THE SIGNIFICANCE OF ALLEGORICAL CHRISTIAN
TO REPRESENT BUNYAN’S LIFE IN THE PILGRIM’S PROGRESS

A Thesis Presented to
The Graduate Program in English Language Studies
in Partial Fulfillment of the Requirements
for the Degree of
Magister Humaniora (M.Hum)
in
English Language Studies

by
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SANATA DHARMA UNIVERSITY
2010
A THESIS

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[Signature]

Baja Tigor Hasudungan Pasaribu
Dedicated to

My dear mother, Hartini and brother, Oka,
ACKNOWLEDGEMENTS

I would acknowledge my supervisor Dr. B.B. Dwijadmoko, M.A. for his supervision. Thank you, Pak Dwi for being so patient, encouraging and supportive.

I also thank Mike for his help with my study/thesis.

I am grateful for the trust that God has given me to undertake a Masters degree under His financial support.

I particularly want to thank mum and bro for the prayers, supports, and encouragements. You have been the best parent and brother God has given me.

8 February 2010

Baja Tigor Hasudungan Pasaribu
ABSTRACT


This thesis talks about The Pilgrim’s Progress, one of the most widely read books in English literature. It is a fiction-prose allegory relating the journey and adventures of Christian, a man who flees the City of Destruction and sets out for the Celestial City.

Bunyan uses The Pilgrim’s Progress as a narrative strategy to express his own attitude toward his society and government in his life time. Bunyan personified his own life experiences and faith through the main character of the text (Christian), and bad characters in the text personified all the figure who had suppressed or persecuted him in real life. By using allegory, Bunyan could fight back against his enemies at the same time to spread his faith and beliefs to his readers.

This research is meant to answer the problem formulation: (1) What is the influence of Bunyan’s life experience in inspiring The Pilgrim’s Progress and its characters? (2) What is the Spirit of Age of the text writing?, (3) What are the characters of Christian that represent Bunyan’s life in the text?, and (4) What is the nature of faithfulness of Christian?

The approach of this research combines author-oriented approaches and context-oriented approaches. The author-oriented approaches are used to find similarities between main character of The Pilgrim’s Progress and the author. The context-oriented approaches are used to explore historical background of the text i.e. political and religious context of The Pilgrim’s Progress.

The research has five important findings. Firstly, The Pilgrim’s Progress is an allegory and because it allegorizes the Christian doctrines of salvation, so it is a Christian’s allegory. Bunyan uses The Pilgrim’s Progress as a narrative strategy to express his own attitude toward his society and government in his life time.

Secondly, most of the characters in The Pilgrim’s Progress are the people met by Bunyan in the real life. The bad characters in The Pilgrim’s Progress are people that in the real life hinders Bunyan to do his freedom to realize his mission, while the good characters in the text are people who help him in the real life.

Thirdly, The Pilgrim’s Progress is a product of political and religious dynamic of England society in Bunyan’s life time. There are two contradictory tensions that moved it i.e. the Republicanism and Puritanism, or people-oriented and disciplined-government in one side, and Monarchism and Anglicanism or king-oriented and extravagant government in another side. The result, The Pilgrim’s Progress as a negative response to the status quo, undervalues the state and discourages the reader toward worldly state.

Fourthly, the main character Christian represents Bunyan the Puritan and Bunyan represents the society of English in England in Bunyan’s life time (1628-1688) especially the Puritan. Christian represents Bunyan’s life namely his spiritual struggle in searching the salvation. Bunyan himself as a Puritan represents the spiritual struggle of the Puritan in Bunyan’s life time namely attempts the true Christian life which oriented on the reformers belief in the salvation. Allegorically he offered an alternate Christianity that was dominated by “reformed” teachings of Sola Gratia, Sola Fide and Sola Scriptura and individual efforts to find his own way to reach the God. Puritanism is a religious reform movement of some parts of English society in England who want a reformation in religion practice and institution. However in the course of time the scope of
Reformation enlarges to the political domain results in the English Revolution which destroys absolutism.

Fifthly, the character of Christian are simple life, diligence, curiosity, fear, wandering, love of God, goal orientation, holiness of life, and faithfulness. The similarities between Christian and Bunyan lie on characters, plots and events. In the character, the similarities between Christian and Bunyan namely both of them have strong-willed and diligence, hard work, stern and rough temper, and moral character (faithfulness). In the plot, the similarities between Christian and Bunyan, both of them have experience: falling in Slough of Despond, Vanity Fair, Legality, Search for faith, and the Cross. In the events, the similarities between Christian and Bunyan, both of them have experience: falling down in the mire, and ever put in jail.

Finally, the nature of faithfulness of Christian is submission totally to God. The meaning of total submission to God is excelling the faithfulness to God rather than other things. The family must be number two if it has conflict with the faithfulness to God.

For current literary theories this research has important contributions namely to author-oriented approach and text-oriented approach. To the first one, this research recommends to pay attention to the author’s personal experiences with the people surrounding him, especially the bad and the good peoples. This point helps us to understand the characters development of the text. To the second one, this research recommends to pay attention to the Spirit of Age that setting in the writing of the text. This point helps us to understand the social conditions faced by the text and its responses to it.
ABSTRAK


Bunyan menggunakan The Pilgrim’s Progress sebagai strategi naratif untuk mengungkapkan sikapnya sendiri kepada masyarakat dan pemerintah di masanya. Bunyan mempersonifikasi pengalaman-pengalaman hidup dan imannya sendiri melalui karakter utama teks (Christian), dan melalui tokoh-tokoh buruk di dalam teks ia mempersonifikasi semua tokoh yang telah menindas atau menyiksa mereka di dalam kehidupan nyata. Dengan menggunakan kiasan, Bunyan dapat melawan kembali musuh-musuhnya sambil menyebarankan iman dan kepercayaannya kepada para pembacanya.

Penelitian ini dimaksudkan untuk menjawab pertanyaan: (1) Apa pengaruh pengalaman hidup Bunyan dalam mengilhami The Pilgrim’s Progress dan tokoh-tokohnya? (2) Apa Roh Zaman yang melatarbelakangi penulisan teks?, (3) Apa karakter-karakter Christian yang menggambarkan kehidupan Bunyan di dalam teks?, dan (4) Apa hakikat kesetian Christian?


Kedua, Sebagian besar tokoh-tokoh yang dijumpai di dalam The Pilgrim’s Progress adalah orang-orang yang dijumpai Bunyan di dalam kehidupan nyata. Tokoh-tokoh buruk di dalam teks adalah orang-orang yang merintangi Bunyan dalam menjalankan kebebasan dan mewujudkan misinya di dalam kehidupan nyata, sementara tokoh-tokoh yang baik di dalam teks adalah orang-orang yang menolongnya di dalam kehidupan nyata.


yang didominasi oleh ajaran-ajaran “yang sudah direformasi” mengenai Sola Gratia, Sola Fide dan Sola Scriptura dan usaha individu untuk menemukan jalannya sendiri menuju Tuhan. Puritanisme adalah suatu gerakan pembaharuan agama dari sebagian masyarakat Inggris yang menginginkan pembaharuan di dalam praktek dan lembaga agama. Akan tetapi, dalam perjalanan waktu ruang lingkup Reformasi melebar ke ranah politik yang menghasilkan Revolusi Inggris yang menghancurkan Absolutisme.


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CHAPTER I

INTRODUCTION

A. Background of the Study

_The Pilgrim’s Progress_ is a Christian allegory written by John Bunyan and published in February, 1678. It is regarded as one of the most significant works of English literature, it has been translated into more than 200 languages, and has never been out of print.

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 December 22, 1677. It was licensed and entered in the "Term Catalogue" on February 18, 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.

According to Witherspoon (1957), the two parts of _The Pilgrim's Progress_ in reality constitute a whole, and the whole is, without doubt, the most influential religious book ever written in the English language.

In _The Pilgrim's Progress_ (the first part of which appeared in 1678), Bunyan found himself drawn into a much more novel experiment, developing an ambitious allegorical narrative when his intent had been to write a more conventionally ordered account of the processes of redemption. The resulting work (with its second part appearing in 1684) combines a careful exposition of the logical structure of the Calvinist scheme of salvation with a delicate responsiveness to the ways in which his experience of his own world (of the life of the road, of the arrogance of the rich, of the rhythms of contemporary speech) can be deployed to render with a new vividness the strenuous testing the Christian soul must undergo. His achievement
owes scarcely anything to the literary culture of his time, but his masterpiece has gained for itself a readership greater than that achieved by any other English 17th-century work with the exception of the King James Bible.

In the 17th and 18th centuries there were cheap book versions, at two or three pence each, for the barely literate, and there were elegant editions for pious gentlefolk. It was the favorite work of both the self-improving artisan and the affluent tradesman. Yet it was below the horizon of polite literary taste.

Although the novel had been written over three centuries ago but it still has the echo in our time today. It is shown by many works which are produced based on this piece. For example, in 1951 *The Pilgrim’s Progress* became the theme for an opera by Ralph Vaughan Williams. It was also the theme for a condensed radio adaptation starred by John Gielgud, including as background music, several excerpt from Vaughan Williams Orchestra Work. In 1990s, Keith and Landaas also composed recorded and perform a compelling rock opera version of *The Pilgrim’s Progress*, and in 2008 music version by Wright. The novel has been adapted into the Hollywood movie with the title *Pilgrim’s Progress: Journey to Heaven* in 2009. The film received one nomination for best feature length independent film and one nomination for best music score (Wikipedia, 2010).

The greatness of *The Pilgrim’s Progress* attracts the researcher to comprehend it deeper. The researcher intends to explore Bunyan’s life experiences to see how far this point encourages him to write the *The Pilgrim’s Progress* and how far the characters in the text represent the real man in the Bunyan’s life. Beside that the researcher also explores its writing background i.e. its political and religious contexts. This exploration is expected to help the researcher to understand the Spirit of Age of the text writing and in turn to understand the spirit of the text. Finally, the researcher would like to explore how far the main character of the novel, i.e., Christian, represents the author’s life, John Bunyan. Furthermore, the researcher
wants to explore the nature of faithfulness of Christian and its relevance to nowadays’ s life.

B. Problem Limitation

This study limits itself to discuss the relationship between the people in the Bunyan’s life and the characters in *The Pilgrim’s Progress*; the Spirit of Age of the writing of *The Pilgrim’s Progress*; similarities between Christian as the main character of the text and John Bunyan as the author; and the nature of faithfulness of Christian.

C. Problem Formulation

This research raises problems that can be formulated as follows:

1. What is the influence of Bunyan’s life experience in inspiring *The Pilgrim’s Progress* and its characters?
2. What is the Spirit of Age of the text writing?
3. What are the characters of Christian that represent Bunyan’s life in the text?
4. What is the nature of faithfulness of Christian?

D. Research Objective

Referring to the main problems stated above, the objectives of this research are to inquire and uncover: 1) The influence of Bunyan’s life experience in inspiring *The Pilgrim’s Progress* and its characters; 2) political and religious contexts of the text writing; 3) the similarities between Christian and Bunyan’s character, plot, life / event; 4) to find out the nature of faithfulness of Christian.

E. Research Approach

In accordance with the research objectives, this research combines author-oriented approaches and context-oriented approaches. The author-oriented approaches are used to find relationship between Bunyan’s life experiences and the characters in *The Pilgrim’s Progress*,...
the approach also used to find similarities between the main character of The Pilgrim’s Progress and the author. For this purpose the biography of John Bunyan will be explored.

While the context-oriented approaches are used to explore the historical background of the text i.e. political and religious context of The Pilgrim’s Progress. By exploring the political and religious context of the text, this research is expected will be able to show the relations of The Pilgrim’s Progress to the political and religious situations of England in the text writing’s time.

F. Data Collection

The data are collected from books, articles, and encyclopedias. The primary data sources are The Pilgrim’s Progress and article on Bunyan’s biography, and the secondary sources are books, articles and encyclopedias which deal with The Pilgrim’s Progress and Bunyan’s life. In addition, to prepare the ability to analyze the topic, the researcher reads books, article and dictionary that contains the relevant theories, terminologies and criticisms to the topic.

