

-Our subject is called prose until 1800 which means that we will study the novels written between 1700_1800.

-In this course, we have two novels:

1-*Joseph Andrews* by Henry Fielding.

2-*Robinson Crusoe* by Daniel Defoe.

-Both of these novels talk about virtue and vice.

-In *Joseph Andrews*, we see that the novel moves mainly around vice and seduction.

-Before we discuss the summary of the novel, we have to know more about prose in this period. In their writings, the writers of the 18th century used something called preface.

Q: What is the difference between the introduction and the preface?

A: Preface is a kind of introduction written by the author himself to give some justifications about what or how he has written his work. Also, the author writes the preface to defend himself because in that time, writing was suffering from weakness. The introduction is written by critics and editors.

Q: What is the difference between prose and short story?

A:

Prose	Short story
It is longer than short story	It is shorter than Prose
It cannot be read in one sitting	It can be read in one sitting
It has a main plot and sub-plots	It rarely has sub-plots

-The most famous writers of the 18th century are Henry Fielding, Daniel Defoe, Jonathan Swift. These three writers were famous for writing prose.

Q: What is the difference between writing in 18th century and writing before it?

In 18 th	Before 18 th
Writers wrote in prose. <i>Joseph Andrews</i> is written a form of a comic epic.	Writers wrote their works in verse, using poetic devices and poetic language.
They wrote about ordinary people.	They wrote about classical figures such as gods, lords, and kings.

Joseph Andrews

By Henry Fielding

The most important topics are:

1-virtue and vice

2-Charity

3-Chastity

4- Faint and humor

5- Criticizing upper class

In this lecture, we are going to have a quick review about some theoretical questions, get to know more about the characters, read some new events, and comment on some passages from the novel.

Q: What is the difference between preface and introduction?

A: The preface is written by the author himself to give explanations or justifications to his readers about what he has written. In addition to that, the writer defends his work.

While the introduction is written by critics, editors, companies, etc.

Q: What is the difference between writing in 18th century and writing before it?

- writing in 18th century and writing before it?

<i>In 18th</i>	<i>Classical writing (before 18th)</i>
Change in Subject	
✓ They wrote about <u>ordinary people</u> .	✓ Talks about <u>people from the upper class</u> like kings and lords.
✓ They presented <u>realistic life</u> .	✓ The <u>subjects</u> they talked about were <u>serious</u> such as war and love.
Change of language	
✓ Writers wrote in <u>prose</u> . <i>Joseph Andrews</i> , for instance, is written in the form of a comic epic.	✓ Writers wrote their works in <u>verse</u> , using poetic devices and poetic language.

Joseph Andrews' list of the characters:

Joseph Andrews

A handsome and virtuous young footman. He has a chaste sister called Pamela Andrews. He is from the Andrews Family, but his real family is the Wilsons; he was stolen by the gypsies when he was a child. He started working for Sir Thomas Booby at the age of ten. He worked as a scarecrow and as a jockey. Because he is handsome, his master's wife, Lady Booby, and Mrs. Slipslop try to tempt him, using words and actions. He does not respond to them and preserves his honor and chastity. After he moves to London with his master, his new friends try to make him get used to drinking and gambling, but Joseph remains chaste despite all kinds of temptation. After she becomes a widow, Lady Booby raises the level of temptation but in vain. Then she dismisses Joseph, and he goes back to the country to meet his beloved Fanny Goodwill. On the way, he is robbed of his clothes and money and recovers at an inn. Then he meets Fanny, and they travel on with Parson Adams, having various adventures. In the end, Joseph and Fanny get married.

Parson Adams

He is a priest, clergyman, and saint. He is 50 years old and has a wife and six children. He takes a particular interest in Joseph and Fanny. He speaks French, Spanish, Italian, Greek, and Latin. He is brave and has good nature and good sense; he hurries to help whoever needs help.

Fanny Goodwill

She is the beautiful beloved of Joseph, a milkmaid, believed to be an orphan. In fact, she is Mr. Andrews real daughter; as Joseph she has been stolen by the gypsies.

Lady Booby

She is powerfully attracted to Joseph, her footman, but she finds this attraction degrading and is humiliated by his rejections. She represents the traditional flaws of the upper class, mainly snobbery and egotism. She tries to prevent Joseph and Fanny from getting married by threatening Parson Adams. After the two lovers get married, she gets back to London to a young Captain of Dragoons.

Mrs. Slipslop

A hideous and sexually voracious upper servant in the Booby household. She lusts after Joseph and offers him drinks and food. She is 45 years old and thinks herself an educated. She tries to persuade Lady Booby not to dismiss Joseph. She accuses Beau Didapper of raping at the character confusing at the last part of the novel.

Minor Characters:

Mr. Booby

The nephew of Sir Thomas. Mr. Booby is a snobbish squire who marries his servant girl, Pamela Andrews. He tries to tempt his servant Pamela, but she refuses, as Joseph does, so he decides to marry her.

Pamela Andrews

Joseph's virtuous and beautiful sister, from whom he derives inspiration for his resistance to Lady Booby's sexual advances. Pamela is also a servant in the household of a predatory Booby, though she eventually marries her master.

Mr. Andrews

The father of Pamela and, ostensibly, Joseph.

Mrs. Andrews

The mother of Pamela and, ostensibly, Joseph.

Mr. Tow-Wouse

The master of the inn where Joseph boards after being attacked by the ruffians. He intends to lend Joseph one of his own shirts, but his stingy wife prevents him.

Mrs. Tow-Wouse

The frugal, nagging wife of Mr. Tow-Wouse.

Betty

A chambermaid in the inn of Mr. and Mrs. Tow-Wouse. Her initial care of Joseph bespeaks her good nature, but she is also lustful, and her association with him ends badly.

Mr. Wilson

Joseph's real father. A gentleman who, after a turbulent youth, has retired to the country with his wife and children and lives a life of virtue and simplicity. His eldest son, who turns out to be Joseph, was stolen by gypsies as a child.

Beau Didapper

A guest of Lady Booby, lusts after Fanny and makes several unsuccessful attempts on her. He, by mistake, enters Mrs. Slipslop's room, and accuses him of raping.

Joseph Andrews Summary

(part 1 & part 2)

Joseph Andrews, a handsome young footman in the household of Sir Thomas Booby, has attracted the erotic interest of his master's wife, Lady Booby. He has also been noticed by the parson of the parish, Mr. Abraham Adams, who wishes to cultivate Joseph's moral and intellectual potential. Before Joseph can get on a course of Latin instruction, the Boobys depart the country for London, taking Joseph with them.

In London, after a year or so, Sir Thomas dies, leaving his widow free to make attempts on the footman's virtue. Joseph fails to respond to her amorous hints because he is too naïve to understand them; in a letter to his sister Pamela, he indicates his belief that no woman of Lady Booby's social stature could possibly be attracted to a mere servant. Joseph endures and rebuffs another, less subtle attempt at seduction by the middle-aged and hideous Mrs. Slipslop.

Lady Booby sends for Joseph and tries again to beguile him but in vain. His virtue infuriates her, so she sends him away again, resolved to terminate his employment. She then suffers agonies of indecision over whether to retain Joseph or not, but eventually Joseph receives his wages and leaves the Booby's household.

Joseph sets out for the country parish, where he will reunite with his childhood sweetheart and now fiancée, Fanny Goodwill. On his first night out, he runs into two ruffians who beat, strip, and rob him and leave him in a ditch to die. Soon a stage-coach approaches, full of hypocritical and self-interested passengers who only admit Joseph into the coach when a lawyer among them argues that they may be liable for Joseph's death if they make no effort to help him and he dies. The coach takes Joseph and the other passengers to an inn, where the chambermaid, Betty, cares for him.

Soon, another clergyman arrives at the inn and turns out to be Mr. Adams, who is on his way to London to attempt to publish several volumes of his sermons. Joseph is thrilled to see him, and Adams treats his penniless protégé to several meals. Betty, having been rejected by Joseph, has just been discovered in bed with Mr. Tow-Wouse.

Mr. Adams ends up getting a loan, for they must pay the rent for Mrs. Tow-Wouse and he and Joseph are about to leave when he discovers that he has left his sermons

at home and thus has no reason to go to London. Adams and Joseph decide to take turns in riding Adams's horse on their journey home.

On his solitary walk, Adams encounters a sportsman who is out shooting partridge. When the sound of a woman's cries reaches them, the sportsman flees with his gun, leaving Adams to rescue the woman from her assailant. The athletic Adams beats the bad guy but fears that he has killed him. When a group of young men comes by, the assailant suddenly recovers and accuses Adams and the woman of robbing and beating him. The young men lay hold of Adams and the woman and drag them to the Justice of the Peace, hoping to get a reward for turning them in. On the way, Mr. Adams and the woman discover that they know each other; she is Joseph's beloved, Fanny Goodwill, who set out to find Joseph when she's heard of his unfortunate encounter with the ruffians.

