the end of that time, he would not give up his preaching, he should be banished from England, under pain of hanging if he returned. He was not banished, however, but remained in prison for twelve years, although for part of that time he was allowed a little liberty, sometimes more, sometimes less. And even after this long time he had only been free for a few years when he was imprisoned again.

It was in the Bedford town prison that the "Pilgrim's Progress" was written. You will see that it begins: "As I walked through the wilderness of this world I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept I dreamed a dream." Elsewhere he tells us that as he was writing something else the idea came to him. He meant to introduce it in another writing, but as he thought of it more and more, it grew more and more in his mind, and he made an independent story of it. At first it seemed a slight thing not worth printing. Some of his friends thought he had better let it be as it was. But others advised printing, and Bunyan was of that mind himself. It was published in 1678, and became popular, though not at once. When, however, it became known, new
editions were called for year by year, and even imitations appeared. Almost to protect himself from those who thus took liberties with his story, Bunyan wrote in 1684 a second part. The second part tells how, after Christian had left his wife and children (p. 2), they were themselves moved to undertake the pilgrimage that he had successfully passed over, and how they too started for the Wicket Gate and made their way to the Celestial City.

Besides these two books, Bunyan wrote many more, but none that the world has so taken to its heart. There is much in the "Holy War" and in "Grace Abounding" which will be read with interest and pleasure, but neither is a book like the "Pilgrim's Progress."

After he was finally released from prison Bunyan continued his life as a preacher. He went every year to London to preach, and visited other parts of the country. He lived for sixteen years in this way, but in 1688 he was overtaken by rains in a journey to London, took cold, and then a fever, and so died on August 12th of that year, in the sixty-first year of his age.

Of the man and his character we need say nothing more; but a word or two more may well be said of the "Pilgrim's Progress," of the story, of the allegory, of its language, and of what it is that has given it the character it has in the literature of the world.

II. The Book.

The Story.—The "Pilgrim's Progress" is one of the world's famous allegories, and what an allegory is we will learn later. But one may read the "Pilgrim's Progress" as a story, without any more thought of an allegorical meaning than any story may have for us. That is the way that one first reads the "Pilgrim's Progress," at least those of us who read it or have it read to us as children. We just read about
the adventures of Christian as we might read the adventures of anybody else, because they are interesting. Then we remember them, and afterwards come to see the meaning that Bunyan had in mind. It is a simple story, full of common, every-day incidents, on the one hand, such as spending the night at a mansion house (p. 30), falling asleep under an arbor (p. 28), talking with shepherds or other wayfarers (p. 72), and yet, on the other, with fierce battles (p. 42), and cruel trials (p. 58), and escapes from prison (p. 71), and from lions (p. 30), and giants (p. 66), and dragons of the pit (p. 44). If some of Christian’s adventures are very wonderful, and others very like what might happen to one of us, we must remember that it is “in the similitude of a dream,” and that in a dream we mingle strangely what we have known and what we have imagined, all in great confusion, and yet all natural enough at the time.

A good deal of the "Pilgrim’s Progress" came from Bunyan’s own experience, as we shall see; for the rest, we shall generally find it in the Bible. When Bunyan told of the battle with Apollyon, he had in mind the text: “Resist the devil and he shall fly from you.” When he wrote of the trial of Faithful, he was thinking perhaps of the trial of Stephen. When the Pilgrims fall into a net, it is because Bunyan remembered Proverbs, xxix. 5; when the "voice of the turtle is heard," in the land of Beulah, it is a reminiscence of the Song of Solomon, ii. 12. The Celestial City may well have come to his mind from the book of Revelation, and in writing of the River of Death, he thought of Isaiah, xliii. 2.

But much of his story came from his own experience. Indeed the Bible was really as much his own experience as anything else, for he must have read it continually to be as familiar with it as he was; but we speak now of the ordinary comings and goings which might have belonged to the life of anybody else of that day. Thus Christian, in starting out, runs heedlessly from the path, and flounders about in a great
mire, in spite of the stepping-stones, which make a good means for careful travellers to get across. As he goes along he stops to rest in a pleasant arbor half-way up the hill, and indeed goes to sleep and loses his roll. He sees on his way a fine house with a porter's lodge, and thinks he might get a night's lodging there. He falls in with a fellow traveller, and meets with others on the same journey. The way is often hard and rough, but at other times it is pleasant, and even runs along for some days by a pleasant river. As is often the case in England, there are many paths across the fields, and once Christian and Hopeful get over the stile, thinking to get easier walking, and perhaps a short cut. And the way on which they go, though the straitness of it and the narrowness of it come from the Scripture text, yet the road itself is not so unlike an English highway. It goes over hill and dale; many other paths "butt into it"; "a little crooked lane" comes into it; sometimes a branch road leads the way-farer astray. There are thieves about, and in these same lanes are murders done. Indeed, when we think how much more people travelled afoot in those days than they do now, when railroad tickets may be bought for so little, we can see how the simple incidents of the "Pilgrim's Progress" came home to every one who had ever gone beyond the boundary of his native town.

One rather curious indication of how entirely Bunyan was writing of what he knew and had seen, comes from one of those few cases where he wrote of what we may suppose he had not seen and did not know much about. Bunyan's home was in Bedfordshire, a flat, level country in the middle of England. It does not appear, from anything that we know, that he had ever been much farther from home than to London on the south, or to Leicester, possibly, on the north. So he probably had never seen anything that could properly be called a mountain. At any rate, when he speaks of mountains or hills his words sound strange in the ears of
one who has lived among them. Thus, Mount Sinai (p. 13), which had great beetling crags and overhanging cliffs, which Christian feared would fall on him, is always called a hill. And, on the other hand, when Christian and Hopeful are on the top of one of the Delectable Mountains, called Caution (p. 73), they see at the bottom some men walking among the tombs, and see them so plainly that they know them to be blind; so evidently the mountains were not very high. And lest it might be thought that Bunyan was only using the words hill and mountain interchangeably, we may quote farther a very strange expression, of which it is hard to make any meaning at all. Bunyan says of Hypocrisy that, on turning out of the way, his path "led him into a wide field, full of dark mountains, where he stumbled and fell and rose no more" (p. 27), all of which would go to show that Bunyan made no very great distinction between hills and mountains; indeed, perhaps had no very real conception of either, but thought of them rather vaguely, just as one who has always lived inland has hardly a real conception of the expanse and power of the sea.

But generally he had very clearly in mind the thing he wished to describe, which is one of the secrets of much good writing. In some cases even it is thought that he had in mind not merely the common occurrences of every day, but some particular things that he was especially familiar with. Thus Vanity Fair is thought to be drawn from the great Sturbridge Fair, which in Bunyan's time was held every year at Sturbridge, which lies not far from Bedford, near Cambridge, to which came dusty-footed traders and pedlars from all over England, and indeed from the Continent as well.¹ And the House Beautiful, with its porter's lodge; its great upper chamber, whose window opened towards the sun-rising, and its library with all the records of the house, and its well-provided armory, may well have been one of the houses of the nobility or gentry near

¹ Brown's Life (p. 270) gives an interesting account of Sturbridge Fair.
Elstow, perhaps the manor house of Sir Thomas Hillersdon. Some people have gone a bit farther, and said that the very grave person in the picture in the Interpreter’s house (p. 18) was John Gifford, the pastor of the congregation in Bedford to which Bunyan belonged. It may be so; the language used in describing that picture is used by St. Paul in speaking of himself, and might be used of any apostle. It is here more probable, however, that Bunyan was thinking of no particular person, for the Interpreter says: "This is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou may’st meet with in the way." It is hardly probable Bunyan could have had in mind any especial man in writing such words. On the other hand, it is not at all improbable that in writing of the trial of Faithful at Vanity Fair, Bunyan was thinking of some of the times he had himself been brought before an unjust judge.¹ When he was first imprisoned, his indictment ran as follows: "That John Bunyan . . . hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign, the King . . . ." When we consider that Bunyan’s crime was only that of going to the church that he thought was according to the law of God, we may think that this indictment was harsher than that of Faithful (p. 58). Perhaps the most striking difference between the two was that Faithful had a jury to give a verdict, although an evil one, while Bunyan had no jury at all.

There was, then, a great deal of real life put into this book,

¹ Macaulay says: "The imaginary trial of Faithful before a jury composed of personified vices, was just and merciful, compared with the trial of Lady Alice Lisle before that tribunal where all the vices sat in the person of Jeffries." But Macaulay does not mean that Bunyan was thinking of Jeffries, or Alice Lisle either, for the celebrated trial of which he speaks took place several years after the "Pilgrim’s Progress" was written. It was, however, of the same historic period.
and that is one reason, probably, why the book still remains alive for us. And even when Bunyan is not writing of any particular thing or person, how lifelike he is! Notice the difference between the two companions of Christian, Faithful and Hopeful, and see how each has his especial character well brought out. Other good characters there are too, as Great-heart in the second part, the brisk young lad named Ignorance, and Talkative, who thinks nothing so pleasant nor so profitable as to talk of the things of God. These are not people of Bunyan's time only; they are characters of common humanity, and it was the genius of Bunyan to discern them in the life about him, and to present them so surely, that we know them ourselves when we read of them.

The Allegory.—We may now turn our attention to the allegory. An allegory, to use the words of the book, is a figure of similarity; that is, like a simile or a metaphor, an allegory is the expression of a resemblance. Similes are very common, as, for instance, "He stood like a rock," or "He is as true as steel." There you have a figurative comparison directly stated. Metaphors are also common; "Now is the winter of our discontent made glorious summer" is a metaphor. In a metaphor we imply a resemblance, by speaking of one thing as if it were another. But there is another way still of expressing a figurative comparison. When things seem rather hard, and you think of the proverb "It's a long lane that has no turning," there you have a comparison. When you have a good opportunity to do something at once, and think of the proverb "Make hay while the sun shines," there you have a comparison. But in these comparisons the only part really stated is the figurative part; it is not said or implied that there is a likeness; you see it for yourself. All proverbs are not allegories, but a good many are, as, for instance:

"The early bird catches the worm."
"A stitch in time saves nine."
"All is not gold that glitters."
"An iron hand in a velvet glove."
"It is always the darkest before dawn."

These sayings we constantly apply to the doings of daily life, but we do not state directly that there is any resemblance. We leave it to be guessed.

Now, some of these proverbs might be stated at greater length. We might tell how it rained at night, so that a few earthworms came out of the ground, as you may see them any summer morning after a rain; and how the robins had to sit all night under the leaves to keep out of the rain, with their heads under their wings; and how one of them got up very early and flew down out of the apple tree to the grass and found a great worm, and seized it in its bill and hauled it all out of the ground; and then how the sun came up very hot, so that the worms went back way down into the earth; and the other robins, who had been lazy and stayed in their nests asleep, didn't get any worms at all, and had to eat woolly caterpillars instead, which are not nearly as nice as fat earthworms. If you told a story like that, it would be like a proverb, only longer; in fact, it would be what we should call a fable. Like the proverb, it would be a sort of lesson about life, but it would be expressed in the form of something else. There would be the comparison of people with birds, of course, but you would leave it to be guessed. Such figures are very common whenever one has something to say about the hard things or the great things of life, for those things cannot easily be said plainly and outright.

So in the Bible, the psalmist says:

"Like as a father pitieth his children, so the Lord pitieth them that fear him,"—and that is a simile.

