

WILLIAM BOND, DEFOE DANIEL

**THE HISTORY OF
THE LIFE AND
ADVENTURES OF
MR. DUNCAN
CAMPELL**

Daniel Defoe

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Adventures of Mr. Duncan Campell**

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Defoe D.

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The History of the Life and Adventures of Mr. Duncan Campell A Gentlen, who, tho' Deaf and Dumb, Writes down any Stranger's name at first Sight; with their future Contingencies of Fortune

I am not unacquainted, that, ever since this book was first promised by way of advertisement to the world, it was greedily coveted by a great many persons of airy tempers, for the same reason that it has been condemned by those of a more formal class, who thought it was calculated partly to introduce a great many new and diverting curiosities in the way of superstition, and partly to divulge the secret intrigues and amours of one part of the sex, to give the other part room to make favourite scandal the subject of their discourse; and so to make one half of the fair species very merry, over the blushes and the mortifications of the other half. But when they come to read the following sheets, they will find their expectations disappointed, but I hope I may say too, very agreeably disappointed. They will find a much more elegant entertainment than they expected. Instead of making them a bill of fare out of patchwork romances of polluting scandal, the good old gentleman who wrote the Adventures of my Life, has made it his business to treat them with a great variety of entertaining passages, which always terminate in morals that tend to the edification of all readers, of whatsoever sex, age, or profession. Instead of seducing young, innocent, unwary minds into the vicious delight which is too often taken in reading the gay and bewitching chimeras of the cabalists, and in perusing the enticing fables of new-invented tricks of superstition, my ancient friend, the writer, strikes at the very root of these superstitions, and shows them how they may be satisfied in their several curiosities, by having recourse to me, who by the talent of the second-sight, which he so beautifully represents, how nature is so kind frequently to implant in the minds of men born in the same climate with myself, can tell you those things naturally, which when you try to learn yourselves, you either run the hazard of being imposed upon in your pockets by cheats, gipsies, and common fortune-tellers, or else of being imposed upon in a still worse way, in your most lasting welfare, by having recourse to conjurors or enchanters that deal in black arts, and involve all their consulters in one general partnership of their execrable guilt; or, lastly, of imposing worst of all upon your own selves, by getting into an itch of practising and trying the little tricks of female superstition, which are often more officiously handed down by the tradition of credulous nurses and old women, from one generation to another, than the first principles of Christian doctrine, which it is their duty to instil early into little children. But I hope when this book comes to be pretty generally read among you ladies, as by your generous and numerous subscriptions I have good reason to expect, that it will afford a perfect remedy and a thorough cure to that distemper, which first took its rise from too great a growth of curiosity, and too large a stock of credulity nursed prejudicially up with you in your more tender and infant years.

Whatever young maid hereafter has an innocent but longing desire to know who shall be her husband, and what time she shall be married, will, I hope, when she has read the following sheets of a man that can set her right in the knowledge of those points, purely by possessing the gift of the second sight, sooner have recourse innocently to such a man than use unlawful means to acquire it, such as running to conjurors to have his figure shown in their enchanted glasses, or using any of those traditional superstitions, by which they may dream of their husbands, or cause visionary shapes of them to appear on such and such festival nights of the year; all which practices are not ordinarily wicked and impious, but downright diabolical. I hope that the next 29th of June, which is St. John

Baptist's day, I shall not see the several pasture fields adjacent to this metropolis, especially that behind Montague House, thronged, as they were the last year, with well dressed young ladies crawling busily up and down upon their knees, as if they were a parcel of weeders, when all the business is to hunt superstitiously after a coal under the root of a plantain, to put under their heads that night, that they may dream who should be their husbands. In order to shame them out of this silly but guilty practice, I do intend to have some spies out on that day, that shall discover who they are, and what they have been about; and I here give notice to the public, that this ill-acted comedy, if it be acted at all this year, must begin according to the rule of their superstition, on that day precisely at the hour of twelve. And so much for the pretty weeders. But as you, ladies, have had several magical traditions delivered to you, which, if you put in exercise and practice, will be greatly prejudicial to your honour and your virtue, let me interpose my counsels, which will conduct you innocuously to the same end, which some ladies have laboured to arrive at by these impieties. Give me leave first to tell you, that though what you aim at may be arrived to by these means, yet these means make that a miserable fortune which would have been a good one; because, in order to know human things beforehand, you use preternatural mediums, which destroy the goodness of the courses, which nature herself was taking for you, and annexes to them diabolical influences, which commonly carry along with them fatalities in this world as well as the next. You will, therefore, give me your pardon likewise, ladies, if I relate some other of these practices, which bare relation of itself, after what I have said before, seems to me sufficient to explode them.

Another of the nurse's prescriptions is this: upon a St. Agnes's night, the 21st day of January, take a row of pins and pull out every one, one after another, saying a *Pater Noster*, or Our Father, sticking a pin in your sleeve, and you will dream of her you shall marry. Ben Johnson, in one of his masks, makes some mention of this:

And on Sweet Agnes' night
Please you with the promis'd sight,
Some of husbands, some of lovers,
Which an empty dream discovers.

Now what can be more infinitely profane than to use the prayer our Lord instituted in such a way?

There is another prescription, which is as follows: You must lie in another county, and knit the left garter about the right-legged stocking, let the other garter and stocking alone, and as you rehearse these following verses, at every comma, knit a knot: —

This knot I knit,
To know the thing I know not yet,
That I may see
The man that shall my husband be;
How he goes, and what he wears,
And what he does all days and years.

Accordingly in your dream you will see him: if a musician, with a lute or other instrument; if a scholar, with a book, &c. Now I appeal to you, ladies, what a ridiculous prescription is this? But yet as slight a thing as it is, it may be of great importance if it be brought about, because then it must be construed to be done by preternatural means, and then those words are nothing less than an application to the devil.

Mr. Aubrey, of the Royal Society, says, a gentlewoman, that he knew, confessed in his hearing that she used this method, and dreamt of her husband whom she had never seen. About two or three

years after, as she was one Sunday at church, up pops a young Oxonian in the pulpit; she cries out presently to her sister, this is the very face of the man I saw in my dream. Sir William Somes's lady did the like.

Another way is to charm the moon thus, as the old nurses give out, at the first appearance of the moon, after New-year's-day, some say any other new moon is as good, go out in the evening, and stand over the spars of a gate or stile, looking on the moon (here remark that in Yorkshire they kneel on a ground-fast stone) and say,

All hail to the moon, all hail to thee,
I prithee, good moon, reveal to me
This night who my husband shall be.

You must presently after go to bed. The aforesaid Mr. Aubrey knew two gentlewomen that did thus when they were young maids, and they had dreams of those that married them.

But a great many of the wittiest part of your sex laugh at these common superstitions; but then they are apt to run into worse: they give themselves up to the reading of the cabalistical systems of sylphs, and gnomes, and mandrakes, which are very wicked and delusive imaginations.

I would not have you imagine, ladies, that I impute these things as infirmities and frailties peculiar to your sex. No; men, and great men too, and scholars, and even statesmen, and princes themselves, have been tainted with superstitions, and where they infect the minds of such great personages, they make the deeper impression, according to the stronger and more manly ideas they have of them. Their greater degree of strength in the intellect only subjects them to greater weaknesses; such was even the great Paracelsus, the wonder and miracle of learning in the age wherein he lived, and such were all his followers, scholars, statesmen, divines, and princes, that are talismanists.

These talismans that Paracelsus pretends to owe to the excogitation and invention of honest art, seem to me to be of a very diabolical nature, and to owe their rise to being dedicated by the author to the heathen gods. Thus the cabalists pretending to a vast penetration into arts and sciences, though all their thoughts are chimeras and extravagancies, unless they be helped by preternatural means, say they have found out the several methods appropriated to the several planets. They have appropriated gold to the sun on the Sunday, silver to the moon on the Monday, iron to Mars on the Tuesday, quicksilver to Mercury on the Wednesday, tin to Jupiter on the Thursday, copper or brass to Venus on the Friday, and lead to Saturn on the Saturday. The methods they take in forming these talismans are too long to dwell upon here. But the properties which they pretend belong to them are, that the first talisman or seal of the sun will make a man beloved by all princes and potentates, and cause him to abound with all the riches his heart can wish. The second preserves travellers from danger, and is favourable to merchants, tradesmen, and workmen. The third carries destruction to any place where it is put: and it is said that a certain great minister of state ordered one of these to be carried into England in the times of the revolution of government caused by Oliver Cromwell. The fourth they pretend cures fevers and other diseases; and if it be put under the bolster, it makes the proprietor have true dreams, in which he sees all he desires to know. The fifth, according to them, renders a man lucky and fortunate in all his businesses and undertakings. It dissipates melancholy, drives away all importunate cares, and banishes panic fears from the mind. The sixth, by being put into the liquor which any one drinks, reconciles mortal enemies, makes them intimate friends: it gains the love of all women, and renders the proprietor very dexterous in the art of music. The seventh makes women be easily brought to bed without pain; and if a horseman carries it in his left boot, himself and his horse become invulnerable.

This, Paracelsus and his learned followers say, is owing to the influence of the stars; but I cannot help arguing these acts of diabolical impiety. But as these arts are rarely known among the middling part of mankind, I shall neither open their mysteries, nor inveigh against them any farther.

The persons who are most to be avoided are your ordinary fortune-telling women and men about this town, whose houses ought to be avoided as a plague or a pestilence, either because they are cheats and impostors, or because they deal with black arts, none of them that I know having any pretensions to the gift of a second-sight. Among many, a few of the most notorious that I can call to mind now, are as follow. The first and chiefest of these mischievous fortune-tellers is a woman that does not live far from the Old Bailey. And truly the justice hall in that place is the properest place for her to appear at, where, if she was tried for pretending to give charms written upon paper with odd scrawls, which she calls figures, she would be probably convicted, and very justly condemned, and doomed to have her last journey from the Old Bailey to Newgate, and from Newgate to Tyburn. The other is a fellow that lives in Moorfields, in which place those who go to consult him ought to live all their lifetimes, at the famous palaces of the senseless men: he is the successor of the famous Dr. Trotter, whose widow he married; and from being a tailor and patching men's garments, he now cuts flourishes with his shears upon parchment, considers the heavens as a garment, and from the spangles thereupon he calculates nativities, and sets up for a very profound astrologer. The third is an ignorant fellow that caws out strange predictions in Crow-alley, of whose croaking noise I shall here take no notice, he having been sufficiently mauled in the most ingenious Spectators. These and such counterfeits as these, I would desire all gentlemen and ladies to avoid. The only two really learned men that I ever knew in the art of astrology, were my good friends Dr. Williams and Mr. Gadbury; and I thought it necessary to pay this esteem to their names, let the world judge of them what it will. I will here say no more, nor hinder you any longer, gentlemen and ladies, from the diversion which my good old friend, who is now departed this life, has prepared for you in his book, which a young gentleman of my acquaintance revised, and only subscribe myself,

*Yours, &c.,
Duncan Campbell.*

THE INTRODUCTION

Of all the writings delivered in an historical manner to the world, none certainly were ever held in greater esteem than those which give us the lives of distinguished private men at full length; and, as I may say, to the life. Such curious fragments of biography are the rarities which great men seek after with eager industry, and when found, prize them as the chief jewels and ornaments that enrich their libraries, and deservedly; for they are the beauties of the greatest men's lives handed down by way of example or instruction to posterity, and commonly handed down likewise by the greatest men. Since, therefore, persons distinguished for merit in one kind or other are the constant subjects of such discourses, and the most elegant writers of each age have been usually the only authors who choose upon such subjects to employ their pens, and since persons of the highest rank and dignity, and genii of the most refined and delicate relish, are frequently curious enough to be the readers of them, and to esteem them the most valuable pieces in a whole collection of learned works; it is a wonder to me that when any man's life has something in it peculiarly great and remarkable in its kind, it should not move some more skilful writer than myself to give the public a taste of it, because it must be at least vastly entertaining, if it be not, which is next to impossible, immensely instructive and profitable withal.

