Joseph Andrews

INTRODUCTION

BRIEF BIOGRAPHY OF HENRY FIELDING

Fielding was born in 1707 in Somerset, England and went to school at Eton College. After his mother's death when he was 11, Fielding was raised by his grandmother. However, he kept in contact with his father, who had a reputation for living a wild lifestyle. At age 18, he tried to abduct his rich cousin, Sarah Andrews, on the way to church in order to marry her against her parents' wishes, but her family foiled the attempt. After studying classics and law, he got his start as a writer working in theater in London. Many of his works contain elements of satire, and at times he wrote under a pseudonym to hide his identity. His first major success was *Shamela*, an anonymously published parody of Samuel Richardson's novel *Pamela*, and Fielding followed it a year later with the even more successful *Joseph Andrews*. Fielding continued to publish other novels over the course of his life, most notably *Tom Jones* in 1749, which remains his most famous work. He was in poor health near the end of his life and sought a cure in Lisbon, Portugal, but he died and was buried there two months later.

HISTORICAL CONTEXT

Henry Fielding wrote *Joseph Andrews* during a period called the Enlightenment, a wide-ranging scientific and philosophical movement that revolutionized life in Europe. In addition to technological breakthroughs, there were also new ideas about government that stressed reason, individual liberty, and religious tolerance—all ideas that appear in *Joseph Andrews*. Fielding was himself a magistrate who was involved with England's transition to a more standardized legal code, and the questions of justice that he faced in his non-writing work also come up in his novel.

RELATED LITERARY WORKS

The most important literary influence on *Joseph Andrews* is *Pamela*, a novel published two years earlier by Samuel Richardson. That novel contains the character Pamela Andrews, who returns in *Joseph Andrews* as the sister of the title character. But while Pamela was a model of virtue in Richardson's novel, she becomes something of a goody two-shoes in Fielding's more satirical novel. Fielding also took inspiration from earlier influences, such as the classical Greek poet Homer (*The Iliad*, *The Odyssey*) and particularly from the Spanish writer Miguel de Cervantes, whose comic adventure novel *Don Quixote* bears some similarities to the adventures of Joseph Andrews. Fielding is today considered one of the most foundational English-language novelists, whose work helped the genre take shape.

KEY FACTS

- **Full Title:** The History of the Adventures of Joseph Andrews and of his Friend Mr. Abraham Adams
- **When Written:** 1741–1742
- **Where Written:** London, England
- **When Published:** 1742
- **Literary Period:** Enlightenment Era
- **Genre:** Parody, Satire, Picaresque
- **Setting:** London and a parish in rural England
- **Climax:** Joseph marries Fanny.
- **Antagonist:** Lady Booby
- **Point of View:** First Person

EXTRA CREDIT

Preemptive Defense. *Joseph Andrews* is a novel that defends Joseph Andrews's decision to marry the former chambermaid Fanny. Five years later, Henry Fielding caused a minor scandal by marrying a former chambermaid.

Runs in the Family. Like Joseph Andrews, Henry Fielding also had a famous sister: his sister Sarah Fielding was a well-known children's author.

PLOT SUMMARY

The narrator of the story introduces Joseph Andrews, who is the brother of a famously virtuous woman named Pamela. Joseph is a capable, handsome boy who ends up tending animals for Sir Thomas Booby. There, he attracts the attention of Lady Booby, who makes Joseph her footman. When he's a little older, he travels with Lady Booby to London, where, after Thomas Booby's death, she tries to seduce Joseph. Joseph, however, remains committed to chastity, just like his famous sister. This annoys Lady Booby, and when her scheming maid Lady Slipslop tells lies about Joseph being a scoundrel, she uses it as an excuse to fire Joseph.

Joseph heads back from London to the country, hoping to see his longtime love Fanny. She used to be a chambermaid for the Booby family, but Joseph hasn't seen her for a year. On his way back, however, Joseph is mugged and robbed of everything, even his clothes. He suffers serious injuries and ends up at the inn of Mr. Tow-wouse, where everyone believes that Joseph

will soon die. Only the kind chambermaid Betty gives Joseph any aid. Joseph does eventually recover, however, and at the inn he happens to run into his old friend Abraham Adams, a bookish parson who always carries around a copy of the works of **Aeschylus**.

Abraham Adams hopes to sell some books of his sermons in London, but as he checks his bag, he realizes that his wife, Mrs. Adams, replaced several of his books in his bag with shirts. He decides to go back to fetch his sermons, which means that he and Joseph will be traveling in the same direction. They travel together, sometimes by coach, and in one coach they hear the long story of a young woman named Leonora whose lover rejected her.

At one point, Adams gets distracted and goes off on a long walk on his own. He happens to hear the shouting of a woman being attacked, so he rushes to fend off her attacker. It turns out this woman is Fanny—the very woman that Joseph was looking for. Adams takes Fanny back to a local inn, where Joseph and Fanny are joyfully reunited. The next day, Adams struggles to pay their bill at the inn, but he finally manages to get a loan from a poor pedlar.

After leaving the inn, Adams, Joseph, and Fanny are in a field one night when they hear voices that they believe are murderous ghosts (which actually turn out to be people trying to steal sheep). The three run off and find themselves staying with Wilson. Wilson is a gentleman who tells a long story about how he used to be a rake who wrote plays, womanized around London, and got thrown in jail for debts. Eventually, however, he married a woman named Harriet and has been happy ever since, except for the fact that he has a son with a **strawberry mark** on his chest who was stolen from him at a young age.

After more traveling, Joseph, Adams, and Fanny finally make it back to their home parish. Lady Booby has also returned from London, having passed them along the way. Joseph is eager to finally marry Fanny, but Lady Booby still pines for Joseph, and so she concocts a plan to prevent them from marrying. She goes to Justice Frolick and arranges for Joseph and Fanny to be sent to prison over stealing a twig, but her nephew, Squire Booby, knows the justice and prevents this. This is because his new wife, Pamela, is Joseph's sister, so Joseph is part of his family. Lady Booby tries a new approach, asking Squire Booby and Pamela to convince Joseph that Fanny isn't of a high enough social class for him, but Joseph isn't convinced. Around the same time, the evil Beau Didapper tries to rape Fanny, increasing Joseph's eagerness to get married as soon as possible so he can protect Fanny.

The poor pedlar from Joseph, Fanny, and Adams's journey home makes a surprising reappearance when he saves Adams's son Dick from drowning. He has even more shocking news to share with everyone: he knows that Fanny's real parents are Gaffar and Gammar Andrews, meaning that she is Joseph's sister, and the wedding must be called off.

The pedlar's story causes confusion and temporarily stops the wedding. But as Gammar Andrews reveals after she arrives, Joseph is not actually her biological son. As it turns out, Joseph is actually Wilson's stolen son; he was swapped in the cradle with Fanny by a fortune-teller visiting Gammar. Wilson himself arrives to confirm this, and Joseph reveals that he has a strawberry mark on his chest, just like Wilson's lost child. The wedding is back on, with Adams conducting the ceremony. Joseph and Fanny live together happily with Joseph's parents, and Fanny is soon pregnant. Meanwhile, Lady Booby goes back to London and takes up with a young captain who makes her forget all about Joseph.

CHARACTERS

MAJOR CHARACTERS

Joseph Andrews – Joseph Andrews is a young man from a relatively humble background who has a famous sister named Pamela, whose life is the subject of a well-known biography that demonstrates the rewards of virtue. Later, Joseph learns that Pamela isn't his biological sister and that his real father is a gentleman named Wilson—who lost Joseph at a young age but remembers the **strawberry mark** on Joseph's chest. Joseph is handsome and capable, earning the attention of the noble Sir Thomas Booby, then later Thomas's wife, Lady Booby, who decides to make Joseph her footman. Joseph tends to be naïve, and after the death of Sir Thomas Booby, it takes him a while to realize that Lady Booby is trying to seduce him. When Joseph rejects her advances, Lady Booby uses rumors spread by her servant Mrs. Slipslop as an excuse to fire Joseph, causing Joseph to leave her house in London and go back to the country where the main Booby residence is located. There, Joseph hopes to reunite with his longtime love, Fanny, who is a poor former chambermaid but who is beautiful and virtuous. Along the way, Joseph meets up with his old friend parson Abraham Adams, who travels with Joseph for most of the book. Joseph's journey home is full of comical mistakes and misunderstandings, with the honest and loyal Joseph often getting taken advantage of by the more hypocritical characters around him. Nevertheless, Joseph doesn't give up, and ultimately his persistence pays off with him getting to marry Fanny and live together happily.

Abraham Adams –Adams is a parson who supports his wife, Mrs. Adams, and six children on a very small salary—it's later revealed that this is only possible because of the extensive "loans" that Adams receives from others. Adams runs into Joseph when Adams is on his way to London to sell some books of his sermons, but he has to turn back because his wife replaced his sermon books with shirts. Adams is bookish and carries around a copy of the works of the Greek playwright

Aeschylus, although his knowledge also has important gaps. Fittingly for a man who intends to publish so many sermons, Adams likes to give lectures to the people around him, but in spite of being a generally kind man who cares for Joseph and Joseph's love, Fanny, Adams often fails to live up to the high ideals he preaches. Perhaps the most notable moment of Adams's hypocrisy is when he gives Joseph a long lecture on the necessity of accepting God's will with stoicism, only to be interrupted by the news that his youngest son, Dick, has drowned, causing him to go into a wild fit of grief. He learns just minutes later that Dick is fine and is equally excessive in his happiness. Adams overindulges and fails to live up to the high standards that he preaches. At the same time, however, Adams has positive qualities and ultimately helps bring Joseph and Fanny together.

Fanny (Frances Goodwill) – Fanny is a former chambermaid of Sir Thomas Booby and Lady Booby who has known Joseph Andrews since childhood and is in love with him. In many ways, her story mirrors that of Joseph's sister Pamela, who was also a chambermaid who acted chastely and who earned the affection of the noble Squire Booby. (At the end of the book, it's revealed that Pamela is actually Fanny's biological sister, not Joseph's.) Joseph spends the beginning part of the story searching for Fanny, until his friend and traveling companion parson Abraham Adams happens to find her by accident. They continue to travel together until they reach their destination, where, after a series of setbacks and reversals, they ultimately get married and live happily ever after. Franny isn't thin or delicate, and she has blemishes that make it clear that she isn't from the upper class. Men on the road often try to attack her, although each time, Fanny is saved at the last minute. Fanny is also virtuous and frequently proves herself to be kinder and more loyal than characters in higher social classes. Although it's revealed at the end of the story that Fanny is not as poor as everyone thought she was (her birth parents being Gaffar and Gammar Andrews), Fanny nevertheless represents how goodness isn't connected to social class and how virtue can be even better than nobility.

Lady Booby – Lady Booby is Sir Thomas Booby's wealthy and slightly eccentric wife. She takes an early interest in a boy Thomas hires named Joseph Andrews, deciding to make him her personal footman. But when Thomas dies suddenly, leaving Lady Booby as a widow with a fortune, she wastes little time in pursuing Joseph romantically. Joseph rejects Lady Booby's advances, and so she finds a pretext to fire him. Even after firing Joseph, however, Lady Booby can't stop thinking about him. When she finds out that Joseph is planning to marry a woman named Fanny, Lady Booby does everything she can to intervene in the wedding, but despite some early success, she can't stop the marriage. Despite all of Lady Booby's manipulating, she gets a somewhat happy ending, finding a captain in London who makes her forget all about Joseph. Lady Booby represents the selfishness of the wealthy and how they don't account for the feelings of other people around them.

The Pedlar – The pedlar is a seemingly minor character who ends up playing a large role near the end of the novel. He first appears at an inn to lend Abraham Adams money to pay off his debt he owes at an inn, even though the pedlar himself is very poor. Later, he happens by chance to save Adams's son Dick from drowning. He then tells a story that helps everyone realize that Joseph Andrews is actually the son of Mr. Wilson, and that Fanny is actually the daughter of Gaffar and Gammar. This raises both Joseph's and Fanny's social statuses, paving the way for their marriage. The pedlar represents how the poorest people are often the most generous, while also perhaps providing a parody of contrived plot twists where characters suddenly receive a great fortune.

Pamela Andrews – Pamela is a character who first appeared in the novel *Pamela* by Samuel Richardson. She is famous everywhere for her virtue. Joseph Andrews believes that Pamela is his biological sister, and his own chaste, determined behavior makes him similar to Pamela in many ways (although Joseph's adventures tend to have more absurdity to them). Although the narrator mentions Pamela's virtue many times, the praise she receives is so excessive that it suggests her behavior may be an act, rather an example of model behavior.

Wilson – Wilson is a plain-looking man that Joseph Andrews, Abraham Adams, and Fanny meet after sheep-stealers scare them off the road and they all take refuge at Wilson's house. Wilson appears to be a minor character at first, giving an unusually long monologue about his past, which involved living a life of hedonism and womanizing in the London theater world before ultimately meeting his wife, Harriet, and settling down. After his marriage, Wilson's eldest son was mysteriously stolen away from him, although Wilson remembers his son's **strawberry mark** on his chest. As it turns out, Joseph is actually Wilson's son, although this isn't revealed until the very end of the story, right before Joseph's marriage to Fanny. After Joseph and Fanny's marriage, they go to live happily with Wilson and Harriet. Wilson provides a contrast with Lady Booby, providing an example of a higher-class character who is more honest about his flaws, and who shows that not all virtuous characters need to have made lifelong commitments to chastity.

The Narrator – Although the narrator may seem invisible for large portions of the story, their commentary plays an important role in setting the tone of the novel. The narrator is most prominent at the beginning of each book and near the very beginning and end of chapters, where they sometimes go on philosophical tangents related to the story's themes. The narrator almost always praises nobility and describes upper-class characters as virtuous, even though they often tell the story in a way that highlights the hypocrisy of this seeming virtue. The narrator often uses heightened language, for

example, describing a battle between Joseph Andrews and some hunting dogs as if it were a scene in an epic poem. This mock-epic tone carries throughout the whole book and sometimes highlights the ridiculousness of the events while at other times giving mundane events an added dignity.

Mrs. Slipslop – Mrs. Slipslop is a woman in her 40s who serves Lady Booby, but who nevertheless maintains such a high opinion of herself that she looks down on other servants. Because she is past menopause, she is not afraid of getting pregnant if she has sex with men, and she's particularly aggressive towards Joseph Andrews. Although Mrs. Slipslop schemes to get closer to Joseph, her plots usually work against her, driving him even farther away.

Squire Booby – Squire Booby is Lady Booby's nephew and he later marries Pamela. He originally comes from Samuel Richardson's novel *Pamela* (although there he is referred to as Mr. B— or the Squire). Squire Booby becomes a key figure in Lady Booby's plot to break up Joseph Andrews's and Fanny's upcoming marriage, although ultimately, he supports the wedding.

Gaffar and Gammar Andrews – Gaffar and Gammar are the parents of Joseph Andrews and Pamela Andrews (although it is revealed at the end that Joseph and Fanny were switched at a young age, meaning Fanny is actually their biological child and Joseph isn't). Their social class, while not at the top, is important because the revelation that Fanny is actually their daughter helps convince other characters that she is a worthy match for Joseph (in part since their other daughter Pamela was a worthy match for Squire Booby).

Beau Didapper – Beau Didapper is a distant relation of Lady Booby who sees Fanny on the road and immediately decides to attempt to rape her. He is of noble blood but doesn't have an impressive appearance, standing only about four-and-a-half feet tall. He is yet another character who demonstrates the selfishness and lack of morals among the nobility.

Leonora – Leonora is the protagonist of a story-within-the-story that a woman tells in a coach. She is vain and dumps her lover Horatio when she has a chance to woo the seemingly even nobler lover Bellarmine. Bellarmine, however, isn't as rich as he appears, and he rejects Leonora after her father's marriage proposal is too stingy. Leonora shows the dangers of superficial thinking.

Betty – Betty is the maid at the inn where Joseph Andrews is taken after he is gravely injured during a robbery on the road. When her boss, Mr. Tow-wouse, refuses to help Joseph, Betty often takes it upon herself to do something, demonstrating how sometimes people without significant means are nevertheless more generous than richer people.

Harriet – Harriet is Wilson's wife and Joseph Andrews's mother (although this isn't revealed until near the end of the book). When Wilson gives a winning lottery ticket to one of Harriet's relatives, Harriet sends a small portion of the money back to him. Wilson decides to woo her to get the rest of the money, and it ultimately leads to a long-lasting marriage.

Mr. Barnabas – Mr. Barnabas is a clergyman who has supposedly come to Mr. Tow-wouse's inn in order to give last rites to the gravely injured Joseph Andrews, but he seems more interested in enjoying Mr. Tow-wouse and Mrs. Tow-wouse's hospitality, putting off his visit to Joseph as long as he can. Mr. Barnabas is just one of many religious characters in the story who seems to enjoy earthly pleasures more than his faith indicates he should.

Mr. Tow-wouse – Mr. Tow-wouse runs the inn where Joseph Andrews is taken to recover after he's robbed on the road and seriously injured. Mr. Tow-wouse is a selfish man whose main concern is how Joseph is so inconvenient for him and his inn. He also harasses his maid Betty behind his wife, Mrs. Tow-wouse's, back.

The Squire – Many characters harass Fanny on the road, but there is one squire who shows particular persistence in trying to kidnap her, sending many servants (including his captain) out to do the job. He owns some hunting dogs that attack Joseph Andrews and Abraham Adams, but he calls off the dogs and invites both men to dinner. Though he seems hospitable, it's mostly all a ruse to get closer to Fanny—though in the end, he gets caught and his efforts fail.

MINOR CHARACTERS

Thomas Booby – Sir Thomas Booby is the husband of Lady Booby, and he is the one who first notices Joseph Andrews at a young age and hires him. He dies early on, allowing Lady Booby to pursue her infatuation with Joseph.

Trulliber – Trulliber is a parson known for his immense size and his greediness with eating. He initially entertains parson Abraham Adams, but he throws Adams out of his house when he finds that Adams just wants a loan.

Mrs. Tow-wouse – Mrs. Tow-wouse is Mr. Tow-wouse's wife. Like him, she is selfish, showing little concern for the life of the gravely injured Joseph Andrews.

Bellarmine – Bellarmine is a character in a story-within-the-story that a woman tells in a coach. He has just gotten back from Paris and makes a grand entrance at a ball, causing Leonora to drop her lover Horatio to pursue him instead.

Horatio – Horatio is a character in a story-within-the-story that a woman tells in a coach. He loves Leonora and offers to marry her, but she dumps him for Bellarmine, and Horatio forgets about her.

Scout – Mr. Scout is a tricky country lawyer who advises Abraham Adams that the marriage of Joseph Andrews and Fanny will be legitimate, before turning back around and advising Lady Booby about the different ways she could stop

the marriage form happening.

Mrs. Adams – Mrs. Adams is Abraham Adams's wife. Though she tries to be supportive, she sometimes doesn't understand her husband and so makes his life difficult, as when she replaces his books of sermons (which he intended to sell) with extra shirts in his traveling bag.

Dick – Dick is the youngest (and seemingly favorite) child of Abraham Adams, in part because he is learning to read Latin like his father. Adams gets the news that Dick drowns, but it turns out that the pedlar saves Dick's life.

Justice Frolick – Justice Frolick is a crooked justice who favors the rich and is willing to help Lady Booby prevent Joseph Andrews and Fanny's marriage by sending them both to jail for stealing a twig.

The Captain – There are a couple unnamed captains in the story, the most notable one being the captain whom the squire orders to attempt to kidnap Fanny.

The Surgeon – The surgeon treats Joseph Andrews's injuries at Mr. Tow-wouse's inn, although he doesn't predict good odds for Joseph and doesn't seem to care, showing how people without money, like Joseph, get ignored.

The Hunter – The hunter is a man who exchanges stories on the road with parson Abraham Adams, each telling the other about their nephew. Adams is talking to the hunter when Adams hears Fanny being attacked and rushes to save her.

The Host – Many inns in the story have nameless hosts and hostesses. One of the most notable ones commiserates with Abraham Adams over a gentleman who never follows through on his promises to bestow gifts on other people.

Peter Pounce – Peter Pounce is one of Lady Booby's servants. He first gives Joseph Andrews the news that he's been fired by Lady Booby.

