REMARKS

ON THE

LIFE and WRITINGS

OF

Dr. J—— H——,

Inspector-General of *Great Britain.*

In a Series of LETTERS from a Gentleman in Town to his Friend in the Country.

WITH

Occasional Hints relative to a *Parallel Performance* of a certain noble *Earl.*

I do not know a Character that either meets with or deserves more Contempt than that of a Fellow; *who, from nothing, and even with nothing, assumes a Character he is by no Means qualified for supporting.* INSPECTOR, No. 56.

His Life deserves a just Volume, and it shall have it. WARBURTON's Preface to *Pope*'s Works,

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*** These Letters are printed as a supplemental Volume to the *Inspectors*, and all *H*——'s other Writings, and may be bound accordingly to perfect the Sets.

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(Price One Shilling.)

J. H.

PREFACE.

IT would be uſeleſs giving an Account how the following Letters came to appear in this Form; becauſe probably it would not be believed, that now-a-days Letters could be written with any other View than that of their being made publick—Three Perſons are more particularly concerned, *viz.* the Writer; Dr. *H*——; and the Reader: To the firſt the Publiſher will make no publick Apology: What he has to ſay to the next, follows in the Letter addreſſed to him; and to the Reader, he begs Leave to obſerve; that as he found it neceſſary to leave out every Thing that paſſed

in the Correſpondence not relative to the preſent Subject, (which obliged him to throw ſometimes two Letters into one) ſo excluſive of theſe Caſtrations, the many Inaccuracies which will occur in the Peruſal are ſufficient to ſhew that they were as little intended for the Preſs, as thoſe of *Cicero* to *Atticus* (*a*). On which Account, and their not being printed under the Author's Eye, they may be entitled to ſome Indulgence from the Publick.

(*a*) *Vid.* The learned Dr. *H*—— on the very florid Mr. *Guthrie*.

INSPECTOR, No. 244.

To

TO

Dr. *H*———.

SIR,

I DO not know any Man in *Great Britain*, whom the following Sheets more nearly concern than your Inſpectorſhip, and to whom they may therefore with greater Propriety be inſcribed——I ſhould proceed, good Sir, to the Purpoſe of my Letter; but having obſerved, that thoſe which more particularly merit your Approbation, are introduced by a complimentary Preface; I ſhall, before I approach your ſacred Perſon, offer up the accuſtomed Incenſe, and employ my Pen upon a Subject, which you will the ſooner pardon my not excelling in, as yourſelf have almoſt exhauſted it: For were I to exceed *Pliny* in Panegyrick, I ſhould yet never equal thoſe Encomiums which you (as indeed you may have imagined Qualifications in him, the World is hitherto, and may always be a Stranger to) beſtow on the Inſpector. Excuſe me, therefore, if, uninſpired by that noble Spirit of Selfiſhneſs which can animate none but Dr. *H*— I want that *heartfelt* Warmth with which you always expreſs yourſelf on this favou-

rite

rite Subject. Senſible how unequal all others are to this Taſk, you have modeſtly condeſcended to take it upon yourſelf. Neither need you, like *Alexander the Great*, publiſh any Edict, or like *(a)* the *Antonius Muſa* of this Day, Dr. *Richard Rock (b)*, be at the Expence of a Patent, to prevent counterfeit or ſpurious Copies; the original *Seal* (the Motto ſelf) appears on every Doſe you adminiſter. In this Reſpect too you exceed *Julius Cæſar*, that whereas he performed great Actions, and recorded them, you do the latter, and let me add in a more ſwelling Stile, without troubling your Head about the former. By how much therefore *Creation* is a more ſtupendous Work than *Formation*, by ſo much are you, great Sir, ſuperior to that Hero; and as to *Auguſtus* (whom as the great *Cheval de Bataille* of the dedicatory Stile, it would be unpardonable to paſs by) the higheſt Compliment that could be paid him, and by the fineſt Gentleman of that Age, above ſeventeen Centuries ſince, may with the

(a) *Vid.* Remarks on the Life and Writings of Dr. *Swift*, P. 314. *Antonius Muſa*, the *Barry* of his Day.

(b) This Compariſon will not appear ſo very ridiculous if we conſider that as the *Roman* with his Catholicon (the Cold-Bath) cured *Auguſtus* of a *Weakneſs* of the *Parts*, and killed *Marcellus*: So the *Briton* has by the Aſſiſtance of *the Anti-venereal Electuary* killed Numbers; from which a good Chriſtian may conclude that he might poſſibly have cured ſome.

greateſt

greateſt Propriety be applied in the preſent Year 1752, (bating the Alteration of a ſingle Syllable,) to the Perſon who ſtiles himſelf Inſpector-General of *Great Britain* (*a*). After this Preface, I am to inform you, that my Intent in publiſhing theſe Letters was to point out ſome Errors in your *Conduct*, and Blunders in your Writings. For the latter I need make no Apology, but own I ſhould not have meddled with ſo tender a Point as the former, were it not that yourſelf (and I muſt ſay with ſome Appearance of Candour) ſeem willing, nay ambitious, that it ſhould be the Subject of Examination. To refreſh your Memory, I ſhall quote your own Words----deſcanting on the uſual Subject No 78, you thus expreſs yourſelf. " Example (ſay you) be-
" comes from that Period, (*viz.* When *I*,
" *the Inſpector*, have ſuffered *myſelf* to be
" taken Notice of, and when *my Actions*
" are of more Conſequence to others than
" to *myſelf*) a neceſſary Part of *my Care*;
" and it is no longer ſufficient that I can
" reconcile *my Actions to myſelf*, the *World*
" has a *Right* to an Account of them." *Vid.* the Paper throughout to the ſame Purpoſe—I have ſaid an Appearance of Candour; for how you will ſtand the Teſt I know not. This I know, that you muſt

(*a*) *Præſenti tibi maturos largi*ris *honores.*

at

at any Rate be under Obligations to me; for if there be any Truth (as I have Reason to suspect it) in the following Charge; how prodigiously must he be indebted to another, who through his Means has an Opportunity of correcting his Faults, and thereby becoming a better Man. Private Admonition is the noblest, as it is the most disinterested, Act of Friendship; but yet by misconceiving the Motives, or at least confounding the Effect with the Cause, we often reject the Advice itself as bad; because what generally, according to our Apprehension, gave Rise to it (*viz.* Envy or Pique, was of that Nature. We appeal to ourselves and our Selfishness deceives us: But before the impartial Tribunal of the Publick, this false Association of Ideas is broke; the Advice connected with nothing, but the Circumstances which occasioned it; and the Determination, such as must carry with it Weight enough to bear down the most eminent Degree of Selfishness. Besides in this latter Case the Vanity of each Individual (which gives me great Hopes of your Amendment) co-operates strongly with that Share of Reason which it leaves him, to bring about a more speedy and effectual Reformation.--But if *my Friend* has misrepresented your Conduct, and misapprehended your Writings, this feeble Attack must tend to the more fully establishing

bliſhing your Paper; which, give me Leave to tell you, wants ſome ſuch Support: Particularly ſince every Aſs of your Acquaintance has had an Opportunity of braying his Sentiments through that damned Lion. In return for ſo great a Favour, all that I deſire is, that you will give me Leave to make uſe of your Name to grace my Title Page, and be aſſured that

I am, *&c. &c.*

The PUBLISHER.

B LET-

LETTER I.

SIR,

AT your Recommendation I have laid aſide my more ſerious Studies, and read over Lord *Orrery*'s Account of Dr. *Swift*. I can't but join with you in the admiring that Prettineſs of Stile and pat Application of claſſical Learning, which runs through the whole. The Facts, notwithſtanding what you ſeem to think to the contrary, I muſt, until diſproved, look upon as anthentick; becauſe I take the Author to be *(a) right honeſt as well as right honourable.* I can't however but highly approve that benevolent and chriſtian Diſpoſition, that good-natured Partiality which influences you to put the beſt Conſtruction on doubtful Actions; and alleviate as much as poſſible the Cenſure lately paſſed upon a favourite Author and great Patriot. I heartily wiſh you Succeſs in the Deſign you mention of clearing the Memory of the illuſtrious deceaſed from

(a) *Vid.* Eſſays on the Life of *Pliny*, P. 71.

thoſe Stains which (though according to your Account, proceeding from no other Motive than the ——— of an Author grounded upon no better Evidence than the idle Prate of an empty, aſſuming, coxcomical and ungrateful Printer) have yet like Spots in the Sun, in ſome Meaſure, ſullied that unparalleled Luſtre with which the great *Swift* has as yet ſhone. Dr. *Swift*'s Friendſhip with your Father has afforded you many Materials; and give me Leave to ſpeak my Mind to you (with the ſame Freedom I uſually do) no Man is better qualified to make a proper Uſe of them.

You enquire ſo particularly about Dr. *H*——, that conſidering your Age and former Gallantries, and Place of Reſidence, you would raiſe a Suſpicion in the Breaſt of any Man leſs intimately acquainted with you than myſelf, of being more nearly intereſted in him than you pretend. But reſerving this for our next Meeting, be your Motive what it will, I will comply with your Requeſt in giving the fulleſt and moſt circumſtantial Account of the Dr. that I am able. Let me then here offer you and pleaſe to accept (as I have got no Son) this publick Token of my Affection: That is, if, againſt my moſt *earneſt Entreaties*, you are determined to publiſh theſe Letters;—As

my Subject is pretty much of the same Nature with the noble Lords above mentioned; you will excuse my following his Example in many Cases, and in some making use of his Expressions.

