

THE
LIFE

And Strange Surprizing

ADVENTURES

OF

Mr. D..... De F...,

OF

LONDON, Hofier,

WHO

Has liv'd above fifty Years by
himself, in the Kingdoms of *North* and
South Britain. The various Shapes he
has appear'd in, and the Discoveries
he has made for the Benefit of his
Country.

IN A

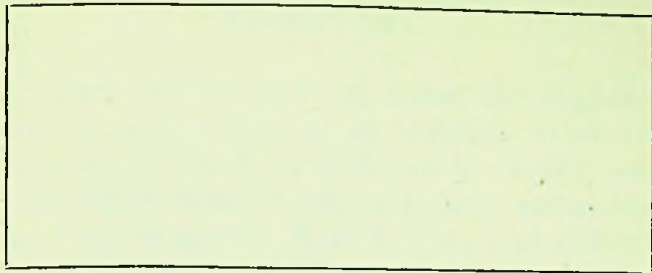
DIALOGUE between *Him,*
Robinson Crusoe, and his Man *Friday*.

WITH

REMARKS serious and Co-
mical upon the Life of CRUSOE.

Qui vult decipi, decipiatur.

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THE
P R E F A C E.

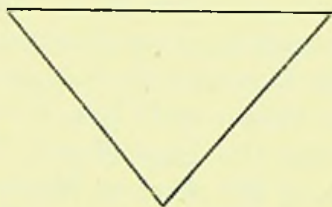


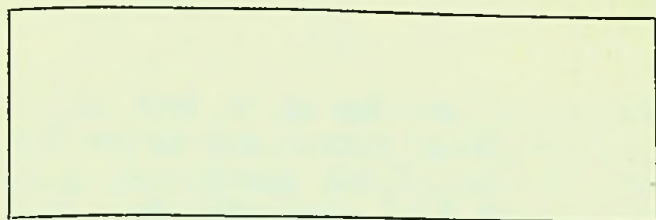
F ever the Story of any private Man's Adventures in the World were worth making publick, and were acceptable when publish'd, the Editor of this Account thinks this will be so. 5

The Wonders of this Man's Life exceed all that (he thinks) is to be found Extant; the Life of one Man being scarce capable of greater Variety. 10

The Story is told with greater Modesty than perhaps some Men may think necessary to the Subject, the Hero of our Dialogue not being very conspicuous for that Virtue, a more than common Assurance carrying him thro' all those various Shapes and Changes which he has pass'd without the least Blush. The Fabulous Proteus of the Ancient Mythologist was but a very faint Type of our Hero, whose 15
a Changes

Changes are much more numerous, and he far more difficult to be constrain'd to his own Shape. If his Works should happen to live to the next Age, there would in all probability be a greater Strife among the several Parties, whose he really was, than among
 5
 * the seven Graecian Cities, to which of them Homer belong'd : The Dissenters first would claim him as theirs, the Whigs in general
 * as theirs, the Tories as theirs, the Non-
 10 jurors as theirs, the Papists as theirs, the Atheists as theirs, and so on to what Sub-divisions there may be among us; so that it cannot be expected that I should give you in this short Dialogue his Picture at length; no, I only pretend to present you
 15 with him in Miniature, in Twenty Fours, and not in Folio. But of all these Things,
 * with some very surprizing Incidents in some new Adventures of his own for the rest of
 20 his Life, I may perhaps give a farther Account hereafter.





A
DIALOGUE

BETWIXT

* D..... F...e,
ROBINSON CRUSOE,
 And his Man
FRIDAY.

5

* SCENE, *A great field betwixt Newington - Green and Newington Town, at one a Clock in a Moon-light Morning.* 10

Enter D....F...with two Pocket Pistols.

D--l.



Fine pleasurable Morning,
 I believe about one a
 Clock; and, I suppose,
 all the Lazy Kidnapping

15

* Rogues are by this Time got drunk with
 a 2 Geneva

(vi)

* *Geneva* or Malt-Spirits to Bed, and I
 * may pass Home without any farther Ter-
 * ror. However, I am pretty well arm'd
 * to keep off their unsanctified Paws from
 * my Shoulder.....

5

Bless my Eye-Sight, what's this I see!
 * I was secure too soon here, the *Philistines*
 * are come upon me; this is the Effect of
 * my not obeying the *Secret Hint* I had
 * not to come Home this Night. But,
 * however, here they shall have a couple
 * of Bullets in their Bellies..... ha! two
 * of them, great tall Gigantick Rogues,
 * with strange High-crown'd Caps, and
 * Flaps hanging upon their Shoulders, and
 * two Muskets a-piece, one with a Cut-
 * lass, and the other with a Hatchet; e-g-d
 * I'll e'en run back again to the Green.

10

15

[*Turns and runs.*

* Oh, plague upon that swift leg'd Dog,
 * he's got before me; I must now stand upon
 * my Guard, for he turns upon me and pre-
 * sents his Musket..... Gentlemen, what
 * would you have? would you murder
 * me? Take what I have, and save my Life.

20

25

* *Cru.* Why, Father *D...n*, dost thou
 * not know thy own Children? art thou so
 * frighted at Devils of thy own raising? I
 * am thy *Robinson Crusoe*, and that, my
 * Man *Friday*.

30

* *D...l.* Ah! poor *Crusoe*, how came you
 * hither? what do you do here?

Cru.

(vii)

- Cru.* Ho, ho, do you know me now?
 * You are like the Devil in *Milton*, that
 could not tell the Offspring of his own
 Brain, *Sin* and *Death*, till *Madam Sin*
 discover'd to him who they were. Yes, 5
 it is *Crusoe* and his Man *Friday*, who are
 come to punish thee now, for making us
 such Scoundrels in thy Writing : Come
Friday, make ready, but don't shoot till
 I give the Word. 10
- * *Fri.* No shoot, Master, no shoot : me
 will show you how we use Scribblers in
 my Country.
- Cru.* In your Country *Friday*, why,
 you have no Scribblers there? 15
- * *Fri.* No Matter that Master, we have
 as many Scribblers as Bears in my Coun-
 try; and me will make Laugh, me will
 * make *D...l* dance upon a Tree like *Bru-*
in. Oh! me will make much Laugh, and 20
 then me will shoot.
- * *D...l.* Why, ye airy Fantoms, are
 you not my Creatures? mayn't I make of
 you what I please?
- Cru.* Why, yes, you may make of us 25
 what you please; but when you raise Be-
 ings contradictory to common Sense, and
 destructive of Religion and Morality ;
 they will rise up against you in *Foro Con-*
 * *scientiæ*; that *Latin* I learn'd in my *Free-* 30
School and *House Education*.

D...l

(viii)

D...l. Hum, hum..... well, and what are your complaints of me?

Cru. Why, that you have made me a strange whimsical, inconsistent Being, in
 * three Weeks losing all the Religion of a 5
 Pious Education; and when you bring
 * me again to a Sense of the Want of Reli-
 gion, you make me quit that upon every
 Whimsy; you make me extravagantly
 Zealous, and as extravagantly Remiss; you 10
 * make me an Enemy to all *English* Sailors,
 and a Panegyrist upon all other Sailors that
 come in your way : Thus, all the *English*
 Seamen laugh'd me out of Religion, but
 the *Spanish* and *Portuguese* Sailors were 15
 honest religious Fellows; you make me a
 Protestant in *London*, and a Papist in *Bra-
 sil*; and then again, a Protestant in my
 own Island, and when I get thence, the
 only Thing that deters me from return- 20
 * ing to *Brasil*, is meerly, because I did not
 like to die a Papist; for you say, *that Po-
 pery may be a good Religion to live in, but
 not to die in*; as if that Religion could be
 good to live in, which was not good to 25
 die in; for, Father *D...l*, whatever you
 may think, no Man is sure of living one
 Minute. But tho' you keep me thus by
 Force a Sort of Protestant, yet, you all
 * along make me very fond of Popish Priests 30
 * and the Popish Religion; nor can I for-
 give you the making me such a Whim-
 sical

(ix)

sical Dog, to ramble over three Parts of
 * the World after I was sixty five. There-
 fore, I say, *Friday*, prepare to shoot.

Fri. No shoot yet Master, me have
 something to say, he much Injure me too. 5

D...l. Injure you too, how the Devil
 have I injur'd you?

Fri. Have injure me, to make me
 such Blockhead, so much contradiction,
 * as to be able to speak *English tolerably* 10
 * *well* in a Month or two, and not to speak
 * it better in twelve Years after; to make
 me go out to be kill'd by the Savages,
 only to be a Spokesman to them, tho' I
 * did not know, whether they understood 15
 one Word of my Language; for you
 must know, Father *D...n*, that almost
 ev'ry Nation of us *Indians* speak a diffe-
 rent Language. Now Master shall me
 shoot? 20

Cru. No *Friday*, not yet, for here will
 be several more of his Children with
 Complaints against him; here will be the
French Priest, Will Atkins, the Priest in
 * *China*, his Nephews Ship's Crew, and.... 25

D...l. Hold, hold, dear Son *Crusoe*,
 hold, let me satisfy you first before any
 more come upon me. You are my
 Hero, I have made you, out of no-
 * thing, fam'd from *Tuttle-Street* to *Lime-* 30
 * *house-hole*; there is not an old Woman
 that can go to the Price of it, but buys
 thy

thy Life and Adventures, and leaves it
 * as a Legacy, with the *Pilgrims Progress*,
 * the *Practice of Piety*, and *God's Revenge*
against Murther, to her Posterity.