G. Benefit of the Study

This research is expected to help the readers of The Pilgrim’s Progress to understand relationship between John Bunyan’s life experiences and the characters in The Pilgrim’s Progress, how far the characters represent the real people in the Bunyan’s life. Beside that in exploring the politics and religious context that setting in the writing of The Pilgrim’s Progress, this research is expected to help the readers to understand the Spirit of Age of the text that setting in the text. Thus, this research is expected to be able to show the benefit of the author-oriented approach and text-oriented approach in analyzing a literary work.
CHAPTER II
LITERATURE REVIEW

A. Theoretical Review

In classifying approaches to the study of literature, Wellek and Warren in Theory of Literature (1973: 73-252), divides it into two main groups, i.e. extrinsic study and intrinsic study. The first group consists of approaches based on biography, psychology, society, ideas and other arts. While the second consists of approaches based on mode of existence of a literary work of art; euphony, rhythm, metre; style and stylistics; image, metaphor, symbol, myth; nature and modes of narrative fiction; literary genres; evaluation; and literary history.

Extrinsic study is the most widespread and flourishing methods in literature study. The methods concern themselves with the setting, environment, and external causes of one text. These extrinsic methods are not limited to a study of the past but are equally applicable to present-day literature. Though the extrinsic study may merely attempt to interpret literature in the light of its social context and its antecedents, in most cases it becomes a ‘causal’ explanation; professing to account for literature, to explain it, and finally reduce it to its origins (Wellek and Warren, 1973: 73).

Klarer, in An Introduction to Literary Studies (1978: 79-94), divides approaches to study of literature into four groups based on its orientation; i.e. context-oriented approaches; author-oriented approaches; reader-oriented approaches; and context oriented approaches. He subsumed theoretical schools under four basic rubrics; Philology; rhetoric; formalism and structuralism. New criticism; and semiotics and deconstruction are text-oriented. Biographical criticism; psychoanalytic criticism; and phenomenology are author-oriented. The reception theory; reception history; and reader-response criticism are reader-oriented. Finally, the literary
history; Marxist literary theory; feminist literary theory; and new historicism and cultural
studies are context-oriented (p. 78).

The author-oriented approach establishes a direct link between the literary text and
biography of the author. The date, facts and events in an author’s life are juxtaposed with
literary elements of his or her works in order to find aspects which connect the biography of
author with the text. The research into the milieu and education of the author is conducted and
then related to certain phenomena in the text (p. 91).

The creator or author is the most obvious cause of a work of art. Therefore, an
explanation in terms of the personality and the life of the writer has been one of the oldest and
best-established methods of literary study. The biography can be judged in relation to the light
it throws on the actual production of poetry; but we can, of course, defend it and justify it as a
study of the man of genius, of humor, intellectual, and emotional development, which has its
own intrinsic interest; and finally, we can think the biography as affording materials for a
systematic study of the psychological of poet and of the poetic process (Wellek and Warren,
1973: 75).

According to Klarer, when the literary texts do not regard as self-contained,
independent works of art but try to place them within a larger context, he calls it as context-
oriented approaches. The context to be concerned can be history, social and political
background, literary genre, nationality or gender, depend on the movement (p. 94).

A literary work has close relations with society. According to Wellek and Warren
(1973: 94) literature is a social institution because it uses language as its medium which itself
is a social creation. Literature represents ‘life’; and the ‘life’ is, in large measure, a social
reality, even though the natural world and the inner subjective world of the individual have
also been objects of literary ‘imitation’. The author himself is a member of society, poses of a
specific social status; he receives some degree of social recognition and reward; he addresses
an audience, however hypothetical. Indeed, literature has usually arisen in close connection with particular social institutions. The literature has also a social function, or ‘use’, which cannot be purely individual.

Through his work, the author can make the incipient thoughts and feelings of a society come to articulation through the exact and imaginative use of language and symbol. In this sense, his work seems to precede the diffusion of new ideas and attitudes and to be the agent of change. But it is hard to draw a line between this function and that of expressing an existing climate of sensibility. Usually the nature of a historical period—that spirit known in German as the **Zeitgeist**—can be understood only in long retrospect, and it is then that the author can provide its best summation (Burgess, 1990: 20).

The Spirit of Age or **Zeitgeist** in German, is the general cultural, intellectual, ethical, spiritual, and/or political climate within a nation or even specific groups, along with the general ambience, morals, and socio cultural direction or mood of an era (similar to the English word mainstream or trend). The term **zeitgeist** is from German Zeit- 'time' (cognate with English *tide* and "time") and Geist- 'spirit' (cognate with English *ghost*). The concept of **Zeitgeist** goes back to Johann Gottfried Herder and other German Romanticists such as Cornelius Jagdmann, but is best known in relation to Hegel's philosophy of history. In 1769 Herder wrote a critique of the work *Genius seculi* by the philologist Christian Adolph Klotz and introduced the word **Zeitgeist** into German as a translation of *genius seculi* (Latin: *genius* - "guardian spirit" and *saeculi* - "of the century"). The German Romanticists habitually attempted to reduce the past to essences and treated the **Zeitgeist** as a historical character in its own right, rather than a generalized description for an era (*Ibid*, : 201).
The author’s work, novel, for example, can certainly be used as a tool for the better understanding of a departed age. The period following World War I had been caught forever in Hemingway's *Sun Also Rises* (1926; called *Fiesta* in England), F. Scott Fitzgerald's novels and short stories about the so-called Jazz Age, the *Antic Hay* (1923) and *Point Counter Point* (1928) of Aldous Huxley, and D.H. Lawrence's *Aaron's Rod* (1922) and *Kangaroo* (1923). The spirit of the English 18th century, during which social, political, and religious ideas associated with rising middle classes conflicted with the old Anglican Tory rigidities, is better understood through reading Smollett and Fielding than by taking the cerebral elegance of Pope and his followers as the typical expression of the period (Hazlitt, 1970: 200).

Similarly, the unrest and bewilderment of the young in the period after World War II still speaks in novels like J.D. Salinger's *Catcher in the Rye* (1951) and Kingsley Amis' *Lucky Jim* (1954). It is notable that with novels like these—and the beat-generation books of Jack Kerouac; the American-Jewish novels of Saul Bellow, Bernard Malamud, and Philip Roth; and the black novels of Ralph Ellison and James Baldwin—it is a segmented spirit that is expressed, the spirit of an age group, social group, or racial group, and not the spirit of an entire society in a particular phase of history. However, probably a *Zeitgeist* has always been the emanation of a minority, the majority being generally silent (*Ibid.*: 201).

**B. Review on Related Studies**

Bunyan's great allegorical tale was published by Nathaniel Ponder in 1678. Because it recapitulates in symbolic form the story of Bunyan's own conversion, there is an intense, life-or-death quality about Christian's pilgrimage to the Heavenly City in the first part of the book. This sense of urgency is established in the first scene as Christian in the City of Destruction reads in his book (the Bible) and breaks out with his lamentable cry, “What shall I do?” It is maintained by the combats along the road with giants and monsters such as Apollyon and
Giant Despair, who embody spiritual terrors. The voices and demons of the Valley of the Shadow of Death are a direct transcription of Bunyan's own obsessive and neurotic fears during his conversion. Episodes of stirring action like these alternate with more stationary passages, and there are various conversations between the pilgrims and those they encounter on the road, some pious and some providing light relief when hypocrites like Talkative and Ignorance are exposed. The halts at places of refreshment like the Delectable Mountains or the meadow by the River of Life evoke an unearthly spiritual beauty (Sharrock, 1984: 20).

With *The Pilgrim's Progress*, Bunyan found himself drawn into a much more novel experiment, developing an ambitious allegorical narrative when his intent had been written to a more conventionally ordered account of the processes of redemption. The resulting work (with its second part appearing in 1684) combines a careful exposition of the logical structure of the Calvinist scheme of salvation with a delicate responsiveness to the ways in which his experience of his own world (of the life of the road, of the arrogance of the rich, of the rhythms of contemporary speech) can be deployed to render with a new vividness the strenuous testing the Christian soul must undergo. His achievement owes scarcely anything to the literary culture of his time, but his masterpiece has gained for itself a readership greater than that achieved by any other English 17th-century work with the exception of the King James Bible. In the 17th and 18th centuries there were cheap book versions, at two or three pence each, for the barely literate, and there were elegant editions for pious gentlefolk. It was the favorite work of both the self-improving artisan and the affluent tradesman. Yet it was below the horizon of polite literary taste (Sadler, 1979: 123).

The narrative of *The Pilgrim's Progress* may seem episodic, but Calvinist theology provides a firm underlying ground plan. Only Christ, the Wicket Gate, admits Christian into the right road, and before he can reach it he has to be shown his error in being impressed by the pompous snob Worldly Wiseman, who stands for mere negative conformity to moral and
social codes. Quite early in his journey Christian loses his burden of sin at the Cross, so he now knows that he has received the free pardon of Christ and is numbered among the elect. It might seem that all the crises of the pilgrimage were past, yet this initiation of grace is not the end of the drama but the beginning. Christian, and the companions who join him, Faithful and Hopeful, are fixed in the path of salvation, so that it is the horrors of the temptations they have to undergo that engage the reader's attention. The reader views Christian's agonized striving through his own eyes and shares Christian's uncertainty about the outcome (Collmer, 1989: 119).

Though conscientiously symbolic throughout, the narrative of The Pilgrim's Progress does not lose the feelings of common life. In the character sketches and humorous passages scattered throughout the book, Bunyan's genius for realistic observation prevents the conversion allegory from becoming too inward and obsessed. Bunyan displays a sharp eye for behavior and a sardonic sense of humor in his portrayals of such reprobates as Ignorance and Talkative; these moral types are endowed with the liveliness of individuals by a deft etching in of a few dominant features and gestures. Finally, Christian himself is a transcript from life; Bunyan, the physician of souls with a shrewd eye for backsliders, had faithfully observed his own spiritual growth (Cutcheon, 1997: 217).

McCollister (2009) says most of the pairs of questions and answers Bunyan utilizes seem somewhat artificial because the answers always come so readily and easily. Yet they do have their pedagogical purposes. Sometimes this method is used to summarize in brief what has happened in the story to that point. When Christian questions Faithful in their first conversation, the reader receives a new subplot--the story of Faithful's pilgrimage preceding that point in the main narrative and still another way of viewing the Christian journey. Early in the narrative, Christian is asked repeatedly how and why he left his family and home. The repetition of questions from many characters and the same set of answers from Christian
becomes rather tiring. Yet in the context of the Puritan emphasizes on memory, they reveal Bunyan's steadfast desire to teach "the head." The method of religious catechization that abounds to this day probably speaks to its effectiveness. Still another purpose of the question-and-answer method is to prepare the reader for obstacles he or she might encounter. When Atheist ridicules Christian, Bunyan in effect utilizes a role play, demonstrating how to respond to opposition.

The modern critics of *The Pilgrim's Progress* have questioned for over thirty years whether the allegory is really about a Christian pilgrim or the hero who makes any progress. The revisionist readings of Christian have found him to be anything from a self-justifying Calvinist exclusionist (Dutton) to a symbol of the soul plunging into the life stream of the unconscious (Harding). Some critics of his pilgrimage found that beneath the narrative progression, there is no progress, either because the 'real' journey is totally interior, totally the predestined effect of divine grace, or totally a device to entrap the reader (Kaufman, Sim, Fish). More recently since the book's tercentenary, contextual critics have discerned complex connections between Bunyan's theology or pastoral works and the details of his dialogue, characters, and narrative in *The Pilgrim's Progress* (Daiches, 1981: 157).

What few of these critics have done, however, is to account for *The Pilgrim's Progress* strength as a complex narrative. Without such an examination of its narrative surface and structure, both in its overall pattern and its individual sequences, one can hardly account for the story's unrivaled popularity for two hundred years. Although its place in the canon derives originally in part from what Hazard Adams has called historical "power criteria," its continuance there despite centuries of religious decline calls for a more adequate analysis of its accord with "literary criteria" (Adams). Such an analysis might also suggest why Walter Allen dares to call it the work of "a transcendent popular genius" who set "a standard in story telling, vivid characterization, and natural dialogue" for the next two centuries. Similarly, such an
analysis might help readers understand why the story has been called at one extreme, "the universal quest of man for the goal of his supreme desiring" and, at the other, the tale of "a character at odds with . . . conventional society, even at odds with himself, constantly checked and beaten, but who finally triumphs by maintaining his integrity" (Winslow 146, Dutton 445).

Whether as a displaced quest for romance or an undigested pre-novel, *The Pilgrim's Progress* deserves a closer look at its narrative structure and complicated logic (Collmer, 1989: 234).

C. Theoretical Framework

In line with the objective research and theoretical review, the researcher frames the theoretical framework as follows.