If ever the life of any man under the sun was remarkable, this Mr. Duncan Campbell's, which I am going to treat upon, is so to a very eminent degree.

It affords such variety of incidents, and is accompanied with such diversity of circumstances, that it includes within it what must yield entire satisfaction to the most learned, and admiration to persons of a moderate understanding. The prince and the peasant will have their several ends of worthy delight in reading it; and Mr. Campbell's life is of that extent, that it concerns and collects, as I may say, within itself, every station of life in the universe. Besides, there is a demand in almost every page that relates any new act of his, for the finest and closest disquisitions that learning can make upon human nature, to account how those acts could be done by him. For he daily practised, and still practises, those things naturally, which puts art to the rack to find out how nature can so operate in him; and his fleshly body, by these operations, is a living practical system, or body of new philosophy, which exceeds even all those that have hitherto been compounded by the labour and art of many ages.

If one that had speculated deep into abstruse matters, and made it his study not only to know how to assign natural reasons for some strange new acts that looked like miracles by being peculiar to the individual genius of some particular admired man, but carrying his inquiry to a much greater height, had speculated likewise what might possibly be achieved by human genius in the full perfection of nature, and had laid it down as a thesis by strong arguments, that such things might be compassed by a human genius, if in its true degree of perfection, as are the hourly operations of the person's life I am writing, he would have been counted a wild romantic enthusiast, instead of a natural philosopher. Some of the wisest would be infidels to so new and so refined a scheme of thinking, and demand experiment, or cry it was all against reason, and would not allow the least tittle to be true without it. Yet the man that had found out so great a mystery as to tell us what might be done by human genius, as it is here actually done, would have been a great man within himself; but wanting further experimental proof, could lay no claim to the belief of others, or consequently to their esteem. But how great, then, is the man who makes it constantly his practice actually to do what would not otherwise have been thought to be of such a nature as might ever be acquired by mortal capacity, though in its full complement of all possible perfection? He is not only great within himself, he is great to the world: his experiments force our belief, and the amazing singularity of those experiments provokes both our wonder and esteem.

If any learned man should have advanced this proposition, that mere human art could give to the deaf man what should be equal to his hearing, and to the dumb man an equivalent for his want of speech, so that he could converse as freely almost as other hearing or talking persons; that he

might, though born deaf, be by art taught how to read, write, and understand any language, as well as students that have their hearing, would not the world, and many even of the learned part of it, say that nothing could be more extravagantly wild, more mad and frantic? The learned Dr. Wallis, geometry professor of Oxford, did first of all lay down this proposition, and was counted by many to have overshot the point of learning, and to have been the author of a whimsical thesis. And I should not have wondered if, after a man's having asserted this might be done, before it was actually done, some blind devout people in those days, had accused him of heresy, and of attributing to men a power of working miracles. The notion of the antipodes was by the most learned men of the age in which St. Augustin lived, and by the great St. Austin himself, treated in no milder a manner: yet if the ability of teaching the deaf and the dumb a language proved a truth in experience afterwards, ought not those to turn their contempt into admiration, ought not those very people to vote him into the Royal Society for laying down the proposition, who, before it proved true, in fact, would have been very forward to have sent him to Bedlam? The first instance of this accomplishment in a dumb person was proved before King Charles II. by this same Dr. Wallis, who was a fellow of the Royal Society, and one of the most ingenious of that society.

But, notwithstanding this, should I come afterwards and say, that there is now living a deaf and dumb man, and born so, who could by dint of his own genius teach all others deaf and dumb to read, write, and converse with the talking and hearing part of mankind, some would, I warrant, very religiously conclude, that I was about to introduce some strange new miracle-monger and impostor into the world, with a design of setting up some new sect of anti-christianism, as formidable as that of Brachmans. Should I proceed still further, and say, that this same person, so deaf and dumb, might be able also to show a presaging power, or kind of prophetic genius, (if I may be allowed to use the expression,) by telling any strange persons he never saw before in his life, their names in writing, and by telling them the past actions of their lives, and predicting to them determined truths of future contingencies, notwithstanding what divines say, that "*in futuris contingatibus non datur determinata veritas*," would not they conclude that I was going to usher in a new Mahomet? Since, therefore, there does exist such a man in London, who actually is deaf and dumb, and was born so, who does write and read, and converse as well as anybody, who teaches others deaf and dumb to write, and read and converse with anybody, who likewise can, by a presaging gift, set down in writing the name of any stranger at first sight, tell him his past actions, and predict his future occurrences in fortune, and since he has practised this talent as a profession with great success for a long series of years upon innumerable persons in every state and vocation in life, from the peeress to the waiting-woman, and from the lady mayoress to the milliner and sempstress, will it not be wonderfully entertaining to give the world a perfect history of this so singular a man's life? And while we are relating the pleasant adventures with such prodigious variety, can anything be more agreeably instructive in a new way than to intersperse the reasons, and account for the manner how nature, having a mind to be remarkable, performs by him acts so mysterious.

I have premised this introduction, compounded of the merry and the serious, with the hopes of engaging many curious people of all sorts to be my readers, even from the airy nice peruser of novels and romances, neatly bound and finely gilt, to the grave philosopher, that is daily thumbing over the musty and tattered pieces of more solid antiquity. I have all the wonders to tell that such a merry kind of a prophet has told, to entertain the fancies of the first gay tribe, by which means I may entice them into some solid knowledge and judgment of human nature; and I have several solid disquisitions of learning to make, accounting for the manner of these mysterious operations, never touched upon before in due form and order by the hands of the ancient or modern sages, that I may bribe the judgment of this last grave class, so far as to endure the intermixing entertainment with their severer studies.

CHAPTER I.

MR. CAMPBELL'S DESCENT, FAMILY, BIRTH, ETC

Of the goodness and antiquity of the name and family of this gentleman, nobody can ever make any question. He is a Campbell, lineally descended from the house of Argyll, and bears a distant relation to the present duke of that name in Scotland, and who is now constituted a duke of England, by the style and title of Duke of Greenwich.

It happens frequently that the birth of extraordinary persons is so long disputed by different people, each claiming him for their own, that the real place where he first took breath grows at last dubious. And thus it fares with the person who is the subject of the following sheets; as, therefore, it is my proposal to have a strict regard to historical faith, so I am obliged to tell the reader that I can with no certainty give an account of him till after he was three years old; from which age I knew him, even to this day; I will answer for the truths which I impart to the public during that time, and as for his birth and the circumstances of it, and how the first three years of his life passed, I can only deliver them the same account I have received from others, and leave them to their own judgments whether it ought to be deemed real or fabulous.

The father of our Mr. Duncan Campbell, as these relate the story, was from his infancy of a very curious, inquisitive nature, and of an enterprising genius, and if he heard of anything surprising to be seen, the difficulty in practice was enough to recommend to him the attempting to get a sight of it at any rate or any hazard. It is certain, that during some civil broils and troubles in Scotland, the grandfather of our Mr. Campbell was driven with his wife and family, by the fate of war, into the isle of Shetland, where he lived many years; and during his residence there, Mr. Archibald Campbell, the father of our Duncan Campbell, was born.

Shetland lies north-east from Orkney, between sixty and sixty-one degrees of latitude. The largest isle of Shetland, by the natives called the Mainland, is sixty miles in length from south-west to the north-east, and from sixteen, to one mile, in breadth.

The people who live in the smaller isles have abundance of eggs and fowl, which contributes to maintain their families during the summer.

The ordinary folks are mostly very nimble and active in climbing the rocks in quest of those eggs and fowl. This exercise is far more diverting than hunting and hawking among us, and would certainly for the pleasure of it, be followed by people of greater distinction, was it not attended with very great dangers, sufficient to turn sport into sorrow, and which have often proved fatal to those who too eagerly pursue their game. Mr. Archibald Campbell, however, delighted extremely in this way of fowling, and used to condescend to mix with the common people for company, because none of the youths of his rank and condition were venturesome enough to go along with him.

