

# DIRECTIONS

FOR

## THE PILGRIM'S PROGRESS FOLDING GAME BOARD,

CONTAINING THE FOLLOWING STERLING GAMES;

*THE PILGRIM'S PROGRESS,*

*THE TOWER OF BABEL,*

*GOING TO SUNDAY SCHOOL.*

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Each Game is played upon a different design, by means of the INDICATOR—a wholly unobjectionable substitute for DICE and TETRORUMS—superior to either of them in its variety of combination and fascination in play.

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McLOUGHLIN BROTHERS,  
NEW YORK.

DIRECTIONS FOR PLAYING  
THE GAME OF  
PILGRIM'S PROGRESS  
BY NUMBERS AND COLORS.

FOR FROM TWO TO SIX PLAYERS.

Each Player has two pieces of one color, called the *Pilgrim* and the *Staff*.

Spin the Indicator for first play. The highest number leads.

Players spin and play in turn to the left, entering their pieces upon the colored spaces, adjoining the *City of Destruction*.

The Pilgrim is moved forward by *numbers*; the Staff by *colors*.

The *White Arrow* indicates the *number of spaces* over which the Pilgrim is moved; the *Black Arrow* the *colored space* to which the Staff is moved.

When the space to be occupied lies beyond a Progress, the piece can go no further than the Progress.

When a Pilgrim and his Staff occupy spaces of the same color, upon the *same road*, both of them should be advanced to the next Progress. If upon *different roads*, the Staff only may be advanced to the next Progress. When such advance is made after playing

DIRECTIONS FOR PLAYING  
THE GAME OF  
PILGRIM'S PROGRESS  
BY COLORS.

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FOR FROM TWO TO SIX PLAYERS.

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**THE MEN.**—Each player has two pieces of the same color—a Pilgrim and his Staff. When but two or three play, each player may have two Pilgrims and their Staffs.

Each set of pieces must be moved as though they belonged to a different player.

Either color (the nearest or furthest) may be played first. When the furthest color on the route is played first, the other color will be the one in advance of the piece to be moved. The Pilgrim may be moved for one color, and the Staff for the other.

**THE LEAD.**—Spin the Indicator for first play. The largest spin plays first, and the turn then passes to the left.

**THE MOVES.**—After determining the lead, all subsequent moves are made by the *colors* shown by the arrows. On the long roads the pieces are moved to the colored spaces indicated by the two arrows.

DIRECTIONS FOR PLAYING  
THE GAME OF  
PILGRIM'S PROGRESS  
BY NUMBERS.

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THE THREE-PIECE GAME—FOR FROM TWO TO  
SIX PLAYERS.

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Each player has three pieces—two PILGRIMS and a STAFF.

Spin the Indicator for the lead. The largest spin leads, and the turn passes to the left.

Start from the *City of Destruction*, and enter each piece according to the spin. Each Progress and each colored square is counted as one space

The numbers to which the arrows point determine how many spaces the pieces can pass over during one play.

One piece may be moved for the total spin, or different pieces may be moved for each number of the spin.

Always use the whole spin. When this cannot be done, use a part and let the turn pass.

When both arrows rest upon the same number, the play is doubled, or equals four arrows resting upon that number. The player then has another spin.

If his second spin is a doublet he may use, in addition to the

DIRECTIONS FOR PLAYING  
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PILGRIM'S PROGRESS  
BY COLORS.

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THE ONE-PIECE GAME—FOR FROM TWO TO  
SIX PLAYERS.

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Each player has only one piece, or Pilgrim.

Spin the Indicator for the lead. The largest spin plays first.

The turn passes to the left.

Start from the *City of Destruction*.

Move the Pilgrim first to the space of the nearest color shown by the arrows—then to the other.

Always stop at a Progress. It cannot be passed over by one spin, even if both colors indicated are beyond it.

Upon a long road, a player may, at his option, move to his most remote color first (skipping the nearest color), when by so doing he can displace an opponent. For illustration: suppose the colors indicated are red and blue; he may move to the blue, skipping the first red, and then move to the next red.

When two pieces come together upon the same space, the first occupant is displaced, and returns to the space vacated by the new comer.

only a part of a spin, a player may afterward move for the unplayed part.