And again he says:

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside still waters,"—and that is a metaphor.
But when Jesus wanted to make the people feel more fully that God was their Father, he did not content himself with the short simile. He took the same idea and told a story about it: he told them how a certain father had two sons, and how one was wild and unruly, and did not care for his father, but went off in his own way, and wasted his money and came to want; and how finally he saw how wrong it all was, and returned to his home; and how his father saw him yet a great way off, and ran to him, and fell upon his neck and kissed him. We all know what that means, and we all know the power and beauty of the parable of the Prodigal Son. And when Jesus wanted the people to know all that was meant by saying that the Lord is our Shepherd, he told how a certain shepherd had a hundred sheep, and how one was lost, and how the shepherd left all the rest and went to look for that one, and sought and sought for it until he had found just that one; and how, when he found it, he called all his friends to come together and rejoice because of the lost sheep that had been brought back to the fold.

Now, those two parables are two little allegories. They are stories; but we know that the stories are not told just for their own sakes. We know that the really important thing is what the story makes us think of. The real meaning is not said directly as in a simile, and it is not partly said, as in a metaphor. It may not be said at all—the real truth—and yet we see that it is there; we guess at it; and just because it is not said outright, we prize the story the more highly because it is the story and the meaning, all in one.

Such a story is the "Pilgrim's Progress," only longer than proverbs, or parables, or fables. It came about, Bunyan tells us, in this way. He was writing something else, when he "fell suddenly into an Allegory," as he says—that is, he thought: "How like a pilgrimage is the life of a Christian! We are all of us like pilgrims to a Celestial City," and he

1 Perhaps he had been reading the Epistle to the Hebrews, xi. 13-16.
thought of a number of different little things in which the two were alike. "More than twenty things" he put down, he tells us, and no sooner had he done so than he had twenty more in his head. Then he thought he would put the idea by itself, and let it stand alone. So he told the story of the poor man who learned that the city he lived in was sooner or later to be destroyed, and himself to be brought to judgment, and this made him terribly afraid. And just then meeting with a good man who asked about his troubles, he was put on the road to a greater and better city than his own, a city that can never be destroyed, and of which the citizens live as freemen, without fear of a coming Judge; in which Bunyan was thinking of men in this world who have not known God or Christ, who find themselves in a terrible case, for they know that this world cannot last forever, and they fear for what may happen to them afterward. To such a one comes some minister of the Gospel—the good man is called Evangelist in the story—from whom he learns of the Kingdom of Heaven, and how he can go and attain his part in it, and every part of Christian's pilgrimage is like some part of the experience of a Christian's life. There is the Slough of Despond, which means that people sometimes get involved in a sort of helplessness that prevents their ever getting ahead; and there is Vanity Fair, which means that we cannot avoid the temptations of unthinking, worldly ones, but must even sometimes undergo their persecutions. But then, too, there is the House Beautiful, which means that in the Church we have a place for quiet strengthening in our journey, and there are the Delectable Mountains, which mean that towards the end of life one has periods of happy peace, and sometimes even glimpses of the life beyond.¹

Everything, then, in the story, has its meaning, or, better to say, means something. For the true way to look at an allegory is not to think of the story as one thing and the

¹ For some further explanation of the allegory as it proceeds, see the notes.
meaning as another, but, if you can, to think of the two together as one thing; rather hard, perhaps, to do, and it may be a seemingly foolish thing, but a necessary thing, for all that, in allegory or poetry.

One thing we must avoid: we must not try to find out a meaning that will be perfectly consistent throughout the book. In the main the allegory is consistent; nowhere is there any such inconsistency as seems uncouth to us. But some things have, as it were, a special meaning of their own, aside from the general allegory. Thus, Faithful is put to death at Vanity Fair, and Apollyon threatens Christian with death in the Valley of Humiliation. Each incident has its own meaning; one, that some Christians have been faithful to their Lord even unto death; the other, that the struggle with Evil is sometimes, in bitterness and intensity, like an actual struggle for life. But in the allegory, Death is represented by the final river. How could any one die before he came to the river? There are other inconsistencies, if we choose to call them so, in the allegory, but we shall probably always find that each has a meaning of its own, even if it does not have its place in the general meaning. It is really hardly possible to think of so long a comparison as this is, complete in every detail. It would really be unnatural if it were more perfect than it is now, with here and there a natural difference.

The Language.—A few words must be said about the language of the "Pilgrim's Progress," both that you may the more readily read it and also that you may see its excellent qualities.

And, first, as to the mere understanding the language. There are two things that make it rather hard to understand. One of them is that it is the language of two centuries and a half ago, and another that it is rather conversational language at that. But there are also two things that make it easier to understand: it is to a great degree the language of the Bible,
and it has very little of the fashions of the learning or the literature of the time. Of these matters we will speak at a little greater length. The language of some time ago is always apt to be rather hard to understand. The language which was called "Englisc" a thousand years ago can hardly be understood at all, without study, by us to-day. The English language of even five hundred years ago, say of Chaucer, is not always easy to understand. In all languages people are constantly giving up words and expressions, using words in different senses, adopting new words, and so forth, so that insensibly, without our thinking of it, the language of one century becomes something different from the language of the century before.

It differs in various ways. First it differs in pronunciation, but that is not now a matter of importance. In the time of Bunyan the word *tea* was pronounced *tay*, the word *clerk* was pronounced *clark*, as indeed it commonly is in England to-day, and there were other differences. But the pronunciation of the "Pilgrim’s Progress" is not of importance to us; we pronounce the words as we are accustomed to. Another more important point about the language of Bunyan lies in the very words themselves. We find a number of words in the "Pilgrim’s Progress" which we do not use to-day. For instance, *wont* (p. 3) and *wot* (p. 13); *hap* (p. 10) and *haply* (p. 16). We do not say *broidered* (p. 33), but *embroidered*; not *stounded* (p. 86), but *astounded*. Some grammatical forms are different: we do not say *brast* (p. 42) any more, but only *burst*; not *durst* (p. 63), but *dared*. Why words should go out of fashion, as we may say, would take too long to explain, but that they do go out of use, become obsolete, is a fact which may explain some of the unaccustomed words that we meet in the "Pilgrim’s Progress," just as we do in any book of a good while ago.

But such words as these—obsolete words they are called—are not so common as words that are still used but with
meanings different from those which Bunyan understood. Thus, Bunyan used the word *engine* (p. 37), meaning "mechanical contrivance"; we use it for a particular contrivance that in Bunyan's time had not yet been invented. He used the word *fair* (p. 53) for a great market held in a given town at stated times, but with us there are no more such *fairs*, and we have to read books, or to travel, to know what sort of a place *Vanity Fair* may have been. So the following words are now used in meanings different from those set against them:

- *Speed*—success, p. 8.
- *Fact*—deed, p. 29.
- *Harness*—armor, p. 37.
- *Cheapen*—bargain, p. 54.
- *Essay*—endeavor, p. 75.
- *Brave*—fine, splendid, p. 8.

These are matters a little more difficult than words which themselves are strange to us. We must look out for such words, for these words we know in a certain meaning, but that will be different from the meaning Bunyan wished to convey by them. So we must be always on the lookout to see that we understand what is written. When we see *carriages* (on p. 2), we must not think it means carriages to ride in, and so hurry on with our reading. We can see that that makes no sense, so we must look it up a little.

We should find it harder to understand this book were its language not so like the language of the Bible. The authorized version of the Bible was translated in 1611, at which time many of the words and uses of Bunyan, which are now obsolete, were current. We are familiar, for instance, with several of the obsolete words quoted above, because, although they are no longer used in every-day conversation, we have heard them in the Bible, or read them ourselves. So a number of obsolete meanings in the "Pilgrim's Progress" are familiar to us because of Biblical use. Such an expression
as some mocking (p. 55), although we have probably never heard it in ordinary conversation, does not sound strange to us because we have heard it in the Gospel. So the expression to gird up his loins (p. 17), although it represents something which is now uncommon, is easily enough understood because of the use in the Bible.

The reason for this Biblical character of Bunyan's language is twofold. First, Bunyan's time was much nearer the time of the translation of the Bible than is ours. There had been no very great change in the language between the translation of the Bible and the writing of the "Pilgrim's Progress." But another reason, and perhaps a more important one, was that the Puritans, as has been already said (p. viii), gave great study to the Bible and often used Biblical expressions, and Bunyan himself, a man very thoroughly read in the Bible, expressed himself, especially on a religious subject, with constant reminiscence of Biblical language. He often quotes texts, and in the original edition these texts were carefully marked in the margin. But even if he does not quote a text exactly, he often gives the substance of a text, or at least gives a word or two from it.

A word or two more should be said of the language of the "Pilgrim's Progress." It is a very simple form of speech, which makes it perhaps harder to understand, because it is conversational, although it is easier, because it has no difficult or learned expressions. When we say that it is conversational, we mean that it uses expressions such as had like to (p. 65), would a been (p. 77), for me (p. 8), which are nowadays hardly to be met with in books. Bunyan used the common language of his day, which is one of the reasons that everybody read his book; no one found it hard to understand. We must not go much farther than this, however; we must not suppose that because Bunyan used common conversationalisms he was an ignorant man. Several matters which seem to us wholly wrong, were in his day allowable in
common talk. The expression *you was*, now a vulgarism, lingered in English talk for almost a hundred years after Bunyan. The expression *for to go*, or *for* with any infinitive, was in Bunyan's day not uncommon.

The words *Seraphims and Cherubims* (p. 7) have been spoken of as a sign of Bunyan's ignorance, but the first is used by so learned a man as Jeremy Taylor, and the second by so learned a man as Milton. In like manner the joining of "Satyrs" (p. 47) to "Hobgoblins... and Dragons of the Pit," seems like a queer mix-up of ideas, but when we recollect that Bunyan took the idea from the Bible, we see that he knew what it was that he was speaking of.

The "Pilgrim's Progress," then, is made up of thoughts and ideas that are familiar to all, and the story is told in homely and familiar language. And yet everybody has read it and will read it for a long time to come. No other book written by an Englishman has been so widely read, and probably none has taken such a hold of the memory and imagination of those who have read it.

This may serve to impress upon the mind one thing about literature which it will be good to remember. It is not readiness, brilliancy, cleverness, that makes a book great; it is not high-sounding words, nor flowery figures, nor smooth-flowing sentences: for here is a great book that has none of these things. Nor is it great depth of thought, nor wide-ranging knowledge, nor very lofty wisdom that is necessary to make an appeal to one's fellowmen; for here is a book that has appealed to all, which contains only the simple ideas of a country tinker. What is there in the book, then, that

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1 It has been translated not only into all the civilized languages of the world, but into many wild and savage dialects.