In order to illustrate my Subject, it will not be improper to give some Account of the Person, before I proceed to the Writings of the Inspector. This will be the more necessary, as the Dr. has, though perhaps for very weighty Reasons (in Defiance to that Rule established by his great Predecessors *Addison* and Co. and since almost invariably pursued by quarterly, monthly, weekly and daily Writers) omitted giving any consistent Account of his *Parentage and Education*; the Particulars of which are buried in such Obscurity that I can at present get but little Light into them. Perhaps they may upon a proper Occasion be published to the World,—— *being a full and true Account of*, &c.—— to supply the above Defect at present, I shall throw together such Passages from his Writings, the best Information, and the most authentick Memoirs, as may contribute to give you a Light into the Character of the Man; which in this methodizing Age, may not, I hope, prove unacceptable.——The Writer and Hero of the *Inspector* is one *J*— *H*—, commonly called

called Dr. *H*——, whether by the peculiar Courtesy of *England*, as an Apothecary, or in his own Right, it does not sufficiently appear. But, to deal candidly, I must own myself of the latter Opinion; having heard from pretty good Authority, that he has lately in Exchange of a Post Bank Bill, received a *Scottish Diploma*; an Expedient which many of that Fraternity when ambitious of being ennobled, have Recourse to.———He was born, I suppose, like other Men. Nor can we collect any Presage of his future Greatness, nor Mark of Distinction during his Childhood; as I could not, after diligent Enquiry, fix for certain where he spent that Time. The most probable Conjecture we can form, is, that he was born in *Wales*: But in what County or Parish he has left undetermined; *perhaps tacitly hoping to inspire* different Mountains *with a Contention for his Birth (a)*. However, I dare say his Nurse has many of his Witticisms on Record. He certainly learned to read and write, and so came up to *London* to seek any Employment he might be judged adequate to *(b)*. During this Period, he might have probably been sensible of the

(a) *Vid.* Remarks on the Life of Dr. *Swift*, Page 7.

(b) The usual Stile of Advertisements.

Want

Want of a *Register-Office*, which he has ſince ſo warmly patronized—his coming to *London* was a remarkable Æra of his Life; his own Words upon this Subject are, that not many Years ſince (*a*) the World ſaw him a *raw Boy* upon Town. Here he gives us an Opportunity of comparing his preſent with his paſt Condition, and leave to conclude that he ſoon made a Shift to get rid of his native Simplicity, and in the Place thereof, to ſubſtitute that *Town Smartneſs* that *Knowledge of Women and Things*, which manifeſts itſelf in all his Writings.

To two Circumſtances he has been chiefly indebted for his Advancement to that Station, he has ſince raiſed himſelf to. The firſt was, his luckily falling in with a Set of itinerant Players, a genteel Appellation for *Strollers*. Corrupted in his Morals, yet deſtitute of Support, where elſe could he betake himſelf? An early Acquaintance with theſe Gentry wonderfully poliſhed his country Aukwardneſs, laid any remaining Qualms of Conſcience, and inſpired him with that bare-faced Impudence, that happy Conſciouſneſs of his own Merit, or as he phraſes it, that *Confidence* which is always the Inhabitant of good and worthy Minds, which appears in every Thing he

(*a*) *Inſpector*, No. 221.

ſays,

ſays, in every Thing he does. Were not the Evidence of this laſt Paſſage inconteſtable, that low and depraved Taſte of Criticiſm, the ſad Effects of which we almoſt daily Experience, would eaſily guide us to the muddy Spring from whence it took its Riſe. But whether to this he has joined the additional Advantage of having travelled with a Mountebank Doctor (though inſinuated by ſome) yet wants Authority ſufficient to be inſerted here.

The ſecond was a nominal Eſtate (a *Succedaneum* much in Uſe) ſuppoſed to be left him in the *Terra incognita* of the *Welch* Mountains, or as the Lawyers, with great Propriety, term it, *in nubibus*. I muſt here inform you that his chuſing this Situation for his nominal Eſtate, gave riſe to the above Conjecture, as to the Place of his Birth. This laſt Stroke was very well timed, and I have heard ſome ſay was the Occaſion of his getting a Wife with ſome ſmall Matter. Be that as it will, it certainly gave him a Pretence of acting, as his Paper has ſince, Means of ſupporting the Character of a Gentleman.

We now view our Hero in a different Light, in the *(a) Predicaments* of a mar-

(a) *Vid.* For this Word all the Writings of the polite Author of *Peregrine Pickle*.

ried

ried Man, a natural Philosopher and an Author. Neither Fleas nor Royal Societies *escaped him (a)*. This Course of Life he continued in till the Death of his *(b) Yoke Fellow*, which gave him an Opportunity of setting up a Mourning Chariot. So that he is now a Widower, and has no Objection to a good Fortune; for which he advertised for some Time; but finding it would not do, turned it off, I must needs say, with some Ingenuity: By matching his Character, or rather concluding a Treaty of Marriage between the Lion and Sphynx. Admitting his faithful *Amelia* to have been a real Correspondent, I much approve her Prudence, where she would sooner make Leagues with *Hyrcanian* Tygers, than with the Person of my Hero. I imagine she particularly enquired how he acted the Part of a Husband, without being captivated *with the happy Society, those Endearments of conjugal Affection*, which he says he enjoyed. Expressions which he threw out as Baits to captivate the unwary among the Sex. By which Devise he would recommend it to the Female World, after the Example of those great

(*a*) *Vid.* Essays on the Life of *Pliny*, P. 62. *Neither Flies nor Consuls escaped him* (Domitian).

(*b*) Another great Expression of Mr. *Smallwit's*.

Men

Men Meſſrs. *Hazard*, *Dobſon*, and *Cockle*, to put into the Lottery of Life at that Office where Mrs. *H*—— drew that ineſtimable Prize, a good Huſband. But I muſt allow him to argue much better from his Principles than any of the Lottery-haberdaſhers: for the Behaviour of the Huſband, depends very much on the Diſpoſition of the Man, which under the ſame Circumſtances will probably act in the ſame Manner: Whereas allowing any Regularity in Chances, any Truth in Calculation, which our modern *knowing Ones*, the σοφοι of their Day, vehemently contend for, the Rule of *Solomon* inverted may, with great Propriety be applied to the only Science that now conveys any Certainty, *viz. What has been ſhall not be.* Therefore do you Mr. *Hazard* (which I muſt confeſs to be a well choſe Name) and you Meſſrs. *Dobſon* and *Cockle*, proclaim hereafter the ill Succeſs you have always had *(ſo many Blanks* not within ſo many thouſands of a 10,000 *l.* Prize, although you have for ſo many Years ſhared Tickets,) do this, and you will bid fairer for ſucceeding in the Eyes of the judicious. *(a)* As I indulge myſelf in an unlimited Manner of expreſſing to you my

(a) Remarks on the Life of Dr. *Swift*, p. 34.

Thoughts, I know you will, kind Reader, *(I mean, Sir,)* excuſe this Digreſſion which I muſt own, not to be quite conſiſtent with the Strict-Rules of Biography.— We now return to the preſent Situation of the *Inſpector*, as collected chiefly from his own Writings. It appears from the Words, *my Equipage (a)* which he mentions frequently, that he keeps a Chariot and *two* Horſes, and from another, that he keeps at leaſt as many Servants *(b)* and as many above that Number as the Reader will pleaſe to imagine. As this muſt be very material to the Publick, otherwiſe without Doubt, the *Inſpector* never would have mentioned it, I ſhall ſubmit the whole Paſſage with my Obſervations on it to your Candour. Recommending the *univerſal Regiſter-Office* in the above Paper, ' it would be Ingratitude, ſays he, in a Pre-' amble, in me who have more than ' one of *my Domeſticks* from thence, *&c.*' Here he does not aſſert that he has more than two. But upon further conſidering the Force of the Word *Domeſticks*, it ſeems to me to imply an incluſive Reſervation of a Helper in the Stables, or

(a) *July* 6, No. 139.
(b) No. 208.

