

then every Virtue in particular; what Difference there is between Valour, Fortitude and Magnanimity; the extreme Vices, either in Defect or Excess, betwixt which each Virtue is plac'd, and of which of the Two Extremes it most participates: No other Doctrin pleases them. Others satisfy'd with having the Manners reduc'd to the Passions, and those demonstrated by the Motion of the Blood, the Fibres and Arteries, will excuse an Author all the rest.

There are a Third Class, who being of Opinion, that the whole Doctrin of Manners ought to tend to Reformation, to distinguish the good from the bad, and to discover what is vain, weak and ridiculous, from what is good, solid and commendable, solace themselves infinitely in the reading of Books; and taking for granted the Principles of Natural and Moral Philosophy repeated by the Ancients and Moderns, immediately apply themselves to the Manners of the Times, correct Men by one another, by those Images of things which are so familiar to them, and from which nevertheless they never mind to instruct themselves.

Such is the Treatise of Moral Characters, which THEOPHRASTUS has left us; he collected 'em from the Ethicks, and great Morals of ARISTOTLE, whose Scholar he was; the Excellent Definitions, at the beginning of each Chapter,

Chapter, are built on the Ideas and Principles of that great Philosopher; and the Foundation of the Characters there describ'd, is taken from the same Original; it is true, he makes them more particular by the Scope he gives them, and by his ingenious Satyrizing the *Greeks*, and especially the *Athenians*.

This Book can hardly pass for any thing more than the beginning of a greater, which THEOPHRASTUS had begun. The Design of this Philosopher, as you may observe in his Preface, was to treat of all the Virtues and Vices; and as he assures you, he undertook this great Work at Ninety-nine Years of Age, it is probable that the Shortness of his remaining Life hindred him from perfecting it. I own the common Opinion is, that he liv'd above an Hundred Years; and St. JEROME, in one of his Letters, written to NEPOTIANUS, asserts that he dy'd full a Hundred and Seven Years old; so that I doubt not in the least, but it was an Ancient Error either in the *Greek Numerical Letters*, by which DIOGENES LAERTIUS computed, who reckon'd him to have liv'd but Ninety-five Years, or in the first Manuscripts of this Historian; if what others say is true, that the Ninety-nine Years, which the Author ascribes to himself in the Preface, are read alike in Four Manuscripts in the *Palatine Library*; where are also the Five last Chapters of the Characters of THEOPHRASTUS,

wanting in the Old Editions ; and where are also Two Titles, the One, *The Opinion the World has of the Vicious* ; the Other, *Of Sordid Gain* ; which are found alone, without Chapters.

Thus is this Work no more than a Fragment, but nevertheless a precious Remain of Antiquity, and a Monument of the Vivacity of Mind, and firm and solid Judgment of this Philosopher at so great an Age. It has always been look'd on as a Master-piece in its kind, there being nothing extant wherein the *Attick* Taste is more remarkable, or the *Grecian* Eloquence more conspicuous ; it was call'd a Golden Book ; The Learned particularly observing the Diversity of Manners there treated of, and the Natural Way of expressing the Characters, and comparing it with that of the Poet MENANDER, a Scholar of THEOPHRASTUS, and who serv'd afterwards for a Model to TERENCE, now so happily imitated in our Days, cannot but discover in this little Tract, the Original of all Comedy ; that Sort I mean, which free from all Quibbles, Obscenities and Puns, is taken from Nature, and diverts both the Wise and Virtuous.

But to make the Beauty of these Characters more conspicuous, and excite the Reader, perhaps it may not be improper, to say something concerning their Author. He was a Fuller's Son of ERESUS, a City in LESBOS ;

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his first Master in his own Country was \* LEUCIPPUS of the same Place; from whence he went to PLATO'S School, and afterwards settl'd at ARISTOTLE'S, where he soon distinguished himself from all the rest of his Disciples. His new Master, charm'd with the Readiness of his Wit, and Sweetness of his Elocution, chang'd his Name which was TYRTAMUS, to that of EUPHRASTUS, which signifies one who talks well; but this Name not sufficiently expressing the great Estimation he had for the Beauty of his Genius and Language, he call'd him THEOPHRASTUS, which is, one whose Language is Divine. Which agrees with CICERO'S Sentiments of this Philosopher, in his Book entitl'd *Brutus*, or *De Claris Oratoribus*; Who is, *says he*, more fertile and copious than PLATO, more solid and substantial than ARISTOTLE, more agreeable and smooth than THEOPHRASTUS? And in some of his Epistles to ATTICUS, he calls him his Friend, and says, That his Works were familiar to him, and the Reading of them had afforded him abundance of Pleasure.

