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SOME
REMARKS
ON THE
LIFE and WRITINGS

OF
Dr. ~~John~~ Hill,
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 Per-*
formance of a certain noble *Earl*.

*I do not know a Character that either meets with
or deserves more Contempt than that of a Fel-
low; 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*,

* * * 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.

L O N D O N:
Printed for W. OWEN, at *Temple-Bar*, 1752.
(Price One Shilling.)



P R E F A C E.

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

P R E F A C E.

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

T O

Dr. *H*———.

S I R,

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 favourite

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 Elixuary* 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 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

(9)

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 L E T.

L E T T E R I.

S I R,

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 authentick; 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

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, cox-comical 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 Prefage 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 incontrovertible, 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 *Hyrceanian 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 Preamble, 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 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 Household, 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 irresistable 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 Achievements. *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 Differtations 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,

S I R, &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

L E T T E R 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—
 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 *Agésilus* 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 *Βραχυγραφία* (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 Scribbling 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 particularly 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 S I R,

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*.

L E T T E R : III.

S I R,

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 *æqualitas 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 Profit---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 publicly 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 publicly) 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 into Danger, it must be with our
 “ Eyes open, with other Cant of that
 Kind. What a Farce is this! A Con-
 duct 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 *uncontrollable Gaiety of Dis-*
position (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 at-
 tained 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, publicly 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 anti-ent 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 publicly 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 Re-sentments 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, S I R,

Your, &c.



LETTER IV.

S I R,

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 Character

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 vespitur 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 *Rhinosceros*.—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 Master-piece 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 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 immersed. 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*; *dissimilitudo 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

L E T T E R 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 whiſt 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 affured 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
F
think

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* *Græe* 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)*



L E T T E R VI.

S I R,

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 inhonestam 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 ungentleel Thing. The Words *frui honesto otio* to enjoy an honourable Leisure, frequent in the best

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

Latin

Latin Authors, confirm this Signification of the Word *inbonestum*. The *French* Words *desbonnête*, *malbonnête*, 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 Philosopher.—*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 specific 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 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 publicly 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 answer, 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. *Moffep'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 synonymous 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

Affurance is *used* as a synonymous Expression for Impudence, we *use*, &c. Affurance must be then understood in that Sense, and no other—but the Inspector sets himself above Custom, when he says, ‘that he (forth) would understand Affurance 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.*

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 teasing 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 *Department* 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 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 synonymous 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

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 *Billingsgate* 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 to 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 dramattick 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, *bobling 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-reMasters; 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.

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