ſome

ſome other *blackguard Errand-boy*, or *News-paper Skip*. Upon the whole, I muſt conclude, that there has lately been either ſome extraordinary Innovation in the Inſpector's Houſhold, upon which a general Diſmiſſion has enſued, or elſe (to which Opinion I own, I incline) upon the Iſſues and Profits ariſing out of the Preſs, a Retinue has been lately appointed to ſupport the *inſpectorial State and Dignity*. In this Criticiſm, I may, perhaps, be over nice, an Error Commentators are apt to fall into; however, one Conſolation is, that I don't wrong the dead; (I mean as to his Body natural not certain Sheets of Paper with that Title at their Head;) he is alive to anſwer, and I believe, the only Man alive (beſides myſelf) who would be at the Trouble of commenting on *ſuch* Writings; or indeed, the only Individual that can be ſuppoſed to underſtand them thoroughly. Many of my Readers *(a)* may think the above Circumſtances too inconſiderable to be mentioned; but let me tell them with *Plutarch*, the Prince of Bio-

(a) The Author ſeems here to have forgot that he was only writing a Letter. A Miſtake which all thoſe who make Uſe of this Species of Writing, are very prone to. *Warburton.*

graphers, and *my great Predeceſſor (a)* (whoſe Words I ſhall adapt to the preſent Occaſion) that an occaſional Hint, taken out of a *Daily-paper*, may characterize a Man, and paint him better to the Life than *Rowes*, *Johnſons*, * Royal Societies, Plants, or Stones. *(b)* I beg the Reader may keep this Excuſe in his Mind in the enſuing Letters, and aſſure himſelf that I ſhall neither deſpiſe nor loath any Piece, nor any Apophthegm, as too minute or below my Notice, which may, as is often the Caſe, anticipate a fuller and more laborious Deſcription: and at a ſingle Touch, like the Daſh of *Apelles's* Pencil, ſtrike out with irreſiſtible Conviction the confeſſed Character of the Perſon I would paint to my Readers. To prove this by a ſingle Inſtance, pray

(a) In the ſame Senſe I ſuppoſe, that the *Inſpector* calls the *Spectator*, *Socrates*, *Cicero*, *Seneca*, &c. his Predeceſſors, *viz.* becauſe they have gone *before* him.

* *Plutarch* ſays, that a trifling Paſſage, a Joke, or a peculiar Method of expreſſing, *&c.* although they be not amongſt thoſe Actions which make any great Noiſe or Figure in Hiſtory, yet give more Light into the Characters of Perſons than we could receive from an Account of their moſt renowned Atchievements. *The Publiſher.*

(b) The two firſt Pieces, as they have not been fathered by any body elſe, are perhaps for that Reaſon ſuppoſed to have been wrote by the *Inſpector*.

is not *dearly beloved Roger more SWIFT* than his *laboured Character?* and would not every Reader willingly excuſe *ſome* learned Diſſertations for a Collection; nay, a ſingle Apophthegm? and ſhould he not conſequently have been highly obliged to the noble Author, could he have condeſcended to treat of what he calls the *witty Records of Table-talk. (a)*

But I have wandered from my Subject, which, however, I ſhall purſue in my Next, and after beſeeching of you to excuſe out of your uſual Goodneſs, a Scroll which on Account of its Length, reſembles more a Hiſtory than a Letter, have juſt Room to ſubſcribe myſelf,

SIR, &c.

P. S. I have got a Number of Franks to continue the Correſpondence.

(a) *Vid.* Remarks on the Life of Dr. *Swift*, p. 88.

LETTER

LETTER II.

I Entirely join with you in thinking *H*——— a Coxcomb, and ſhall without further Preamble, proceed to the Character of my Hero; to come at which, it will be neceſſary to find out his ruling Principle, or Spring of Action, that Clue which once diſcovered, unravels all the reſt. This I take to be Vanity, and if my Reader is not already convinced of it, I hope the following Extracts will entirely ſatisfy him in this Reſpect.

As all his other Foibles are influenced by and under a due Subordination to this, and indeed, rather Branches of it, it may not be amiſs (in Order to avoid Confuſion) to ſubdivide it into the following Heads.

1ſt. His Vanity of Perſon.

He ſays, 'he has long been ſenſible, 'that no Man is better known than the '*Author* of theſe Papers.'

(a) In another Place, he tells us, 'that it 'is become a Sort of Faſhion to imitate 'the *Inſpector's Gait* and *Air*.'

(b) He aſſures us in a third Place, 'that 'Ladies own they pride themſelves in

(a) June 1.
(b) July 30.

'having

'having ſometimes attracted the Notice, 'and been favour'd with the Glances of 'the Inſpector *himſelf*.' (a)

Theſe Abſurdities are ſo glaring, that any Animadverſion on them, would like the demonſtrating ſelf-evident Propoſitions detract from their Conviction. His Intrigues which might have been reduced under this Head alſo, I ſhall make the Subject of the enſuing Letter, and ſo proceed to

2d. His Vanity of Importance.

The World growing better by his Care and Inſpection.

(b) 'Well known by *Men* with *Titles*. 'If ——— had ſeen the Inſpector-'General of *Great-Britain* dancing the 'Hay in one of the dark Walks of *Mary-'bone*.'——Let me aſk him what the D—l is that to the Town? but if I miſtake not, his Intent here is to ſhew us to what trifling Amuſements a *great Man* will ſometimes condeſcend to unbend his Mind, that it may return, as it were, with a Spring to Buſineſs of Conſequence; and he imagines, no Doubt, that we will compare him to *Ageſilaus* riding a Hobby-Horſe, *Auguſtus* playing at Cobnuts, *Scipio* or *Lelius* retired from the Hurry of Buſineſs to enjoy a pleaſing Privacy.

(a) Vid. *Inſpector*, No. 169.
(b) Vid. *Inſpector*, Aug. 2.

But

But for my Part, I own it rather puts me in Mind of a *Coxcomb*, and a Wh—re retired into one of the dark Corners of *Marybone* (no Doubt) by Way of *Relaxation*.

(a) In another Place he is fully perſuaded, his Majeſty reads the *London* Daily Advertiſer. *

3d. His Vanity of Βραχυγραφα (as the great Mr. *Gurney* calls it) or *Swift* Writing, Currency of the Quill.

'It is by being the idleſt Man in the 'World, 21 Hours out of the 24, that I 'am enabled *(ſays he)* to employ the other 'three to the beſt Advantge, *&c.*' admit this to be true, though h——g me if I believe him, it puts me in Mind of a Story pretty applicable to the preſent Purpoſe.

A Gentleman in Order to recommend a Tragedy, or at leaſt to Apologize for a bad one, told my Lord *Rocheſter*, that it was wrote in three Weeks, to which his Lordſhip anſwered, how the Devil could the *Fellow be ſo long about it*.

(a) No. 260.

* Hear the ſolemn Manner in which he delivers himſelf, that it was, *ſays he*, breaking in on the Sorrows of a *Father*, viz. *(in recommending to him to* ſhorten *the Mourning)* I was then ſenſible, nor need I now be reminded of it; but it was after having *joined* (with other potentates) in the Condolance for the Loſs of a Daughter.

Ibid.

Ibid. 'I would recommend myſelf as an 'Example in this Particular, to all thoſe 'who would be happy in themſelves, and 'uſeful to others.' This Advice I take to be very pernicious to thoſe Perſons whoſe Diligence and Aſſiduity render them more valuable Members of the Society than his Inſpectorſhip; who, I am ſure, rather imagines this Habit of Scribling to be the peculiar Happineſs of his own Genius than a Knack which others may by Practice attain to; and means (if he means any thing) under the Colour of Advice to others to paſs a fulſome Compliment upon himſelf.

Upon one Occaſion he is vain of being modeſt, and poſitively aſſures us he has *bluſhed*: But as this may be taken in a metaphorical Senſe, and that we have only his own Word for it, we have no Reaſon to believe it until proved by a more credible and diſintereſted Authority. It muſt be however confeſſed that he may alledge two Inſtances ſomewhat in his Favour, *viz.* his dropping the Title of *literary Gazette*, when he was well aſſured his Paper no longer deſerved it, and his declaring *(a)* that he can by no means *agree* that any thing in a former Paper of his carried the Air of *dictating* to a King.

(*a*) No. 260.

Upon the whole, he would recommend himſelf as the *great Example* of every Precept he would inculcate: And as he puffs off every other Blockhead, has at leaſt this Merit, that he uſes almoſt every Perſon he mentions, in the ſame Manner he does himſelf.---He would likewiſe paſs himſelf on us as a Man of moſt extraordinary Conſequence. If he walks in publick, how ambitious are People, with whom he has no Connection, nor Acquaintance to be deemed his Intimates? Hence theſe—*impertinent Salutes, myſterious Whiſpers, ſly Innuendos:* hence all endeavour to bear ſome Reſemblance to the Man they admire. Theſe daily Endeavours (for daily he walks in publick) eſcape, 'tis true, us dull Mortals: Not ſo the Inſpector; he diſcovers Tokens of Admiration in all who behold Natures great *Maſter-piece---in writing ill*;—can a Merit ſo conſpicuous fail of it's Detractors? Sooner will Inſects ceaſe to buz in Sunſhine. I have obſerved it to be a Deviſe of our modern Writers (founded on this Principle, which has obtained the Force of a Maxim that

—— *Envy like the Sun does beat,*
With ſcorching Rays on all that's high and great.

WALLER.

I ſay

I ſay I have obſerved, that when they are not entitled to the leaſt Degree of Envy by their Reputation, they endeavour at Reputation by a ſuppoſed Envy. This is directly the Caſe of my Friend *H* ——, and on this Account we may admit another Species of Vanity in his Compoſition.

viz. The Vanity of being envied.

I ſhall conclude this Chapter by applying the general Words of the Preacher more particuiarly to my Hero,

Vanity of Vanities all is Vanity.

for my Part I have no other Vanity than that of being permitted to ſubſcribe myſelf, *&c.*

Dear SIR,

Your moſt affectionate

humble Servant, &c.

*** The eaſy and natural Way in which ſome of theſe Letters conclude, is a convincing Argument that they are genuine, *i. e.* wrote by the *Author*.