Leonard and Paul – Leonard and Paul are characters in an early reading book that Dick reads aloud when Abraham Adams wants to show off his son's skills.

THEMES

In LitCharts literature guides, each theme gets its own color-coded icon. These icons make it easy to track where the themes occur most prominently throughout the work. If you don't have a color printer, you can still use the icons to track themes in black and white.

HYPOCRISY

Henry Fielding's *Joseph Andrews* is full of characters who act one way on the surface—but who are often very different on the inside. The novel is a comedy, with most of the humor coming from satire, where the characters' flaws are exposed for humor and as a commentary on how people act in the real world. Perhaps the most important character for setting the satirical tone is the narrator, who maintains a sarcastic style throughout the story. The narrator rarely calls the characters hypocrites directly, but he often presents information in a way that highlights how a character's outward appearance differs from their true nature.

The main character, Joseph Andrews, is not himself particularly hypocritical: his love for Fanny is simple and direct. By contrast, many of the characters that Joseph meets on his travels have hidden motivations, making for a humorous contrast with the naïve Joseph. Parson Abraham Adams, for example, is one of Joseph's companions, and he constantly fails to live up to his own ideals. While he fancies himself a man with a well-rounded education, he seems to have wide gaps in his knowledge, and so he keeps returning to familiar subjects like the Greek playwright Aeschylus to hide how many things he doesn't know. Another hypocrite is the landlord Mr. Tow-wouse, who pretends to be a good host—but who is so inconsiderate that his maid Betty has to do many parts of his job for him, all while Mr. Tow-wouse harasses her. Even the famously virtuous Pamela reveals a hypocritical side when she advises Joseph not to marry a former chambermaid (even though Pamela herself is a former chambermaid who married a gentleman). In *Joseph Andrews*, Fielding explores how people deceive themselves and others, making fun of this tendency and suggesting that perhaps these deceptions aren't so effective after all.

LUST VS. CHASTITY

Henry Fielding's short novel *Joseph Andrews* is in part a parody of a longer novel called *Pamela; or Virtue Rewarded*, published by Samuel Richardson just two years earlier in 1740. The novel's protagonist, Pamela, faces many hardships and threats to her chastity. Ultimately, however, as the title of the book makes plain, she is rewarded for her virtue, affirming the value of chastity and providing a clear lesson to the book's audience. Unlike *Pamela*, however, in which Pamela also appears, *Joseph Andrews* does not necessarily give the audience a straightforward moral lesson about chastity and lust.

Still *Joseph Andrews* generally portrays chaste (and happily married) characters more positively than lustful ones. The title character, Joseph Andrews, is just as chaste as his famous sister Pamela was before she got married, and his loyalty to his eventual wife Fanny is sincere. This makes Joseph one of the most honest characters in the story. On the other hand, lustful characters often have other prominent flaws that make them less positive characters. Lady Booby, for example, is so blind with lust for Joseph that she tries to sabotage his marriage to Fanny for purely selfish reasons. The equally lusty Mrs. Slipslop helps Lady Booby, trying to selfishly claim Joseph for herself. Nevertheless, the characters in the novel don't always fit into a

black-and-white system of morality. For example, the virtuous Pamela and her husband, Squire Booby, are arguably *too* supportive of chastity, nearly stopping Joseph's well-suited marriage to Fanny. Furthermore, Lady Booby faces few consequences for her actions—at the end of the novel, she simply finds another man who helps her forget all about Joseph. Ultimately, Fielding's *Joseph Andrews* doesn't totally reject traditional moral teachings about lust and chastity, but it does complicate the issue, suggesting that it's possible to be too morally upright—and also that not all villains get punished.

SOCIAL CLASS

Social class is an important issue for all of the characters in Henry Fielding's *Joseph Andrews*. As the lawyer Scout notes, the wealthy upper classes in England are above the law—but the law can be bent to do just about anything to the poor. Additionally, society expects people to marry within their own social classes, and characters are often willing to go to great lengths when given the rare opportunity to improve their own class. For example, in a story-within-the-story, the young lady Leonora abandons her faithful lover Horatio for a chance to match with a seemingly even higher-class man named Bellarmine. This ends disastrously for her, with Bellarmine rejecting Leonora after her father's marriage offer is too stingy for him, highlighting the dangers of trying to challenge the rigid social order.

Despite what the characters themselves might believe, however, the novel makes it clear that having a higher social status doesn't make a person more virtuous—in fact, it's usually the opposite. The ending of the novel revolves around Joseph Andrews's determination to marry Fanny, despite her lack of money and lower social class. Almost everyone agrees that Fanny is a beautiful and virtuous woman, but many characters can't accept that a person of her social status could ever be a worthwhile wife. Ultimately, the matter is resolved not by characters facing their prejudices but through a comically contrived series of events that reveals that Fanny is from a higher social class than she originally thought. Although nothing about her has changed, many like the upper-class Squire Booby now drop their objections to the marriage, showing how flimsy the foundations of the whole class system can be. In *Joseph Andrews*, Fielding simultaneously depicts how central social class was to life in 18th-century England while also ridiculing the system and showing its flaws and limitations.

RELIGION AND CHARITY

Aside from Joseph Andrews himself, the most prominent character in Henry Fielding's *Joseph Andrews* is a parson by the name of Abraham Adams. Adams is a complicated character; on one hand, he can seem hypocritically selfish, pretending to act like a charitable man when he's actually living on the charity of others. Adams eats and drinks a lot but rarely has the money to pay his bills and so must rely on "loans" from acquaintances that he seems unlikely to pay back. The reader may interpret Adams's personal behavior could as a parody of how many churches preach charity while relying on donations from members (and sometimes abusing these donations). But while many aspects of Adams's character seem to critique the hypocrisy of organized religion, Adams also has positive qualities—in particular, his loyalty to looking out for the welfare of Joseph and Fanny.

While Adams is the most prominent example of a character who hypocritically preaches charity, many other righteous characters in the story also preach the benefits of generosity while failing to practice them in daily life. The parson Trulliber, who eats constantly without showing appreciation for his wife's cooking, is another religious man who talks about charity but doesn't demonstrate it. Another gentleman that Adams meets on the road outdoes Adams at his own game, promising Adams extensive hospitality at his home—only to then come up with an excuse to back out of his promises at the last minute. Notably, the pedlar, who is poor and has no religious education to speak of, is the most generous character in the story, lending Adams some money, and later going out of his way to save the life of Adams's son, Dick. In *Joseph Andrews*, Fielding explores the difference between how religious people claim to be and the degree to which they actually embody Christian values, suggesting that virtues like charity are more often praised than practiced.

SYMBOLS

Symbols appear in **teal text** throughout the Summary and Analysis sections of this LitChart.

STRAWBERRY MARK

The strawberry mark on Joseph Andrews's chest symbolizes the importance of heredity in 18th-century Britain and how it defined a person's social class, but it also perhaps provides some humorous commentary on it. The mark plays an important role in the plot, as it confirms that Joseph is the gentleman Wilson's son. This is extremely important, because it gives Joseph the status to marry his true love Fanny and to live comfortably with her. But there is also something funny about his birthmark looking like a strawberry, rather than something more noble or majestic. A strawberry is a small fruit, and the mark on Joseph is small, suggesting how, from an outside perspective, heredity and social status might not be so significant, despite their massive significance to the events of the story.

AESCHYLUS

Parson Abraham Adams is known for always carrying around a book by the ancient Greek playwright Aeschylus, which he's had for 30 years. The book hints at Adams's studious and bookish nature, but it also symbolizes his hypocrisy, suggesting that Adams's supposed love of education might be shallower than it appears. Despite Adams's great affection for Aeschylus, he doesn't seem to read much outside of Aeschylus, suggesting an unwillingness to branch out and seek a more well-rounded education. Adams also hypocritically says that religious men have little to learn from plays, despite the fact that Aeschylus is a playwright. This shows how, while Adams purports to believe in education and preaches about it, his own education is selective and not always consistent. As is often the case, Adams finds it difficult to practice what he preaches.

Adams's book of Aeschylus meets its end when Adams gets distracted during Joseph Andrews and Fanny's reunion, and the book burns up. The burning of Aeschylus is ambiguous—on the one hand, it's yet another example of Adams's absent-mindedness and carelessness. On the other hand, however, perhaps the burning of Aeschylus represents a new start for Adams, since in the end, the best thing Adams does as a preacher is to help bring about Joseph and Fanny's wedding.

QUOTES

Note: all page numbers for the quotes below refer to the Penguin edition of *Joseph Andrews and Shamela* published in 1999.

Book 1, Chapter 1 Quotes

❝ It is a trite but true observation, that examples work more forcibly on the mind than precepts: and if this be just in what is odious and blameable, it is more strongly so in what is amiable and praiseworthy. Here emulation most effectually operates upon us, and inspires our imitation in an irresistible manner. 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.

Related Characters: The Narrator (speaker), Joseph Andrews, Pamela Andrews

Related Themes:

Page Number: 61

Explanation and Analysis

This quote is the first few sentences of the book. It introduces the narrator, who, despite not having any role in the plot of the story, is nevertheless a significant character due to the way that they comment on the unfolding actions of the other characters.

The premise of *Joseph Andrews* is that Joseph Andrews was a real person (he wasn't) and that the narrator is simply recounting the facts of Joseph's life, like a biographer. In the first chapter, the narrator makes several references to Joseph having a sister named Pamela, who became famous after a biography was written about her. But while Pamela was a traditional role model of virtue, the narrator's claim here that Joseph should also be a role model is partly tongue-in-cheek. While Joseph is indeed more virtuous than many of the characters around him, particularly the members of the nobility, he can also be naïve, and his adventures are sometimes more ridiculous than heroic. Additionally, noting that "a good man" is often better at inspiring virtue than a book humorously brings the book's entire purpose into question—it is, per the narrator, not going to do as much for the reader (at least when it comes to teaching about virtue) than someone in the reader's real life. The narrator's seemingly self-contradictory statements suggest that *Joseph Andrews* will not be a simple morality tale, like the biography of Pamela, but something more nuanced and morally gray.

Book 1, Chapter 2 Quotes

❝ Mr Joseph Andrews, the hero of our ensuing history, was esteemed to be the only son of Gaffar and Gammar 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 . . . To waive, therefore, a circumstance which, though mentioned in conformity to the exact rules of biography, is not greatly material, I proceed to things of more consequence. Indeed, it is sufficiently certain that he had as many ancestors as the best man living, and, perhaps, if we look five or six hundred years backwards, might be related to some persons of very great figure at present, whose ancestors within half the last century are buried in as great obscurity.

Related Characters: The Narrator (speaker), Joseph Andrews, Pamela Andrews, Gaffar and Gammar Andrews

Related Themes:

Page Number: 63

Explanation and Analysis

This passage is where the narrator introduces Joseph Andrews, the protagonist of the novel. Although the

narrator describes Joseph as "esteemed," they undercut this by immediately suggesting that Joseph's sister Pamela is even more famous than he is. Furthermore, aside from Pamela, Joseph's family tree doesn't have anyone illustrious in it. The narrator tries to humorously claim that Joseph comes from a noble background anyway. While the narrator can't find any particularly high-quality ancestors of Joseph, he claims that at least Joseph probably has the same *quantity* of ancestors as any great man. Furthermore, the narrator argues that Joseph might be distantly related to many great people, if you go far enough back, and that the ancestors of these great present-day people were possibly even more obscure than Joseph. While this description might seem to humorously belittle Joseph, it also suggests that perhaps a person's worth isn't connected to their ancestors or their fame, but instead to their own virtues, which Joseph will have a chance to prove over the course of his story.

Book 1, Chapter 3 Quotes

❝ He was generous, friendly, and brave to an excess; but simplicity was his characteristick: he did, no more than Mr Colley Cibber, apprehend any such passions as malice and envy to exist in mankind; which was indeed less remarkable in a country parson than in a gentleman who hath passed his life behind the scenes [...]

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.

Related Characters: The Narrator (speaker), Joseph Andrews, Abraham Adams, Lady Booby

Related Themes:

Page Number: 65

Explanation and Analysis

This passage introduces parson Abraham Adams. Although Joseph Andrews is the main subject of the novel, Adams also plays an important role, accompanying Joseph on many of his adventures and acting as an older foil to the young Joseph. Although Adams fancies himself to be an educated man, he is also simple to a fault, too kind and agreeable to recognize when people are tricking him—a trait that makes it easy for other characters to take advantage of him. While Adams's salary is described as "handsome," it's low for someone supporting a family with six children, showing how despite all his virtues and the respect he commands from many characters, he is still a simple country parson, who is higher in the class system than someone like Joseph Andrews but much lower than a member of the nobility like Lady Booby.

In fact, the narrator may be partly sarcastic when they list Adams's virtues. Adams is indeed generous, but he's so generous that after he gives all his money away, he has to go beg for more, relying on others' generosity to survive. Similarly, although Adams is indeed friendly, his habit of being "brave to an excess" leads him to pick fights with other characters he meets, somewhat offsetting his friendliness. In spite of Adams's flaws and occasionally hypocritical behavior, at the end of the day, his simple way of thinking often allows him to see through the class system and other factors that prejudice the thinking of other characters. For this reason, he embodies both positive and negative qualities of organized religion.

Book 1, Chapter 5 Quotes

❝ "Don't pretend to too much modesty," said she, "for that sometimes may be impertinent: but pray answer me this question. 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?"

Related Characters: Joseph Andrews, Lady Booby (speaker), Fanny (Frances Goodwill), Thomas Booby

Related Themes:

Page Number: 69

Explanation and Analysis

This quote is spoken by Lady Booby to Joseph Andrews, not long after the death of Lady Booby's husband, Sir Thomas Booby. Lady Booby originally requested for Joseph to be her footman after seeing the good work he did for Sir Thomas. However, the implication is that Lady Booby was

interested in Joseph as much more than a worker—she's interested in him romantically and sexually, which is why she summons him while she's in bed. This passage is the first time that Lady Booby becomes more explicit about her feelings for Joseph, although she approaches the topic in euphemistic language, so that she can plausibly deny what she's doing. Lady Booby knows that it's improper for a woman of her status to fall in love (or lust) with a footman, particularly so soon after her husband's death. To get around this problem, she speaks of a hypothetical "lady" who finds Joseph attractive and asks if there is anything this lady could do that would make Joseph want to "discover" (i.e., rape) this lady. Although Lady Booby wants to have sex with Joseph, she is trying to make it so that if anyone finds out about their affair, Joseph gets held responsible. Later, when Joseph answers her, he seems to be naïve, unable to understand what Lady Booby is really getting at with her questions. In fact, however, later chapters reveal that Joseph might only be *pretending* to be naïve, since he is already committed to loving Fanny and wants to remain faithful to her.

Book 1, Chapter 6 Quotes

❝ As soon as Joseph had sealed and directed this letter he walked downstairs, where he met Mrs. Slipslop, with whom we shall take this opportunity to bring the reader a little better acquainted. 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.

Related Characters: The Narrator (speaker), Joseph Andrews, Lady Booby, Mrs. Slipslop

Related Themes:

Page Number: 72

Explanation and Analysis

This passage introduces Mrs. Slipslop, Lady Booby's longtime servant who resembles her employer in many ways, but who lacks the same upper-class background. Although the novel often subverts traditional ideas about class, making lower-class characters more virtuous than upper-class characters, Mrs. Slipslop is not especially virtuous (perhaps in part because she sees herself as better than the other servants). Additionally, the novel generally doesn't subvert traditional ideas about beauty, and so characters like Mrs. Slipslop that are described as physically ugly ("not at this time remarkably handsome") are often depicted as morally ugly as well.

The description of Mrs. Slipslop as a "maiden" is humorous because it is impossible to be a married woman with biological children and also a virgin. The "small slip" in Mrs. Slipslop's youth (which recalls her name, "Slipslop") seems to have been sexual, based on the narrator's innuendo. Although the narrator says she has been "a good maid" for a long time, the implication is that she wasn't "a good maid" during her slip. "Maid" can mean *chambermaid* (a servant) but it can also mean *maiden* (a virgin), and if Mrs. Slipslop wasn't a good maiden, then that means she was probably having sex. A "slip" can also refer to an accident (such as an unintended pregnancy), although out of respect (or mock-respect), the narrator doesn't specify the true nature of Mrs. Slipslop's little slip. Despite the narrator's claim that Mrs. Slipslop has been "a good maid" since her slip, her lusty actions throughout the rest of the novel suggest otherwise, revealing the hypocritical nature of her character.

Book 1, Chapter 12 Quotes

❝ Joseph complained he was dry, and desired a little tea; which Barnabas reported to Mrs Tow-wouse, who answered, "She had just done drinking it, and could not be slopping all day;" but ordered Betty to carry him up some small beer.

Betty obeyed her mistress's commands; but Joseph, as soon as he had tasted it, said, he feared it would increase his fever, and that he longed very much for tea; to which the good-natured Betty answered, he should have tea, if there was any in the land; she accordingly went and bought him some herself, and attended him with it.

Related Characters: The Narrator (speaker), Joseph Andrews, Betty, Mr. Barnabas, Mr. Tow-wouse, Mrs. Tow-wouse, The Surgeon

Related Themes:

Page Number: 96

Explanation and Analysis

This quote describes a scene after Joseph Andrews is robbed and severely wounded by bandits on the road, then taken to the inn of Mr. Tow-wouse to recover. Because Joseph is a member of the lower class—so poor that he doesn't even have clothes—no one at the inn thinks very much of him. The clergyman Mr. Barnabas is supposed to be at the inn to give Joseph his last rites, but he's more

interested in taking tea with the innkeeper's wife Mrs. Tow-wouse—which is why there's no tea left for Joseph himself when he's thirsty. Although Mr. Barnabas and Mrs. Tow-wouse aren't members of the nobility, they nevertheless see themselves as nobler than Joseph, and they use this to selfishly justify placing their own small needs above Joseph's much greater needs. Previously, the surgeon predicted that Joseph won't live long, perhaps because this would be the most convenient outcome for everyone except Joseph. This reflects how little some people value the lives of people that they consider to be below them.

Ultimately, the only one who's willing to help Joseph is the maid Betty, who has the lowest status of anyone at the inn, but who takes on extra responsibility out of genuine concern for Joseph's health. Joseph's experience at the inn shows how people can be selfish, and how people in need are often invisible. It also demonstrates how often those who have the least to give (like Betty) are nevertheless sometimes the most generous.

Book 1, Chapter 17 Quotes

❝ As soon as he had seated himself, the stranger began in these words: "Sir, I do not care absolutely to deny engaging in what my friend Mr Barnabas recommends; but sermons are mere drugs. The trade is so vastly stocked with them, that really, unless they come out with the name of Whitefield or Wesley, or some other such great man, as a bishop, or those sort of people, I don't care to touch."

Related Characters: Abraham Adams, Mr. Barnabas, Mrs. Adams

Related Themes:

Related Symbols:

Page Number: 111

Explanation and Analysis

This quote comes from a bookseller that Mr. Barnabas sends to speak with Abraham Adams. Abraham Adams is headed to London to sell 10 volumes of his own sermons (although he will soon find out that his wife, Mrs. Adams, has replaced many of his sermon books with shirts, which she believes he'll need more). In his quote, the bookseller gives a very cynical perspective on the business of selling sermons, and his character satirizes both organized religion and the bookselling industry. The bookseller doesn't seem to care at all about the religious content of the books, so long as they sell well, revealing his selfish personality. He notes that they only way to get sermon books to sell well is to attach the name of a writer who already sells well. As Fielding satirizes not just sermons but the book trade in general, this quote suggests that both booksellers and readers are more likely to blindly follow what they know, rather than seeking out new things. But just because the bookseller is cynical doesn't mean that Adams is the winner in the argument. Adams is a simple man, who, aside from his deep attachment to the works of the Greek playwright Aeschylus, is a fairly conventional preacher—it seems unlikely that he could write 10 books of sermons that would sell well. Adams, then, looks extremely naïve to think he'll make it as a published author, while the bookseller looks humorously cynical.

Book 2, Chapter 1 Quotes

❝ There are certain mysteries or secrets in all trades, from the highest to the lowest, from that of prime-ministering to this of authoring, which are seldom discovered unless to members of the same calling. Among those used by us gentlemen of the latter occupation, I take this of dividing our works into books and chapters to be none of the least considerable. Now, for want of being truly acquainted with this secret, common readers imagine, that by this art of dividing we mean only to swell our works to a much larger bulk than they would otherwise be extended to. These several places therefore in our paper, which are filled with our books and chapters, are understood as so much buckram, stays, and stay-tape in a taylor's bill, serving only to make up the sum total, commonly found at the bottom of our first page and of his last.