A Staff cannot pass its Pilgrim. When a spin would thus advance it, that move is lost.

No two pieces except a Pilgrim and its Staff can occupy a space at the same time.

If a spin brings two Pilgrims or two Staffs together, they change places.

If it bring an opposing Pilgrim and Staff together, the Staff returns to the preceding Progress.

Should a Pilgrim be displaced, leaving his Staff ahead, the latter cannot be moved again until the Pilgrim joins or precedes it.

Any number of pieces may occupy a Progress together, and none can be displaced therefrom.

When a Pilgrim arrives at *Giant Despair*, he must remain there until his Staff joins him. Having no further need of it, as he is entering the *River of Death*, it is discarded and removed from the Board. The Pilgrim is then moved forward, subject to all the rules.

At the last the Pilgrim must get a number by which he can enter upon the *Golden Gate*. From this point, by his next play, if not displaced, he enters the *Celestial City*, and wins.

double spin, the number at the opposite ends of the arrows—using it once for each arrow. The turn then passes.

When opposite pieces meet upon a *colored space*, the first comer is displaced and returned to the preceding Progress.

Only two pieces of one color may occupy a space together. No two opposing pieces may do so.

Any of the pieces may together occupy a Progress, and none can be displaced therefrom.

When two Pilgrims occupy a space at the same time, *no other* piece can pass them.

A player may hold or block a space with two Pilgrims only, while there are no more than five Progresses between the blockade and the Staff.

If more than five Progresses separate them, he must break the blockade upon his next spin.

The Staff must be discarded and removed from the Board at "Faithful is burned." It can get there only upon a spin that will bring it exactly upon the Progress. The act of discarding it constitutes a move.

Until the Staff has been discarded, the two Pilgrims cannot enter the *River of Death*.

Before entering the *Celestial City*, each Pilgrim must be moved upon the *Golden Gate*. Their next spin, unless they are displaced, takes them into the city.

The player wins who first moves both Pilgrims into the *Celestial City*.

Whenever both arrows rest upon the same color, the Pilgrim may be moved forward to the next Progress, and its owner take another spin. All other Pilgrims must then go back to the Progress which precedes them.

Whenever a Pilgrim occupies the centre black space upon a long road, it is safe from displacement by any of the preceding rules.

Any number of players may occupy a Progress at the same time, and none can be displaced therefrom.

Before entering the *Celestial City*, black must be spun in order to enter the Pilgrim upon the *Golden Gate*. From this point, upon his next spin, unless he is displaced, or returned to a Progress, he may be moved into the City.

The player first moving into the City wins.



The Pilgrim may be moved for one color, and the Staff for the other, or one piece may be moved for the whole spin.

On the short roads the Pilgrims are moved only to the colored spaces indicated by the white arrow, and the Staff only to those indicated by the black arrow

The pieces must always stop at a Progress. If both colors are beyond a Progress, and it is desirable to move one piece for the whole spin, the Progress completes the move for one color, and the second color may be played from the Progress.

The whole spin must be played. If this cannot be done, and a part can be played, play the part and let the turn pass. No additional moves or advantages can be derived from an incomplete play.

DOUBLETS.—For doublets (when both arrows rest upon the same color), a player may take four moves of the color indicated and spin again. If three doublets are spun in succession, the last doublet is lost, and the Pilgrim returns to the preceding Progress.

NUMBER OF MEN UPON A SPACE.—Two pieces of different colors cannot occupy a space at the same time. When a move would bring them together, the move is lost. Any Pilgrim may occupy the same space with his Staff.

DISPLACEMENTS, OR SET-BACKS.—A Pilgrim cannot displace a Pilgrim—(see exception under "Displacement of Pilgrims")—nor can a Staff displace a Staff; but any Pilgrim may displace a Staff of a different color. The Staff must then go back to the first preceding Progress located on the outer points of the star.

Only two Progresses may intervene between a Pilgrim and his Staff. If by any move they become separated by more than two Progresses, the player upon his next turn must return the

advanced piece by the moves of the Indicator, until it reaches a space which leaves only two Progresses between them.

None of the pieces can be displaced upon a Progress.