The Justice of the Peace is about to put Adams and Fanny in prison without giving their case much thought when suddenly a bystander recognizes Adams and vouches for him as a clergyman and a gentleman. The judge readily reverses himself and dismisses the charges against Adams and Fanny, though the assailant has already slipped away and will not be held accountable. Soon Adams and Fanny depart for the next inn, where they expect to meet Joseph.

Now, to the preface comments:

P.III

“The EPIC, as well as the DRAMA, is divided into tragedy and comedy”

It is taken from the preface of Joseph Andrews, which is written by Henry Fielding. The writer is giving a kind of justification to the readers about his work. According to the writer, his novel could be considered as an epic because it is long and talks about serious subject. It contains a lot of actions and a big number of characters, and it is written in an artificial dignified language. The writer says that since drama can be divided into tragedy and comedy, the epic could also be tragedy and comedy. The main idea is that the writer is defending himself.

Q: What is an epic?

Epic is a great literary work containing serious topic, a lot of actions and events, and a large number of characters. The type of characters should belong to the upper class and distinguished people. The language has to be difficult, and it must be written in verse.

P.III

“And farther, as this poetry may be tragic or comic, I will not scruple to say it may be likewise either in verse or prose: for though it wants one particular, which the critic enumerates in the constituent parts of an epic poem, namely meter; yet, when any kind of writing contains all its other parts, such as fable, action, characters, sentiments, and diction, and is deficient in meter only, it seems, I think, reasonable to refer it to the epic; at least, as no critic hath thought proper to range it under any other head, or to assign it a particular name to itself.”

It is taken from the preface of Joseph Andrews, which is written by Henry Fielding. The writer is giving a kind of justification to the readers about his work. Fielding believes that his novel should be considered as an epic since it contains most elements of an epic as the elements are fable, action, characters, feelings, diction. But it misses only one element which is the meter. So, he believes that his novel, as well as any literary work containing these elements can be named ‘an epic.’ The main idea is that the writer is defending himself.

P.IV

“Now, a comic romance is a comic epic poem in prose; differing from comedy, as the serious epic from tragedy: its action being more extended and comprehensive; containing a much larger circle of incidents, and introducing a greater variety of characters. It differs from the serious romance in its fable and action, in this; that as in the one these are grave and solemn, so in the other they are light and ridiculous: it differs in its characters by introducing persons of inferior rank, and consequently, of inferior manners, whereas the grave romance sets the highest before us: lastly, in its sentiments and diction”

It is taken from the preface of Joseph Andrews, by Henry Fielding. The author says that romance does not mean love story. Fielding considers his novel to be an epic,

including all its elements but a high-class character and a serious subject. Instead, he chooses ordinary people to talk about an everyday subject; that is what he means by the word 'romance'. In addition, he mixes between seriousness and comedy. He adds some comic elements to his epic to teach people moral lessons. The main idea is that the author is defending himself.

PIV

“And perhaps there is one reason why a comic writer should of all others be the least excused for deviating from nature, since it may not be always so easy for a serious poet to meet with the great and the admirable; but life everywhere furnishes an accurate observer with the ridiculous”

- It is taken from the preface of Joseph Andrews, by Henry Fielding. The writer is giving a kind of justification to the readers about his work. In this paragraph, the author defends why he uses comic elements in his novel although it is against of the nature of an epic. Fielding believes that any literary work should mirror life, so he combines between epic and comedy elements because life is a mixture of happiness and sadness. The main idea is that the writer is defending himself.

P.V

“but surely, a certain drollery in stile, where characters and sentiments are perfectly natural, no more constitutes the burlesque, than an empty pomp and dignity of words, where everything else is mean and low, can entitle any performance to the appellation of the true sublime”

It is taken from the preface of Joseph Andrews, by Henry Fielding. The writer is giving a kind of justification to the readers about his work. The author criticizes people who see themselves great, but in fact, they are empty and silly. He compares them to an 'empty pomp.' Fielding wants to teach people moral lessons and values. The main idea is that the writer is defending himself.

P.V

“Now, what Caricatura is in painting, Burlesque is in writing; and in the same manner the comic writer and painter correlate to each other. And here I shall observe, that, as in the former the painter seems to have the advantage; so it is in the latter infinitely on the side of the writer; for the Monstrous is much easier to paint than describe, and the Ridiculous to describe than paint”

It is taken from the preface of Joseph Andrews, by Henry Fielding. The writer is giving a kind of justification to the readers about his work. The author says that the painter uses drawings and colors, while writer uses words. Then Fielding adds that horrible objects are easier to be painted rather than described. In contrast, funny and surprising events are easier to be written. The main idea is that the writer is defending himself.

P.VI

“The only source of the true Ridiculous (as it appears to me) is affectation. But though it arises from one spring only, when we consider the infinite streams into which this one branches, we shall presently cease to admire at the copious field it affords to an observer. Now, affectation proceeds from one of these two causes, vanity or hypocrisy: for as vanity puts us on affecting false characters, in order to purchase applause; so hypocrisy sets us on an endeavour to avoid censure, by concealing our vices under an appearance of their opposite virtues”

It is taken from the preface of Joseph Andrews, by Henry Fielding. The writer is giving a kind of justification to the readers about his work. Fielding thinks that the source of true ridiculous is affectation, which comes from hypocrisy and vanity. Hypocrisy means saying something but doing the opposite. Vanity means being proud of yourself, but in fact you are nothing. This is a special kind of comedy called “burlesque” or “ridicule”. The main idea is that the writer is defending himself.

In this lecture, we are dealing with some comments from Joseph Andrews.

Before we start, take note:

Affectation

Affection

BOOK ONE:

Chapter I:

Of writing lives in general, and particularly of Pamela;

P/17:

“It is a trite but true observation that examples work more forcibly on the mind than precepts.”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, first chapter. The author tells the reader that reading novels which talk about real life and real actions is more effective than talking about principles. Because literature is a mirror of life, he thinks that this way can teach people lessons deeply. The main idea is the aim of Fielding's novel which is giving moral lessons.

P/17:

“A good man therefore is a standing lesson to all his acquaintance, and of far greater use in that narrow circle than a good book.”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, first chapter. The author wants to give a piece of advice to his readers. He suggests that the best way to teach people moral lessons is to give them real examples about real people who have good characteristics. The main idea is the aim of Fielding's novel which is giving moral lessons.

Chapter II:

Of Mr. Joseph Andrews, his birth, parentage, education, and great endowments; with a word or two concerning ancestors.

P/18-19:

"Mr. Joseph Andrews, the hero of our ensuing history, was esteemed to be the only son of Gaffar and Gammer Andrews, and brother to the illustrious Pamela, whose virtue is at present so famous."

" As to his ancestors, we have searched with great diligence, but little success; being unable to trace them farther than his great-grandfather, who, as an elderly person in the parish remembers to have heard his father say, was an excellent cudgel-player. Whether he had any ancestors before this, we must leave to the opinion of our curious reader, finding nothing of sufficient certainty to rely on."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, second chapter. The author gives the readers information about his novel's hero, Joseph, and tells them about his birth, parents, and his grandparents. However, he could not find any information about him more than that he is the only son of the Andrews Family and the brother of the chaste famous girl Pamela. The main idea is the origin of the hero.

P/19:

"Would not this autokopros* have been justly entitled to all the praise arising from his own virtues? Would it not be hard that a man who hath no ancestors should therefore be rendered incapable of acquiring honour; when we see so many who have no virtues enjoying the honour of their forefathers?"

It is taken from Joseph Andrews by Henry Fielding. It is in book one, second chapter. The author tells the reader about the bad attitudes of the society at that time. They do not consider Joseph as a good person even though he has good characteristics. That is only because he belongs to the lower class. Nevertheless, if someone of the high-class commits mistakes, they do not judge him and still consider him as a good one. The main idea is criticism of the society in the 18th century.

Chapter III:

Of Mr. Abraham Adams the curate, Mrs. Slipslop the chambermaid, and others.

P/20-21:

MR ABRAHAM ADAMS was an excellent scholar. He was a perfect master of the Greek and Latin languages; to which he added a great share of knowledge in the Oriental tongues; and could read and translate French, Italian, and Spanish. He had applied many years to the most severe study, and had treasured up a fund of learning rarely to be met with in a university.

He was, besides, a man of good sense, good parts, and good nature; but was at the same time as entirely ignorant of the ways of this world as an infant just entered into it could possibly be. As he had never any intention to deceive, so he never suspected such a design in others. He was generous, friendly, and brave to an excess; but simplicity was his characteristic.

It is taken from Joseph Andrews by Henry Fielding. It is in book one, third chapter. The author presents Parson Adams' character and describes him as an educated man and an excellent scholar who knows many languages like French, Italian, Spanish, Greek, and Latin. Also, he is a humble, modest, good religious man who knows nothing about treason. The main idea is the clergymen in the 18th century.