Related Characters: The Narrator (speaker), Joseph Andrews

Related Themes:

Page Number: 119

Explanation and Analysis

This quote by the narrator comes at the beginning of the novel's second book. The quote is self-reflexive, with the narrator commenting on the structure of the very story that they're currently narrating. The narrator claims that the divisions of a book must appear very mysterious to anyone who isn't already an author, referring to them as trade secrets. They imagine that many readers probably see the divisions as an arbitrary way of inflating the page count (perhaps to give the impression that the book is bigger, and therefore a better value for the money), in much the same

way that tailors also add little items onto the end of a bill to inflate its cost. On the one hand, this quote could be interpreted as a criticism of bad writers, who divide their books up into parts just because it makes a book look important and because they've seen other authors do it. But despite the narrator's comments, the short chapters and multiple books of *Joseph Andrews* serve a purpose. While the novel is more of a parody of epics than a traditional epic, the short chapters nevertheless give the book an episodic structure that makes the plot feel denser and more epic than it would normally feel for such a short book.

Book 2, Chapter 2 Quotes

Adams was now gone some minutes, having insisted on Joseph's beginning the journey on horseback, and Joseph had his foot in the stirrup, when the hostler presented him a bill for the horse's board during his residence at the inn. Joseph said Mr Adams had paid all; but this matter, being referred to Mr Tow-wouse, was by him decided in favour of the hostler, and indeed with truth and justice; for this was a fresh instance of that shortness of memory which did not arise from want of parts, but that continual hurry in which parson Adams was always involved.

Related Characters: Joseph Andrews, Abraham Adams, Mr. Tow-wouse

Related Themes:

Page Number: 122

Explanation and Analysis

This passage describes an early portion of Joseph Andrews and Abraham Adams's journey together. As Joseph learns, Adams is a very absent-minded traveler. In this quote, Adams is so distracted that he forgets to pay the bill for his horse and just goes off walking, leaving Joseph with the burden of having to pay the hostler (who was taking care of the horse). Adams's memory often works in convenient ways, getting him out of debts that he would otherwise have to pay. The narrator makes excuses for Adams's seemingly selfish behavior, suggesting that perhaps Adams is not stingy but simply in too great of a hurry—although it's possible the narrator is being sarcastic.

While it might seem in this passage that Adams is tricking Joseph in order to get money out of him, other parts of the book make it clear that Adams does indeed care for Joseph and has a spotty memory that sometimes causes problems for him as well (such as the many times when he gets lost on the road). Perhaps Adams's selective memory is related to his outlook on life and how he usually sees the best in people. Just as Adams has a hard time recognizing when other characters are trying to trick him, he has a hard time realizing when he is being a hypocrite himself (which allows him to justify accepting more money than he gives away).

Book 2, Chapter 4 Quotes

Leonora was the daughter of a gentleman of fortune; she was tall and well-shaped, with a sprightliness in her countenance which often attracts beyond more regular features joined with an insipid air.

Related Characters: The Narrator (speaker), Abraham Adams, Leonora, Bellarmine, Horatio

Related Themes:

Page Number: 130

Explanation and Analysis

This quote is from the narrator, who is paraphrasing a story that an anonymous woman tells in a coach (where Abraham Adams is riding). Stories within stories are a common feature of epic poetry, which *Joseph Andrews* is both parodying and imitating. The early lines of the story use lofty language to highlight the noble status of the characters, although the reference to "an insipid air" suggests that perhaps this high language is intended to mock the characters more than honor them.

The character of Leonora acts much like Lady Booby probably acted when she was younger. Leonora comes from a wealthy family, and so she devotes her life to superficial pleasures like balls, taking particular joy in her ability to make others envious. Her story demonstrates the calculated selfish actions of the nobility: She initially attracts the attention of Horatio, but she dumps him and breaks off their engagement soon after she meets Bellarmine. Bellarmine, freshly back from France, looks like a richer gentleman, although in fact he is mostly interested in marrying Leonora for her money. Leonora's superficial personality causes her to choose Bellarmine (even though Horatio goes on to become a wealthy businessmen), but Bellarmine's superficial personality causes him to abandon Leonora after he learns that her father will only provide him with four horses instead of six. All the characters (except Horatio) become victims of their own ambition and selfishness. This story satirizes the vanity of the upper classes and shows the dangers of basing relationships on superficial things.

Book 2, Chapter 10 Quotes

"I hope, Fanny, you are not inconstant; I assure you he deserves much better of you."—"La! Mr Adams," said she, "what is Mr Joseph to me? I am sure I never had anything to say to him, but as one fellow-servant might to another."

Related Characters: Abraham Adams, Fanny (Frances Goodwill) (speaker), Joseph Andrews, Lady Booby

Related Themes:

Page Number: 165

Explanation and Analysis

This passage describes the surprise meeting of Abraham Adams and Fanny. Up until this point in the book, Joseph Andrews has been on the road searching for Fanny, so it's amusing that after so much searching on Joseph's part, Adams finds her by accident after he gets lost. When, in this quote, Adams asks Fanny if she's been faithful to Joseph, she replies that Joseph is nothing to her and that she has no strong feelings about him. Compared to the noble characters, Fanny speaks less formally, and she doesn't use incorrect words, the way some poor characters in the novel do when they're trying to sound smarter than they are. She is, in other words, exactly who she says she is and presents herself truthfully. This reflects her good character.

Fanny's claim that she doesn't care about Joseph anymore, though, is clearly a lie—just a couple chapters later, Fanny and Joseph will be joyfully reunited and will discuss marriage. Nevertheless, Fanny's dismissive attitude in her quote shows how people can get hurt by the things they love. Fanny believes that Joseph has forgotten about her, since he didn't communicate with her for a year (because she can't read or write). But unlike Lady Booby, who maintains long grudges against the people who make her feel passion, Fanny changes her mind as soon as she realizes that Joseph still loves her. Fanny's ability to accept Joseph again after his long absence shows forgiveness, one of the many virtues that she demonstrates but which the upper-class characters around her lack.

Book 2, Chapter 12 Quotes

For as soon as the first tumults of Adams's rapture were over he cast his eyes towards the fire, where Aeschylus lay expiring; and immediately rescued the poor remains, to wit, the sheepskin covering, of his dear friend, which was the work of his own hands, and had been his inseparable companion for upwards of thirty years.

Related Characters: Joseph Andrews, Abraham Adams, Fanny (Frances Goodwill)

Related Themes:

Related Symbols:

Page Number: 175

Explanation and Analysis

This passage describes a moment when, during Joseph Andrews and Fanny's joyful reunion, Abraham Adams gets distracted and accidentally lets his book of the works of the Greek playwright Aeschylus burn up in a fire. Before it gets destroyed, the Aeschylus book is one of Abraham Adams's most prized possessions. In fact, this passage about the book's burning makes the book sound human—it "lay expiring" (that is, dying) instead of simply burning up.

Adams's Aeschylus book represents his commitment to education and book-learning, since it shows that he's familiar with Aeschylus, a classical Greek writer whose works would likely have been part of a traditional education in 18th-century England. The fact that Adams transcribed the book in his own handwriting is further evidence of his personal connection to the text. But Adams's Aeschylus book might also represent the limits of his knowledge (since Adams is so devoted to reading Aeschylus that he seemingly has little time or interest in reading other writers). It might seem that the burning of Aeschylus is tragic, with Adams finally suffering the consequences of his absentmindedness by losing his most prized possession. But the book burning happens on a joyous occasion—when Joseph and Fanny reunite—so perhaps losing Aeschylus also represents a new start for Adams. The best thing Adams does in *Joseph Andrews* is help bring Joseph and Fanny together, and so while the burning of Aeschylus is a loss, it also represents a chance for him to get his head out of the clouds and pay more attention to what's going on in the real world.

Book 2, Chapter 14 Quotes

Trulliber are heartily, but scarce put anything in his mouth without finding fault with his wife's cookery. All which the poor woman bore patiently.

Related Characters: Abraham Adams, Trulliber

Related Themes:

Page Number: 183

Explanation and Analysis

This passage describes Trulliber, a fellow parson that Abraham Adams goes to see when he needs to beg for money to pay off a debt. For a parson, Trulliber is wealthy, as he owns a pig farm. And Trulliber, who will eat anything that comes near his mouth, seems to eat like the very pigs that he raises. While Adams himself likes a good meal and drink, Trulliber takes things to an extreme. Pigs are often a symbol of greed, and the pig farmer Trulliber certainly represents the sin of gluttony, with his behavior made even worse by how little appreciation he shows to his wife's cooking. Trulliber's portrayal depicts a dark side of organized religion, showing how some supposedly religious men are more interested in using their professions to enrich their earthly wealth. Despite having so much food and money, Trulliber wants it all for himself, getting angry at Adams when Adams asks for help paying off a debt. Trulliber helps to put Adams's own shortcomings into perspective, showing how despite Adams's own love of a good meal, he is a fundamentally decent man, whereas Trulliber represents what happens when a man lets go and fully indulges his greedy desires.

Book 2, Chapter 17 Quotes

"Sir," said the host, "I assure you you are not the first to whom our squire hath promised more than he hath performed. He is so famous for this practice, that his word will not be taken for much by those who know him."

Related Characters: Abraham Adams

Related Themes:

Page Number: 195

Explanation and Analysis

This quote, spoken by the host at an inn where Abraham Adams is staying, describes an anonymous gentleman who goes around making big promises but who never follows through on what he promises. Adams himself was a victim of this gentleman, who promised Adams a place to stay for the night before canceling the offer because all the gentleman's servants were (supposedly) away and had locked all his guest bedroom doors. The host doesn't seem at all surprised by Adams's description of the over-promising gentleman, suggesting that such open hypocrisy was common and perhaps even expected in some cases. The over-promising gentleman never gets a name, perhaps suggesting that he represents a whole class of people rather than any one individual person. Indeed, this gentleman shares his preference for talking about charity instead of practicing with just about every other upper-class character in the story. The idea that people are more willing to talk about generosity than to actually practice it comes up many times throughout *Joseph Andrews*. The over-promising gentleman is one of the most extreme examples of this, showing how little value intentions have if they don't have actions to back them up.

Book 3, Chapter 1 Quotes

Notwithstanding the preference which may be vulgarly given to the authority of those romance writers who entitle their books "the History of England, the History of France, of Spain, &c.," it is most certain that truth is to be found only in the works of those who celebrate the lives of great men, and are commonly called biographers.

Related Characters: The Narrator (speaker), Joseph Andrews

Related Themes:

Page Number: 201

Explanation and Analysis

As with Book II, Book III begins with the narrator commenting on aspects of the novel itself. While Book II began with a monologue about structure, the focus of the first chapter of Book III is genre. In this passage, the narrator praises biography as the most authoritative and truthful genre, more important even than history. The novel *Joseph Andrews* does resemble a biography in some ways, although biographies are generally about real people and Joseph Andrews is a fictional creation. The irony, then, is that the narrator is claiming that their story about the fictional Joseph Andrews is truer than a history book, when in fact nothing that happens in the novel happened in real life. While this might seem like a humorous claim that makes the narrator look like a liar or a fool, perhaps on some level the narrator is also being sincere and clever. Novels make up fake events, but a fictional biography like *Joseph Andrews* nevertheless contains truths about human nature. The narrator seems to be arguing that a story that really captures human nature is more truthful than a dry retelling of events that doesn't provide context or capture the human element that biographies capture so well.

Book 3, Chapter 3 Quotes

❝ A little under seventeen I left my school, and went to London with no more than six pounds in my pocket; a great sum, as I then conceived; and which I was afterwards surprized to find so soon consumed.

Related Characters: Wilson (speaker), Abraham Adams, Leonora, Harriet

Related Themes:

Page Number: 213

Explanation and Analysis

This quote comes from the long monologue of Mr. Wilson, who tells his life story to Abraham Adams. Mr. Wilson's life story is the longest story-within-a-story in the novel, going beyond even the length of the story about Leonora's jilting, suggesting that Wilson's story is important. His move to London, one of the most important events in his life story, happens when he's 17, showing how Wilson's life story is partly a coming-of-age story, much like Joseph Andrews's own journey to grow up. Indeed, Wilson's life story touches on many of the novel's most important themes. Despite the fact that Wilson is a plain and respectable gentleman when Abraham Adams meets him, he led a wild life prior to their meeting, full of gambling, womanizing, and other vices, showing how a person's life can be full of contradictions. Despite Wilson's wild younger days (which Adams disapproves of), he ends up in a happy, stable marriage with a woman named Harriet. Wilson therefore represents people's capacity to change, while also suggesting that indulging in vice doesn't make someone an irredeemable person.

Book 3, Chapter 4 Quotes

❝ 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.

Related Characters: The Narrator (speaker), Joseph Andrews, Abraham Adams, Fanny (Frances Goodwill), Wilson, Harriet

Related Themes:

Related Symbols:

Page Number: 232

Explanation and Analysis

This paraphrased quote, spoken by Mr. Wilson to the parson Abraham Adams, describes his son, who was stolen away from him at a very early age and who has a strawberry-shaped mark on his breast. Although Wilson has been mostly happy since his marriage, the loss of his son is one of his big regrets in life. The son's strawberry mark is important for several reasons—perhaps above all because at the end of the story, it proves that Joseph is Wilson's legitimate son. The fact that this significant mark is in the shape of a strawberry is also funny—a strawberry is not a great emblem of power but is rather a small, modest fruit.

As this quote reveals, the strawberry mark isn't a sign of Joseph's destiny but simply a sign that Harriet wanted strawberries. The strawberry mark demonstrates the significance that genetics played in 18th-century England—since inheritance determined both wealth and social class. But it also makes fun of this emphasis on inheritance, since Joseph's strawberry mark is small, silly, and is ultimately insignificant, just a sign that his mother liked strawberries.

Book 3, Chapter 10 Quotes

❝ Before we proceed any farther in this tragedy we shall leave Mr Joseph and Mr Adams to themselves, and imitate the wise conductors of the stage, who in the midst of a grave action entertain you with some excellent piece of satire or humour called a dance. Which piece, indeed, is therefore danced, and not spoke, as it is delivered to the audience by persons whose thinking faculty is by most people held to lie in their heels; and to whom, as well as heroes, who think with their hands, Nature hath only given heads for the sake of conformity, and as they are of use in dancing, to hang their hats on.

Related Characters: The Narrator (speaker), Joseph Andrews, Abraham Adams, Fanny (Frances Goodwill), The Squire

Related Themes:

Page Number: 260

Explanation and Analysis

This quote is yet another instance when the narrator directly draws attention to the structure of the novel. The narrator points out how they're stopping the action to write about matters that have nothing to do with the plot. This passage shows the narrator at their most sarcastic, humorously comparing the upcoming chapter to a dance in

a stage show, which also stops the plot for the sake of entertainment. Given Fielding's own experience as a playwright, he would've been very familiar with theater conventions—and capable of parodying them. The narrator seems to be insulting the audience's intelligence, suggesting that people will only follow along with the story if there are dance interludes in the middle to appeal to the lowest common denominator. But while it's possible to read this passage as a satire of low-class audiences, it's also possible to read it as a satire of other authors and playwrights, who feel that normal plots aren't exciting enough for readers and so try to liven things up with unnecessary breaks in the action.

Book 3, Chapter 12 Quotes

Peter, being informed by Fanny of the presence of Adams, stopt to see him, and receive his homage; for, as Peter was an hypocrite, a sort of people whom Mr Adams never saw through, the one paid that respect to his seeming goodness which the other believed to be paid to his riches.

Related Characters: Abraham Adams, Fanny (Frances Goodwill), Lady Booby, The Narrator, Peter Pounce

Related Themes:

Page Number: 269

Explanation and Analysis

This quote describes an interaction between Peter Pounce (a servant of Lady Booby, who has gone ahead of her in anticipation of her own trip from London back to the country) and Abraham Adams. While many characters in the story engage in hypocritical behavior, Peter Pounce is one of the few that the narrator actually calls a *hypocrite* instead of just hinting at it. Additionally, this quote draws attention to Abraham Adams's simple nature by noting that Adams never sees through Pounce's hypocrisy.

Despite the narrator's condemnation, Peter Pounce is not necessarily more hypocritical than the other characters in the novel. Another passage in the same chapter mentions how at one point in the past, Pounce even paid money to help keep Adams out of prison, an objectively generous thing to do. But if Pounce isn't the worst hypocrite in the story, he's also not a wholly good person. Pounce only pays Adams's debt to get him out of prison because he wants to *look like* a good person, and he frequently chases after women, including Fanny. While Pounce's flaws are glaringly obvious to the reader, they remain hidden to Adams, emphasizing Adams's gullibility. Pounce is one of many characters in the story who only performs good deeds if he stands to somehow personally benefit, and this is perhaps why he eventually has a falling out with Adams, who, despite his ignorance and shortcomings, does believe in virtue for its own sake.

Book 4, Chapter 1 Quotes

For, if the court would be severely missed in such a city as London, how much more must the absence of a person of great fortune be felt in a little country village, for whose inhabitants such a family finds a constant employment and supply.

Related Characters: Joseph Andrews, Abraham Adams, Fanny (Frances Goodwill), Lady Booby

Related Themes:

Page Number: 275

Explanation and Analysis

Unlike the previous three books, Book IV begins with a direct continuation of the plot, reflecting how plot-heavy the final book is as a whole. This particular passage comes from the moment when Lady Booby, Abraham Adams, Joseph Andrews, and Fanny all come home to the rural parish (an administrative division smaller than a county) where they live. The passage explores the class divide by describing the relationship between the wealthy Lady Booby and the less wealthy other residents of her parish. Lady Booby has so much money (and spends so much money) that it has a serious impact on the local economy. For her, it's no problem to go away to London on a whim, but for the residents of her small parish, it means losing their main source of income for an unknown period of time. The quote captures the unequal balance of power between the upper and the lower classes, showing how wealth allows some upper-class people like Lady Booby to move about freely in the world, while the less fortunate must struggle to survive the whims of aristocrats like Lady Booby.

Book 4, Chapter 3 Quotes

"The laws of this land are not so vulgar to permit a mean fellow to contend with one of your ladyship's fortune."

Related Characters: Scout (speaker), Joseph Andrews, Abraham Adams, Fanny (Frances Goodwill), Lady Booby

Related Themes:

Page Number: 282

Explanation and Analysis

This quote is spoken by the lawyer Mr. Scout to Lady Booby when she is trying to find a way to stop Joseph Andrews and Fanny's impending marriage (because Lady Booby herself lusts after Joseph). Just a few moments after Scout finishes telling Abraham Adams that Joseph and Fanny meet the legal requirements to get married in the parish, he quickly turns around and tells Lady Booby that he knows exactly how to stop the marriage. In words that are surprisingly straightforward, Scout basically says that the laws don't apply to the wealthy—an idea that has been hinted at during prior events in the novel but which no character has said aloud so plainly. Ironically, Scout gives an honest description of how the legal system privileges the wealthy because he's such a dishonest character—a stereotypical crooked lawyer who cares less about justice and more about how he can bend the law to satisfy whoever is paying him. He shows how a class system survives not only because of the efforts of the ultra-wealthy, but also because people like himself enable their efforts.

Book 4, Chapter 8 Quotes

"Now, believe me, no Christian ought so to set his heart on any person or thing in this world, but that, whenever it shall be required or taken from him in any manner by Divine Providence, he may be able, peaceably, quietly, and contentedly to resign it." At which words one came hastily in, and acquainted Mr Adams that his youngest son was drowned.

Related Characters: Abraham Adams (speaker), Joseph Andrews, The Pedlar, Dick

Related Themes:

Page Number: 303

Explanation and Analysis

In this passage, Abraham Adams lectures Joseph Andrews about the importance of calmly accepting God's will rather than getting too upset or impatient. He immediately becomes a hypocrite when he learns that his youngest son (Dick) has drowned and ignores his own advice by launching into a wild display of grief. This passage captures how sudden and shocking this revelation is—there is no warning or foreshadowing about the drowning. But while this passage presents a stark example of Adams's inability to take his own advice, it's also hard to judge him too harshly for his grief, given the extent of the loss he just (seemingly) suffered. While this passage criticizes people who fail to take their own advice, it also acknowledges the difficulty of living a truly religious life.