AN ADVANCE.—At the completion of all the moves for a spin, if a Pilgrim rests upon a *brown* space, he must be advanced to the next Progress.

A DOUBLE SPIN.—When a Pilgrim and his Staff rest upon the same Progress, the player takes another spin.

DISCARDING THE STAFF.—At the ninth Progress, entitled "The Armor of Righteousness," the Pilgrim discards his Staff. To do this, the player must bring the Pilgrim and Staff together upon the Progress. Should either piece get beyond the Progress, it must be returned to it by the spins of the Indicator. When both pieces have been brought together at this point, the Staff should be removed from the Board—its removal constituting a move.

DISPLACEMENT OF PILGRIMS.—Between the Progress entitled "The Armor of Righteousness" and "The Celestial City," the Pilgrims may displace, and send each other back to a preceding Progress.

ENTERING THE CELESTIAL CITY.—The object of the game is to reach "The Celestial City." Before entering, black must be spun in order to move the Pilgrim upon "The Golden Gate." From this point, upon his next spin, unless he is displaced, he may be moved into the City.

A player entering the Golden Gate upon double black may move at once into "The Celestial City."

The player first entering his Pilgrim, wins.

DIRECTIONS FOR PLAYING  
THE GAME OF  
THE TOWER OF BABEL.

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FOR FROM TWO TO SIX PLAYERS.

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BASIS OF THE GAME.

AFTER the Deluge, the followers of Nimrod thought they would build a tower, so that, in case of another flood, they could climb to the top and be safe, foolishly saying: "We will build a tower whose top may reach unto Heaven; lest we be scattered abroad upon the face of the earth." They discovered a means of mixing clay and straw, and moulding them into bricks, which they burned until hard, using a kind of slime as mortar; and with these commenced to build the tower.

As a punishment for their wickedness, after reaching a certain height, the Lord confounded their language, so that they could proceed no further with the building; and they were scattered over the face of the earth.

These facts form the basis of the game. The arches of the tower are used as spaces, to play upon. The pieces of the players ascend the tower over these arches. The first piece up inaugurates confusion, as per Directions.

## DIRECTIONS FOR PLAYING THE GAME.

From two to six persons may play.

The game is played with six pieces of different colors. Each player has but one piece. If less than six play, the extra piece or pieces are placed upon the top or unfinished story of the tower.

Spin the Indicator for lead. The largest spin plays first, and the turn passes to the left.

The pieces must be entered in turn, upon the arches of the first story of the tower, omitting the basement.

Enter each piece from the left, according to the spin of the white arrow. Thus if the white arrow rests upon 4, the piece should be placed upon the fourth arch.

After entering, the numbers at the points of both arrows are used in ascending the tower.

The pieces may be moved forward over as many arches as are indicated by the sum of the numbers at the points of both arrows; or they may be moved forward over the number of arches indicated by either arrow, and then backward over the number indicated by the other.

Each player must, when possible, so move his piece as to use his whole spin.

When a player occupies with his piece either of the last three arches in a story, and obtains with either arrow the *color of the piece*, he may then move it to the first arch of the next story, and thereafter play as before.

*Note.*—Instead of the last rule the following may be used :

A piece can only be moved from one story to another by arriving on the last arch of each story, from where, if not displaced, upon the player's next spin, it may be moved to the first arch on the left of the story above.

When a player occupies either of the last three arches, he may be displaced and sent back to the first arch in that story.

Two or more players may occupy together any of the arches except the three above named.

Each story of the tower is ascended in this manner to the unfinished story at the top.

As soon as one of the players reaches the top, the game changes, to harmonize it with the confusion that attended the confounding of tongues.

After this, no player can claim any particular piece, but plays with any of the six pieces upon the board according to the following rule :

The player whose piece first reaches the top, immediately spins again, the black arrow showing *which piece* he shall move, and the white arrow over *how many arches* it shall be moved down the tower. The rest of the players follow in turn, and in like manner, until the bottom of the tower is reached by one of the pieces, when the player of the same, and the player of the piece which arrived at the top, spin the Indicator ; and the largest spin wins the game.

During the descent the pieces cannot be displaced, and are moved over the arches from right to left, passing from one story to another as though all the arches belonged to the same story.