Cru. Your Hero! Your Mob Hero! 5
 * your *Pyecorner* Hero! on a foot with
 * *Guy of Warwick*, *Bevis of Southampton*,
 * and the *London Prentice!* for *M..w..r*
 has put me in that Rank, and drawn me
 much better; therefore, Sir, I say..... 10

D...l. Dear Son *Crusoe*, be not in a
 Passion, hear me out.

Cru. Well, Sir, I will hear you out
 for once.

D...l. Then know, my dear Child, 15
 that you are a greater Favorite to me
 than you imagine; you are the true Al-
 * legorick Image of thy tender Father
D...l; I drew thee from the considera- 20
 tion of my own Mind; I have been all
 my Life that Rambling, Inconsistent
 Creature, which I have made thee.

* I set out under the Banner of *Kidder-*
minster, and was long a noisy, if not 25
 * zealous Champion for that Cause; and
 * tho' I had not that *Free-school* and *House*
Learning which I have given you, yet
 being endow'd with a wonderful Loqua-
 * ciousness and a pretty handsome Assu- 30
 * rance, being out of my Time, I talk'd
 I might, perhaps, have thriv'd in my
 Way

(xi)

Way very well, but, like you at *Brasil* my Head run upon Whimsies, and I quitted a Certainty for new Adventures : First, I set up for Scribbling of
 * Verses, and dabbling in other Sort of Au- 5
 * thorizing, both Religious and Prophane. I have no Call to tell you, whether this Itch of Scribbling, or some other Project of
 * *Lime Kilns* or the like, oblig'd me to quit a certain Court near the *Royal-Exchange*, and to play at Hide and Seek; but this did not much trouble me, for it put me on a Sort of diving more agreeable to my Inclinations, forcing me to ramble from Place to Place Incognito; 15
 and, indeed, I thought myself something like the great Monarchs of the East, for I took care to be more seldom seen by my Acquaintance, than they by their Subjects. My old Walk from my Court 20
 to the Change was too short for my rambling Spirit, it look'd like a Seaman's Walk betwixt Decks; and for that, and some other Reasons which shall be nameless, I pursu'd the Course which I told 25
 you.

* Well, all my Projects failing, I e'en took up with the Vocation of an Author, which tho' it promis'd but little in the common Way, I took care to make it 30
 more Beneficial to me; the principal Method of doing that, was to appear zealous

lous for some Party, and in the Party I
 * was soon determin'd by my Education,
 and scribbled on in a violent Manner; till,
 by making myself a constant Pensioner
 to all the Rich and Zealous of my Party, 5
 I pickt up a good handsome Penny, with
 little Expence to myself of Time or La-
 bour; for any Thing that is boldly Writ,
 will go down with either Party; but at
 last, by a plaguy Irony, I got myself in- 10
 * to the damnable *Nutcrackers*; however,
 that but encreas'd my Market, and
 brought my Pension in, at least, five
 fold. I writ on, till some of the wise
 * Heads of the contrary Party thought 15
 me worth retaining in their Ser-
 vice; and, I confess, their Bribes were
 very powerful. I manag'd Matters so
 well a great while, that both Sides kept
 * me in Pay; but that would not do, my 20
 old Friends found that I had in reality
 forsaken them, and that I trim'd my
 Boat so ill, that they plainly saw to
 which Side it inclin'd; and, therefore, a
 * certain Captain not far from *Thames Street*, 25
 who had been my Steward or Collector
 in chief, comes to me, and like the Witch
 * of *Endor*, cried, *God has left thee, Saul*;
 that is, the Money would be no more
 given me by the Party, who had every 30
 one discover'd that I was enter'd into
 another Cause. I did all I could to satis-
 fy

(xiii)

fy him and answer his Objections, but all
 * to no purpose, *Buenos Nocoius* was the
 Word, good Night *Nicholas*, they would
 be no longer bubbled ; so I set out entirely
 * for *St. Germans* or any other Port to 5
 * which my Proprietors should direct me ;
 but here again, like you, my Son *Crusoe*,
 * in burning the Idol in *Tartary*, I went a
 * little too far, and by another Irony, in-
 * stead of the *Nutcrackers*, I had brought 10
 * myself to the *Tripes* at *Paddington*, but that
 * my good Friend that set me to work got
 me a Pardon, and so, safe was the Word ;
 * and I have never forsaken him for that
 good Office — and his Money, my 15
 dear Son *Crusoe*, for it is that which al-
 ways sets me to Work ; and which ever
 Side the most Money is to be got, that
 * Side is sure of *D...l*. 'Tis true, I made a
 pretty good Penny among the Whigs, tho' 20
 nothing to what I have since done among
 the Tories : Let me see, let me see, I think,
 * I made by Subscription for my *Jure Divino*
 about some five hundred Pounds, and yet
 I writ it in about three Weeks or a 25
 Month, six or seven hundred Verses a
 Day coming constantly out of this Pro-
 lifick Head ; as for the Sense and Poe-
 try of them, e'en let my Subscribers look
 to that ; they had a *Book*, and a *Book* 30
 in *Folio*, and I had their Money, and so
 all Parties were contented. But what's

* this to the Tory Writers, where for a
 Translation one shall get you three or
 four thousand Pounds subscrib'd ; and for
 * an Original, seven or eight Thousand ; the
 Tories therefore for my Money ; not that I 5
 value the Tories more than I do the
 Whigs ; but nothing for the Whigs will
 sell, and every Thing for the Tories
 does. You seem to take it amiss, that I
 made you speak against the *English* Sea- 10
 men, but that was only according to my
 * own Nature, for I always hated the *Eng-
 lish*, and took a Pleasure in depreciating
 and villifying of them, witness my *True
 Born Englishman*, and my changing my 15
 * Name to make it sound like *French* ; for
 my Father's Name was plain *F..e*, but I
 have adorn'd it with a *de*, so that I am
 now, Mr *D...l De F..e*. Next, you
 seem concern'd that I make you so favour- 20
 able to Popery, and to ramble at such
 an Age about the World : First, you must
 know, that by speaking favourably of
 * Popery, I lay up a Friend in a Corner,
 and make all of that Religion favourable 25
 to me and what I write ; and should the
 * Fox Hunters prevail, that Religion must
 be the Mode ; if it never does, I at least
 pass for a Moderate Man both with the
 Papists and Protestant Fox Hunters ; and 30
 to give them the better Idea of me, and
 the surer Hopes of having me a Convert,
 I have

(xv)

* I have written against my old Teachers
 * in the Shape and Form of a *Quaker*, as
 * in a Pamphlet to *T. B. a Dealer in many*
 * *Words*; and in the same Form I have at- 5
 * tack'd the B — of B —, one who is
 * equally hated by them. To tell you the
 * Truth, Son *Crusoe*, tho' I am now pass'd
 * sixty five, I am just setting out for a Ram-
 * ble thro' all Religions, and therefore li- 10
 * quor my Boots first with *Holy Water* and
 * the Sacred Unctions of Popery; and next,
 * I don't know but I may step to *Mahome-*
 * *tism*, and take a Trip with *Tom Coryat*
 * to the *Great Moguls* country, from
 * thence, perhaps, I may turn down to *Siam* 15
 * and *China*, and make a sort of a Break-
 * fast upon the *Multitheism* of those Coun-
 * tries.

Cru. Multitheism, Father *D—n*, why
 * not *Polytheism*? why do you chuse rather 20
 * to coin a Word compounded of *Greek*
 * and *Latin*, whereas the other is in com-
 * mon Use?

D...l. Common; I hate all that's com- 25
 * mon, even to common Sense — but no
 * Interruptions Son *Crusoe*, no Interruptions;
 * from thence I may take a Jaunt to the
 * *Greek Church*, in a sort of Whimsical *Ca-*
 * *ravan*, over the Desarts which I made you
 * * pass, if by the way I don't happen to catch 30
 * a Tartar, that is, take a Leap into the
 * Dark. By this Ramble thro' all Reli-
 * gions,

(xvi)

gions, I shall be thoroughly qualified for whatever Side may come uppermost, whether the *Spanish* Inquisition, the Janesaries of *Mecca*, or any other Propagators of particular Religions; for betwixt you and I, Son *Crusoe*, I care not who Reigns, whether the *Czar* of *Muscovy*, or the Emperor of *Monomotopa*. I defy them to set up any Religion, to oppose which I will be at the Pain of so much as a Fleabite. And now you have my Picture, Son *Crusoe*, as well as my Justification in my Draught of yours; I would not have you therefore complain any more of the Contradiction of your character, since that is of a Piece with the whole Design of my Book. I make you set out as undutiful and disobedient to your Parents; and to make your Example deter all others, I make you Fortunate in all your Adventures, even in the most unlucky, and give you at last a plentiful Fortune and a safe Retreat, Punishments so terrible, that sure the Fear of them must deter all others from Disobedience to Parents, and venturing to Sea: And now, as for you *Friday*, I did not make you speak broken *English*, to represent you as a Blockhead, incapable of learning to speak it better, but meerly for the Variety of Stile, to intermix some broken *English* to make my Lie go down the more glibly with the

Vul-

(xvii)

* Vulgar Reader ; and in this, I use you no worse than I do the *Bible* itself, which I quote for the very same End only.

