

John Bunyan (1628 – 1688)

- John Bunyan was an English writer and Puritan preacher best remembered as the author of the Christian allegory *The Pilgrim's Progress*. In addition to *The Pilgrim's Progress*, Bunyan wrote nearly sixty titles, many of them expanded sermons.
- Men like Richard Baxter and John Milton could afford to write because they didn't need to earn a living. But Bunyan, a traveling tinker like his father, was nearly penniless before becoming England's most famous author. Bunyan wrote, "not having so much household-stuff as a dish or spoon betwixt us both." He learned to read and write at a local grammar school, but he probably left school early to learn the family trade. Bunyan's mind and imagination were formed in these early days by influences other than those of formal education. He absorbed the popular tales of adventure that appeared in chapbooks (*Life of Sir Bevis of Southampton*). Though his family belonged to the Anglican church, he also became acquainted with the varied popular literature of the English Puritans: plain-speaking sermons, homely moral dialogues, books of melodramatic judgments and acts of divine guidance, and John Foxe's *The Book of Martyrs*.
- At the age of sixteen joined the Parliamentary Army during the first stage of the English Civil War. Bunyan spent nearly three years in the army service which provided him with a knowledge of military language which he then used in his book *The Holy War*, and also exposed him to the ideas of the various religious sects and radical groups he came across in Newport Pagnell.
- Some time after his discharge from the army (in July 1647) and before 1649, Bunyan married. He says in his autobiography, *Grace Abounding*, that he and his first wife "came together as poor as poor might be, not having so much household-stuff as a dish or spoon betwixt us both." His wife brought him two evangelical books as her only dowry.
- He became interested in religion after his marriage, attending first the parish church and then joining the Bedford Meeting, a nonconformist group in Bedford, and becoming a preacher. After the restoration of the monarch, when the freedom of nonconformists was curtailed, Bunyan was arrested and spent the next twelve years in jail as he refused to give up preaching. In prison, Bunyan had a copy of the Bible and of John Foxe's *Book of Martyrs*, as well as writing materials. He also had at times the company of other preachers who had been imprisoned. It was in Bedford Gaol that he wrote *Grace Abounding* and started work on *The Pilgrim's Progress*, as well as penning several tracts that may have brought him a little money.
- Bunyan's release from prison came in March 1672 under Charles II's Declaration of Indulgence to the Nonconformists. The Bedford community had already chosen him as their pastor. He received a license to preach together with 25 other Nonconformist ministers in Bedfordshire and the surrounding counties. His nickname "Bishop Bunyan" suggests that he became the organizing genius in the area. When persecution was renewed he was again imprisoned for illegal preaching; the circumstances of this imprisonment have remained more obscure than those of the first, though it does not appear to have lasted longer than six months.

- And then in 1676-7 he underwent a second term of imprisonment, probably for refusing to attend the parish church. This second imprisonment lasted six months. He was caught in a storm and fell ill with a fever. He died in Strudwick's house on the morning of 31 August 1688 and was buried in the tomb belonging to Strudwick in Bunhill Fields nonconformist burial ground in London. Bunyan's estate at his death was worth £42 19s 0d. His widow Elizabeth died in 1691

Legacy

- Bunyan is best remembered for *The Pilgrim's Progress*, a book which gained immediate popularity. By 1692, four years after the author's death, publisher Charles Doe estimated that 100,000 copies had been printed in England, as well as editions "in France, Holland, New England and Welch". By 1938, 250 years after Bunyan's death, more than 1,300 editions of the book had been printed.
- During the 18th century Bunyan's unpolished style fell out of favour, but his popularity returned with Romanticism, poet Robert Southey writing a lengthy appreciative biography in 1830 to accompany an edition of *The Pilgrim's Progress* that many critics deem a turning point in Bunyan scholarship.
- Bunyan's reputation was further enhanced by the evangelical revival and he became a favourite author of the Victorians who have been influenced by Bunyan include C.S. Lewis, Nathaniel Hawthorne, Herman Melville, Charles Dickens, Louisa May Alcott and George Bernard Shaw.
- Bunyan's work, in particular *The Pilgrim's Progress*, has reached a wider audience through stage productions, film, TV, and radio. A stage work by Ralph Vaughan Williams, which the composer styled a *Morality*, based on *The Pilgrim's Progress* was first performed at the Royal Opera House in 1951 as part of the Festival of Britain and revived in 2012 by the English National Opera.