The most remarkable experiment of this sort, is at the isle called the Noss of Brassah: the Noss standing at sixteen fathoms distance from the side of the opposite main: the higher and lower rocks have two stakes fastened in each of them, and to these there are ropes tied; upon the ropes there is an engine hung which they call a cradle, and in this a man makes his way over from the greater to the smaller rocks, where he makes a considerable purchase of eggs and fowl; but his return being by an ascent, makes it the more dangerous, though those on the great rock have a rope tied to the cradle, by which they draw it and the man safe over for the most part. Over this rock Mr. Archibald Campbell and five others were in that manner let down by cradles and ropes; but before they could be all drawn back again, it grew dark, and their associates not daring to be benighted, were forced to withdraw, and Mr. Campbell was the unfortunate person left behind, having wandered too far, and not minded how the day declined, being intent on his game. He passed that night, you may easily guess, without much sleep, and with great anxiety of heart. The night, too, as he lay in the open air,

was, to add to his misfortunes, as boisterous and tempestuous as his own mind; but in the end the tempest proved very happy for him. The reader is to understand that the Hamburgers, Bremeners, and Hollanders, carry on a great fish trade there. Accordingly, a Holland vessel, that was just coming in the sound of Brassah, was by this tempest driven into a creek of the rock, which nature had made into a harbour, and they were providentially saved from the bottom of the sea by a rock, from which, humanly speaking, they could expect nothing but destruction, and being sent to the bottom of that sea. As never could a man be taken hold of with so sudden and surprising a disaster, so nobody could meet with a more sudden and surprising relief than Mr. Campbell found when he saw a ship so near. He made to the vessel, and begged the Hollanders to take him in; they asked him what he would give them, or, said the barbarous sailors, we will even leave you where you are; he told them his disaster, but they asked money, and nothing else would move them: as he knew them a self-interested people, he bethought himself, that if he should tell them of the plenty of fowls and eggs they would get there, he might not only be taken in a passenger, but made a partner in the money arising from the stock; it succeeded accordingly: when he proposed it, the whole crew were all at work, and, in four hours, pretty well stored the vessel, and then, returning on board, set sail for Holland. They offered Mr. Campbell to put him in at his own island; but having a mind to see Holland, and being a partner, to learn their way of merchandize, which he thought he might turn to his countrymen's advantage, he told them he would go the voyage out with them, and see the country of those who were his deliverers; a necessary way of speech, when one has a design to sooth barbarians, who, but for interest, would have left him unredeemed, and, for aught they knew, a perpetual sole inhabitant of a dreadful rock, encompassed round with precipices, some three hundred fathoms high. Not so the islanders, who are wrongly called a savage set of mortals; no, they came in quest of him after so bitter a night, not doubting to find him, but fearing to find him in a lamentable condition; they hunted and ransacked every little hole and corner in the rock, but all in vain. In one place they saw a great slaughter of fowls, enough to serve forty families for a week; and then they guessed, though they had not the ill fortune to meet the eagles frequently noted to hover about those isles, that they might have devoured part of him on some precipice of the rock, and dropped the remnant into the sea. Night came upon them, and they were afraid of falling into the same disaster they went to relieve Mr. Campbell from. They returned each to their proper basket, and were drawn up safe by their respective friends, who were amazed that one basket was drawn up empty which was let down for Mr. Campbell, and that there was not the least intelligence to be had concerning him, but the suppositious story of his having been devoured by eagles. The story was told at home; and with the lamentation of the whole family, and all his friends, he was looked upon to be murdered or dead.

Return we now to Mr. Archibald Campbell, still alive, and on board the Holland vessel; secure, as he thought within himself that, from the delivery he lately had by the gift of Providence, he was not intended to be liable to any more misfortunes and dangers of life, in the compass of so small a voyage. But his lot was placed otherwise in the book of fate, than he too fondly imagined: his time of happiness was dated some pages lower down, and more rubs and difficulties were to be encountered with, before his stars intended to lead him to the port of felicity. Just as he arrived within sight of Amsterdam, a terrible storm arose, and, in danger of their lives, for many hours, they weathered out the tempest; and a calm promising fair afresh, they made to the coast of Zealand; but a new hurricane prevented the ship from coming there also; and after having lost their masts and rigging, they were driven into Lapland. There they went ashore in order to careen and repair their ship, and take in provisions; while the ship was repairing by the Dutch, our islander made merry with the inhabitants, being the most inclined to their superstitious customs; he there became acquainted with a very beautiful woman, who fell in love with him, and after a very short space of time he married her. About the time when the ship departed, his wife, who was very rich, was big with child of a son, namely, Mr. Duncan Campbell. He wrote a letter by the master of the vessel to his parents in Shetland, concerning the various adventures he had met with, which was delivered the June following,

about the time of fishing, to his parents, and several persons had copies thereof, and, for aught I know, some retain them to this very day; sure I am that many remember the particulars of this, surprising affair, who are now living in that island.

The letter being very remarkable and singular in all its circumstances, I shall present it to the reader word for word, as it was given into my hands, together with some others which he wrote afterwards, in all which I am assured by very credible persons, and undoubted authorities, there are not the least alterations, but what the version of it from the then Scotch manner of expression into a more modern English dress, made absolutely necessary.

My Dearest Father,

The same odd variety of accident, which put it out of my power to be personally present with you for so long a time, put it likewise out of my power to write to you. At last fortune has so ordered it, that I can send a letter to you before I can come myself, and it is written expressly to tell you the adventures I have met with, which have detained me this tedious space of time from my dear father, and because the same captain of a ship that brings you this, might as easily have brought your son to speak for himself. I shall in the next place lay before you the necessity there is for my stay a little longer among the strange natives of the country where I now inhabit, and where I am, in a manner, become naturalized.

You have, no doubt of it, been informed by my companions, some of whom I hope got safe back again, if not all, that I was lost, where many a brave man has perished before me, by going over the high precipices of the mountain Brassah, in a basket, sliding down by a rope. I must suppose I have given you the anguish of a father for a son, who you thought had lost his life by such a foolhardy attempt, and I implore your pardon with all the power of filial contrition, penitence, and duty. You have always showed me such singular marks of paternal affection, that I know your receipt of this letter will fill your heart with joy, and cause you to sign me an absolution and free pardon for all the errors I have committed, and think the sufferings I have undergone for my rashness and indiscretion, a sufficient atonement for my crime of making you by my undutifulness, a partner of my sorrows. To free you the more from this uneasiness, I know I need only tell you, that every grief of mine is gone excepting one, which is, that I must still lose the pleasure of seeing you a little longer. There was never surely a more bitter night than that which must by me be for ever remembered, when I was lost in the mountain of Brassah, where I must, for aught I know, have lived for ever a wild single inhabitant, but that the storm which made the night so uneasy to me, rendered the first approach of daylight, beyond measure delightful. The first providential glimpse of the morning gave me a view of a ship driven by the tempest into a creek of the rock, that was by nature formed like a harbour; a miraculous security of deliverance, as I thought, both for the ship's crew and myself. I made all the haste I could, you may be sure, to them, and I found them to be Dutchmen that were come for fish; but in lieu of fish I instructed them to load it with eggs and fowl, which we compassed very happily in a short space of time, and I was to be a sharer with the captain in the lading, and bargained to go for Holland, to see the sale, and nature of the traffic; but when we were at sea, after much bad weather, we made towards Zealand, but we were driven upon the coast of Finland by a new storm, and thence into Lapland, where I now am, and from whence I send you this letter.

I could not come into a place so properly named for my reception; as I had been undutiful to you, and fortune seemed to make me an exile, or a banished man, by way of punishment for the vices of my youth; so Lapland (which is a word

originally derived from the Finland word *lappi*, that is, exiles, and from the Sweden word *lap*, signifying banished, from which two kingdoms most of our inhabitants were banished hither, for not embracing the Christian religion), was certainly the properest country in the world to receive me.

When first I entered this country, I thought I was got into quite another world; the men are all of them pigmies to our tall, brawny Highlanders; they are, generally speaking, not above three cubits high, insomuch that though the whole country of Lapland is immensely large, and I have heard it reckoned by the inhabitants to be above a hundred German leagues in length, and fourscore and ten in breadth, yet I was the tallest man there, and looked upon as a giant. The district in which I live now, is called Uma Lapmark. You must understand, sir, that when I landed at North Cape, in Kimi Lapmark, another district of Lapland, there was at that time a most beautiful lady come to see a sick relation of her father's, who was prefect, or governor of Uma Lapmark, which is a post of great distinction. This lady, by being frequently in the company of French merchants, who traffic now and then in that province of Uma Lapmark, understood French, and having heard of a man six foot and a half high, desired to see me, and when I came, she happened mightily to like my person; and she talked French, which when I answered, she made great signs of joy, that she could communicate her sentiments to me, and she told me who she was, how rich, and that not one in the company besides could understand a syllable we said, and so I might speak my mind freely to her; she told me the customs of the country, that it was divided into cantons, like our shires, and those cantons into rekars, or certain grounds allotted to families, that are just like our clans. As she was beyond measure beautiful, she was extremely good humoured, a thing rarely to be met among Lapland women, of a better stature than her country women, and very rich, and of good birth: I thought it would be a prodigious turn of fortune, for a man in my circumstances, if I could make any progress in her heart, which she seemed a little to open to me, in such a manner, for the beginning, as if such a successful event, if managed with prudence, might not be despaired off. Souls that are generous are apt to love, and compassion is the best introducer of love into a generous bosom, and that was the best stock I had to go upon in my courtship! I told her of all my calamities, my dangers, and my escapes; the goodness of my birth, as being allied to one of the greatest nobles in our island; and still she would ask me to tell it her over again, though every time I told it, just at such and such passages, she was forced to drop the tears from her eyes. In fine, I grew more in love with her, more out of a sense of gratitude now, than by the power of her charms before; the matter in a few days went so far, that she owned to me I had her heart. As to marriage, I did not then know the custom of the nation; I thought that if it proved only dangerous to me, I loved her so well that I intended to marry her, though the law was to pronounce me dead for it; but I did not know whether it might not be perilous for her too, to engage in such a state with me, and I resolved in that case, rather to be singly unhappy, than to involve her in distress, and make her the fair companion of my woes. I would not tell her so, for fear she should out of love hide from me those dangers, and therefore using a kind sort of dissimulation, I conjured her to tell me the laws and customs of marriages in that country to a tittle, and that nothing should hinder us from happiness. She told me exactly, as I find since. Our marriage, said she, will be very hard to compass; provided we follow the strict rule of the country. For our women here, are bound not to see the man who makes their addresses to them, in some time. His way of courtship is to come to the parents, and his nearest friends and

relations must make her father presents, and supplicate him like a king, to grant him his daughter. The courtship often lasts two or three years, and sometimes has not its effect at last; but if it has, the woman is dragged by her father and brother to church, as unwilling to go to be married, which is looked upon as a greater part of modesty in her, according to the greater disinclination she shows. My father and brother, said she, will both be against it; you have no relations in this country to move your suit, I cannot be so hypocritical as to be dragged unwillingly to him I own I desire for my lawful husband, and therefore, as I have an inclination to you, and I dare own I have, I will not follow those methods which I disapprove. I have talked with several Swedes, and several polite Frenchmen, about their manner of espousals, and I am told, that when souls are naturally united by affection, the couple so mutually and reciprocally loving, though they had rather have their parents' leave if likely to be got, yet, unwilling to be disappointed, only go to the next minister's and marry for better for worse. This way I approve of, for where two persons naturally love each other, the rest is nothing but a modest restraint to their wishes, and since it is only custom, my own reason teaches me there is no error committed, nor any harm done in breaking through it upon so commendable an occasion. I have, added she, a thousand rein-deer belonging to me, beyond my father's power of taking away, and a third share in a rekar or clan, that is ten leagues in compass, in the byar or canton of Uma Lapmark. This is at my own disposal, and it is all your own, if you please to accept of it with me. Our women are very coy, when they are courted, though they have never so much an inclination to their suitor; but good reason and the commerce I have had with persons of politer nations than ours is, teach me that this proceeds entirely from vanity and affectation, and the greatest proof of a woman's modesty, chastity, and sincerity, certainly consists, contrary to the general corrupted opinion, in yielding up herself into the arms of the man she loves. For she that can dally with a heart she prizes, can give away her heart, when she is once balked, to any man, even though she dislikes him. You must judge, my dear father, I must be touched with a woman that was exceeding beautiful, beyond any of her nation, and who had thoughts as beautiful as her person. I therefore was all in rapture, and longed for the matrimony, but still loved her enough to propose the question, I resolved, to her, viz., if it would not be in her nation accounted a clandestine marriage, and prove of great damage to her.