* *Cru.* Enough, Enough, Father *D—n*, you have confest enough, and now prepare for your Punishment, for here come all the rest of our Number which we expected; come *Friday*, pull out the Books, you have both Volumes, have you not *Friday* ?

Fri. Yes Master, and me will make him swallow his own Vomit.

* *Cru.* Here, Gentlemen, every one hold a Limb of him.

D...l. Oh, Oh, Mercy! Mercy!

Fri. Swallow, swallow, Father *D—n*, your Writings be good for the Heartburn, swallow, Father *D—n* — so me have cran'd down one Volume, must he have the other now Master?

Cru. Yes, yes, *Friday*, or else the Dose will not be compleat, and so perhaps mayn't work and pass thro' him kindly.

* *Fri.* Come, Father *D—n*, t'other Pill, or I think I may call it *Bolus* for the bigness of it, it is good for your Health; come, if you will make such large Compositions, you must take them for your Pains.

D..l. Oh, oh, oh, oh.

* *Cru.* Now, gentlemen, each Man take his Part of the Blanket and toss him immoderately ;

(xviii)

moderately ; for you must know, Gentlemen, that this is a sort of Physick, which never works well without a violent Motion.

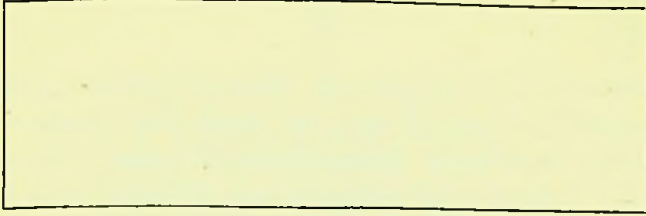
[*They toss him lustily, he crying out all the while.*

Cru. Hold, Gentlemen, I think our Business is done ; for by the unsavoury Stench which assaults my Nostrils, I find the Dose is past thro' him, and so good
 * *Morrow, Father D—n. Past three a* 10
 * *clock and a Moon light Morning.* [*They*
 * *all vanish.*

D...l solus.

Bless me ! what Company have I been in ? or rather, what Dream have I had ? 15
 * for certainly 'tis nothing but a Dream ;
 * and yet I find by the Effects in my
 Breeches, that I was most damnably
 frightened with this Dream ; nay, more than
 ever I was in my Life ; even more, than 20
 * when we had News that King *William*
 design'd to take into *Flanders* the *Royal*
Regiment. But this is a fresh Proof of
 my Observation in the second Volume of
 * my *Crusoe*, that there's no greater Evidence 25
 of an invisible World, than that Connexion
 betwixt second Causes, (as that in my
 Trowsers) and those Ideas we have in our
 Minds.

The End of the Dialogue.



AN
EPISTLE

TO

D..... D' F...e,

* The Reputed Author

OF

ROBINSON CRUSOE,

* Mr *F—e*,



* Have perus'd your pleasant
 * Story of *Robinson Crusoe*; and 10
 * if the Faults of it had extend-
 ed no farther than the fre-
 quent Solecisms, Looseness and Incorrect-
 ness of Stile, Improbabilities, and some-
 times Impossibilities, I had not given 15
 B you

(2)

you the 'Trouble of this Epistle. But when I found that you were not content with the many Absurdities of your Tale, but seem'd to discover a Design, which

* proves you as bad an *Englishman* as a Christian, I could not but take Notice in this publick Manner of what you had written; especially when I perceiv'd that

* you threaten'd us with more of the same Nature, if this met with that Success which you hop'd for, and which the Town has been pleas'd to give it. If by this I can prevent a new Accession of Impieties and Superstition to those which the Work under our Consideration has furnish'd us with, I shall not think my Labour lost.

I am far from being an Enemy to the Writers of Fables, since I know very well that this Manner of Writing is not

* only very Ancient, but very useful, I might say sacred, since it has been made

* use of by the inspir'd Writers themselves; but then to render any Fable worthy of being receiv'd into the Number of those which are truly valuable, it must naturally produce in its Event some useful Moral, either express'd or understood; but this of *Robinson Crusoe*, you plainly inculcate, is design'd against a publick good. I think there can be no Man so ignorant

(3)

ignorant as not to know that our Navigation produces both our Safety, and our Riches, and that whoever therefore shall endeavour to discourage this, is so far a profest Enemy of his Country's Prosperity and Safety; but the Author of *Robinson Crusoe*, not only in the Beginning, but in many Places of the Book, employs all the Force of his little Rhetoric to dissuade and deter all People from going to Sea, especially all Mothers of Children who may be capable of that Service, from venturing them to so much Hazard and so much Wickedness, as he represents the Seafaring Life liable to. But whatever Mr *F—e* may think of the Matter, I dare believe that there are few Men who consider justly, that would think the Profession of a *Yorkshire* Attorney more innocent and beneficial to Mankind than that of a Seaman, or would judge that *Robinson Crusoe* was so very criminal in rejecting the former, and chusing the latter, as to provoke the Divine Providence to raise two Storms, and in the last of them to destroy so many Ships and Men, purely to deter him from that Course of Life, to which at last he was to owe so ample a Reward of all his Labours and Fatigues, as the End of

(4)

of this very Book plainly tells us he met with.

- * I know you will reply, that it was his Disobedience to his Parents, for which he was punish'd in all the Misfortunes he met with, and that you frequently remind us of the Conviction of his Conscience in this Particular thro' the whole Course of his Life. I would by no Means be thought to encourage Disobedience to Parents; but the honouring our Father and Mother does not include a Duty of blindly submitting to all their Commands, whether good or bad, rational or irrational, to the entire excluding of all Manner of free Agency from the Children, which would in effect be to make the Children of Freemen absolute Slaves, and give the Parent a Power even beyond that of a Sovereign, to whom both Parents and Children are subject. Tho' the Authority therefore of Parents be great, it cannot extend to the Suppression of our Obedience to Reason, Law and Religion; and when a Child obeys these, tho' contrary to his Parents Command, he is not to be esteem'd disobedient or culpable. To apply this to the Case in Hand, *Robinson Crusoe* was above eighteen Years of Age when he left his Father's House, and this after a long

(5)

long Deliberation and Struggle with
 that secret Impulse to a Seafaring Life,
 * to which Impulse you so often recom-
 mend a blind Obedience, whether ground-
 ed on Reason or not, and would persuade 5
 us that it proceeds from the secret Inspira-
 tion either of Providence or some good
 Spirit; but here *Robinson* had a great ma-
 ny Reasons to urge and justify himself; for
 notwithstanding the wise Harangue of the 10
 Father to the Son of the great Advan-
 tages of a middle State of Life; yet I
 cannot find that he himself thought that
 what he was to leave his Son would be
 sufficient to support him in that middle 15
 * State, on which he had made so te-
 dious an Encomium; for he propos'd to
 * put him out either to some Trade or
 to an Attorney. But first, as to a Trade,
 either he propos'd to put him to a bene- 20
 ficial Trade, or to one that was not so;
 if to a beneficial Trade, then he depart-
 ed from his own Principle of a Medio-
 crity; if to a Trade that was not so, his
 Design was extremely foolish, since the 25
 Cares and Solitudes of that mean Pro-
 fession might prove, and would in pro-
 bability be as great, if not greater, than
 those of a more beneficial Employment;
 and this, indeed, would be contrary to 30
 the Design and Aim of all People who
 put

(6)

put their Children to Trades, since they
 always propose and hope, that the Trades
 to which they put them will in the end
 make them Rich and Prosperous. If
 this was his Father's Design in putting
 him to a Trade, he acted directly against
 the principle he laid down, of being con-
 tented with what they had; if it was not
 his Design, he acted confessedly without
 Reason, and therefore could not reason-
 ably desire an implicit Obedience to his
 Will : But if instead of a Trade he de-
 sign'd his Son for an Attorney, a con-
 scientious youth might well scruple to
 obey him in that particular. You have
 given him the Education of a Free-
 School, besides House Learning, as you
 * are pleas'd to call it; which I confess I
 never met with before in all my Reading
 and Conversation; but by a Free-School
 * Education till eighteen years of Age
 * he must have been perfect in all the Clas-
 sicks, and fit for the University; and his
 Conversation with those Books might
 well inspire him with Notions abhorrent
 of a Profession in which there was nothing
 * generous, and I am afraid very little just.
 * But because you have said it, we will
 suppose that *Robinson Crusoe* was not de-
 ter'd from being an Attorney by any of
 these

(7)

these more noble Considerations, but by
 a pure rambling Fancy, which render'd
 him incapable of taking up any Profes-
 sion that was more confin'd than that of a
 * Seafaring Person; yet, how could he ima- 5
 gine that he should raise his Fortune by
 going to Sea in the Manner that he went?
 that is, indeed, as a common Seaman,
 contrary to his Friends Inclination, or any
 Provision made by himself to turn and 10
 improve by his Navigation; but this
 Difficulty vanishes, when we remember
 what you tell us from his own Mouth,
 * that he never was in the right in his
 * Life. Omitting, therefore, the Oddness 15
 of his running away at so well grown
 an Age, tho' he had not done it in his
 more early and giddy Years, we'll pro-
 ceed : He is now set out, arriv'd at *Hull*,
 and got on Board a Ship, without so 20
 * much as ever saying one Word to the
 Master of her, who we must suppose ne-
 ver saw him for about three Weeks, till,
 after his Ship was cast away, he met him
 in *Yarmouth*, and was there inform'd by 25
 * his Son, who, and what he was; tho'
 presently after he had heard this, he asks
 him, who, and what he was, as if he
 had known nothing of the Matter; and
 * plainly tells him that his Ship was cast 30
 away upon his Account, making his
 Case