Literary Style

The use of a highly subjective prose style to express personal states of mind is Bunyan's first creative achievement, but he also had at his disposal the more traditional style he used in sermons, treatises, and scriptural exposition. In the allegories some of his greatest imaginative successes are due to his dreamlike, introspective style with its subtle personal music; but it is the workaday vigour and concreteness of the prose technique practiced in the sermons which provide a firm stylistic background to these imaginative flights.

Bunyan's literary achievement, in his finest works, is by no means that of a naively simple talent. His handling of language, colloquial or biblical, is that of an accomplished artist. He brings to his treatment of human behaviour both shrewd awareness and moral subtlety. He demonstrates a gift for endowing the conceptions of evangelical theology with concrete life and acting out the theological drama in terms of flesh and blood.

Bunyan thus presents a paradox, since the impulse that originally drove him to write was purely to celebrate his faith and to convert others.

"I saw a man clothed with rags ... a book in his hand and a great burden upon his back." So begins the allegorical tale that describes Bunyan's own conversion process. Pilgrim, like Bunyan, is a tinker. He wanders from the City of Destruction to the Celestial City, a pilgrimage made difficult by the burden of sin (an anvil on his back), the Slough of Despond, Vanity Fair, and other such allegorical waystations.

The book was instantly popular with every social class. His first editor, Charles Doe, noted that 100,000 copies were already in print by 1692. Samuel Taylor Coleridge called it, "the best Summa Theologicae Evangelicae ever produced by a writer not miraculously inspired." Every English household that owned a Bible also owned the famous allegory. Eventually, it became the bestselling book (apart from the Bible) in publishing history.

NOTABLE WORKS.

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Gospel Truths Opened

"The Pilgrim's Progress"

"The Holy War"

"Grace Abounding"

"The Life and Death of Mr. Badman"

Gospel Truths Opened

- In 1656 appeared Some Gospel Truths Opened, in which, according to Ofor, the editor of the most recent edition of Bunyan's complete works, Bunyan "attacked the follies of the time, exposed and condemned heresies without mercy."

Grace Abounding to the Chief of Sinners

- In 1666 was published the first edition of Grace Abounding to the Chief of Sinners. This is Bunyan's spiritual autobiography which tells us surprisingly little about the external affairs of his career, but as a record of the inner life.
- It is to be ranked with the Confessions of St. Augustine. In spite of its poverty in matters of fact, it remains the principal source of information in regard to Bunyan's life up to the time of his imprisonment.
- Grace Abounding to the Chief of Sinners, or a Brief Relation of the Exceeding Mercy of God in Christ to his Poor Servant John Bunyan is a Puritan spiritual autobiography written by John Bunyan. It was composed while Bunyan was serving a twelve-year prison sentence in Bedford gaol for preaching without a license and was first published in 1666.

The Pilgrim's Progress

- which appeared in 1678, became almost at once a popular book, and it made Bunyan the best-known Nonconformist in England. His success led him to undertake other religious allegories.
- The Pilgrim's Progress became one of the most published books in the English language; 1,300 editions having been printed by 1938, 250 years after the author's death.

The Life and Death of Mr. Badman

- In 1680, he brought out The Life and Death of Mr. Badman, which he intended to be the counterpart of The Pilgrim's Progress. The title indicates clearly enough the nature of the book. Because of its lack of vivacity and the unpleasantness of the subject-matter it is not comparable with the earlier work.