LETTER III.

SIR,

AS I have doubtleſs raiſed your Curioſity, I ſhall, without waiting for your Anſwer and *Obſervations*, reſume my Subject.——But before I proceed to the Intrigues of my Hero, I muſt beg leave to reproach him with that notorious Inconſiſtency which appears in his whole Character: So directly oppoſite to the *æquabilitas univerſæ vitæ tum ſingularum actionum*, and the *ſibi conſtare* which *Cicero* ſo warmly recommends throughout his Offices, as eſſentially neceſſary to ſupport the Decorum particularly of *publick* Life.——

But *Cicero* is of little Weight with our *Modern*, who takes Care to differ with him with very little Ceremony whenever *this uſually accurate Writer* interferes with *H*——'s Notions of the World, or even with the Opinion he would have the World entertain of *himſelf*, as ſhall be ſhewn hereafter, when we conſider his confuſed nonſenſical Treatiſe on Modeſty.——To return to Particulars, we have ſeen the Inſpector

walk

walk in the Face of the World with his Wh---re. For though a great Genius he does not ſcorn, (my dear Friend, to *act* like any other common Man *(a)*, and therefore publicly produced his *Diamond*, notwithſtanding the Flaw of Proſti—t——on, which might have reduced the Value of this precious Jewel in the Eyes of others *(b)*. Thus the greater Vanity of being deemed a Man of Intrigue, and boaſting ſuch a Miſtreſs ſuppreſſed that (which on any other Occaſion he would have affected) of appearing a grave Philoſopher and a *Chriſtian*. By this he publickly avows a Conduct himſelf allows to be criminal; nay, he pretends to diſcourage whatever may have even a Tendency towards it.——Hear him in one of his Lucubrations, where he labours to reconcile the modern fine Gentleman and the Chriſtian, and points out himſelf as the happy Character in whom they unite. "There are ſome Plays, ſays he, very "gravely, of ſo bad a Tendency to cor-"rupt the Morals, that the *Inſpector (i. e.* "the Man who had walked the ſame Day "with his W——re publickly) would ne-"ver go to ſee them. He adds, that the "Bill of Fare is before us, and that if we

(*a*) *Vide* Remarks on Dr. *Swift*, P. 27.
(*b*) *Vide* P. 24 of the ſame.

"run

" run into Danger, it muſt be with our " Eyes open, with other Cant of that Kind. What a Farce is this! A Conduct ſo abſurdly inconſiſtent, would be ſhocking in a reaſonable Heathen. What Effect ſhould it then have when eſpouſed by a Man who publickly profeſſes that he finds himſelf made happy *by the Chriſtian Religion.* Would it not have been more honeſt, I am ſure it would have been more true, if he had ſaid in plain *Engliſh*, Gentlemen.— I have met with a Girl, whom I viſit by Day when a more reſponſible *Cull* excludes me at Night, but commonly lie with; I have beſides a pretty good Stomach that way (for ſo I interpret theſe Words, " an " immoderate Share of natural Vivacity and almoſt *uncontroulable Gaiety of* Diſpoſition *(a)*, under theſe Circumſtances, Gentlemen, I have no Occaſion to go to a Bawdy Play, either to raiſe my Letch or run the Hazard of picking up. I have attained the end, and would therefore ſeem to make a Merit of deſpiſing the Means. Thus, Gentlemen, you may act, be my Example your Warrant. But pray avoid that obſcene and filthy Play the *London Cuckolds.*—Such are the Principles on *which the Inſpector wiſhes to build and by which he would regulate his Conduct (b).*" He trem-

(*a*) No. 162. (*b*) *Ibid.*

bles

bles when he ſees Men walk up with all the *diſengaged Eaſe* and *Pleaſantry* imaginable to the Door of a publick Place of Worſhip, and affecting an inſtant Alteration of Deportment as they enter it: and yet my Friend H—— walks with all the diſengaged Eaſe and Gaiety imaginable, publickly avowing his Guilt, undaunted before the God of Heaven and Earth who is *preſent every where.* (*a*) *Achilles* ſays, that he hates a Man, as he does Hell, who thinks one thing and ſays another: but my Friend is ſo abandoned that he has not even the Grace to conceal either his Profeſſions or his Actions. What Phraſe of Indignation would *Homer* have uſed upon this Occaſion---I am convinced with my great Predeceſſor *Swift*, that modern Corruptions are not to be parallell'd by antient Examples without having recourſe to Poetry or Fable (*a*).

I am certain that for Guilt profeſſed, *&c.* we can find but one Parallel to this even among the Moderns:——A noble Lord in a Book profeſſedly wrote to form the Mind of his Son to Virtue, as publickly tells him, that when once he has choſen his Party he muſt ſtick to his Choice, *Non revocare gradum* muſt be his Motto.----In other Words, if you ſhould make a wrong

(*a*) *Examiner* No. 177. p. 96.

Choice

Choice once in the moſt important Sphere a Man can be engaged in, (publick Life) which the Frailties of Mankind, your Reſentments or perhaps your Inclinations may warp you to, I ſay if you once do wrong you muſt continue in it although againſt the Conviction of your own Conſcience.---In ſhort, *H*——, you are a very great Enemy to Chriſtianity. What will People ſay, when they ſee yourſelf not perſuaded of Truths you would warmly urge? and as Facts deny any Propoſition more certainly than Words, as Mr. *Wollaſton* will inform you. when they ſee a Man, who affects to preſs divine Truths with ſuch a Force and Energy; *as with a Hurricane of Zeal tranſported*, will he not diſcredit (when he aſſerts that he finds himſelf made happy by the chriſtian Religion) that glorious Cauſe!---From a Man who acts in this bare-faced Manner, I ſhould ſooner expect a Treatiſe to prove *Fornication* lawful, than that the Alteration of Countenance upon entering a Church (which I would recommend to my Friend whenever he ſhould *Chance* to go to a publick Place of Worſhip) was a *tremendous* I do not know what—but what he trembled at.

Nor can we here make any good-natured diſtinction between the *Inſpector* and

Dr.

Dr. *H*——, for if he be already ſuch a Standard that many aſſume his Gait and Air, for which we have his own Word, how much more will the Youth of *Great Britain* conform to that faſhionable as well as palatable Doctrine, of every ones walking with his Girl, which his Example ſo ſtrongly enforces.

But there is one invincible Argument, which though I have heard upon a different Occaſion, I ſhall apply here, *viz.* If the Devil takes Dr. *H*——, what will become of the Man who aſſumes the Title of Inſpector General of *Great Britain?*

Here, methinks, I ſee him contract his Brow in a Frown of *offended Greatneſs*, or perhaps he may paſs it by with his uſual *impudent Indifference*. Perhaps he may be charitable enough to give me *Exiſtence*; but aſſure him from me (if out of your Zeal for Religion you ſhould go to reprove him in the Spirit of Meekneſs and Charity) that I have no Ambition to live for a Day, and am well aſſured, that is the utmoſt Period of Immortality he can beſtow. I have tranſgreſſed the Boundaries of a Letter, and quitted my *(a)* main Subject, both which being almoſt unavoidable in this Species of writing, you will, out of your *known*

(a) The Author perhaps meant *mean*.

Condeſcenſion, pardon. And as I *ſee* plainly, you are impatient to hear the Remainder of *H*——'s Intrigues, refer you to my next, when you may indulge your Curioſity, without the Trouble of waiting for the Return of the Poſt.

Who am, SIR,

Your, &c.

LETTER IV.

SIR,

I Left *H*——, in my laſt, under unhappy Engagements to one of the moſt mercenary of her Sex. Notwithſtanding the many Obligations ſhe had *lain under* to him, the Hopes of an imaginary Settlement, raviſhed this ineſtimable Jewel from *London* and *her Inſpector*.—Nor could the hackney'd Chariot, the proſtituted Cha-

racter

racter, or the *parvulus* Inſpector, the Pledge of mutual Love, ought avail. We ſhall therefore leave her following a Gentleman ſoon to come of Age with the above Expectations, and proceed to take ſome Notice of their illuſtrious Offspring, who

—*Si fata* virum *ſervant ſi veſcitur aura æthereâ*——

Is likely to inherit his Father's *Virtues*, and his Mother's *Honour*. I have edged in the above Piece of *Latin*, becauſe Conjectures are various; for ſome look upon the whole Tranſaction to be *Concubitus ſine Lucinâ*, and take him to be a fictitious Hero, or, as the Logicians call it, an *Ens rationis*, compoſed but of Napkins and Towels, and calculated for ſiniſter Purpoſes, *viz.* to impoſe upon the fond Credulity of a former Cull; which Purpoſe, whether it was real or falſe, it certainly anſwered. Others affirm the Reality, and give the Hero a romantick Origin; for they maintain, that, like *Alexander* the *Great*, he was begot by a Monſter, a *many tailed* Monſter, called the *Town*; and, to ſupport the Conjecture, alledge, that peculiar Dignity of Air, and Sublimity of Aſpect, that Senſe of Conſequence, with which, had you been, at that time, in Town, you might have ſeen her *ſideling* under the

weight of that precious burden, which had required the united Efforts of ſo *many* in order to its Production.