(S)

- * Case and that of *Jonas* the same, who was actually in Disobedience to the positive Command and Order of God himself. But you, indeed, every where are pleas'd to make very free with the Holy
- * Scriptures, which you quote as fluently, 5
- * as the Devil once did, and much to the same End; that is, to make a Lie go down for Truth. But more of this here- 10
- * after. Well, the Master of the Ship having now understood who and what he was,
- * makes this fine Speech to him : *And, young Man, said he, depend upon it, if you do not go back, where-ever you go, you will meet with nothing but Disasters and Disap- 15*
- * *pointments, till your Father's Words are ful- fill'd upon you.* Here he makes the Mas- 20
- * ter of the Ship a Prophet, as well as he had done his Father, which I should as little suspect him to be, considering the wicked Character you give of all Seamen, as that a profest Seaman should make a Speech, and urge the Storms for a Motive against any one's going to Sea. But I must not dwell too long upon mere Absurdities, I shall therefore take no No- 25
- * tice of *Robinson's* swooning away at the Noise of a Gun, tho' he knew not for what End the Gun was discharg'd; yet I cannot pass in Silence his Coining of Providences; that is, of his making Pro- 30
- vidence

(9)

vidence raise a Storm, cast away some
 * Ships, and damage many more, meerly
 to fright him from going to Sea. If this
 be not a bold Impiety, I know not what
 is, and an Impiety for which I can see
 very little ground; for why should he
 imagine that the Storm was sent to hin-
 der him from going to Sea, more than
 any other that were in it, and suffer'd
 more by it? Nor, indeed, can I see any
 reason why your *Crusoe* should think it
 any more a Crime in him to go to Sea,
 than in a hundred and fifty thousand
 more, who constantly use the Sea in these
 Nations, besides ten times that Num-
 ber in all the Nations of the World who
 do the same. If Storms are sent by
 * Providence to deter Men from Naviga-
 tion, I may reasonably suppose, that
 there is not one of all that vast Num-
 ber I have mention'd, to whom Provi-
 dence has not sent the same Warning.
 At this absurd Way of Arguing most of
 the Communication and Traffick of Na-
 tions would soon be at an end, and Islan-
 ders especially would be entirely cut off
 from the rest of the World; and if your
 Doctrine prevail'd, none would venture
 upon Salt Water, but such as cared
 not for the Safety either of Body or
 Soul, both which you all along en-
 C deavour

deavour to perswade us are more in danger there than any where else. But sure, dear Sir, you have neither consider'd the

* Wickedness, nor the Hazards of the Land ;
 for if you had, you would find that it
 was morally impossible that the Seamen,
 at least, while on Shipboard, could be
 guilty of the tenth part of the Crimes
 which abound every where on Shore.
 For the Seaman, however wicked he may
 be in his Will, has not the Power in his
 floating Castle to reduce that Wicked-
 ness to Action; and to conclude that he
 is so wicked in Will, requires some bet-
 ter Proof than you have been pleas'd any
 where to give us. It is plain, that the
 Seafaring Men are generally (for here we
 speak only of Generals, and not of Parti-
 culars) generally, I say, are more free,
 open, disinterested, and less tricking and
 designing than those who never go to Sea;
 and tho' you are pleas'd often to mention
 the Wickedness of *Crusoe*, whom, being a
 * Creature of your own, you might have
 made as wicked as you pleas'd : This
 very *Crusoe*, I say, does not appear to be
 * guilty of any heinous Crimes; and it
 would be very hard to perswade us to
 believe, that a Man, who seems in all
 Things else innocent enough, should be
 so very abandon'd in Impiety, as ne-
 ver

(11)

ver to pray and acknowledge the over-
 ruling Providence of God in all the
 Transactions of this World; and by con-
 sequence in all that did or could hap-
 pen to him. But after all, if you will
 needs have him this impious Person; for
 he is a Creature of your making, and not
 of God's; you have given him *Manners*,
 as the Critics call it, quite out of Na-
 * ture, and no ways necessary to your *Fable*. 5
 * But more of this hereafter. 10

* We must now attend Monsieur *Crusoe*
 from *Yarmouth* to *London*, where he ar-
 rives with that small remainder of his
 * *Yarmouth* Collection he had left; and 15
 tho' a Stranger in this great City, the
 * next thing we hear of him, is, that he
 abounds in fine Cloaths and Money, be-
 ing able to put on board the *Guinea*
 Man a Venture of forty Pounds, which 20
 * how he comes by the Lord knows. He
 tells us, indeed, some time after, that he
 got this Money of his Friends; but it is
 not very probable, at least it is not very
 common, for People that have Money, 25
 to trust it to a young Fellow who had
 run from his Father, and was likewise
 under Age. This I say is not common;
 nay, I believe, never did happen to any
 Body in his Circumstances, but to *Ro-*
 binson *Crusoe*, and may well be put into 30

the Number of the Miracles of his Life. Well, we'll suppose, with *Robinson* himself, that his Father secretly encourag'd his Friends to supply him; yet certainly

* his Father would have been very cautious 5
of letting him be entrusted with Money
entirely to manage it himself, since he
had given him no Reason to imagine
that his Prudence would dispose of it to
the best Advantage; and, indeed, it was 10

* very plain that he did not, since he laid
it out in fine Cloaths, and keeping Com-
pany with such People, from whom he
could propose to derive very little Bene-
fit : And, I believe, he is the first young 15
Gentleman that ever thought, that to see
the World by Travel, was to go to
Guinea amongst the barbarous *Negroes*.
Well, let that pass, *Crusoe* has found a
Master of a Vessel according to his own 20
Heart, and so embarks both his Cargo
and himself with him for *Guinea*, makes
a prosperous Voyage, his forty Pounds
having produc'd about three hundred;

* two of which he puts into a Female 25
Friend's Hand, and with the third sets
out for a second Voyage to the *African*
Shore, but is taken by a *Turkish Rover*,
and carried into *Sallee*; where, after he
had remain'd in Bondage above two 30
Years, he makes his escape by throw-
ing

(13)

* ing his Master's Kinsman into the Sea
 and carrying off his Master's Boat, a Kind
 of Long-Boat, and his Boy *Xury*; and
 in this small Vessel goes above a thousand
 * Miles thro' various Hazards and Advent- 5
 ures, to which I have nothing to say.
 All that I shall remark, is, that you
 seem very fond of all Occasions of throw-
 ing in needless Absurdities to make the
 Truth of your Story still the more doubt- 10
 ed. What occasion else had you to make
Xury speak broken *English*, when he ne-
 * ver convers'd with any *English* but *Ro-*
binson Crusoe? so that it had been more
 natural to have made *Robinson* speak 15
 broken *Arabick*, which Language he must
 be forc'd in some Measure to learn;
 whereas *Xury* had no motive in the
 World to study so much *English* as he
 makes him speak; but this is a Pecca- 20
 dillo and not worth dwelling upon. Well
 then, we are now to suppose *Robinson*
 * *Crusoe* and *Xury* got as far almost as *Cape*
de Verd, when a *Portuguese* Ship takes
 them up and carries them to *Brasil*; 25
 where, with the Money he had rais'd by
 the Sale of his *Boat*, his *Skins*, and his
 * *Boy*, he settles himself as a Planter, and
 accordingly turns Papist in Thankfulness
 to Heaven for his great Deliverance; and, 30
 * indeed, he always retains some Spice of
 the

the Superstition of that Religion, in that
 vain Faith, which he not only himself
 * puts in *secret Hints*, as he calls them,
 but earnestly recommends to all others.
 Well, having fix'd his Plantation, he
 sets out upon new Adventures, as Super- 5
 cargo to a *Portuguese Ship*, bound to
 the Coast of *Guinea* to buy Slaves; and
 tho' he afterwards proves so scrupulous
 about falling upon the Cannibals or Men- 10
 Eaters, yet he neither then nor after-
 wards found any check of Conscience in
 * that infamous Trade of buying and sel-
 ling of Men for Slaves; else one would
 have expected him to have attributed 15
 his *Shipwreck* to this very Cause.

He sets out from *Brasil*, is taken in a
 Storm, and at last cast away upon an un-
 inhabited Island in the Mouth of the Ri-
 ver *Oroonoque*; where he only escapes, all 20
 the rest being drown'd. But here I can't
 omit one Observation of his, which is,
 that the Waves buried him twenty or
 thirty Foot in their own Body; I would
 * fain know by what Art *Robinson* could 25
 distinguish between five Foot, and twen-
 ty five or thirty. Well, be that as it
 will, your Friend *Robinson* is now got
 on Shore, tho' bruised in Body and trou-
 bled in Mind; and had, indeed, been in 30
 a very pitiful Condition, had not you
 the

(15)

the next Day sent the Ship on Shore after him ; I mean, so near the Shore, that *Robinson* could easily get on Board her, and furnish himself with all Necessaries which his solitary Mansion requir'd ; that is, with Tools, Powder, Guns, Cutlasses, Bullets, and other Shot, and Lead to make more, as well as Cloaths, Linnen and Woollen ; besides so large a Cargo of Rum, that it lasted him, unconsum'd, above eight and twenty years.