In the end, this shockingly dark passage gains a different meaning just a couple paragraphs later, when it's revealed just as suddenly that actually, Dick didn't drown and he was saved by the same pedlar who paid one of Adams's debts earlier. The pedlar represents true virtue in the story, showing how in spite of how difficult it is to be a good person, some people manage to do it anyway—at least in the world *Joseph Andrews* presents, those people are usually those from humble backgrounds.

Book 4, Chapter 13 Quotes

"I despise, I detest my passion.—Yet why? Is he not generous, gentle, kind?—Kind! to whom? to the meanest wretch, a creature below my consideration. Doth he not—yes, he doth prefer her."

Related Characters: Lady Booby (speaker), Joseph Andrews, Fanny (Frances Goodwill), Mrs. Slipslop

Related Themes:

Page Number: 318

Explanation and Analysis

This passage is spoken by Lady Booby in a monologue as she tries to make sense of her enduring "passion" (or lust) for her former footman Joseph Andrews. At this point in the story, Lady Booby believes her efforts to stop Joseph's marriage to Fanny have failed, and yet she can't stop thinking about Joseph. This passage shows how Lady Booby uses elevated language to try to make her "passion" seem noble, when in fact it seems to be more about lust and a desire for control. Despite Lady Booby's "passion" for Joseph, however, these same feelings paradoxically lead her to hate him. This passage explores the negative side-effects of attraction. Lady Booby embodies all the flaws of lust and shows how it makes people spiteful as well as how it sometimes blinds people into believing that their lustful feelings are true love. Humorously, Lady Booby gives up all her high language and philosophy the second she gets the news from Mrs. Slipslop that there might not be a wedding between Joseph and Fanny after all, suggesting that her "passion" isn't so high-minded after all.

Book 4, Chapter 15 Quotes

❝ "Yes, he had as fine a strawberry as ever grew in a garden." This Joseph acknowledged, and, unbuttoning his coat, at the intercession of the company, showed to them.

Related Characters: Gaffar and Gammar Andrews (speaker), Joseph Andrews, Abraham Adams, The Pedlar, Wilson, Dick

Related Themes:

Related Symbols:

Page Number: 328

Explanation and Analysis

This quote by Gammar comes near the end of a shocking series of revelations in the novel. After the pedlar returns to the story to save Abraham Adams's youngest son (Dick) from drowning, he does something even more shocking by announcing that he knows who Fanny's parents are. The pedlar's story suggests that Gaffar and Gammar Andrews are Fanny's biological parents, but as this passage reveals, there's yet another twist: Joseph is not their biological son. Gammar reveals that Fanny was snatched away at birth and replaced in the cradle with Joseph, who had a strawberry mark on his chest—just like Wilson's lost son. Ultimately, this bizarre chain of events clears the way for Joseph and Fanny to finally get married, and this passage captures how matter-of-factly the characters treat these many twists.

The drama over Joseph's strawberry mark could be taken as a parody of last-minute melodramatic twists in other stories. It also challenges the hereditary social class system in 18th-century England, since the outrageous story of Joseph's origins shows how absurd it is to judge a person based on their heredity instead of on their own virtues.

Book 4, Chapter 16 Quotes

❝ Joseph remains blest with his Fanny, whom he doats on with the utmost tenderness, which is all returned on her side. The happiness of this couple is a perpetual fountain of pleasure to their fond parents; and, what is particularly remarkable, he declares he will imitate them in their retirement, nor will be prevailed on by any booksellers, or their authors, to make his appearance in high life.

Related Characters: The Narrator (speaker), Joseph Andrews, Fanny (Frances Goodwill), Lady Booby, Pamela Andrews, Wilson, Harriet

Related Themes:

Page Number: 334

Explanation and Analysis

This passage is the final few sentences of the novel. Despite the many ways that Joseph Andrews subverts the conventions of more traditional stories (like Samuel Richardson's *Pamela*, which inspired it), the novel ultimately has a happy ending that doesn't differ much from a traditional happy ending. While Joseph and Fanny are unconventional heroes, this passage demonstrates that they still get a conventional ending, suggesting that perhaps there are multiple ways to achieve happiness.

There are a few unusual elements about the novel's happy ending, however. To begin with, Lady Booby never receives any punishment for her attempts to interfere with Joseph and Fanny's marriage—in fact, just before this passage, she gets her own version of a happy ending when she meets a new young captain who helps her forget all about Joseph. The other unusual part of the ending is the very end of this quote, where the narrator notes how Joseph and Fanny prefer to live privately. Despite the many times that the narrator praises the genre of biography, the ending complicates this claim, suggesting that perhaps a truly happy and virtuous person is one who doesn't seek out the fame that comes with being the subject of a biography.

SUMMARY AND ANALYSIS

The color-coded icons under each analysis entry make it easy to track where the themes occur most prominently throughout the work. Each icon corresponds to one of the themes explained in the Themes section of this LitChart.

BOOK 1, CHAPTER 1

The narrator muses about how the life of a good man can be a model that inspires other people to do better in their own lives. He laments, however, that many good men and women live in obscurity. While ancient writers wrote great biographies, modern people can no longer read their languages. However, there are to recent biographies that the narrator does recommend: one written about a Mr. Colley Cibber and the other about a Mrs. Pamela Andrews. Female readers in particular have learned a lot from books about Mrs. Andrews. The narrator, however, will instead tell the story of Mrs. Andrews's brother, Joseph Andrews, who learned about virtue from his sister and added chastity to this list of virtues.

The opening of this book makes reference to the novel Pamela *by Samuel Richardson, which likely would have been familiar to many early readers of* Joseph Andrews, *since it was very popular and published just two years earlier. It also references Colley Cibber, a real person whom Alexander Pope famously made fun of in a long poem called the* Dunciad. *It's humorous that the narrator recommends both of these together, because* Pamela *is a flattering portrayal of its subject, while the* Dunciad *is a more critical portrayal. This establishes early how the narrator uses sarcasm and irony to tell the story.*

BOOK 1, CHAPTER 2

Joseph Andrews is the son of Gaffar and Gammar Andrews and the brother of Pamela. Despite Pamela's fame, the family has no famous or illustrious ancestors, although the narrator supposes that at least Joseph has the same quantity of ancestors as any great man.

Joseph's introduction mocks conventions that appear in other fictional works. While some stories start by describing how the protagonist comes from a distinguished background, Joseph Andrews *starts with the claim that Joseph Andrews doesn't have any* quality *ancestors in his background, but he does have the same* quantity *of ancestors as anyone else. In other words, Joseph is average, although the narrator uses flowery language to make it sound as if he's great.*

When he was 10 years old, Joseph Andrews became an apprentice to Sir Thomas Booby, where he was tasked with scaring away birds. But Joseph's voice is so sweet that it attracts birds instead of repelling them. He gets a job working with hunting dogs instead, but the dogs all listen to him instead of their masters. Finally, he gets transferred to a stable, where he proves to be such a good rider that at horse races, all the gamblers ask about which horse "little Joey" will ride.

"Booby" means "idiot." The last name "Booby" humorously contrasts with the dignified "Sir Thomas." The character names challenge the idea that members of the nobility are smarter or more noble than members of the lower classes. Joseph's ability to get along with animals is an early demonstration of his agreeable and sociable personality.

By age 17, Joseph Andrews's success with horses attracts the attention of Lady Booby, who makes Joseph her personal footboy to run errands for her. He works so diligently in this position that he attracts the attention of Abraham Adams, the local curate.

This passage shows how Joseph Andrews's likability extends not just to livestock but to humans too. It introduces Lady Booby and Abraham Adams, two characters who will each try to pull Joseph Andrews in different directions.

BOOK 1, CHAPTER 3

In addition to knowing about religion, the curate Abraham Adams is a scholar of languages, both ancient and contemporary. Despite being learned and sensible in some ways, he also has the innocence of a newborn—he can't imagine that some people in the world are evil or deceptive. His agreeable personality helps him rise up in the church, although he struggles to stretch his salary to support his wife and six children.

The passage about Abraham Adams lays out both his strengths and his character flaws. While he has real scholarly knowledge, he lacks common sense. In many ways, Adams character is a condemnation of the shortcomings of organized religion, but he also has many positive qualities, such as his devotion to his family.

Abraham Adams asks Joseph Andrews questions about religion to test his knowledge, and he answers better than Abraham himself could. Joseph learned to read and write from his father at a young age, and he spent much of his leisure time reading books, including the Bible. Abraham is surprised by Joseph's self-motivation and asks if he regrets not coming from a family that could provide him a more traditional education, but Joseph seems content with his life so far.

Joseph Andrews's education suggests that self-motivated education can be the equal to formal education, particularly for people with encouragement and access to books. While Joseph's scholarly knowledge is perhaps not quite as wide-ranging as Adams's, he also seems to have more common sense and less pretension.

Thomas Booby has quarrels with the local parish and doesn't think much of Abraham Adams. But Mrs. Slipslop, the chambermaid, holds Abraham in high regard. The daughter of a curate, Mrs. Slipslop believes she knows more about religion than Abraham Adams does, and she argues theology with him. One day, Abraham mentions Joseph Andrews to Mrs. Slipslop and asks if there's any chance the boy could be entrusted to his care to teach him Latin. Mrs. Slipslop, however, believes that such a request would offend Lady Booby, so she says no.

Mrs. Slipslop is the classic example of a character who knows a little about some topics but not enough to understand how little she knows. She demonstrates how even people of lower classes can be pretentious and look down on others around them.

BOOK 1, CHAPTER 4

Joseph Andrews accompanies Lady Booby on a trip to London. There he makes friends with other young footmen who try to encourage him to indulge in vices; while he does get a trendy new haircut, he spends most of his free time learning more about music. Lady Booby notices that he begins to be more spirited after spending time in the city.

Joseph Andrews refuses to indulge in the vices of the other footmen, revealing that he has a naturally innocent personality. This innocent quality makes him similar to his famous sister, Pamela, although in Joseph's case, his naivete is sometimes played for humorous effect.

Some ladies happen to see Joseph Andrews walking arm-in-arm with Lady Booby, and they begin to gossip. Joseph, however, never does anything disrespectful that his lady won't allow.

This passage foreshadows that Lady Booby might be interested in Joseph romantically, as more than just a servant. Joseph's innocent nature prevents him from seeing this.

BOOK 1, CHAPTER 5

Joseph Andrews and Lady Booby stop going on walks after the tragic death of Sir Thomas Booby. Lady Booby mourns for six days; she quarantines herself as if she's ill and only allows some female friends to visit. On the seventh day, she invites Joseph to bring her tea. She begins asking him if there are any girls she likes, but Joseph says he doesn't think about them.

Although Lady Booby's self-quarantine for her mourning seems extreme, six days is also a short amount of time to mourn the death of a husband. Her invitation for Joseph to come into her room combined with her question about the girls he likes both suggest that Lady Booby is already looking for a replacement for her late husband.

Lady Booby asks Joseph Andrews if he can keep a secret, but he doesn't want to. She then tells him she is naked in bed and would be unable to defend herself if anyone did anything. She begins speculating what would happen if Joseph made an advance on her and how she wouldn't prosecute him because she'd be too afraid to go to court. Joseph doesn't understand her, so she gets angry and tells him to leave.

Lady Booby is flirting with Joseph and inviting him to have sex, but she uses language that will allow her to plausibly deny it. She wants Joseph to be the one who takes the initiative (so that she can avoid blame for her actions), but Joseph stubbornly refuses to read any subtext in her actions and takes everything she says at face value.

BOOK 1, CHAPTER 6

Joseph Andrews writes a letter to his sister Pamela, informing her of the death of Sir Thomas Booby. He says he doesn't like gossip, but if he didn't know better, he would think that Lady Booby was trying to seduce him. He asks if it would be possible to get a job as a clerk for a parson, which would help him leave the Booby house.

Joseph's letter to his sister reveals early on that despite his seeming naivete, sometimes he does understand more than he lets on, as he does here with Lady Booby. He understands that rejecting Lady Booby earlier might jeopardize his future as her footman.

After finishing the letter, he runs into Mrs. Slipslop, the chambermaid. Mrs. Slipslop is 45 years old, and she made a "small slip" when she was younger but has been a good maid ever since. She is short and full of pimples, but she looks on Joseph Andrews with affection and is annoyed at him for not returning it. Mrs. Slipslop feels she's reached the point in her life where she can be a little looser around men, since there's no danger of getting pregnant.

Mrs. Slipslop's "small slip" was probably having sex outside of marriage. She seems to have avoided extramarital sex for several years out of fear of getting pregnant, but menopause has made her feel free to be bold around men. This passage emphasizes how her morality is shaped by her own selfish wants. Her married name "Slipslop" calls back to the "slip" that caused her to get married in the first place.

Mrs. Slipslop corners Joseph Andrews by the stairs and accuses him of being ungrateful with her affection. Joseph says he loves her like a mother, which offends Mrs. Slipslop, who feels that it makes her sound old. She is ready to pounce on him, but he's saved when Lady Booby rings the bell to call for Mrs. Slipslop.

This passage shows how Joseph Andrews's innocent nature makes people want to take advantage of him. Despite his seeming naivete, however, Joseph doesn't allow himself to be manipulated by people like Lady Booby and Mrs. Slipslop.

BOOK 1, CHAPTER 7

Mrs. Slipslop stews over her failure with Joseph Andrews as she goes to her mistress, Lady Booby. She tells Lady Booby that Joseph is a wild young man, always swearing, drinking, and gambling. Lady Booby doesn't believe it, but Mrs. Slipslop says he has sex with every woman around except her. This upsets Lady Booby, who says she'll fire Joseph. Mrs. Slipslop backtracks and says that maybe Joseph can learn to behave better.

Mrs. Slipslop has a scheming personality, but she doesn't always think her schemes through. She is angry at Joseph for rejecting her, which is why she spreads untrue rumors about him. She only realizes too late that these rumors are self-sabotaging and will actually just drive Joseph further away from her.

Lady Booby says she'd like Mrs. Slipslop to bring her Joseph Andrews. Lady Booby begins wondering how she should look and what she should tell Joseph when he arrives. The narrator opines about how love makes people crazy and says that the next chapter will really prove it.

Like Mrs. Slipslop, Lady Booby also has conflicting feelings about Joseph. Her passion for him has to compete with her anger at being rejected, leaving her uncertain how to feel about the situation.

BOOK 1, CHAPTER 8

The narrator writes of Hesperus putting on his breeches and Phoebus winding down for the day before telling of the momentous meeting between Lady Booby and Joseph Andrews. He describes the many fine features of Joseph's appearance, like his brawny shoulders and Roman nose. When Lady Booby sees him, she begins to second-guess what she wanted to say.

The beginning of the passage humorously mimics Greek poetry. Phoebus is the sun and Hesperus is the dusk, so the narrator is just using fancy words to say it was evening time. While it is humorous to use such fancy language for a simple meeting, it does also help convey how important the conversation between Joseph Andrews and Lady Booby will be, at least for the events of the story.

Lady Booby starts by telling Joseph Andrews that she regrets hearing the complaints about him having sex with maids. Joseph blushes at the accusation, which makes Lady Booby think he's guilty. She tells him that despite his guilt, she won't fire him. Joseph protests that he's never done more than kiss anyone, but Lady Booby doesn't believe that he can restrain himself with just kissing. She asks what would happen if she let Joseph kiss her. Joseph says he wouldn't do so, and that if he did, he'd still control himself to preserve his "virtue."

Lady Booby clearly hasn't given up on her passion for Joseph Andrews. As she did before, she speaks in a way that gives her plausible deniability, hoping that Joseph will be the one to break through the formal language and do something improper. Her words have the same outcome as before, with Joseph refusing to take the bait, no matter how obvious Lady Booby makes her advances.

Lady Booby gets angry about all of Joseph Andrew's talk about "virtue." She thinks it absurd for men to talk about chastity. Joseph replies that he is the brother of the famous Pamela and that he wants to preserve the honor of his whole family. He apologizes if anything he said offended Lady Booby, and she says he is right to apologize—she didn't mean anything, she was simply testing him to find out if the rumors she heard were true. She rings the bell to call Mrs. Slipslop, who doesn't have far to come because she was listening at the keyhole.

This passage suggests that there is a double standard on chastity, with the virtue being admired much more in women than in men. Joseph's character subverts this trope. Joseph has all the traits that were so valued in his sister Pamela, but in this novel, characters don't value these traits to the same extent.

BOOK 1, CHAPTER 9

Lady Booby tells Mrs. Slipslop that she believes all the rumors about Joseph Andrews and wants to fire him immediately. Mrs. Slipslop argues that she was mistaken—Joseph is no worse than any other footman would be. But Lady Booby insists on firing Joseph. In response, Mrs. Slipslop threatens to spill some secrets about Lady Booby.

Mrs. Slipslop realizes that her scheme was a mistake and tries to backtrack, but it's too late. Lady Booby also doesn't want Joseph to leave, but her pride is so hurt by his rejection that she feels the need to take action against him.

In the end, Lady Booby goes instead to her steward, Mr. Peter Pounce, and asks him to pay Joseph Andrews his final wages and then throw him out of the house. Lady Booby remains uneasy, however, about how servants like Mrs. Slipslop could ruin her reputation. She also has not quite overcome her own passion for Joseph.

Lady Booby's inability to give Joseph the news face-to-face shows how she is too cowardly to face the consequences of her own actions. As she does with many things in her life, she sends a servant to take care of it.

BOOK 1, CHAPTER 10

Joseph Andrews begins to write another letter to Pamela, telling her that Lady Booby has fallen for him, and he doesn't know how to handle it. Before he can finish writing the letter, Peter Pounce summons him. Peter pays Joseph his wages, which have many deductions for various expenses, leaving little left.

This passage highlights how the upper classes exploit the lower classes. Even though Joseph worked as a loyal servant, he gets little salary because of deductions from Lady Booby, who finds ways to make Joseph essentially pay to work for her.

BOOK 1, CHAPTER 11

Joseph Andrews leaves town, but instead of going to his family, he decides instead to go to Lady Booby's home in the country (since she's still in London). Nearby there is a poor but beautiful girl named Fanny who used to work for Lady Booby until Mrs. Slipslop fired her. Joseph wants to see Fanny again. She's two years younger than Joseph, and they've known each other their whole lives. Although they've liked each other for a while, parson Abraham Adams argued that they needed to wait a few years until they had more work experience before marrying.

As the novel goes on, it reveals more depth about Joseph Andrews's character. Rejecting Lady Booby is not just about preserving his chastity but also about loyalty to his real love, Fanny. Fanny represents the opposite of Lady Booby, a poor character without much material wealth but with much greater "wealth" when it comes to virtue.

During Joseph Andrews's year away, he and Fanny didn't communicate because Fanny can't read or write. On Joseph's way back to Fanny, a hailstorm forces him to stop at an inn. A man with two horses who works for a neighboring gentleman also enters the inn. He and Joseph talk, and the servant agrees to lend Joseph his master's horse for a while, even though he isn't supposed to do it.

Fanny's inability to read or write shows that she is from an even lower class than Joseph (who lacks a formal education but who is nevertheless literate and has read extensively). Storms are a recurring motif in the story, often forcing characters to stop at an inn. The device is used so many times that it becomes humorous.

BOOK 1, CHAPTER 12

Joseph Andrews buys his new friend a pint of wine to thank him for lending him the horse, and then they part ways. Joseph is nearly to Fanny when two men jump out and rob him. They take everything, even his clothes, leaving Joseph beaten and nearly dead.

This passage shows how vulnerable lone travelers are on the road. More broadly, it presents a cynical view of the world where people are always looking to take advantage of the vulnerable.

A coachman comes by and believes Joseph Andrews is dead. But then Joseph recovers and begs the coachman for mercy, saying that he's been robbed. The coachman wants to help him, but there's a lady in the coach who doesn't want to ride with a naked man. Ultimately, a lawyer who is also in the coach warns that ignoring Joseph could be breaking the law.

This section illustrates how superficial and uncaring the upper classes can be. The people in the coach are so selfish that they won't accept even the smallest inconvenience in order to help alleviate Joseph's suffering.