To this she answered with all the wisdom which could be expected from a woman who had given such eminent tokens of her judgment on other points, amidst a nation so barbarous in its manners, and so corrupt in its principles, as Lapland is. I am, said she, answerable to my father, for nothing by our laws, having no portion of him, but only what was presented me by my relations at my birth, according to custom, in lands and rein-deer. My father is but deputy governor; it is a Swede who is the governor of Uma; and if I pay to him at every mart and fair the due tribute, which must either consist of fifty rein-deer or one hundred and fifty rixdollars, he will have the priest that marries us present at the court of justice, according to our custom, and keep us in possession of our rights, that we may be enabled to pay tribute to the crown of Sweden. Indeed, before the abolition of the Birkarti, which were our native judges, we could not have married thus without danger to us both; but now there is none at all.

My dear father, you must easily imagine that I could not help embracing with all tenderness so dear and so lovely a woman. In fine, I am married to her, I have lived very happy hitherto, and am now grown more happy, for she is big with child;

and likely, before my letter comes to your hands, to make you a grandfather of a pretty boy. You will perhaps wonder that I name the sex of the child before it comes into the world, but we have a way in Lapland of finding that out, which though some judicious people call superstitious, I am really persuaded of by experience, and therefore I indulged my dear wife's curiosity, when she signified to me she had a mind to make the usual trial, whether the child she was going to be delivered of would be a boy or a girl.

You must understand, my dear father, the people here judge of the sex of the child by the moon, unto which they compare a big-bellied woman. If they see a star appear just above the moon, it is a sign it will be a boy, but, if the star be just below the moon, they conjecture her to be big with a girl. This observation and remark of Laplanders has, I know, been accounted by some, and those wise and judicious men too, to be ridiculously superstitious; but I have been led into an easy belief of this mystery, by a mistress that is superior to wisdom itself, constant, and therefore probably infallible, experience. I therefore indulged my wife in this her request, and went with her to the ceremony; the star appeared above the moon, which prognosticates a boy, which I wish may, and I scarce doubt will, prove true, and when she is brought to bed I will send you word of it. It is remarkable, likewise, that a star was seen just before the moon, which we also count a very good omen. For it is a custom likewise here in Lapland, to consult the moon, as an oracle about the health and vigour of the child. If a star be seen just before the moon, we count it a sign of a lusty and well grown child, without blemish; if a star comes just after, we reckon it a token that the child will have some defect or deformity, or die soon after it is born.

Having thus told you the manners of the country I live in at present, as much at large as the nature of a letter will permit, and related to you my own happy circumstances, and the kindly promises of the heavens that are ushering in the birth of my child, I would not have you think that I addict myself to the superstitions of the country, which are very many and groundless, and arising partly from the remainder of Pagan worship, which is still cultivated among some of the more obstinate inhabitants. I have, on the contrary, since I married her, endeavoured to repay my wife's temporal blessings to me with those that are endless, instructed her in all the points of religion, and made her perfectly a Christian; and she, by her devotion and prayers for me, makes me such amends for it that I hope in us two St. Paul's saying will be verified, viz., "That the woman shall be sanctified in her husband, and the husband shall be sanctified in his wife."

However, I must take notice in this place, with all due deference to Christianity, that though I am obliged to applaud the prudence and piety of Charles the Ninth of Sweden, who, constituting Swedish governors over this country, abrogated their practice of superstitions and art magic upon pain of death, yet that king carried the point too far, and intermingled with these arts the pretensions to the gift of a second-sight, which you know how frequent it is with us in Scotland, and which, I assure you, my wife (though she durst not publicly own it for fear of incurring the penalty of those Swedish laws) does, as it were, inherit (for all her ancestors before her have had it from time immemorial) to a greater degree than ever I knew any of our countrywomen or countrymen.

One day last week she distracted me between the extremes of joy and sorrow. She told me I should see you shortly, and that my coming son would grow to be one of the most remarkable men in England and Scotland, for his power of foresight;

but that I should speedily lose her, and meet with difficulties in my own country, in the same manner as my father, meaning you, sir, had done before me, and on the same account, viz., of civil broils, and intestine wars in Scotland.

These unfortunate parts of her relation I would not conceal from you, because the veracity of her notions should appear, if they are true, though you may be sure I much wish they all may prove false to the very last; excepting that wherein she tells me, my son will be greatly remarkable, and that I shall shortly see my dear father, which I daily long for, and will endeavour to do as soon as possible. Pray remember me to all friends; being,

Honoured sir,

Your most dutiful and loving son,

Archibald Campbell.

THE SECOND LETTER

I am now the happiest man alive; the prosperous part of my wife's predictions, which I mentioned to you in my last, is come in some measure to pass. The child she has brought me proves a boy, and as fine a one as I ever beheld, (if fondness for my own makes me not blind); and sure it cannot be fondness, because other plain circumstances joined at his birth to prove it a more than ordinary remarkable one. He was born with a caul upon his head, which we count one of the luckiest signs that can be in nature; he had likewise three teeth ready cut through the gums, and we reckon that an undeniable testimony and promise given to the world by nature, that she intends such a person for her extraordinary favourite, and that he is born for great things, which I daily beg of heaven may come to pass.

Since I have known for some months what it is to be a father, it adds a considerable weight to those affections which I had for my wife. I thought that my tenderness for her was at the height of perfection before; which shows how little we know of those parts of nature that we have yet never tried, and of which we have not yet been allotted our share to act upon the stage of life. I find that I did love her then as well as a husband could love a wife, that is, a wife without a child; but the love to a wife that has a child, is a feeling wonderful and inexpressibly different. A child is the seal and the pledge of love. Meditating upon this, has likewise doubled my affection to you. I loved you before, as a son, and because as such, I felt your tenderness; but my love is much increased now, because I know the tenderness which you felt for me as a father. With these pleasing images of thought, I often keep you nearer company at this vast distance, than when I lived irregularly under your eye. These reflections render a solitary life dear to me. And though I have no manner of acquaintance with her relations, who hate me, as I am told, nor indeed with almost any of the inhabitants, but my own domestics, and those I am forced to deal with, yet I have as much, methinks, as I wish for, unless I could come over to Shetland and live with you, which I the more ardently desire, because I think I and my wife could be true comforts to you, in your advanced years; now I know what living truly is. I am daily persuading my wife to go with me; but she denies me with kind expressions, and says, she owes too much to the place, however less pleasant in itself than other climates, where she had the happiness of first joining hands with me in wedlock, ever to part from it. But I must explain how I ask, and how she refuses. I resolved never directly and downrightly to ask her, because I know she can refuse

me nothing; and that would be bearing hard upon the goodness of her will. But my way of persuading her consists in endeavouring to make her in love with the place, by agreeable descriptions of it, and likewise of the humane temper of the people; so that I shortly shall induce her to signify to me that it is her own will to come with me, and then I shall seem rather to consent to her will, than to have moved it over to my own. These hopes I have of seeing my dear father very shortly, and I know such news would make this letter, which I therefore send, more acceptable to him, to whom I will be,

*A most dutiful and affectionate son, till death,
Archibald Campbell.*

P.S. If I cannot bring my wife to change this country for another, I have brought her to that pitch of devotion, that whenever Providence, which, notwithstanding her predictions, I hope will be long yet, shall call her to change this world for another, it will be happy with her there; she joins with me in begging your blessing to me, herself, and our little Duncan, whom we christened so, out of respect to the name you bear.

THE THIRD LETTER

My dear Father,

I am lost in grief; I had just brought my wife (her that was my wife, for I have none now, I have lost all joy), in the mind of coming over to be a comfort to you. But now grief will let me say no more than that I am coming to beg comfort from you, and by this I prepare you to receive, when he comes, a son in tears and mourning.

Archibald Campbell

P.S. I have a babe, not much above two years old, must bear the hardships of travelling over the ice, and all through Muscovy, for no ships can stir here for many months; and I cannot bear to live in this inhospitable place, where she died, that only could make it easy to me, one moment beyond the first opportunity I have of leaving it. She is in heaven; that should make me easy, but I cannot; I am not so good a Christian as she was – I am lost and ruined.

CHAPTER II.

AFTER THE DEATH OF MR. DUNCAN CAMPBELL'S MOTHER IN LAPLAND, HIS FATHER, ARCHIBALD, RETURNED WITH HIS SON TO SCOTLAND. HIS SECOND MARRIAGE, AND HOW HIS SON WAS TAUGHT TO WRITE AND READ

Mr. Archibald Campbell, having buried his Lapland lady, returned to Scotland, and brought over with him his son, Mr. Duncan Campbell. By that time he had been a year in his own country, he married a second wife; a lady whom I had known very well for some years, and then I first saw the boy; but, as they went into the western islands, I saw them not again in three years. She being, quite contrary to the cruel way much in use among stepmothers, very fond of the boy, was accustomed to say, she did, and would always think him her own son. The child came to be about four years of age, as she has related to me the story since, and not able to speak one word, nor to hear any noise; the father of him used to be mightily oppressed with grief, and complain heavily to his new wife, who was no less perplexed, that a boy so pretty, the son of so particular a woman, which he had made his wife, by strange accidents and adventures, and a child coming into the world with so many amazing circumstances attending his birth, should lose those precious senses by which alone the social commerce of mankind is upheld and maintained, and that he should be deprived of all advantages of education, which could raise him to the character of being the great man that so many concurring incidents at his nativity promised and betokened he would be.