The Holy War

- It is an account of the defense of the City of Mansoul against the attacks of the Devil. In writing this allegory, Bunyan's military experience was of immense value to him.
- In some respects it is more direct and logical in plan than The Pilgrim's Progress, but it is decidedly inferior to it in realism; one does not find oneself forgetting the allegory. But of this book Macaulay has said, "If there had been no Pilgrim's Progress, The Holy War would have been the first of religious allegories."

It is regarded as one of the most significant works of religious, theological fiction in English literature. It has been translated into more than 200 languages, and has never been out of print. It has been cited as the first novel written in English.

The English text comprises 108,260 words and is divided into two parts, each reading as a continuous narrative with no chapter divisions.

The first part

- was completed in 1677 and entered into the Stationers' Register on 22 December 1677. It was licensed and entered in the "Term Catalogue" on 18 February 1678, which is looked upon as the date of first publication. After the first edition of the first part in 1678, an expanded edition, with additions written after Bunyan was freed, appeared in 1679.

The Second Part

- appeared in 1684. There were eleven editions of the first part in John Bunyan's lifetime, published in successive years from 1678 to 1685 and in 1688, and there were two editions of the second part, published in 1684 and 1686.

1. City of Destruction, Christian's home, representative of the world

2. Slough of Despond, the miry swamp on the way to the Wicket Gate; one of the hazards of the journey to the Celestial City. In the First Part, Christian falling into it, sank further under the weight of his sins (his burden) and his sense of their guilt.
3. Mount Sinai, a frightening mountain near the Village of Morality that threatens all who would go there.
4. Wicket Gate, the entry point of the straight and narrow way to the Celestial City. Pilgrims are required to enter by way of the Wicket Gate. Beelzebub's castle was built not very far from the Gate.
5. House of the Interpreter, a type of spiritual museum to guide the pilgrims to the Celestial Ciblematic of Calvary and the tomb of Christ.
6. Hill Difficulty, both the hill and the road up is called "Difficulty"; it is flanked by two treacherous byways "Danger" and "Destruction." There are three choices: Christian takes "Difficulty" (the right way), and Formalist and Hypocrisy take the two other ways, which prove to be fatal dead ends.
7. House Beautiful, a palace that serves as a rest stop for pilgrims to the Celestial City. It apparently sits atop the Hill Difficulty. From the House Beautiful one can see forward to the Delectable Mountains. It represents the Christian congregation, and Bunyan takes its name from a gate of the Jerusalem temple (Acts 3:2, 10).
8. Valley of Humiliation, the Valley on the other side of the Hill Difficulty, going down into which is said to be extremely slippery by the House Beautiful's damsel Prudence. It is where Christian, protected by God's Armor, meets Apollyon and they had that dreadful, long fight where Christian was victorious over his enemy by impaling Apollyon on his Sword of the Spirit (Word of God) which caused the Foul Fiend to fly away. Apollyon met Christian in the place known as "Forgetful Green." This Valley had been a delight to the "Lord of the Hill", Jesus Christ, in his "state of humiliation."
9. Valley of the Shadow of Death, a treacherous, devilish Valley filled with demons, dragons, fiends, satyrs, goblins, hobgoblins, monsters, creatures from the bottomless pit, beasts from the mouth of Hell, darkness, terror, and horror with a quicksand bog on one side and a deep chasm/ditch on the other side of the King's Highway going through it (cf. Psalm 23:4).
10. Gaius' Inn, a rest stop in the Second Part of the Pilgrim's Progress.
11. Vanity Fair, a city through which the King's Highway passes and the yearlong Fair that is held there.
12. Plain Ease, a pleasant area traversed by the pilgrims.
13. Hill Lucre, location of a reputed silver mine that proves to be the place where By-Ends and his companions are lost.
14. The Pillar of Salt, which was Lot's wife, who was turned into a pillar of salt when Sodom and Gomorrah were destroyed. The pilgrim's note that its location near the Hill Lucre is a fitting warning to those who are tempted by Demas to go into the Lucre silver mine.