Despite the other passengers' reluctance, they allow Joseph Andrews inside the coach. None of the rich people in the coach offer him any of their extra clothes. As the lawyer asks Joseph about the robbery, the robbers themselves appear and hold up the coach, emptying everyone's pockets. Finally, the coach reaches an inn and drops Joseph off there; a maid (Betty) puts him to bed.

One recurring idea in the story is that the richest people, who theoretically have the most to give away, are often also the stingiest. The sudden re-appearance of the robbers provides a visual illustration of one of the problems of being stingy—nothing material lasts in the end anyway.

In the morning, Betty tells Mr. Tow-wouse, the innkeeper, about Joseph Andrews's situation. Betty asks to give Joseph one of Mr. Tow-wouse's shirts, but Mrs. Tow-wouse refuses for her husband. Mr. Tow-wouse feels bad for Joseph but says he can't afford to provide for every poor wretch he comes across. At last, Betty borrows a shirt from one of her sweethearts to give to Joseph.

Betty, the maid, is more concerned about Joseph's well-being than any of the other characters. The landlord Mr. Tow-wouse refuses to give Joseph one of his many shirts, so Betty gets creative to find one for him.

BOOK 1, CHAPTER 13

A surgeon comes to see Joseph Andrews. Joseph tells him about the robbery and asks if his health is in danger. The surgeon says that while he hopes Joseph will recover, Joseph should get his affairs in order. Joseph wants to write a letter to Fanny, but no one allows him to have paper or a pen.

The surgeon doesn't seem to put much effort into treating Joseph because of Joseph's lower class, which is why he gives such a grim prognosis. It would be most convenient for everyone else if Joseph simply died as quickly as possible.

Mr. Barnabas, a clergyman, comes to see Joseph Andrews. But he's reluctant to see Joseph and prefers to talk with Mrs. Tow-wouse over tea first. Mr. Barnabas gives Joseph a chance to repent for his sins. Joseph says he's not sure if it's a sin, but his main regret is to be apart from Fanny. Barnabas assures him it is in fact a sin.

Mr. Barnabas is one of many clergymen in the story who doesn't live up to the high ideals that someone in his profession should supposedly represent. He is quick to judge other for their sins, even as he seems reluctant to do his own job.

Joseph Andrews runs out of sins to confess. He asks Mr. Barnabas if he may have some tea. Barnabas asks Mrs. Tow-wouse, who says she's already finished tea and can't spend all day making it. At last, Betty makes Joseph some tea herself.

Mr. Barnabas seems much more intent on enjoying whatever hospitality he can get out of his visit rather than spending time with Joseph. Once again, the poor servant Betty proves more generous than the richer characters around her.

BOOK 1, CHAPTER 14

That evening, a serious-looking man shows up at the inn. This gentleman doesn't like the landlady Mrs. Tow-wouse, who has a big forehead and a hoarse voice and who constantly complains about what an imposition Joseph Andrews has been. The gentleman feels sympathy for Joseph after hearing about the robbery.

Although the novel generally presents upper-class characters in a negative light, this unnamed gentleman's sympathy towards Joseph indicates that he is one of the more positive upper-class characters in the book.

The gentleman finds the surgeon and asks how Joseph Andrews's recovery has been going. The gentleman mentions that he himself has some experience with surgery. The surgeon doubts this and asks the gentleman questions to try to trick him. Suddenly, a noise in another room interrupts their conversation, and a mob brings in one of the thieves who robbed Joseph.

The gentleman seems to be either very well educated or perhaps just willing to pretend to be well educated—it isn't clear yet. Certainly, the surgeon doesn't appear to be a particularly skillful one, given how little attention he pays to Joseph Andrews.

The mob of people search the thief and find Joseph's clothes and a piece of gold that Joseph Andrews lost. The gentleman recognizes the clothes. He goes up stares and is surprised to recognize the boy as Joseph—and Joseph recognizes the gentleman as Mr. Abraham Adams. Meanwhile, the thief claims he's innocent, but Betty mentions the little piece of Joseph's gold on the thief, and this seems to convince everyone of the thief's guilt.

The reveal that the gentleman is Abraham Adams means that the previous part of the chapter gives an example of how Adams looks from the outside—well-intentioned, although perhaps sometimes acting like an expert in matters he doesn't actually know that much about.

BOOK 1, CHAPTER 15

Betty tells Mrs. Tow-wouse that she believes Joseph Andrews must be a gentleman, given his pale, soft skin and his familiarity with the gentleman Mr. Abraham Adams. The surgeon continues to treat Joseph and becomes more hopeful about his condition. He eventually leaves Joseph with the parson Adams. Adams doesn't have much money, but he offers Joseph whatever he can and gets Joseph a good meal for dinner.

Betty understands that the best way to make Mrs. Tow-wouse and the others start to care about Joseph's well-being is to convince them that he's a gentleman. Shortly after the gentleman Adams recognizes Joseph, the surgeon predicts that Joseph's condition is improving, suggesting that Joseph's new higher status makes the surgeon more eager to protect his life.

The next morning, the surgeon and Mr. Barnabas come back to the inn to make sure the thief sees justice. Because there's no lawyer in the area, the surgeon and Barnabas compete with each other to see who can prove his own legal authority, with half the town supporting the surgeon, and the other half supporting Mr. Barnabas. The narrator takes a moment to curse the power of vanity.

The novel returns many times to the idea of what constitutes justice and who should be allowed to make that decision. This passage humorously pits science against religion.

BOOK 1, CHAPTER 16

When the surgeon and Mr. Barnabas make it to the inn, they find that the thief has already gotten away. Some blame the constable for letting the thief get away after taking a bribe from him. Abraham Adams is low on money, so he tries to borrow some guineas from Mr. Tow-wouse; offering as collateral one of his 10 books of sermons, but Mr. Tow-wouse turns him down.

Despite all the arguments over justice in the previous chapter, here, the thief gets away, possibly by making a corrupt deal. This suggests that arguments about justice don't make much difference if they don't lead to action in the real world.

Abraham Adams feels dejected after being denied a loan, but he cheers up when Mr. Barnabas arrives at the inn. They bond over their shared profession as clergymen, drinking a bowl of punch as they talk about the importance of sermons. Meanwhile, Joseph Andrews makes a remarkable recovery over the next few days.

Adams and Barnabas both feel a sense of self-importance about their role as clergymen, and so they each take turns puffing up the value of being in the clergy. Although they compliment each other, they are also complimenting themselves.

BOOK 1, CHAPTER 17

Mr. Barnabas calls Abraham Adams to speak with him. He introduces Adams to a bookseller, who is interested in Adams's books of sermons. Adams is excited, but the bookseller warns him that he's really only interested in sermons by big-name preachers and is simply agreeing to see Adams's work as a favor to Barnabas.

Adams's eagerness to sell books of his sermons shows how much he values his own thoughts and words—perhaps more than the rest of the world does. Nevertheless, the bookseller offers a cynical commentary that sermons are just like any other good: the version that sells best is the version that people recognize.

The bookseller and Abraham Adams debate the value of printed sermons, with the bookseller contending that quality of a sermon can be determined by how well it sells. Adams contends that he's better than one of the bestselling preachers because his sermons are more orthodox. Their conversation is interrupted by Mrs. Tow-wouse cursing at Betty.

The bookseller believes that the markets are a meritocracy, where what sells the best is of the highest quality. Adams challenges this idea, but humorously, he does so by suggesting not that he is doing something innovative in his sermons but actually that he is doing something less *innovative (and that this is a positive quality for sermons). Basically, Adams thinks that good sermons should be boring.*

BOOK 1, CHAPTER 18

Betty is 21 years old, good-natured, and generous. She might have been a good nun, but she can't stay chaste in her current position as a chambermaid at an inn, where many guests fall in love with her—and occasionally, she falls for them. Mr. Tow-wouse often squeezes and kisses her. Betty likes Joseph Andrews as soon as she meets him, and she likes him even better as he recovers. One day, she is overcome and embraces Joseph, but he still wants to protect his chastity, so he flings her away.

The way that Mr. Tow-wouse abuses his authority over Betty provides a mirror image of how Lady Booby wielded her power over Joseph Andrews. Like Joseph, Betty has been taken advantage of by many different people in her life, and her affection for Joseph seems to be based in part on the fact that he's one of the few people who isn't trying to take advantage of her.

Joseph Andrews's rejection disappoints Betty. She contemplates revenge, but then she remembers that she still has to go make Mr. Tow-wouse's bed. As usual, he begins to squeeze her, but this time, Mrs. Tow-wouse enters the room and surprises them. The narrator presumes that Betty is fired and Mr. Tow-wouse is scolded.

Despite the fact that the landlord Mr. Tow-wouse is the one who is in the wrong, Betty is the one who gets fired, demonstrating how it is often the servants that suffer the consequences of their masters' behavior.

BOOK 2, CHAPTER 1

The narrator says that authors often divide books into volumes or chapters in order to make them seem bulkier than they might otherwise. The narrator says that readers may use the little spaces between chapters as an inn to rest before continuing on. He also notes that, since each chapter begins with a short summary at the top, these summaries are like signs at an inn that help keep the reader oriented. The narrator says that Homer divided his great work into 24 books, probably so that he could sell each part separately as part of a subscription. The narrator ultimately concludes that an author should carve up a book just as surely as a butcher carves up meat.

The narrator comments on the structure of the book, showing how the book is a parody that pokes fun at the conventions of more serious books by pointing out how contrived they are. The narrator's metaphor about inns is fitting, giving how much of the action in the book takes place at various inns across rural England. Homer didn't actually sell The Odyssey *as a subscription, but many of the authors in Fielding's time (including Fielding himself) used this model to make money.*

BOOK 2, CHAPTER 2

Abraham Adams is about to part ways with Joseph Andrews when he makes a discovery—while he thought he was carrying nine volumes of sermons in his bag, in fact, Mrs. Adams replaced them with shirts. This means he and Joseph will be traveling in the same direction a little longer because Adams needs to go back to get his sermons. Adams pays the bill for his stay at the inn, which nearly empties his pockets (and only because he borrowed money from several different people). Adams offers to share his horse with Joseph when they travel, but when the absent-minded Adams decides to go on ahead, Joseph suddenly finds himself responsible for paying the hostler (a person who takes care of horses at an inn).

This passage highlights the difference between Adams and his wife. While Adams has his head in the clouds and is thinking about abstract issues like his sermons, his wife is more practical and figures that surely, he will need shirts for a journey more than books. But while Mrs. Adams makes life more difficult for her husband here, this section also illustrates how distracted Adams can be when left on his own. Here, he forgets to pay for his horse, leaving Joseph with the responsibility. This mistake is convenient enough that it might seem intentional (since Adams hates paying money and likes free things), although later parts of the book reinforce the idea that Adams is indeed very absent-minded.

Joseph Andrews doesn't have enough money to pay for Abraham Adams's horse. Mr. Tow-wouse is going to let Joseph add the charge to his tab if he ever comes back, but then he happens to notice the little gold piece Joseph has on him. Meanwhile, Adams starts walking, expecting Joseph will soon catch up on horseback. But Adams gets distracted and travels a fair distance away. He asks a passerby about the nearest alehouse, which happens to be right next to him.

Mr. Tow-wouse is only willing to be generous to Joseph when he believes Joseph has nothing to offer him in return—he switches to a more transactional relationship as soon as he sees the gold piece. Adams once again has his head so far into the clouds that he doesn't see the alehouse right next to him. This could be interpreted as a criticism of the clergy in general and how some religious people are so concerned with high ideals that they neglect the realities of the world right around them.

BOOK 2, CHAPTER 3

Abraham Adams enters the alehouse and orders a pint. He overhears some strangers talking about a funny story they heard about landlord detaining a horse. He immediately remembers that he forgot to pay for his own horse and plans to go back, but it's started raining, and he wants to wait until it's over.

This passage makes it clear that Adams didn't intend to leave Joseph with his debt, although it also doesn't seem that Adams is in any great hurry to make it back to the inn where Joseph is waiting.

Two people in the bar argue over the character of a gentleman they know, with one believing the gentleman's a tyrant and the other believing he's a benevolent leader, loved by his servants. Abraham Adams is surprised to hear the same person described in two opposite ways. He begins talking to the men about religion, but while they go to church, they believe that Hell is too far away to be worth thinking about seriously.

Adams prefers to think in absolutes, unable to understand how the same person could inspire very different reactions. Once again, it shows how as a clergyman, he prefers to think in idealized terms, rather than confronting the messier reality of the world in front of him.

Just then, Joseph Andrews makes it to the alehouse. It turns out Mrs. Slipslop was passing by, and she helps Joseph pay what Adams owes the hostler. They all head out together, with all of them in a coach except Joseph, who takes Adams's horse. After a short while, Mrs. Slipslop says that ever since the death of Sir Thomas Booby, Lady Booby has been acting in a very unladylike manner. Eventually they come across a woman who tells them they're not far from the house of a very unlucky woman named Leonora.

Coincidences and chance encounters play a large role in the novel. After a certain point, they arguably become parody, making fun of how the plots of similar stories (like Pamela, *which inspired* Joseph Andrews*) rely on convenient timing and improbable meetings.*

BOOK 2, CHAPTER 4

The lady in the coach tells Leonora's story. Leonora is the 18-year-old daughter of a wealthy gentleman. She loves balls, where she is often the most popular woman. She particularly likes a man named Horatio. Everyone thinks Leonora and Horatio will eventually marry.

The events in the story of Leonora and Horatio don't connect to the main plot of the novel, but they do connect to the main story thematically. Stories within stories are a common technique in epic poetry, which helped inspire Joseph Andrews.

The lady in the coach continues the story about Leonora and Horatio. One day, while walking together, Horatio says he wants to tell Leonora something in private. Leonora and Horatio go off somewhere isolated. Horatio then confesses to Leonora that, while he likes almost everything about her, he'd like her even better if she married him. This surprises and scares Leonora, who leaves at once.

The characters in the story all seem to be members of the upper class, given how much time they spend at formal events like balls and how they use flowery language when talking to each other. Paradoxically, even though Leonora likes Horatio, she is scared off by his proposal.

Several weeks later, Horatio and Leonora are back on good terms. They exchange letters. In Horatio's letter to Leonora, he talks about his passion for her, claiming that his happiness rests on his hope that Leonora will one day be his lifelong companion. Leonora replies that Horatio writes even better than she expected. They decide to marry within two weeks.

What Leonora likes about Horatio is that he represents an ideal. The other people at the balls notice Horatio and he can speak and write like a gentleman. The problem, however, is that Horatio himself is less important than the ideal he represents.

One night, there's a grand ball. Leonora doesn't dance because Horatio is absent. But then a handsome stranger in a velvet coat shows up. His name is Bellarmine, he has just come back from Paris, and all the ladies want to dance with him. Bellarmine, however, is only interested in Leonora. Leonora is so happy about everyone in the room envying her that she changes her mind about not dancing without Horatio and decides to dance with Bellarmine all night.

Because Leonora only loved the superficial aspects of Horatio, she drops him the second she meets someone who seems to embody these qualities even more. While Leonora herself is impressed with the world-traveling Bellarmine, it isn't clear if he is actually as wealthy or as cultured as he appears to be during his introduction.

Bellarmine comes to visit Leonora the next afternoon and is happy to see that she comes from a wealthy family, since despite his own fine clothes, he is not extremely rich. Leonora hasn't thought of Horatio for a while, but slowly, he begins to intrude in her thoughts.

In fact, Bellarmine doesn't seem to be rich at all and just has expensive taste. His interest in Leonora seems to be based more on her family's wealth than on anything about her specifically.

The next morning, Bellarmine has breakfast with Leonora while her aunt is around. Afterward, Leonora's aunt advises her that engagements aren't really all that serious, and she'd be luckier to have Bellarmine than Horatio. Bellarmine comes back that evening, and they decide he will ask Leonora's father about proposing to Leonora the next morning. Just then, however, Horatio shows up, surprising everyone—and getting a surprise for himself.

Leonora's aunt approves of her daughter's social climbing. While there is no evidence that Bellarmine is actually any wealthier than Horatio, Bellarmine carries himself more like a wealthy person, and this superficial appearance is the most important detail to these upper-class characters.

After some initial confusion, Bellarmine and Horatio exchange harsh words, and then Horatio leaves. After more preparations for the engagement, Bellarmine leaves too. The next morning, however, Leonora finds that Horatio has mortally wounded Bellarmine. Her aunt advises her that, while Bellarmine isn't quite dead, it's probably best to focus on winning back Horatio's affections.

The characters in this story-within-a-story are all passionate but also fickle. While these passions can turn into love, they can also lead to violence. Once again, Leonora's aunt has no shame about advising her niece to treat marriage as a business transaction and do whatever seems best for her wealth.

Soon after, Leonora gets a letter from Bellarmine suggesting that his wound might not be fatal after all. She makes plans to visit him. The woman in the coach pauses Leonora's story as the coach arrives at an inn.

Leonora's story is full of twists and reversals, and this sudden pause in the action helps to build even more suspense.

BOOK 2, CHAPTER 5

Back in the present, Abraham Adams gets out of the coach and goes right to the inn's kitchen. Joseph Andrews, who was on the horse, is already by the fire, getting his leg treated for an injury caused by Adams's horse's constant tendency to kneel. The innkeeper at the new place is a less agreeable host than Mr. Tow-wouse. He doesn't like the way his wife is tending to Joseph's injury. Adams gets offended on Joseph's behalf, and this devolves into a fight, which ends when the innkeeper's wife intervenes by throwing hog's blood at Adams.

Kneeling is common in Anglicanism (the type of Christianity that Adams likely preaches), so the joke is that Adams's horse kneels just like its master does. Adams's horse probably doesn't literally kneel—it is just an old horse that isn't very steady on its legs. Adams doesn't have a large salary, so he can't afford a better horse.

Abraham Adams and the innkeeper have no desire to renew their fight. Adams is covered in hog's blood, which many onlookers believe to be his own. People at the inn argue about whether the innkeeper should press charges against Adams, who threw the first punch. Eventually Adams and the other occupants of the coach reconvene, with Adams planning to go off on his own on horseback while the others continue their coach journey. Joseph Andrews is allowed to go inside the coach this time.

One of the recurring jokes about Adams is that even though he's a clergyman who supposedly preaches about peace, he is very willing to get into fights and actually pretty good at throwing a punch. Adams isn't a bully, but his zeal to defend his own ideas and to protect others makes him surprisingly violent.

BOOK 2, CHAPTER 6

The woman in the coach continues her story of Leonora. Leonora visits the injured Bellarmine often, acting like a nurse for him. Some ladies begin to whisper that what Leonora is doing is improper. Within about a month, Bellarmine recovers and sets out to Leonora's father to propose marriage.

This chapter continues the story-within-the-story of Leonora, which paused at a dramatic moment at the end of Book II, Chapter IV. Similar to what happened to Joseph Andrews in Book I, people's opinions on Bellarmine change as soon as it becomes clear that he might actually survive his injuries.

Leonora's father gets an anonymous letter written in a woman's handwriting that says his daughter Leonora has jilted another worthy young man. The father doesn't pay much attention to the letter until he sees Bellarmine. Leonora's father only had children by accident and so is eager to get rid of them. He and Bellarmine debate what Leonora's father will give Bellarmine to marry Leonora: Bellarmine believes he deserves a coach with six horses, but Leonora's father only wants to part with four horses.

Leonora's father is just like Leonora's aunt, viewing marriage as, above all, a business transaction. While he wants to get rid of his daughter, he is only willing to pay a certain amount to do it, and this conflicts with Bellarmine's plan of marrying Leonora to increase his own wealth.

Bellarmine concludes that he can't marry Leonora with what her father is offering. Leonora's father says he's sorry to hear this, but he can't spare any more. Eventually, Bellarmine gives up and heads back to Paris. He sends a messenger to Leonora, telling her that her father has prohibited the marriage. The woman in the coach concludes that Leonora has lived ever since in a state of misfortune. Meanwhile, Horatio is unmarried and has devoted his life to business, where he's become wealthy.

Bellarmine's love for Leonora was shallow—he was willing to marry her for a coach with six horses, but not for a coach with only four horses. Leonora herself only chose Bellarmine over Horatio for superficial reasons, and so she suffers the consequences of this decision. Ironically, if Leonora had just stuck with her original plan to marry Horatio, she might have ended up wealthier than if she married Bellarmine anyway.