ARISTOTLE relates concerning Him and CALISTHENES, another of his Scholars, what PLATO before had said of ARISTOTLE Himself, and XENOCRATES, That CALISTHENES had a

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\* Not Leucippus the famous Philosopher, Zeno's Scholar.



dull Invention, and a sluggish Fancy; and that THEOPHRASTUS, on the contrary, was so sprightly, piercing and penetrating, that he would comprehend all that was to be known of a thing; that One wanted Spurs to prick him forward, the Other Reins to hold him in.

He principally esteem'd him for a Character of Sweetness, which equally reign'd in his Style and Conversation. It is said that ARISTOTLE'S Scholars, observing their Master grow in Years, and of a weak Constitution, begg'd of him to name his Successor; and as he had only two Persons in his School, on whom the Choice could fall, MENEDEMUS the \**Rhodian*, and THEOPHRASTUS the *Eresian*, out of a tender Respect for him he design'd to exclude, he declar'd himself after this manner. Pretending a little time after his Disciples had made this Request to him, and in their Presence, that the Wine he commonly us'd was prejudicial to him, he order'd Wine to be brought him both of *Rhodes* and *Lesbos*; he tasted both of them, and said, It was very evident what Country they were of, and that each in its kind was excellent; the first was strong, but that of *Lesbos* was more pleasant, and to that he gave the Preference. Whatever AULUS GELLIUS says in reference to this Matter, 'tis certain, that when

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\*There were two others of the same Name, one a Cynick Philosopher, the other a Scholar of Placo.

ARISTOTLE was accus'd by EURIMEDON, a Priest of *Ceres*, for having spoken irreverently of the Gods; fearing the Fate of SOCRATES, he left *Athens*, and retir'd to *Chalcis*, a City of *Eubœa*; and left his School to a *Lesbian*, whom he intrusted with his Writings, on condition he should never make them publick; and 'tis to this THEOPHRASTUS we are oblig'd for the Works of that Great Man.

His Name became so famous through all *Greece*, being Successor to ARISTOTLE, that he could reckon soon after in the School which was left him, near Two thousand Scholars. He was envy'd by † SOPHOCLES, Son to AMPHICLIDES, at that time Chief Magistrate, who out of Enmity to him, but under a Pretext of a Regulation of Government, and to hinder publick Assemblies, made a Law, prohibiting, under pain of Death, any Philosopher to teach in Schools. They all submitted to it; but the following Year PHILO succeeding SOPHOCLES, who went out of his Office, the *Athenians* repeal'd this detestable Law which the other had made, and laying a Fine of five Talents upon him, re-establish'd THEOPHRASTUS and the rest of the Philosophers.

He was in this more fortunate than ARISTOTLE, who was forc'd to submit to EURIME-

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† Not the Tragick Poet.

## A Prefatory Discourse

DON. He had like to have seen one *AGNONIDES* punish'd by the *Athenians* for Impiety, only because he durst accuse him of it; so great was the Opinion this People had of him, and which his Virtue deserv'd.

And indeed the Character given of him, is, That he was a Man of Singular Prudence, Zealous for the Publick Good, Laborious, Officious, Affable, Liberal. *PLUTARCH* says, when *ERESUS* was oppress'd with Tyrants, who had usurp'd the Government, he joyn'd with \* *PHYDIAS* his Countryman, and out of his own Estate contributed with him to arm those who had been banish'd; who re-entring the City, expell'd the Traitors, and restor'd the whole Isle of *Lesbos* to its Liberty.

His many and excellent Accomplishments, did not only acquire him the Good-will of the People, but the Esteem and Familiarity of Kings: He was Friend to *CASSANDER*, Successor of *ARIDEUS*, Brother to *ALEXANDER* the GREAT, in the Kingdom of *Macedon*: And *PTOLOMY*, Son of *LAGUS*, and first King of *Egypt*, kept a constant Correspondence with this Philosopher. At last he dy'd, worn out with Age and Fatigues, and ceas'd at the same time both to Labour and Live: All *Greece* lamented him, and all the *Athenians* assisted at his Funeral.

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\* Not the famous Statuary.