The researcher uses the author-oriented approach to explore the life experience of the author and to see the relation between the author and his work. This approach is used to establish a direct link between *The Pilgrim's Progress* and biography of Bunyan (the author). Date, facts and events in an author’s life are compared with literary elements of the text in order to find aspects which connect his biography with the text.

By this method, the researcher will explore the relationship between Bunyan’s life experiences and *The Pilgrim’s Progress* especially in the characters. Beside that this approach also will explore in particular the similarities between Bunyan as the author of *The Pilgrim’s Progress* and Christian as the main character of the text. By seeing the similarities, the researcher hopes to know how far Christian represents Bunyan.

*The Pilgrim’s Progress* is not self-contained, independent works but it has a larger context, which is called the Spirit of Age (*Zeigeist*). To explore this Spirit of Age, the researcher uses the context-oriented approaches.
The context which is going to be studied is the historical context. The aspects of historical context which is to be explored are the political and religious context of the writing of *The Pilgrim’s Progress*. According to the researcher, the writing time’s context of the *The Pilgrim’s Progress* are the English Revolution and Restoration Era. Both of the eras have overlapping political and religious dimensions. By exploring both of them, the researcher hopes he can comprehend why the author writes this text and what the objective of the text is.

This picture shows how the researcher who lives in nowadays tries to comprehend *The Pilgrim’s Progress* by connecting it with the Spirit of Age of the text writing.

The components of the Spirit of Age are the English Revolution and Restoration. By exploring the Spirit of Age, the researcher hopes to see the relationship between the social and religious conditions of Bunyan’s life time in England at that time and the spiritual striving of the main character (Christian) of the text namely his faithfulness to God. Therefore, the researcher hopes to comprehend the nature of the faithfulness to God by Christian based on the
comprehension of the author’s faithfulness to his principle in facing the hardships incurred by the Restoration Era.
CHAPTER III
BUNYAN'S LIFE AS THE PILGRIM’S PROGRESS BACKGROUNDS

The researcher, in this chapter, will explore the biography of Bunyan and political and religious context in his life time. It is line with the approach which is used by the researcher that has been explained in the theoretical review and formulated in the theoretical framework. The exploration on Bunyan’s biography will be done by using the author-oriented approach while the exploration of political and religious context in Bunyan’s life time is done by using the context-oriented approach. The section of the first approach is done in section A, while the second approach is done in section B. the following section, C and D, is presented to add the reader’s knowledge about the characters and the work which influence Bunyan’s mind and the genre of The Pilgrim’s Progress. Both sections are not the application of both approaches which have been mentioned above.

A. Relationship Between Bunyan’s Life Experiences and The Pilgrim’s Progress

In the following, the researcher will explore Bunyan’s life experiences and show that his experiences inspires the writing The Pilgrim’s Progress and most of its characters. As the reference to his biography the researcher uses A Pilgrim Who Made Progress. The Life Story of John Bunyan, Author of The Pilgrim’s Progress by William Deal, 1996.

John Bunyan was born on November 30 th, 1628 in Elstow- a small town about 3 kilometers from Bedford, England. His father is Mr. Thomas Bunyan and his mother is Margaret. Bunyan was born as a baby with red hair, this hair has similarity with Bunyan’s grand father. Seeing the hair, Bunyan’s father directly claims that the baby will have a stern and rough temper the same as Bunyan’s grandfather. Later, Bunyan’s father claims that it is true (p., 1-2).
Many centuries ago the Bunyan’s family was the rich family who had large land and a castle. Bunyan’s ancestors were from Europe who came along with William the Conqueror from the Europe Continent. However, in the time of Bunyan’s birth, Bunyan’s family was poor and they earned money as tinsmith’s and only had a small piece of land (p., 5-6).

The poverty of the Bunyan’s family doesn’t give any possibility of a good education for Bunyan so that he learns to read and write at a local grammar school and cannot continue to further education. Fulfilling Bunyan’s horizon, he reads a lot of cheap books which are sold in the local bookshops. Probably that is the reason why the language of *The Pilgrim’s Progress* is so simple, unsophisticated and straightforward style.

In this school, for the first time Bunyan experiences tensions between the Royalists and Puritans. His teacher, Mr. Vierney, is a fanatic and cruel Royalist who is ready to beat his students who don’t have the same principles as him. Bunyan almost becoming the target of Mr. Vierney’s stick when the teacher inspects his opinion of the King. Fortunately, Bunyan soon realizes the danger if he challenges the teacher’s opinion. So, he immediately emphasizes that he is the loyal supporter of the King. Thus, he is saved from the horrific beats. However, the following day Bunyan sees the cruelty of his teacher who beats Tim Sutton, the son of a Puritan, till the boy is fainted. Perhaps Tim will die if nobody stops the teacher (p., 17).

The cruelty of the royalist teacher impresses Bunyan’s unsympathy to the royalists and grows his sympathy to the Puritans. Later, his sympathy turns into action when Bunyan registers himself as the force of the Puritans led by Oliver Crowell to fight the royal armies.

In his teenage age, Bunyan often hears the sermons about the final judgment in hell of fire. The sermons are full of words on “sulphurs” and “fires.” The reverend makes analogy about the life in the hell just like the steel which is burned and hammered like in the ironsmith workshop, but he adds that the hell is more terrible than it. In another time the reverend says that his congregations are falling into the swamp and trapped in the stinky dirt. (p., 8).
Due to hear such kind of sermons frequently, the young Bunyan is frightened to death. Realizing that he often lies, curses and sometimes steals, he feels himself as a sinner who will be punished by God in the hell. Longer and longer the Bunyan’s guilty feeling and fear of the hell punishment makes him have a lot of nightmares about hell and he starts to develop the portrait of God who is vengeful and ferocious punisher. Bunyan feels himself is trapped in the mire of sin and cannot escape from there so that he is in desperate circumstances. Later, this experience will be illustrated by Bunyan in *The Pilgrim’s Progress* as the Slough of Despond that makes the main character (Christian) almost die and desperate.

In spite of Bunyan always feels guilty so that he convinces that he will not be forgiven by God, but in the reality, several times Bunyan can survive from the death due to other’s help. One day, the teenage Bunyan slips into the pond while struggling to catch the big fish and sinks due to his inability to swim. Fortunately, Cromwell comes to help him (p., 18). Later, this event inspires Bunyan in creating the story of Christian’s falling into slough of Despond and saved by Mr. Help in *The Pilgrim’s Progress*. Thus, it can be said that Mr. Help in the text is the representation of Cromwell. This event seems to be the first sign of the salvation that he experiences it personally in the midst of his fear that he will not get the forgiveness from God. The significance of this event perhaps has not yet realized by the teenage Bunyan but it allegorizes in *The Pilgrim’s Progress* indicating that this event is very significant.

Another event where Bunyan survives from the death is before he registers himself in the force. That day his friend, Tad Simmons, asks him to swim at the beach. Bunyan has a phobia of deep waters since the accident in the pond. Because of the heat of the weather and the companion of Bunyan named Tad, the bravery of Bunyan to swim at the beach is high. While they are swimming, the big waves suddenly hit them. Bunyan drifts to the middle of the sea. Fortunately Tad and the Baywatch soon help him and Bunyan’s life is saved. After he is
conscious, Bunyan tells to Tad that maybe God has plan to let him live, though he doesn’t know what it is (p., 27-28).

As a matter of fact, God’s help doesn’t stop there. When Bunyan is in charge in the military he survives from the death due to his fortune. One night, Bunyan asks Frederick Sheppard to replace him to watch in the defense post. He wants to visit his girl friend, Mary, who is celebrating her birth day. Unfortunately, that night the royal force attacks the post. Some attackers are killed as well as the post keepers including Sheppard. Bunyan is very sad, but he feels God helps him again (p., 43). The memory of the piety and tragic fate of Sheppard and Bunyan’s admiration of him, inspires him to create the character Faithful in *The Pilgrim’s Progress*.

Although in his experiences Bunyan has felt God’s help in saving his life, but in the theological understanding he hasn’t found yet the explanations of the chance of sinner from the death. He still sees God as a vengeful and ferocious punisher till one day in the spring time in 1652, while walking around in Bedford, he hears the voice: “Without God, man is nothing. God is full of mercy, not vengeful.” Actually the voice is from a house where four ladies are talking about their faith. Bunyan is interested in the talks very much and another day he joins them. The four ladies share their faith and recommend Bunyan to see Reverend Gifford to get the lessons further (p., 62).

Getting acquaintance of Bunyan with the four ladies and Reverend Gifford makes him join with their church. That is the beginning of his conversion to Puritanism. After the desperate time that he experiences since he hears to the sermon about hell in his teenage time, Bunyan gets relieve and hope after hearing sermons by Reverend Gifford. The memory of the four ladies can be seen in *The Pilgrim’s Progress* in the characters of the four mistresses of the Palace Beautiful: Discretion, Piety, Prudence and Charity. While Reverend Gifford appears in the text as Evangelist.
Since Bunyan’s marriage, he tries to become a responsible husband by working hard in his workshop. However, when the autumn comes and the rain falls, his job in the workshop is becoming decreased. Such, the relaxed condition makes Bunyan spend his time at night by gathering with his friends in the coffee shop. One day, when he comes home drunk, his wife is very angry and sad. Bunyan realizes that he has already got out from the pious life. He commits himself to change it. However, he is not strong yet to resist the temptation to go to the village square to join the plays which are offered there in the grand opening of the Fair. Even though he realizes to play means to join the bet or gambling but Bunyan keeps gambling. However, while playing he hears a voice: “John Bunyan, do you want to leave your sins and enter to heaven, or you keep doing the sins and go to the hell?” For sometime, Bunyan tries to deny the voice but his heart is not peaceful so that for some time later he stops playing and goes back to his home. (p., 60). This experience inspires Bunyan in creating Vanity Fair in *The Pilgrim’s Progress*.

Hearing to the Reverend Gifford’s sermons in his church at Bedford for a while makes Bunyan’s heart peaceful and he feels blessed. However, no longer then he falls in the hesitation. Bunyan starts hearing the voice provoking him “Sell Christ, like Judas. Sell Him! Sell Him!” Bunyan tries to silent the voice by rebuking while saying: No, I will not sell Him!” Bunyan sees the four ladies and Reverend Gifford to find help to strengthen his faith but he still keeps hearing the voice. Bunyan’s feeling is depressed with this situation and Mary, his wife is worried about him (Bunyan) who starts losing his mind and becomes insane. Finally, Enlightenment comes to Bunyan when he is sitting and contemplating his condition in a shop at Bedford. Suddenly he hears the voice saying: “This sin does not bring death”. After hearing the voice, Bunyan feels the light shines in his soul, the great joy fills up his heart (p., 64-66).
Bunyan, since that experience, ensures that God has forgiven his soul and the salvation truly will be given to him so that he is not haunted by the fear on hell. He commits to improve his behavior and tries to run a pious life. No longer after that event, Bunyan is baptized in the church of Reverend Gifford at Bedford. Since then, Bunyan runs his life as a serious Puritan.

After Reverend Gifford dies, Bunyan offers himself to help the new young reverend, John Burton. As the request of Burton, Bunyan starts visiting the villages to preach the God’s words and pray for the sick. Although he has to work harder in order to be able to manage the time for ministry and family need, Bunyan keeps on fire to preach the word of God. One day Colonel Okey complains to Bunyan about the behavior of the Quakers does not respect the God’s word and gives more priority to the personal effort to achieve the salvation. Bunyan is angry hearing the behavior of the Quakers and he writes *Some Gospel Truths Opened*. In his writing, Bunyan identifies the Quakers and the Ranters and considers both of them deviates due to not respecting God’s words. Edward Burroughs, the young Quaker, publishes brochures to reject Bunyan’s writing (p., 73-74). Even though Burroughs does not attack Bunyan roughly, but Bunyan seems he cannot forget him. Burrouhgs, the Quaker, appears in *The Pilgrim’s Progress* as Ignorance, the man who believes that he can achieve the Celestial City only by doing the good deeds and doesn’t look Jesus as the savior, but he fails to enter the city.