* Tho' I should have wonder'd how three *English* Bible came on Board a *Portuguese* Ship, had he not told us, that they had come to him in a cargo from *England* ; yet I must still wonder, why *Robinson* should put three on Board for his Voyage to *Guinea*, when one was likely to be more than he would make use of, if we may believe his own Account of the little regard he had to any Religion. But it was necessary that he should have a Bible, to furnish you with the Means of Burlesquing the Sacred Writ, in the tedious Reflections you design'd to put into his Mouth ; of which by and by.

* I shall not take Notice of his striping himself to swim on Board, and then filling his Pockets with Bisket, because that is already taken Notice of in Publick ; and in the last Edition, at least, of the

the Book, you have endeavour'd to salve this Difficulty, by making him keep his Breeches on ; tho' why he should do so I can see no reason ; and tho' he did do so, I don't find how the Pocket of a Sea-
 * man's *Breeches* could receive any Biskets, that being generally no bigger than to contain a Tobacco Pouch, or the like. I cannot pretend to dwell upon all the Absurdities of this Part of your Book, I shall
 * only touch upon some few : And first, on his stated Account of the Good and
 * Evil of his present Condition in Page 77, where he says, on the dark side of his Account, *I have no Cloaths to cover me.*
 * But this is a downright Lie, according to his own Account, by which he brought a considerable Quantity of Linnen and Woollen from on Board the Ship : And then the next Head on the same side is,
I am without any Defence, or Means to resist any Violence of Man or Beast. This is likewise another plain Contradiction of what he told us before, when he let us know, that he had brought on Shore two
 * or three Barrels of Gunpowder, six or seven Guns, and several Pistols, with Shot and Bullets, besides Swords, Axes, Hatchets, *etc.* Next, I must observe, that
 * *Robinson*, like other great Wits, has but
 * a very short Memory ; for in Page 66, he
 tells

(17)

tells us, that the Storm had carried the Wreck or Ship quite out of sight ; or, as he expresses it, *It blew very hard all that Night, and in the Morning when I look'd out, behold no more Ship was to be seen ;* 5
 * and yet six Months after, he tells us, that *looking towards the Wreck, it lay higher out of the Water than it us'd to do.* I think the Contradiction is pretty plain, if seeing a Thing and not seeing it be a Contradiction. 10

Not to examine too nicely into Particulars ; I shall pass on to Page 155, where he again falls foul upon the Seamen and a Seafaring Life. *But, alas ! falling early into the Seafaring Life, which of all the Lives is most destitute of the Fear of God, tho' his Terrors are always before them ; I say, falling early into a Seafaring Life, and into Seafaring Company, all that little Sense of Religion which I had entertain'd, was laugh'd out of me by my Messmates, by a harden'd despising of Dangers, and the Views of Death, which grew habitual to me by my long Absence from all manner of Opportunities to converse with any thing but what was like myself, or to hear anything that was good or tended towards it.* 15
 20
 25

I have transcrib'd these Words of your Hero, honest D—n, that I may show you what an ungrateful and lying Rascal 30

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he

he is; ungrateful in his Return of so many Favours and so much Honesty, which he had receiv'd from the Masters of both
 * the *Portuguese* and *English* Ships. He bespatters the whole Body of Seafaring Men,
 5 as a Company of impious Rogues, nay the most impious and abandon'd of all Man-kind; and as for his Lying, it is plain, from his charging them all with profest Infidelity, and particulary of laughing him out
 10 his Fear of God; when, if we may give Credit to his own Narration, he never kept Company with Seamen above
 * three Weeks in all his Life, and that was from *Hull* to *Yarmouth*; and even those
 15 Seamen, Master and all included, sent up their Prayers to Heaven in their Distress. But was *Robinson Crusoe's* Religion so very little settled in him, by his Free-School and House Learning, even at
 * eighteen Years of Age, as to be laugh'd
 20 out of it in three Weeks time by a Company of ignorant Seamen? They might perhaps laugh at his Fear of the Storm, they being made intrepid upon that Account
 * by Use. But, honest *D—n*, I am afraid, with all your Sagaciousness, you do not
 25 sufficiently distinguish between the Fear of God, and the Fear of Danger to your own dear Carcass. The Fear of God is
 * an Excellence, a Virtue, a Duty; and, as
 30 the

(19)

* the Holy Scripture says, *the Beginning of Wisdom*; but the Fear of Danger is
 * mean, scandalous, unmanly, a Vice, and the Beginning of Folly; and, indeed, incompatible with that Fear of God, of
 which you have talk'd so much. Fortitude is by all acknowledg'd a Virtue, and of that Intrepidity is likewise ac-
 knowledg'd a considerable Part; and from hence flows that contempt of Danger,
 which you seem to impute to a want of the Fear of God; whereas, it may with much more Justice, be deriv'd from a
 firm Confidence in, or a perfect Resignation to the Divine Providence in all its
 Dispensations. It is, indeed, as I have observ'd, plain, that you are very much
 mistaken in your Notion of the Fear of God, which is a sort of a Filial Awe
 not only consistent with Love, but, indeed, a Child of it; for Love makes every one, who is possess'd by it, afraid
 of being guilty of any Thoughts or Actions, which may be displeasing or offensive to the Object belov'd; and this
 you would be very sensible of, if in all your Life you had ever lov'd any thing better than yourself. But the Fear, which
 you contend for, is a meer abject, womanish Pusillaninity, or rank Cowardice

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per-

(20)

* perpetually terrified with those Acci-
 * dents which all sublunary Things are na-
 * turally subject to : a Fear, that has been
 the Mother of all the most dreadful Mis-
 chiefs to which Mankind has ow'd great 5
 Part of his Unhappiness. It has produc'd
 both private and publick Murders, De-
 vastations and Ruin of Nations and Peo-
 ple; for to this may we justly attribute
 the inhuman Barbarities of the *Spaniards* 10
 in the *West-Indies*, who, stimulated by
 this Fury, destroy'd above one and twen-
 ty Millions of People according to their
 own Writers : This Fear is the Ground
 and Origin of all, or most of our Re- 15
 venges; our supplanting one another, and
 all that Injustice and Dishonesty which is
 too visible in the Transactions of the
 World : This Fear, therefore, being but
 too much spread thro' Humankind, it has 20
 been the Care and Study of the Wise and
 Good of all Polite Nations to root it
 as much as possible out of the Mind, or
 at least so far to abate it, as to render its
 Effect less fatal to our Happiness. And 25
 yet this is the Fear which you endeavour
 to establish as the Fear of God, and
 measure the Piety and Impiety of Men, by
 the Share that they have of this; as if
 Cowards only could be good Chris- 30
 * tians. But to return to *Crusoe*, at his
 coming

(21)

coming to Town, he says, he fell into
 very good Company, and among the rest,
 into the Acquaintance of a Master of a
 Guinea Ship, who was extremely pleas'd
 * with his Conversation; which, as he 5
 tells us himself, was not at that time
 to be despis'd. Well, he goes to *Guinea*
 with this honest Captain, was his Mess-
 mate, and learnt of him during his
 Voyage the Art of Navigation; so that 10
 he could not have so much Time upon
 his Hands, as to be laugh'd out of his
 Religion in his Conversation with the
 Common Seamen; nor do I think he had
 the Opportunity of knowing their Senti- 15
 ments in this Particular. It must there-
 fore be the Captain and his Mate, who
 learnt him to despise God and Religion;
 and he must have a strange *Alacrity in*
 * *Sinking*, if he could fall from those set- 20
 tled Notions, that a Religious Education
 must needs have fixt in him, in one
 * Voyage to *Guinea*; for this is the only
 time, except the *Hull* Voyage, that he
 had convers'd with Seafaring Men. But 25
 if this were true, he ought not to lay the
 Crime of the *Captain* and his *Mate* upon
 all the Body of Seamen, since no Logick
 will ever allow arguing from a Particular
 to a General; and as it is bad Logick, so 30
 it is worse Religion, to lay the Crime of

Two upon a Million. Early in his next voyage he is taken by the *Sallecman*; and for the greatest Part of his fourth Voyage, he had no Companion but poor *Xury*. The Remainder of this Voyage he made in a *Portuguese* Ship, to the Master of which he ow'd, not only his Life then, but his Riches afterwards; and he was too ignorant of the *Portuguese* Tongue, to make any Discovery of the Vices of that Ship's Crew, or of being corrupted by them; nor could he in his fifth Voyage from *Brasil*, to the Time of his being cast away, furnish himself with any fresh Observations of this Kind, they being for the most part in that Storm which brought on their Shipwreck, in which he only escap'd. So that upon the whole, we find that *Robinson Crusoe*, even when he pretends to repent, is for throwing the Guilt of his Sin upon others, who, as far as we can possibly discover, did not at all deserve the Charge; and I dare believe, that he was in reality the only Person among them, who ever liv'd so many Years without saying his Prayers, or acknowledging God and his Providence, and is likely therefore rather to have been the Corrupter, than the Corrupted. But it seems he is not yet come so forward towards a true Repentance,

as

(23)

as to take the whole Guilt on himself, which in reality no Body else had any Share in. He says, indeed, his Repentance was hinder'd by his Conversation with none but such as were worse than himself, and where he never heard mention of any thing that was good. But, dear *D—n*, this seems another gross Fib of your Friend *Robinson*, as I hope I have sufficiently prov'd in what I have said upon this Head. I have been longer than I design'd upon these Remarks, and therefore shall only transiently touch upon some few Occurrences of your Book : And tho' Nonsense be too frequent thro' the whole to merit a particular Remark as often as it occurs, I can't pass over this in Page 164 : *And now I saw how easy it was for the Providence of God to make the most miserable Condition, Mankind could be in, worse.* How, Friend *D—n* ! Worse than the worst, I thought, that beyond the superlative Degree there was nothing ; I am sure that *Robinson's* School Learning could not teach him this, perhaps he had it from his *House* Learning, with all the other false Grammar, which is to be found almost in every Page, particularly the *Nominative Case* perpetually put for the *Accusative*. But this is not worth stopping at. To proceed therefore :
 Tho'