2 Bunyan himself, in writing about one of his other books, says: "I could have stepped into a style much higher than this in which I have here discoursed and could have adorned all things more than I have seemed to do, but I dare not. I may not play in the relating of them, but be plain and simple and lay down the thing as it was."
INTRODUCTION.

will account for its place among all the books written in our tongue? Why, for one thing the very fact that its language is simple, straightforward, without effort or display, merely meant to give the idea with the least trouble, sincere—this very fact is a thing pleasing to us. Smart writing has its day; it amuses once or twice, and then becomes tiresome. Plain writing may become old-fashioned, but it is never out of date. It may have a scattering of forgotten words and meanings, but even those give a quaint and homely air that is attractive rather than tiresome. Still that is not all. Even the simplest language will not be read unless the writer really have something to say. And in this book a plain man spoke to his fellows, to his brothers all the world over; spoke of the things that had come to be next his heart, of the ideas that were more his life to him than even his eating and drinking and sleeping. Now, a miserable, low sort of person does not have such thoughts as that; he has no thoughts at all perhaps; he cares only to enjoy himself, it may be. It is only a high-minded man who can have such ideas. But even high-minded men are often led into error and deceived, so that the ideas to which they give their lives are really founded on nothing and pass away. Bunyan had the advantage of a foundation which has stood the test of time, and of a guide which has, since his day, as before it, led millions, through deceit and error, into the clear assurance of truth. And because he built on this foundation, and built with unselfish care for the increase of others' happiness, for the deliverance of those who were oppressed, to make men feel more keenly the great truths of this life, and to so ennoble them that they should make the best use of it, and, in addition to all this, built immediately to the glory of God,1—why, for all these reasons his work has endured, and has been, to those for whom it was written, more than Bunyan himself could have dared to imagine.

1 These words were written by Walter Pater in his "Essay on Style."
III. Useful Books about Bunyan.

There are so many complete editions of the "Pilgrim's Progress" that it is hardly necessary to direct any one who desires to read more than we print in this edition. It may be had in many varying forms and in many languages. Dr. Brown (in the book mentioned below, pp. 453-482) gives an account of a number of the most interesting editions and (pp. 489-492) a list of the different languages into which the book has been translated, seventy-four in number. No one, therefore, will find any difficulty in getting an edition to read. It will be interesting to some, perhaps, to see the form in which the book originally appeared. A facsimile of the edition of 1678 has been published by Elliot Stock (London), which preserves the peculiarities of the time and shows us how the quaint little book looked when it first appeared in the world.

There are a good many lives of Bunyan. The best is that by Dr. John Brown, "minister for more than twenty years of the church of which Bunyan was minister" (Boston, 1888). It is very full and far more thorough than any other book on the subject. For a short account, the best thing is the article in the "Dictionary of National Biography," by Canon Venables. The most famous and most interesting essays on Bunyan are the two by Macaulay, one of which may be found in the "Encyclopedia Britannica" and both in his "Essays." There are also good lives of Bunyan in the "English Men of Letters Series" and in the "Great Writers Series," by J. A. Froude and Canon Venables respectively. Another life worth mentioning is by Rev. James Copner, Vicar of Elstow, Bunyan's birthplace.
As I walked through the wilderness\(^1\) of this world, I lighted\(^2\) on a certain place where was a Den,\(^3\) and I laid me down in that place to sleep; and as I slept, I dreamed a Dream. I dreamed, and behold I saw a Man clothed with Rags, standing in a certain place, with his face from\(^4\) his own house, a Book in his hand, and a great Burden\(^5\) upon his back. I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled; and not being able longer to contain,\(^6\) he brake out with a lamentable cry, saying:

"What shall I do?"

In this plight,\(^7\) therefore, he went home, and refrained\(^8\) himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them: O my dear Wife, said he,

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1. In this expression Bunyan thinks of the world as being like a wilderness, a wild and rugged place, hard to get along in, seemingly without plan, and yet really in every way carrying out the law of its Maker.
2. happened upon.
3. Bunyan is supposed to have in mind Bedford jail, the prison in which he was writing. See p. xi.
4. looking away from.
5. The man in the allegory stands for the Christian; the rags are his efforts to be worthy by his own power; the book, as we see later, is the Gospel; the burden is the weight of sin.
6. to withhold his feelings.
7. situation.
8. kept away from.
and you the Children of my bowels, \(^1\) I your dear friend \(^2\) am in myself undone \(^3\) by reason of a Burden that lieth hard upon me; moreover, I am for certain informed that this our City \(^4\) will be burned with fire from Heaven; in which fearful overthrow, both myself, with thee my Wife, and you my sweet Babés, shall miserably come to ruin, except (the \(^5\) which yet I see not) some way of escape can be found, whereby we may be delivered.” At this his Relations were sore amazed; not for that \(^6\) they believed that what he had said to them was true, but because they thought that some frenzy distemper \(^7\) had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did; he told them, Worse and worse. He also set to talking to them again, but they began to be hardened: they also thought to drive away his distemper by harsh and surly carriages, \(^8\) to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

\(^1\) The bowels, among Eastern nations, were supposed to be the seat of the affections.

\(^2\) This word, which seems to be rather cold here as used by a father to his wife and children, had often, in Bunyan’s day, the sense of “one who loves warmly.”

\(^3\) ruined.

\(^4\) “Our City” stands in the allegory for this world.

\(^5\) This use of the is of course now obsolete.

\(^6\) Modern syntax omits the for, or more commonly uses because instead of “for that.”

\(^7\) some wild craziness.

\(^8\) “Carriages” means the way they carried themselves, or behaved towards him. It is in the plural because it refers to several people.
Now, I saw, upon a time, when he was walking in the fields, that he was, as he was wont, reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist, coming to him, and asked, "Wherefore dost thou cry?"

He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and after that to come to Judgment, and I find that I am not willing to do the first, nor able to do the second.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The Man answered, Because I fear that this Burden that is upon my back will sink me lower than the Grave, and I shall fall into Tophet. And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a Parchment-roll, and there was written within, Fly from the wrath to come.

The Man therefore read it, and, looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate?

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1 accustomed to do.
2 a place near Jerusalem, which came to be a type of Hell. See Milton, "Paradise Lost," l. 404.
3 "Parchment-roll" probably means the Old Testament, in which Evangelist points out to him the words, "Fly from the wrath to come."
4 with great care, or trouble.
5 Christ calls Himself "the Door."

"Strait (or narrow) is the gate and narrow is the way which leadeth unto life."
No. Then said the other, Do you see yonder shining Light? He said, I think I do. Then said Evangelist, Keep that Light in your eye, and go up directly thereto: so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do.

So I saw in my Dream that the Man began to run. Now he had not run far from his own door, but his Wife and Children, perceiving it, began to cry after him to return; but the Man put his fingers in his ears and ran on, crying, “Life! Life! Eternal Life!” So he looked not behind him, but fled toward the middle of the Plain.

The Neighbors also came out to see him run; and as he ran, some mocked, others threatened, and some cried after him to return. Now among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the Man, Neighbors, wherefore are you come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the City of Destruction, the place also where I was born, I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone. Be content, good Neighbors, and go along with me.

Obst. What, said Obstinate, and leave our Friends and our comforts behind us?

Chr. Yes, said Christian, for that was his name, because

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1 He must follow the Word, which would be a light to his feet, and he would find Christ.
2 an obsolete use; we should write now before, or when, instead of “but,”
3 scoffed at him.
that all which you shall forsake is not worthy to be compared with a little of that that I am seeking to enjoy; and if you will go along with me, you shall fare\(^1\) as I myself; for there where I go, is enough and to spare. Come away, and prove my words.

**Obst.** What are the things you seek, since you leave all the World to find them?

**Chr.** I seek an Inheritance incorruptible, undefiled, and that fadeth not away, and it is laid up in Heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

**Obst.** Tush, said Obstinate, away with your Book; will you go back with us or no?

**Chr.** No, not I, said the other, because I have laid my hand to the Plow.

**Obst.** Come then, Neighbor Pliable, let us turn again, and go home without him; there is a company of these crazed-headed Coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

**Pli.** Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my Neighbor.

**Obst.** What! more Fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

**Chr.** Come with me, Neighbor Pliable; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it.

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\(^1\) get along. *To fare* had originally the sense of actually getting along on the road. The verb is hardly used, except as regarding food.
"Pli. Well, Neighbor Obstinate, said Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good Companion, do you know the way to this desired place?

"Chr. I am directed by a man, whose name is Evangelist, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

"Pli. Come then, good Neighbor, let us be going.

Then they went both together.

"Obst. And I will go back to my place, said Obstinate; I will be no companion of such misled, fantastical fellows.

Now I saw in my Dream, that when Obstinate was gone back, Christian and Pliable went talking over the Plain; and thus they began their discourse.

"Chr. Come, Neighbor Pliable, how do you do? I am glad you are persuaded to go along with me. Had even Obstinate himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly have given us the back.¹

"Pli. Come, Neighbor Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going?

"Chr. I can better conceive of them with my Mind than speak of them with my Tongue: but yet, since you are desirous to know, I will read of them in my Book.

"Pli. And do you think that the words of your Book are certainly true?

"Chr. Yes, verily; for it was made by Him that cannot lie.

"Pli. Well said; what things are they?

¹ turned away from us.
There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit that Kingdom for ever.

**Plí.** Well said; and what else?

**Chr.** There are Crowns of Glory to be given us, and Garments that will make us shine like the Sun in the firmament of Heaven.

**Plí.** This is excellent; and what else?

**Chr.** There shall be no more crying, nor sorrow; for He that is owner of the places will wipe all tears from our eyes.

**Plí.** And what company shall we have there?

**Chr.** There we shall be with Seraphims and Cherubins, creatures that will dazzle your eyes to took on them: There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in His presence with acceptance for ever. In a word, there we shall see the Elders with their golden Crowns, there we shall see the Holy Virgins with their golden Harps, there we shall see men that by the World were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with Immortality as with a Garment.

**Plí.** The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers hereof?

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1 The true Hebrew plurals of *Seraph* and *Cherub* are *Seraphim* and *Cherubim*. But the words first came into English through the medium of several other languages, and commonly in the forms *Seraphin* and *Cherubin*, of which the plurals were formed by adding an *s*. These are still the forms in French. A knowledge of Hebrew introduced the *m*. In the King James version of the Bible we have *Seraphims* and *Cherubins*, and these plurals may be found later, even in the works of learned men, like Jeremy Taylor. According to the general practice of his day, Bunyan's forms were correct enough.

2 by.

3 as we say, "I was quite carried away by it"; delighted.
THE PILGRIM'S PROGRESS.

Chr. The Lord, the Governor of the country, hath recorded that in this Book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good Companion, glad am I to hear of these things; come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this Burden that is upon my back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very miry Slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the Burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah, Neighbor Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our Journey's end? May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the Slough which was next to his own House: so away he went, and Christian saw him no more.

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1 improve; let us get on a bit faster.
2 The slough signifies the despondency or failure of heart that sometimes comes upon one in a Christian life. Bunyan placed it at the beginning, before Christian has even been received at the gate.
3 tumbled about.
4 success: both words are commonly used of favorable events; good speed is the common expression. Ill speed is like ill success.
5 fine, splendid.
6 so far as I am concerned.
Wherefore Christian was left to tumble in the Slough of Despondency alone: but still he endeavored to struggle to that side of the Slough that was still further from his own House, and next to the Wicket-gate; the which he did, but could not get out, because of the Burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was directed this way by a man called Evangelist, who directed me also to yonder Gate, that I might escape the wrath to come; and as I was going thither, I fell in here.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Now I saw in my Dream, that by this time Pliable was got home to his house again. So his Neighbors came to visit him; and some of them called him Wise Man for coming back, and some called him Fool for hazarding himself with Christian: others again did mock at his cowardliness, saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitary by himself, he

\[1\text{ Next is the superlative of } nigh.\]
\[2\text{ The steps symbolize the promises of salvation.} \]
\[3\text{ changed their tone.} \]
espied one afar off come crossing over the field to meet him; and their hap\(^1\) was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman: he dwelt in the Town of Carnal Policy, a very great Town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling\(^2\) of him,—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the Town where he dwelt, but also it began to be the town-talk in some other places,—Master Worldly Wiseman therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

*World*. How now, good fellow, whither away after this burdened manner?