The enthusiastic and easy to understand of Bunyan’s sermons makes many congregations invites him to preach. Bunyan is getting more famous as the charismatic preacher. This point makes some people become jealous, one of them is Thomas Becke, a local Anglican Reverend. Becke asks the local authority to arrest Bunyan, due to preaching without a license. In the beginning Bunyan does not worry about the impact of Becke’s request until one day Bunyan is arrested by the authority. Becke appears in *The Pilgrim’s Progress* as Envy, he is the first witness who challenges Faithful.
Missing from the prison punishment because of the help of Reverend William Deal, Bunyan continues his activity to preach although he doesn’t have the license. Bunyan’s actions endangers himself due to the situation in England that has already changed since Charles II is crowned, the religious tolerance has already finished, and for those who do not compromise with the state church, Anglican, they will be punished. Finally on November 12, 1660, Bunyan is arrested and forwarded to the judge Wingate. Because Bunyan keeps preaching God’s Words, Wingate puts him into the jail (p., 99-104). The cruelty of Wingate inspires Bunyan to create the character Beelzebub in *The Pilgrim’s Progress*, who shoots the arrows at the people who approach the Wicket Gate.

The chief of the prison where Bunyan is arrested basically is a good man and ex Bunyan’s friend in the Parliamentary Force. The man, Paul Cobb, does not want to see Bunyan in the prison. He thinks about Bunyan’s safety and his family’s earnings. That is why, he advises Bunyan not to preach without a license and live well as a tinsmith. Cobb promises to release Bunyan from the prison if he wants to obey his advise. Although Cobb has a good will, Bunyan is steadfast to his principle due to what he feels Cobb’s offering against his conscience. Cobb is angry with Bunyan’s obstinate so he puts him in the tiny underground cell. Though then Cobb releases Bunyan from the cell, and later on gives confessions to Bunyan and even he is willing to be baptized by him (p., 140-164), Bunyan considers Cobb as the representation of worldly wisdom, i.e. Cobb gives up to the world’s demands.

Cobb’s attitudes and actions inspires Bunyan to create Mr. Worldly Wiseman in *The Pilgrim’s Progress*, who persuades Christian to get out of his way and be helped by Mr. Legality and then moves to the City of Morality.

In the court which is carried out in the Herne Chapel, Bunyan keeps insisting to refuse and to confess guilt for his action to preach without a license and emphasizing that he will keep doing although that point will bring him to jail. Finally, judge Kelynge sentences Bunyan to
the prison (p., 142). The cruelty of judge Kelynge inspires Bunyan to create the character Lord Hate Good in *The Pilgrim’s Progress*, the judge who tries Faithful in Vanity Fair.

Bunyan ever responds the book of Edward Fowler, rector of Northill, *The Design of Christianity*, by writing his book, *The Doctrine of Justification*. In his book, Flower states that God’s servant must obey the government, in order to be able to do his ministry. Fowler is a reverend who exiled in the beginning of Restoration but later he reconciles with the British government. Bunyan replies Fowler by asking “Shall someone accepts the pagan God when he is in the pagan land?” Bunyan asserts that God’s servant cannot receive two contradictory choices (p., 176). Fowler’s attitude and outlook inspires Bunyan to create the character Mr. By-Ends in *The Pilgrim’s Progress*, who pursues financial gain through religion.

The first inspiration to the main character of *The Pilgrim’s Progress*, Christian, comes for the first time to Bunyan on Christmas Eve. At that time Bunyan is daydreaming. He keeps asking in his heart whether he can meet with his family on Christmas tomorrow morning. Several days before, Paul Cobb, the chief of the prison is angry at him and puts him into the underground cell but later he is released due to Doctor Banister’s reprimand. Bunyan is doubtful that Cobb will give him permission to meet his family on the Christmas day. Maybe, in one side, due to his passion to be freed from the prison, and the fact that he is doubt to have a chance to celebrate Christmas with his family, in other side, suddenly he has a vision like in a dream. In front of his eyes appears somebody who has tall and strong-build with a pilgrim’s stick in his hand. While looking at this illusive figure, Bunyan cries out to himself, “Christian, Christian, that is his name! If the children will come tomorrow I will tell them about the Christian and his journey to the Celestial City”, (p., 128).

Bunyan keeps receiving inspiration about the story of his main character’s journey. Piece by piece he tells his inspiration to his children when they come to visit the prison. His dearest daughter, Mary, who is blind likes the story very much and guessing one of the
characters in the story in real life, namely Lord Hate Good as judge Kelynge (p., 143). When Mary dies, Bunyan is inspired to write a book, in remembrance of his dearest daughter, Mary, the fans of the story.

Consciously or not, through *The Pilgrim’s Progress*, Bunyan tells his life experiences and yearnings to reach the freedom in living his faith and ministry. Living in the prison makes him longing for the freedom to travelling, out of his repressive country condition which is hostile to the people like him (the nonconformist). This condition encourages him to imagine a self-liberation by travelling to the better land. This restrained-yearnings bursting to become a vision of a pilgrim who makes progress.

The vision of a pilgrim, in the researcher’s opinion, comes to Bunyan as the compensation of his real situation in the prison. The prison’s wall which hinders his movement makes him yearns for the freedom to travel. Therefore, he begins to see a vision of the pilgrimage that is done by a man. Bunyan names the person in his vision as Christian, due to two reasons. Firstly, in Bunyan’s life time the Christian has passion for pilgrimages to the holy land. So, the pilgrim is the same as pious Christian. Secondly, because the Christian is allegory of himself.

The researcher assumes that Christian is allegory of Bunyan himself for three reasons as follows. First, Christian in his vision has a strong-build and is a tall man. Bunyan himself is a strong-build and tall man. Second, Christian is a pious Christian and so is Bunyan. Third, Christian leaves the City of Destruction to achieve the Celestial City, while Bunyan, who is in the prison, and considers his country (England) in Restoration Era as ramshackle, has yearning to be released from jail and hopes to the better era.

As usual in an adventure story, there are always events when the adventurer must face many challenges and dangers that hinder to the forward movement of the adventurer and so *The Pilgrim’s Progress* is. The people who make trouble in Bunyan’s real life appears as the
characters who denounce and hinder the journey of the main character to the Celestial City. While people who help Bunyan in real life appear as the good characters in *The Pilgrim’s Progress* who help to smooth the Christian journey to achieve the ideal city.

Thus, *The Pilgrim’s Progress* can be said as the expression of Bunyan’s ardor who never gives up to his factual condition. Imprisonment for twelve years has never extinguished his ardor to stand on his faith and standpoint. When the prison’s walls hinders his body to preach and to breath freedom in out of the prison, Bunyan’s imagination gives him freedom to travel to the yearned atmosphere, in the holy serenity, that is in the Celestial City. This imagination gives him comfort and puts the light of his fire of hope on to the final glorious victory of virtue and holiness after long time oppressed by wickedness and repressive ruler. *The Pilgrim’s Progress* is Bunyan’s expression of his faithfulness to his principles and his ministries.

**B. The Spirit of Age of The Pilgrim’s Progress**

There are two eras that form the background of the writing of *The Pilgrim's Progress* i.e. Revolution Era and Restoration Era. The first era is marked by Republicanism and Puritanism, while the second one is marked by Monarchism and Anglicanism.

Although the text was written in the Restoration Era, it cannot be separated from the Revolution Era. It seems the author would never able to create Christian—the main character of the text—had experienced the Revolution Era and absorbed its values.

The Revolution Era is the characters formation of Bunyan. During this era, he acquainted with life attitude and values of the Puritans. As a soldier in Cromwell army, he became acquainted with the leading ideas of the Puritan sectaries, who believed that the striving for religious truth meant an obstinate personal search, relying on free grace revealed to the individual, and condemning all forms of public organization.
During Cromwell’s reign (1640-1660) various “immoral” activities were brought to an end throughout Britain, including dancing and theatergoing. For many years, the country was in the grip of a religious fundamentalism. The religion in the seventeenth century was also highly political. It was not simply a matter of choosing one’s faith to practice peacefully at home but a sign of political alliance with rebellion or rebellion against the ruling faction in public life (Dunn, 1981: 89).

Unfortunately, Cromwell died on September 3, 1658 and Parliament restored court and crown and invited the exiled son of executed king to return to the kingship. So, the Restoration began (Perry, 1993: 252).

Charles II arrived in London on his 30th birthday of what had already been a remarkably eventful life. He came of age in Europe, a child of diplomatic intrigues, broken promises, and unfulfilled hopes. By necessity he had developed a thick skin and a shrewd political realism. This was displayed in the Declaration of Breda (1660), in which Charles offered something to everyone in his terms for resuming government. A general pardon would be issued, a tolerant religious settlement would be sought, and security for private property would be assured. Never a man for details, Charles left the specifics to the Convention Parliament (1660), which was composed of members of the competing religious and political parties that contended for power amid the rubble of the Commonwealth (Dunn, 1981: 89).

The Convention declared the restoration of the king and lords, disbanded the army, established a fixed income for the king by maintaining the parliamentary innovation of the excise tax, and returned to the crown and the bishops their confiscated estates. But it made no headway on a religious settlement. Despite Charles's promise of a limited toleration and his desire to accept Presbyterians into the Anglican fold, as detailed in the Worcester House Declaration (1660), enthusiasts from both left and right wrecked every compromise (Greaves, 1992: 256).
The restoration of King Charles II in 1660 led many people to a painful revaluation of the political hopes and millenarian expectations bred during two decades of civil war and republican government. For others, it excited the desire to celebrate kingship and even to turn the events of the new reign into signs of a divinely ordained scheme of things. The violent political conflict may have ceased, but the division between royalists and republicans still ran through literature of the period. Indeed, it is hard to conceive of a single literary culture that could include, on the one hand, John Milton and John Bunyan and, on the other, John Wilmot, earl of Rochester, and John Dryden. Yet these and other such opposites were written at the same time (Ibid.: 257).

By prevailing the Restoration Era, Bunyan faced hard times. At the age of thirty-two, he was arrested for preaching without a license. Refusing to renounce his faith, Bunyan spent twelve years in prison, during the time he wrote his biography and several books of spiritual instruction. Pardoned at the age forty-four, Bunyan returned to preaching. However, sentiments against nonconformist religious groups continued to run high, and after four years, Bunyan was again arrested and imprisoned for his beliefs.

It seems The Pilgrim’s Progress is a Bunyan reaction to the Restoration Era. The Christian’s departure from City of Destruction headed for Celestial City is an allegory of his yearning to escape from the repressive Restoration Era. The evil characters in the text are analogies of persons who misled or persecuted Bunyan in real life. For example, Apollyon, signifies subjection to worldly forces. He represents the opposite of the spiritual freedom that Christian expresses in leaving behind his worldly existence. Apollyon expresses a medieval belief that Christian is his feudal subject and owes allegiance to him as protector. He believes he has the right to power over another individual, which Christian rejects with sense of divine freedom and being subject only to God. Apollyon can be regarded as Bunyan’s allegory of
English government in Restoration Era, and Christian’s defeat of Apollyon symbolizes Bunyan’s faithfulness to his faith in facing government pressure.

*The Pilgrim’s Progress* is a product of two contradictory tensions i.e. the Republicanism and Puritanism, or people-oriented and disciplined-government in one side, and Monarchism and Anglicanism or king-oriented and extravagant government in another side. The result, *The Pilgrim’s Progress* as a negative response to the status quo, undervalues the state and discourages the reader toward worldly state.

C. Persons and Works That Influence Bunyan

There are some men that have influenced Bunyan in shaping and reshaping the mind. Firstly, Bunyan’s grandfather. He inherits the stern and rough temper to Bunyan. Secondly, Thomas Bunyan, his father is the Puritan so Bunyan is (like father like son). Thirdly, Oliver Cromwell-the Lord Protector of England who helped Bunyan when he almost drowned in the Hillersdon’s Pond. Fourthly, John Gifford the pastor who first showed the seeking John Bunyan the way of salvation (Deal, 1996).

There are also some books which have influenced Bunyan in shaping and reshaping the mind. Firstly, the book entitled *The Seven Champions of Christendom* shapes Bunyan’s mind on Christian heroism. Secondly, *The Plain Man’s Pathway to Heaven* by Arthur Dent, and *The Practice of Piety* by Lewis Bayley-Bishop of Bangor reshapes Bunyan’s mind to have conversion to the Lord God. Bunyan begins to think more on the things of God and is stirred to reform his otherwise irreligious life. Thirdly, the book *Commentary Upon the Epistle of St. Paul to the Galatians* by Martin Luther has inspired Bunyan to write *The Pilgrim’s Progress* (Deal, 1996). Finally, the book *Foxe’s Book of Martyrs* by George Foxe has reshaped, comforted, and encouraged Bunyan during his time of tribulation and writes the novel *The Pilgrim’s Progress* and other books (Hill, 1988: 105).
D. Genre of The Pilgrim’s Progress

*The Pilgrim’s Progress* is a fictional literary narrative or artistic expression that conveys a symbolic meaning parallel but distinct from, and more important than the literal meaning. Therefore, the text is an allegory. Because the text allegorizes the Christian doctrines of salvation, so it is a Christian’s allegory.