* Tho' I cannot see how he could let the
Goat out of the Pit, when he says it was
 so fierce that he durst not come near it ; yet
 let that pass. He tells us, that he went
 * out for five or six Days; he would have 5
 done well to have satisfied us, not only
 * how he carried his Provisions for that long
 Time, but also what became of his
 * *Goats*, who were not milk'd in so many
 * Days; whereas he afterwards tells us, 10
 that three Days Absence had lik'd to have
 spoil'd them on that very Account ; he
 would have done likewise well, to have
 given his Reasons why he thought the Sa-
 * vages more dangerous than the Devil. 15

Tho' I have a great deal to say upon
 his Reflections, and their frequent Repe-
 titon almost in the same Words; yet for
 Brevity Sake, I shall say of them all, that
 * they seem brought in only to encrease the 20
 Bulk of your Book; they are seldom Just
 or truly Religious; but they have this
 terrible Circumstance, that they demon-
 strate that the Author has not the Fear of
 * God before his Eyes. *Ludere cum Sacris* 25
 is what he has not at all scrupl'd; as if he
 esteem'd it no Crime to set off his Fable
 with the Words of the *Holy Scripture*;
 * nay, he makes a Kind of *Sortes Virgilianae*
 of the Bible, by making *Crusoe* dip in- 30
 to it for Sentences to his purpose. To
 me

(25)

me the Impiety of this Part of the Book, in making the Truths of the Bible of a Piece with the fictitious Story of *Robinson Crusoe*, is so horribly shocking that I dare not dwell upon it; but must say, that they make me think that this Book ought to be printed with *Vaninus*, the *Freethinker*, and some other Atheistical Tracts, which are condemn'd and held in Abhorrence by all good Christians.

It is an odd Whimsy of *Crusoe*, to think of making Malt, which yet he knew not how to compass; whereas, he might make good Wine with little or no trouble. But you tell us that your Friend *Robinson* was never in the right in his Life, and, I think, that you have pretty well kept up that Part of his Character, in all that he says or does

In Page 207, and several subsequent Pages, as 234, 296 and 342, he presses very earnestly our serious Regard to the secret Hints and Impulses of the Mind, of which we can give no Rational Account. But I must tell him, that this is only the Effect of a blind superstitious Fear, which ought not to be minded by any Man of common Sense or Religion. We read, indeed, of the *Daemon* of *Socrates*, who generally gave him notice and warning of any Evil

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that

- * that threaten'd him : *Cardan*, a Modern *Italian*, pretended to the same, but has been laugh'd at for that Pretence by all the Learned Men who mention it : There
- * have likewise been some Enthusiastick Papists, who have believ'd that some of their Saints had done them the same Favour ; but for a Protestant to recommend this Superstition, is something extraordinary : But here the Dregs of Popery still hang about Mr *Crusoe*. 5
- * I would ask Mr *Crusoe* how he could see the saucer Eyes of the Goat in the Cave, when he tells us it was so dark that he could see nothing there ; this is not helpt by saying, that a Ray of the Light struck thro' the Mouth of the Cave, for then there was Light, which he says there was not ; and if there was, then he might have seen the Goat's Body as well as his Eyes. 15
- * He tells us that his Man *Friday* would not eat Salt, but we see not how he himself had any to eat ; well, we'll suppose he had made it out of the Sea Water. 20
- * He would have done well likewise to have told us how *Friday* could make his escape, since he assures us that the Victims were all bound till executed ; but perhaps this Caution was made use of after *Friday* had made his escape. He agrees with 30
with

(27)

* with the *Spaniard* and *Friday's* Father, that they should bring a Contract in Writing, under the Hands of the other Spaniards, tho' he knew they had neither Pen, Ink, nor Paper; nay, he had done well if he had inform'd us, how he could give them Instructions in Writing, when his *Ink* was gone so many Years before. 5

Well, *Crusoe* at last, and his Man *Friday*, get away from his Island into *England*; and from thence he makes a Voyage to *Portugal*, where having settled all his Affairs and found himself a Rich Man, in obedience to his secret Hints, he resolves not to go by Sea back, but thro' *Spain* and *France* by Land, and so only cross the Seas from *Calais* to *Dover*. All that happens in this Land Journey worth taking Notice of, is the monstrous Story of his Man *Friday* and the *Bear*; they are passing the *Pyrenean* Mountains thro' a very great Snow, the Roads were so infested with Wolves, that two of them fell upon their Guide, and wounded him and his Horse, before *Friday* could come up and shoot them; but notwithstanding this Wound of the Guide, and the howling of the Wolves all about, and that it was within two Hours of Night, and they had near three Leagues 20 25 30

to ride in the Snow, he makes a matter of thirty Passengers, and the wounded Guide, stand still in the Cold, to see * *Friday* make laugh, as he calls it, with a *Bear*, that by Chance came that Way. 5

* *Friday* pulls off his Boots and claps on his Pumps, runs to the *Bear* and takes up a great Stone, which he throws at him; but * how *Friday* could pick up a great Stone in a Place all cover'd deep with Snow, I know not; nor can I tell, how *Friday* came to know the Nature of the *Bear*, * since that is a Creature, which is never found in such a warm Climate, as *Friday's* Country must needs be, since it was so near the *Equinox*: I believe it is equally true, that the whole Company laugh'd at *Friday's* managing the *Bear*; but, indeed, this Book seems calculated for the Mob, and will not bear the Eye of a rational Reader. Well, *Robinson* at last gets again to *London*, marries, has three Children; he is near sixty five years of Age, which one would think was old enough to leave off *Rambling*, having * especially a plentiful Fortune; yet he * tell us, that he takes a Trip, as it were for Pleasure, to his old Island in *America*, and thence to *Brasil*, and so rambles about till seventy five years of Age, and how much longer I know not, an Account 30

count

(29)

count of which he promises in his next
 Volume. I hope, dear *D—n*, that you
 have taken more care of Probability and
 Religion than you have in this; tho' I
 am afraid you are too harden'd a Sinner in
 these Particulars, to give us any Proof in
 your Works of your sincere Repentance,
 which yet is heartily wish'd you, by

Your Friend and Servant, etc.

POSTSCRIPT.

* Having just run thro' the first Volume
 and clos'd my Letter, I was told that
 the second Volume was at last come out.
 I was too much tir'd with the Badness of
 the Road in my first Journey, to venture
 upon another the same Way, without
 resting to recover my Patience, of which
 I was to have sufficient use in my passing
 thro' the second Part. I am afraid that
Robinson Crusoe reserv'd so much *Opium*
 for his own Use, when he dispos'd of the
 rest to the Merchant of *Japan*, that he
 has scarce been thoroughly awake ever
 since; and has communicated that som-
 niferous Quality of the Drug to his
 Writing thro' the whole second Part,
 which every where prepares you for
 Sleep;

Sleep ; to avoid a Lethargy therefore, I shall not dwell upon it, and its perpetual Succession of Absurdities, but only touch upon some few, which may serve for Samples of the whole. I cannot, however, omit taking particular Notice of the Editor's Preface, because it is not only written by the same Hand, but also very singular in its Kind : you begin with

* a Boast of the Success of your Book, and which you say deserves that Success by its Merits, that is, *The surprizing Variety of the Subject, and the agreeable Manner of the Performance.* It's well you tell us so yourself, the judicious Reader else must have been puzzel'd to find out the Mystery of its Success. For first, as to the Variety of the Subject, it will be a hard Matter to make that good, since it's spread out into at least five and twenty Sheets, clog'd with Moral Reflections, as you are pleas'd to call them, every where insipid and awkward, and in many Places of no manner of Relation to the Occasion on which they are deliver'd, besides being much larger than necessary, and frequently impious and prophane ; and always canting are the Reflections which you are pleas'd to call religious and useful, and *the brightest Ornaments of your Book,* tho' in reality they were put in by you

(31)

- * you to swell the Bulk of your Treatise
up to a five Shilling Book; whereas,
the Want of Variety in your Subject,
would never have made it reach to half
the Price; nay, as it is, you have been 5
forc'd to give us the same Reflections
* over and over again, as well as repeat
the same Fact afterwards in a Journal,
which you had told us before in a plain
Narration. So agreeable is the Manner 10
of your Performance! which is render'd
more so by the excessive Sterility of your
Expression, being forc'd perpetually to
say the same Things in the very self same
* Words four or five times over in one 15
Page, which puts me in Mind of what
* Hudibras says,

*Would it not make one strange
That some Mens Fancies should ne'er change,
But always make them do and say 20
The self same Thing, the self same Way?*

- * Another agreeable Thing in the Perfor-
mance is, that every Page is full of So-
llocisms or false Grammar. However, this
may be, for ought I know, a very agree- 25
able Performance to most of your Buy-
* ers.