BOOK 2, CHAPTER 7

After the lady finishes telling her story about Leonora, Joseph Andrews looks out the window and is shocked to see that although Abraham Adams planned to take his horse from the inn, the absent-minded clergyman is walking instead. As he walks, the distracted Adams gets off-track without realizing it. He stops to read a book of the Greek playwright **Aeschylus** for a while when suddenly he hears a gunshot from a gentleman hunting partridges. The hunter judges correctly that Adams isn't where he belongs. He complains to Adams that there's little wild game in the area because soldiers staying in a nearby neighborhood have shot it all. Adams likes the hunter and wants to talk to him.

Abraham Adams is supposed to be the spiritual guide for the people of his parish, so it's humorous that he can't even guide himself along the right road. The Aeschylus book that Adams always carries is one of his most important possessions. Although it shows his devotion to reading the classics, it also hints at the limits of Adams's knowledge, since Adams seems to be so devoted to Aeschylus that he doesn't read much else.

BOOK 2, CHAPTER 8

Abraham Adams begins his conversation with the hunter by reassuring him that he's an honest man. He tells about how local politicians want his nephew's vote, since his nephew is an influential community member, and Adams has a lot of influence over his nephew. Eventually, his nephew dies, and Adams finds it harder to earn a living. While Adams doesn't have the same influence as before, he still tries to serve his country as best he can by inserting the occasional passing reference to politics into his sermons.

Adams is playing a corrupt role in local politics (by using his own influence over his nephew), but he rephrases things to make them sound more positive. By the end, Adams's language has gotten so grand that he seems to believe his minor political gestures in sermons are equivalent to actually serving in public office or even the military.

BOOK 2, CHAPTER 9

The hunter praises Abraham Adams for his service to his country. He complains about his own nephew, who is in the army and doesn't want to go to the West Indies. The hunter has disinherited his nephew and believes cowards should be hanged. Adams says he shouldn't be too harsh, and that sometimes men who are cowards are brave about other times.

The hunter agrees that Adams's "service" to his country (preaching) is better than his own nephew's "service" to his country (military service). The hunter calls his nephew a coward, even though the nephew's work is probably more dangerous than Adams's work.

Abraham Adams mentions a traveling coach, and the hunter tells him they've all already passed for the evening. All of a sudden, they hear a violently shrieking female voice. They race toward it. Adams sees a woman fighting with a man. Adams takes his stick and hits the man, but he doesn't do much damage, and the man soon turns his attention to Adams. The man punches Adams, but Adams is a capable fighter; he knocks the man down, and then punches him. He tells the woman to cheer up because she's safe now. She is grateful, and Adams believes Providence sent him to help her.

Although Adams's penchant for fighting can get him into trouble, here it inspires him to do something noble by defending a woman in trouble on the road. While Adams frequently acts in a way that's hypocritical for a clergyman, this passage shows how sometimes Adams's unconventional style actually makes him better suited to help those in need around him.

BOOK 2, CHAPTER 10

Abraham Adams soon realizes that the woman he just saved feels as afraid of him as she did of her previous attacker. He tries to calm her by reassuring her that everything is in accordance with Providence. The two of them come across a crowd that is engaged in "bird-batting" (scaring birds out of bushes and trying to get them into nets). Adams goes with the bird-batters to see about the man who was attacking the woman, but the man has recovered and fled.

Adams's reference to Providence suggests that he believes everything happens for a reason. Adams's encounter with this woman on the road will indeed end up being consequential, and both destiny and coincidence play a major role in the story.

In fact, the man who attacked the woman told the bird-batters that Abraham Adams and an evil woman attacked *him*. The mob decides to bring Adams and the woman to justice. They argue about how to split up the reward money for turning in the "robbers." At last, while Adams is being carried off, he mentions Joseph Andrews. The woman he saved recognizes his voice—she is Fanny.

The bird-batters represent people who are just looking for cheap amusement. They are more interested in witnessing a spectacle (like bird-batting) than they are in actually making sure that justice is carried out here.

Fanny asks how Joseph Andrews is. Abraham Adams says he hopes Fanny has been faithful because Joseph still cares about her, but Fanny says she has no special regard for Joseph. In reality, however, Fanny was milking a cow and came running as soon as she heard about the trouble Joseph was in.

Despite Fanny's words that she doesn't care about Joseph any more, her actions betray her, showing that she is still eager to see him again.

BOOK 2, CHAPTER 11

The bird-batters bring Abraham Adams and Fanny before the justice at his house. The justice has just gotten back from a fox-chase and is in a good mood. The justice has company at his house, and one of them notices Adams's cassock and accuses him of robbing a clergyman. The company tests Adams's knowledge of Latin. When they search him, they find his book of **Aeschylus** and believe that he is a professional thief with a book of ciphers.

The bird-batters and the justice's company represent an example of mob justice. Even the justice himself seems to be influenced more by his mood than by loftier ideas about fairness. The whole crowd misunderstands Adams to a humorous degree, believing that he is a thief who has robbed from a clergyman rather than a real clergyman, in order to try to prove what they already believe.

Finally, someone asks if Abraham Adams knows Lady Booby. At first, the justice gets confused and believes Adams is telling her that Lady Booby is the guilty one, but ultimately, they get things sorted out, and the justice lets Adams go free. There's noise outside, as the bird-batters drink beer and have a contest for the reward money for Adams, unaware that he's innocent. Fanny hears about a young man heading to the inn where Joseph Andrews is staying.

The justice is clearly eager to wrap things up as quickly as possible, willing to blame a totally unrelated person like Lady Booby if that means finishing up the case. The bird-batters just want reward money and don't care whether or not Adams is really guilty.

BOOK 2, CHAPTER 12

Abraham Adams, Fanny, and their new guide head for the inn where Joseph Andrews is staying, but rain forces them to take shelter at a different inn first. Although Fanny isn't thin or delicate, she looks striking sitting by the fire at the inn. Someone in a different room of the inn sings a love song about a woman named Chloe.

Bad weather frequently forces characters to pause their journeys at inns. In fact, bad weather happens so frequently in this novel that it could be a parody of how bad weather is such a convenient plot device in other novels.

All of a sudden, Abraham Adams notices that Fanny has gone pale. She has just realized that the man singing in the other room is Joseph Andrews. She goes to him, and he kisses her many times. Adams is so excited to witness this reunion that he doesn't realize his copy of **Aeschylus** is burning by the fire. He tries to save it, but it is mostly all burned up.

Joseph Andrews and Fanny are two of the most important people on earth to Abraham Adams. In fact, he is so excited about watching them that he neglects his more scholarly side—the Aeschylus book that burns up. While this passage presents yet another example of Adams's absent-mindedness, it could also suggest a new beginning for him.

BOOK 2, CHAPTER 13

Mrs. Slipslop doesn't recognize Fanny at first, despite having worked in the same house as her for several years. The narrator remarks that there are "high" people and "low" people, and that these two terms don't necessarily refer to quality: "high" just means fashionable, and "low" means unfashionable. Mrs. Slipslop is not the sort of person who believes in acknowledging people below her.

Mrs. Slipslop illustrates how class isn't as simple as "high" and "low." Even within a class there are hierarchies and different attitudes, meaning that two people might not get along despite coming from a similar background. Perhaps Mrs. Slipslop has learned her high attitudes from working for Lady Booby for so long.

Abraham Adams is surprised that Mrs. Slipslop doesn't seem to recognize Fanny. He believes Fanny is one of the most chaste people in the world and much better than her lower social class would suggest.

Although Adams respects upper-class people like Lady Booby, he is one of the few characters who attempts to see beyond class and judge characters by their own virtues (or lack thereof).

Finally reunited, Joseph Andrews and Fanny are eager to get married at once. Abraham Adams warns them not to rush things. The next morning, they get a bill, and although it's reasonable, given how much ale Adams drank, they can't pay it. Adams offers to go see an associate from his parish to borrow money.

The hypocrisy of Abraham Adams is that he urges patience to Joseph Andrews and Fanny, but he himself doesn't seem to exercise much patience when it comes to drinking ales and racking up a bill.

BOOK 2, CHAPTER 14

Abraham Adams goes to visit parson Trulliber at his house (although Trulliber is really only a parson on Sundays and a farmer the rest of the week). Trulliber is a huge man, and when Adams arrives, Trulliber mistakes him for a dealer looking to buy pigs and drags him into the pigsty. Adams politely goes along with it until a hog throws him into the mud, and then he admits he's a clergyman.

Trulliber represents the sin of gluttony, and while Adams also has elements of this sin, Trulliber takes it to an even greater extreme. Adams's inability to explain himself to Trulliber suggests that Adams has difficulty communicating with others, despite how much Adams values his own sermons—that is, his ability to communicate effectively about religion.

Trulliber and Adams go to have breakfast. Trulliber eats a lot but also complains about his wife's cooking, although she is happy to keep trying to please him. Eventually Adams gets to the point and asks about a loan. He gives a grand speech about why he needs it. At first Adams thinks he's convinced Trulliber to help him, but then Trulliber says no. He says he doesn't even believe Adams is a clergyman, in part because Adams's cassock is torn. Adams protests, but Trulliber throws him out of his house.

Although clergymen preach the value of modesty, many people in the story don't recognize Adams as a clergyman precisely because his outer appearance is so modest and shabby. This suggests that outward appearances are important and that people actually expect clergyman to be a little hypocritical when it comes to living humbly and virtuously.

BOOK 2, CHAPTER 15

Abraham Adams makes it back to the inn and finds Joseph Andrews and Fanny sitting together. He tells them of his failure. Fortunately for him, their hostess at the inn misunderstood Adams earlier and thought that Mr. Trulliber wasn't just Adams's brother in the clergy but his actual, biological brother. Trulliber has a lot of authority in the area, and so the hostess doesn't want to upset him by denying credit to his "brother."

As a clergyman, Adams doesn't approve of lying, but he's in no hurry here to correct that hostess's false assumption that Trulliber is his biological brother. Adams has a complicated relationship with money: he seldom attempts to scam people outright, but he often conveniently forgets his debts and puts the financial burden onto other people.

Abraham Adams forgot his hat and coat at Trulliber's, and since he doesn't want to go back, the hostess offers to go get it herself. There, she learns that Trulliber isn't Adams's brother after all. She comes back angry and once more demands that Adams pay. He goes out begging for money but comes up with nothing.

Adams learns the dangers of not telling the whole truth when the hostess goes to investigate for herself and finds out that Trulliber isn't really Adams's brother.

By the time Abraham Adams returns to the inn, a storm is brewing. Luckily, Adams runs into a poor pedlar who used to be a drummer in an Irish regiment and who is able to lend them just enough money to pay the hostess. Adams pays the hostess, and then he, Joseph Andrew, and Fanny leave, with Adams saying he wishes never to return to the inn again.

The pedlar is from a poorer background than Adams, but he seems to be wiser about how he spends his money. The pedlar is yet another example in the story of how sometimes the people with the least to give nevertheless end up being the most generous.

BOOK 2, CHAPTER 16

Abraham Adams, Joseph Andrews, and Fanny make it two miles from the inn and reach a parish. A gentleman is smoking a pipe outside. The man notices that Adams is a clergyman and offers him some beer and a pipe at a nearby inn, which Adams eagerly accepts. The man is pleased with his guests and believes Joseph and Fanny must be true Christians as well. He likes that Adams is familiar with them; by contrast, the parson of his own parish is distant with common people. Adams is hesitant to criticize a fellow clergyman, so he doesn't agree with the man's observation.

Adams is always eager to accept a drink and a smoke, showing how he isn't as different from the greedy clergyman Trulliber as he might want to believe. Adams also likes anyone who is eager to praise his own work, although he maintains his loyalty to his profession by refusing to criticize a fellow clergyman that he hasn't met before.

The gentleman generously says he'd ask Abraham Adams to stay at the parish and become his own chaplain, if only Adams didn't have such a large family. The gentleman offers to at least put Adams, Joseph, and Fanny up for the night. Then he remembers that his housekeeper is abroad and has locked all the rooms—which means can't have guests. He offers to lend them some horses instead.

This random gentleman seems to be one of the most generous characters that Adams, Joseph, and Fanny have encountered so far on their journey. But when the gentleman must actually make good on his promises, he gives an excuse so strange that it is almost certainly made-up.

As it turns, out, the gentleman can't lend Abraham Adams a horse either because a groom has declared that all the horses are sick. Adams feels the gentleman must be one of the unluckiest in the world to have such mischievous servants. They retire for the night, and in the morning, the gentleman returns to his house alone. That morning, Adams decides to at least write a letter to the gentleman to ask him for money to pay their new bill at the inn (plus a little extra for the road), but it turns out the gentleman has just left on a long journey. Joseph Andrews begins to suspect that the generous gentleman isn't actually so generous, but Adams scolds him.

It is clear that the "generous" gentleman likes to talk about his generosity more than he likes to actually practice it. Even the naïve Joseph Andrews suspects that the gentleman does not intend to follow through on his promises. Perhaps the reason why Adams can't see through the gentleman's lies is that Adams himself has a similar tendency to talk about generosity without practicing it in the real world.

The host at the inn informs Abraham Adams and Joseph Andrews that the gentleman was in fact lying about his hospitality and doesn't have much to offer anyone. Adams says he's never heard of such a thing. Furthermore, Adams adds that the gentleman deceived him and the others into racking up a tab so large at the inn that they can't pay it. The host says he'll trust Adams, and that even if Adams doesn't pay him back it won't ruin him. He offers Adams another drink, which pleases Adams.

Adams may value education and learning, but he also likes to maintain his ignorance at times when it suits him. Here, Adams blames his overindulgences not on himself but on the false information that the gentleman gave him. The host seems to have experience dealing with men like Adams and the gentleman, which is why he doesn't make a big deal over Adams's inability to pay.

BOOK 2, CHAPTER 17

Abraham Adams and the host at the inn have a conversation over a pipe and beer. The host talks about the gentleman who promises too much hospitality and how it's caused problems for other people in town too. He tells a story of how the gentleman promised to help a young man who tried to go to a university to become ordained; the young man had to drop out of school when the gentleman failed to keep his promise—then the young man turned to drinking and died in jail.

The gentleman who promises generosity without fulfilling his promises never gets a name in the novel. This anonymous quality helps suggest that the gentleman could be anyone—that many people in the world like to talk about generosity and charity but few take the actions to back up their words.

The host himself used to captain a ship, and the gentleman promised him a promotion, but it never came. The host says he's seen a lot traveling the world, but Abraham Adams contends that he's seen more in his books. The debate between the two of them gets heated, but suddenly Joseph Andrews and Fanny enter the room, eager to leave at once. They go, with Adams and the host on worse terms than they were at the beginning of their conversation.

Abraham Adams always defends the value of book learning over practical experience, perhaps in part because he does not seem to be a very well-traveled person, rarely leaving his small parish. His many mistakes and wrong turns while traveling reveal his lack of experience.

BOOK 3, CHAPTER 1

The narrator claims that biography is a much higher genre than mere history. He writes that many of the worthiest works ever written are biographies, like *Don Quixote*. The narrator claims that in this current novel, he has written more or less what he's really seen. He says that his characters are meant to satirize not individuals but broad groups of people who share similar qualities. The narrator writes that he's mused long enough and encourages the reader to continue the tale.

The narrator's monologue here is partly sarcastic. For example, Don Quixote is actually a work of fiction, not a biography (although like Joseph Andrews, *it is structured like a biography, pretending that Don Quixote was a real person). But not all of the narrator's claims are sarcastic, and some of his comments about the purpose of satire seem to honestly describe the novel's intentions.*

BOOK 3, CHAPTER 2

Joseph Andrews, Fanny, and Abraham Adams leave the inn relatively late; soon, night falls. The sky is so cloudy that they can't see any stars. Adams sits away from Fanny and Joseph so as not to disturb them, and he meditates about ghosts. All of a sudden, he overhears a voice saying that someone has killed a dozen in the past two weeks. Adams, Fanny, and Joseph all cower.

The beginning of this chapter sets a potentially sinister scene. Despite Adams's faith, in some ways he seems to be the most superstitious member of the group when it comes to ghosts. He seems to spread his fears to Fanny and Joseph by the power of suggestion.

One of the voices hears Joseph Andrews, Fanny, and Abraham Adams stirring and asks if anyone's there. They don't answer. It sounds like the voices are having a fight, so Joseph, Fanny, and Adams take the opportunity to flee. They pass through some meadows and an orchard and arrive at a house. Adams knocks on the door, and a plain man (Wilson) greets them. Adams says Fanny needs to rest, and the plain man sees that she looks innocent, so he and his wife take them in. It turns out the "ghosts" Joseph, Fanny, and Adams heard were simply people out trying to steal sheep.

Like the weather on previous occasions, the "ghosts" here are a convenient way to drive the characters to stop at the next spot on their journey. At first, nothing about the character of Wilson suggests that he is an important character. Like the "ghosts" however, not all is as it seems. Unlike other characters who seem impressive on the surface but have no depth, the plain-looking Wilson will reveal himself to be a character of surprising depth.

They all sit around a fire, and Wilson notices that Abraham Andrews has a cassock and Joseph Andrews has his well-worn footman's livery. The man gets suspicious that maybe Adams isn't a real clergyman, so he asks him if he's read anything Alexander Pope has published recently. Adams hasn't, but says he's heard good things. The man thinks he's exposed Adams, but then Adams goes off on a tangent about **Aeschylus**.

Despite Adams's professed love for books, his true love seems to be for the works of Aeschylus, to the exclusion of other writers, like Pope. While this could be used as evidence that Adams is narrow-minded, a more charitable interpretation would be that Adams is a poor preacher doing his best with what he can afford.

Fanny and Joseph Andrews go off to bed, but their host (Wilson) makes Abraham Adams stay up to talk more, offering him a refill on his pipe and some beer. Adams asks Wilson about his life story.

There have already been some stories within stories in the novel (most notably the story of Leonora), and this end of Book III, Chapter II sets up another one for the following chapter.

BOOK 3, CHAPTER 3

The host says his name is Wilson. He tells Abraham Adams that he came from a good family and learned Latin and a little Greek in school. His father died when he was 16 and left him some money that he couldn't use until he was 25. At 17, he left school and went to London. There, he blew all the money he had, but he also learned how to be a gentleman. The man attracted the attention of six women (Abraham Adams groans disapprovingly when he hears this part of the story), but Wilson insists they were all chaste.

While Wilson's story starts out as a fairly typical origin story for a gentleman, it quickly turns into something less conventional. It turns out that despite Wilson's plain appearance in middle age, he had a wild youth. Adams, who has a hard time keeping quiet, sometimes interrupts the story to indicate his disapproval.

Wilson spent three aimless years like this in London, spending long hours dining, at a coffee-house, and at theatres. One day, he flirted with the wrong woman, angering a local captain, and causing many of his acquaintances shun him. A man advised Wilson that he should fight the captain in a duel, but instead, he fled the area to a new place called the Temple.

Although Wilson seems to have been a larger-than-life character in his youth, some elements of Wilson's life—particularly his involvement with the theater—seem to have been inspired in part by author Henry Fielding's own life in London.

At the Temple, Wilson lived an even more decadent life with playhouses and "whores," until eventually a surgeon advised him that he needed to stay in his room for a month. Wilson agreed, then he found a mistress to live with him who came recommended from a "celebrated bawd." He and the mistress only got along sometimes because she flirted with other men. Wilson parted with his mistress but didn't give up on chasing women, much to the surgeon's frustration.

Because Wilson's doctor told him to stop going out and living such a wild life, Wilson simply paid a woman to live in his room with him. "Bawd" is an old-fashioned word for a procurer (also sometimes called a pimp or madam). Wilson's business arrangement with the sex worker resembles a marriage, perhaps raising questions about how a real marriage is or isn't different from sex work.

Wilson eventually put aside love to pursue other hobbies, like drinking. He continued to live a rowdy lifestyle and got to know some gamblers. He got involved in a scheme to sell subscriptions, a concept created by great writers like Alexander Pope, though soon, lesser writers began to use it, taking subscription money for future works they didn't even intend to write. Wilson applied this payment method to plays. He continued to go back and forth between other get-rich-quick schemes until finally he ended up with a lottery ticket that was worth £3000—unfortunately, he gave it away to a relative only a couple days later.