To obviate the Difficulty of its ſubſiding ſo ſoon, they add, that her Delivery was as remarkable as her Conception, and that the Inſpector has taken this Opportunity of further illuſtrating that very uſeful Syſtem, ſo ſucceſsfully broached by his great Favourite *Richard Rowe.* If ſo: may we not flatter ourſelves, that he will take into Conſideration the Eagerneſs of the Publick to be more fully informed, and oblige us with a particular Account of the whole Proceſs; as it muſt be productive of ſo many Advantages to the eaſy Accommodation of Ladies in publick Life. Beſides, a Man who has been able to find Foreſts, and their reſpective Inhabitants on an Oyſter Shell, muſt have made wonderful Diſcoveries in a *Region*, which even to the naked Eye appears a Foreſt, and ſome of whoſe principal *Inhabitants* are, I believe, viſible. —*Non noſtrum eſt.* I ſhan't pretend to decide in this Affair, but return to the abandoned Inſpector.

What could the poor *Gentleman* do in this Extremity? This Elopement from a Man who had been ſo *kind* to her, with every other Conſideration, was ſufficient to cure his Devotion to any one Object, but could

could not dam up that unbounded Torrent of Benevolence, that inexpreſſible Warmth with which the Inſpector throbs to the whole Sex.

Amongſt the many Advantages which this *Knight Errant, in the moral World*, reaps from his Paper, this is not the leaſt, that he makes it a dutiful Pimp to his looſer Pleaſures; Proviſion muſt, in this Exigence, be made. To this therefore he has Recourſe. Thus he hoped, by a Paper of fulſome Flattery, to butter up, as you call it in the Country, and then take a Slap, as he phraſes it, at a Lady he calls *Cordelia*. As you poſſibly may not know her by that Name, I muſt tell you, that Miſs *B——y* acted the Part of *Cordelia*, when *Garrick* charmed you in your favourite Character of *Lear*. I ſhall ſubmit to you *H——*'s refined Senſations, and paraphraſe them with an Expreſſion of Mr. *Quin*'s on the ſame Lady, and to the ſame Purpoſe. *Nov.* 24, the Inſpector being at the above Play, and *Cordelia* commanding a greater Share of his Attention than even *Garrick*.---He *never ſaw her before to ſuch perfect Advantage*. Obſerve, he was provided for before.—*She has one of the fineſt Perſons in the World, a Heart animated with ſocial Affection, and a happy Warmth ſoftened with Tenderneſs*: And in another Place,

Place, *With a Warmth so strong, and a Fondness so natural, that only a Heart capable of feeling the tenderest and the noblest Sensations in their most perfect Height, could have inspired.*—In other Words, a most luscious ———

Q—n, out of the Abundance of his Brutality, expressed the same Thought, by assuring, after his usual manner, that she, viz. *Cordelia*, had the Lechery of a *Rhinoceros.*—From their different Manner of expressing the same Sentiment, we may trace the particular Temper of those two great Men, *H*—— and *Quin (a)*.

From the above-mentioned Principle of Benevolence arise *H*—'s Refinements in Love, and delicate Notions of conjugal Affection; but as he has been genteely handled, in these respects, in a Letter signed *Amelia*, which you have seen, I shall say nothing more on this Head.

We have often laughed together about the low Sublime. The greatest Masterpiece of that kind this Age has produced, is an Essay of my Friend *H*—'s, on *victorious* Love, signed *Cimon*, which I beg you would be at the Trouble of perusing again, if to be found. The Reason why I put in this Caution, is, that having Occa-

(a) *Vid.* Rem. on the life, &c. of *Swift*, p. 168.

sion

ſion to refer to ſome of his former Papers, I perceived, that they were already gone to ſleep with their Forefathers, in that Grave of Obſcurity, where all his other Writings will, ſome ſooner, ſome later, ultimately be immerged. Perhaps, indeed, thoſe of them which have been collected and bound, may have ſome Chance of paſſing through that intermediate State aſſigned them by the ingenious, nay, the judicious Mr. *Hogarth.* I can't but obſerve here, how whimſically oppoſite the Fate of *H*—'s Writings is to that of old *Ennius*'s; the Antient's *Stercus* became *Aurum*, by the Care of one *Virgil*, the firſt, and let me add, the greateſt Gold-finder, perhaps, the World has ever produced: Whereas the Writings of our Modern become *Stercus*, not *ex Auro*; here, I confeſs, the Compariſon will not hold, but if you will, according to my uſual Freedom, give me Leave to ſubſtitute *Charta*; *diſſimulitudo curret quatuor pedibus.*

Before I conclude this Letter, I muſt obſerve to you, that, in this Courſe of Intrigue, the Inſpector (who riſes, as himſelf often tells us, from the Contemplation of a Maggot, to the Praiſe of the Maggot's and *his* Creator) has, doubtleſs, frequent Opportunities of returning his Thanks to him, from whom he has received Abilities

to

to enjoy ſuch exquiſite Pleaſures. Had you followed him in his Privacy with the Fair, you would have found him, in the very Moments of Dalliance, praiſing, with the old Philoſopher, Providence, for endowing Men and Women with Faculties to enjoy this moſt exalted Pleaſure at all Seaſons, and of indulging an Appetite, which is by ſo much the ſtronger than that of Hunger, by how much the Continuation of the Species is of more Conſequence than the Preſervation of any one Individual of it. And all this H— would alledge in his Excuſe, and perhaps add, that —— at all Seaſons is the greateſt Advantage the rational have over the animal Part of the Creation, and which indiſputably conſtitutes the ſpecifick Difference; it being the nobleſt Act of a rational Being. But the Poſt is juſt going out, ſo that I have juſt Time and Room enough to ſubſcribe myſelf, *&c.*

LETTER

LETTER V.

WE now come to consider the *Inspector* as a Writer, in which Province the chief Merit he would arrogate to himself is the Swiftness of his Productions.

And here I can't but communicate to you a Thought which has often occurred to me; that *H*—— has made himself a Slave to all public Places, merely to give an Appearance of Truth to what he has advanced concerning the little Time he employs in that wonderful Magazine of Nonsense the *illiterary* Gazette.

Once he seems to have judged right, where he tells us he did not think there was much in Papers dictated *over Tea*, or whilst he *was a dressing*; and though afterwards in the same Paper he attempts stifling the Conviction of his own Conscience by the *Sale* of his *Paper*, he may be assured that many join with him in his first Opinion: Who meant that his Lucubrations should perish in their native Insignificance, and whose silent Contempt he has purposely mistaken for Approbation.——The Sale of his Paper, on which he grounds the Approbation of the Town, can I

think be accounted for from this ſingle Property, *viz.* That it may be conſidered as the Town *Opium*, and conſequently encouraged at all Coffee-Houſes, becauſe it promotes the Conſumption of the great *Antidote* to Sleep; it is certain that without the Aſſiſtance of this enlivening Fluid, the Blockhead would infallibly always lull us to Sleep, did not the Coxcomb every now and then raiſe our Indignation and Contempt, and like the Briſkneſs of bottled Small-Beer, at once ſhew his Pertneſs and Emptineſs.

Indeed his Title to M. D. (independent of the *Scottiſh* Diploma) may be deduced from this great Prerogative of diſpenſing Sleep, and conſequently Eaſe; and in this Particular he may be allowed to be poſſeſſed of the—*Soporificum Grandum mirabile*, or great Soporific Opiate—a Title which would cut no ſmall Figure even in the pompous Advertiſements of his great Cotemporary *Richard Rock*, by *the Graee* of *Doctors Commons*, *Licentiate* in Phyſick, whom *H*—— often pretends to be very waggiſh upon.

This I dare affirm that the Relation holds ſtrong of one Side, and that all his Readers are in the literal Senſe of the Word his *Patients*.

I had near forgot to have told you that I have

I have been as much ſhocked at the Abſurdity of *H*——'s Treatiſe on Modeſty, as you could have been. Your Conjecture relating to the Intent of that particular Paper, and hints in ſome others to the ſame Purpoſe, (*viz.* that judging by his new-faſhioned Rules, the World may imagine him a Man conſcious of his own Merit even *aſſured* but not *impudent*) agrees with the univerſal Opinion here. You impoſe a very difficult Taſk on me when you deſire my Obſervations on that Paper. What is in its Nature neither true or falſe will hardly admit of a Refutation. However to ſhew my Obedience to your Commands, I ſhall attempt it in my next. You aſk me whether every Perſon he puffs off be a Blockhead? I anſwer not. Many indeed are, and thoſe who are not, ſhould be little obliged to *H*—— for putting them into ſuch Company. You juſtly obſerve, that he labours particularly to expreſs himſelf a refined Play-houſe Critic, and his Sentiments are ſo *heart-felt* that they are ſcarce intelligible. You mention to his Praiſe the Tenderneſs he ſhews upon all Occaſions for young Actors. This Fellow-feeling muſt be allowed to become the Man who at *May-Fair*, to a ragged Audience, played the Character of *Archer*, without excelling in that Degree, that we might expect from

the *Inſpector* in the *loweſt Parts, or any Stage of Life.* I expected that upon this Occaſion he would have adopted the following Line out of *Virgil* for his Motto

Haud Ignara mali miſeris ſuccurrere diſco,

which I think ſo much to the Purpoſe that ſhould any Occaſion hereafter offer, I beg you would recommend it to him at this Commencement of the new Year. I heartily wiſh my old Friend Health and long Life: *Diu lætus nobis interſis: Late, O very late may you become a Ghoſt: So wiſhes, ſo prays your,* &c. *(a)*

LETTER VI.