One day, a learned divine, who was of the university of Glasgow, but had visited Oxford, and been acquainted with the chief men of science there, happening to be in conversation with the mother-in-law of this child, she related to him her son's misfortunes, with so many marks of sorrow, that she moved the good old gentleman's compassion, and excited in him a desire to give her what relief and consolation he could in this unhappy case. His particular inclination to do her good offices, made him recollect, that, at the time he was at Oxford, he had been in company with one Doctor Wallis, a man famous for learning, who had told him that he had taught a born deaf and dumb man to write, and to read, and even to utter some sounds articulately with his mouth; and that he told him he was then going to commit to print the method he made use of in so instructing that person, that others, in the like unfortunate condition might receive the same benefits and advantages from other masters, which his deaf and dumb pupil had received from him. A dumb man recovering his speech, or a blind man gaining his sight, or a deaf one getting his hearing, could not be more overjoyed than Mrs. Campbell was at these unexpected tidings, and she wept for gladness when he told it. The good gentleman animated and encouraged her with the kindest promises, and to keep alive her hopes, assured her he would send to one of the chief booksellers in London to inquire after the book, who would certainly procure it him if it was to be got, and that afterwards he would peruse it diligently, make himself master of Doctor Wallis's method, and though he had many great works upon his hands at that time, he would steal from his other studies leisure enough to complete so charitable an office, as teaching the dumb and deaf to read and to write, and give her son, who was by nature deprived of them, the advantages of speech, as far as art would permit that natural defect to be supplied by her powerful interposition.

When the mother came home, the child, who could hear no knocking, and therefore it must be by a strange and inexplicable instinct in nature, was the first that ran to the door, and falling in a great fit of laughter, a thing it was not much used to before, having on the contrary rather a melancholy cast

of complexion, it clung round its mother's knees, incessantly embracing and kissing them, as if just at that time it had an insight into what the mother had been doing for it, and into its own approaching relief from its misery.

When the mother came with the child in her hand to the father, to tell him the welcome news, the child burst afresh into a great fit of laughter, which continued for an unusual space of time; and the scene of such reciprocal affection and joy between a wife and her own husband, on so signal an occasion, is a thing easier to be felt by parents of a good disposition, imagining themselves under the same circumstances, with regard to a child they loved with fondness, than to be expressed or described by the pen of any writer. But it is certain, whenever they spoke of this affair, as anybody, who knows the impatience of parents for the welfare of an only child, may guess, they must be often discoursing it over, and wishing the time was come; the boy, who used seldom so much as to smile at other times, and who could never hear the greatest noise that could be made, would constantly look wishfully in their faces and laugh immoderately, which is a plain indication that there was then a wonderful instinct in nature, as I said before, which made him foretaste his good fortune, and, if I may be allowed the expression, the dawns as it were of the second-sight, were then pregnant within him.

To confirm this, the happy hour of his deliverance being come, and the doctor having procured Mr. Wallis's book, came with great joy, and desired to see his pupil; scarce were the words out of his mouth when the child happened to come into the room, and running towards the doctor, fell on his knees, kissed his hand eagerly, and laughed as before, which to me is a demonstration that he had an insight into the good which the doctor intended him.

It is certain, that several learned men, who have written concerning the second-sight, have demonstrated by incontestable proofs, and undeniable arguments, that children, nay, even horses and cows, see the second-sight, as well as men and women advanced in years. But of this I shall discourse at large in its proper place, having allotted a whole future chapter for that same subject of second-sightedness.

In about half a year, the doctor taught his little dumb pupil first to know his letters, then to name anything whatsoever, to leave off some savage motions which he had taken of his own accord before, to signify his mind by, and to impart his thoughts by his fingers and his pen, in a manner as intelligible, and almost as swift through the eyes, as that is of conveying our ideas to one another, by our voices, through the conduits and portholes of the ears. But in little more than two years he could write and read as well as anybody. Because a great many people cannot conceive this, and others pretend it is not to be done in nature, I will a little discourse upon Doctor Wallis's foundation, and show in a manner obvious to the most ignorant, how this hitherto mysterious help may be easily administered to the deaf and the dumb, which shall be the subject of the ensuing chapter.

But I cannot conclude this without telling the handsome saying with which this child, when not quite six years old, as soon as he thought he could express himself well, paid his first acknowledgment to his master, and which promised how great his future genius was to be, when so witty a child ripened into man. The words he wrote to him were these, only altered into English from the Scotch.

Sir,

It is no little work you have accomplished. My thanks are too poor amends; the world, sir, shall give you thanks; for as I could not have expressed myself without your teaching me, so those that can talk, though they have eyes, cannot see the things which I can see, and shall tell them; so that in doing me this, you have done a general service to mankind.

CHAPTER III.

THE METHOD OF TEACHING DEAF AND DUMB PERSONS TO WRITE, READ, AND UNDERSTAND A LANGUAGE

It is, I must confess, in some measure, amazing to me that men, of any moderate share of learning, should not naturally conceive of themselves a plain reason for this art, and know how to account for the practicability of it, the moment they hear the proposition advanced; the reasons for it are so obvious to the very first consideration we can make about it. It will be likewise as amazing to me that the most ignorant should not conceive it, after so plain a reason is given them for it, as I am now going to set down.

To begin: how are children at first taught a language that can hear? are they not taught by sounds? and what are those sounds, but tokens and signs to the ear, importing and signifying such and such a thing? If, then, there can be signs made to the eye, agreed by the party teaching the child, that they signify such and such a thing, will not the eye of the child convey them to the mind, as well as the ear? They are indeed different marks to different senses, but both the one and the other do equally signify the same things or notions, according to the will of the teacher, and consequently must have an equal effect with the person who is to be instructed, for though the manners signifying are different, the things signified are the same.

For example; if, after having invented an alphabet upon the fingers, a master always keeps company with a deaf child, and teaches it to call for whatsoever it wants by such motions of the fingers which, if put down by letters, according to each invented motion of each finger, would form in writing a word of a thing which it wanted; might not he by these regular motions teach its eye the same notions of things, as sounds do to the ears of children that hear? The manner of teaching the alphabet by fingers, is plainly set down in the following table.

When the deaf child has learned by these motions a good stock of words, as children that hear first learn by sounds, we may, methinks, call not improperly, the fingers of such a dumb infant, its mouth, and the eye of such a deaf child, its ear. When he has learnt thus far, he must be taught to write the alphabet, according as it was adapted to the motions of his fingers; as for instance, the five vowels, *a, e, i, o, u*, by pointing to the top of the five fingers, and the other letters, *b, c, d, &c.*, by such other place or posture of a finger, as in the above-mentioned table is set forth, or otherwise, it shall be agreed upon. When this is done, the marks *B, R, E, A, D*, and so of all other words, corresponding with such fingers, conveys through his eyes, unto his head, the same notion, viz., the thing signified, as the sound we give to those same letters, making the word 'bread,' do into our head, through the ears.

This once done, he may be easily taught to understand the parts of speech, as the verb, the noun, pronoun, &c., and so, by rules of grammar and syntax, to compound ideas, and connect his words into a language. The method of which, since it is plainly set forth in Doctor Wallis's letter to Mr. Beverly, I shall set it down by way of extract; that people in the same circumstances with the person we treat of, and of the like genius, may not have their talents lost for want of the like assistance.

When once a deaf person has learned so far as to understand the common discourse of others, and to express his mind tolerably well in writing, I see no room to doubt but that, provided nature has endowed him with a proper strength of genius, as other men that hear, he may become capable, upon farther improvement, of such farther knowledge as is attainable by reading. For I must here join with the learned Doctor Wallis in asserting, as to the present case before us, that no reason can be assigned why such a deaf person may not attain the understanding of a language as perfectly as those that hear; and with the same learned author I take upon me to lay down this proposition as certain,

that allowing the deaf person the like time and exercise, as to other men is requisite in order to attain the perfection of a language, and the elegance of it, he may understand as well, and write as good language, as other men; and abating only what doth depend upon sound, as tones, cadences, and such punctilios, no whit inferior to what he might attain to, if he had his hearing as others have?

An Extract from Dr. Wallis, concerning the method of teaching the Deaf and Dumb to Read

It is most natural, (as children learn the names of things), to furnish him by degrees with a nomenclator, containing a competent number of names of things common and obvious to the eye, that you may show the thing answering to such a name, and these digested under convenient titles, and placed under them in such convenient order, in several columns, or other orderly situation in the paper, as by their position best to express to the eye their relation or respect to one another. As contraries or correlatives one against the other, subordinates or appurtenances under their principle, which may serve as a kind of local memory.

Thus, in one paper, under the title mankind, may be placed, not confusedly, but in decent order, man, woman, child (boy, girl).

In another paper, under the title body, may be written, in like convenient order, head (hair, skin, ear), face, forehead, eye (eyelid, eyebrow), cheek, nose (nostril), mouth (lip, chin), neck, throat, back, breast, side (right side, left side), belly, shoulders, arm (elbow, wrist, hand, – back, palm), finger (thumb, buckle, nail), thigh, knee, leg (shin, calf, ancle), foot (heel, sole), toe.

And when he hath learned the import of words in each paper, let him write them in like manner, in distinct leaves or pages of a book, prepared for that purpose, to confirm his memory, and to have recourse to it upon occasion.

In a third paper, you may give him the inward parts; as skull (brain), throat (windpipe, gullet), stomach, guts, heart, lungs, liver, spleen, kidney, bladder (urine), vein (blood), bone (marrow), flesh, fat, &c.

In another paper, under the title beast, may be placed horse (stonehorse, gelding), mare (colt), bull (ox), cow, calf. Sheep, ram (wether), ewe (lamb), hog, boar, sow, pig, dog, (mastiff, hound, greyhound, spaniel), bitch (whelp, puppy), hare, rabbit, cat, mouse, rat, &c.

Under the title bird, or fowl, put cock, capon, hen, chick, goose (gander), gosling, duck (drake), swan, crow, kite, lark, &c.

Under the title fish, put pike, eel, place, salmon, lobster, crawfish, &c.

You may then put plants or vegetables under several heads or subdivisions of the same head; as tree (root, body, bark, bough, leaf, fruit), oak, ash, apple-tree, pear-tree, vine, &c. Fruit: apple, pear, plum, cherry, grape, nut, orange, lemon. Flower; rose, tulip, gilliflower herb, (weed), grass, corn, wheat, barley, rye, pea, bean.

And the like of inanimates; as heaven, sun, moon, star, element, earth, water, air, fire; and under the title earth, – clay, sand, gravel, stone. Metal; gold, silver, brass, copper, iron (steel), lead, tin (pewter), glass. Under the title water, put sea, pond, river, stream; under that of air, put light, dark, mist, fog, cloud, wind, rain, hail, snow, thunder, lightning, rainbow. Under that of fire; coal, flame, smoke, soot, ashes.

Under the title clothes, put woollen (cloth, stuff), linen (holland, lawn, lockarum), silk, (satin, velvet), hat, cap, band, doublet, breeches, coat, cloak, stocking, shoe, boot, shirt, petticoat, gown, &c.

Under the title house, put wall, roof, door, window, casement, room.

Under room, put shop, hall, parlour, dining-room, chamber, study, closet, kitchen, cellar, stable, &c.