Fielding and other writers like him would have been very familiar with subscriptions as a way to make money. Although writing is generally a more respectable and stable occupation than gambling, this passage satirizes writers by showing how even their profession is vulnerable to get-rich-quick speculation, particularly when people start selling subscriptions to works that will never actually come out. Wilson is so distracted trying to make a quick buck that he throws away his lucky break before he even realizes it.

Wilson's schemes eventually got him into debtor's prison. He received a letter from Harriet, the daughter of the relative that he gave the £3000 ticket to, saying that her father had just died, and that she inherited the money. She enclosed £200, which angered Wilson. Nevertheless, he went to go thank Harriet. He found her so beautiful that he fell in love with her, wooed her, and eventually married her.

On the one hand, Harriet's gift of £200 is stingy compared to the total of £3000, but on the other hand, she is one of the few characters in the book to demonstrate real generosity instead of just talking about it. Wilson might pursue her at first for selfish reasons, but he ultimately finds himself in a stable, happy marriage, suggesting that a person's youth doesn't necessarily define their adulthood.

Wilson concludes his life story after his happy marriage to Harriet. He then begins to talk about how he's lived for 20 years with his wife and raised several children. All of his children make him happy—except for the eldest child, who is gone. Abraham Adams reminds Wilson that everyone dies, but Wilson clarifies that his son was stolen by traveling "gipsies." Adams cries with him in sympathy. Wilson finally announces that he's finished for the moment and will go fetch another bottle for the parson.

It is not immediately clear why the seemingly minor character Wilson gets such a long story-within-the-story; this is a mystery the book will return to later. The abduction of Wilson's son adds one last dramatic twist to his winding life story. The bottle that Wilson offers Adams suggests that no matter what type of person Wilson was in his past, he has grown to become an unusually generous person in the present.

BOOK 3, CHAPTER 4

Wilson comes back with a bottle. He and Abraham Adams sit in silence for a while. Then Wilson goes to leave, but Adams stops him. He wonders about the gentleman's lost son and if he went on to become a great man. Wilson says he'd recognize the son if he ever saw him again, since he has a mark shaped like a **strawberry** on his left breast.

This passage, particularly the reference to the strawberry mark, strongly hints that Wilson's son will make an appearance at some point in the story, and that Wilson will confirm his identity by looking at his left breast (which, fittingly, is also where the heart is located).

Morning comes, and Wilson invites Abraham Adams on a tour of his small garden. Joseph Andrews wakes up and joins them. Wilson takes pride in his garden, which he cares for himself, and he talks about how good his life is in general. All of a sudden, they hear a gunshot, and the eldest daughter's favorite dog comes in limping to die. Adams, Joseph, and Fanny can't do much to help their host, so eventually, they leave. Adams declares that Wilson lives like people used to live in golden ages.

Adams declaration that Wilson lives in a golden age is perhaps a little exaggerated, especially given how modest Wilson's garden is and how their visit ended with a dog being shot. Nevertheless, Wilson's happiness in his marriage and with his family seems to be genuine, and this is indeed rare among characters in the novel.

BOOK 3, CHAPTER 5

Back on the road, Abraham Adams and Joseph Andrews argue about Wilson's life. Adams has a sudden revelation that all of Wilson's problems come from his youth and the fact that he went to a public school. Joseph, however, argues that Sir Thomas Booby went to public school and turned out very well. Adams nevertheless prefers private schools.

"Public school" in the UK means something very different than in the U.S. and often refers to schools that are expensive and prestigious instead of free. This is why the wealthy Sir Thomas Booby went to a "public school." Adams likely prefers private schools because they often have a religious affiliation.

Abraham Adams, Joseph Andrews, and Fanny come to a nice spot by some woods and stop to rest. They are pleasantly surprised to find that Wilson has packed a little gold in with their lunch.

The gold that Wilson packs reflects his truly generous nature. It also calls back to the little piece of gold that Joseph kept on him after he was robbed in the first book.

BOOK 3, CHAPTER 6

Inspired by Mr. Wilson's gift, Joseph Andrews reflects on the concept of charity. He believes most people praise charity without actually contributing anything. Fanny asks if all great men are bad, but Joseph replies there are a couple exceptions. Abraham Adams would have had a lot to say on the subject, but he is asleep.

Although Joseph Andrews often gives off the impression that he's very naïve, here he shows a surprising awareness of how the world works, arguably understanding charity better than even the parson Adams.

As Joseph Andrews and Fanny rest, they see a hare come out of the woods. Fanny wants to hug the creature, but it's being chased by hunting hounds, and the hounds tear it apart while Fanny watches. The hare is close to the sleeping Abraham Adams, and the hounds start also tearing some of his cassock and his wig.

The death of the hare represents how weak, innocent creatures get taken advantage of. Many men on the roads try to attack Fanny while she's alone, which could be part of the reason why she feels so much sympathy toward the hare.

The narrator calls on the muses for help describing the actions of Joseph Andrews in the next part of the story. Joseph sees Abraham Adams in danger and grabs a cudgel. He scares off one hound, then ruthlessly attacks several others that lunge at him. A squire who owns the hounds and some of the squire's companions come up after the battle, and the squire asks why Joseph is hitting all those dogs. Joseph says they attacked his friend.

The narrator's description of this scene recalls how the narrator of an ancient Greek or Latin epic poem might describe a grand battle, but the grand battle is just Joseph whacking some dogs with a stick. While the mismatch between the epic tone and the mundane actions is funny, it also gives some dignity to Joseph's attempts to protect his friends.

The squire hesitates to criticize Joseph Andrews because he is still holding his cudgel. He and his companions notice Fanny and find her lovely. The squire apologizes to Abraham Adams and invites them all to dinner.

The earlier mauling of the hare foreshadows how this lustful squire sets his eyes on Fanny. Like the hunting dogs, however, the squire is afraid of Joseph's cudgel.

BOOK 3, CHAPTER 7

The squire is a bachelor who is about 40 years old, and so he wants Fanny at his table. She, however, prefers to stay with Joseph Andrews, and Abraham Adams agrees that the two of them should remain together. The squire then orders his servants to get Joseph and Adams drunk.

The squire is one of many characters in the story who is corrupted by lust. If he can't woo Fanny traditionally, he is willing to be manipulative about it.

Everyone has a drunken dinner; people fall out of chairs, and a poet improvises some verses about Abraham Adams. Another man dances in imitation of Adams. Adams gets a little insulted and starts a long speech about manners. The squire tries to encourage Adams to fight, but eventually Adams makes peace with the other men.

The people at the dinner are making fun of Adams. Adams doesn't seem to mind, perhaps in part because he has such a high opinion of himself that he eventually comes to see their imitation as flattery. The squire senses that Adams isn't the peaceful clergyman he appears to be, and so he encourages Adams to fight, perhaps hoping to cause enough chaos for him to claim Fanny when no one else is looking.

A doctor at the dinner party mentions that Socrates used to perform a ritual by a throne at parties. Abraham Adams is happy to reenact this ritual, playing the part of Socrates. As it turns out, the "throne" is just a tub of water with a blanket over it. Adams tries to sit on the "throne," but the blanket collapses, and he gets wet. Adams grabs the squire and pulls him into the tub as revenge, then he gets out of the tub and leaves.

Adams's dip into the tub is a fitting prank to play on him, since as a parson, he would be involved with baptisms. When the roles are reversed, and Adams is the one being dunked in water, he finds that he doesn't like it so much. Although Adams held back his temper earlier, he reveals some of his fighting spirit when he manages to drag the squire into the tub with him.

BOOK 3, CHAPTER 8

The servants at the squire's house want to keep Fanny there, but Abraham Adams is determined to leave, and Joseph Andrews is equally offended on Adams' behalf. It's dark, but the group manages to make it to an inn seven miles away. At the inn, Adams gets some food and starts complaining about the sinfulness of rich men; another man joins him in agreement.

Adams has a complicated relationship with money. His comment about rich people being sinful is motivated by his recent encounter with the squire who played tricks on Adams, although sin seems to go along with wealth for many other characters in the story as well, like Lady Booby.

Abraham Adams and the man at the inn talk and eat for a while. Then, man asks Adams to lend him some money. Adams apologizes and says that while he would give all his money to any good Christian, he doesn't have the money with him at the moment. The man says that's unlucky and goes to bed. The host at the inn is surprised—he thought that as much as the man talked about charity, he must've had a lot of money in his pocket. Adams leaves and goes to bed.

Abraham Adams often enjoys receiving charity more than he enjoys giving it. Despite asking for help to pay off his debts at previous inns, he doesn't help the man who now asks him to pay for a loan. Part of the reason why Adams can't afford charity is because he spends money as soon as he gets it, sometimes on others, although often on himself.

BOOK 3, CHAPTER 9

When it's nearly morning, Joseph Andrews wakes up at the inn and finds that the squire's servants have come to try to take away Fanny. Abraham Adams wakes up and tries to intervene. The servants' captain hits Adams, who strikes back. Then Joseph empties a chamber pot on the captain. Despite Joseph Andrews's and Abraham Adams's early good luck, the servants outnumber them and overpower them. They take Fanny and tie Adams and Joseph to the bed posts.

The squire is very persistent about trying to kidnap Fanny, showing how lust can be a strong motivator. Despite Joseph and Adams being able to fend off earlier threats, there are too many servants for them to fight back this time, showing how lower-class women like Fanny sometimes weren't safe even in their own beds.

BOOK 3, CHAPTER 10

While Joseph Andrews and Abraham Adams are tied to the bed posts, the narrator announces that there will be a brief interlude. One of the squire's men is a poet and the other is an actor, and they each discuss poetry and drama. They argue about the two artforms, not reaching a conclusion, before they're finally interrupted. The narrator tells the reader that the next chapter is similar to this one and can be skipped by an impatient reader, although he promises it contains some of the best writing in the whole book.

The narrator is making fun of how other stories sometimes have interludes that bring the action to a stop, either to examine a philosophical topic or for pure entertainment. He suggests that "good" writing will often have moments that bring the plot to a halt, perhaps satirizing the opinions that some people held about plays and literature.

BOOK 3, CHAPTER 11

While tied to the bed posts, Joseph Andrews and Abraham Adams have a discussion. Joseph laments that he may never see Fanny again, but Adams hopes that Fanny will teach the squire about patience. Adams continues to list reasons why it's good to be hopeful, but Joseph continues to despair. Joseph recites part of a play to comfort himself, but Adams says he's never heard of any plays worth reading for a Christian.

Although Joseph often seems to be the naïve one in the story, his viewpoint here seems to be more realistic than Adams's. Adams has a much easier time being hopeful when it's someone else who is in danger. Adams's comment about plays being useless to Christians is hypocritical, given how long he carried around a copy of the works of the playwright Aeschylus.

BOOK 3, CHAPTER 12

Meanwhile, the squire's captain takes Fanny back to the squire's house, ignoring her wailing. On the road, the captain runs into some people who recognize Fanny. One of them is Mr. Peter Pounce (who still works for Lady Booby and has gone on ahead of her while she's traveling). Peter takes the squire's captain as a prisoner, and Fanny rides in the coach with Peter.

As with Mrs. Slipslop, many characters introduced in the first part of the book make surprising new appearances later in the book. The squire is so lustful that his plan is badly planned to a comical level—he didn't account for Fanny screaming the whole time while the captain had her, thereby alerting passersby to her plight.

Joseph Andrews is overjoyed at Fanny's safe return. Peter Pounce greets his friend Abraham Adams. The squire's poet and actor are nearby, and seeing the captain has been taken prisoner, they decide to retreat.

Although the poet and actor serve the squire, they are above all self-serving, and they'll protect themselves at the first sign of danger.

Joseph Andrews goes to the captain and challenges him to a fight. When the captain refuses, Joseph whacks him several times with a cudgel. Mr. Peter Pounce offers to let Fanny ride with him in his chariot, but she remains determined to stay with Joseph. Abraham Adams offers Joseph and Fanny his horse, but Joseph refuses it, preferring to walk himself rather than force Adams to walk. Ultimately, Adams ends up riding in the coach of Peter Pounce. Fanny and Joseph accompany them on horseback.

Joseph is usually good-natured, but even he can't resist taking a few swings at the captain with a cudgel for revenge. The captain endures many humiliations (in addition to being cudgeled, he was also hit with a full chamber pot earlier) all for the sake of his master, the squire. This shows how some upper-class scoundrels avoid the consequences of their actions by passing them down to their servants.

BOOK 3, CHAPTER 13

In their coach, Abraham Adams and Peter Pounce talk. Peter says it's a nice countryside. Adams would agree if he hadn't just traveled over the Downs, which is the nicest place he's ever been. They argue, and it escalates into a debate about the nature of good and evil. Adams gets offended and decides he'd rather walk.

Peter Pounce is just trying to make small talk, but Adams takes things to extremes and starts an argument so intense that it causes a rift between the two men. Adams tendency to start verbal arguments mirrors his tendency to start physical fights.

BOOK 4, CHAPTER 1

Lady Booby's coach catches up with the other travelers, and she blushes when she sees Joseph Andrews. The people of the parish are glad to see Lady Booby returning because they rely on her money, which they didn't receive when she was away in London. Parson Abraham Adams gets an ever more enthusiastic welcome at the parish, and Joseph and Fanny also receive a warm greeting. Adams takes the travelers back to his house to eat whatever food his wife can provide.

Book IV marks a return to where the book started, although a lot has changed along the way. Lady Booby doesn't realize how important her patronage is to the people in the parish—her whims about where to live have dramatic economic consequences for the people around her, illustrating how precarious life is for people who don't have the same wealth as Lady Booby.

While it's a joyous meal at Abraham Adams's house, Lady Booby is still haunted by Joseph Andrews, who has lingered in her memory ever since she fired him. Shortly after firing him, she had a conversation about the decision with Mrs. Slipslop, who tried to reassure her that she did the right thing. Lady Booby, however, began to get angry at Mrs. Slipslop for advising her to fire him. She doesn't fire Mrs. Slipslop, but Lady Booby's passion for Joseph continues to bother her.

Lust continues to be a powerful force in the novel. While Lady Booby's interest in Joseph may have started as just a passing fancy, it has now grown into something that consumers her and that will motivate her actions throughout much of what remains of the novel.

The morning after she arrives at her country residence, Lady Booby goes to church. There, Abraham Adams stands up and announces that he is going to publish the banns (public legal notice) of marriage for Joseph Andrews and Fanny. It is unclear to the narrator at first what Lady Booby's reaction to this news is.

The banns of marriage are a public legal notice about an upcoming marriage. They offer a chance for people to raise objections to the marriage. While sometimes they are just a formality, the emphasis on the banns here suggests that they will be an important plot point.

BOOK 4, CHAPTER 2

Lady Booby confronts Abraham Adams, asking if he intends to disrespect her by consorting with Joseph Andrews, whom she had to fire. Adams says he's not aware that Joseph did anything wrong; he also thinks that Fanny is equally virtuous. Lady Booby accuses Adams of being impertinent, but Adams insists he won't interfere with the marriage unless Lady Booby can provide a proper reason. When she can't get Adams to retract the banns, she says she'll have to resort to other means.

Despite Adams's respect for Lady Booby and his occasional tendency to forget his values when it's financially convenient to him, Adams remains committed to doing his duty as a parson. His commitment to carrying out the marriage seems to be motivated in part by his genuine friendship with Joseph and Fanny.

BOOK 4, CHAPTER 3

Lady Booby calls for a lawyer named Mr. Scout, who is involved with marriages in the area. She tries to get him to declare that it's illegal for Joseph Andrews and Fanny to marry. Scout confirms that they can get married in law, but he says that what's settled in law isn't always settled in fact and vice versa.

Scout is a stereotypical crooked lawyer, willing to change his position to suit whichever side can pay him more. After confirming that Joseph and Fanny can legally marry, he takes it back as soon as he finds out Lady Booby wants the opposite.

As a lawyer, Scout can't change the law, but he suggests that he might be able to stop it from happening. He says the law is not "so vulgar" as to affect a woman with as much money as Lady Booby. Also, the local justice, Justice Frolick, is good at stretching the law to do away with the poor. Other lawyers often view country lawyers like Scout as annoying or scandalous. As it turns out, Scout has also been speaking about the matter with Mrs. Slipslop.

Scout says aloud something that previous parts of the novel have only hinted at: that rich people in Britain are essentially above the law. "Justice" isn't the result of impartial judgment but instead seems to come from a legal system where wealth and connections are the most important factors.

BOOK 4, CHAPTER 4

Lady Booby goes about her daily routine. The next Tuesday is a holiday, and she attends church. There, she is surprised to hear Abraham Adams once again announce the marriage banns of Joseph Andrews and Fanny. Mrs. Slipslop says that Scout has brought Joseph and Fanny before Justice Frolick, who has said that the two of them could be hanged. Although Lady Booby doesn't care about Fanny, she's worried about Joseph.

Lady Booby isn't used to things not going her way, so it's particularly surprising for her to hear about Adams going ahead with the wedding. As with earlier, when Mrs. Slipslop schemed to get Joseph fired, here Mrs. Slipslop schemes again. Although Mrs. Slipslop is attracted to Joseph, all of her schemes seem to only push him away.

Lady Booby returns to her home and is surprised to find that her nephew, Squire Booby, now has a wife. As it turns out, that woman is Pamela.

Squire Booby is actually a character from Samuel Richardson's novel Pamela, *but in that novel, he was called Mr. B— or just the squire. It was Henry Fielding who made the decision that B— stands for Booby.*

BOOK 4, CHAPTER 5

Squire Booby and Pamela ask Lady Booby about Joseph Andrews. They find that he is being taken before the justice, so they go off to see him. It turns out the nephew knows Justice Frolick. When they arrive, the justice informs Squire Booby that Joseph and Fanny have been sent to prison for a month for larceny. Joseph is accused of stealing a twig, as witnessed by a man named Thomas Trotter, and Fanny is accused of aiding and abetting him.

The twig represents what great lengths the rich will go to in order to stretch the law against the poor. This whole passage suggests that the letter of the law is less important than how people choose to enforce it, and in a society with large class disparities, the lower class often gets the worse end of the deal.

Squire Booby suggests that instead of going to prison over a twig, Joseph Andrews and Fanny should be left in his custody; he promises to smooth things over with Lady Booby. Justice Frolick agrees to this. During the proceedings, Fanny covered her eyes with a hat to hide her tears, but when she uncovers her face, the justice realizes that she's lovely; he decides he wouldn't have sent her to prison in any case. He apologizes to her and says that if Lady Booby is kicking her out of her parish, she's welcome to settle in his parish.

Squire Booby saves Joseph and Fanny from going to prison using his connections and influence, just as Lady Booby used her connections and influence to try to get them in prison in the first place. This scene depicts a justice system that is not only corrupt but also frequently arbitrary.

Squire Booby and the Justice Frolick have a private conversation, then Squire Booby leaves, taking Joseph Andrews and Fanny with him. As they leave, parson Abraham Adams arrives—he's come to help, but he's too late. Squire Booby invites him into the coach. They ride back to Lady Booby's place. Lady Booby is pleased to learn that Pamela is Joseph's sister, since it will give her an excuse to get closer to Joseph.

Once again, Abraham Adams has good intentions about doing something helpful but fails to actually follow through. Lady Booby, on the other hand, will stop at nothing to try to fulfill her bad intentions. Since manipulating the legal system didn't work, she'll now try to manipulate her family connections.

BOOK 4, CHAPTER 6

Joseph Andrews and Pamela are reunited at Lady Booby's place; they shed tears of joy. Joseph tells everyone about his recent adventures; Lady Booby is interested, but she doesn't like the parts about Fanny. Nevertheless, it's arranged—with Abraham Adams's approval—that Joseph and Fanny will be married on Monday.

Abraham Adams previously preached to Joseph and Fanny about how they should be patient and put off marriage, but after adventuring with them on the road, he has grown closer to them and witnessed their maturity, so he now feels that they're ready.

Lady Booby complains to Mrs. Slipslop about Pamela; she thinks Squire Booby could have married someone better. Mrs. Slipslop agrees, saying what Lady Booby wants to hear to get back into her good graces. She suggests that if Fanny were out of the way, Joseph Andrews certainly wouldn't turn down marrying a woman like Lady Booby. At first, Lady Booby acts like the suggestion scandalizes her, but Mrs. Slipslop suggests that Joseph is worthy, and that Lady Booby's affection would make him worthier. With that, they say goodnight, and Mrs. Slipslop leaves.