*Chr.* A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, Whither away, I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy Burden.

*World*. Hast thou a Wife and Children?

*Chr.* Yes, but I am so laden with this Burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

*World*. Wilt thou hearken to me if I give thee counsel?

*Chr.* If it be good, I will; for I stand in need of good counsel.

*World*. I would advise thee, then, that thou with all speed get thyself rid of thy Burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the

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\(^1\) chance. \(^2\) slight knowledge.
benefits of the blessing which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my Burden.

World. Who bid thee go this way to be rid of thy Burden?

Chr. A man that appeared to me to be a very great and honorable person; his name, as I remember, is Evangelist.

World. I beshrew him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of Despond is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest, Wearisomeness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, Death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this Burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my Burden.

1 curse, execrate. 2 and every other evil. 3 if.
World. How camest thou by thy Burden at first?
Chr. By reading this Book in my hand.
World. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions;¹ which distractions do not only unman men (as thine, I perceive, has done thee), but they run them upon desperate ventures, to obtain they know not what.
Chr. I know what I would obtain; it is ease for my heavy burden.
World. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.
Chr. Pray, Sir, open this secret to me.
World. Why in yonder Village² (the village is named Morality) there dwells a Gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge he hath done a great deal of good this way.
Now was Christian somewhat at a stand, but presently³ he concluded, If this be true which this Gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.
Chr. Sir, which is my way to this honest man's house?
¹crazy fits. We still say "distracted," meaning not quite in the right mind.
²The attempt of Christian to find Mr. Legality, of the village of Morality, typifies the attempt to live a moral life according to the precepts of the Law only.
³The word used to mean "at once," "at the present moment."
World. Do you see yonder high Hill?¹

Chr. Yes, very well.

World. By that Hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help; but behold, when he was got now hard by² the Hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the Hill should fall on his head; wherefore there he stood still, and he wot³ not what to do. Also his Burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made Christian afraid that he should be burned. Here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Ev. What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present⁴ he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the City of Destruction?

Chr. Yes, dear Sir, I am the man.

Ev. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear Sir, said Christian.

¹ The hill is Sinai, which typifies the Jewish law; it is stern and threatening, him. ² near. ³ knew. ⁴ now.
Evan. How is it then that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a Gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my Burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. Then, said Evangelist, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, "Now the just shall live by faith: but if any man draws back, my soul shall have no pleasure in him." He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his foot as dead, crying, Woe is me, for I am undone. At the sight of which, Evangelist caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

1 running the risk of. 2 being lost. 3 ruined.
Sir, what think you? Is there hopes? May I now go back and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: but may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the Gate receive thee, for he has goodwill for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little.

Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. Worldly Wiseman's counsel. So in process of time Christian got up to the Gate. Now over the Gate there was written, "Knock and it shall be opened unto you." He knocked therefore more than once or twice, saying,

May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving Rebel? Then shall I
Not fail to sing his lasting praise on high.

At last there came a grave Person to the Gate named Good-will, who asked Who was there? and whence he came? and what he would have?

1 For a similar construction, now obsolete, see p. 17, l. 4.
2 get ready.
3 grant, give.
Chr. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

Good-will. I am willing with all my heart, said he; and with that he opened the Gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which Beelzebub\(^1\) is the Captain; from thence both he and they, that are with him shoot arrows at those that come up to this Gate, if haply\(^2\) they may die before they can enter in. Then said Christian, I rejoice and tremble. So when he was got in, the Man of the Gate asked him, Who directed him, thither?

Chr. Evangelist bid me come hither and knock (as I did); and he said that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.\(^3\) Oh, what a favor is this to me, that yet I am admitted entrance here.

Good-will. We make no objections against any; notwithstanding all that they have done before they come hither, they in no wise are cast out; and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way?

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\(^1\) called in Matt. xii. 24 "The prince of Devils."  
\(^2\) by chance.  
\(^3\) dangers.
That is the way thou must go; it was cast up\(^1\) by the Patriarchs, Prophets, Christ, his Apostles; and it is as straight as a rule can make it. This is the way thou must go.

*Chr.* But said Christian, Is there no turnings nor windings, by which a Stranger may lose the way?

*Good-will.* Yes, there are many ways butt\(^2\) down upon this, and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, that only being straight and narrow.

Then I saw in my Dream, that Christian asked him further if he could not help him off with his Burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to the Burden, be content to bear it, until thou comest to the place of Deliverance; for there it will fall from thy back itself.

Then Christian began to gird up his loins, and to address\(^3\) himself to his Journey. So the other told him, that by that\(^4\) he was gone some distance from the Gate, he would come at the House of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his Friend, and he again bid him God speed.

Then he went on till he came at the House of the Interpreter,\(^5\) where he knocked over and over: at last one came to the door, and asked Who was there?

*Chr.* Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this house to call here for

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\(^1\) built.

\(^2\) as we should say, "strike into."

\(^3\) apply.

\(^4\) by the time that.

\(^5\) It is hard to say just whom Bunyan meant by the Interpreter. But it is easy to see that his part in the story is that of one who explains and makes clear to Christian various of the puzzles which every one had observed in the world. Perhaps Bunyan meant the Holy Spirit, but the only comment that he gives is the note "Illumination."
my profit; I would therefore speak with the Master of the House.

So he called for the Master of the House, who after a little time came to Christian, and asked him what he would have?

Chr. Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the Man that stands at the Gate, at the head of this way, that if I called here, you would show me excellent things, such as would be an help to me in my Journey.

Inter. Then said the Interpreter, Come in, I will show thee that which will be profitable to thee. So he commanded his man to light the Candle, and bid Christian follow him: so he had him into a private room, and bid his Man open a door; the which when he had done, Christian saw the Picture of a very grave Person\(^1\) hang up against the wall; and this was the fashion of it. It had eyes lifted up to Heaven, the best of Books in its hand, the Law of Truth was written upon its lips, the World was behind his back. It stood as if it pleaded with men, and a Crown of Gold did hang over his head. Now, said the Interpreter, I have showed thee this Picture first, because the Man whose Picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy Guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death.

\(^1\) See Introduction, p. xvi.
I saw moreover in my Dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little Children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontent; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of Treasure, and poured it down at his feet, the which he took up and rejoiced therein; and withal, laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

**Chr.** Then said Christian to the Interpreter, Expound this matter more fully to me.

**Inter.** So he said, These two Lads are Figures: Passion, of the Men of this World; and Patience, of the Men of that which is to come; for as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, A Bird in the Hand is worth two in the Bush, is of more authority with them than are all the Divine testimonies of the good of the World to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such Men at the end of this World.

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1 wasted, squandered.
Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts.

1. Because he stays for the best things.  
2. And also because he will have the Glory of his, when the other has nothing but Rags.

Then I saw in my Dream that the Interpreter took Christian by the hand, and led him into a place where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it, to quench it; yet did the Fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This Fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the Devil; but in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a Vessel of Oil in his hand, of the which he did also continually cast (but secretly) into the Fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the Oil of his Grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the Wall to maintain the Fire, this is to teach thee that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which Christian was greatly delighted: he saw also upon the top

1 Bunyan refers here to 2 Cor. xii. 9, "My grace is sufficient for thee."
A STOUT MAN. 21

tereof, certain Persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the Palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a Man at a little distance from the door, at a table-side, with a Book and his Inkhorn¹ before him, to take the names of them that should enter therein. He saw also, that in the door-way stood many men in armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in a muse.² At last, when every man started back for fear of the armed men, Christian saw a man of a very stout³ countenance come up to the man that sat there to write, saying, "Set down thy name, Sir:" the which when he had done, he saw the man draw his Sword, and put an Helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace, at which there was a pleasant voice heard from those that were within, even of the Three that walked upon the top of the Palace, saying;

Come in, Come in;
Eternal Glory thou shalt win.

So he went in, and was clothed with such Garments as

¹ a case for pens and ink. Inkhorns were doubtless made of real horns at first, but afterwards they were more commonly made of metal or wood.
² in a fit of thinking.
³ resolute.
they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a Man in an Iron Cage.

Now the Man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the Man.

Then said Christian to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wast thou once?

Man. The Man said, I was once a fair and flourishing Professor,¹ both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair² for the Celestial City, and had then even joy at the thoughts that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; Oh now I cannot.

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is

¹ one who professes himself a Christian.
² as a rider drops the reigns on the neck of a horse when he allows him to go as he desires.
come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his Journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way.

Now I saw in my Dream, that the highway up which Christian was to go was fenced on either side with a Wall, and that Wall is called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a Cross, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that, just as Christian came up with the Cross, his Burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.

1 a stick with a pointed end for driving cattle.
Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him with "Peace be to thee;" so the first said to him, "Thy sins be forgiven:" the second stripped him of his Rags, and clothed him with change of Raiment; the third also set a mark in his forehead, and gave him a Roll¹ with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate. So they went their way. Then Christian gave three leaps for joy, and went out singing,

Thus far did I come laden with my sin;
Nor could I ease the grief that I was in
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the Burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed Cross! blessed Sepulchre! blessed rather be
The Man that there was put to shame for me.

I saw then in my Dream that he went on thus, even until he came at a bottom,² where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case,³ went to them, if peradventure⁴ he might awake them, and cried, You are like them that sleep on the top of a Mast, for the Dead Sea is under you, a Gulf that hath no bottom. Awake therefore and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a roaring Lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple

¹ This roll appears to represent Christian's credentials ratified by the great seal of his king. He is to present them at the gate of the Celestial City.

² A bottom is a hollow, or, more correctly, the low-lying valley of a river.

³ condition.

⁴ by chance, perhaps.
said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, "Every vat must stand upon his own bottom." And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came you, and whither do you go?

Form. and Hyp. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the Gate which standeth at the beginning of the Way? Know you not that it is written, that "He that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber?"

Form. and Hyp. They said, That to go to the Gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed will?

Form. and Hyp. They told him, That as for that, he needed not to trouble his head there about; for what they did they had custom for; We see

1 tab.  2 consider.
not wherein thou differest from us but by the Coat that is
on thy back, which was, as we trow, given thee by some
of thy Neighbors, to hide the shame of thy nakedness.

Chr. As for this Coat that is on my back, it was given
me by the Lord of the place whither I go; and that, as
you say, to cover my nakedness with. And I
take it as a token of his kindness to me, for I
had nothing but rags before. And besides, thus
I comfort myself as I go: Surely, think I, when
I come to the gate of the City, the Lord thereof
will know me for good, since I have his coat on
my back; a Coat that he gave me freely in the
day that he stripped me of my rags. I have moreover a
Mark in my forehead, of which perhaps you have taken
no notice, which one of my Lord’s most intimate associates
fixed there in the day that my Burden fell off my shoulders.
I will tell you, moreover, that I had then given me a Roll
sealed, to comfort me by reading as I go in the way; I
was also bid to give it in at the Celestial Gate, in token of
my certain going in after it; all which things I doubt you
want, and want them because you came not in at the Gate.