P/21:

“His virtue, and his other qualifications, as they rendered him equal to his office, so they made him an agreeable and valuable companion, and had so much endeared and well recommended him to a bishop, that at the age of fifty he was provided with a handsome income of twenty-three pounds a year; which, however, he could not make any great figure with, because he lived in a dear country, and was a little encumbered with a wife and six children.”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, third chapter. The author gives a hint about Parson Adams' life. He tells the readers that even though Adams has good characteristics, he earns only few pounds to live with his wife and six children. Moreover, he lives in the country of London, which is an expensive city. The author wants to shade the light on the clergymen in the 18th century.

Chapter IV:

What happened after their journey to London?

P/24:

“No was young Andrews arrived at London than he began to scrape an acquaintance with his party-coloured brethren, who endeavoured to make him despise his former course of life. His hair was cut after the newest fashion, and became his chief care; he went abroad with it all the morning in papers, and dressed it out in the afternoon. They could not, however, teach him to game, swear, drink, nor any other genteel vice the town abounded with. He applied most of his leisure hours to music, in which he greatly improved himself; and became so perfect a connoisseur in that art,”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, fourth chapter. The speaker is the author. The listener is the reader. Fielding is telling us about Joseph's journey to London with his masters. In London, Joseph has many new friends who try to change his life pattern and convince him to cut his hair and change his appearance, but they cannot make him swear, game, drink or do any other city vice. Joseph spends his time in playing music and becomes professional in this art. The author makes a comparison between the country life and the city life.

Here, the author makes a comparison between country life, which is the center of virtue, and the city life, which is the center of all vices.

P/24:

“She would now walk out with him into Hyde Park in a morning, and when tired, which happened almost every minute, would lean on his arm, and converse with him in great familiarity. Whenever she stepped out of her coach, she would take him by the hand, and sometimes, for fear of stumbling, press it very hard; she admitted him to deliver messages at her bedside in a morning, leered at him at table, and indulged him in all those innocent freedoms which women of figure may permit without the least sully of their virtue”.

It is taken from Joseph Andrews by Henry Fielding. It is in book one, fourth chapter. The speaker is the author. The listener is the reader. (The occasion is that) during Joseph's journey to London, his master's wife Lady Booby tries to attract

him in many ways. She takes him with her wherever she goes and pretends to be tired in order to recline on his hand. Also, she gives him the green light to enter her bedroom at any time. The main idea is criticism of the upper-class' hypocrisy and lack of chastity.

P/24-25:

“yet now and then some small arrows will glance on the shadow of it, their reputation; and so _____it fell out to Lady Booby, who happened to be walking arm-in-arm with Joey one morning in Hyde Park,"

when Lady Tittle and Lady Tattle came accidentally by in their coach. “Bless me,” says Lady Tittle, “can I believe my eyes? Is that Lady Booby?”—“Surely,” says Tattle. “But what makes you surprized?” “Why, is not that her footman?” replied Tittle. At which Tattle laughed, and cried, “An old business, I assure you: is it possible you should not have heard it? The whole town hath known it this half-year.” The consequence of this interview was a whisper through a hundred visits, which were separately performed by the two ladies* the same afternoon,”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, fourth chapter. The speaker is the author. The listener is the reader. The occasion is that during Joseph's journey to London, Lady Booby has a walk with Joseph at the Hyde Park. Lady Tittle and Lady Tattle see them and notice Lady Booby leans on Joseph. So, they accuse Lady Booby of being an immoral woman. The main idea is the criticism of the upper-class.

(Their gossip and lack of chastity.)

Chapter V:

The death of Sir Thomas Booby, with the affectionate and mournful behaviour of his widow, and the great purity of Joseph Andrews

P/25-26:

“but on the seventh she ordered Joey, whom, for a good reason, we shall hereafter call JOSEPH, to bring up her tea-kettle. The lady being in bed, called Joseph to her, bade him sit down, and, having accidentally laid her hand on his, she asked him if he had ever been in love. Joseph answered, with some confusion,”

it was time enough for one so young as himself to think on such things. “As young as you are,” replied the lady, “I am convinced you are no stranger to that passion. Come, Joey,” says she, “tell me truly, who is the happy girl whose eyes have made a conquest of you?” Joseph returned, that all the women he had ever seen were equally indifferent to him.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, fifth chapter. The author tells the reader about Lady Booby, who lost her husband seven days ago. At that day, she asks Joseph to sit beside her on her bed, and she tries to attract him physically by putting her hand on his. Then she asks him if he has a beloved, but she surprises when he says that he is still young to think about these matters. The main idea is criticism of the upper-class. (Hypocrisy and lack of chastity)

P/26:

“Suppose a lady should happen to like you; suppose she should prefer you to all your sex, and admit you to the same familiarities as you might have hoped for if you had been born her equal, are you certain that no vanity could tempt you to discover her?”

“Answer me honestly, Joseph; have you so much more sense and so much more virtue than you handsome young fellows generally have, who make no scruple of sacrificing our dear reputation to your pride, without considering the great obligation we lay on you by our condescension and confidence? Can you keep a secret, my Joey?” “Madam,” says he, “I hope your ladyship can’t tax me with ever betraying the secrets of the family; and I hope, if you was to turn me away, I might have that character of you.” “I don’t intend to turn you away”

She then raised herself a little in her bed, and discovered one of the whitest necks that ever was seen; at which Joseph blushed. “La!” says she, in an affected surprise, “what am I doing? I have trusted myself with a man alone, naked in bed; suppose

you should have any wicked intentions upon my honor, how should I defend myself?” Joseph protested that he never had the least evil design against her.

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, fifth chapter. The speaker is the author. The listener is the reader. The occasion is that Lady Booby has failed to attract Joseph by words, so she thinks of trying another way by seducing him physically. Then she uncovers her white neck to show him a part of her body and tempts him immorally. However, all these attempts are in vain, and Joseph does not understand her intentions, thinking that she may act like that because of her sadness. The main idea is hypocrisy.

P/26-27:

“Must not my reputation be then in your power? Would you not then be my master?” Joseph begged her ladyship to be comforted; for that he would never imagine the least wicked thing against her, and that he had rather die a thousand deaths than give her any reason to suspect him.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, fifth chapter. The speaker is Joseph. The listener is Lady Booby. Lady Booby tries to attract Joseph in many ways, but he saves his purity. Then she feels angry with his rejection and accuses him of being immoral. Joseph tells her that he prefers to die thousands of times than to be suspected of being immoral or to do anything bad against her. The main idea is Joseph' chastity.

P/27:

“I find I was mistaken in you. So get you downstairs, and never let me see your face again; your pretended innocence cannot impose on me.”—“Madam,” said Joseph, “I would not have your ladyship think any evil of me. I have always endeavoured to be a dutiful servant both to you and my master.”—“O thou villain!” answered my lady; “why didst thou mention the name of that dear man, unless to torment me, to bring his precious memory to my mind.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, first chapter. There is a conversation between Joseph and Lady Booby.) The occasion is that (Lady Booby has failed to attract Joseph in both words and physical actions. So, she

accuses him of being immoral, pretends to be an innocent woman, and orders him to leave the room. Joseph assures her that he will not betray her or her dead husband, his master. Then she pretends to be sad to be reminded of her husband and orders him to leave. The main idea is hypocrisy.

Chapter VI:

How Joseph Andrews writes a letter to his sister Pamela.

P/27-28:

“To Mrs Pamela Andrews, living with squire Booby.”

“Dear Sister,—Since I received your letter of your good lady’s death, we have had a misfortune of the same kind in our family. My worthy master Sir Thomas died about four days ago; and, what is worse, my poor lady is certainly gone distracted. None of the servants expected her to take it so to heart,”

“because they quarrelled almost every day of their lives: but no more of that, because you know, Pamela, I never loved to tell the secrets of my master’s family; but to be sure you must have known they never loved one another; and I have heard her ladyship wish his honour dead above a thousand times; but nobody knows what it is to lose a friend till they have lost him. “Don’t tell anybody what I write, because I should not care to have folks say I discover what passes in our family.”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, sixth chapter. Joseph Andrews writes his sister Pamela a letter, saying that his master is dead, and he does not feel comfortable in his work. Joseph confesses to Pamela some of the Booby secrets that they do not love one another. In these lines, Fielding criticizes the upper-class people and describes them as hypocrite people.

P/28:

“She was a maiden gentlewoman of about forty-five years of age, who, having made a small slip in her youth, had continued a good maid ever since. She was not at this time remarkably handsome; being very short, and rather too corpulent in body, and somewhat red, with the addition of pimples in the face. Her nose was

likewise rather too large, and her eyes too little; nor did she resemble a cow so much in her breath."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, sixth chapter. The author tells the reader about Slipslop. He describes her in a silly way in order to achieve his message. She is described as an ugly old woman who is short, and fat. Also, she is 45 years old. She breathes like cows because of her fatness. Also, she jumps like kangaroo when she walks because she has one leg shorter than the other. The main idea is verbal irony.