DIRECTIONS FOR PLAYING  
THE GAME OF  
GOING TO SUNDAY SCHOOL.  
FOR FROM TWO TO FOUR PLAYERS.

Spin the Indicator for the lead. The largest spin plays first, and the turn passes to the left.

Play only with the numbers indicated by the arrows. Doublets count the same as other spins.

Each player has one piece, and places it upon the *brown* space near his corner of the Board. He also has a marker, which he places upon the dial at 8 o'clock. The game is played upon the picture, and intervening red and brown spaces, around the outside of the Board. The progress of the players around the Board is recorded upon the dial, according to the following rules :

The first player rotates the arrows, and then moves his piece to the right over the number of spaces corresponding to the sum of the numbers indicated by the arrows. Should he, for instance, get 3 and 4, he would move his piece to the seventh space from his starting point.

In all cases when either of the numbers indicated would carry

him to a picture space, he must make that move first, and complete his play by moving for the other number.

All the spaces, including the pictures, are counted in making the moves.

Whenever a player turns a corner, he moves his marker forward upon the dial one hour—that is, from VIII. to IX., or IX. to X., &c.

Whenever he occupies a picture space illustrating a good act, he moves his marker back one hour—that is, from X. to IX., or XI. to X., &c.

Whenever he occupies a picture space illustrating a bad act, he advances his marker one hour.

All the spaces illustrating good acts are at the ends, and those illustrating bad acts at the sides of the Board.

When a player has gone round the Board to the point of starting, he must get a spin that will bring him upon the *brown* space in his corner, using the sum of the numbers obtained by both arrows, or the number of either arrow separately. His next move carries him to his Sunday School.

Two pieces may not occupy a space at the same time. The last comer sends the first back to the preceding picture space. A player sent back to a picture space does not count it on the dial.

The game is ended when all the players have reached the Sunday School adjoining the space from which they started.

The one whose marker at the end of the game rests upon the earliest hour, wins. If two or more have their markers at the same hour, the first to reach the Sunday School wins.

# The Story of the Pilgrim's Progress.



The Pilgrim, to whom Bunyan gives the name of Christian, is here represented in great distress on finding he is a sinner. He reads the Scriptures, to try and find consolation in them for his troubled soul ; but he trembles, and breaks out into a lamentable cry, saying : " What shall I do to be saved ? " While Christian is thus crying, a man appears before him, whose name is Evangelist, and who gives him a parchment, on which is written the words, " Fly from the wrath to come. " He then points to a wicket gate in the distance, which he tells Pilgrim to make his way to, and enter, for that is the road to the Celestial City.



As soon as Evangelist disappears, the Pilgrim determines to follow his advice, and seek eternal life; so, putting his fingers to his ears that he may not hear the objections of his wife, children, or neighbors, he sets out on his pilgrimage to the better world, weighed down by his sins, which is represented by the burden on his back. Two of his neighbors, named Obstinate and Pliable, go after him, resolved to bring him back. Christian reasons with them, and induces Pliable to accompany him; but Obstinate, like all such people, calls them fools for their pains, and returns to the City of Destruction.



They proceed on their journey, and arrive at a wide, dirty stream, called the Slough of Despond, where Pliable, after wallowing some time in the mire, loses heart, and determines to return home; but Christian, with more energy, though fast sinking, in consequence of the burden on his back, struggles on, and is assisted out by a man named Help, who appears on the opposite bank.





Christian soon after arrives at the wicket gate pointed out by the Evangelist, on the door of which is written the words, "Knock, and it shall be opened unto you." Christian knocks—the door is opened by Goodwill, who is ever ready to assist the weary Pilgrim, and who cheerfully bids him enter, and then offers him some excellent advice and gives him encouragement.



Christian after this, pursuing his journey, arrives at the Cross (of Christ), in which, as he stands and reflects, he determines to place all his hopes and confidence. In a moment his burden of sin falls from his back. Christian then feels glad and light-some, and with a merry heart expresses himself thus: "He hath given me rest by his sorrow, and life by his death."