Your next Triumph is, that the Re-
proaches of your Book as a Romance,
and

- * and as being guilty of bad Geography, Contradictions, and the like, *have prov'd Abortive* (I suppose you mean ineffectual) *and as impotent as malicious*; but here, as well as in other Places, you are guilty of a great Abuse of Words : For first, they have not been impotent, since all
- * but the very *Canaille* are satisfied by them of the Worthlessness of the Performance; nor can the exposing the Weakness and Folly of any assuming and ignorant Scribbler be properly call'd malicious; they who malign eminent Worth, may, indeed deserve such a Name; but what hath been said of, or done against such an incoherent Piece as *Robinson Crusoe*, can at worst been only call'd Indignation; and
- * that was what the eminent Satirist was not asham'd to own, as the Motive and Support of his Verses.

Si Natura negat facit Indignatio versum.

- And thus I may say of my present Letter to you; that if want of Genius forbid my Writing at all, that Defect is largely supplied by Indignation, not Malice or Envy; for Folly and Ignorance can never produce them. However, I find that these Endeavours you seem to condemn as impotent, have yet had so great

(33)

great a Force upon yourself, as to make
 * you more than tacitly confess, that your
 Book is nothing but a Romance. You
 say, indeed, *The just Application of every*
Incident, the religious and useful Inferences 5
drawn from every Part, are so many Testi-
monies to the good Design of making it Pub-
lick, and must Legitimate all the Part that
may be called Invention or Parable in the
Story. But when it is plain that there are 10
 * no true, useful or just Inferences drawn
 from any of the Incidentꝰ; when Reli-
 gion has so little to do in any Part of
 these Inferences; when it is evident that
 what you call Religion, is only to mis- 15
 lead the Minds of Men to reject the Dic-
 tates of Reason, and embrace in its
 * Room a meer superstitious Fear of I
 know not what *Instinct* from unbodied
 Spirits; when you impiously prophane 20
 the very Name of Providence, by allot-
 ting to it either contradictory Offices, or
 an unjust Partiality: I think we may
 justly say, that the Design of the Publi- 25
 cation of this Book was not sufficient to
 justify and make Truth of what you al-
 low to be Fiction and Fable; what you
 mean by *Legitimizing, Invention, and Pa-*
parable, I know not; unless you would 30
 have us think, that the manner of your
 telling a Lie will make it a Truth. One
 F may

(34)

* may say a great Deal in Answer to what
 * you urge against the Abridgment of your
 * Book, but it is too absurd to dwell upon,
 and against the Practice of all Ages and
 all Nations : what think you, honest 5
 * *D—n* of the *History of Justin* ? Was not
 that an Abridgment of *Trogus Pompeius*,
 whose long History of the World is lost,
 and the Abridgment of *Justin* remains to 10
 this Day? nor can I find that ever he
 was stigmatiz'd for it with a Crime as
 bad as Robbing on the Highway. What
 * think you of *Darius Tibertus*, a Modern
Italian, who abridg'd the Lives of *Plu*
tarch in the *Latin* tongue? what do you 15
 suppose of the Abridgment of the Vo-
 * luminous History of *Guarini* ? what of
 * the *Latin* Abridgment of *Pliny* ? what
 * think you of the great *Fontinel* ? (for I 20
 think I may call him great, after what
 * Sir *William Temple* has said of him) he
 tells you himself, in his Preface to his
History of Oracles, that this Book is but
 * an Abridgment of *Van Dale*, who writ a 25
 prolix Treatise upon that Subject. But
 not to dwell upon Foreigners, we have
 * a hundred Instances in our own Tongue
 of the like Practice, in many of which
 Booksellers of undoubted Probity have
 been concern'd ; indeed, there is this 30
 to be said, that most of these Abridg-
 ments

(35)

ments have been of Books of a real
 intrinsick Value; but yours might for
 me have continu'd unabridg'd, and still
 retain'd all its *brightest Ornaments*, as you
 call them; but if the omitting of those 5
 * be the only Fault of the Abridgment, I
 can't but think his Work more valuable
 * than the Original, nor do I see that he
 has done your Proprietor any damage,
 since he has left to your larger Volume 10
 all those Beauties you are so fond of, and
 may, indeed, be said to be only an Ad-
 vertiser of them to those that have them
 not. If he has preserv'd the Fable entire,
 * the Judicious will not want your clumsi- 15
 sy and tedious Reflections to recom-
 mend it; for, indeed, by what you say,
 you seem not to understand the very Na-
 ture of a Fable, which is a sort of Wri-
 ting which has always been esteem'd by 20
 the wisest and best of Men to be of great
 use to the Instruction of Mankind; but
 then this Use and Instruction should natu-
 rally and plainly arise from the Fable it-
 self, in an evident and useful Moral, either 25
 exprest or understood; but this is too large
 a Subject to go thro', and to shew that
 * by the Rules of Art you have not attain'd
 any one End and Aim of a Writer of
 Fables in the Tale that you have given 30
 us. I shall therefore proceed to those few

Remarks, which I have made in a cursory
* reading of your second Part.

* The first Thing I remark, is, that you
* are at your Dreams again Page 3d and 5
4th; for most of the Religion of your
Book consists in Dreams. The next Thing
I shall just hint at, is what you say
about the three Pirate Sailors in the same
Page — *So if I had hang'd them all, I had*
been much in the right, and should have 10
been justifiable both by the Laws of God and
Man, the contrary of which Assertion is
directly true, *viz.* That if you had hang'd
them all, you had been guilty of down-
right Murther by all the Laws of God 15
* and Man; for pray, sweet Sir, what Au-
* thority had *Robinson Crusoe* so much as to
fine, or inflict any Punishment upon any
Man?

Some Follies, I find, are like some Dis- 20
* tempers, catching: Thus, *Madam Crusoe*,
* by conversing with her wise Husband, ex-
travagantly fancies his fantastick Whim-
sies to be the Impulse of Divine Provi-
dence, *ibid.* 25

Against the next Edition of your
Book, profound *Da—l*, I wish you
would take the Pains to explain the fol-
lowing Piece of Nonsense, so far as to
make it intelligible; for I can meet with 30
no Body, no, not the most skill'd in the
ab-

(37)

abstruser Sciences, that can so much as
 * guess what you would be at. I transcribe
 them for your serious Consideration, *No-*
thing can be a greater Demonstration of a fu-
ture State, and of the Existence of an invi- 5
sible World, than the Concurrence of second
Causes with the Ideas of Things, which we
form in our Minds, perfectly reserv'd and not
communicated to any in the World, Page
 * 10; and in Page 12, he is making it a 10
 resisting of Providence, if he did not go
 a rambling at about sixty five Years of
 * Age. I only note this *en passant*, to re-
 mind you of what noble Offices you as-
 sign to the Divine Providence, by attri- 15
 buting to the Impulse of that all Things
 that are irrational; a very pious Notion
 of the eternal Divine Wisdom! I shall
 only observe on that odd Account, given
 * Page 20, of the extravagant Joy of the 20
French that were sav'd by *Crusoe*, when
 their Ship was burnt, that they were cer-
 tainly a Ship-load of extreme Cowards or
 Madmen; for nothing but the Extremity
 of Cowardice or Lunacy could ever pro- 25
 * duce so general a Distraction. It is con-
 fess'd, that unexpected Deliverances will
 have strange Effects upon some very few
 particular People, but then this Delive-
 rance must be very sudden and very un- 30
 ex-

expected : but this is not the Case here;
 for all the Time the Ship was burning,
 * *Crusoe* discharg'd Guns to let them know
 that Relief was at Hand; and all the
 Night after, when the Flame of the burnt
 Ship was extinguish'd by the Sea, the
 * same *Crusoe* set out Lights upon his Ship,
 and frequently discharg'd Guns to direct
 the Boats loaded with the Crew of the
 burnt Ship towards their Safety, which
 they found could not be far off; and to-
 wards which, by this Means, they might
 * every Minute make some approach; so
 * that Hope was not gone, no not for one
 Minute, which makes all those extrava-
 * gant Effects of Joy utterly improbable;
 nay, I may say, impossible.

I shall pass *Friday's* speaking broken
English twelve Years after he had been
 with his Master, and almost as unintelli-
 gibly, as after he had been with him
 but twelve Days; nor shall I stop long
 upon the *Spaniards* Prognosticating Hu-
 * mour, from Dreams and unaccountable
 Whimsies, because the *Spaniard* seems to
 have learnt this by dwelling so long in
Crusoe's Habitation; for he has the same
 Notion of secret Correspondence betwixt
 unbodied and embodied Spirits, which
 * *Crusoe* every where avows. But, dear
 Da—l, you have forgot yourself, you
 make

(39)

* make a *Spaniard* speak here, the most bi-
 gotted of all Papists; and therefore it
 had been more natural for him to have
 attributed this secret Intelligence to Saint
Jago, or the Blessed *Virgin*, or even to
 his Angel Guardian : But, indeed, you
 frequently forget the Religion of your
 Speaker, and make the *Spaniard* in your
 * first Part quote Scripture Instances, which
 he could never be suppos'd to have read
 in all his Life, or ever heard mention'd.
 But to go on, for I will say nothing of
 * the Savages Landing in the Night to
 make their Feast; for they are your Sa-
 vages, and you may make them go
 where and when you please, and for
 what you please. I shall pass, therefore,
 on to *Crusoe's* Learned Discourse with the
 * *French Popish Priest* in Page 146, etc.
 which has, indeed, as gross Marks of
 Falshood and inartificial Fiction, as any
 thing in your Book : you make the Priest
 call the Living of the four Englishmen
 with their *Indian Wives* (because unmar-
 ried according to the Laws and Customs
 * of any Christian Country) *Adultery*. Had
Crusoe call'd it so it might have been tole-
 rable, and have pass'd for the Ignorance
 of a Seafaring Man; but to make a Priest
 talk so, whose Trade it is to know the
 distinct