P/28-29:

"This fair creature had long cast the eyes of affection on Joseph, in which she had not met with quite so good success as she probably wished, though, besides the allurements of her native charms, she had given him tea, sweetmeats, wine, and many other delicacies, of which, by keeping the keys, she had the absolute command. Joseph, however, had not returned the least gratitude to all these favors, not even so much as a kiss;"

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, sixth chapter. The author tells the reader about the relationship between Joseph and Slipslop. Slipslop has a strong desire to seduce Joseph, so she tries to attract him but in a different way from Lady Booby. She thinks that she can attract him by serving him or by giving him water or something to eat. Joseph is presented as ungrateful man by Mrs. Slipslop because he does not appreciate her services and her gratitude. The main idea is Slipslop's charity and Joseph's chastity.

P/29:

"I have always loved you as well as if you had been my own mother." "How, sirrah!" says Mrs. Slipslop in a rage; "your own mother? Do you assinate that I am old enough to be your mother?"

P/30:

"I am sure I have always valued the honour you did me by your conversation, for I know you are a woman of learning."—"Yes, but, Joseph,"

((These two passages have the same idea and complete each other))

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, sixth chapter. There is a conversation between Joseph and Mrs. Slipslop. Mrs. Slipslop has admitted to Joseph that she loves him and wants to make a relationship with him, but Joseph tells her that his love of her is like his love of his mother. When she becomes angry with these words, Joseph starts to praise her saying that he has learnt many things of her because she is an educated woman. The main idea is Mrs. Slipslop's lack of chastity.

P/30:

“Yes, Joseph, my eyes, whether I would or no, must have declared a passion I cannot conquer.—Oh! Joseph!”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, sixth chapter. The speaker is Mrs. Slipslop. The listener is Joseph. Slipslop tells Joseph directly that she loves him and that she has a strong desire to make a relationship with him. She assures that she cannot control her passion then she attacks him physically; which is different from Lady Booby's way. Lady Booby tries to attract him while Slipslop attacks him as a hungry animal. The main idea is Slipslop's lack of chastity.

Chapter VII:

Sayings of wise men. A dialogue between the lady and her maid; and a panegyric, or rather satire, on the passion of love, in the sublime style.

P/31:

“Slipslop,” said Lady Booby, “when did you see Joseph?” The poor woman was so surprized at the unexpected sound of his name at so critical a time, that she had the greatest difficulty to conceal the confusion she was under from her mistress; whom she answered, nevertheless, with pretty good confidence, though not entirely void of fear of suspicion, that she had not seen him that morning. I am afraid,” said Lady Booby, “he is a wild young fellow.”—“That he is,” said Slipslop, “and a wicked one too. To my knowledge he games, drinks, swears, and fights eternally; besides,

he is horribly indicted to wenching.”—“Ay!” said the lady, “I never heard that of him.”—“O madam!” answered the other, “he is so lewd a rascal, that if your ladyship keeps him much longer, you will not have one virgin in your house except myself.

And yet I can’t conceive what the wenches see in him, to be so foolishly fond as they are; in my eyes, he is as ugly a scarecrow as I ever upheld.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, chapter VII. It is when Lady Booby and Mrs. Slipslop are in a conversation about Joseph after he has rejected all their attempts to seduce him. Slipslop accuses Joseph of doing bad things like drinking, swearing, and playing cards. Joseph is described as a wild person, and the two ladies talk about him badly and insult him as a kind of revenge. Then Mrs. Slipslop asks her lady to dismiss Joseph in order to save the virginity of her girls in the house. This is a kind of reaction to Joseph's rejection. The main idea is hypocrisy.

P/31:

“then pray pay her her wages instantly. I will keep no such sluts in my family. And as for Joseph, you may discard him too.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, chapter VII. There is a conversation between Lady Bobby and Mrs. Slipslop about Joseph. After Joseph has rejected all the attempts of Lady Booby, she decides to dismiss him, claiming that she cannot let an unchaste man in her house. She describes him as a foxy person who pretends to be chaste, but in reality, she is the unchaste and lustful woman. The main idea is hypocrisy.

P/32:

“your ladyship would be so good as to try him a little longer.”—“I will not have my commands disputed,” said the lady; “sure you are not fond of him yourself?”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, chapter VII. There is a conversation between Lady Bobby and Mrs. Slipslop. Lady Booby decides to dismiss Joseph because he has rejected all her attempts to seduce him.

So, she accuses him of having a relationship with some maid called Betty. Since Slipslop admires Joseph, she tries to convince the lady to dismiss only Betty and to give Joseph another chance. Therefore, Lady Booby accuses Mrs. Slipslop of being attracted to Joseph too. The main idea is hypocrisy.

Last lecture, we talked about the failure of the attempts of Lady Booby and Mrs. Slipslop to attract Joseph. He tells Lady Booby that he does not want to annoy her or her dead husband. Also, he declares to Mrs. Slipslop that he loves her as if she was his mother.

This lecture we are going to know more about Joseph's physical characteristics. Then we will see Lady Booby's hypocrisy in manipulating the words and inventing unreal stories in order to convince Joseph to do what she wants.

CHAPTER VIII

- In which, after some very fine writing, the history goes on, and relates the interview between the lady and Joseph; where the latter hath set an example which we despair of seeing followed by his sex in this vicious age.

This is the final meeting between Joseph and Lady Booby. Lady Booby tries for the last time her best to attract Joseph, and she considers this as the last effort. If he refuses, she will dismiss him.

P/34:

"Mr Joseph Andrews was now in the one-and-twentieth year of his age. He was of the highest degree of middle stature; his limbs were put together with great elegance, and no less strength; his legs and thighs were formed in the exactest proportion; his shoulders were broad and brawny, but yet his arm hung so easily, that he had all the symptoms of strength without the least clumsiness. His hair was of a nut-brown colour, and was displayed in wanton ringlets down his back; his forehead was high, his eyes dark, and as full of sweetness as of fire; his nose a little inclined to the Roman; his teeth white and even; his lips full, red, and soft; his beard was only rough on his chin and upper lip; but his cheeks, in which his blood glowed, were overspread with a thick down."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, eighth chapter. The author tells the readers about Joseph Andrews as an attractive man. In an attractive way, Fielding mentions the physical characteristics of his novel's hero. Also, he says that Joseph is a sensitive and passionate person. Joseph is shown as the one who has the all qualities of beauty. This is a kind of reward for his being good character and to justify the women's attraction to him.

P/34:

"At length she said to him, "Joseph, I am sorry to hear such complaints against you: I am told you behave so rudely to the maids, that they cannot do their business in quiet."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, eighth chapter. The speaker is Lady Booby. The listener is Joseph Andrews. It is after the lady's failure to attract Joseph and make a relationship with him. She tends to use more hypocritical way which is to accuse Joseph of being immoral and having a relationship with one of the maids. She claims that she hears about that from the other workers in the house. The main idea is hypocrisy.

P/34_35:

"As a person who is struck through the heart with a thunderbolt looks extremely surprised, nay, and perhaps is so too— thus the poor Joseph received the false accusation of his mistress; he blushed and looked confounded."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, eighth chapter. The speaker is the author. The listener is the reader. Joseph becomes astonished and confused about the accusation that Lady Booby makes against him. She accuses him of being immoral, but in fact he has the all morals inside him. The main idea is Joseph's chastity.

P/35:

"“Come hither, Joseph: another mistress might discard you for these offences; but I have a compassion for your youth, and if I could be certain you would be no more guilty— Consider, child,” laying her hand carelessly upon his, “you are a handsome

young fellow, and might do better; you might make your fortune.” “Madam,” said Joseph, “I do assure your ladyship I don’t know whether any maid in the house is man or woman.” “Oh fie! Joseph,” answered the lady, “don’t commit another crime in denying the truth. I could pardon the first; but I hate a liar.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, eighth chapter. There is a conversation between Joseph and Lady Booby. Lady Booby wants to attract Joseph in a new way. She tells him that she will not dismiss him after she has known about his relationships with the other servants. She pretends to be sympathized with his youth and his future. Then Joseph tells her that he does not make any relationship with anyone and that he does not differentiate between men and women. Therefore, Lady Booby accuses him of being a liar. The main idea is hypocrisy and affectation.

P/35:

“Madam,” cries Joseph I hope your ladyship will not be offended at my asserting my innocence; for, by all that is sacred, I have never offered more than kissing.” “Kissing!” said the lady, with great discomposure of countenance, and more redness in her cheeks than anger in her eyes; “do you call that no crime? Kissing, Joseph, is as a prologue to a play. Can I believe a young fellow of your age and complexion will be content with kissing?”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, eighth chapter. The speaker is Lady Booby. The listener is Joseph Andrews. After Lady Booby has accused Joseph of having a relationship with one of the servants in the house, he assures that he has not done any action with other servants but kissing. Then she becomes angry and says that kissing is the beginning of any relationship. The main idea is hypocrisy and affectation.

