

DEFOE DANIEL

DICKORY CRONKE: THE
DUMB PHILOSOPHER,
OR, GREAT BRITAIN'S
WONDER

Даниэль Дефо

**Dickory Cronke: The
Dumb Philosopher, or,
Great Britain's Wonder**

«Public Domain»

Дефо Д.

Dickory Cronke: The Dumb Philosopher, or, Great Britain's Wonder /
Д. Дефо — «Public Domain»,

Содержание

PREFACE	5
PART I	6
Конец ознакомительного фрагмента.	9

Daniel Defoe

Dickory Cronke: The Dumb Philosopher, or, Great Britain's Wonder

PREFACE

The formality of a preface to this little book might have been very well omitted, if it were not to gratify the curiosity of some inquisitive people, who, I foresee, will be apt to make objections against the reality of the narrative.

Indeed the public has too often been imposed upon by fictitious stories, and some of a very late date, so that I think myself obliged by the usual respect which is paid to candid and impartial readers, to acquaint them, by way of introduction, with what they are to expect, and what they may depend upon, and yet with this caution too, that it is an indication of ill nature or ill manners, if not both, to pry into a secret that is industriously concealed.

However, that there may be nothing wanting on my part, I do hereby assure the reader, that the papers from whence the following sheets were extracted, are now in town, in the custody of a person of unquestionable reputation, who, I will be bold to say, will not only be ready, but proud, to produce them upon a good occasion, and that I think is as much satisfaction as the nature of this case requires.

As to the performance, it can signify little now to make an apology upon that account, any farther than this, that if the reader pleases he may take notice that what he has now before him was collected from a large bundle of papers, most of which were writ in shorthand, and very ill-digested. However, this may be relied upon, that though the language is something altered, and now and then a word thrown in to help the expression, yet strict care has been taken to speak the author's mind, and keep as close as possible to the meaning of the original. For the design, I think there is nothing need be said in vindication of that. Here is a dumb philosopher introduced to a wicked and degenerate generation, as a proper emblem of virtue and morality; and if the world could be persuaded to look upon him with candour and impartiality, and then to copy after him, the editor has gained his end, and would think himself sufficiently recompensed for his present trouble.

PART I

Among the many strange and surprising events that help to fill the accounts of this last century, I know none that merit more an entire credit, or are more fit to be preserved and handed to posterity than those I am now going to lay before the public.

Dickory Cronke, the subject of the following narrative, was born at a little hamlet, near St. Columb, in Cornwall, on the 29th of May, 1660, being the day and year in which King Charles the Second was restored. His parents were of mean extraction, but honest, industrious people, and well beloved in their neighbourhood. His father's chief business was to work at the tin mines; his mother stayed at home to look after the children, of which they had several living at the same time. Our Dickory was the youngest, and being but a sickly child, had always a double portion of her care and tenderness.

It was upwards of three years before it was discovered that he was born dumb, the knowledge of which at first gave his mother great uneasiness, but finding soon after that he had his hearing, and all his other senses to the greatest perfection, her grief began to abate, and she resolved to have him brought up as well as their circumstances and his capacity would permit.

As he grew, notwithstanding his want of speech, he every day gave some instance of a ready genius, and a genius much superior to the country children, insomuch that several gentlemen in the neighbourhood took particular notice of him, and would often call him Restoration Dick, and give him money, &c.

When he came to be eight years of age, his mother agreed with a person in the next village, to teach him to read and write, both which, in a very short time, he acquired to such perfection, especially the latter, that he not only taught his own brothers and sisters, but likewise several young men and women in the neighbourhood, which often brought him in small sums, which he always laid out in such necessaries as he stood most in need of.

In this state he continued till he was about twenty, and then he began to reflect how scandalous it was for a young man of his age and circumstances to live idle at home, and so resolves to go with his father to the mines, to try if he could get something towards the support of himself and the family; but being of a tender constitution, and often sick, he soon perceived that sort of business was too hard for him, so was forced to return home and continue in his former station; upon which he grew exceeding melancholy, which his mother observing, she comforted him in the best manner she could, telling him that if it should please God to take her away, she had something left in store for him, which would preserve him against public want.

This kind assurance from a mother whom he so dearly loved gave him some, though not an entire satisfaction; however, he resolves to acquiesce under it till Providence should order something for him more to his content and advantage, which, in a short time happened according to his wish. The manner was thus: —

One Mr. Owen Parry, a Welsh gentleman of good repute, coming from Bristol to Padstow, a little seaport in the county of Cornwall, near the place where Dickory dwelt, and hearing much of this dumb man's perfections, would needs have him sent for; and finding, by his significant gestures and all outward appearances that he much exceeded the character that the country gave of him, took a mighty liking to him, insomuch that he told him, if he would go with him into Pembrokeshire, he would be kind to him, and take care of him as long as he lived.

This kind and unexpected offer was so welcome to poor Dickory, that without any farther consideration, he got a pen and ink and writ a note, and in a very handsome and submissive manner returned him thanks for his favour, assuring him he would do his best to continue and improve it; and that he would be ready to wait upon him whenever he should be pleased to command.

To shorten the account as much as possible, all things were concluded to their mutual satisfaction, and in about a fortnight's time they set forward for Wales, where Dickory, notwithstanding his dumbness, behaved himself with so much diligence and affability, that he not only gained the love of the family where he lived, but of everybody round him.