To these things they gave him no answer; only they
looked upon each other and laughed. Then I saw that
they went on all, save that Christian kept before, who
had no more talk but with himself, and that sometimes
sighingly, and sometimes comfortably; also he would be
often reading in the Roll that one of the Shining Ones
gave him, by which he was refreshed.

I beheld then, that they all went on till they came to
the foot of an Hill, at the bottom of which was
a Spring. There was also in the same place two
other ways besides that which came straight

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1 believe.  2 should have, and have not.  3 cheerfully.
from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill; but the narrow way lay right up the Hill, and the name of the going up the side of the Hill, is called Difficulty. Christian now went to the Spring, and drank thereof to refresh himself, and then began to go up the Hill.

The other two also came to the foot of the Hill; but when they saw that the Hill was steep and high, and that there was two other ways to go, and supposing also that these two ways might meet again with that up which Christian went, on the other side of the Hill, therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other was Destruction. So the one took the way which is called Danger, which led him into a great Wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark Mountains, where he stumbled and fell, and rose no more.

I looked then after Christian to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill was a pleasant Arbor, made by the Lord of the Hill for the refreshing of weary travellers; thither therefore Christian got, where also he sat down to rest him. Then he pulled his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself awhile,

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1 Bunyan seems sometimes to use the word *mountain* even for small hills; here, for instance, and on p. 73, Mount Caution, which cannot be very high, for the pilgrims could see that certain men at the bottom were blind.

2 Walking.
he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him and awakened him, saying, "Go to the Ant, thou sluggard; consider her ways, and be wise." And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

Now when he was got up to the top of the Hill, there came two men running against him amain;¹ the name of the one was Timorous, and the name of the other, Mistrust; to whom Christian said, Sirs, what's the matter you run the wrong way? Timorous answered, That they were going to the City of Zion, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of Lions in the way, (whether sleeping or waking we know not,) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, that is prepared for Fire and Brimstone, and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the Hill, and Christian went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt,
and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his Pass into the Celestial City. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the Arbor that is on the side of the Hill; and falling down upon his knees, he asked God's forgiveness for that his foolish Fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if haply he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the Arbor where he had sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind.

Now by this time he was come to the Arbor again, where for a while he sat down and wept; but at last, as Christian would have it, looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch't up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his Roll again! for this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his Journey. But oh how

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1 deed.  
2 a wooden bench with arms and a high back.
nimbly now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to console with himself. "Ah thou sinful sleep: how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep." Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the Lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lifted up his eyes, and behold there was a very stately Palace before him, the name of which was Beautiful, and it stood just by the High-way side.

So I saw in my Dream that he made haste and went forward, that if possible he might get Lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter’s lodge; and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The Lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back

1 empty uselessness.
2 give them the slip.
3 misconduct.
4 The House Beautiful stands for the Church, into which Christian is received as into a family. Christian’s account of his adventures is the relation of experience by the convert before admission to the Lord’s Supper. The Porter, Watchful, and the Damsels, Discretion, Pity, Prudence, and Charity, indicate some of the necessary qualities of the body of Christians.
after them, for he thought nothing but death was before him: But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the Lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions, but taking good heed to the directions of the Porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the Gate where the Porter was. Then said Christian to the Porter, Sir, what House is this? and may I lodge here to-night? The Porter answered, This House was built by the Lord of the Hill, and he built it for the relief and security of Pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the City of Destruction, and am going to Mount Zion; but because the Sun is now set, I desire, if I may, to lodge here to-night.
Por. What is your name?
Chr. My name is now Christian.
Por. But how doth it happen that you come so late? The Sun is set.

Chr. I had been here sooner, but that, wretched man that I am! I slept in the Arbor that stands on the Hill-side; nay, I had notwithstanding that been here much sooner, but that in my sleep I lost my Evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.
Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out at the door of the house, a grave and beautiful Damsel named Discretion, and asked why she was called.

The Porter answered, This man is in a Journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way; and he told her. Then she asked him, what he had seen and met with in the way; and he told her. And last she asked his name; so he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who after a little more discourse with him, had him in to the Family; and many of them, meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and set down, they gave him something to drink, and consented\(^1\) together, that until supper was ready, some of them should

\(^1\) agreed.
have some particular discourse with Christian, for the best improvement of time; and they appointed Piety and Prudence and Charity to discourse with him; and thus they began:

Piety. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage. What saw you in the way?

Chr. I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my Burden fall off my back (for I groaned under a weary Burden), but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking) three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my Rags, and gave me this broidred\(^1\) Coat which you see; and the third set the Mark which you see, in my forehead, and gave me this sealed Roll: and with that he plucked it out of his bosom.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the Country from whence you came?

Chr. Yes, but with much shame and detestation: Truly if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned; but now I desire a better Country, that is, an Heavenly.

Prud. And what is it that makes you so desirous to go to Mount Zion?

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\(^{1}\) embroidered.
Chr. Why, there I hope to see him alive that did hang dead on the Cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there, they say, there is no death; and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my Burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry, Holy, Holy, Holy.

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a Wife and four small Children.

Char. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Char. But you should have talked to them, and have endeavored to have shown them the danger of staying behind.

Chr. So I did, and told them also what God had showed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Char. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also
see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Char. But what could they say for themselves, why they came not?

Chr. Why, my Wife was afraid of losing this World, and my Children were given to the foolish Delights of youth: so what by one thing, and what by another,¹ they left me to wander in this manner alone.

Char. But did you not with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life; for I am conscious to myself of many failings therein: I know also, that a man by his conversation² may soon overthrow, what by argument or persuasion he doth labor to fasten upon others for their good.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the Table was furnished with fat things, and with Wine that was well refined: and all their talk at the Table was about the Lord of the Hill; as namely, about what He had done, and wherefore He did what He did, and why He had builded that House: and by what they said, I perceived that he had been a great Warrior, and had fought with and slain him that had the power of Death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said Christian) he

¹ The modern idiom is, "what with one thing and another." ² general behavior.
did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it out of pure love to his Country. And besides, there were some of the Household that said they had seen and spoken with him since he did die on the Cross; and they have attested that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stripped himself of his glory, that he might do this for the Poor; and that they heard him say and affirm, That he would not dwell in the Mountain of Zion alone. They said moreover, that he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dunghill.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The Pilgrim they laid in a large upper chamber, whose window opened towards the Sun-rising; the name of the chamber was Peace, where he slept till break of day; and then he awoke and sang,

Where am I now? Is this the love and care
Of Jesus for the men that Pilgrims are
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven!

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had showed him the Rarities of that place.

They read to him some of the worthy Acts that some of the Lord’s Servants had done: as, how they had subdued

\(^1\) their origin; the place whence they had come.
Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the Aliens.

The next day they took him and had him into the Armory, where they showed him all manner of Furniture,\(^1\) which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breastplate, All-prayer, and Shoes that would not wear out. And there was here enough of this to harness\(^2\) out as many men for the service of their Lord as there be Stars in the Heaven for multitude.

They also showed him some of the Engines\(^3\) with which some of his Servants had done wonderful things. They showed him Moses' Rod; the Hammer and Nail with which Jael slew Sisera; the Pitchers, Trumpets and Lamps too, with which Gideon put to flight the Armies of Midian. Then they showed him the Ox's goad wherewith Shamger slew six hundred men. They showed him also the Jaw-bone with which Samson did such mighty feats. They showed him moreover the Sling and Stone with which David slew Goliath of Gath; and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with

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\(1\) We usually think of household furniture, but the word means anything used for fitting out, equipment.

\(2\) The word was commonly used for armor. The "whole armor of God," mentioned in Ephesians, vi. 13-18, consisted of the "sword of the spirit," the "shield of faith," the "helmet of salvation," the "breastplate of righteousness," and shoes of "the preparation of peace." The text continues, "with all prayer and supplication praying at all seasons in the Spirit." Here, therefore, and later (p. 45) Bunyan speaks of "All-prayer" as a weapon.

\(3\) any kind of mechanical implement. If the pupil does not remember the "engines," he should consult Exodus, vii. 9; Judges, iv. 21, vii. 20, iii. 31, xv. 15; 1 Samuel, xvii. 48.
which Christian was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will (if the day be clear) show you the Delectable Mountains, which, they said, would yet further add to his comfort, because they were nearer the desired Haven than the place where at present he was. So he consented and staid.

When the morning was up, they had him to the top of the House, and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts, Flowers also, Springs and Fountains, very delectable to behold. Then he asked the name of the Country. They said it was Immanuel's Land; and it is as common,\(^1\) said they, as this Hill is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou may'st see to the gate of the Celestial City, as the Shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should: but first, said they, let us go again into the Armory. So they did; and when they came there, they harnessed him from head to foot with what was of proof,\(^2\) lest perhaps he should meet with assaults in the way. He being therefore thus accoutred,\(^3\) walketh out with his friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by. Then the Porter answered, Yes.

\textit{Chr.} Pray, did you know him?

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1 open to all. \hspace{1cm} 2 Armor of proof is armor that has been tried and tested, and proved to be good. \hspace{1cm} 3 equipped in military dress.
Por. I asked his name, and he told me it was Faithful.  
Chr. O, said Christian, I know him; he is my Townsman, my near Neighbor, he comes from the place where I was born. How far do you think he may be before?  
Por. He has got by this time below the Hill.  
Chr. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.  

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses, till they came to go down the Hill. Then said Christian, As it was difficult coming up, so (so far as I can see) it is dangerous going down. Yes, said Prudence, so it is, for it is an hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily; yet he caught a slip or two.  

Then I saw in my Dream that these good Companions, when Christian was gone down to the bottom of the Hill, gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.  

But now, in this Valley of Humiliation, poor Christian was hard put up to it; for he had gone but a little way, before he espied a foul Fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no Armor for his back, and therefore thought that to turn the back to him might give him greater advantage with

1 going over again.  
2 consider.
ease to pierce him with his Darts. Therefore he resolved

to venture and stand his ground. For, thought he, had I no more in mine eye than the saving of

my life, 't would be the best way to stand.

So he went on, and Apollyon met him. Now the Monster was hideous to behold; he was clothed with scales like a Fish (and they are his pride);\(^1\) he had wings like a Dragon, and out of his belly came Fire and Smoke and his mouth was as the mouth of a Lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

_Apol._ Whence come you? and whither are you bound?

_Chr._ I come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

_Apol._ By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou may'st do me more service, I would strike thee now at one blow to the ground.

_Chr._ But I have let\(^2\) myself to another, even to the King of Princes, and how can I with fairness go back with thee? I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

_Apol._ Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

_Chr._ Wherein, O Apollyon, have I been unfaithful to him?

_Apol._ Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou diddest

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\(^1\) Bunyan is thinking of the description of Leviathan in Job, xii. 15; cf. also 19, 20.

\(^2\) hired; the word is used now only for things.
attempt wrong ways\(^1\) to be rid of thy Burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast also almost persuaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest.

\textit{Chr.} All this is true, and much more which thou hast left out; but the Prince whom I serve and honor is merciful, and ready to forgive.

\textit{Apoll.} Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his Person, Laws, and People; I am come out on purpose to withstand thee.

\textit{Chr.} Apollyon, beware what you do, for I am in the King's Highway, the way of Holiness, therefore take heed to yourself.

\textit{Apoll.} Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to die; for I swear thou shalt go no further; here will I spill thy soul. And with that he threw a flaming Dart at his breast, but Christian had a Shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw,\(^2\) for he saw 'twas time to bestir him: and Apollyon as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon therefore followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above

\(^1\) wrongly.