P/36:

“Your virtue! — intolerable confidence! Have you the assurance to pretend, that when a lady demeans herself to throw aside the rules of decency, in order to honour you with the highest favour in her power, your virtue should resist her inclination? That, when she had conquered her own virtue, she should find an obstruction in

yours?" "Madam," said Joseph, "I can't see why her having no virtue should be a reason against my having any; or why, because I am a man, or because I am poor, my virtue must be subservient to her pleasures." "I am out of patience," cries the lady: "did ever mortal hear of a man's virtue?"

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, eighth chapter. There is a conversation between Joseph and Lady Booby. Lady Booby accuses Joseph of being immoral, but he assures that he has the all reasons to be chaste. He tells her that he cannot do any wrong with any woman because he has principles. Then she suggests that she may get into a relationship with him since she belongs to the high-class. However, when she fails to do that she becomes angry with his answers and starts insulting him. The main idea is chastity; the author shades the light on the idea of men's chastity.

CHAPTER X

Joseph writes another letter: his transactions with Mr. Peter Pounce & with his departure from Lady Booby.

In this chapter we will deal with the second letter which Joseph sends to his sister Pamela to tell her about his news.

P/41:

"Dear Sister Pamela,—Hoping you are well, what news have I to tell you! O Pamela! my mistress is fallen in love with me that is, what great folks call falling in love—she has a mind to ruin me; but I hope I shall have more resolution and more grace than to part with my virtue to any lady upon earth."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, tenth chapter. This is the second letter that Joseph sends to his sister Pamela. He tells her about Lady Booby's behavior toward him. He thinks that Lady Booby is going to damage his virtue. However, he assures that he will stay a paragon of virtue and chaste. He promises not to allow any woman in the world to ruin his chastity. The main idea is chastity.

Joseph and Fanny have a joyous reunion at the inn, and Joseph wishes to get married then, but both Mr. Adams and Fanny prefer to be patient. In the morning, the companions discover that they have another inn bill that they cannot pay, so Adams goes off in search of the wealthy parson of the parish, Parson Trulliber, who spends most of his time tending his hogs rather than tending souls, reacts badly to Adams's request for charity. Adams returns to the inn with nothing to show for his efforts, but fortunately, a generous peddler hears of the travelers' predicament and loans Adams the money he needs.

Now you can write about chastity.

- You have to mention the idea of chastity as an important issue for women and men.
- You have to give examples and quotations to support your ideas.
- You have to make a comparison between those who are virtuous and other vice people.
- Don't forget to mention the beauty of Joseph, which is the cause of seduction that he has faced.
- Then you have to finish your topic saying that Joseph believes that the correct place of satisfying your needs is marriage.

Moving to another important idea) theme (in our play, we will talk about charity which means goodness, generosity and helping others whenever they need a help. Charity is something that the Bible concentrates on. Fielding believes that those people of the upper class lack charity. Fielding also makes a comparison between charitable and uncharitable people.

In the following chapters, we are going to see charity, chastity, criticism, hypocrisy and the sense of humor.

CHAPTER XII

Containing many surprising adventures which Joseph Andrews met with on the road, scarce credible to those who have never travelled in a stagecoach.

(Chapter of adventures)

As we have known previously that Joseph is dismissed from Lady Booby's house. Then he starts his journey. He meets two thieves who beat, strip and leave him in a ditch to die. Then there are passengers who come through that way with a coach.

In the coach, all the passengers refuse to help Joseph because he is naked and had nothing, but the lawyer wants to help him not because of charity but because they might be responsible for his death.

The coachman refuses to let Joseph enter the coach without paying money. Fielding wants to show us the upper class' lack of charity. Joseph refuses to enter the coach unless he covers his body in order not to annoy the lady. None of the people in the coach accepts to give him his or her coat. Everyone gives him a reason, and everyone tries to create his or her excuses. One of them says, "Charity begins at home". The coachman also refuses to give Joseph his coat.

On the coach is a boy who has stolen a chicken accepts to give Joseph his coat. At that time, the other passengers allow Joseph to enter the coach. (Charity comes from the poor people not from the upper class).

(We notice that they help Joseph out of fear, not out of charity)

Everyone in the coach refuse to help Joseph at the beginning, but the biggest irony is when they face highwaymen (robbers) and they give the robbers everything without any fight. Surprisingly, the woman takes a bottle of wine from her bag and gives it to the thieves. Those people, who are speaking proudly at the beginning, speak now in a different way after they have been attacked. Fielding wants to punish them by exposing them to different problems. Then they throw Joseph in an inn and continue their journey.

Comments

Page 45-46:

"O J—sus!" cried the lady; "a naked man! Dear coachman, drive on and leave him."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, twelfth chapter. The speaker is the woman on the coach. The listener is the coachman) the driver (. Joseph is naked because some thieves have attacked him. There is a woman and a group of passengers passes on the way, but the woman refuses to help Joseph because he is naked. She pretends to be virtuous, but her real personality will be revealed later; she is a hypocrite woman. The main idea is criticism of the upper class' hypocrisy and lack of charity.

P 46:

"A young man who belonged to the law answered, "He wished they had passed by without taking any notice; but that now they might be proved to have been last in his company; if he should die they might be called to some account for his murder. He therefore thought it advisable to save the poor creature's life, for their own sakes if possible; at least, if he died, to prevent the jury's finding that they fled for it. He was therefore of opinion to take the man into the coach, and carry him to the next inn "

It is taken from Joseph Andrews by Henry Fielding. It is in book one, twelfth chapter. The speaker is the author. The listener is the reader. After the passengers pass by the way and see Joseph naked, they refuse to help him. One of them is a lawyer. He advises them to help him because if he dies, it is their responsibility, and it will be considered as a crime. Therefore, they decide to help him out of fear, not out of charity. The main idea is criticism of the upper class' hypocrisy and lack of charity.

P 46:

"The coachman objected, "That he could not suffer him to be taken in unless somebody would pay a shilling for his carriage the four miles. Which the two gentlemen refused to do."

It is taken from Joseph Andrews by Henry Fielding. It is in book one, twelfth chapter. The speaker is the author. The listener is the reader. When a group of passengers finds Joseph naked and decides to help him out of fear of being accused

of his death, the driver refuses to take Joseph with him except if someone of the passengers pays the rent instead of him. The main idea is lack of charity.

p 47:

“The lawyer was inquiring into the circumstances of the robbery, when the coach stopped, and one of the ruffians, putting a pistol in, demanded their money of the passengers, who readily gave it them; and the lady, in her fright, delivered up a little silver bottle, of about a half-pint size”

It is taken from Joseph Andrews by Henry Fielding. It is in book one, twelfth chapter. The speaker is the author. The listener is the reader. The passengers refuse to give Joseph a coat, but under the commands of the thieves they give all what they have, they are afraid of them, and even the lady offers the bottles of wine without being asked to offer it. The main idea is criticism of hypocrisy and charity.

(We see how the lady refuses to help Joseph because he is a naked man. She pretends at the beginning to be chaste, but now she offers wine to the thieves to save her soul)

- In the inn, there is another servant called "Betty" too. (The first Betty is in Lady Booby's house). Betty receives Joseph without asking her master, but she tells him later about his condition. He accepts to give her a shirt for Joseph; not out of charity, but out of sheer desire towards her, so that she might love him for his generosity. In other words, it is an ostensible kindness done for personal interests. Now the problem occurs when the master's wife asks Betty about her master, and Betty tells her that her master has ordered her to bring one of the master's shirts for a poor man.

The lady here says, "Touch one if you dare, you slut). She continues her threatening language by saying that they are not responsible for poor people. She does not believe in common charity and treats towards people in an unselfish way. She speaks like the hypocrite people in the couch that charity is to be charitable to ourselves not to others. Then the husband submits to do whatever she wants. She uses the threatening language even with her husband.

P 49:

“then ordered the girl to carry him one of his own shirts.”

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, twelfth chapter. The speaker is the author. The listener is the reader. Joseph is thrown in the inn. Then the owner of that inn, Mr. Tow-wouse, orders his servant Betty to bring him one of his shirts. That is because he wants to look generous to attract Betty. The main idea is criticism of the upper class' hypocrisy and lack of charity.

P 49:

"Mrs. Tow-wouse was just awake, and had stretched out her arms in vain to fold her departed husband, when the maid entered the room. "Who's there? Betty?"—"Yes, madam."—"Where's your master?"—"He's without, madam; he hath sent me for a shirt to lend a poor naked man, who hath been robbed and murdered."—"Touch one if you dare, you slut," said Mrs Tow-wouse: "your master is a pretty sort of a man."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, twelfth chapter. The speaker is Mrs. Tow-wouse. The listener is Betty, the servant. When Betty goes to bring one of her master's shirt for Joseph, whom his money and clothes have been stolen, her lady sees her and threatens her not to do that. Then she asks her to call her master. The main idea is lack of charity.

P 49:

"Common charity, a f—t!" says she, "common charity teaches us to provide for ourselves and our families; and I and mine won't be ruined by your charity, I assure you."—

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, twelfth chapter. The speaker is Mrs. Tow-wouse. The listener is Mr. Tow-wouse, her husband. Mrs. Tow-wouse calls him to insult his behaviour since he wants to help Joseph. Then she says that charity begins with the family, and she assures that he has to care about this only. The main idea is criticism of the upper-class' lack of charity.