15. River of God or River of the Water of Life, a place of solace for the pilgrims. It flows through a meadow, green all year long and filled with lush fruit trees. In the Second Part the Good Shepherd is found there to whom Christiana's grandchildren are entrusted.
 16. By-Path Meadow, the place leading to the grounds of Doubting Castle.
 17. Doubting Castle, the home of Giant Despair and his Giantess wife, Diffidence; only one key could open its doors and gates, the key Promise.
 18. The Delectable Mountains, known as "Immanuel's Land." Lush country from whose heights one can see many delights and curiosities. It is inhabited by sheep and their shepherds, and from Mount Clear one can see the Celestial City.
 19. The Enchanted Ground, an area through which the King's Highway passes that has air that makes pilgrims want to stop to sleep. If one goes to sleep in this place, one never wakes up. The shepherds of the Delectable Mountains warn pilgrims about this.
 20. The Land of Beulah, a lush garden area just this side of the River of Death.
 21. The River of Death, the dreadful river that surrounds Mount Zion, deeper or shallower depending on the faith of the one traversing it.
 22. The Celestial City, the "Desired Country" of pilgrims, heaven, the dwelling place of the "Lord of the Hill", God. It is situated on Mount Zion.
- Samuel Johnson said that "this is the great merit of the book, that the most cultivated man cannot find anything to praise more highly, and the child knows nothing more amusing." Three years after its publication (1681), it was reprinted in colonial America, and was widely read in the Puritan colonies.

The Third Part

- 3rd part of the Pilgrim's Progress was written by an anonymous author; beginning in 1693, it was published with Bunyan's authentic two parts. It continued to be republished with Bunyan's work until 1852.[48] This third part presented the pilgrimage of Tender-Conscience and his companions.

The Pilgrim's Progress

- The Pilgrim's Progress, religious allegory by the English writer John Bunyan, published in two parts in 1678 and 1684 which according to some historians consider the first ever novel, and often compare it to Milton's Paradise Lost.
- The work is a symbolic vision of the good man's pilgrimage through life. It is an exceptionally useful book, for though widely accessible and entertaining, it communicates and critiques an enormous amount of relatively complex theology. The theology of Martin Luther, the architect of the Reformation, is particularly prominent throughout Bunyan's work.
- It was first published in the reign of Charles II and was largely written while its Puritan author was imprisoned for offenses against the Conventicle Act of 1593.

(which prohibited the conducting of religious services outside the bailiwick of the Church of England).

Pilgrim's Progress Character List

The Narrator (John Bunyan)

John Bunyan narrates this story as if he were seeing it in his dreams. The revelation of Christian's journey is something he wishes to share with community. He uses the first person throughout the text, though somewhat infrequently, and he often addresses the reader directly.

Evangelist

The Evangelist appears to instruct Christian how to rid himself of his burden. He tells Christian where to go and occasionally reappears to set Christian back on track or help him out of a tight spot during his journey. His name is directly derived from the Bible, since the writers of the gospel are referred to as the evangelists. The term comes from the Greek word for "good news." The Evangelist always comes with good news, for it is his message that leads Christian to salvation.

Christian

Formerly known as Graceless, or just 'Man', Christian is the protagonist of Bunyan's allegory. He is every man, and he is meant to inspire readers, just as his story inspires other characters in Pilgrim's Progress. His intelligence and worldliness improve a great deal over the course of the text because he learns from each misstep. He proves that tenacity and diligence, when matched with God's grace, are the keys to entering heaven. He stops at nothing in order to achieve his salvation, even through it means leaving his family and his hometown behind. He is eager to share what he has learned with other pilgrims along the way, but he is humble enough to absorb their teachings as well.

Obstinate

One of the first men that Christian encounters as he leaves on his pilgrimage. Obstinate eventually refuses to accompany Christian on his journey, and later publicly mocks him for leaving.