The term “allegory” from Greek: *allos* means “other”, and *agoreuein* means “to speak”. Allegory is a narrative fiction in which the agents and actions, and sometimes the setting as well, are contrived to make coherent sense on the “literal,” or primary, level of signification, and at the same time to signify a second, correlated order of agents, concept and events (Sharrock, 1984: 10).

Abrams (1993: 4) distinguished two main types of allegory: (1) Historical and political allegory, in which the characters and actions that are signified literally in their turn represent, or “allegorize,” historical personages and events. (2) The allegory of ideas, in which the literal characters represent abstract concepts and the plot exemplifies a doctrine or a thesis. Furthermore, Abrams says that both types of allegory may either be sustained throughout a work, and he said that *The Pilgrim’s Progress* is one of them.

Fletcher (1983: 18) says that allegorical mode flourishes under authoritarian conditions. As such, allegory was a means of freedom under conditions of strong restraint. Fletcher’s statement justifies *The Pilgrim’s Progress*’s writing context, in which the author under the Restoration Era experienced the authoritarian government under Charles II. Bunyan uses *The Pilgrim’s Progress* as a narrative strategy to express his own attitude toward his society and government in his life time. Bunyan personifies his own life experiences and faith through the main character of the text (Christian), and he personifies all the figures who has suppressed or persecuted him in real life. By using allegory, Bunyan could fight back against his enemies at
the same time to spread his faith and beliefs to his readers. Thus allegorical forms of his work benefits him greatly.
CHAPTER IV
ALLEGORICAL CHRISTIAN AS THE REPRESENTATION OF BUNYAN

To prove the researcher’s hypothesis that allegorical Christian, as a main character of *The Pilgrim’s Progress* is a representation of Bunyan, similarities between Christian and Bunyan will be described accordingly. Their similarities lie on the plot of life, events they had experienced and their characters and will be described successively.

A. Christian’s Plot, Events, Character

1. Plot

The author tells the story in a dream. Bunyan explains that he fell asleep in the wilderness and dreamed of a man named Christian, who was tormented by spiritual anguish. A spiritual guide named Evangelist visits Christian and urges him to leave the City of Destruction. Evangelist claims that salvation can only be found in the Celestial City, known as Mount Zion.

Christian begs his family to accompany him, unsuccessfully. On his way, Christian falls into a bog called the Slough of Despond, but he is saved. He meets Worldly Wiseman, who urges him to lead a practical, happy existence without religion. Refusing, Christian is sheltered in Goodwill’s house. Goodwill tells Christian to stop by the Interpreter’s home, where Christian learns many lessons about faith.

Walking along the wall of Salvation, Christian sees Christ’s tomb and cross. At this vision, his burden falls to the ground. One of the three Shining Ones, celestial creatures, hands him a rolled certificate for entry to the Celestial City. Christian falls asleep and loses his certificate. Since the certificate is his ticket into the Celestial City, Christian reproaches himself for losing it. After, retracing his tracks, he eventually finds the certificate. Walking on, Christian meets the four mistresses of the Palace Beautiful, who provide him shelter. They also
feed him and arm him. After descending the Valley of Humiliation, Christian meets the monster Apollyon, who tries to kill him. Christian is armed, and he strikes Apollyon with a sword and then proceeds through the desert-like Valley of the Shadow of Death toward the Celestial City.

Christian meets Faithful, a traveler from his hometown. Faithful and Christian are joined by a third pilgrim, Talkative, whom Christian spurns. Evangelist arrives and warns Faithful and Christian about the wicked town of Vanity, which they will soon enter. Evangelist foretells that either Christian or Faithful will die in Vanity.

The two enter Vanity and visit its famous fair. They resist temptation and are mocked by the townspeople. Eventually the citizens of Vanity imprison Christian and Faithful for mocking their local religion. Faithful defends himself at his trial and is executed, rising to heaven after death. Christian is remanded to prison but later escapes and continues his journey.

Another fellow pilgrim named Hopeful befriends Christian on his way. On their journey, a pilgrim who uses religion as a means to get ahead in the world, named By-ends, crosses their path. Christian rejects his company. The two enter the plain of Ease, where a smooth talker named Demas tempts them with silver. Christian and Hopeful pass him by.

Taking shelter for the night on the grounds of Doubting Castle, they awake to the threats of the castle’s owner, the Giant Despair, who, with the encouragement of his wife, imprisons and tortures them. Christian and Hopeful escape when they remember Despair’s domain.

Proceeding onward, Christian and Hopeful approach the Delectable Mountains near the Celestial City. They encounter wise shepherds who warn them of the treacherous mountains Error and Caution, where previous pilgrims have died. The shepherds point out travelers who
wander among tombs nearby, having been blinded by the Giant Despair. They warn the travelers to be aware.

The two pilgrims meet Ignorance, a sprightly teenager who believes that living a good life is sufficient to prove one’s religious faith. Christian refutes him, and Ignorance decides to avoid their company. The travelers also meet Flatterer, who snares them in a net, and Atheist, who denies that the Celestial City exists. Crossing the sleep-inducing Enchanted Ground, they try to stay awake by discussing Hopeful’s sinful past and religious doctrine.

Christian and Hopeful gleefully approach the land of Beulah, where the Celestial City is located. The landscape teems with flowers and fruit, and the travelers are refreshed. To reach the gate into the city, they must first cross a river without a bridge. Christian nearly drowns, but Hopeful reminds him of God’s love, and Christian emerges safely from the water. The residents of the Celestial City joyously welcome the two pilgrims. In his conclusion to Part I, the narrator expresses hope that his dream be interpreted properly.

2. Events
   a. Bog

   On his way, Christian met Pliant and Obstinate; Christian was so distracted by them that he fell in a bog called the Slough of Despond. He could not get out because of the bundle of sins on his back. Finally, Help came along and aided Christian out of the sticky mire. Going on his way, he soon fell in with Mr. Worldly Wiseman, who tried to convince Christian that he would lead a happier life if he gave up his trip toward the light and settled down to the comforts of a burdenless town life. Fearing that Christian was about to be led astray, Evangelist came up to the two men and quickly showed the errors in Mr. Worldly Wiseman’s arguments. We can find the event of the bog in *The Pilgrim’s Progress* as follows:

   Now I saw in my dream, that just as they had ended this talk, they drew nigh 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. (P.P., 13).

b. Prison

Christian and Faithful were arrested in the Vanity Fair because they would buy none of the town’s goods. Faithful was sentenced to be burned alive, and Christian was put in prison. When Faithful died in the fire, a chariot descended from Heaven and took him up to God. Christian escaped from the prison. Accompanied by a young man named Hopeful, who had been impressed by Faithful’s reward, he set off once more.

Christian was in jail purely as a result of the malice and prejudice of the magistrate and his other detractors. Bunyan later immortalized these Quarter Sessions’ events in Pilgrim’s Progress—the magistrate being Mr. Hategood of Vanity Fair.

They brought them forth to their trial, in order to their condemnation. When the time was to come, they were brought before their enemies and arraigned. The judge’s name was Lord Hate-good…”That they were enemies to, and disturbers of, the 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.” (P.P., 55)

But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space. But he who 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. (P.P., 56)

c. Free Mind (Liberty)

Bunyan had been in prison for 12 years, yet the prison’s walls cannot stop his spirit to write, and he influences his country England through the sharpness of his pen. The excellence of his works in the Bedford prison have their sympathy. His voice and excellent literary works inside the Bedford prison can be heard and read by many people outside the Bedford prison. Bunyan’s free mind (liberty) is a portrait of grace. He has comfort in confinement. His great comfort comes from the Words of God. His imprisonment is a blessing in disguise.
Bunyan discovers that God does not waste any experience of His people may go through. In this condition he has found much contentment through grace, so there have been many turnings and goings upon his heart, from the Lord, from Satan and from his own corruption. After all these things— glory be to God—he has also received much instruction and understanding...he has never in all his life had so much of the Word of God opened up so plainly to him before. Those Scriptures that he saw nothing particular in before have been made, in this place, to shine upon him. Also, God was never more real to him than now; here he has seen and felt Him indeed. He has been able to laugh at destruction and to fear neither the horse nor his rider. He has had sweet sights in this place of the forgiveness of his sins, and of his being with God in another world...he has seen things here that he is sure he will never in all the world be able to express it.

In prison, Bunyan had time to reflect on the Scriptures in a way that he had never done before. He came to see many of the great doctrines of the Bible more clearly than he had done previously. He realized that—in his former trials and temptations—God had wonderfully prepared him for imprisonment. He recalled that—for more than a year prior to his going to prison—he could hardly ever pray without being impressed upon his mind, ‘strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.’ He now knew that God had been preparing him in heart and mind for a life of patience in the midst of severe suffering. Now that it had come, he was ready for it.

Bitsy (Bunyan’s daughter) visits his father (Bunyan) in the prison and expresses her opinion...it’s impossible to have liberty/freedom if people are not free to express their mind about everything, especially about religion. (A.P.W.M.P. 105)

Deal describes this as follows:
John keeps dreaming and forgets that he is surrounded by the prison’s wall. Suddenly he feels bizarre. Like in a dream, in front of him comes up a strong tall man with a pilgrim’s rod in his hand. While looking at this imagined man. John cried out to himself, “Christian! Christian! That was his name (Deal, 2003: 108).
*The Pilgrim's Progress* is a literary piece. It does not portray a phenomenon as it is but rather it is “manipulated” on such a way to attract people to read and stimulate them to think critically. In addition to that Bunyan is a preacher in a position of being the oppressed. Maybe such a style is a kind of strategy to fight back against the oppressor.

3. **Christian’s Character**

The characters of Christian are simple life, diligence, curiosity, fear, wandering, and solitary, love of God, goal orientation, holiness of life and faithfulness.

**a. Simple Life**

Christian in *The Pilgrim’s Progress* is a person who is simple and ordinary. In *The Pilgrim’s Progress Part I The First Stage* (p.10) Bunyan (the narrator) saw a man clothed with rags. This man is Christian. He was just clothed with rags, a simple clothe. This is the vivid picture of how simple the life or performance of Christian is. Yet through the simplicity God did great things to Christian in his journey from the City of Destruction to the Celestial City. God can and does use all kinds of people to accomplish his good purposes.

Christian in the text represents just one profound aspect of the human experience: the search for religious truth. He is his faith (hence his name). Christian’s motivation, the search for salvation in the Celestial City, clearly defines him.

And as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags…with his face from his own house, a book in his hand, and a great burden upon his back. (P.P., 10)

…..that this our city will be burnt with fire from heaven….”What shall I do to be saved? Acts 16:30,31….”Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment, Heb. 9:27….and ran on crying, Life! life! eternal life! Luke 14:26. (P.P., 10)
b. Diligence

On the journey from the City of Destruction to the Celestial City, Christian met his neighbors named Obstinate and Pliable. They made a dialogue and we can see his diligence in their dialogue.

**OBSTINATE:** What are the things you seek, since you leave all the world to find them?

**CHRISTIAN:** I seek an inheritance incorruptible, undefiled, and that fadeth not away, 1 Peter 1:4; and it is laid up in heaven, and safe there, Heb.11:16, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book. (P.P., 11)

Christian diligently seeks and finds heaven and the salvation of his soul in the Word of God-the Bible.

Christian shows a good character namely diligent in reading the Word of God. There are many times we read and find his diligence in reading the Bible in *The Pilgrim's Progress*.

For example Christian reads the Word of God in his own house (P.P., 10), when he was walking in the fields (P.P., 10), when he could not tell which way to go and met Evangelist (P.P., 10), when Evangelist gave him a parchment roll (P.P., 10) etc. Christian achieves salvation and happiness by reading and understanding the Bible diligently.

With his face from his own house….a book in his hand ….and as he read, he wept and trembled….he brake out with a lamentable cry, saying, “What shall I do?” Acts 2:37; 16:30; Habak. 1:2,3. (P.P., 10)

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 as he read...”What shall I do to be saved” Acts 16:30, 31. (P.P., 10).