P 49:

"Well," says he, "my dear, do as you will, when you are up; you know I never contradict you."—"No," says she; "if the devil was to contradict me, I would make the house too hot to hold him."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, twelfth chapter. There is a conversation between Mrs. Tow-wouse and Mr. Tow-wouse, her husband. She refuses his action to help Joseph. Then he starts assuring his loyalty to her desires. She answers in a humorous way of threatening that neither he nor the devil itself can come against her. The main idea is humor and vanity.

CHAPTER XIV

Being very full of adventures which succeeded each other at the inn.

P/53_54:

"Betty, who was just returned from her charitable office, answered, she believed he was a gentleman, for she never saw a finer skin in her life. "Pox on his skin!" replied Mrs Towwouse, "I suppose that is all we are like to have for the reckoning. I desire no such gentlemen should ever call at the Dragon."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, fourteenth chapter. There is a conversation between Mrs. Tow-wouse and Betty, the servant. Betty describes Joseph to her lady as an attractive man who has the softest skin she has ever seen. However, Mrs. Tow-wouse uses the same way of mocking that she has used earlier. She insults Joseph and wish him to die. The main idea is criticism of the upper-class' vanity and affectation.

p 53_54:

"Her person was short, thin, and crooked. Her forehead projected in the middle, and thence descended in a declivity to the top of her nose, which was sharp and red, and would have hung over her lips, had not nature turned up the end of it. Her lips were two bits of skin, which, whenever she spoke, she drew together in a purse. Her chin was peaked; and at the upper end of that skin which composed her cheeks, stood two bones, that almost hid a pair of small red eyes. Add to this a voice most

wonderfully adapted to the sentiments it was to convey, being both loud and hoarse."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book one, fourteenth chapter. We have a description of Mrs. Tow-ouse, who has a very ugly and funny shape; she is short, thin and crooked. There is no space between her nose and her forehead, and her lips seem to be like a bag when they open and close. Her voice is bad like her appearance. This description is also a punishment by the author to Mrs. Tow-ouse.

BOOK II

CHAPTER XIV

An interview between Parson Adams and Parson Trulliber.

(This chapter is about the clergymen in the 18th century)

One clergyman, Trulliber, who is supposed to teach people to be charitable, is uncharitable himself.

Adams, Fanny and Joseph are staying in a hotel and they are out of money. They are unable to pay money for the owner. Adams asks a clergyman to borrow some money from him. He goes to Trulliber, a clergyman on Sundays who remembers his religious works only on Sundays. For the rest of the week, he works as a farmer. He has many properties. He takes care of animals and sells them in the market. When Adams comes to him, his wife tells him that there is a person who wants to buy something; she tells that Adams is a customer. He expects to see a man who is properly dressed, not like Adams whose coat is in a torn. Trulliber begins to talk with him about business and asks him to touch the animals. Adams touches one of these animals, and the animal kicks Adams and throws him on the dirty ground. At this time, Adams cannot control himself anymore and tells Trulliber that he does not come to buy, but he is a clergyman.

P 138:

"Trulliber was a parson on Sundays, but all the other six might more properly be called a farmer. He occupied a small piece of land of his own, besides which he

rented a considerable deal more. His wife milked his cows, managed his dairy, and followed the markets with butter and eggs."

It is taken from Joseph Andrews by Henry Fielding. It is in book II. The speaker is the author. The listener is the reader. It is about Trulliber, the clergyman who has to learn people religion, but he works as a farmer and acts as a parson only on Sundays. The main idea is criticism of the clergymen in the 18th century.

P 138:

"He was indeed one of the largest men you should see, and could have acted the part of Sir John Falstaff without stuffing. Add to this that the rotundity of his belly was considerably increased by the shortness of his stature, his shadow ascending very near as far in height, when he lay on his back, as when he stood on his legs. His voice was loud and hoarse, and his accents extremely broad. To complete the whole, he had a stateliness in his gait, when he walked, not unlike that of a goose, only he stalked slower."

It is taken from Joseph Andrews by Henry Fielding. It is in book II. The speaker is the author. The listener is the reader. It is about Trulliber, the clergyman who acts as a parson only on Sundays. Fielding continues describing Trulliber that he looks like an animal with an ugly appearance. This bad description is a kind of punishment for him as a hypocrite clergyman. The main idea is criticism of the clergymen in the 18th century.

P 139:

"Mr Trulliber, being informed that somebody wanted to speak with him, immediately slipt off his apron and clothed himself in an old night-gown, being the dress in which he always saw his company at home"

"His wife, who informed him of Mr Adams's arrival, had made a small mistake; for she had told her husband, "She believed there was a man come for some of his hogs." This supposition made Mr Trulliber hasten with the utmost expedition to attend his guest."

" He no sooner saw Adams than, not in the least doubting the cause of his errand to be what his wife had imagined, he told him, "He was come in very good time; that he expected a dealer that very afternoon;" and added, "they were all pure and fat, and upwards of twenty score a-piece." Adams answered, "He believed he did not know him." "Yes, yes," cried Trulliber, "

"I have seen you often at fair; why, we have dealt before now, mun, I warrant you. Yes, yes," cries he, "I remember thy face very well, but won't mention a word more till you have seen them, though I have never sold thee a flitch of such bacon as is now in the sty."

It is taken from *Joseph Andrews* by Henry Fielding. It is in book II. There is a conversation between the good clergyman Adams and the hypocrite one, Trulliber. Adams, Fanny and Joseph are staying in a hotel and they are out of money. Adams goes to Trulliber to borrow some money of him as a clergyman. However, Trulliber is not a true clergyman as he is a farmer. Therefore, he thinks that Adams is a customer who comes to buy some animal of his. The main idea is criticism of the clergymen in the 18th century.

Joseph Andrews' Summary

(The last part)

Walking on after nightfall, the companions encounter a group of spectral lights that Mr. Adams takes to be ghosts but that turn out later to be the lanterns of sheep-stealers. The companions flee the scene and find accommodations at the home of a family named Wilson. Mr. Adams and Joseph sit up to hear Mr. Wilson tell his life story. Mr. Wilson mentions that he has lost his eldest son to gypsies' abduction.

The travelers, who are quite won over by the Wilson family and their simple country life, depart in the morning. As they walk along, Mr. Adams and Joseph discuss Wilson's biography and debate the origins of human virtue. Eventually they stop to take a meal, and while they are resting, a pack of hunting dogs comes upon them.

The dogs attack the sleeping Mr. Adams. Then Joseph comes to the parson's defense. The owner of the hounds is at first inclined to be angry about the damage

to his dogs, but as soon as he sees the lovely Fanny he changes his plans and invites the companions to his house for dinner.

The companions finally arrive home in Lady Booby's parish, and Lady Booby herself arrives shortly thereafter. At church on Sunday, she hears Mr. Adams announce the wedding banns of Joseph and Fanny, and later in the day, she summons the parson for a browbeating. She claims to oppose the marriage of the young lovers on the grounds that they will raise a family of beggars in the parish. When Adams refuses to cooperate with Lady Booby's efforts to keep the lovers apart, Lady Booby summons a lawyer named Scout, who trumps up a legal pretext for preventing the marriage.

The arrival of Lady Booby's nephew, Mr. Booby, and his new wife, who happens to be Joseph's sister Pamela. Mr. Booby, not wanting anything to upset his young wife, intervenes in the case and springs her brother and Fanny. Joseph and Fanny arrive at the Adams home, where Mr. Adams counsels Joseph to be moderate and rational in his attachment to his future wife.

Meanwhile, Lady Booby is plotting to use Beau Didapper to come between Joseph and Fanny. She takes him, along with Mr. Booby and Pamela, to the Adams household, where the Beau attempts to fondle Fanny and incurs the wrath of Joseph.

Joseph, Fanny, the Pedlar, and the Adamses all dine together at an alehouse that night. There, the Pedlar reveals that he has discovered that Fanny is in fact the long-lost daughter of Mr. and Mrs. Andrews, which would make her the sister of Joseph and thereby not eligible to be his wife. Back at Booby Hall, Lady Booby rejoices to learn that Joseph and Fanny have been discovered to be siblings. Everyone then gathers at the Hall, where Mr. Booby advises everyone to remain calm and withhold judgment until the next day, when Mr. and Mrs. Andrews will arrive and presumably will clear things up.

Later in that morning Mr. and Mrs. Andrews arrive, and soon it emerges that Fanny is indeed their daughter, stolen from her cradle; what also emerges, however, is that Joseph is not really their son but the changeling baby they received in place of Fanny. The Pedlar suddenly thinks of the Wilson family, who long ago lost a child with a distinctive birthmark (a strawberry) on his chest, and it so happens that

Joseph bears just such a distinctive birthmark (a strawberry). Mr. Wilson himself is luckily coming through the gate of Booby Hall at that very moment, so the reunion between father and son takes place on the spot.