\(^2\) his sword.
half a day, even till Christian was almost quite spent. For you must know that Christian, by reason of his wounds, must needs grow weaker and weaker. Then Apollyon espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's Sword flew out of his hand. Then said Apollyon, I am sure of thee now: and with that he had almost pressed him to death, so that Christian began to despair of life. But as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good Man, Christian nimbly reached out his hand for his Sword, and caught it, saying, "Rejoice not against me, O mine Enemy! when I fall I shall arise;" and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound: Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than Conquerors." And with that Apollyon spread forth his Dragon's wings, and sped him away, that Christian for a season saw him no more.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a Dragon: and on the other side, what sighs and groans brast from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged Sword; then indeed he did smile, and look upward; but 'twas the dreadfullest sight that ever I saw.

1 entirely.
2 burst. The plural of the preterite has in English always had the v, but the singular used to be barst, and often brast, as here.
3 Such superlatives were formerly common.
So when the Battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the Lion, to him that did help me against Apollyon.

Then there came to him an hand, with some of the leaves of the Tree of Life, the which Christian took, and applied to the wounds that he had received in the Battle, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand; for he said, I know not but some other Enemy may be at hand. But he met with no other affront from Apollyon quite through this Valley.

Now at the end of this Valley was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this Valley is a very solitary place. The Prophet Jeremiah thus describes it: "A Wilderness, a land of Deserts and of Pits, a land of drought, and of the Shadow of Death, a land that no man (but a Christian) passed through, and where no man dwelt."

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

I saw then in my Dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, Children of them that brought up an evil report of the good Land, making haste to go back; to whom Christian spake as follows.

*Chr.* Whither are you going?

1 that which follows.
Men. They said, Back, back; and we would have you to do so too, if either life or peace is prized by you.

Chr. Why, what’s the matter? said Christian.

Men. Matter! said they; we are going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why we were almost in the Valley of the Shadow of Death; but that by good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! Why, the Valley itself, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit; we heard also in that Valley a continual howling and yelling, as of a people under utterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of Confusion; Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without Order.

Chr. Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired Haven.

Men. Be it thy way; we will not choose it for ours.

So they parted, and Christian went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch

1 Hob is an old English word for sprite or elf. "Hobgoblin" came to be a term for any alarming apparition.

2 A satyr was a wood creature of the old Roman mythology. Bunyan, however, who knew little or nothing of Latin, was thinking of Isaiah, xiii. 21: "and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there"; or perhaps of a similar passage, xxxiv. 14.
is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous Quag,\(^1\) into which, if even a good Man falls, he can find no bottom for his foot to stand on. Into that Quag King David once did fall, and had no doubt therein been smothered, had not he that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the path-way was here so dark, that oftentimes, when he lifted up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the wayside. Now thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian’s Sword, as did Apollyon before), that he was forced to put up his Sword, and betake himself to another weapon, called All-prayer.\(^2\) So he cried in my hearing, “O Lord, I beseech thee deliver my Soul.” Thus he went on a great while, yet still the flames would be reaching towards him: Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets.

\(^1\) quagmire ; a marshy slough.

\(^2\) This weapon is mentioned among those given Christian at the House Beautiful (p. 37).
This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and coming to a place where he thought he heard a company of Fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the Fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, “I will walk in the strength of the Lord God;” so they gave back, and came no further.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, Though I walk through the Valley of the Shadow of Death, I will fear none ill, for Thou art with me.

Then was he glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke; then said Christian, “He hath turned the Shadow of Death into the morning.”
Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazard she had gone through in the dark.

So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh; yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the Shadow of Death."

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the Sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part which he was yet to go was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins,¹ and Nets here, and so full of Pits, Pitfalls, deep Holes, and Shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness." In this light, therefore, he came to the end of the Valley.

Now as Christian went on his way, he came to a little

¹ This word is short for engine or contrivance. It is not much used now, but means a trap or a snare. The original meaning seems to be that of deceit.
ascent, which was cast up on purpose that Pilgrims might see before them. Up there therefore Christian went, and looking forward, he saw Faithful before him, upon his Journey. Then said Christian aloud, Ho, ho, So-ho; stay, and I will be your Companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the Avenger of Blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him, so the last was first.

Then did Christian vain-gloriously smile, because he had gotten the start of his Brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my Dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their Pilgrimage.

Chr. Did you not see the house that stood there on the top of that Hill?

Faith. Yes, and the Lions too, before I came at it: but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the House, for they would have showed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility?

1 The kinsman or friend of a murdered man was the "avenger of blood." The Jewish law appointed certain "cities of refuge," whither one pursued by the avenger of blood might fly. Faithful does not mean that he has killed any one, but that he is fleeing to the Celestial City as one would fly to a city of refuge. He says he is upon his life—that is, fleeing for his life; that is, fleeing from destruction.
Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the Valley was altogether without Honor. He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended, if I made such a Fool of myself as to wade through this Valley.

Chr. Well, and how did you answer him?

Faith. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations according to the flesh) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage. I told him moreover, that as to this Valley, he had quite misrepresented the thing: for before Honor is Humility, and a haughty spirit before a fall. Therefore said I, I had rather go through this Valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Chr. Did you meet no body else in that Valley?

Faith. No, not I; for I had Sun-shine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that Valley, a dreadful Combat with that foul Fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces.

1 dishonorable, disgraceful.
For as he threw me, my Sword flew out of my hand; nay, he told me, He was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should a been killed there, over and over; but at last day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his Brother, Who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for 'twas he that set me the way to the Gate. Now was Evangelist come up unto them, and thus saluted them:

_Evan._ Peace be with you, dearly beloved, and peace be to your helpers.¹

_Chr._ Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied laboring for my eternal good.

_Faith._ And a thousand times welcome, said good Faithful. Thy company, O sweet Evangelist, how desirable is it to us poor Pilgrims!

_Evan._ Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting?

¹ all who had been good to them.
What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

_Evan._ Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped; and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out: for in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them; hold fast therefore that you have, let no man take your Crown. You are not yet out of the gun-shot of the Devil; you have not resisted unto blood, striving against sin; let the Kingdom be always before you, and believe steadfastly concerning things that are invisible.¹ Let nothing that is on this side the other world get within you: and above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set² your faces like a flint; you have all power in Heaven and Earth on your side.

_Chr._ Then Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help the rest of the way, and the

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¹ not to be seen. Some people with the proverb in mind, "Seeing is believing," feel that it is hard to believe in what they cannot see. ² harden; as plaster hardens or sets.
rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

Evan. My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City bonds and afflictions abide you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you; and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you;¹ and be ye sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit² yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out

¹ try hard to kill you.  
² acquit yourselves, behave.
of the Wilderness, they presently saw a Town before them, and the name of that Town is Vanity. And at the Town there is a Fair kept, called Vanity Fair: it is kept all the year long; it beareth the name of Vanity Fair, because the Town where 'tis kept is lighter than Vanity; and also because all that is there sold, or that cometh thither, is Vanity. As is the saying of the wise, "All that cometh is Vanity."

This Fair is no new-erected business, but a thing of ancient standing; I will show you the original of it.

Almost five thousand years agoe, there were Pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this Town of Vanity, they contrived here to set up a Fair; a Fair wherein should be sold all sorts of Vanity, and that it should last all the year long: therefore at this Fair are all such Merchandise sold, as Houses, Lands, Trades, Places, Honors, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of all sorts.

Here are to be seen too, and that for nothing, Thefts,

1 Vanity is worthlessness, falseness, illusion. By the town of Vanity Bunyan means the worldly life as opposed to the Christian life. For Vanity Fair see Introduction, p. xv.

2 See Mark, v. 9: "My name is Legion." A legion is a great number, so the text goes on, "For we are many."

3 i. e., all sorts of things which people care about and think of great value.
Murders, Adulteries, False-swearers, and that of a blood-red color.

And as in other Fairs of less moment there are the several Rows and Streets under their proper\(^1\) names, where such and such Wares are vended, so here likewise you have the proper places, Rows, Streets, (viz. Countries and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of Vanities are to be sold.

Now, as I said, the way to the Celestial City lies just through this Town where this lusty\(^2\) Fair is kept; and he that will go to the City, and yet not go through this Town, must needs go out of the world. The Prince of Princes himself, when here, went through this Town to his own Country, and that upon a Fair-day too; yea, and as I think, it was Beelzebub, the chief Lord of this Fair, that invited him to buy of his Vanities: yea, would have made him Lord of the Fair, would he but have done him reverence as he went through the Town.\(^3\) Yea, because he was such a person of honor, Beelzebub had him from Street to Street, and showed him all the Kingdoms of the World in a little time, that he might, (if possible) allure that Blessed One to cheapen\(^4\) and buy some of his Vanities; but he had no mind to the Merchandise, and therefore left the Town, without laying out so much as one Farthing upon these Vanities. This Fair therefore is an Ancient thing, of long standing and a very great Fair.

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\(^1\) own.

\(^2\) strong, powerful, lively.

\(^3\) The allusion is to the Temptation: Matt. iii. 8-11.

\(^4\) To cheapen was originally "to bargain for," "to offer a price," "to buy"; the invariable desire of the buyer has given the word its present meaning.
Now these Pilgrims, as I said, must needs go through this Fair. Well, so they did; but behold, even as they entered into the Fair, all the people in the Fair were moved, and the Town itself as it were in a hubbub about them; and that for several reasons: for

First, The Pilgrims were clothed with such kind of Raiment as was diverse from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great gazing upon them: some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

Secondly, And as they wondered at their Apparel, so they did likewise at their Speech; for few could understand what they said: they naturally spoke the language of Canaan, but they that kept the Fair were the men of this World; so that, from one end of the Fair to the other, they seemed Barbarians each to the other.

Thirdly, But that which did not a little amuse the Merchandisers was, that these Pilgrims set very light by all their Wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, Turn away mine eyes from beholding Vanity, and look upwards, signifying that their trade and traffic was in Heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, We buy the Truth. At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon

1 crazy people. Bedlam, corrupted from Bethlehem, was the name of a great asylum near London.
2 people of a strange and foreign language: 1 Cor. xiv. 11.
3 behavior, as on p. 2.
others to smite them. At last things came to a hubbub and great stir in the Fair, insomuch that all order was confounded. Now was word presently brought to the Great One\(^1\) of the Fair, who quickly came down and deputed some of his most trusty friends to take those men into examination, about whom the Fair was almost overturned. So the men were brought to examination; and they that sat upon them\(^2\) asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly Jerusalem; and that they had given no occasion to the men of the Town, nor yet to the Merchandisers, thus to abuse them, and to let\(^3\) them in their Journey, except it was for that, when one asked them what they would buy, they said they would buy the Truth. But they that were appointed to examine them did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the Fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the Fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the Great One of the Fair laughing still at all that befell them. But the men being patient, and not rendering\(^4\) railing for railing, but contrariwise\(^5\) blessing, and giving good words for bad, and

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\(^1\) the ruler; man of authority.  
\(^2\) We should say "sat upon their case." It means those who examined them.  
\(^3\) hinder.  
\(^4\) returning.  
\(^5\) on the other hand.
kindness for injuries done, some men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for aught they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that traded in their Fair that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men themselves behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late Hubbub that had been in the Fair. So they beat them pitifully and hanged Irons upon them, and led them in Chains up and down the Fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, insomuch that they con-

1 The pillory was an old means of punishment. It held the head and hands fast, and exhibited the criminal to the scoffing, railing and worse, of the crowd gathered about.
2 disgrace, contempt, dishonor.
cluded the death of these two men. Wherefore they threatened, that the Cage, nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the Fair.