(40)

distinct Names of every Sin, is a plain Proof that all this came out of thy inventive Noddle. For you must know, Friend *Da—l*, that all Carnal Commerce between two single Persons is called Fornication, and not Adultery; Adultery is when a married Woman or a married Man has this criminal Commerce with any other but her Husband, or his Wife : How, therefore, a *Romish Priest* should tell *Crusoe*, that his *Englishmen* without Marriage would live in continual Adultery, is what you would do well to make out; for I am satisfy'd, no Priest in Christendom would call it by any other Name but Fornication. Nor has that a better Face of Truth, which you make

* the Popish Priest speak about Idolatry, Page 150; where, in the Person of the

* Popish Priest, he complements Popery with a known and intolerable Lie, where he makes him express his Zeal for bringing the *Indians* over to the Christian Religion in general; nay, even to the making

* of them Protestants : Now it is very well known, that the Papists in general, and much more a zealous Popish Priest and Missionary, do not allow any Heretick, as they call all Protestants, any better Place in the next World than that of

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(41)

eternal Damnation; so that unless he brought the Pagans over entirely to Popery, he must throw away all his Labour and Pains, in his own Opinion, as much as if he had done nothing at all. Of the
 * same absurd Nature is all that passes betwixt the Priest and *Atkins*; for tho' *Atkins* knows him not to be a Popish Priest, he knows very well that *Atkins* is an
English Protestant Heretick, and therefore, that he shall set him no nearer to Salvation by the Repentance he persuaded him to, than if he had left him where he found him. Well, *Atkins's* Wife
 * gets to be christen'd by this Means, and
 * is married to her Husband, as *Jack of all Trades* is to the young Woman taken up at Sea; but for the rest, we hear no more
 * of their Marriage, than of *Friday's* being christen'd himself, during his twelve Years Service with that zealous Teacher of the Christian Religion *Robinson Crusoe*.

I shall not quit this *Popish Priest*, till I have said something upon a Point, for which he is recommended to our Admiration by this same Protestant *Crusoe*; and that is, upon the Popish Missionaries being sent about the World to make Converts from one Idolatry to another,

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(42)

from a less to a greater; that is, from *Paganism* to *Popery*. Well, let us hear
 * what the Priest says in Page 151. *It is a Maxim, Sir, that is, or ought to be*
receiv'd among all Christians, of what 5
Church or pretended Church soever, (viz.)
 That Christian Knowledge ought to be
 propagated by all possible Means, and
 on all possible Occasions. 'Tis on this
Principle that our Church sends Missiona- 10
ries into Persia, India, and China; and
that our Clergy, even of the superior Sort,
willingly engage in the most hazardous
Voyages, and the most dangerous Residence 15
among Murtherers and Barbarians, to teach
them the Knowledge of the true God, and
to bring them over to embrace the Christian
Faith.

There is scarce one Word of Truth in
 all this Quotation; and it is only drest up 20
 * in Words, that are calculated to give the
 Protestant Reader an agreeable Idea of
 Popery, on purpose to smooth the Way,
 as far as his little Abilities can do it, for
 the Popish Superstition to enter these 25
 Kingdoms; that the Popish Church does,
 indeed, send Missionaries to these three
 Places, mention'd in the Quotation, and
 some others, is certainly true. I do con-
 30
 confess that they will roam about the
 World

(43)

World to make one Proselite, but then it is as true, that they make this Proselite ten times more the Child of the Devil than he was before; it is true, I say, that they do send their Clergy abroad, 5

* but not their superiour Clergy, as this Quotation falsly asserts, but *Jesuits* and some other regular *Orders*; nor is their

* Business in reality to bring the Pagans to the Knowledge of the true God and the 10

* Christian Religion, but to carry on a private interloping Trade, by which they bring in vast Treasures into their particular Orders. What sort of Christians

* they make, is evident from that great Noise and Stir, which has been made 15

some years before the Congregation *De Propaganda Fide* in *Rome* itself; where it has been prov'd, even by Roman Catholics, that the Jesuit Missionaries in *China* 20

* have only incorporated the Heathen Religion of that Place into that which the Romish Church professes; and that they have admitted *Confucius* into the Kalendar among the Saints, to be pray'd to, as 25

* well as *St Peter* and *St Paul*, and the *Virgin Mary*. Dear *Da—l* art thou not now asham'd of having brought in such

* notorious Falsities in the Defence of Popery? If Zeal for the Propagating the 30

(44)

Gospel of Christ were the Motive that set these Itinerant Preachers to work, why do they not go to the poor *Tartars*, whose
 * Ignorance and Idolatry you do pretend to describe? why do they not go to the 5
 * poor *Laplanders* and *Samoides*, where there is nothing to be got; no Traffick to be establish'd beneficial enough to warm their Zeal, and make it travel for the Conversion of Souls in those cold Coun- 10
 tries? why do they seek all the richer and more gainful Part of the World for their Missions? But to go on with these sort of Queries, would be to swell my Postscript to a much greater Bulk than 15
 I design. From what has been said, I believe, it may be pretty plain, that this sending of Missionaries of the *Popish Church*, is a mere Political Trick, without the least Tincture of true Reli- 20
 gion.

I have been so long upon this, that I shall say nothing of honest *Robinson's* being oppress'd by the Power of the Priest's Reasoning, which yet is so very 25
 weak and false as I have show'd you; or proceed to a particular Confutation of what the Priest advances upon Matri-
 * mony, tho' in many Things very false. But it is observable that *Crusoe*, after all 30
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(45)

the Zeal of the Popish Priest against the
 Pirates living with their *Indian* Wives
 * without Marriage, sends from *Brasil*
 several Women for the use of the *Spani-*
ards, who were not before married; and 5
 that without sending any Priest with
 them to marry them.

* I shall pass over, likewise, the Maid's
 Discourse upon Starving, because I can-
 not see that it is any ways entertaining 10
 or instructive, but a very clumsy Pro-
 duct of the most unphilosophical Head in
 the World.

* And I shall only ask you, how a Man
 should chuse any particular Way or Voca- 15
 tion of Life, if he must not take his own
 Judgment; for this is plainly to tell us,
 that Man must chuse no Way nor Voca-
 tion at all, since you will not allow him
 the only Means of chusing which God 20
 and Nature has given him: This is the
 plain *English* of your Assertion in Page
 218. From hence I shall skip to Page
 * 302, where there is a very particular 25
 Blunder or Contradiction; for he first
 * tells you, that the Horse the *Chinese Man-*
darin rid upon, was a poor lean Creature,
 not worth above 30 or 40 Shillings; and
 yet presently after, in Page 304, he says,
 that there was not a Horse in the Reti- 30
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(46)

nue of the *Mandarin*, but was so covered with *Equipages, Mantles, Trappings, and such like Trumpery*, that you cannot see whether they are *Fat or Lean* : In a Word, we could scarce see any thing but their Feet and their Heads. 5

Before I follow him out of *China*, I shall only add one Word or two on his Account of that famous Kingdom, which, contrary to all those who have really been
 * there, he makes a most despicable Place, where there is nothing of Politeness or Learning ; but that Singularity of yours will never perswade us to think, that the
 * Writer of it was ever nearer to *Pequin* than *London* : And, therefore, I shall not
 * doubt but that *Sir William Temple* follow'd as just Relations of this Country, as any *Mr De F—e* could pretend to meet with, who makes it the most Po-
 * lite and magnificent Empire in the World. 15 20

Well, I am quite tir'd with your Journey of the *Caravan*, and can but just take Notice of *Robinson Crusoe* and the
 * *Scotchman's* burning one of the *Tartarian* Gods, at the Hazard, not only of their
 * own Lives, but of all the rest of the *Caravan*, which must certainly have follow'd,
 * had not the Ingenuity of a *Tartar* in their
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(47)

Retinue turn'd off the Storm, and set the ten thousand *Tartars* upon a wrong Scent, which should lead them, at least, five hundred Miles out of their Way. And here I conclude, satisfied with having
 * check'd that Vanity which is so apparent 5
 in both your Volumes, especially in the Preface to your last, by offering some few only of that Multitude of Absurdities and Profaneness of which both
 * Parts are full ; for to have touch'd upon 10
 every one, would have swell'd my Remarks to the Bigness of at least one of your Volumes. But *ex pede Herculem, ex ungue Leonem*, a small Sample is sufficient to give a Taste of the whole. 15

* The Christian Religion and the Doctrines of Providence are too Sacred to be deliver'd in Fictions and Lies, nor was this Method ever propos'd or follow'd
 * by any true Sons of the Gospel ; it is 20
 what has been, indeed, made use of by the Papists in the Legends of their Saints, the Lying Wonders of which
 * are by Length of Time grown into such 25
 Authority with that wretched People, that they are at last substituted in the Place of the Holy Scriptures themselves. For the Evil Consequences of allowing
 * Lies to mingle with the Holy Truths of 30
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(48)

- * Religion, is the certain Seed of *Atheism* and utter Irreligion; whether, therefore, you ought to make a publick Recantation of your Conduct in this Particular, I leave to yourself.

5

FINIS.