Everyone except Lady Booby then proceeds on the ride over Joseph and Fanny make their wedding arrangements. After the wedding, the newlyweds settle near the Wilsons. Mr. Booby dispenses a small fortune to Fanny, a valuable clerical living to Mr. Adams, and a job as excise-man to the Pedlar. Lady Booby returns to a life of flirtation in London.

P.140

“While Adams was thus employed,

Trulliber, conceiving no great respect for the appearance of his guest, fastened the parlour door, and now conducted him into the kitchen, telling him he believed a cup of drink would do him no harm, and whispered his wife to draw a little of the worst ale”

It is taken from Joseph Andrews by Henry Fielding. The speaker is the author, and the listener is the reader. In this passage, you see the hypocrisy of the clergyman Trulliber. When he finds out that Parson Adams is not a customer, he tells his wife to bring the worst kind of wine to serve Mr. Adams. The main idea is criticism of the clergymen in the 18th century.

You will also find how Trulliber treats his wife in a bad way and blames her because she makes a mistake. Adams tells Trulliber the real reason of his visiting that he is not a customer but a clergyman. However, unfortunately, not only does Trulliber refuse his request but also rejects and dismisses Adams from his house.

P.140

“Mrs Trulliber, returning with the drink, told her husband, “She fancied the gentleman was a traveller, and that he would be glad to eat a bit.” Trulliber bid her hold her impertinent tongue,”

It is taken from Joseph Andrews by Henry Fielding. The speaker is the author, and the listener is the reader. After Mrs. Trulliber serves the worst kind of wine for Mr. Adams, she sympathizes with him, thinking that he is a traveler and would like to have something to eat. The main ideas are charity and criticism of the clergymen in the 18th century.

P.141

“Though I am but a curate,” says Trulliber, “I believe I am as warm as the vicar himself, or perhaps the rector of the next parish too; I believe I could buy them both.”

It is taken from Joseph Andrews by Henry Fielding. The speaker is Trulliber, and the listener is Adams. Here, Parson Trulliber greedy and lust for money are shown in his words, “I could buy them both.” Mr. Adams asks him for some money for the sake of vicar and parish, but Trulliber tells him that he can buy the two. The main idea is criticism of the clergymen in the 18th century.

P.141

“I therefore request you to assist me with the loan of those seven shillings, and also seven shillings more, which, peradventure, I shall return to you”

It is taken from Joseph Andrews by Henry Fielding. The speaker is Adams, and the listener is Trulliber. Here, you can see that Parson Adams is a man of good manners. He tells Trulliber that he will pay him back the money soon he has it even it is little amount of money. This is one characteristic of the real clergymen who really believe in God. The main idea is criticism of the clergymen in the 18th century.

P.142

“Brother,” says he, “heavens bless the accident by which I came to see you! I would have walked many a mile to have communed with you; and, believe me, I will

shortly pay you a second visit; but my friends, I fancy, by this time, wonder at my stay; so let me have the money immediately.” Trulliber then put on a stern look, and cried out, “Thou dost not intend to rob me?”

It is taken from Joseph Andrews by Henry Fielding. The speaker is Adams, and the listener is Trulliber. Adams asks Trulliber to help him and promises him whenever he has money he will return it to him. Adams adds, “If you don’t want to help me as a clergyman you can consider me as a brother”. Adams describes that he is in trouble, and his friends are waiting for him. Trulliber accuses him of being a thief. The main idea is criticism of the clergymen in the 18th century.

P.142

“At which the wife, bursting into tears, fell on her knees and roared out, “O dear sir! for Heaven’s sake don’t rob my master; we are but poor people.” “Get up, for a fool as thou art, and go about thy business, said Trulliber; “does think the man will venture his life? He is a beggar and no robber.”

It is taken from Joseph Andrews by Henry Fielding. The speaker is the author, and the listener is the reader. Mrs. Trulliber tells Adams to let her master because they are poor. Trulliber asks his wife not to be fool by calling Adams a thief; according to Trulliber, Adams is a beggar. The main idea is criticism of the clergymen in the 18th century.

The rest of the passage reflects that Mr. Trulliber is a bad clergyman and rejects to help Adams.

P.143

“You do know what charity is, since you practice it no better: I must tell you, if you trust to your knowledge for your justification, you will find yourself deceived, though you should add faith to it, without good works.” “Fellow,” cries Trulliber, “dost thou speak against faith in my house? Get out of my doors”

This passage is taken from Joseph Andrews by Henry Fielding. The speaker is Parson Adams, and the listener is Trulliber. Here, the real personality of Trulliber appears, and you can see his uncharitable nature. He orders Adams to get out of his

house when he accuses him of being a false clergyman. Trulliber knows the legislations of the Bible, but does not practice them in his life; Adams tells Trulliber that his actions do not belong to Christianity and are against the Biblical dictates. The main idea is criticism of the clergymen in the 18th century.

P.143

“If I may reason from your practice; for their commands are so explicit, and their rewards and punishments so immense, that it is impossible a man should stedfastly believe without obeying. Now, there is no command more express, no duty more frequently enjoined, than charity. Whoever, therefore, is void of charity, I make no scruple of pronouncing that he is no Christian.”

This passage is taken from Joseph Andrews by Henry Fielding. The speaker is Parson Adams, and the listener is Trulliber. In this passage, Parson Adams tells Trulliber that the legislations of the Bible say that a man should be charitable and give the others, but Trulliber actions are against the Biblical dictates; He says that anyone does such actions is not Christian. He says, “He is no Christian.” The main idea is the real deeds of Christian people.

P.145

“A fellow who had been formerly a drummer in an Irish regiment, and now travelled the country as a pedlar. This man, having attentively listened to the discourse of the hostess, at last took Adams aside, and asked him what the sum was for which they were detained. As soon as he was informed, he sighed, and said, “He was sorry it was so much; for that he had no more than six shillings and sixpence in his pocket, which he would lend them with all his heart.” Adams gave a caper, and cry’d out, “It would do; for that he had sixpence himself.” And thus these poor people, who could not engage the compassion of riches and piety, were at length delivered out of their distress by the charity of a poor pedlar.”

This passage is taken from Joseph Andrews by Henry Fielding. The speaker is the author, and the listener is the reader. Here is another example of a charitable man. A poor drummer in a band, who has only little money, gives the three companions the money they need although he does have a lot; he is from the lower class. (the main

idea) Henry wants to say that the poor are the ones who feel the others' pain because they always suffer.

P.190

“He was stolen away from my door by some wicked travelling people whom they call gipsies; nor could I ever, with the most diligent search, recover him. Poor child! he had the sweetest look—the exact picture of his mother; at which some tears unwittingly dropt from his eyes”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Mr. Wilson, and the listener is Mr. Adams. After the three companions meet Mr. Wilson, he invites them to his house for some tea. Then he tells Adams about his lost son. He is so sad that he has lost his only son and eager to see him. Mr. Wilson is a patient noble man; whom God will reward his patience by meeting his son Joseph. The main idea is faith and hope.

P.190

“The gentleman inquired into his meaning; he answered, “He had been considering that it was possible the late famous king Theodore might have been that very son whom he had lost;” but added, “that his age could not answer that imagination. However,” says he, “G—disposes all things for the best; and very probably he may be some great man, or duke, and may, one day or other, revisit you in that capacity.” The gentleman answered, he should know him amongst ten thousand, for he had a mark on his left breast of a strawberry, which his mother had given him by longing for that fruit.”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Mr. Wilson, and the listener is Mr. Adams. After the three companions meet Mr. Wilson, he invites them to his house for some tea. Then he tells Adams about the sign his son has on his chest; it is a strawberry. Mr. Wilson is so sad that he has lost his only son and eager to see him. He is a patient noble man; whom God will reward his patience by meeting his son Joseph. The main idea is faith and hope.

Book Four

P.239

“I wonder, sir, after the many great obligations you have had to this family” (with all which the reader hath in the course of this history been minutely acquainted), “that you will ungratefully show any respect to a fellow who hath been turned out of it for his misdeeds. Nor doth it, I can tell you, sir, become a man of your character, to run about the country with an idle fellow and wench.”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Lady Booby, and the listener is Mr. Adams. In this passage, Lady Booby rebukes Adams for helping the two lovers to get married. She reminds him of Joseph’s action when he was her footman; she says that Joseph is a bad person, for he has relationships with the house cleaners (maids). Then she accuses Fanny of being a whore. Adams replies that he has never heard of anything bad about Joseph or Fanny, and he never allows them to do such actions. The main idea is faith and hope.

P.239

“Madam,” answered Adams, “I know not what your ladyship means by the terms master and service. I am in the service of a Master who will never discard me for doing my duty; and if the doctor (for indeed I have never been able to pay for a licence) thinks proper to turn me from my cure”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Mr. Adams, and the listener is Lady Booby. In this passage, Lady Booby rebukes Adams for helping the two lovers to get married and she threatens Parson Adams that she will order his master to fire him. He replies that he works for “a master that will never discard me.” He refers to Almighty God. The main idea is faith and hope.