And under each of these, as distinct heads, the furniture or utensils belonging thereunto; with divisions and subdivisions, as there is occasion, which I forbear to mention, that I be not too prolix.

And in like manner, from time to time, may be added more collections, or classes of names or words, conveniently digested, under distinct heads, and suitable distributions, to be written in distinct leaves or pages of his book in such order as may seem convenient.

When he is furnished with a competent number of names, though not so many as I have mentioned, it will be seasonable to teach him under the titles singular and plural, the formation of plurals from singulars, by adding *s*, or *es*; as hand, hands; face, faces; fish, fishes, &c., with some few irregulars, as man, men; woman, women; foot, feet; tooth, teeth; mouse, mice; louse, lice; ox, oxen, &c.

Which, except the irregulars, will serve for possessives, to be after taught him, which are formed by their primitives by like addition of *s* or *es*, except some few irregulars, as my, mine; thy, thine; our, ours; your, yours; his, her, hers; their, theirs, &c.

And in all those and other like cases, it will be proper first to show him the particulars, and then the general title.

Then teach him in another page or paper, the particles, a, an, the, this, that, these, those.

And the pronouns, I, me, my, mine, thou, thee, thy, thine, we, us, our, ours, ye, you, your, yours, he, him, his, she, her, hers, it, its, they, them, their, shoes, heirs, who, whom, whose.

Then under the titles substantive, adjective, teach him to connect these, as my hand, your head, his foot, his feet, her arm, her arms, our hats, their John's coat, William's band, &c.

And in order to furnish him with more adjectives, under the title colours, you may place black, white, gray, green, blue, yellow, red, &c., and having showed the particulars, let him know that these are called colours. The like for taste and smell; as sweet, bitter, sour, stink.

And for hearing, sound, noise, word.

Then for touch or feeling, hot, warm, cold, cool, wet, moist, dry, hard, soft, tough, brittle, heavy, light, &c.

From whence you may furnish him with more examples of adjectives with substantives; as white bread, brown bread, green grass, soft cheese, hard cheese, black hat, my black hat, &c.

And then inverting the order, substantive, adjective, with the verb copulative between; as silver is white, gold is yellow, lead is heavy, wood is light, snow is white, ink is black, flesh is soft, bone is hard, I am sick, I am not well, &c., which will begin to give him some notion of syntax.

In like manner when substantive and substantive are so connected; as gold is a metal, a rose is a flower, they are men, they are women, horses are beasts, geese are fowls, larks are birds, &c.

Then as those before relate to quality, you may give him some other words relating to quantity. As long, short, broad, narrow; thick, thin; high, tall, low; deep, shallow, great, big, small (little), much, little; many, few, full, empty; whole, part, piece; all, some, none, strong, weak, quick, slow, equal, unequal, bigger, less.

Then words of figure; as straight, crooked, plain, bowed, concave, hollow, convex; round, square, three-square, sphere, globe, bowl, cube, die, upright, sloping, leaning forward, leaning backward, like, unlike.

Of gesture; as stand, lie, sit, kneel, sleep.

Of motion; as move, stir, rest, walk, go, come, run, leap, ride, fall, rise, swim, sink, drawn, slide, creep, crawl, fly, pull, draw, thrust, throw, bring, fetch, carry.

Then words relating to time; place, number, weight, measure, money, &c., are, in convenient time, to be showed him distinctly; for which the teacher, according to his discretion, may take a convenient season.

As likewise the time of the day; the days of the week, the days of the month, the months of the year, and other things relating to the almanack, which he will quickly be capable to understand, if once methodically shown him.

As likewise the names and situation of places and countries, which are convenient for him to know; which may be orderly written in his book, and showed him in the map of London, England, Europe, the world, &c.

But these may be done at leisure, as likewise the practice of arithmetic, and other like pieces of learning.

In the mean time, after the concord of substantive and adjective, he is to be showed by convenient examples, that of the nominative and verb; as, for instance, I go, you see, he sits, they stand, the fire burns, the sun shines, the wind blows, the rain falls, the water runs, and the like, with the titles in the top nominative verb.

After this, under the titles nominative verb, accusative, give him examples of verbs transitive; as I see you, you see me, the fire burns the wood, the boy makes the fire, the cook roasts the meat, the butler lays the cloth, we eat our dinner.

Or even with a double accusative; as, you teach me writing or to write, John teacheth me to dance, Thomas, tell me a tale, &c.

After this you may teach him the flexion or conjugation of the verb, or what is equivalent thereunto; for in our English tongue each verb hath but two tenses, the present and the preter; two participles, the active and the passive; all the rest is performed by auxiliaries, which auxiliaries have no more tenses than the other verbs.

Those auxiliaries are, do, did, will, would, shall, should, may, might, can, could, must, ought, to, have, had, am, be, was. And if by examples you can insinuate the signification of these few words, you have taught him the whole flexion of the verb.

And here it will be convenient, once for all, to write him out a full paradigm of some one verb, suppose 'to see,' through all those auxiliaries.

The verb itself hath but these four words to be learned, see, saw, seeing, seen, save that after thou, in the second person singular, in both tenses, we add est, and in the third person singular, in the present tense, eth or es, or instead thereof, st, th, s, and so in all verbs.

Then to the auxiliaries, do, did, will, would, shall, should, may, might, can, could, must, ought, to, we join the indefinite see. And after have, had, am, be, was, the passive particle seen, and so for all other verbs.

But the auxiliary, 'am,' or 'be,' is somewhat irregular in a double form.

Am, art, is; plural are; was, wast, was; plural were.

Be, beest, be; plural be; were, wert, were; plural were.

Be, am, was, being, been.

Which, attended with the other auxiliaries, make us the whole passive voice.

All verbs, without exceptions, in the active participle, are formed by adding ing, as see, seeing; teach, teaching, &c.

The preter tense and the participle are formed regularly, by adding ed, but are often subject to contractions and other irregularities, sometimes the same in both, sometimes different, and therefore it is convenient here to give a table of verbs, especially the most usual, for those three cases, which may at once teach their signification and formation; as boil, boiled; roast, roasted, roasted; bake, baked, baked, &c.; teach, taught, taught; bring, brought, brought; buy, bought, bought, &c.; see, saw, seen; give, gave, given; take, took, taken; forsake, forsook, forsaken; write, wrote, written, &c.; with many more fit to be learned.

The verbs being thus dispatched, he is then to learn the prepositions, wherein lies the whole regimen of the noun. For diversity of cases we have none, the force of which is to be insinuated by convenient examples, suited to their different significations; as for instance, *of* a piece *of* bread, a pint *of* wine, the colour *of* a pot, the colour *of* gold, a ring *of* gold, a cup *of* silver, the mayor *of* London, the longest *of* all, &c.

And in like manner, for, off, on, upon, to, unto, till, until, from, at, in, within, out, without, into, out of; about, over, under; above, below; between, among; before, behind, after; for, by, with, through, against, concerning; and by this time he will be pretty well enabled to understand a single sentence.

In the last place, he is in like manner to be taught conjunctions, which serve to connect not words only, but sentences; as and, also; likewise, either or whether; neither, nor, if, then, why, wherefore, because, therefore, but, though, yet, &c.; and these illustrated by convenient examples in each case, as, *Because* I am cold, *therefore* I go to the fire, *that* I may be warm, *for* it is cold weather.

If it were fair, *then* it would be good walking, but however, *though* it rain, *yet* I must go, *because* I promised; with other like instances.

And by this time his book, if well furnished with plenty of words, and those well digested under several heads, and in good order, and well recruited from time to time as new words occur, will serve him in the nature of a dictionary and grammar.

And in case the deaf person be otherwise of a good natural capacity, and the teacher of a good sagacity, by this method, proceeding gradually step by step, you may, with diligence and due application of teacher and learner, in a year's time, or thereabouts, perceive a greater progress than you would expect, and a good foundation laid for farther instruction in matters of religion and other knowledge which may be taught by books.

It will be convenient all along to have pen, ink, and paper, ready at hand, to write down in a word what you signify to him by signs, and cause him to write, or show how to write what he signifies by signs, which way of signifying their mind by signs deaf persons are often very good at; and we must endeavour to learn their language, if I may so call it, in order to teach them ours, by showing what words answer to their signs.

It will be convenient, also, as you go along, after some convenient progress made, to express, in as plain language as may be, the import of some of the tables; as for instance: —

The head is the highest part of the body, the feet the lowest part; the face is the fore part of the head, the forehead is over the eyes, the cheeks are under the eyes, the nose is between the cheeks, the mouth is under the nose and above the chin, &c.

And such plain discourse put into writing, and particularly explained, will teach him by degrees to understand plain sentences; and like advantages a sagacious teacher may take, as occasion offers itself from time to time.

This extract is mostly taken out of the ingenious Dr. Wallis, and lying hid in that little book, which is but rarely inquired after and too scarcely known, died in a manner with that great man. And as he designed it for the general use of mankind that laboured under the misfortune of losing those two valuable talents of hearing and speaking, I thought it might not be amiss (in the life of so particular a dumb person as I am writing) to give them this small but particular fragment of grammar and syntax.

It is exactly adjusted to the English tongue; because such are the persons with whom the Doctor had to deal, and such the persons whose benefit alone I consult in this treatise.

One of the chief persons who was taught by Dr. Wallis was Mr. Alexander Popham, brother-in-law (if I am not mistaken) to the present Earl of Oxford; and he was a very great proficient in this way; and though he was born deaf and dumb, understood the language so well as to give under his hand, many rare indications of a masterly genius.

The uncle of his present Sardinian Majesty, as I have been credibly informed, had the want of the same organs, and yet was a perfect statesman, and wrote in five or six different languages elegantly well.

Bishop Burnet, in his book of travels, tells us a wonderful story, almost incredible; but tells it as a passage that deserves our belief. It is concerning a young lady at Genoa, who was not only deaf and dumb, but blind, too, it seems, into the bargain; and this lady, he assures us as a truth, could, by putting her hand on her sister's mouth, know everything she said.

But to return back to England. We have many rare instances of our own countrymen, the principal of whom I shall mention, as their names occur to my memory. Sir John Gawdy, Sir Thomas Knotcliff, Sir – Gostwick, Sir Henry Lydall, and Mr. Richard Lyns of Oxford, were all of this number, and yet men eminent in their several capacities, for understanding many authors, and expressing themselves in writing with wonderful facility.

In Hatton garden, there now lives a miracle of wit and good nature, I mean the daughter of Mr. Loggin, who, though born deaf and dumb, (and she has a brother who has the same impediments), yet writes her mind down upon any subject with such acuteness as would amaze learned men themselves and put many students that have passed for wits, to the blush, to see themselves so far surpassed by a woman amidst that deficiency of the common organs. If anybody speaks a word distinctly, this lady will, by observing narrowly the motion of the speaker's lips pronounce the word afterwards very intelligibly.