SIR,

IN my laſt I mentioned a Deſign of giving ſome Obſervations on a Paper of *H*—'s concerning Modeſty—The Motto is the firſt Thing that preſents itſelf; in prefixing of which he has followed the Example of his great Predeceſſors; yet with this trifling Difference, that thoſe they made Choice of bore ſome Connection with the Subject under Conſideration; but H——'s (in which Reſpect he muſt be allowed to have out-done them, may as well agree with any other Paper as with that whereto they are applied—to

(*a*) *Vid.* The parallel Performance, P. 169.

prove

prove the Truth of this Aſſertion, I could produce almoſt every Motto in his Paper, more particularly that of No 154, which I ſhall beg Leave to tranſcribe,

Inutilis eſt verecundia quæ obſtat quo minus negemus obſequium ad inhoneſta vocanti.

The Inſpector having found in his Dictionary that *verecundia* was rendered by the *Engliſh* Word Modeſty, thought it would be no improper Frontiſpiece to the immortal Structure he propoſed raiſing, and without conſidering the true Senſe of the Sentence, writes down or dictates it—for my Part, though I don't pretend to make ſo ſhining a Figure in the moral World, nor to know (having had my Education, as you remember in the Univerſity) half as much as the *learned Inſpector (a)* (ſo much as a Specimen of modern Apology ;) yet will I undertake to ſhew in Juſtification of my honoured Friend *Cicero*, that *verecundia* was never meant in this Place to ſignify Modeſty.

Here is Queſtion of doing an *inhoneſtum*, i. e. a diſhonourable, an ungenteel Thing. The Words *frui honeſto otio* to enjoy an honourable Leiſure, frequent in the beſt

* *Vide* No 157. A Dialogue between a Colonel a *Jemmy*, &c. where *our Blockhead* treats a College Education with the utmoſt Contempt.

Latin

Latin Authors, confirm this Signification of the Word *inhoneſtum*. The *French* Words *deſhonnête*, *malhonnête*, are always taken in the ſame Senſe, and alſo frequently uſed inſtead of the Word *immodeſte*. Now it is obvious to every Body; that as Modeſty can never be the Cauſe of our joining in an indecent or impudent Action, ſo it muſt always be the Motive of our diſſenting from any Propoſal that has a Tendency that Way; otherwiſe Modeſty and Impudence could ſubſiſt at the ſame Time in the ſame Subject, which is impoſſible.

But *verecundia* in this Place is the Cauſe which prevents our diſſenting from a Summons to an indecent or impudent Action—*verecundia* therefore cannot ſignify in this Place *Modeſty*.

Nor can it mean that counterfeit of Modeſty *Diffidence*, for this laſt, according to the Inſpector's Definition, prevents our doing what we know to be right. But *verecundia* here induces us to do what we know to be wrong——If therefore in this Motto, there be no Queſtion at all of Modeſty or Impudence, does not the placing it at the Head of a deſigned Diſſertation on both argue a vaſt deal of *deep* Erudition.

The Truth is, *verecundia* comes from the Verb *vereor* to fear, and ſignifies a *Fearfulneſs*

Fearfulneſs proceeding from Awe. I remember when I was at School, it was a conſtant Precept of our Maſter's to us, never to take up with the firſt Signification of a Word: But when we had gone through all in the Dictionary to pitch upon that which ſeemed moſt agreeable to the Senſe of the Paſſage— I would recommend this Method for the future to the *learned* Inſpector, and moreover tell him for his Inſtruction in this Place, that in *Ainſworth*'s Dictionary he will find *reverent Regard*, the third Signification of the Word *verecundia*, which if I miſtake not, will ſuit better with this Sentence than the firſt Signification; *read it and tell me your Opinion.*

Let us now conſider the Inſpector as a moral Philoſoper.——*I am to declare it as my Opinion*, ſays he, *that the Affections of the Mind which deter Men from ill Actions, and which prevent their executing good ones from the ſame Principle of Backwardneſs in exerting themſelves are, in reality two diſtinct Principles, and not one as this uſually accurate Writer obſerves.*

Pray obſerve the Preſumption of the *Fellow* in ſetting himſelf above *Cicero*, and that at a Time when he ſhews himſelf utterly ignorant of *Latin*.

That

That Backwardness and Reserve which happily deter People, unawed by other Considerations, from doing Things, which they are conscious, are in themselves wrong, and for which they know the World must censure them, is a Virtue ; Modesty.

The first and essential Rule of a Definition is, that it should point out the specifick Difference of the Subject defined, and not agree with any other Thing: But this Definition, still of a Piece with the Motto, agrees as well, nay better, with Honour, natural Justice, and indeed any other Virtue than with Modesty.

To this Definition, or more properly, Description of Modesty, he substitutes another (by way, I suppose of Amendment) a thousand Times more general. I *would*, says he, *understand Modesty to be that Quality, which represses us from being eminently ill.*—The Fear of the Rope, will it not have the same Effect? Will not every other human Consideration ? If this be the great Characteristick of Modesty, whoever remains within the contracted Sphere of pilfering and picking of Pockets, whoever has not made his publick Appearance at *Tyburn*, or in the Pillory, must be accounted a modest Man.——— A pretty System of Morality this, which we are to adopt *istius periculo*, in the Place of

of *Cicero*'s.——I wiſh he would tell us who are the *eminently ill.*

We now proceed to that miſchievous Counterfeit of Modeſty, Diffidence, which before our modern *Hudibras*, this dextrous Hair-ſplitter, had been confounded together. Hear him.

'That Senſation of the ſame turn, which awes and prevents a Man from doing publickly an Action which he knows to be right, and by which himſelf and others would be profited *(which you may obſerve is a favourite Expreſſion)* is not the Virtue which acts in the other Cauſe, but a miſchievous Counterfeit of it, which we *ought* to diſtinguiſh by the Name of Diffidence, which it is every one's Intereſt to get the better of, and every one's Advantage, that has any Concern with Man, *(I believe he may add, or Woman either)* that he ſhould baniſh for ever from his *Remembrance.*' And here I muſt obſerve to you, that my Friend has, like every other good Teacher, ſtrictly adhered to his own Rules, by baniſhing from his Remembrance the leaſt Trace of this *miſchievous Counterfeit.*

Diffidence ſo groſſly calumniated here, we ſhall hereafter juſtify. In the mean time it ſeems very extraordinary, that a man ſhould be prevented, by any thing like Diffidence, from doing what he *knows* to be right. Diffidence can't exiſt without an Object; that is to ſay, there muſt be a Diffidence

of ſome Thing, but here there is no room for it, when you know the Thing to be right. If the *learned Inſpector* had ſaid what he *doubts* to be right, there may be ſome room for Diffidence, but there is a good deal of Difference between a Doubt and a Certainty. On the other hand, where there is a Doubt, Diffidence is well founded.

You will ſmile at me here, for miſtaking, as it were wilfully, the Caſe in omitting the Diffidence of Abilities, or Means to attain the End which you know to be right. I auſwer, that I follow H——, but ſuppoſe that he had mentioned the only Thing that could give his Argument any Appearance of Reaſon, yet pretty much the ſame kind of Anſwer will ſerve—for if he be doubtful of his Abilities with Reaſon, his Diffidence is highly commendable, and will even, according to H——'s own Reaſoning, greatly contribute to his Succeſs. On the other hand, a Diffidence, where a Perſon knows himſelf equal to the Undertaking, is a Caſe ſo very rare in Life, that we may almoſt deny its Exiſtence.

Here one can't help obſerving, how this great Moraliſt has transferred the Seat of the Virtues and Vices to the Memory——

(a) *Inſpector*, No. 176. where he declares his Opinion of Mr. *Moſſop*'s future Succeſs, in the ſame Words which he tells us *Æſchinus* made uſe of in ſpeaking of a Brother Orator, who had *great* Merit, with great Diffidence, *viz. If I doubt not of his Succeſs, it is becauſe he doubts of it himſelf.*

hence-

henceforward therefore we muſt deſire thoſe, whom we would exhort to be virtuous, to furniſh their Memories with the proper Virtues, and baniſh the contrary Vices from their *Remembrance*. When you viſit H——, I would have you exhort him in the ſame Strain, and do really think, that three or four Grains of Diffidence, in the room of ſo many Ounces of Aſſurance, would be no improper Ornament to Mr. *Peſtle*'s Memory.

Having thus happily ſucceeded in his Divorce of Modeſty from Diffidence, our *Author* proceeds with that Perſpicuity of Method peculiar to himſelf, to give us an Account of Aſſurance and Impudence—' we uſe Aſſurance and Impudence, ſays he, as ſynonimous Expreſſions, and employ them indifferently, but this with great Injuſtice, as the one is an eternally and naturally odious and diſtaſteful Quality (*I ſuppoſe, to the Palate of the Memory*) the other, if not an amiable, at leaſt, a good and uſeful one.'