Pliable

Pliable starts out as Obstinate's travelling partner, but he agrees to accompany Christian even when Obstinate turns back. Pliable leaves Christian at the Slough of Despond, however, because he is frustrated by the difficulty of the journey and the limitations of Christian's knowledge.

Help

Help appears to assist Christian in his escape from the Slough of Despond.

Mr. Worldly Wiseman

He presents the first real temptation for Christian to stray from his righteous path. He tells Christian to ignore the Evangelist's advice, and that he can shed his burden by going to the town of Morality and following the guidance of Mr. Legality and his son.

Mr. Legality

He is the head of the town of Morality. Mr. Legality represents the law, and though he doesn't ultimately snare Christian, his smooth talking has snared many other would-be pilgrims.

The Interpreter

The Interpreter is a critical figure for both Christian and Christiana as they make their pilgrimages. He is the first to teach them the way to read allegory. He does so by showing them a series of vignettes, each imbued with religious meaning. Though the Interpreter begins his presentations by telling the pilgrims what each scene means, they eventually learn to interpret the signs themselves. The Interpreter's House is the first critical stop on the pilgrimage. In addition to equipping the pilgrims with allegorical understanding, The Interpreter provides them with armor and weaponry, and in the case of Christiana, a guide (Mr. Great-Heart).

Shining Ones

The Shining Ones are angels who appear periodically throughout the book. Usually they appear alone or in threes, a significant number in Christianity.

The Lions

The Lions represent the Restoration Government responsible for quashing the religious dissent during Bunyan's time. Whether or not the lions are roaring (when Christian passes them they are asleep) indicates the level of religious persecution at the time when Bunyan was writing a particular passage.

Watchful

Watchful is the porter at the Beautiful Palace, the second bastion of help along the way on Christian's journey.

Discretion

One of the damsels at the Beautiful Palace.

Prudence

One of the damsels at the Beautiful Palace. She quizzes Christiana's sons and is impressed by their knowledge of the faith.

Piety

Another damsel at the Beautiful Palace.

Charity

One of the damsels in the Beautiful Palace.

Faithful

Faithful is Christian's first companion on the pilgrimage. They meet up after Christian passes through the Valley of the Shadow of Death, and the two share enlightening conversation. Faithful becomes a martyr at Vanity-Fair, where he is burnt at the stake on trumped up charges of inciting a riot. Faithful's testimony, comportment, and noble death inspire Hopeful to undertake the pilgrimage, and he becomes Christian's next companion.

Apollyon

Apollyon is the fiendish monster who inhabits the Valley of Humiliation.

Shame

Faithful meets Shame in the Valley of Humiliation. He represents the self-conscious upper class of Restoration Society that rejected religion as simplistic and unenlightened.

Talkative

Talkative is a member of one of the non-conformist sects, likely the Ranters, who meets Christian and Hopeful on their pilgrimage. Bunyan is critical of these non-conformists' beliefs and practice, and Christian is hard on Talkative during their discourse. Christian (like Bunyan) is concerned, particularly, that Talkative spends too much time talking about the sincerity of his faith, and not enough time actually being faithful.

Beelzebub

The leader of Vanity-Fair. Some scholars suggest that Beelzebub is specifically supposed to represent King Charles II. Beelzebub also owns the orchards just beyond the Wicket Gate from which Matthew steals fruit.

Lord Hate-Good

The judge at Faithful's trial, he represents the cruelty and absurdity of the judicial system, from Bunyan's point of view.

Envy

One of the witnesses who testifies against Faithful at his trial in Vanity-Fair.

Superstition

Another one of the witnesses against Faithful.

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Pickthank

The third and final witness who testifies against Faithful.

By-ends

By-ends represents the people who conformed to the Church of England only when it was politically beneficial to them. More generally, he represents anyone whose faith is driven by the worldliness of public opinion rather than a spiritual understanding.