As there are a great many families in England and Ireland that have several, and some even have five or six dumb persons belonging to them; and as a great many more believe it impossible for persons born deaf and dumb to write and read, and have thence taken occasion to say and assert that Mr. Campbell could certainly speak, I could never think it a digression in the history of this man's life to set down the grammar by which he himself was taught, and which he has taught others (two of which scholars of his are boys in this town), partly to confute the slander made against him, and partly for the help of others dumb and deaf, whose parents may by these examples be encouraged to get them taught.

CHAPTER IV.

YOUNG DUNCAN CAMPBELL RETURNS WITH HIS MOTHER TO EDINBURGH. THE EARL OF ARGYLE'S OVERTHROW. THE RUIN OF MR. ARCHIBALD CAMPBELL AND HIS DEATH. YOUNG DUNCAN'S PRACTICE IN PREDICTION AT EDINBURGH WHILE YET A BOY

Our young boy, now between six and seven years of age, half a Highlander and half a Laplander, delighted in wearing a little bonnet and plaid, thinking it looked very manly in his countrymen, and his father, as soon as he was out of his hanging sleeves, and left off his boy's vest, indulged him with that kind of dress, which is truly antique and heroic. In this early part of his nonage he was brought to Edinburgh by his mother-in-law, where I myself grew afresh acquainted with her, his father being then but lately dead, just after the civil commotion, and off and on, I have known him ever since, and conversed with him very frequently during that space of time, which is now about three or four and thirty years, so that whatever I say concerning him in the future pages I shall relate to the reader from my own certain knowledge, which, as I resolved to continue anonymous, may, perhaps, not have so much weight and authority as if I had prefixed my name to the account. Be that as it will, there are hundreds of living witnesses that will justify each action I relate, and his own future actions while he lives will procure belief and credit to the precedent ones, which I am going to record; so that if many do remain infidels to my relations, and will not allow them exact (the fate of many as credible and more important historians than myself), I can however venture to flatter myself that greater will be the number of those who will have a faith in my writings than of those who will reject my accounts as incredible.

Having just spoke of the decease of Mr. Archibald Campbell, the father of our young Duncan Campbell, it will not be amiss here to observe how true the predictions of his Lapland mother were, which arose from second-sight, according to the notices given by the child's father, to his grandfather, in his letter from Lapland, even before it was born, which shows that the infant held this second-sighted power, or occult faculty of divination, even by inheritance.

In the year 1685, the Duke of Monmouth and the Earl of Argyle sailed out of the ports of Holland without any obstruction, the Earl of Argyle in May; with three ships for Scotland, and Monmouth in June, with the same number for England.

The Earl setting out first, was also the first at landing. Argyle having attempted to land in the north of Scotland, and being disappointed by the vigilance of the Bishop of the Orcades, landed in the west, and encamped at Dunstaffnage Castle, in the province of Lorn, which had belonged to him. He omitted nothing that might draw over to him all the malcontents in the kingdom, whom he thought more numerous than they afterwards appeared to be. He dispersed about his declarations, wherein, after protesting that he had taken up arms only in defence of religion and the laws, against an unjust usurper (so he styled James the Second), he invited all good Protestants, and such Scotch as would assert their liberty, to join him against a prince, he said, who was got into the throne to ruin the Reformation, and to bring in Popery and arbitrary power. Next he sent letters to those he thought his friends, among whom was Mr. Archibald Campbell, who, according to the vast deference payed by the Scots to their chief, joined him, though in his heart of quite a different principle, to call them to his assistance. He detached two of his sons to make inroads in the neighbourhood, and compel some by threats, others by mighty promises, to join him. All his contrivances could not raise him above

three thousand men, with whom he encamped in the Isle of Bute, where he was soon, in a manner besieged by the Earl of Dumbarton, with the king's forces, and several other bodies, commanded by the Duke of Gordon, the Marquis of Athol, the Earl of Arran, and other great men, who came from all parts to quench the fire before it grew to a head.

The Earl of Argyle being obliged to quit a post he could not make good, went over into a part of the country of his own name, where, having hastily fortified a castle called Ellingrey, he put into it the arms and ammunition taken out of his ships, which lay at anchor under the cannon of a fort he erected near that place. There his rout began; for going out from the castle with his forces to make an incursion, one of his parties was defeated by the Marquis of Athol, who slew four hundred of his men; and Captain Hamilton, who attacked his ships with some of the king's, and took them without any resistance.

The Earl of Dumbarton advancing towards him, at the same time, by long marches, while he endeavoured to secure himself by rivers, surprised him passing the Clyde in the village of Killern, as he was marching towards Lenox. Dumbarton coming upon them at night, would have stayed till the next day to attack the rebels, but they gave him not so much time, for they passed the river in the night, in such confusion, that being overcome by fear, they dispersed as soon as over. Argyle could scarce rally so many as would make him a small guard, which was soon scattered again; Dumbarton having passed the river, and divided his forces to pursue those that fled. Argyle had taken guides to conduct him to Galloway; but they mistaking the way, and leading him into a bog, most of those that still followed him quitted their horses, every man shifting for himself.

Argyle himself was making back alone towards the Clyde, when two resolute servants, belonging to an officer in the king's army meeting him, though they knew him not, bid him surrender. He fired at and missed them; but they took better aim, and wounded him with a pistol ball. Then the earl drawing his two pistols out of the holsters, quitted his horse, that was quite tired, and took the river. A country fellow, who came with those two, that had first assaulted him, pursued him with a pistol in his hand; the earl would have fired one of his, but the flint failing he was dangerously wounded in the head by the peasant. He discovered himself as he fell senseless, crying out. Unfortunate Argyle. This nobleman, how far soever he may be thought misled in principle, was certainly in his person a very brave and a very gallant hero. They made haste to draw him out and bring him to himself; after which, being delivered up to the officers, the erring, unfortunate great man, was conducted to Edinburgh and there beheaded.

Many gentlemen that followed the fortunes of this great man, though not in his death, they shared in all the other calamities attending his overthrow. They most of them fled into the remotest isles and the obscurest corners of all Scotland; contented with the saving of their lives; they grew exiles and banished men of their own making, and abdicated their estates before they were known to be forfeited, because, for fear of being informed against by the common fellows they commanded, they durst not appear to lay their claims. Of this number was Mr. Archibald Campbell, and this new disaster wounded him deep into the very heart, after so many late misadventures, and sent him untimely to the grave. He perfectly pined away and wasted; he was six months dying inch by inch, and the difference between his last breath and his way of breathing during all that time, was only, that he expired with a greater sigh than he ordinarily fetched every time when he drew his breath.

Everything the Lapland lady had predicted so long before, being thus come to pass, we may the less admire at the wonders performed by her son, when we consider this faculty of divination to be so derived to him from her, and grown as it were hereditary.

Our young prophet, who had taught most of his little companions to converse with him by finger, was the head at every little pastime and game they played at. Marbles, which he used to call children's playing at bowls, yielded him mighty diversion; and he was so dexterous an artist at shooting that little alabaster globe from between the end of his forefinger and the knuckle of his thumb, that he seldom missed hitting plum, as the boys call it, the marble he aimed at, though at the distance

of two or three yards. The boys always when they played coveted to have him on their side, and by hearing that he foretold other things, used to consult him, when they made their little matches, which were things of great importance in their thoughts, who should get the victory. He used commonly to leave these trifles undecided, but if ever he gave his opinion in these trivial affairs, the persons fared well by their consultation, for his judgment about them was like a petty oracle, and the end always answered his prediction. But I would have my reader imagine, that though our Duncan Campbell was himself but a boy, he was not consulted only by boys; his penetration and insight into things of a high nature, got air, and being attested by credible witnesses won him the esteem of persons of mature years and discretion.

If a beautiful young virgin languished for a husband, or a widow's mind was in labour to have a second venture of infants by another spouse; if a housekeeper had lost anything belonging to her master, still little Duncan Campbell was at hand; he was the oracle to be applied to, and the little chalked circle, where he was diverting himself with his play-fellows near the cross at Edinburgh, was frequented with as much solicitation, and as much credit, as the tripods of Apollo was at Delphos in ancient times.

It was highly entertaining to see a young blooming beauty come and slyly pick up the boy from his company, carry him home with as much eagerness as she would her gallant, because she knew she should get the name of her gallant out of him before he went, and bribe him with a sugarplum to write down the name of a young Scotch peer in a green ribbon that her mouth watered after.

How often after he has been wallowing in the dust, have I myself seen nice squeamish widows help him up in their gilded chariots, and give him a pleasant ride with them, that he might tell them they should not long lie alone; little Duncan Campbell had as much business upon his hands as the parsons of all the parishes in Edinburgh. He commonly was consulted, and named the couples before the minister joined them; thus he grew a rare customer to the toyshop, from whence he most usually received fees and rewards for his advice. If Lady Betty Such a one was foretold that she should certainly have Beau Such a one in marriage, then little Duncan was sure to have a hobby-horse from the toyshop, as a reward for the promised fop. If such a widow, that was ugly, but very rich, was to be pushed hard for as she pretended, though in reality easily won, little Duncan, upon insuring her such a captain, or such a lieutenant-colonel, was sure to be presented from the same child's warehouse, with a very handsome drum, and a silvered trumpet.

If a sempstress had an itching desire for a parson, she would, upon the first assurance of him, give the little Apollo a pasteboard temple, or church, finely painted, and a ring of bells into the bargain, from the same toy-office.

If a housekeeper lost any plate, the thief was certain to be caught, provided she took little master into the store room, and asked him the question, after she had given him his bellyful of sweetmeats.

Neither were the women only his consulters; the grave merchants, who were anxious for many ventures at sea, applied to the boy for his opinion of their security, and they looked upon his opinion to be as safe as the insurance office for ships. If he but told them, though the ship was just set sail, and a tempest rose just after on the ocean, that it would have a successful voyage, gain the port designed, and return home safe laden with the exchange of traffic and merchandize, they dismissed all their fears, banished all their cares, set their hearts at ease, and, safe in his opinion, enjoyed a calm of mind amidst a storm of weather.