I would fain know, whether Aſſurance, in the natural or real Senſe of the Word, ſignifies any Quality or Affection of the Mind at all. If not, it muſt be underſtood in the Senſe that Cuſtom has beſtowed on it: Cuſtom, this great Maſter of Language, this ſovereign Judge and Rule of Speech — Now the Inſpector himſelf confeſſes, that

Aſſurance is *uſed* as a ſynonimous Expreſſion for Impudence, we *uſe*, &c. Aſſurance muſt be then underſtood in that Senſe, and no other—but the Inſpector ſets himſelf above Cuſtom, when he ſays, 'that he (forſooth) would underſtand Aſſurance to expreſs that Freedom of Deportment, and Senſe of Conſequence, which *ariſes* in a Man's Breaſt from the *Conſciouſneſs* of what are his real *Merits* and *Qualifications*.'

But before he can prevail upon us to believe this Freedom of Deportment, and Senſe of Conſequence, are not in *him* the Symptoms of the moſt *conſummate Impudence*, he muſt prove to us the Reality of his Merits and good Qualifications, in which Attempt I am afraid he'll miſcarry. I ſuppoſe his Invitation to the Ladies, to come and court the Inſpector General of *Great Britain*, ariſes from this *Conſciouſneſs* &c. is it not rather, with many more of his Actions, the Effect of that Boldneſs and Importance, which he aſſumes *from a Pretenſion to Qualities which he is not poſſeſſed of, and which, by his own Definition, is Impudence*.

By this Specimen of Inſpectorial Diſſertations, we may eaſily form a Judgment of the Merit of the reſt of his Writings. *Theſe Writings*, which have, however, if you will take his own Word for it, '*juſtly merited* him ſuch *a Character* in the *gay and polite*,

as

as well as the *more serious Part of the World*, as secures him a better *Fate* than that of being cursorily read over, or *thrown* aside, or of not being able to impress a *Reverence* for the Subject he treats of, upon the Understanding of his Readers.*

Such are the *Hands*, in which, as he informs us, Virtue appears, *like a Blush*, cloathed in her native Beauty, comes smiling upon us, and beguiles us into a Love for her before we know it' *(a)*.

Such are the Lucubrations which engage in the Inspector's Favour the Thanks of every Man who has the Interest of Religion at Heart, for dissipating those *Adumbrations* which have *so long* obscured that Source of every rational Pleasure *(b)*.

To obviate the general Objection which is made, not without some Justice to Criticks, *viz.* That they rather *destroy* than *edify*, give me leave to offer my own Notions of these Topicks, so miserably handled by his Inspectorship. To begin with Modesty.

Modesty is derived from the *Latin* Word *Modus*, which as it imports Moderation, *&c.* so *Modestia* must signify a due Reserve and Measure in all our Words and Actions.—— Every one descended from *Adam*, has his Share of Vanity, and is more or less opinionated; he who has, or discovers least of this Foible, is accounted a modest Man.

* *(a) Vid. Aug.* 31. *(b) Vid. ibid.*

Mo-

Modeſty bears ſo near an Affinity to true Politeneſs, that I ſhould be tempted to pronounce it to be nothing elſe than natural Politeneſs: if true Politeneſs conſiſts in doing or ſaying nothing that is ſhocking to others.—Hence a Perſon can't be polite that is not modeſt, nor modeſt that is not polite. This is a Truth I would recommend to the ſerious Conſideration of all theſe fine Gentlemen, particularly thoſe of the *graphical kind*, who are ſo teazing on the Subject of their own Merits and Productions; and who, tho' they hold Modeſty in Contempt, would ſtill fain paſs for being polite, and knowing the World, which when taken in the true Senſe, is pretty much the ſame Thing.

From which we may juſtly infer, that though Modeſty and Politeneſs take their Riſe from an inward Principle, yet the Object of both is an external Decorum.—Of this Opinion is the ingenious *M. Duclos.* *(a)* Modeſty is then a ſocial or political Ornament, not a moral Virtue, and rather prevents us from doing what is unbecoming, than what is criminal.—Its oppoſite is Impudence.—As Modeſty proceeds from an impartial Conſideration of our good Qualities, as well as Failings; Impudence proceeds from a continued Attention to ſome good Qualities, perhaps ſometimes real, but oftener pretended, whilſt many Failings are over-looked. The impudent Man attends

(a) Conſiderations ſur les Moeurs.

entirely

entirely to his own good Qualities, and the Failings of others. The modeſt Man knows that he neither wants Failings, nor others good Qualities. The one either is blind to his Failings, or would paſs them for Perfections: the other is conſcious of both.

The Behaviour of the one is founded on an Impartiality to himſelf and Mankind; the *Deportment* of the other is grounded on a Partiality to himſelf, and Injuſtice to the reſt of his fellow Creatures: the one knows he may do wrong: the other is confident he can't do amiſs.

In a word, the modeſt Man not only weighs every thing of Conſequence with a proper Attention, but alſo conſults an underſtanding Friend in doubtful Caſes, and by that Conduct betrays a commendable Diſpoſition of the Mind, which we call *Diffidence*, inſeparable from Modeſty, and a conſtant Attendant on true Merit.

Diffidence, this Offspring of Self Knowledge, may be divided into Diffidence of Science, and Diffidence of Abilities. As to the firſt, Men of true Judgment, and ſound Learning, are ſenſible, that there is no Science, no Branch of Knowledge, which does not admit of a ſtill greater Degree of Improvement; conſequently, that their Acquaintance with it, tho' ever ſo intimate, muſt fall far ſhort of Perfection—had not the Inſpector's great Predeceſſors, Lord *Bacon* and Sir *Iſaac Newton*, been as diffident

as

as they were learned, they would have adopted in Philosophy the systematical Method of proceeding, (as more suitable to the rash Arrogance, and lofty Pretensions of the Mind) preferably to the experimental, which mortifies all Passions, but the Love of Truth; and Mankind would have then lamented the Loss of that vast Addition made to the Stock of human Knowledge by those two wonderful Persons.

As to the second Division, *viz.* Diffidence of Abilities: An Orator, whose Business it is to make Truth known and followed, be he never so perfect a Master of his Subject, must be apprized of the Difficulty of expressing, in an adequate manner, his clearest Ideas. This is, in him, Diffidence, than which nothing can prejudice more an Audience in his Favour. *Virgil*'s becoming Diffidence sets his great Merit in the most advantageous Light; and I apply to the Admirers of those two great Poets, *Horace* and *Ovid*, whether some Passages, wherein they promise themselves Immortality, rather somewhat too confidently, have not contributed, if not to lessen their Merit, at least, to make it less applauded.

Upon the whole, we may conclude, Diffidence to be not only a Virtue, but also one of the most advantageous to Society; in as much as, besides what has been said, it excites the greatest and best qualified Men to exert their Abilities, and strike out new Arguments

guments in the Support of the most important Truths in Religion and Morality. Happy for us had the same Diffidence, or rather Consciousness of *Demerit*, prevented H — from plaguing the Town with his daily Nonsense—like every other Virtue, *Diffidence*, by passing the *certi fines quos ultra citraque nequit consistere rectum*, revolts to Vice, and stumbles to Abuse. Then it is no longer *Diffidence*, but degenerates into *Sheepishness*.

We now proceed to *Assurance* and *Impudence*. Nothing is more certain than that these Words are used to convey the same, or pretty much the same Idea. For Example, if I was to mention the *Inspector's Assurance*, would any Man imagine I meant him a Compliment. It is true, that, properly speaking, there are few or no synonimous Expressions in our, or indeed any other Language; except where there is Question of expressing, in a manner less shocking to the Ear, an Idea disagreeable in itself: and then a Word is brought in to our Assistance, whose Sense was originally foreign to, or at least much softer than, that which it now imports. To this we annex a new Idea, and adopt it into our Language. Thus the *Romans*, when they came to have some Sense of Politeness, used the Word *(a) Hostis*, which originally signified a Stranger, instead of the harsh and brutal Word *Perduellis*. Thus the greatest Masters in pastoral Poetry, have been particularly cautious to omit such Words as carry a mean or vulgar

(a) Vid. *Cicero de Officiis*.

Idea with them, and chose rather to deviate a little from Nature than seem rude.--*Pope*, instead of a Cow, substitutes the Word Heifer. *Fontenelle*, on the same Occasion, *Genisse*, instead of *Vache*; and both, in Imitation of their great Master *Virgil*, in whose Eclogues you'll meet with *Juvenca*, but never with the Word *Vacca*.

Your great Favourite *Horace*, if my Memory does not fail me, recommends this as a Rule, even in Satire. *(a) Non ego*, says he, *inornata & dominantia nomina——Satyrorum Scriptor amabo*. If this be not allowable in Satire, which is to represent the Vices of Mankind in the strongest, and sometimes in the most odious Light, how much less in polite Conversation.

Thus it having been remarked, that the Word *Impudence* was sometimes shocking to a polite Ear, *Assurance*, which had almost a different Signification, was brought in, to supply its Place on some Occasions.—The Word *Impudence* is disagreeable, because it carries with it something positively odious: whereas *Assurance* is received with Indulgence, because it rather includes a Privation of Modesty, than any thing affirmative; and whatever it carries odious with it, is purely by Accident, as the Tone, Gesture, *&c.* of the Speaker, or the particular Circumstance of the Person to whom it is applied.