Hopeful

Inspired by Faithful's death, Hopeful joins Christian on the pilgrimage as he leaves Vanity. A loyal companion and good interlocutor, Hopeful and Christian are equals on the pathway to heaven. Hopeful sees promise in situations where Christian does not, like in the dungeon of the Doubting Castle.

Demas

Demas runs the silver mine in the side of the Hill Lucre. He lies to Christian and Hopeful, trying to persuade them off their path to come mine for silver.

Giant Despair

Giant Despair, who traps Christian and Hopeful in Doubting Castle, represents the temptation of despair. His relative size is indicative of the magnitude and gravity of the temptation of despair. Some of the obstacles Christian faces are external (like religious persecution), while others, like his despair, are internal.

Diffidence

Diffidence is Giant Despair's wife. She is more vicious than her husband, and wants to kill Christian and Hopeful.

Shepherds

The shepherds (Experience, Watchful, Sincere, and Knowledge) reside at the edge of the Enchanted Grounds. They are the last group of characters who provide Christian with support and education before the group of pilgrims arrive at the Celestial City. The last leg of the pilgrimage is successful thanks to the shepherds' warnings.

Ignorance

He is one of the last cautionary tales that Christian and Hopeful encounter before arriving at Mt. Zion. Ignorance makes it all the way to the Heavenly City, only to be sent to hell because he did not enter at the Wicket Gate and does not have the right certification of election. His great ignorance of the necessity and power of grace is his hamartia.

Little-faith

This poor man is robbed of his earthly money, though his jewels (his faith) are left to him. He must beg for the rest of his pilgrimage, but the trial is nothing to him in light of the promise of the world to come.

Flatterer

This false apostle tricks Christian and Hopeful even though the Shepherds have warned them about him. Fortunately, an angel comes to their rescue.

Mr. Sagacity

Mr. Sagacity only appears for the first few pages of the second part. Mr. Sagacity relates the state of Christiana and the rest of the City of Destruction after Christian left, but he disappears after her conversion, and Bunyan assumes the narration single-handedly.

Christiana

Christian's wife, who originally mocks Christian for his pilgrimage, has a change of heart and takes to the road herself. Able, intelligent, and a caring mother, she is a model for female readers. She and her band of pilgrims represent the church in the allegory, which must be led by a pastor.

Secret

Secret is a messenger from heaven who comes to Christiana. He brings the certificate of her election, in the form of a letter, and a message that God forgives and wants Christiana to come to him.

Mercy

Mercy is the virtuous young woman who sees the value in Christiana's journey and undertakes it with her. Though not called directly by God, he is gracious and sees she is sincere and she is admitted through the Wicket Gate. She eventually marries Matthew.

Mr. Great-Heart

Mr. Great-Heart is one of the Interpreter's servants who is sent to guide Christiana and company on their pilgrimage. He represents the pastor of a church. Without his steadfast encouragement, guidance, and protection, the band of pilgrims in part II would not have made it to the City of Zion.

Grim (or Bloody-Man)

One of the giants Christiana and company encounter. He represents the state-persecuted religious dissenters, like Bunyan himself. Grim's size is proportional to the threat of the state when Bunyan was writing part II (which he wrote from prison).

James

One of Christiana's sons. He marries Phebe.

Matthew

Christiana and Christian's eldest son. He marries Mercy.

Joseph

One of Christiana's sons. [Karan. English Literature Wallah](#)

Samuel

One of Christiana's sons.

Mr. Brisk

Mercy's suitor while the pilgrims are in residence at the Beautiful Palace.

Mr. Skill

The physician who treats Matthew when Beelzebub's fruit makes him ill.

Maul

Another one of the giants that Great-Heart slays. He ensnares pilgrims with sophistry, complicated arguments that seem logical but are flawed.

Mr. Honest

Mr. Honest is a good man and fellow pilgrim. He joins Christiana and company and completes the pilgrimage with them.

Mr. Fearing

Mr. Fearing is a mutual friend of Mr. Great-Heart and Mr. Honesty. He was very afraid and thus makes slow progress on his pilgrimage, but he eventually gets to heaven.