Mrs. Slipslop is an experienced servant, and this passage suggests that one of the ways she's been able to stick around so long is by repeating her master's own words back to her. Perhaps Mrs. Slipslop has learned Lady Booby's ways a little too well, since like her master, Mrs. Slipslop also feels unrequited love toward Joseph. She competes with Lady Booby even as she pretends to be helping her.

BOOK 4, CHAPTER 7

The narrator reflects on several philosophical topics, such as how habit controls the human mind. He talks about how this applies to love and how, although women learn about the importance of love at a young age, they are also told to be afraid of men and what they might do if given too much liberty. Ultimately, this leads to them growing to believe that they hate what they love. Lady Booby loves Joseph Andrews in this way.

While the narrator is sometimes sarcastic, in this case, his monologue about people hating what they love seems to be an appropriate description of Lady Booby's unusual behavior toward Joseph Andrews. She feels passion toward him, but at the same time she hates him for making her feel that passion.

Lady Booby tells Squire Booby that she looks on Joseph Andrews like family now, and that instead of marrying Fanny, he should instead take up some profession that could put him on the path to being a gentleman; that way, he can eventually marry someone better. Squire Booby agrees and goes to try to persuade Joseph.

Since Lady Booby can't use the law against Joseph Andrews, she decides to use the next best option at her disposal: social status. Although Squire Booby isn't willing to send Joseph to prison over a twig, he is willing to potentially interfere with Joseph's marriage to maintain the social class status quo.

Squire Booby tells Joseph Andrews why he shouldn't marry Fanny, explaining that she is beautiful but below his station. Joseph protests that he likes her anyway and that she has even better qualities than beauty. Pamela joins in and tries to convince her brother to resist his passion for Fanny.

Pamela's behavior here is hypocritical, given that she herself came from a position similar to Fanny's. This novel suggests that despite her fame for being virtuous, she nevertheless has her own flaws—they're just well-hidden by her very public shows of virtue.

Fanny doesn't have any money, so she's been living off Abraham Adams's charity since she returned home. As she is walking toward Lady Booby's house, a gentleman stops to ask her directions—then he starts trying to kiss her breasts until she pushes him away. He rides off toward Lady Booby's house, where he is a distant relative visiting, but he leaves one of his servants behind to keep trying to convince Fanny to come with him.

Despite Abraham Adams's tendency to talk about charity more than he provides it, he isn't a complete hypocrite, as his charity toward Fanny proves. Adams spends most of the novel trying to exist in a middle ground between the lower classes like Fanny and the upper classes like Lady Booby, but the ending forces him to make a choice.

The servant can't convince Fanny to go with his master, so he sees if she'll go with him instead. When she keeps resisting, the man physically attacks her, but Joseph Andrews sees and intervenes. He rushes forward and hits the would-be rapist in the neck. The two fight, and Joseph knocks the man out. Fanny is frantic when she sees Joseph bleeding, but afterward, he assures her he's not hurt. Together, they go to see Abraham Adams.

Fanny gets attacked many times on the road, suggesting both how vulnerable a lower-class woman on the road was and how greedy and rapacious many seemingly refined men actually were. Joseph shows his care for Fanny by physically protecting her from danger.

BOOK 4, CHAPTER 8

When Joseph Andrews and Fanny arrive at Abraham Adams's house, he's fighting with his wife, Mrs. Adams. In fact, they're fighting about Joseph and Fanny. His wife wants Lady Booby to help their children, and so she opposes the marriage. But Adams believes it's his duty to go through with the marriage. They stop, however, when Joseph and Fanny arrive.

The beginning of Book IV mentioned how the people of the parish rely on Lady Booby for their income, and this section gives a specific example of how Mrs. Adams sides with Lady Booby over her husband because of the hope that Lady Booby might be able to help them financially.

Joseph Andrews tells Abraham Adams about how Squire Booby advised him not to marry Fanny. But after seeing Fanny nearly ravished on the road, he's eager to marry her at once. Adams cautions him not to be too impatient or lustful. He says that if God wills it, a person must be willing to let go of any person or thing and resign themselves to it. Just then, a messenger comes and tells him Adams that his youngest son (Dick) has drowned.

Abraham Adams supports Joseph's plan to marry Fanny, but he can't resist taking the moment to give a little sermon about self-control. In the middle of his sermon, however, Adams gets his own test, when he learns about the sudden drowning of his son.

Abraham Adams stomps around the room in agony. Joseph Andrews is overwhelmed at first but tries to comfort the parson by saying his son (Dick) is in a better place. But Adams doesn't seem to hear this part because he keeps asking where his darling is.

Adams's behavior reveals him as a hypocrite. Just moments after telling Joseph to control his emotions, Adams is a wreck. But although Adams is a hypocrite, his portrayal here is still sympathetic, given that the tragedy he experiences is so extreme and sudden.

As it turns out, however, the messenger who brought the bad news to the parson was a little too eager, running to tell the news instead of helping Dick. Actually, someone else helped the boy and saved him from drowning. It was a pedlar—the same one who lent Abraham Adams money at an inn a while back. Adams is as over-the-top with his happiness as he was with his grief.

This passage humorously deflates the tension of the previous section. On the one hand, this section takes a cynical view of human nature, showing how a messenger was so eager to share bad news that he didn't even stop to save a drowning child. On the other hand, however, the generous pedlar provides hope by proving that not everyone is selfish.

When Abraham Adams finishes celebrating, he resumes lecturing Joseph Andrews about not giving in to his passions. Joseph's great patience finally wears thin, and he suggests that perhaps it is easier to give advice than to take it. Adams maintains that Joseph seems too eager and too in love with Fanny. Mrs. Adams interrupts to say that Abraham had better not be advising anyone against loving his wife too much. She tells Joseph to be as good a husband as he can. Just then, there's a knock at the door.

Abraham Adams continues to find ways to justify his own actions after the fact, even after Joseph points out Adams's failure to follow his own advice. Over the course of this chapter, Adams and his wife swap positions, with Abraham Adams urging Joseph to hold off on his marriage but Mrs. Adams advising him to go ahead.

BOOK 4, CHAPTER 9

Lady Booby hears from a visitor named Beau Didapper about a beautiful young lady nearby and knows that it must be Fanny. She proposes that they all go on a walk in the evening, and she leads them to Abraham Adams's house. She says the parson is an amusingly ragged person who feeds six children on a very small salary, so Mr. Didapper knocks on the door to see for himself. Adams and Mrs. Adams appear, with the latter apologizing for their house's appearance.

Beau Didapper is the man who tried to ravish Fanny on the road earlier (with the help of his servant). A didapper is a type of small bird that is famous for ducking itself underwater, and as a result, "didapper" can also be an insult to refer to a scoundrel, particularly one who comes and goes. Beau Didapper's name reflects his capricious personality.

Beau Didapper is four feet five inches tall. He doesn't wear a wig, but he has so little hair that he probably should. He has a brain that matches well with his body. Inside, Mrs. Adams pleads with everyone to take a seat and be comfortable. Lady Booby compliments their family. Abraham Adams indicates how his youngest son, Dick, can already speak some Latin. He asks Dick to read for Lady Booby.

Beau Didapper's unimpressive physical appearance and lack of intelligence suggest that even wealth and nobility are not enough to counterbalance some flaws. Characters like Beau Didapper suggest that the upper class don't earn their higher positions, and in fact, often don't deserve them.

BOOK 4, CHAPTER 10

Dick reads aloud from a story about two friends, Leonard and Paul. Leonard and Paul get separated for fifteen years when Leonard has to go to the East Indies for the army. Meanwhile, Paul stays near home and gets married. Eventually, they are reunited. As Dick reads the story, Abraham Adams occasionally corrects him on his pronunciation.

Abraham Adams is proud of his son Dick and perhaps feels particularly affectionate toward him after Dick survives nearly drowning. Dick's interest in reading mirrors his father's own interests, although like Adams's sermons, the story of Leonard and Paul often twists around without really going anywhere.

The story of Leonard and Paul is convoluted, with Leonard frequently arguing with his wife and Paul finding ways to separately agree with both Leonard and his wife. Eventually Paul thinks he's made both of them happy. But one day, by accident, they discover that Paul has been agreeing with both of them behind the other's back. Just as their argument gets heated, an interruption requires Dick to stop reading the story.

The joke about the story of Leonard and Paul is that it's very convoluted and probably too complex to make a good children's story. The fact that the story gets suddenly interrupted (never to be resumed) suggests that the actual plot of Leonard and Paul's tale isn't very significant.

BOOK 4, CHAPTER 11

Joseph Andrews has uneasily put up with Beau Didapper (who despite trying to rape Fanny earlier is now talking freely with her). When he touches Fanny too freely, Joseph hits him on the ear. Joseph says he'll fight Didapper however he likes. Lady Booby and Squire Booby chastise Joseph's violence, but Abraham Adams stands up for Joseph's character. They continue arguing with him; Pamela scolds Fanny for believing she's a suitable match for Joseph, and Fanny starts to cry.

Beau Didapper's casual appearance at the dinner table suggests once again how the wealthy are able to avoid facing the consequences of their actions. Seeing the injustice of this, Joseph tries to take matters into his own hands—while noted fighter Abraham Adams takes Joseph's side, the other characters care more about politeness than about justice.

Joseph Andrews leaves with Fanny, and Lady Booby's group leaves soon afterward. One of Abraham Adams's daughters complains that all the strangers took food away from the Adams family's table, but Dick says he'd happily give Fanny all his bread and cheese. Adams says that Dick is a good Christian, and that he loves him best. Joseph, Fanny, and the pedlar return, and Adams offers them dinner.

Adams's son Dick seems to think like him, while his daughter acts more like Mrs. Adams, perhaps reflecting how the children have been socialized to learn their different roles in society from a young age. While Adams's daughter may seem less charitable, she is also maybe more practical, since Adams frequently lives outside his own means and has to take on debts.

BOOK 4, CHAPTER 12

At dinner, the pedlar who saved Dick hears about Fanny's past and how Sir Thomas Booby bought her from a traveling woman at a young age. He says that he thinks he knows about Fanny's parents, which surprises everyone, especially Fanny.

The pedlar adds a dramatic twist to the story with his new knowledge, perhaps parodying the melodramatic revelations that sometimes occurred in other stories of the time.

The pedlar was a drummer in an Irish regiment that was recruiting in England in places where the wool trade had decayed. While doing so, he met a woman on the road who was about 30 years old. She joined them marching. Within about a mile the pedlar made love to her, and they got married and stayed that way until her dying day, when she passed away from a fever.

Prejudiced people in England viewed the Irish as backwards, so this passage humorously reverses things by having an Irish character shocked by the poverty in certain English towns. Fielding wrote Joseph Andrews *just a little bit before the start of the Industrial Revolution, but it seems that some parts of England were already feeling the effects of a changing economy.*

Before the pedlar's wife died, however, she revealed that she sued to be part of a "company of gypsies" that stole children away from their parents. She herself only did this once and regretted it. The child was a girl who lived with the woman for about two years before she sold her to Sir Thomas Booby (meaning the child was Fanny). The pedlar reveals at last that the name of the child's parents was Andrews. Fanny and Joseph Andrews go pale, and Abraham Adams offers up praise that this news came to light before he helped them commit incest.

The depiction of foreigners as child-snatching bandits is racist and reflects a prejudice that was common in England at the time. For the most part, the child-snatching backstory is just a convenient way to add intrigue to the present events. The pedlar accidentally does Lady Booby's job for her, finding the perfect way to prevent Joseph and Fanny's wedding—by revealing that they're apparently siblings.

BOOK 4, CHAPTER 13

Meanwhile, Lady Booby sits down with her guests at dinner but doesn't eat anything. She says she's ill and goes to her room. Mrs. Slipslop goes to ask Lady Booby how she's feeling, but Lady Booby just talks at length about how wonderful Joseph Andrews is. Mrs. Slipslop encourages her. But just as Lady Booby is going on about how she hates her passion for Joseph but can't get rid of it, she hears the news that Joseph and Fanny are siblings.

Lady Booby's physical health reflects her mental state, showing how lust can take a toll not just on someone's spirit but even on their physical body. Lady Booby realizes that her passion for Joseph is the cause of her problems, but she can't give it up, especially not after receiving the encouraging news about Joseph's canceled wedding.

Lady Booby snaps out of her despair and goes to tell Pamela the news. Pamela can't believe it, since she doesn't know of any child her parents lost. The group and Abraham Adams's household all head up to Booby Hall. Lady Booby isn't used to having such mixed company, but she mostly tries to be a good host. Pamela scolds Joseph Andrews for being disappointed, saying that if he truly loves Fanny chastely, he should be happy to have a new sister. Pamela and Squire Booby suggest that everyone goes to bed for the night.

Pamela's ignorance about her parents' lost child suggests that perhaps the pedlar's story is not the whole story. This is one of the few scenes of the story where people from different social classes all meet on the same level, which is likely why Lady Booby seems uncomfortable to be there. Pamela is a figure who connects these various worlds, since she started out lower class but earned a higher status through marriage.

BOOK 4, CHAPTER 14

That night, around three in the morning, Beau Didapper goes to Fanny's room. The room is dark. Didapper imitates Joseph Andrews's voice and says that they aren't related, which means they can be lovers again. He is surprised when the woman in bed eagerly embraces him—but the woman turns out to be Mrs. Slipslop, who actually believes Didapper is Joseph. When they realize the mistake, Didapper tries to get away, but Mrs. Slipslop stops him, saying she'll shout if he runs.

This nighttime chapter provides a comic interlude before the main plot resumes in the morning. Beau Didapper and Mrs. Slipslop both believe that they're very clever, but in their eagerness to trick other people, they end up getting tricked themselves. Beau Didapper is horrified at his mistake, but Mrs. Slipslop is less picky and seems willing to make the best of the situation.

Abraham Adams hears the commotion and comes running. Because it's dark, Adams only feels the soft skin on Beau Didapper's back and the rough beard on Mrs. Slipslop's face, so he assumes Didapper is the female victim. Adams starts to fight with Slipslop. Lady Booby is also awake and comes over, a candle in hand, to investigate.

When Adams appears in the room, he only adds to the confusion. In addition to all the cases of mistaken identity, there is also a swapping of gender roles for Beau Didapper and Mrs. Slipslop.

Lady Booby finds Abraham Adams on Mrs. Slipslop and assumes he's trying to have sex with her. Adams apologizes to her and backs away. He stumbles out of the room in the dark into another room and goes to sleep in the place on the bed where Mrs. Adams usually makes him sleep. He doesn't realize that he's in the wrong room, sleeping next to Fanny. When Joseph Andrews comes to visit Fanny and knocks on the door, Adams invites him in. Fanny screams. Adams says he has no idea how he got there. He says that as a Christian, he believes in witchcraft, which must be how he got there.

The confusion grows exponentially with each new character to enter the scene. Adams retains his poor sense of navigation, even when it comes to finding the right room in a hallway. While Beau Didapper tried to find Fanny's room while motivated by lust, the innocent Abraham Adams finds her bed through sheer chance. Because Adams can't imagine himself doing anything improper, he reaches for implausible explanations for his actions, like witchcraft, then justifies why it's okay for a Christian to believe in witchcraft in the first place.

Joseph Andrews is surprised to find Abraham Adams there, and his opinion of the man sours. But Fanny reassures Joseph that she was safe the whole time. Adams apologizes again, and Fanny accepts his apology.

While Joseph is understandably upset to find Adams in Fanny's bed, Joseph trusts Fanny and he also knows about Adams's absent-minded tendencies.

BOOK 4, CHAPTER 15

Joseph Andrews and Fanny have a long conversation, and they decide that if they're actually siblings, they'll be celibate and remain friends. Later that day, Joseph's parents Gaffar and Gammar Andrews show up. Squire Booby excitedly tells Gaffar and Gammar that they have more children at the table than they realize: Fanny is their stolen daughter.

Despite both being disappointed, Joseph and Fanny decide to do the right thing if it turns out that they're actually siblings, proving that their love is reasonable and not so motivated by lust that they would throw out traditional morality just to consummate it.

Gaffar Andrews is shocked to hear about his newly found daughter, since he never lost a daughter in the first place. His only children are Joseph Andrews and Pamela. This news pleases Joseph and Fanny but vexes Lady Booby. She calls for the pedlar, who retells his story. At the end, Gammar cries out that Fanny is indeed her child. It turns out that Gaffar left her pregnant when he went as a sergeant to Gibraltar, and in the three years he was gone, Gammar gave birth to a daughter, who was then stolen.

Gaffar Andrews gives the shocking revelation that Fanny is not in fact his daughter, but Gammar turns things around to reveal that Fanny is in fact their child. The twists come so quickly that they become a parody of melodramatic twists in more serious stories. Perhaps the twists also show how fragile the English class system was, if a single revelation can change a person's status, only for a new revelation to put them right back.

One day, when her child was about a year old, a fortune-teller came by her door. When the fortune-teller left, Gammar heard a cry from the crib but realized that her girl had been replaced with a stout infant boy—Joseph Andrews. The pedlar is amazed. Lady Booby asks Gammar if the child had a mark on its chest, and she responds that Joseph has a **strawberry mark**. Joseph takes off his shirt to prove that the mark is still there.

The strawberry mark reveals that Joseph Andrews must actually be the lost child of Mr. Wilson (although it takes the characters a little longer to piece this together). All of the swapping of children highlights how much of an English person's life was determined simply by who their parents were—and how easily one swap could change everything.

The only part of the story that the pedlar doesn't know is who Joseph Andrews's father is. But Mr. Wilson comes by just then, since he was traveling west and promised to visit parson Abraham Adams. He was the one who lost a son with a **strawberry mark** on his chest, and when he sees Joseph, he is delighted. Everyone is happy except Lady Booby, who leaves the room in agony.

The revelation that Mr. Wilson is Joseph Andrews's father provides a convenient way for him to get married to Fanny after all. Despite all of the setbacks along the way, Joseph will be rewarded for his persistence and for his loyalty.

BOOK 4, CHAPTER 16

Fanny is happy to be reunited with her biological parents, Gaffar and Gammar Andrews. Squire Booby realizes that Fanny is now his sister-in-law, so he and Pamela wish her well. Everyone rides toward Squire Booby's house. Wilson agrees to Joseph Andrews's marriage to Fanny, on the condition that he see his mother first. They all finally arrive at Squire Booby's house and stay overnight.

Squire Booby and Pamela, who previously thought Fanny unworthy of marrying Joseph Andrews, suddenly change their minds when they realize that Fanny is Pamela's biological sister. Nothing has actually changed about Fanny, so this passage shows how much of the class system was simply superficial appearances and perception.

In the morning, Mr. Wilson and Joseph Andrews go to introduce Joseph to his mother, Mrs. Harriet Wilson. Harriet comes back with them to Squire Booby's place.

Because Wilson is Joseph's biological father, that means that Wilson's wife, Harriet, must be his biological mother. This reveal gives new relevance to the story of Mr. Wilson's life that appeared in Book III.

Finally, the day of the wedding comes. Abraham Adams conducts the ceremony at the church, then they go back to Squire Booby's residence, where Adams has the biggest appetite of anyone. After dinner, Fanny takes off her wedding dress, and she and Joseph go to bed.

Although Joseph Andrews is known for his chastity, the book ends with him having sex. While the novel certainly condemns lust, it also praises moderation, and even in his passion, Joseph conducts himself sensibly.

After three days, Mr. Wilson and Harriet take Joseph Andrews and Fanny home with them. Squire Booby gives Fanny a fortune of two thousand pounds, she and Joseph live happily, and Fanny is soon pregnant with her first child. Squire Booby offers Adams more money as a curate, and Adams eventually accepts. Lady Booby goes to London and spends some time with a young captain who helps her totally forget about Joseph. Joseph remains happily married to Fanny and wants to be like his parents.

After several setbacks for Joseph Andrews and Fanny, they ultimately live happily ever after. Notably, the villain Lady Booby doesn't receive any punishment for trying to stop Joseph's wedding—in fact, she gets a sort of happy ending herself when she meets the young captain. The ending of the story drives home the message that while patience can be rewarded, evil doesn't always get punished, particularly when the evildoer is wealthy.

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