He could not tell which way to go…and saw a man named Evangelist coming to him, and he 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, Heb.9:27; and I find that I am not willing to do the first, Job 10:21, 22, nor able to do the second.” Ezek.22:14. (P.P., 10)

Then he gave him a parchment roll, and there was written within ,”Fly from the wrath to come.”Matt.3:7. The man therefore read it …Then said Evangelist, (pointing with his finger over a very wide field.)”Do you see yonder wicket-gate? Matt.7:13,14. No….Do you see yonder shining light?” Psalm 119:105; 2Pet.1:19. He said,”I think I do.” (P.P., 11)
Another example, we can find it in the text *The Pilgrim’s Progress* on page 83 as follows:

CHRISTIAN: I perceive, poor Ignorance, thou art, thou art ignorant of. Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.

IGNORANCE: You go so fast I cannot keep pace with you; do you go on before; I must stay a while behind. (P.P., 83)

This happens, when Christian dismisses the good lad Ignorant, he does so only because Ignorant cannot grasp divine revelation as conveyed by the Bible. In effect he rejects Ignorant because he cannot read.

c. Curiosity

Christian is stricken by spiritual crisis. Christian becomes distressed with his life in the City of Destruction. Christian is told by a messenger to leave his doomed city and begin a journey of progress toward spiritual achievement.

I saw a man clothed with rags…a book in his hand, and a great burden upon his back… I looked and saw him open the book, and read therein; and as he read, he wept and trembled…he brake out with a lamentable cry, saying, “What shall I do?” Acts 2:37; 16:30; Habak. 1:2,3. (P.P., 10)

“O, my dear wife,” said he, “and you the children of my bowels….I am certainly informed that this our city will be burnt with fire from heaven…except (the which yet I see not) some way of escape can be found whereby we may be delivered.” (P.P., 10)

….Now I saw, upon a time, when he was walking in the fields, that he was 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?” Acts 16:30,31. (P.P., 10)

…. and saw a man named Evangelist coming to him, and he 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, Heb. 9:27. (P.P., 10)

So, from this evidence we see that Christian does not know the assurance of salvation of his soul. Christian says twice in repetition, crying “What shall I do to be saved?” This repetition means emphasis and significance on the salvation of the body and soul. Christian is
very curious and wants to know whether he is saved or not. Christian does not know where to go?

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.” Matt. 3:7. (P.P., 11)

His curiosity is fulfilled when he meets Evangelist and shows him the answer of his curiosity in the Bible. It is written in the Word of God, “Fly from the wrath to come.” Therefore, it is significant to read and understand the Word of God when we have curiosity in our salvation and spiritual life.

d. Fear

Christian is led by the Interpreter into a very dark room and sees a man sitting, hands folded, in an iron cage. So, Christian is just a human being with human boundaries like the fear. Christian is not Super Man. We are not perfect. We have to work spirituality.

…and led him into a very dark room, where there sat a man in an iron cage (P.P., 23)

CHRISTIAN : Well, said Christian, this is fearful! (P.P., 24)

People are always facing great choices. Disobedience occurs when people choose not to follow God’s plan of living. Christian explains why men are evil: they choose to do wrong. Even great Christian hero failed and disobeyed. Sin ruins people’s lives. It happens when we disobey God.

e. Wandering

Christian was asked to leave his country to wander in this world. This is interesting because through these periods of sharp testing, Christian remained faithful to God. His example teaches us what it means to live a life of faith. Through Christian we learn about the destructive power of sin and its bitter consequences. Christian was spared from the destruction of the world because he obeyed God. Just as God protected Christian and his family, he still
protects those who are faithful to him today. Like Christian, we must learn to put God’s will ahead of our own.

The opening portrays the most central idea of the work: the wandering, the journey. *The Pilgrim’s Progress* is about travel and the meaning that one man’s travel comes to acquire. The trip is one of discovery and of learning new things. Christian is wandering not to come home but to leave home, or rather to make a new home for himself in an unfamiliar place, the Celestial City. Because he believes his town is destroyed, he literally cannot go home again. He heads for a better place through his journey to the Celestial City. Therefore the geographical wandering across the land is also a mythic advancement, a spiritual development, which is the “progress” referred to in the title. The journey to the Celestial City is a solitary experience. Christian is first introduced alone and crying with a book in his hand, and he remains alone for large portions of the story. Secondary characters come and go, but Christian remains. In part, his solitude is a necessary aspect of his faith, which holds that salvation comes not through church attendance and group ritual but through private prayer and introspection. Bunyan (Dunn, 1981) shows the reader that faith is individual, so Christian must be alone to practice it.

…As I walked through the wilderness of this world. (P.P., 10)

Through commitment and sincerity of Christian, it sees the most exciting and fulfilling journey imaginable. The pilgrims in Bunyan’s book begin in a city and end in a city, and in between they wander through huge stretches of wilderness. The wild outdoors frame the journeys they undertake throughout most of the book. The meaning of the wilderness has famous biblical precedents. Christ spent forty days in the wilderness, and the Israelites wandered through it for forty years. The uncivilized outdoors symbolize not just solitude but a place of spiritual test, a place of despair and hardship that strengthens faith. The difference between the biblical instance of wilderness and Bunyan’s wilderness lies in their locations. In
the Bible, wilderness is an actual desert, a physical locale. In *The Pilgrim’s Progress*, wilderness shines as a motive of an inward state, except perhaps at the very beginning when the narrator says he wandered in the wilderness before dreaming of Christian. However, in every example of wilderness that follows, from the Slough of Despond to the hill of Difficulty, the outdoors remains a symbol of inner struggle, the hard path that the soul must follow every day. When Christian almost drowns and fails to reach the Celestial City in the end, he recalls his faith in God and is suddenly filled with renewed strength and hope to reach the Celestial City. These inner struggles in the wilderness test the pilgrims and separate the spiritually strong from the weak.

**f. Solitary**

Solitude reveals a dark side in Christian. One of the more disturbing aspects of Christian’s character is his relative indifference to the fate of the wife and family he leaves behind. He tries to persuade them to come along on his trip but gives up quickly, and he is never shown thinking about them or missing them after. Salvation matters more to him than worldly relationships, but his total lack of family feeling casts a shadow over his personality to many modern readers. Similarly, friendship is portrayed in a stilted way. Christian almost finds a fellow traveler in Pliable but hardly considers him a friend. When Pliable goes back home, Christian barely registers his departure. Christian may be so intent on spiritual improvement that his personal relationships suffer as a result. In other words Christian is just a human being. He has human boundaries.

…So I saw in my dream the man began to run. Now he had not run far him to return; but the man not behind him, Gen. 19:17, but fled towards the middle of the plain…(P.P., 11)

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

CHRISTIAN : I have a wife and four small children.
CHARITY : And why did you not bring them along with you?
CHRISTIAN : 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….
CHARITY : But what could they say for themselves, why they came not?
CHRISTIAN : 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, they left me to wander in this manner alone. (P.P., 32)

g. Love of God

This is the most significant part in *The Pilgrim’s Progress* because Christian finally discovers the Cross.

Christian’s love of God guides him through a difficult journey, spiritual crisis and the ‘great storm’ and temptation. These hardships do not hinder Christian from finding the Lord God, the savior and redeemer of his life and sin. The love of God’s character inside his heart. heavy burden of sins disappears when he opens his heart and accepts the Lord God as his personal Lord, God, Savior and Redeemer. Now, he is a new man in God, a new creation in God, a new true Christian in God. He has a new life in God, and his old man has gone in God. He has liberty and freedom because God already rebuked and conquered his heavy burden of sins through his crucifixion on the Cross in Calvary, Christian is free and happy to continue his journey to Celestial City. He is not alone, he walking with the Lord to reach the Celestial City.

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 sepulcher, where it fell in, and I saw it no more. (P.P., 25)

The love of God restores our relationship to God. The only way to enjoy the benefits of God’s promises is to love and obey God. True prosperity and fulfillment come as a result of love of God. When people have love of God, they find peace with God, with others, and with themselves. The love of God makes a productive and fulfilling life.
h. Goal Orientation

Christian is deeply goal oriented. Because reaching the Celestial City has a life-or-death urgency for him, he has a little time or energy for lesser matters. Even his family shrinks nearly to insignificance in his mind as soon as he leaves for his journey. He never mentions his wife or children to his travel companions. At the Palace Beautiful, he shows some emotion when one of the mistresses of the house inquires about his family, but he does not bring up the subject himself, nor does he return to it later. This does not mean Christian lacks feeling but only that the goal of salvation far outweighs any earthly concerns a pilgrim has.

CHRISTIAN: 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. (P.P., 32)

i. Holiness of Life

Christian rejects all persuasion and temptation to go home to the City of Destruction. Christian does not compromise with sin. He focuses onto the Celestial City. So, this is total commitment to God and biblical holiness and separate from the worldly sins. Christian belongs to the Puritan who practices the Word of God like the holiness. The dream from God (God’s vision) directs him in clear direction to achieve the goal namely the Celestial City.

Christian separates and purifies himself from sin. He commits fully that he belongs to God and lives according to God’s commandments. In other word he submits to Holy God.

To persuade you to go back with us…”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. (P.P., 11)

The sin ruins people’s lives. It happens when we disobey God. Living God’s way in holiness makes life is productive and fulfilling.

*The Pilgrim’s Progress* portrays sensual pleasure both negatively and positively. In one way the pleasure of the senses are devalued in the book. Christian and Christiana and her group
hardly express any wish to stop and reflect on their previous lives because an important journey lies ahead. Examples of sensual pleasure often threaten to thwart the pilgrims’ advancement, as when Christiana’s son enjoys the taste of the devil’s fruit and then falls sick, or when Madam Bubble tempts Stand fast with sensual pleasures. Bunyan seems to affirm the basic Puritan attitude toward all pleasures of the flesh, which views the senses as dangerous diversions for the soul that must be rejected. However, Bunyan actually admits that in the right circumstances, sensual pleasure can be acceptable and even beneficial for pilgrims. When the pilgrims stop at the Palace Beautiful, sensual beauty surrounds them, and they eat tasty food with no danger to their immortal souls. When they rest with the shepherds in the Delectable Mountains, they are free to hear the birds sing and savor the whole experience. And finally the Celestial City itself is as a strong affirmation of sensual pleasures, including fragrant flowers and golden streets. Sensual enjoyment is perfectly acceptable if it is in the service of spiritual progress.

j. Faithfulness

Christian remains faithful to God’s call to reach the Celestial City no matter how hard and struggled and tempted. Christian keeps on forward and never retreats! Because he believes the dream from God (God’s vision) is specially given for him. He is faithful to keep God’s covenant and believes that God will keep him to reach the Celestial City successfully. He puts his faith into action and comes true.

There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom forever. Isa. 65:17; John 10:27-29. (P.P., 12)

Christian did not give up easily. He faithfully served God. Although Christian made many mistakes, his hard work teaches us about living a life of service for God.
Through Christian we learn about God is looking for people today to follow God. We are to proclaim God’s truth and love to all nations, not just our own. We must be faithful to carry out the mission God has given us.

B. The Similarities between Christian’s and Bunyan

1. Bunyan’s Life Plot

The similarities between Christian’s novel plot and Bunyan’s life are slough of despond, Vanity Fair, legality, search for faith, the Cross.

a. Slough of Despond

In the text, Christian nearly drowns, but Hopeful reminds him of Christ’s love, and Christian emerges safely from the water. In Bunyan’s experience, once he had slipped in embankment and nearly drown but Oliver Cromwell saved him. (Deal, 1996:18). It seems the experience consciously or unconsciously inspired him to create Christian’s experience.

b. Vanity Fair

In the text, Christian and Faithful arrived in Vanity Fair and there they arrested and tied. Faithful was sentenced to be burned alive, and Christian was put in prison. When Faithful died in the fire, a chariot descended from Heaven and took him up to God. Christian escaped from the prison. Accompanied by a young man named Hopeful, who had been impressed by Faithful’s reward, he set off once more.

In the days of his youth in Elstow, Bunyan fond of to visit May and November fairs and play games. As a matter of fact, he realized that play the games are wrong but he cannot stop it until one day he heard a voice who reprimand him to stop. Since that day he never visits the fair again and regard it as vanity.
c. Legality

Worldly-Wiseman can teach Christian how to be rid of his consciousness of the burden he carries. If Christian can but learn to practice morality, this will take off his burden. Christian must trust in the law and thus will be able to justify himself. The method is cheap and avoids all the unnecessary suffering Christian is bound to face if he continues along the way advocated by Evangelist.