I myself knew one Count Cog, an eminent gamester, who was a person so far from being of a credulous disposition, that he was an unbeliever in several points of religion, and the next door to an infidel; yet, as much as he was a stranger to faith, he was mastered and overpowered so far in his incredulity by the strange events which he had seen come frequently to pass from the predictions of this child, that he had commonly daily access to this boy to learn his more adverse and more prosperous hours of gaming. At first indeed he would try, when the child foretold him his ill fortune,

whether it would prove true, and relying upon the mere hazard and turn of the die, he had always, as he observed, a run of ill luck on those forbidden days, as he never failed of good if he chose the fortunate hours directed by the boy. One time above all the rest, just before he was departing from Edinburgh, and when the season of gaming was almost over – most persons of wealth and distinction withdrawing for pleasure to their seats in the country – he came to young Duncan Campbell to consult, and was extremely solicitous to know how happily or unluckily he should end that term, as we may call it, of the gamester's weighty business, viz., play, there being a long vacation likely to ensue, when the gaming table would be empty, and the box and dice lie idle and cease to rattle. The boy encouraged him so well with his predictions on this occasion, that Count Cog went to the toyshop, brought him from thence a very fine ivory T totum, as children call it, a pretty set of painted and gilded little ninepins and a bowl, and a large bag of marbles and alloys; and what do you think the gamester got by this little present and the prediction of the boy? why, without telling the least tittle of falsehood, within the space of the last week's play, the gains of Count Cog really amounted to no less than 20,000*l.* sterling neat money.

Having mentioned these persons of so many different professions by borrowed names, and perhaps in a manner seemingly ludicrous, I would not have my reader from hence take occasion of looking on my account as fabulous. If I was not to make use of borrowed names, but to tell the real characters and names of the persons, I should do injury to those old friends of his who first gave credit to our young seer, while I am endeavouring to gain him the credit and esteem of new ones, in whose way it has not yet happened to consult him. For many persons are very willing to ask such questions as the foregoing ones; but few or none willing to have the public told they asked them; though they succeeded in their wish, and were amply satisfied in their curiosity. I have represented them perhaps in a ludicrous manner, because though they are mysterious actions they are still the actions of a boy, and as the rewards he received for his advices did really and truly consist of such toys as I mentioned, so could they not be treated of in a more serious manner, without the author's incurring a magisterial air of pedantry, and showing a mind, as it were, of being mighty grave and sententious about trifles. There are, however, some things of greater weight and importance done by him in a more advanced stage of life, which will be delivered to the public with that exactitude and gravity which becomes them; and in some of those relations the names of some persons that are concerned shall be printed, because it will not at all be injurious to them, or because I have their leave, and they are still living to testify what I shall relate.

In the mean time, as the greatest part of his nonage was spent in predicting almost innumerable things, which are all, however, reducible to the general heads above mentioned, I will not tire the reader with any particulars; but instead of doing that, before I come to show his power of divination, in the more active parts of his life, and when after removing from Edinburgh to London, he at last made it his public profession; I shall account how such divinations may be made, and divert the reader with many rare examples, taken from several faithful and undoubted historians, of persons who have done the like before him, some in one way, and some in another; though in this he seems to be peculiar, and to be, if I may be allowed the expression, a species by himself, alone in the talent of prediction; that he has collected within his own individual capacity all the methods which others severally used, and with which they were differently and singly gifted in their several ways of foreseeing and foretelling.

This art of prediction is not attainable any otherwise, than by these three ways; first, it is done by the company of familiar spirits and genii, which are of two sorts; some good and some bad; who tell the gifted person the things of which he informs other people. Secondly, it is performed by the second-sight, which is very various, and differs in most of the possessors, it being but a very little in some, very extensive and constant in others; beginning with some in their infancy, and leaving them before they come to years; happening to others in a middle age, to others again in an old age, that never had it before, and lasting only for a term of years, and now and then for a very short period of time; and in some, intermitting, like fits as it were, of vision, that leave them for a time, and then

return to be as strong in them as ever, and it being in a manner hereditary to some families, whose children have it from their infancy, without intermission, to a great old age, and even to the time of their death, which they often foretell before it comes to pass, to a day, nay, even to an hour. Thirdly, it is attained by the diligent study of the lawful part of the art of magic.

Before I give the reader an account, as I shall do in three distinct discourses, first, concerning the intercourse which familiar spirits, viz., the good and bad genii, have had and continue to have to a great degree with some select parts of mankind; secondly, concerning the wonderful and almost miraculous power of a second-sight, with which many, beyond all controversy, have been extraordinarily but visibly gifted; and, thirdly, concerning the pitch of perfection to which the magic science has been carried and promoted by some adepts in that mysterious art; I will premise a few particulars about the genii which attended our little Duncan Campbell, and about the second-sight which he had when yet a child, and when we may much more easily believe that the wonders he performed and wrote of, must have been rather brought about by the intervention of such genii and the mediation of such a sight, than that he could have invented such fables concerning them, and compassed such predictions as seem to want their assistance, by the mere dint of a child's capacity.

One day, I remember, when he was about nine years of age, going early to the house where he and his mother lived, and it being before his mother was stirring, I went into little Duncan Campbell's room to divert myself with him, I found him sitting up in his bed with his eyes broad open, but as motionless as if he had been asleep, or even, if it had not been for a lively beautiful colour which the little pretty fair silver-haired boy always had in his cheeks, as if he had been quite dead; he did not seem so much as to breathe; the eyelids of him were so fixed and immoveable, that the eyelashes did not so much as once shake, which the least motion imaginable must agitate; not to say that he was like a person in an ecstasy, he was at least in what we commonly call a brown study, to the highest degree, and for the largest space of time I ever knew. I, who had been frequently informed by people who have been present at the operations of second-sighted persons, that at the sight of a vision the eyelids of the person are erected, and the eyes continue staring till the object vanishes; I, I say, sat myself softly down on his bed-side, and with a quiet amazement observed him, avoiding diligently any motion that might give him the least disturbance, or cause in him any avocation or distraction of mind from the business he was so intent upon. I remarked that he held his head sideways, with his mouth wide open, and in a listening posture, and that after so lively a manner, as, at first general thought, made me forget his deafness, and plainly imagine he heard something, till the second thought of reflection brought into my mind the misfortune that shut up all passage for any sound through his ears. After a steadfast gaze, which lasted about seven minutes, he smiled, and stretched his arms as one recovering from a fit of indolence, and rubbed his eyes; then turning towards me, he made the sign of a salute, and hinted to me, upon his fingers, his desire for pen, ink, and paper, which I reached him from a little desk that stood at his bed's feet.

Placing the paper upon his knees, he wrote me the following lines, which together with my answers I preserve by me, for their rarity, to this very day, and which I have transcribed word for word, as they form a little series of dialogue.

Duncan Campbell. I am sorry I cannot stay with you; but I shall see my pretty youth and my lamb by and by, in the fields, near a little coppice or grove, where I go often to play with them, and I would not lose their company for the whole world; for they and I are mighty familiar together, and the boy tells me everything that gets me my reputation among the ladies and nobility, and you must keep it secret.

My question. I will be sure to keep it secret; but how do you know you are to meet them there to-day? Did the little boy appoint you?

Duncan Campbell. Yes, he did, and signified that he had several things to predict to me concerning people, that he foreknew would come to me the week following to ask me questions.

My question. But what was you staring at when I came in?

Duncan Campbell. Why, at that little boy that goes along with the lamb I speak of, and it was then he made me the appointment.

My question. How does he do it? Does he write?

Duncan Campbell. No, he writes sometimes, but oftener he speaks with his fingers, and mighty swift; no man can do it so quick, or write half so soon; he has a little bell in his hand, like that which my mother makes me a sign to shake when she wants the servants: with that he tickles my brain strangely, and gives me an incredible delight of feeling in the inside of my head; he usually wakes me with it in the morning when he comes to make me an appointment. I fancy it is what you call hearing, which makes me mighty desirous I could hear in your way; it is sweeter to the feeling, methinks, than anything is to the taste; it is just as if my head was tickled to death, as my nurse used to tickle my sides; but it is a different feeling, for it makes things like little strings tremble in my temples and behind my ears. Now I remember, I will tell you what it is like, that makes me believe it is like your hearing, and that strange thing which you that can speak, call sound or noise: because, when I was at church with my mother, who told me the bells could be heard ringing a mile off, as I was kneeling on the bench, and leaning over the top of the pew and gnawing the board, every time the man pulled the rope, I thought all my head beat as if it would come to pieces, but yet it pleased me methought, rather than pained me, and I would be always gnawing the board when the man pulled the rope, and I told my mother the reason: the feeling of that was something like the little bell, but only that made my head throb, as if it would break, and this tickles me, and makes, as it were, little strings on the back of my ears dance and tremble like anything; is not that like your way of hearing? If it be, it is a sweet thing to hear; it is more pleasant than to see the finest colours in the world; it is something like being tickled in the nose with a feather till one sneezes, or like the feeling after one strikes the leg when it has been numb, or asleep, only with this difference, that those two ways give a pain, and the other a pleasure. I remember, too, when I had a great cold, for about two months, I had a feeling something like it, but that was blunt, dull, confused, and troublesome. Is not this like what you call hearing?

My question.— It is the finest kind of hearing, my dear: it is what we call music. But what sort of a boy is that that meets you? and what sort of a lamb?

Duncan Campbell. Oh! though they are like other boys and other lambs which you see, they are a thousand times prettier and finer? you never saw such a boy nor such a lamb in your lifetime.

My question. How big is he? As big as you are? And what sort of a boy is he?

Duncan Campbell. He is a little little pretty boy, about as tall as my knee, his face is as white as snow, and so are his little hands; his cheeks are as red as a cherry, and so are his lips; and when he breathes, it makes the air more perfumed than my mother's sweet bags that she puts among the linen; he has got a crown of roses, cowslips, and other flowers upon his head, such as the maids gather in May; his hair is like fine silver threads, and shine like the beams of the sun; he wears a loose veil down to his feet, that is as blue as the sky in a clear day, and embroidered with spangles, that look like the brightest stars in the night; he carries a silver bell in one hand, and a book and pencil in the other, and he and the little lamb will dance and leap about me in a ring as high as my head; the lamb has got a little silver collar with nine little bells upon it; and every little piece of wool upon its back, that is as white as milk, is tied up all round it in puffs, like a little miss's hair, with ribbons of all colours; and round its head, too, are little roses and violets stuck very thick into the wool that grows upon its forehead, and behind and between its ears, in the shape of a diadem. They first meet me dancing thus; and after they have danced some time, the little boy writes down wonderful things in his book, which I write down in mine; then they dance again, till he rings his bell, and then they are gone all of a sudden, I know not where; but I feel the tinkling in the inside of my head caused by the bell less and less, till I don't feel it at all, and then I go home, read over my lesson in my book, and when I have it by heart, I burn the written leaves, according as the little boy bids me, or he would let me have no more. But I hear the little bell again, the little boy is angry with me, he pulled me

twice by the ear, and I would not displease him for anything, so I must get up and go immediately to the joy and delight of my life.

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