The great Delicacy consists not only in the Use of many of these *secondary* Expressions, but

(a) Dominantia nomina, are those Words which are properly Masters of the Things they signify: In *Greek*, Κυρια, *Roscom.* For Instance, the Word *Coxcomb* gives me a full, clear, and determinate Idea of Dr. *H*——.

alſo in the proper Application of them; and this it is which diſtinguiſhes, in a great meaſure, the Gentleman from the Clown. Thus the Fellow at *Billinſgate* is an impudent Dog, the Man at the Court End of the Town has a great deal of Aſſurance.

Therefore as Aſſurance is always uſed to *repreſent* the Word *Impudence*, it is the Expreſſion of an odious and reprehenſible Quality; which appears from this, that in order to mitigate it, that is to ſay, when we mean to uſe it in its primitive Senſe, we are obliged to tack the Epithet modeſt to it. Tho', by the way, a *modeſt Aſſurance* ſeems a Contradiction, a *coire immitia placidis*, or, as *Quintilian* calls it, a *witty Folly (a)*. Yet as their Union has the Sanction of Cuſtom, it would be *Aſſurance* in me to call it in queſtion. ---It gives me the higheſt Pleaſure to hear that you are at length determined to come to Town. You will then have an Opportunity of being informed of many *Minutiæ* with reſpect to *H*—, which to recount would ſwell this Letter into the *tedious*. The Intent you mention, of pointing out to him his Faults, is highly laudable, and becomes the *Chriſtian* and the *Divine*. You aſk me for the Opinion of the Town, and my own of Mr. *Fielding*'s AMELIA. I muſt own to you, they are very different, if we are to form a Judgment of the Opinion of the Town by the Sale of the Work, which has not as yet gone thro' a ſecond Edition.---For were

(a) Οξυμωρον. A neighbouring Kingdom has, I am told, refined ſtill further on the Word Impudence, which they politely phraſe, a Preſence of Mind.

I . . take it from the Circle of my own Acquaintance, I ſhould mention *Amelia* to you as a moſt finiſhed Performance. ---Hear the Sentiments of the judicious few.--- It is, in Reality, as the Author ſays in his Dedication, calculated to promote Religion and Virtue. This one Circumſtance, the moſt glorious that can animate the Soul of Man in the undertaking and perfecting any Work, has, inſtead of commanding the Applauſe, provoked the Cenſure of the Generality of its Readers. For, in ſhort, our Youth, of both Sexes, have their Taſtes ſo debauched with reading *Adventures, Intrigues*, &c. in an Age ſo abandoned, that even the Fair, unawed by that Timidity and Softneſs, which is ſo natural to their Sex, and which ſo effectually recommends them to ours, avow to the World their Guilt, and glory in acting over again, with a peculiar Guſto (in *Memoirs, Apologies*, &c.) thoſe Scenes of Lewdneſs, which will juſtly render them infamous to all Poſterity. A luſcious Stile, high wrought Images, and glowing Colours, are requiſite to palliate and ſet off the natural Deformity of Vice; and our late Maſter-pieces in this Way have actually given our Youth as wrong a Turn as ever Romance did to Don *Quixote*. It is this depraved Taſte, and Mr. *Fielding*'s not complying with it, that has ſunk the Reputation of the ineſtimable AMELIA; a Piece which entirely depends on the Force of native Virtue, without meanly ſtooping to be patronized by the Frailties of human Nature.

It

It has all the Regularity and Beauties of epick and all the Life of dramatick Poetry. Not one Character is ſuperfluous or unconnected, but all contribute to ſhew, that Virtue will ſupport itſelf againſt every Oppoſition, and that even a good Intention will carry a Man thro' Life, ſo as to make him at laſt happy.---Such a Fate attends each Performer, as we may juſtly expect from their reſpective Characters. Upon the whole it is, as I have told you before, a moſt finiſhed Performance. But will, I am afraid, be attended with this Conſequence, that as the worthy Author, conſulted in this Piece, his own Diſpoſition, and true Taſte, more than that of the Age; its Fate, compared with the Succeſs of thoſe vile Pieces which diſgrace the Preſs, will be a melancholy Caution to Writers, to apply rather to the vicious than virtuous Affections of Mankind. — What you take Notice of, as to AMELIA's Noſe, was an Omiſſion of the Author's, which has occaſioned a vaſt deal of *low Wit*, and been a ſtanding *Joke* here. I dare ſay it will be amended in any future Edition.

I have had an Invitation to ſpend ſome Time in the Country, and ſhan't probably be in Town at your Arrival. Therefore if you are determined to give H — a little Chriſtian Admonition, pray don't forget the following Particulars. Bid him, nay, intreat him to avoid his quaint, *hobling Town-Cant*, on the one Hand, and all bombaſtick, forced, *Heart-felt* Expreſſions, on the other. Bid him, for the future, confine his Talent to Abuſe, at leaſt, meddle with

Pane-

Panegyrick as ſeldom as poſſible. For the only ſpirited Thing we have ſeen come from him, was on that Subject; and to convince you of the greatneſs of his Talent that way, againſt the Author of AMELIA. Very few can praiſe genteely, but Spite, Malice, Envy, and indeed almoſt all the vicious Affections of human Nature, contribute to ſupply the Source of Abuſe. Recommend to him to be at ſome Pains in getting ſuitable Motto's, and apply to ſome one of his Acquaintance, who has read the claſſical Authors, (if ſuch a Perſon there be.) That he may not, for the future, aſcribe to one Poet the Property of another; and this even where *Virgil* and *Horace* are concerned. *(b)* He may likewiſe be informed (ſince I ſee he won't be even at the Trouble of reading *Engliſh* Prefaces) of the general Scope and Character of any Author before he deſcants upon him: then probably we ſhan't have *Juvenal* ſo highly praiſed for his great Delicacy in Satire and genteel Raillery *(a)*; nor ſhall we hear *Cicero* pride himſelf in the gaudy impertinent flimſy Garb, beſtowed on him by the *florid Engliſh Hiſtorian*, G———*e*.

I am tired of my Subject, and ſhould here put an End to it: but (having obſerved it to be the Faſhion) muſt firſt compare *my Hero* to ſome illuſtrious (*c*) *Roman*.—Of all the ancient Writers, H—— ſeems to me to reſemble *Horace* moſt; for as *Cicero* makes no Doubt, but

(*a*) No. 277. *Vid.* 237. (*b*) *Quo teneam vultus mutantem protea nodo*, which he attributes to *Virgil*. &c.
(*c*) See *The Parallel Performance*, P. 66, 67.

that

that *Plato*, if he had applied his Talent that way, would *have* made an excellent and powerful Orator, and likewiſe that *Demoſthenes* would have become a great and profound Philoſopher; ſo no Man, I think, can deny, that *Horace* could have *dictated* very entertaining *daily Papers*, and very genteel-ſpirited *Love Letters*, and that our H---- has Abilities to compoſe *pretty* Love Sonnets, delicate Satire, and *excellent Rules for the Stage*. So that if we make the proper Allowances for the different Courſe of Studies, and different Form of Government, to which each of *theſe great Men* was ſubject, we may obſerve, in ſeveral Inſtances, a *ſtrong Reſemblance* between them. Both Authors are diſtinguiſhed for Wit and Humour; but of the two, *Horace* is the more elegant and polite. H--- the more negligent and ſcurrilous. They both roſe from a low State into Affluence, and enjoy'd the Favour and Friendſhip of great Men. *(a) Cum magnis vixiſſe* was not more applicable to *Horace* than to H——. They both were of the ſame *Epicurean* Taſte. Both were Wh-re Maſters; and both were bilked by their Wh-res (*b*). *Horace* had his *Lydia*. H——— had his *Diamond*. *Horace* had his *Mæcenas* and his *Agrippa*. H—— had his O---- and his B----. *Horace* had his *Virgil*. H—— had his *Cibber*. *Quæ uni tertio conveniunt ea inter ſe conveniunt*, is a Rule which has obtained ſince the Time of

(*a*) *Vid.* No. 2. where *H*--- tells us he is no Stranger to the Tables of the great which is *Living*, *&c.* in the literal Senſe. (*b*) *Vid. Hor. Sat. Hic ego mendacem.* &c.

Ariſtotle,

Ariſtotle. By which it follows, and I do affirm it to be true, that *H.* is as *like Swift*, as *Swift* is *like Horace:* Nay, there are two Particulars which (where the Circumſtances are ſo very ſimilar, and the Counterpoiſe ſo equal between any two of the three Worthies) may poſſibly incline the Ballance in favour of the *two Moderns*; the firſt is, that they both were *Doctors*; the ſecond, that as *Swift* has had an *O*——, ſo has H— had —

S I R,

Your very affectionate

humble Servant, &c.

For a *Friend* and Commentator on *his Life* and *Writings*.

P. S. The Obſervations which you have made on the noble P----r's Inconſiſtencies, in very material Circumſtances, are juſt; and have, with others of the ſame kind, which have eſcaped you, made no inconſiderable Part of thoſe *Menſtrual Eruptions* from the Preſs, called *Magazines*.

F I N I S.