In this station he continued till the death of his master, which happened about twenty years afterwards; in all which time, as has been confirmed by several of the family, he was never observed to be any ways disguised by drinking, or to be guilty of any of the follies and irregularities incident to servants in gentlemen's houses. On the contrary, when he had any spare time, his constant custom was to retire with some good book into a private place within call, and there employ himself in reading, and then writing down his observations upon what he read.

After the death of his master, whose loss afflicted him to the last degree, one Mrs. Mary Mordant, a gentlewoman of great virtue and piety, and a very good fortune, took him into her service, and carried him with her, first to Bath, and then to Bristol, where, after a lingering distemper, which continued for about four years, she died likewise.

Upon the loss of his mistress, Dickory grew again exceeding melancholy and disconsolate; at length, reflecting that death is but a common debt which all mortals owe to nature, and must be paid sooner or later, he became a little better satisfied, and so determines to get together what he had saved in his service, and then to return to his native country, and there finish his life in privacy and retirement.

Having been, as has been mentioned, about twenty-four years a servant, and having, in the interim, received two legacies, viz., one of thirty pounds, left him by his master, and another of fifteen pounds by his mistress, and being always very frugal, he had got by him in the whole upwards of sixty pounds. This, thinks he, with prudent management, will be enough to support me as long as I live, and so I'll e'en lay aside all thoughts of future business, and make the best of my way to Cornwall, and there find out some safe and solitary retreat, where I may have liberty to meditate and make my melancholy observations upon the several occurrences of human life.

This resolution prevailed so far, that no time was let slip to get everything in readiness to go with the first ship. As to his money, he always kept that locked up by him, unless he sometimes lent it to a friend without interest, for he had a mortal hatred to all sorts of usury or extortion. His books, of which he had a considerable quantity, and some of them very good ones, together with his other equipage, he got packed up, that nothing might be wanting against the first opportunity.

In a few days he heard of a vessel bound to Padstow, the very port he wished to go to, being within four or five miles of the place where he was born. When he came thither, which was in less than a week, his first business was to inquire after the state of his family. It was some time before he could get any information of them, until an old man that knew his father and mother, and remembered they had a son was born dumb, recollected him, and after a great deal of difficulty, made him understand that all his family except his youngest sister were dead, and that she was a widow, and lived at a little town called St. Helen's, about ten miles farther in the country.

This doleful news, we must imagine, must be extremely shocking, and add a new sting to his former affliction; and here it was that he began to exercise the philosopher, and to demonstrate himself both a wise and a good man. All these things, thinks he, are the will of Providence, and must not be disputed; and so he bore up under them with an entire resignation, resolving that, as soon as he could find a place where he might deposit his trunk and boxes with safety, he would go to St. Helen's in quest of his sister.

How his sister and he met, and how transported they were to see each other after so long an interval, I think is not very material. It is enough for the present purpose that Dickory soon recollected his sister, and she him; and after a great many endearing tokens of love and tenderness, he wrote to her, telling her that he believed Providence had bestowed on him as much as would support him

as long as he lived, and that if she thought proper he would come and spend the remainder of his days with her.

The good woman no sooner read his proposal than she accepted it, adding, withal, that she could wish her entertainment was better; but if he would accept of it as it was, she would do her best to make everything easy, and that he should be welcome upon his own terms, to stay with her as long as he pleased.

This affair being so happily settled to his full satisfaction, he returns to Padstow to fetch the things he had left behind him, and the next day came back to St. Helen's, where, according to his own proposal, he continued to the day of his death, which happened upon the 29th of May, 1718, about the same hour in which he was born.

Having thus given a short detail of the several periods of his life, extracted chiefly from the papers which he left behind him, I come in the next place to make a few observations how he managed himself and spent his time toward the latter part of it.

His constant practice, both winter and summer, was to rise and set with the sun; and if the weather would permit, he never failed to walk in some unfrequented place, for three hours, both morning and evening, and there it is supposed he composed the following meditations. The chief part of his sustenance was milk, with a little bread boiled in it, of which in the morning, after his walk, he would eat the quantity of a pint, and sometimes more. Dinners he never eat any; and at night he would only have a pretty large piece of bread, and drink a draught of good spring water; and after this method he lived during the whole time he was at St. Helen's. It is observed of him that he never slept out of a bed, nor never lay awake in one; which I take to be an argument, not only of a strong and healthful constitution, but of a mind composed and calm, and entirely free from the ordinary disturbances of human life. He never gave the least signs of complaint or dissatisfaction at anything, unless it was when he heard the tinnors swear, or saw them drunk; and then, too, he would get out of the way as soon as he had let them see, by some significant signs, how scandalous and ridiculous they made themselves; and against the next time he met them, would be sure to have a paper ready written, wherein he would represent the folly of drunkenness, and the dangerous consequences that generally attended it.

Idleness was his utter aversion, and if at any time he had finished the business of the day, and was grown weary of reading and writing, in which he daily spent six hours at least, he would certainly find something either within doors or without, to employ himself.

Much might be said both with regard to the wise and regular management, and the prudent methods he took to spend his time well towards the declension of his life; but, as his history may perhaps be shortly published at large by a better hand, I shall only observe in the general, that he was a person of great wisdom and sagacity. He understood nature beyond the ordinary capacity, and, if he had had a competency of learning suitable to his genius, neither this nor the former ages would have produced a better philosopher or a greater man.

I come next to speak of the manner of his death and the consequences thereof, which are, indeed, very surprising, and, perhaps, not altogether unworthy a general observation. I shall relate them as briefly as I can, and leave every one to believe or disbelieve as he thinks proper.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.