As Christian stands before the Cross, wondering at the glorious change that had come over him, behold, suddenly, three bright and shining females appear before him, and salute him with "Peace be unto thee." They tell him that his sins are forgiven; then they change his raiment, and give him a parchment roll, which is a passport to enter the Celestial City.



Christian pursues his weary way up the hill, called Difficulty. About midway to the top, he falls asleep in a pleasant little arbor (made by the Lord of the hill for the refreshment of travelers). During sleep, the passport falls from his bosom. On waking, he pursues his journey, not knowing what he had left behind. Soon he meets with such difficulties that he is reminded of his loss, and is obliged to return for the roll.



Again pursuing his journey, he arrives before a palace called Beautiful, which he finds guarded by two lions, (placed there for the purpose of trying the faith and courage of those on their way to the Celestial City). Christian at first is frightened by the lions; but is desired by Watchful, the porter, to keep in the middle of the path, and the lions will do him no harm. This advice Christian follows, and passes unhurt.



Christian now enters the palace Beautiful, where he is welcomed by three sisters who reside there, named Piety, Prudence, and Charity. On the following morning the three sisters take him to the armory in the palace, and there clothe him from head to foot with the Armor of Righteousness that faileth not. After the sisters have bidden him "God speed," Christian prepares again to set forth on his journey.



Before setting out, however, these three sisters think it would greatly encourage him in his difficult journey if he could, before attempting their ascent, have a good view of the Delectable Mountains. They therefore conduct him to the top of the palace Beautiful, from which place he obtains a sight of a glorious, mountainous country, over which he must travel in his onward course to the Celestial City.



After this, Christian is obliged to descend into the valley of Humiliation, and there he is met by Apollyon (the Prince of Darkness), who uses every argument to induce him to return to the City of Destruction; but Christian is firm. So, Apollyon, finding that argument is of no avail, tries blows; but Christian, being armed with the breastplate of righteousness, succeeds in giving him a deadly blow, which makes him glad to fly.



Christian's difficulties are increasing. He now enters the Valley of the Shadow of Death. Here, in the middle of the valley, along the narrow path which leads to the Celestial City, he sees the terrible yawning gulfs of Hell, from whence he hears the most dreadful moans and groans, which make him stop to consider whether he shall proceed or return; but, at last, having journeyed so far safely he determines to go on.





Christian, supported by Him who "turneth the Shadow of Death into morning," arrives at the end of the valley. Here he finds a quantity of bones and skulls of pilgrims who had gone that way before him; and, a little further on, he discovers a horrible cave, where an ugly old deformed giant lives, who mumbles awful threats, but is too old and decrepid to do him any harm; so Christian boldly passes by him.



Christian having passed the dark and frightful cave of the giant sees before him an old friend named Faithful, whom he soon overtakes, and they travel on together very pleasantly, until they come to a town called Vanity, where a fair is being held. Here they are tempted by the persons who keep the fair to buy some of their vanities, and because they will not, the wicked people abuse, mock, and illtreat them.



Finding that neither Faithful nor Christian will join them in their sinful and wicked amusements, or purchase their dangerous and shameful wares, the wicked inhabitants take counsel together to put them to death. First they are both placed in the stocks, where they are laughed at. After much ill-treatment, poor Faithful is tied to a stake, and burned in the market-place ; and Christian is thrust into prison.



Christian, after a time, manages to escape, and proceeds again on his journey. On his road he overtakes a man named Hopeful. They travel on together, until, being very tired, they turn from the high-road, and lay themselves down in an apparently pleasant place to enjoy a good sleep. This proves to be a field belonging to one Giant Despair, who, finding them there, makes them prisoners, and puts them in a dungeon in Doubting Castle. Here they lay until Christian suddenly remembering that he has a key called the Key of Promise, opens the lock, and they escape.



The two Pilgrims soon after arrive at the River of Death, which they must pass through, before gaining the Celestial City. They linger some time on the banks, but, putting their trust in Him who hath said "I will be with thee when thou passeth through the rivers, and they shall not overflow thee," they soon pass over, and are saluted on the opposite side by ministering spirits, sent there to guide them through the Golden Gate into the Celestial City, where they are received by the King of Glory, who presents them with those eternal and everlasting Crowns which shall never fade away.