Gaius

Christiana wishes for an Inn along their journey, and one appears. Gaius is the generous and pious inn-keeper. He provides much good instruction, and his daughter, Phebe, eventually marries James.

Feeble-Mind

Great-Heart rescues after slaying his captor, the giant Slay-Good. Feeble-mind is, like his name, of Feeble-Mind, though he is among the elect.

Mr. Mnason

The inn-keeper in Vanity who houses the group of pilgrims. He is one of the only good people in Vanity and helps many pilgrims on their journey.

Mr. Despondency

A pilgrim who, along with his daughter, has been trapped by Giant Despair. They are rescued when Great-heart slays their captor.

Valiant-for-Truth

This valiant pilgrim joins the group of pilgrims near the end, and they welcome his company. He is one of the stronger of the bunch, and he helps Great-Heart support the weaker members of the community, like Feeble-Mind, as they progress towards Mt. Zion.

Standfast

Standfast is another good pilgrim that joins Great-Heart near the end of the pilgrimage.

Madam Bubble

Madam Bubble is the witch who enchants the Enchanted Grounds. She represents the world's temptations, but with Great-Heart as their guide, she is unable to sway Christiana and her group of pilgrims

- **The Life and Death of Mr. Badman;**

(Presented to the World in a Familiar Dialogue Between Mr. Wiseman and Mr. Attentive)

- is a 1680 book by John Bunyan. It was designed as a companion to The Pilgrim's Progress and was published by Nathaniel Ponder. The two characters have a dialogue about sin and redemption over the course of a long day.
- Bunyan acknowledged the work was influenced by a work by Essex minister Arthur Dent (Puritan) titled The Plaine Man's Pathway to Heaven, which was set up as a dialogue between Theologus and Philagathus. That work also had other characters, including Asunetus and Antilegon. Scholar Frank Wadleigh Chandler described it as a "Puritan romance of roguery," Scholar James Blanton Warey described it as an English precursor to the novel, especially the picaresque novel.
- His The Life and Death of Mr. Badman (1680) is more like a realistic novel than an allegory in its portrait of the unrelievedly evil and unrepentant tradesman Mr. Badman. The book gives an insight into the problems of money and marriage when the Puritans were settling down after the age of persecution and beginning to find their social role as an urban middle class.

The Holy War 1682

- Bunyan's second allegory, has a carefully wrought epic structure and is correspondingly lacking in the spontaneous inward note of The Pilgrim's Progress. The town of Mansoul is besieged by the hosts of the devil, is relieved by the army of Emanuel, and is later undermined by further diabolic attacks and plots against his rule. The metaphor works on several levels; it represents the conversion and backslidings of the individual soul, as well as the story of mankind from the Fall through to the Redemption and the Last Judgment; there is even a more precise historical level of allegory relating to the persecution of Nonconformists under Charles II. The Pilgrim's Progress, Second Part (1684), tells the story of the pilgrimage of Christian's wife, Christiana, and her children to the Celestial City. This book gives a more social and humorous picture of the Christian life than the First Part and shows Bunyan lapsing from high drama into comedy, but the great concluding passage on the summoning of the pilgrims to cross the River of Death is perhaps the finest single thing Bunyan ever wrote.

In spite of his ministerial responsibilities Bunyan found time to publish a large number of doctrinal and controversial works in the last 10 years of his life. He also composed rough but workmanlike verse of religious exhortation; one of his most interesting later volumes is the children's book A Book for Boys and Girls (1686), vigorous poems serving as comments on emblematic pictures.

The Pilgrim's Progress, like the Bible, was to be found in every English home and was known to every ordinary reader. In literary estimation, however, Bunyan remained

beyond the pale of polite literature during the 18th century, though his greatness was acknowledged by Jonathan Swift and Samuel Johnson. Later literary historians noted his indirect influence on the 18th-century novel, particularly the introspective fiction of Daniel Defoe and Samuel Richardson. After the Romantic movement he was recognized as a type of natural genius and placed alongside Homer and Robert Burns.