This third similarity, Mr. Legality, is found in Pilgrim’s Progress as follows:

This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be; ye cannot be justified by the works of the law, for by the deeds of the law no man living can be rid of his burden. Therefore Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. (P.P., 17)

This similarity, Mr. Legality, is also found in Dunn’s John Bunyan: A Biography as follows:

He began to feel quite proud of his spiritual progress and was convinced that he ‘pleased God as well as any man in England. His neighbours were amazed at his transformation from rebel profanity to something like a moral and sober life…..He later wrote: ‘How pleased I was when I heard them say these things about me for, although I was still nothing but a poor painted hypocrite….Yet in all this he did not know Christ, or grace or faith, nor did he have any hope of personal salvation. No doubt Bunyan recalled this period of his life when he was writing Pilgrim’s Progress and-drawn from his own experience-created the character Mr. Legality and the corresponding Town of Morality. (P.P., 7)

d. Search for faith

In the Valley of Humiliation, Christian was forced to fight the giant devil Apollyon, whose body was covered with the shiny scales of pride. Christian was wounded in this battle, but after he had chased away the devil, he healed his wounds with leaves the Tree of Life, which grew nearby.
This fourth similarity, the fierce interchange between Christian and Apollyon, is found in *Pilgrim’s Progress* as follows:

APOLLYON : Then Apollyon broke out into a grievous rage saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

CHRISTIAN : Apollyon, beware what you do, for I am in the King’s highway, the way of holiness; therefore take heed to yourself.

APOLLYON : 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 by my infernal den, that thou shalt go no farther; 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, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing dart 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 again, and Christian took courage, and resisted as manfully as he could. This sore combat lasted for above 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. (P.P., 36)

This similarity is also found in Bunyan’s search for faith.

It was not long before Bunyan could see that those who have no faith have no hope. Without faith he too would perish. But did he have faith? How could he tell whether he had faith or not? What could he do to test whether or not he was a man of faith? Since Bunyan had not spoken to anyone about his inner anguish and longing, it is not surprising that the Devil very soon supplied some answers of his own. He managed to convince Bunyan that if he had faith then he should be able to do a miracle here and there—that would be prove the point. Thus, on one of his treks between Elstow and Bedford, the idea came into his mind that he should try commanding the puddles on the road to dry up and the dry spots to become puddles! He was about to make his test when it occurred to him that it would be a good idea to pray first. Then the thought came be forever lost. He decided not to force the issue and so deferred the test for a later date! But the Devil did not give up that easily and would whisper in Bunyan’s ear: ‘It is ordinary for those that have professed themselves. His servants, after a while to
give Him the slip and return to me; do thou so too, and all shall be well. [These very words were later woven into Bunyan’s text when he described the fierce interchange between Christian and Apollyon in Pilgrim’s Progress.] (J.B.A.B., 8)

e. The Cross

Christian ascends a steep hill and suddenly comes upon the Cross. In an instant his burden falls from his back and rolls down the slope, falling into a nearby sepulcher. This was the last he ever saw of his burden—his sin and guilt are removed once and for all. Christian is surprised that the sight of the Cross should relieve him of his burden. He just looked and looked at the Cross until the tears cascaded down his cheeks. His conscience was free at last!

This fifth similarity, Christian coming face to face with the Cross, is found in Pilgrim’s Progress as follows:

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 sepulcher. 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 sepulcher, where it fell in, and I saw it no more. (P.P.,25)

This similarity, discovering Christ’s righteousness in 1655, is also found in Dunn’s John Bunyan: A Biography as follows:

For the first time in his life the great burden Pilgrim had been carrying rolled off his shoulders. At last, Bunyan had been truly set free! Years later he was to carefully record in The Pilgrim’s Progress, the details of Christian coming face to face with the Cross. (J.B.A.B.,13)

2. Events of Bunyan’s Life

The similarities between Christian’s events and Bunyan’s events are the mire and imprisonment. The explanation is as follow:

a. The Mire

On his way, Christian met Pliant and Obstinate; Christian was so distracted by them that he fell in a bog called the Slough of Despond. He could not get out because of the bundle
of sins on his back. Finally, Help came along and aided Christian out of the sticky mire. Going on his way, he soon fell in with Mr. Worldly Wiseman, who tried to convince Christian that he would lead a happier life if he gave up his trip toward the light and settled down to the comforts of a burden less town life. Fearing that Christian was about to be led astray, Evangelist came up to the two men and quickly showed the errors in Mr. Worldly Wiseman’s arguments.

Now I saw in my dream, that just as they had ended this talk, they drew nigh 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. (P.P.,13).

**b. Imprisonment**

In the Vanity Fair, Christian and Faithful were arrested because they would buy none of the town’s goods. Faithful was sentenced to be burned alive, and Christian was put in prison. When Faithful died in the fire, a chariot descended from Heaven and took him up to God. Christian escaped from the prison. Accompanied by a young man named Hopeful, who had been impressed by Faithful’s reward, he set off once more.

Christian was in jail purely as a result of the malice and prejudice of the magistrate and his other detractors. Bunyan later immortalized these Quarter Sessions’ events in *Pilgrim’s Progress*—the magistrate being Mr. Hategood of Vanity Fair.

They brought them forth to their trial, in order to their condemnation. When the time was to come, they were brought before their enemies and arraigned. The judge’s name was Lord Hate-good…”That they were enemies to, and disturbers of, the 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.” (P.P., 55)

But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space. But he who 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. (P.P., 56).
3. Bunyan’s character

The similarities between Christian and Bunyan are strong-willed and diligent, hard work, stern and rough temper, strong character, goal orientation, free mind (liberty), and moral character (good heart).

a. Strong-Willed and Diligent

Margaret Bunyan told to her friends about John, “He already showed his grandfather’s character, Strong-Willed and Diligent (A.P.W.M.P., 7, 8.). Bunyan himself showed it when he continued to preach although he has been banned to do so due to have no license. When the court sentenced him to jail, he spoke with strong self-confident:

‘Sir…if I am out of prison today, I WILL PREACH THE GOSPEL AGAIN TOMORROW-by the help of God!’ (J.B.A.B., 17)

No doubt, diligence is a marked character of Bunyan and it has shown from his childhood as shown by his biography:

…Some days at school everything was running well. John already mastered the alphabets, fluent reading, and his writing already better. He even the best reader in the class. (A.P.W.M.P., 15)

…John always looked for books, particularly old books that he could buy…he found a book entitled *Commentary Upon the Epistle of St. Paul to the Galatians* by Martin Luther. (A.P.W.M.P., 65)

Without diligence, it is impossible Bunyan could produce sixty books in thirty two years of his life.

b. Hard Work

Bunyan has a hard working character in Deal’s *A Pilgrim Who Made Progress*.

John worked hard and already had most of his own tools of tinsmith. (A.P.W.M.P. 51)
Bunyan is a hard worker. He works hard every day as a tinsmith. Little by little he can collect money and finally he can have his own tools of a tinsmith. When his wife Margaret dies he feeds his children alone without losing time for preaching. When he is still in jail he helps his wife Bitsy to earn money by making and selling skin rope as well as writing books.

c. Stern and Rough Temper

Bunyan appeared to be of a stern and rough temper in countenance; but in his conversation mild and affable, not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhoring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences, and make friendship with all; he had a sharp quick eye, accomplished with an excellent discerning of person, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. Therefore, we have impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time; not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

“In him at once did three great worthies shine,  
Historian, poet, and a choice divine;  
Then let him rest in undisturbed dust,  
Until the resurrection of the just.”  
(G.A.A.T.L.A.D.O.M.B 135,136)
C. The Nature of Faithfulness

The nature of ‘faithfulness’ of Christian shows the bravery to fight against Apollyon. Christian encounters this foul fiend (named the ‘destroyer’) in the Valley of Humiliation. The monster has scales like a fish, wings like a dragon, feet like a bear, a mouth like a lion, and belched fire and smoke. In great fear, Christian is inclined to retreat but realizes he has no armor for his back and so presses forward. This foe is none other than Satan himself—Christian’s worst and most dangerous enemy. Apollyon challenges Christian and wants to know why he has run away from the City of Destruction since this is his territory and he is the prince of that land. Christian is one of his subjects and is deserting—changing from a bad to a worse! A great battle then follows between the two. And at times it seems Christian will be destroyed by this powerful enemy. One of the weapons Apollyon used to get at Christian was the nagging accusation: ‘You have already been unfaithful in your service to your new Master; and so how do you think you are likely to receive wages from him now?’ The battle rages on for half a day, Apollyon hurling his flaming darts at the besieged pilgrim. In one terrible moment Christian lets go of his sword [the Word of God.] And it is only able regain it at the last moment just as Apollyon is about to do him in once and for all. With a mighty thrust of his sword Christian wounds Apollyon so that he is forced to withdraw.

The meaning of ‘faithfulness’ of Christian emphasizes on bravery to fight against Beelzebub. He is the evil one who is constantly attacking pilgrims as they approach the Wicket Gate and as they journey on the Way. This research analyzes the nature of ‘faithfulness’ of Christian based on the plot and event above in The Pilgrim’s Progress.

Christian shows his bravery to fight and battle against the evils (Apollyon and Beelzebub). Christian reveals his total faithfulness to God as his Lord God and Savior. Christian serves to his new Master—the Lord God, and so he thinks he is likely to receive wages from the Lord now. Apollo and Beelzebub finally forces to withdraw. So the nature of
faithfulness of Christian is his total faithfulness to God. Christian defends his faithfulness to God till the end like the quotation below:

Apollyon, therefore, followed his work amain, and Christian took courage, and resisted as manfully as he could. This sore combat lasted for above 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. (P.P., 36)

The people in the Vanity Fair do not like Faithful and Christian. The town people mock them on their faithfulness to God.

Christian tries to clarify the hot debate about the faithfulness of Christian to God with a kind of conclusion as follows:

This fair is no new-erected business but a thing of ancient standing. I will show you the original of it. 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 harlots, 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 every kind. Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red color. 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...One chanced, mockingly, beholding the carriage of the men, to say unto them. “What will ye buy?” But they, looking gravely upon him, said, “We buy the truth.” (P.P., 52-53).

The judge / magistrate in the City of Vanity is loyal to the Queen / King, and country / state. But Christian is only loyal to God so the author through the mouth of Christian tries alternative,”….We buy the truth.” Meanwhile, when Christian tries to convince his family to come with him, but they think he is mentally unwell and will recover. Instead of attempting to persuade them further, Christian leaves home. The reason which is used as the principle is so important, i.e. Christian feels disappointed to his family which is not strictly chooses the salvation but even refuse it.
So, Christian is more faithful to God. This does not mean Christian lacks feeling but only that the goal of salvation far outweighs any earthly concerns a pilgrim has. *The Pilgrim’s Progress* reveals the characters such as Evangelist, Faithful, and Hopeful have the same perspective namely total faithfulness to God. On the other hand the characters like Lord Hate-good, Mr Implacable, Little-faith, and Atheist have different faithfulness from Christian. Their faithfulness is temporary. For instance Lord Hate-good as a judge must be faithful to the King. So, if the King has died his faithfulness has finished, too. On the other hand, the faithfulness of Christian to God lasts forever because God is eternal.

The author of *The Pilgrim’s Progress* wants to scrutinize those characters toward their faithfulness to God. At Vanity Fair, after Faithful and Christian are mocked, smeared with dirt, and thrown in a cage and given a chance to repent, however they stay true to their righteous hatred of worldly possessions.

Faithful tries to speak in his own defense in order to help himself does not imprison him, like the quotation below:

FAITHFUL : May I speak a few words in my own defence?
JUDGE : Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.
FAITHFUL : 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.
2. As to the second, to wit, Mr. Superstition, and his charge 2 against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith will not be profitable to eternal life and the like, that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country. And so the Lord have mercy upon me.(P.P., 55) As to what Mr. Pickthank hath said, I say, (avoiding terms, as that I am said to rail,
As a matter of fact the effort of Faithful which is based on the will to defend himself is
vanity, he is burned at the stake and carried off to heaven. Christian is remanded to prison but
escape later. Christian as the most faithful pilgrim among the other pilgrims in the pilgrimage
to the Celestial City is also the most sincere, perseverance, diligence and without motive to
serve God. Christian is chosen by God as the true disciple, servant and believer. The interesting
thing is the author of *The Pilgrim’s Progress* does not need to dramatize how Christian satire /
tease and confront the behave of the Lord Hate-good. The Lord Hate-good is the judge /
magistrate who brought the indictment upon Christian and Faithful. Whatever the reason is
stated in detail by the Lord Hate-good as the judge / magistrate, Christian still stands on his
faith and principle, he against the evils and demonic principalities. The faithfulness principle of
Christian remains unshakeable, his faithfulness to God to him / Christian is the manifestation
of his faith. Christian as a true servant must give thanks to God. Christ has died on the Cross to
redeem and forgive his all sins only by his grace he receives the salvation. This essence of
dedication / devotion / faithfulness is transformed by John Bunyan precisely through the
faithfulness of Christian. He begins his life from the darkness or the sinful influences of the
world to spiritual perfection in God. He never regrets the behave of his family, he does not
curse the fierce act of Lord Hate-good to Faithful and him.