Then were they remanded\(^1\) to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.\(^2\)

Then a convenient time being appointed, they brought them forth to their Trial, in order\(^3\) to their condemnation. When the time was come, they were brought before their enemies, and arraigned.\(^4\) The Judge's name was Lord Hategood. Their Indictment was one and the same in substance, though somewhat varying in form, the Contents whereof was this:

That they were enemies to, and disturbers of their trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions in contempt of the Law of their Prince. And Faithful came to trial first.

The names of the Jury were, Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. Blind-man, the foreman, said, I see clearly that this man is an Heretic. Then said Mr. No-good, Away with such a fellow from the Earth.

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\(^1\) sent back.  
\(^2\) The stocks held the feet firm, much as the pillory the hands.  
\(^3\) in ordinary course for condemnation.  
\(^4\) This is the legal word for "called to the bar to answer an accusation."
Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry Scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a Rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that they Stoned him with stones, then pricked him with their Swords; and last of all they burned him to ashes at the Stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a Chariot and a couple of Horses, waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straitway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Celestial Gate. But as for Christian, he had some respite and was remanded back to prison; so he there remained for a space. But he that overrules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way.
Now I saw in my Dream, that Christian went not forth alone, for there was one whose name was Hopeful, (being made so by the beholding of Christian and Faithful in their words and behavior, in their sufferings at the Fair) who joined himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his ashes to be a Companion with Christian. This Hopeful also told Christian, that there were many more of the men in the Fair that would take their time and follow after.

Then Christian and Hopeful went till they came at a delicate Plain called Ease, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain was a little Hill called Lucre, and in that Hill a Silver-Mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful \(^1\) under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my Dream, that a little off the road, over against the Silver-Mine, stood Demas \(^2\) (gentleman-like) to call to Passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

Cnr. What thing so deserving as to turn us out of the way?

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\(^1\) We should hardly use this word except for a person. We do, however, say "treacherous" in very much the same sense.

\(^2\) For Demas see 2 Tim. ii. 10. He stands here, of course, as typifying the temptations to sudden, unreasonable, and dangerous gain.
Demas. Here is a Silver-Mine, and some digging in it for Treasure. If you will come, with a little pains you may richly provide for yourselves.

Hope. Then said Hopeful, Let us go see.

Chr. Not I, said Christian; I have heard of this place before now, and how many have there been slain; and besides that Treasure is a snare to those that seek it, for it hindereth them in their Pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their Pilgrimage?

Demas. Not very dangerous, except to those that are careless. But withal, he blushed as he spake.

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old Monument, hard by the Highway-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a Woman transformed into the shape of a Pillar; here therefore they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above upon the head thereof, a writing in an unusual hand; but being no Scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, Remember Lot's Wife. So he read it to his fellow; after which they both concluded that that was the Pillar of Salt into which Lot's Wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety. Which sudden and amazing sight gave them occasion of this discourse.
Ah, my Brother, this is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the Hill Lucre; and had we gone over as he desired us, and as thou wast inclining to do, my Brother, we had, for ought I know, been made ourselves like this Woman, a spectacle for those that shall come after to behold.

I saw then that they went on their way to a pleasant River, which David the King called the River of God, but John, the River of the Water of Life. Now their way lay just upon the bank of the River; here therefore Christian and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary spirits: besides, on the banks of this River on either side were green Trees, that bore all manner of Fruit; and the Leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the Leaves they eat to prevent Surfeits and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a meadow, curiously beautified with Lilies; and it was green all the year long. In this Meadow they lay down and slept, for here they might lie down safely. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the water of the River, and then lay down again to sleep. Thus they did several days and nights.

Behold ye how these crystal streams do glide,
(To comfort Pilgrims) by the Highway side;
The Meadows green, besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.
So when they were disposed to go on (for they were not as yet at their Journey's end), they eat and drank, and departed.

Now I beheld in my Dream, that they had not journeyed far, but the River and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; so the soul of the Pilgrims was much discouraged because of the way. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the road a Meadow, and a Stile to go over into it, and that Meadow is called Bypath-Meadow. Then said Christian to his fellow, If this Meadow lieth along by our way-side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian, here is the easiest going; come, good Hopeful, and let us go over.

Hope. But how if this path should lead us out of the way?

Chr. That's not like, said the other; look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their feet: and withal, they looking before them, espied a man walking as they did, (and his name was Vain-confidence), so they called after him, and asked him whither that way led? He said, To the Celestial Gate. Look, said Christian, did I not tell you so? By this you may see we are right. So they followed, and he

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1 See p. 4, note 2.
2 In England, where there are more by-stiles are common.
went before them. But behold the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before.

He therefore that went before (Vain-confidence by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Then Hopeful groaned in himself, saying, Oh that I had kept on my way!

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on 't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good Brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my Brother, forgive me, I did not do it of an evil intent.

Hope. Be comforted, my Brother, for I forgive thee; and believe too that this shall be for our good.

Chr. I am glad I have with me a merciful Brother; but we must not stand thus; let 's try to go back again.

Hope. But, good Brother, let me go before.
Chr. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again. Then for their encouragement, they heard the voice of one saying "Let thine heart be towards the Highway, even the way that thou wentest, turn again." But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they ventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his Fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were

1 ventured, tried. 2 came near being drowned. Like is here an adverb, meaning likely.
forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirits of these two men. Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

Now Giant Despair had a Wife, and her name was Diffidence. So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners and cast them into his Dungeon, for trespassing on his grounds. Then he asked her also what he had best do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the Dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her husband fur-

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1 condition. 2 thoughtless. 3 never a word to show they did not like it.
ther about them, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with Knife, Halter, or Poison. For why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and rushing to them had doubtless made an end of them himself, but that he fell into one of his Fits, (for he sometimes in Sunshine weather ⁴ fell into Fits) and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no; and thus they began to discourse:

Chr. Brother, said Christian, what shall we do? The life that we now live is miserable: for my part I know not whether is best, to live thus, or to die out of hand. "My soul chooseth strangling rather than life," and the Grave is more easy for me than this Dungeon. Shall we be ruled by the Giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the Country to which we are going hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel

⁴ In bright, sunny weather despair loses its power.
to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell, whither for certain the murderers go? For no murderer hath eternal life. And let us consider again, that all the Law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hand. Who knows but that God that made the world may cause that Giant Despair may die? Or that at some time or other he may forget to lock us in? Or but he may in short time have another of his Fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release; but, let us not be our own murderers. With these words Hopeful at present did moderate the mind of his Brother. So they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there he found them alive, and truly, alive was all; for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.
At this they trembled greatly, and I think that Christian fell into a Swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

Hope. My Brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art; also this Giant has wounded me as well as thee, and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light. But let's exercise a little more patience; remember how thou playedst the man at Vanity Fair, and was neither afraid of the Chain, nor Cage, nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his counsel. To which he replied, They are sturdy Rogues; they choose rather to bear all hardship, than to make away themselves. Then said she, Take them into the Castle-yard to-morrow, and show them the Bones and Skulls of those that thou hast already dispatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.
So when the morning was come, the Giant goes to them again, and takes them into the Castle-yard and shows them as his Wife had bidden him. These, said he, were Pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now when night was come, and when Mrs. Diffidence and her Husband the Giant were got to bed, they began to renew their discourse of their Prisoners; and withal the old Giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his Wife replied; I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant, I will therefore search them in the morning.

Well on Saturday about midnight they began to pray, and continued in Prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty. I have a Key in my bosom called Promise, that will, I am persuaded, open any Lock in Doubting Castle. Then said Hopeful, That's good news; good Brother, pluck it out of thy bosom and try.

Then Christian pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and
Christian and Hopeful both came out. Then he went to the outward door that leads into the Castle-yard, and with his Key opened that door also. After, he went to the iron Gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it. Then they thrust open the Gate to make their escape with speed, but that Gate as it opened made such a creaking, that it waked Giant Despair, who hastily rising to pursue his Prisoners, felt his limbs to fail, so that he could by no means go after them. Then they went on, and came to the King’s Highway again, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a Pillar, and to engrave upon the side thereof this sentence, Over this Stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy Pilgrims. Many therefore that followed after read what was written, and escaped the danger. This done, they went till they came to the Delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards and Fountains of water; where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains Shepherds feeding their flocks, and they stood by the Highway side. The Pilgrims therefore

1 Christian had too long forgotten that when one trusts to the promise, despair must necessarily lose all power.  
2 agreed together.
went to them, and leaning upon their staves (as is common with weary Pilgrims, when they stand to talk with any by the way) they asked, Whose Delectable Mountains are these? And whose be the sheep that feed upon them?

Shep. These mountains are Immanuel's Land, and they are within sight of his City; and the sheep also are his, and he laid down his life for them.

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe, but transgressors shall fall therein.

Chr. Is there in this place any relief for Pilgrims that are weary and faint in the way?

Shep. The Lord of these Mountains hath given us a charge, Not to be forgetful to entertain strangers; therefore the good of the place is before you.

I saw also in my Dream, that when the Shepherds perceived that they were wayfaring men they also put questions to them, (to which they made answer as in other places) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the
hand, and had 1 them to their Tents, and made them partake of that which was ready at present. 2 They said moreover, We would that ye should stay here a while, to acquaint 3 with us; and yet more to solace yourselves with the good of these Delectable Mountains. They told them that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw that they had them to the top of a Mountain, and the name of that is Caution, and bid them look afar off; which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said Christian, What means this?

The Shepherds then answered, Did you not see a little below these Mountains a Stile, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that Stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same Stile; and because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had been awhile kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day, that the saying of the Wise Man might be fulfilled, "He that wandereth out of

1 took them.
2 at the time then present.
3 to get acquainted. This intransitive use is obsolete.
the way of understanding, shall remain in the Congrega-
tion of the Dead." Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom,¹ where was a door in the side of a Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a lumbering² noise as of Fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to Hell, a way that Hypocrites go in; namely, such as sell their Birthright, with Esau,³ such as sell their Master, as Judas; such as blaspheme the Gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his Wife.

Hope. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of Pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, We had need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it when you have it too.

¹ a hollow or valley.
² The word is often used indefinitely for a heavy, dull, rumbling sound.
³ For Esau, see Gen. xxv. 29-34; for Alexander, 2 Tim. iv. 14; for Ananias and Sapphira, Acts, v. 1-10.
By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here show to the Pilgrims the Gates of the Celestial City, if they have skill to look through our Perspective-Glass. The Pilgrims then lovingly accepted the motion; so they had them to the top of an high Hill, called Clear, and gave them their Glass to look.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had showed them, made their hands shake, by means of which impediment they could not look steadily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place. When they were about to depart, one of the Shepherds gave them a Note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not on the Enchanted Ground. And the fourth bid them Godspeed. So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the Highway towards the City. Now when they had passed a little way, they entered into a very dark Lane. Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-Faith, but a good man, and he dwelt in the Town of Sincere. The thing was this; at the entering in of this passage, there comes down from Broad-way Gate, a Lane called Dead Man's Lane, so called because of the Murders that are commonly done there;

1 a telescope. 2 tried.
and this Little-Faith going on Pilgrimage as we do now, chanced to sit down there and slept. Now there happened at that time, to come down the Lane from Broad-way Gate, three sturdy Rogues, and their names were Faint-heart, Mistrust, and Guilt, (three Brothers) and they espying Little-Faith where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatening language bid him stand. At this Little-Faith looked as white as a Clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy Purse. But he making no haste to do it (for he was loth to lose his Money) Mistrust ran up to him, and thrusting his hand into his Pocket, pulled out thence a bag of Silver. Then he cried out, "Thieves, Thieves." With that Guilt with a great Club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace that dwells in the City of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now after a while Little-Faith came to himself, and getting up made shift to scrabble on his way. This was the story.