The Holy War Made by King Shaddai Upon Diabolus, to Regain the Metropolis of the World, Or, The Losing and Taking Again of the Town of Mansoul is a 1682 novel by John Bunyan. This novel, written in the form of an allegory, tells the story of the town "Mansoul" (Man's soul). Though this town is perfect and bears the image of Shaddai (Almighty), it is deceived to rebel and throw off his gracious rule, replacing it instead with the rule of Diabolus. Though Mansoul has rejected the Kingship of Shaddai, he sends his son Emmanuel to reclaim it.

The Spiritual Warfare (c1623), a print by Martin Droeshout depicting the devil's army besieging a walled city held by a "Christian Soldier bold" guarded by figures representing the Christian virtues. It has been suggested that this print may have influenced Bunyan to write The Holy War.

The entire story is a masterpiece of Christian literature, describing vividly the process of the fall, conversion, fellowship with Emmanuel, and many more intricate doctrines.

Characters

1. **SHADDAI:** The Sovereign of the Universe (El Shaddai is one of the Judaic names of God). Also the builder and creator of Mansoul, whose image it bears.
2. **EMMANUEL:** The son of Shaddai, who lead the campaign to reclaim Mansoul.
3. **THE SECRETARY:** One who is equal to Shaddai and Emmanuel, who resides in Mansoul after the victorious conquest of Emmanuel.
4. **DIABOLUS:** The deceiver whose crafty lies prompted the fall of Mansoul, and who holds the city against the conquest of Emmanuel.
5. **ILL-PAUSE:** The servant of Diabolus whose foulness slays Lord Innocency.
6. **UNDERSTANDING:** The first and final Mayor of Mansoul, whose treachery to Shaddai, causes him not to see the light.
7. **CONSCIENCE:** The first and final Recorder of Mansoul. Whose sin causes him to forget Shaddai's law at times, and at other times to bewail the sin of Mansoulians.
8. **LORD WILLBEWILL:** A servant of Shaddai at the first, who shifts his allegiance to Diabolus at the capture of the city.
9. **INCREDULITY:** A friend of Diabolus and one of the two mayors under his rule, who escapes execution after the recapture of Mansoul and who leads the army of Doubters against it.
10. **LUSTING:** A Diabolian who also was a Mayor under Diabolus.

11. FORGET-GOOD: The recorder under Diabolus, who completely despises the law of Shaddai.
12. BOANERGES: One of the four first Captains sent by Shaddai against Mansoul.
13. CONVICTION: The second Captain.
14. JUDGEMENT: The third Captain.
15. EXECUTION: The fourth Captain.
16. CREDENCE: One of the five Captains to come with Emmanuel, to join the siege of Mansoul (The fifth Captain).
17. GOOD-HOPE: The sixth Captain.
18. CHARITY: The seventh Captain.
19. INNOCENCE: The eighth Captain.
20. PATIENCE: The ninth Captain.
21. CARNAL-SECURITY: The entrapping Diabolian, who causes Mansoul to break fellowship with Emmanuel after He had so graciously saved the city.

Locations

MANSOUL:

- The town, built for the glory and enjoyment of Shaddai, who in its wickedness forsakes their King for Diabolus.

EYE-GATE:

- One of the most significant of the five gates entering into Mansoul.

EAR-GATE:

- Also one of the most significant gates entering into Mansoul, it is the one which is first assaulted by Diabolus.

MOUTH-GATE:

- The Gate where proclamations are read and petitions sent.

FEEL-GATE:

- A weakly guarded gate where Diabolus sends the Doubters attack after Emmanuel had reclaimed the city.

NOSE-GATE:

- The least of the five gates of Mansoul.

HELL-GATE HILL:

- The place where Diabolus initially flees after losing possession of Mansoul.