Faithful and Christian get the bad consequences of the faith to the Lord God and
Christian forgives the Lord Hate-good. Christian is able to do like that because he encounters
with the Word of God and receives the grace of the salvation from God. Therefore, the nature
of faithfulness of Christian cannot be separated from his spiritual life namely his conversion to
God. He has changed from the sinful influences of the world to his spiritual perfection in God.
The Spirit of God burns the heart of Christian, Faithful and Evangelist to go back to the
Scripture / God’s Word. Then Christian calls all his children and wife in his home town /
village. Christian tells his spiritual restlessness on his salvation to his family. He reads the Bible to his family but his family refuse it and mocks him the lunatic man.

This faithfulness comes from Evangelist. Christian meets him when he has decided to leave the City of Destruction. When Christian cries out: ‘What must I do to be saved?’ Evangelist directs his attention to a distant light on his way towards salvation. He warns Christian to flee from the wrath to come and to flee to the Wicket Gate as the only way of escape.

The uniqueness of the faithfulness of Christian focuses only to God, not to the country, the King/Queen/Caesar, the family, and the society.

D. Critical Review

There is a dark side in Christian. One of the more disturbing aspects of Christian’s character is his relative indifference to the fate of the wife and family he leaves behind. He tries to persuade them to come along on his trip but gives up quickly, and he is never shown thinking about them or missing them after. Salvation matters more to him than worldly relationships, but his total lack of family feeling casts a shadow over his personality to many modern readers. Similarly, friendship is portrayed in stilted way. Christian almost finds a fellow traveler in Pliable but hardly consider him a friend. When Pliable goes back home, Christian barely registers his departure. Christian may be so intent on spiritual improvement that his personal relationship suffer as a result.

*The Pilgrim’s Progress* shows the conflict inter faithfulness namely faithfulness to family, to country and to God. The Bunyan’s children and wife represent the faithfulness to the family, while the Lord Hate good represents the faithfulness to the country and Christian himself, represents the faithfulness to God. It means Bunyan excels the faithfulness to God above all.
CHAPTER V

CONCLUSION

This chapter presents a conclusion of the previous discussion. The research has five important findings.

Firstly, *The Pilgrim’s Progress* is an allegory and due to it allegorizes the Christian doctrines of salvation, so it is a Christian’s allegory. Bunyan as the writer and the oppressed uses allegory in *The Pilgrim’s Progress* as a narrative strategy to fight back the oppressor and to express his own attitude toward his society and government (the oppressor) in his life time. Basically, *The Pilgrim's Progress* is an allegory of Bunyan life’s experiences and expectations. It is a spiritual pilgrimage in searching the way out of his hardships in real life due to repressive government in his life time.

Secondly, most of the characters which are found in *The Pilgrim’s Progress* are the people met by Bunyan in the real life. The attitudes and actions of the people inspire Bunyan in developing the characters in *The Pilgrim’s Progress*. The bad characters in *The Pilgrim's Progress* are peoples that in the real life hinders Bunyan to do his freedom to realize his mission, while the good characters in the text are peoples who help him in the real life.

Thirdly, the Spirit of Age of *The Pilgrim’s Progress* are Revolution and Restoration in England in Bunyan’s life time. The text is a product of two contradictory tensions i.e. the Republicanism and Puritanism, or people-oriented and disciplined-government in one side, and Monarchism and Anglicanism or king-oriented and extravagant government in another side. The result, *The Pilgrim’s Progress* as a negative response to the status quo, undervalues the state and discourages the reader toward worldly state.

Fourthly, the main character, allegorical Christian represents Bunyan the Puritan and Bunyan represents the society of English in England in Bunyan’s life time (1628-1688) especially the Puritan. Christian represents Bunyan’s life namely his spiritual striving in searching his
salvation. Bunyan himself as a Puritan represents the spiritual struggle of the Puritan in Bunyan’s life time namely attempts the true Christian life which oriented on the reformer belief in the salvation and individual efforts to find his own way to reach God. The Puritanism is a movement of some parts of English society in England who want a reformation in religion practice and institution. But in the course of time the scope of Reformation enlarges to the political domain results in the English Revolution which destroys Absolutism.

Fifthly, characters of Christian namely simple life, diligence, curiosity, fear, wandering, love of God, goal orientation, holiness of life, and faithfulness. The similarities between Christian and Bunyan’s characters, plots and events. In the character, the similarities of Christian and Bunyan namely they have strong-willed and diligence, hard work, stern and rough temper, moral character (faithfulness). In the plot, the similarities between Christian and Bunyan, both of them have experience: falling in Slough of Despond, Vanity Fair, Legality, Search for faith, and the Cross. In the events, the similarities between Christian and Bunyan, both of them have experience: falling down in the mire, and ever put in jail.

Finally, the nature of faithfulness of Christian is submission totally to the Lord God. The nature of total submission to God is excelling the faithfulness to God rather than other things. The family must be number two if it has conflict with the faithfulness to the Lord. It is shown in the story that Christian leaves the family when his family hinders his searching to the Lord. The faithfulness to country is put number two if it conflicts with the faithfulness to the Lord. This is shown when Christian does not obey the prohibition of the state, in this case is represented by character Lord Hate-good the judge. In fact, Bunyan himself keeps preaching his belief despite of the ban from the ruler of England at that time.

This research gives contribution to the literary method approach, i.e author-oriented approach and context-oriented approach. To the first one, this research recommends the need to pay attention to author’s personal experiences in particular his interaction with the people in his
surroundings (both the bad people who trouble his life and the good one who help him). This point can show the creative process of the author in developing the characters in his work. To the second one, this research recommends to pay attention to the Spirit of Age of the text. This point can show the position of a work in facing its age. By unfolding the Spirit of Age of a literary work, the reader will understand social forces which raise a literary work and why the work responds it with certain way. The result, by understanding the context which setting in a literary work, people can understand the answers which are given by the work.
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APPENDICES

SUMMARY OF THE PILGRIM’S PROGRESS PART ONE

The researcher makes the summary of *The Pilgrim’s Progress Part One* with a purpose. The purpose of making this summary is to make the readers easier to understand the outlines of the whole texts. This summary regarding with the journey of Christian from the City of Destruction to the City of Heaven. In this journey Christian meets with characters like Obstinate, Pliable, Faithful, Giant Despair, Mr. Goodly Heart, Hopeful, Mr. Wordly Wiseman, Evangelist, Sloth, Simple, Presumption, Formalism, Hypocrisy and so forth.

The researcher provides this summary to show the journey of Christian, as the main character of the text, in order to the readers can see the similarities between the experiences of Christian with the author’s which is shown in chapter four. The summary as follows:

Beginning the allegory, the narrator tells of his wandering through the wilderness. The narrator enters a den to sleep. He dreams that he sees a man in rags holding a book and crying out in pain. The man’s name is Christian. He cries because he and his whole family as well as the town in which they live are to be destroyed. He knows of this calamity because he has read about it in the book he holds in his hands. Evangelist comes up to Christian and directs him with a roll of paper. It is written that he should flee from the wrath of God and makes his way from the City of Destruction to the City of Heaven. Christian runs home with this a spiritual guide who tells him he must leave his hometown, the City salvation’s hope. Christian tries to get his family and neighbors to escape with him. However, they will not listen and considers Christian is either sick or lunatic. Finally, Christian leaves home toward the light in distance. Under the light, he knows he will find the wicket gate that opens into Heaven.

Christian meets Pliable and Obstinate. Christian is so distracted by them that Christian falls in a bog called the Slough of Despond. Christian cannot get out because the bundle of sins
on his back. Finally, Help comes along and pulls him out of the sticky mire. Pliable is disappointed and turns back home. Christian walks alone now. Christian meets Worldly Wiseman, who tries to convince Christian to release his heavy burden on his back. Evangelist comes up to Christian and Worldly Wiseman because Evangelist fears that Christian is about to be led astray and Evangelist shows the errors in Worldly Wiseman’s arguments.

Christian comes at a closed gate, where he meets Good-Will, who tells him that if he knocks the gate will be opened to him. Christian does so. He is invited into the gatekeeper’s house by the Interpreter and learns from the Interpreter the meaning of many of the Christian mysteries. Christian is shown pictures of Christ and Passion and Patience; Despair in a cage of iron bars; and finally, a vision of the Day of Judgment, when evil men will be thrown to the hell and good men will be taken up to Heaven. Christian is filled with both hope and fear after having seen these visions. Christian continues on his journey. He comes to the Cross and the tomb of Christ. On the Cross his heavy burden of sins falls off, and Christian is able to continue his pilgrimage to the Celestial City with renewed strength.

Christian meets Sloth, Simple, Presumption, Formalism, and Hypocrisy, but Christian keeps to his way and they keep to theirs. Christian lays down to sleep for a while. Christian forgets to pick up the roll of paper Evangelist has given him, when Christian continues his journey again. Christian remembers it later and hurries back to find the roll of paper. Christian runs to make up the time lost, he suddenly finds himself confronted by two lions. Christian is scared to pass by the two lions until the porter of the house tells him that the lions are chained and that Christian has nothing to fear. The porter then asks Christian to visit into the house. Christian is well treated there and shown some of the relics of biblical antiquity by four virgins, Discretion, Prudence, Piety, and Charity. They give him good advice and arm him with the sword and shield of Christian faith.
In the Valley of Humiliation, Christian is forced to fight back against the giant devil Apollyon, whose body is covered with the shiny scales of arrogance. Christian is wounded in this battle, but after Christian has chased away Apollyon, Christian heals his wounds with leaves from the Tree of Life, which grows nearby. After the Valley of Humiliation comes the Valley of the Shadow of death, in which Christian has to pass one of the gates to Hell. In order to save Christian from the devils who issues out of the terrible hole, Christian recites some of the verses from the Psalms.

After passing through this danger, Christian has to go by the caves of the old giants Pope and Pagan; when Christian has done so, Christian catches up with a fellow pilgrim, Faithful. As the two pilgrims go along, Christian and Faithful meet Evangelist, who warns them of the dangers in the town of Vanity Fair.

Vanity Fair is a town of ancient foundation which since the beginning of time has tried to distract men away from the way to Heaven. Here all the vanities of the world are sold, and the people who live there are cruel and foolish and do not have love for pilgrims such as Christian and Faithful. After having learned these things, the two pilgrims promise to be careful and go down into the Town of Vanity. There Christian and Faithful are arrested because they will buy none of the town’s goods. Faithful is sentenced to be burned alive, and Christian is put in prison. A chariot goes down from Heaven and takes Faithful up to God, when Faithful dies in the fire. Christian flees from the prison. Accompanied by Hopeful, who has been impressed by Faithful’s reward, Christian set off once more.

Christian and Hopeful pass through the Valley of Ease, where they are tempted to dig in a mine whose silver is free to all. As they leave the valley, they see the pillar of salt that has once been Lot’s wife. Christian and Hopeful become lost and are captured by a giant, Despair, who lives in Doubting Castle; there they are locked in vaults beneath the castle walls. Finally,
Christian remembers he has a key called Promise in his pocket; with this they escape from the prison.

Later, Christian and Hopeful meet four shepherds, Knowledge, Experience, Watchful, and Sincere, who show them the Celestial Gate and warn them of the ways to Hell. Then the two pilgrims, Christian and Hopeful, pass by the Valley of Conceit, where they are met by Ignorance and other men who have not kept to the straight and narrow way. Christian and Hopeful pass on the country of Beulah. Far off Christian and Hopeful see the gates of the City of Heaven, glistening with pearls and precious stones. Thinking that all their hardships are behind them, Christian and Hopeful lay down to rest.

When Christian and Hopeful go on toward the City of heaven, they come to the River of Death. They enter the river and begin to cross through the water. Soon Christian becomes scared; the more afraid he becomes, the deeper the waters roll. Hopeful shouts to Christian to have hope and faith. Encouraged by these words, Christian becomes less scared, the water becomes less deep, and finally Christian and Hopeful get across safely. Christian and Hopeful run up the hill toward Heaven, and shining angels lead them through the Gates of Heaven.