Hope. But did they take from him all that ever he had? Chr. No; the place where his Jewels were they never ransacked, so those he kept still; but as I was told, the good man was much afflicted for his loss, for the Thieves got most of his spending

\[1\] cloth.  \[2\] reluctant.
Money. That which they got not (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journey's end; nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive, for his Jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celestial Gate?

Chr. 'Tis a wonder: but they got not that, though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide anything; so 'twas more by good Providence than by his endeavor, that they missed of that good thing.

Hope. But it must needs be a comfort to him that they got not this Jewel from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said that he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his Money; indeed he forgot it a great part of the rest of his Journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas poor man! This could not but be a great grief unto him.

Chr. Grief! ay, a grief indeed! Would it not a been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange

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1. a is for have, as one pronounces it rapidly between other more important words.
place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that over-took him, or that he over-took in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

*Hope.* But 'tis a wonder that his necessity did not put him upon selling or pawning some of his Jewels, that he might have wherewith to relieve himself in his Journey.

*Chr.* Thou talkest like one upon whose head is the Shell 1 to this very day. For what should he pawn them, or to whom should he sell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his Jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand Thieves.

*Hope.* But, Christian, these three fellows, I am persuaded in my heart, are but a company of Cowards; would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

*Chr.* That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, Little-Faith had none; and I perceive by thee, my Brother, hadst thou been the man concerned, thou art but for a brush, and

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1 a bird so young as not yet to have got rid of the shell.
then to yield. And verily since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider again, they are but Journeymen Thieves; they serve under the King of the Bottomless Pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a Lion. I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with Armor of proof. Ay, and yet though I was so harnessed, I found it hard work to acquit myself like a man: no man can tell what in that Combat attends us, but he that hath been in the battle himself.

_Hope._ Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

_Chr._ True, they have often fled, both they and their Master, when Great-grace hath but appeared; and no marvel, for he is the King’s Champion. But I trow you will put some difference between Little-Faith and the King’s Champion. All the King’s Subjects are not his Champions, nor can they when tried do such feats of War as he. Is it meet to think that a little child should handle Goliath as David did? Or that there should be the strength of an Ox in a Wren? Some are strong; some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the walls.

_Hope._ I would it had been Great-grace, for their sakes.

_Chr._ If it had been he, he might have had his hands
full; for I must tell you, that though Great-grace is excellent good at his Weapons, and has, and can, so long as he keeps them at Sword's point, do well enough with them; Yet if they get within him,¹ even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard he should say, (and that when he was in the Combat) We despaired even of life. How did these sturdy Rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah too, though Champions in their day, were forced to bestir them when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them.² Peter upon a time would go try what he could do; but though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.³

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.

So they went on till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here

¹ inside his guard. The figure comes from boxing or wrestling. ² had been well beaten. ³ when he denied his Lord.
they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them, and asked them why they stood there? They answered they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it: yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled, that they knew not what to do; and with that the white Robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Chr. Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day, A man that flattereth his Neighbor, spreadeth a Net for his feet.

Hope. They also gave us a Note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the Paths of the Destroyer. Here David was wiser than we; for saith he, Concerning the works of men, by the word of thy lips I have kept me from the Paths of the Destroyer. Thus they lay bewailing themselves in the Net. At last they espied a Shining One coming towards
them with a Whip of small cord in his hand. When he
was come to the place where they were, he asked them
whence they came? and what they did there? They told him that they were poor Pilgrims going
to Zion, but were led out of their way by a
black man, clothed in white, who bid us, said
they, follow him, for he was going thither too. Then said
he with the Whip, It is Flatterer, a false Apostle, that
hath transformed himself into an Angel of Light. So he
rent the Net, and let the men out. Then said he to them,
Follow me, that I may set you in your way
again: so he led them back to the way which
they had left to follow the Flatterer. Then he
asked them, saying, Where did you lie the last
night? They said, With the Shepherds upon the Delec-
table Mountains. He asked them then, If they had not of
them Shepherds a Note of direction for the way? They
answered, Yes. But did you, said he, when you was at a
stand, pluck out and read your Note? They answered,
No. He asked them, Why? They said they forgot. He
asked moreover, If the Shepherds did not bid
them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine
spoken man had been he.

Then I saw in my Dream, that he commanded them to
lie down; which when they did, he chastised
them sore, to teach them the good way wherein
they should walk; and as he chastised them he
said, As many as I love, I rebuke and chasten; be zealous
therefore, and repent. This done, he bids them go on
their way, and take good heed to the other directions of
the Shepherds. So they thanked him for all his kindness,
and went softly along the right way.
Come hither, you that walk along the way,
See how the Pilgrims fare that go astray;
They caught are in an entangling Net,
'Cause they good Counsel lightly did forget;
'Tis true they rescued were, but yet you see
They're scourged to boot: Let this your caution be.

I saw then in my Dream, that they went till they came into a certain Country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one Nap.

*Chr.* By no means, said the other, lest sleeping we never awake more.

*Hope.* Why, my Brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.

*Chr.* Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

*Hope.* I acknowledge myself in a fault, and had I been here alone I had by sleeping run the danger of death. I see it is true that the Wise man saith, Two are better than one. Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labor.

Now I saw in my Dream, that in good time the Pilgrims were got over the Enchanted Ground, and entering into the Country of Beulah, whose air was very sweet and

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1 "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isaiah, lxii. 4.
pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the Flowers appear in the earth, and heard the voice of the Turtle\(^1\) in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of Heaven. In this land also the contract between the Bride and Bridegroom was renewed; yea, here, "as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them." Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold thy salvation cometh, behold his reward is with him." Here all the inhabitants of the Country called them, "The holy People, The redeemed of the Lord, Sought out, &c."

Now as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and Precious Stones, also the Street thereof was paved with Gold; so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore here they lay by it awhile, cry-

\(^1\) the turtle dove. See the Song of Solomon, ii. 12.
ing out because of their pangs, "If you see my Beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their gates opened into the Highway. Now as they came up to these places, behold the Gardener stood in the way, to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the solace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refresh themselves with Dainties. He also showed them there the King's walks, and the Arbors where he delighted to be; and here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed them- selves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not as yet with open face behold it, but through an Instrument made for that purpose. So I saw that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

These men asked the Pilgrims whence they came, and they told them. They also asked them where they had

1 made themselves ready.
lodged, what difficulties and dangers, what comforts and pleasures they had met in the way, and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would. But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River the Pilgrims were much stounded; but the men that went with them said, You must go through, or you cannot come at the Gate.

The Pilgrims then began to inquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially Christian, began to despond in his mind, and looked this way and that, but no way could be found by them by which they might escape the River. Then they asked the men if the Waters were all of a depth? They said, No; yet they could not help them in that case, for said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the Water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep Waters; the

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1 struck with amazement.  
2 to be despondent.
THE RIVER OF DEATH.

87

Billows go over my head, all his Waves go over me, Selah.¹

Then said the other, Be of good cheer, my Brother, I feel the bottom, and it is good. Then said Christian, Ah my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey.² And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed that he was troubled with apparitions of Hobgoblins and evil Spirits, for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his Brother's head above water; yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. Hopeful also would endeavor to comfort him, saying, Brother, I see the Gate, and men standing by to receive us. But Christian would answer, 'Tis you, 'tis you they wait for, you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the

¹ This expression is from the Psalms, where it is thought to be an indication concerning the music to which the psalm was to be sung. To many, however, it seems to be a part of the text which it follows.
² Exodus, iii. 8.
snare, and hath left me. Then said Hopeful, My Brother, you have quite forgot the Text, where it is said of the wicked, "There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through in these Waters are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream, that Christian was as in a muse a while. To whom also Hopeful added this word, Be of good cheer, Jesus Christ maketh thee whole; and with that Christian brake out with a loud voice, Oh I see him again, and he tells me, "When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee." Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the River was but shallow. Thus they got over.

Now upon the bank of the River on the other side, they saw the two Shining Men again, who there waited for them; wherefore being come out of the River, they saluted them saying, "We are ministering Spirits, sent forth to minister for those that shall be heirs of salvation." Thus they went along towards the Gate. Now you must note that the City stood upon a mighty Hill, but the Pilgrims went up that Hill with ease because they had these two men to lead them up by the arms; also they had left their Mortal Garments behind them in the River, for though they went in with them, they came out
without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk they had with the Shining Ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is the Mount Zion, the heavenly Jerusalem, the innumerable company of Angels, and the Spirits of Just Men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof; and when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again such things as you saw when you were in the lower Regions upon the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away. You are now going to Abraham, to Isaac, and Jacob, and to the Prophets, men that God hath taken away from evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and vision of the Holy One, for there you shall see him as he is. There also you shall serve him continually with praise,
with shouting, and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you be clothed with Glory and Majesty, and put into an equipage\(^1\) fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the Wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them; to whom it was said by the other two Shining Ones, These are the men that have loved our Lord when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, "Blessed are they that are called to the Marriage Supper of the Lamb." There came out also at this time to meet them several of the King's Trumpeters, clothed in white

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\(^1\) and be equipped so as to be fit to ride. \(page\) as meaning "carriage," as the word is more commonly used at present.
and shining Raiment, who with melodious noises and loud, made even the Heavens to echo with their sound. These Trumpeters saluted Christian and his fellow with ten thousand welcomes from the World, and this they did with shouting and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as 'twere to guard them through the upper Regions) continually sounding as they went with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if Heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these Trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his Brother, how welcome they were into¹ their company, and with what gladness they came to meet them; and now were these two men as 'twere in Heaven before they came at it, being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the Bells therein ring to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the Gate.

Now when they were come up to the Gate, there was written over it in Letters of Gold,

"BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY."

¹ The preposition into comes from the thought of welcome as a verb.
Then I saw in my Dream, that the Shining Men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, Enoch, Moses, and Elijah, to whom it was said, These Pilgrims are come from the City of Destruction for the love that they bear to the King of this place; and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate. The King then commanded to open the Gate, "That the righteous nation," said he, "that keepeth the Truth may enter in."

Now I saw in my Dream that these two men went in at the Gate: and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them, the Harps to praise withal, and the Crowns in token of honor. Then I heard in my Dream that all the Bells in the City rang again for joy, and that it was said unto them,

"ENTER YE INTO THE JOY OF YOUR LORD."

I also heard the men themselves, that they sang with a loud voice, saying,

"BLESSING, AND HONOR, AND GLORY, AND POWER BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER."

Now just as the Gates were opened to let in the men, I looked in after them, and behold, the City shone like the Sun; the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.
There were also of them that had wings, and they answered one another without intermission, saying, "Holy, Holy, Holy, is the Lord." And after that they shut up the Gates. Which when I had seen, I wished myself among them. So I awoke, and behold it was a Dream.
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