P.257

“That my parents have any power over my inclinations; nor am I obliged to sacrifice my happiness to their whim or ambition”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Joseph. The listener is Mr. Booby. Now, Joseph is from the upper class and Mr. Booby, Lady Booby's nephew, is trying to convince him that he should marry a woman from his class, but Joseph tells him that he loves Fanny and will not leave her even he is from the upper class. The main idea is the characteristics of good-natured people.

P.279

“instead of revealing her disorder, as she intended, she entered into a long encomium on the beauty and virtues of Joseph Andrews; ending, at last, with expressing her concern that so much tenderness should be thrown away on so despicable an object as Fanny.”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Lady Booby. The listener is Slipslop. Lady Booby is crying over Joseph and still, after all what has happened, wants to have him and says that Fanny does not deserve him. Slipslop tells her that she still has a chance to have him since now he is from the upper class. Then the lady starts thinking of how to bring Joseph to her. The main idea is criticism of the upper class.

P.279

“Joseph had been a gentleman, and that she could see her lady in the arms of such a husband. The lady then started from the bed, and, taking a turn or two across the room, cried out, with a deep sigh, “Sure he would make any woman happy!”—“Your ladyship,” says she, “would be the happiest woman in the world with him”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is Lady Booby. The listener is Slipslop. Lady Booby continues talking about Joseph's noble characteristics and that any woman will be the happiest woman on earth if she is Joseph's beloved. She is thinking again of a way to bring him to her. The main idea is criticism of the upper class.

P.290-291 (Important)

“Joseph, and, embracing him with a complexion all pale and trembling, desired to see the mark on his breast; the parson followed him capering, rubbing his hands, and crying out, Joseph complied with the request of Mr. Wilson, who no sooner saw the mark than, abandoning himself to the most extravagant rapture of passion, he embraced Joseph with inexpressible ecstasy, and cried out in tears of joy, “I have discovered my son, I have him again in my arms!”

This passage is taken from *Joseph Andrews* by Henry Fielding. The speaker is the author. The listener is the reader. This passage is the one when Joseph finally meets his real father, Mr. Wilson. Mr. Wilson asks Joseph to reveal his chest to see the mark, the strawberry. After Joseph shows his father the strawberry (the birthmark), Mr. Wilson starts crying because he has finally found his sole lost son and has him between his arms. The main idea is faith in God and hope.

Prose 1800

ROBINSON CRUSOE

By Daniel Defoe

The author's life:

Daniel Defoe (1660-1731)

Daniel Defoe was born in London. He was an English trader, writer, journalist, pamphleteer and spy. He is most famous for his novel *Robinson Crusoe*, which is second only to the Bible in its number of translations. Defoe is noted for being one of the earliest proponents of the novel, as he helped to popularize the form in Britain with others such as Aphra Behn and Samuel Richardson, and is among the founders of the English novel. Defoe wrote many political tracts and often was in trouble with the authorities, including prison time. Intellectuals and political leaders paid attention to his fresh ideas and sometimes consulted with him.

Defoe was a prolific and versatile writer, producing more than three hundred works—books, pamphlets, and journals—on diverse topics, including politics, crime, religion, marriage, psychology, and the supernatural. He was also a pioneer of business journalism and economic journalism.

ROBINSON CRUSOE SUMMARY

Part I: Before the Island

Before landing on the island, Crusoe's father wants him to be a good, middle-class guy. Crusoe, who wants nothing more than to travel around in a ship, is definitely not into this idea. He struggles against the authority of both his father and God and decides to thumb his nose at both by going adventuring on the sea instead.

After sailing around for a while, he makes a bit of money in trade, but then is captured and made into a slave off the coast of Africa. Here he befriends a young man named Xury, with whom he escapes from captivity.

Picked up by a Portuguese sailing captain, Crusoe makes it to Brazil where he buys a sugar plantation. He does fairly well financially, but soon becomes involved in a venture to procure slaves from Africa. On the voyage there, he is shipwrecked and is left as the only survivor on a deserted island.

Part II: Life on the Island

This portion of the novel is dedicated to Crusoe's time alone on the island. He builds three main structures: his initial shelter, his country home on the opposite side of the island, and his guns and ammo fort in the woods. He spends his time planting corn, barley, and rice. He learns to make bread. He builds furniture, weaves baskets, and makes pots. Crusoe also raises goats and tends to his little animal family of cats, dogs, and a parrot. Most importantly, though, Crusoe becomes stronger in his religious faith, eventually submitting to the authority of God. He devotes himself to much religious reflection and prayer.

Part III: Escape from the Island

In final section of the book, Crusoe sees a footprint on the shore one day and learns that he is actually not alone on the island. There are also cannibals. Crusoe struggles with the question of whether or not he should take revenge on them. Eventually, he meets with Friday, a native man whom he is able to be rescued from the cannibals. Crusoe teaches Friday English and converts him to Christianity. The two become like father and son (more or less). Friday and Crusoe also rescue a Spaniard and Friday's father from a different group of cannibals.

Eventually, an English longboat full of sailors lands on the island. Crusoe learns that the men have mutinied against their captain. After Crusoe helps restore order to the ship, the men and captain pledge allegiance to Crusoe and agree to take him home. Crusoe then returns to Europe with Friday, where he comes into a great deal of money from his sugar plantations. Crusoe gets married and eventually revisits the island in his late years. The novel ends with promise of more adventures for him in the sequel.

Robinson Crusoe Themes

Religion

Daniel Defoe's novel is, at its core, the spiritual autobiography of one man: Robinson Crusoe, mariner of York. He is first rebellious, then atones for his sins, and then converts himself and others to Christianity. We begin the novel with Crusoe's rebellion: defiance of his father's plan for him, an act that is framed as going against the authority of God himself.

Crusoe then suffers the vicissitudes of fate – a series of misfortunes that land him on the deserted island.

Once there, he finally atones for his sins and undergoes a serious religious conversion. The novel then becomes a collection of religious observations. We see Crusoe turn into a teacher, as he converts Friday upon meeting the guy.

Besides the redemptive structure of Robinson Crusoe, we can see many Biblical themes developed in the novel. For example, Crusoe's own story is very much like the parable of the prodigal son.

The character of Crusoe is also pretty similar to such Biblical figures as Jonah (the one who was swallowed by a whale/giant fish) or Job (the guy who loses everything and everyone he loves) who have their faith tested through many trials and a tremendous amount of suffering.

Wealth

As an 18th-century mariner on the high seas, Robinson Crusoe is very interested in commerce, trade, and the accumulation of wealth. After all, the whole reason that Crusoe is on the ocean in the first place is to take part in trade. He makes money in Africa and also in the sugar plantations he buys in Brazil. While a religious theme is present throughout the book, so too is the idea of Crusoe's economic individualism.

Society and Class

First, class. As Crusoe's father tells us at the opening of the novel, Robinson Crusoe's family is of the middle class. This class, according to old man Crusoe, is the best since it neither experiences the extremes of luxury nor poverty. Young Crusoe, though, strains against his father's class preference and decides to set off on his own.

Second, society. This is a novel very concerned with what makes a society. We begin with Crusoe alone on an island and gradually we begin to see the social order come together. First, there are his animal friends (Poll and company), followed by Friday, the Spaniard, Friday's father, and then the mountaineering Englishmen. Pretty soon the island is its own little society with Crusoe at the head of it.

Man and Nature

What is man's role in the natural world? This is a question that Defoe's novel wants you to ask yourself. Crusoe believes himself to be at the head of the social order. When he looks at the natural world, he sees its utility and the value of that. Instead of opining on the beauty of things, he notices production value. He also very much believes in the concept of private property. When Crusoe gets to the island, notice how he immediately believes that he somehow "owns" the island.

Rules and Order

How do we organize our world? Robinson Crusoe is a novel that is very interested in hierarchy and man's place in it. At the top, of course, is God. Next up? Well, Crusoe. He rules all that is under him. His moral authority – and his allegiance to God – gives him dominion over other people, places, and things. Xury and Friday, for example, or the animals of the island.

Family

The idea of the family is a central preoccupation in Robinson Crusoe. Crusoe must sort out his relationship to his biological father, of course, and his spiritual father (God). His defiance of his father is one that will haunt him until his eventual repentance, atonement, and conversion to Christianity. Once on the island, Crusoe must learn how to manage his little family – Friday and friends. Upon his return to England, we notice that he takes a wife, though her presence in the book is very limited.

Slavery

While the plot of Robinson Crusoe does not explicitly revolve around slavery, the institution of slavery serves as a basis for much of the action of the novel. When

Crusoe heads to Africa, it is to purchase slaves. He himself becomes a slave and then soon becomes a slave owner. This idea of ownership and superiority affects his relations with such people as Xury and Friday. Moreover, Crusoe's wealth from his sugar plantations at the end of the novel would have come from slave labor.