It is related, that in his extreme Old Age, not being able longer to go on Foot, he caus'd himself to be carry'd in a Litter through the City, that he might be seen by the People to whom he was so dear. 'Tis reported also, that his Scholars, who stood about his Bed when he was dying, asking him if he had nothing to recommend to them, he address'd himself to them after this manner :

“ Life deceives us, it promises us great Pleasure in the Possession of Honour ; but Life and Misery begin together, which end in Death : There is often nothing more unprofitable than the Love of Reputation. Therefore, my Disciples, be content : If you can contemn the Esteem of Men, you'll save a great deal of Trouble ; and if it abate not your Courage, it may still happen that Honour may be your Reward : Remember only that in Life are many useles Things, and but few which tend to a solid End. I have now no Leisure to determine what Sect I ought to espouse ; but for you my Survivors, you cannot too seriously consider what you ought to do.” And these were his last Words.

CICERO, in the Third Book of his *Tusculan Questions*, says, That THEOPHRASTUS dying, complain'd of Nature, who had given Deers and Crows so long a Life, which was useles to  
 • • them.

them, while she had allotted Men an extreme short Life, tho' it was of such Consequence for them to live long : That if the Age of Men were extended to a greater Number of Years, their Life would be improv'd by an Universal Knowledge, and all Arts and Sciences might be brought to Perfection. And St. JEROME assures us, that THEOPHRASTUS at One hundred and seven Years old, taken Ill of that Distemper of which he dy'd, lamented he was oblig'd to quit Life, at a Time when he just began to be Wife.

He us'd to say, We ought not to love our Friends in order to try them, but to try them in order to love them : That Friends ought to be common amongst Brethren, as all things are common amongst Friends : That you ought as soon to trust to a Horse without a Bridle, as to a Man who speaks without Judgment : That the greatest Expence a Man can be at, is that of his Time. He said once to a Person who sate silent at Table, during the Entertainment ; If you are a Man of Sense, you are to blame to say nothing ; but if otherwise, you do very well. These were some of his Maxims.

But if we speak of his Works, they are Infinite ; and we cannot find that any of the Ancients wrote more than THEOPHRASTUS : DIOGENES LAERTIUS reckons up more than Two hundred different Tracts, and the Subjects of  
which

which they treated: The greatest Part of which were lost by the Injury of Time, and the other remaining Parts he reduces to Twenty Tracts, which are collected together in the Volume of his Works. There are Nine Books of the History of Plants, Six of their Causes: He wrote of Winds, of Fire, of Stones, of Honey, of the Signs of Fair Weather, of the Signs of Tempests, of the Signs of Rain, of Smells, of Sweat, of the Vertigo, of Weariness, of the Relaxation of the Nerves, of Swooning, of Fish which live out of the Water, of Animals which change their Colour, of Animals which are Born suddenly, of Animals subject to Envy, the Characters of Manners: These are what remain of his Writings; amongst which, this last which I have translated, is not inferior in Beauty to any of those which are preserv'd, but may be superior in Merit to any of those which are lost.

But if any one should coldly receive this Moral Treatise, on the account of those things they may observe there, which are only applicable to the Times in which they were wrote, and have no relation to the present Manners; What can they do more advantageous and obliging to themselves, than to get rid of this Prepossession in favour of their own Customs and Manners, which having taken up on Trust without any deliberation, makes 'em peremptorily pronounce all others contemptible, which  
are.

are not conformable to them; thereby depriving themselves of that Pleasure and Instruction, which the Reading of the Ancients would afford them.

We who are now Modern, will be Ancient few Ages hence: Then will the History of our Times reconcile Posterity to the Selling of Offices; That is to say, the Power of protecting Innocence, punishing Guilt, and doing Justice to the World, bought with Ready-money like a Farm; will reconcile them to the Splendor of our \* Partisans, a Sort of Men treated with the last Contempt amongst the *Hebrews* and *Greeks*. They'll hear of a Capital City of a great Kingdom, which had neither Publick Places, Baths, Fountains, Amphitheatres, Galleries, Porticoes, nor Publick Walks, which was notwithstanding a prodigious City; they will be told of Persons, whose Life was spent in going from one House to another; of honest Women, who kept neither Shops nor Inns. yet had their Houses open for those who would pay for their Admission: Where you might have had Cards and Dice, or play'd at what sort of Game you pleas'd; that you might have eat in those Houses, and that they were convenient for all sort of Commerce: They'll be inform'd that People pats'd up and

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\* *Collectors of the Revenues.*

down the Streets only to seem to be in a hurry; that there was no Familiarity or Conversation there, but all in Confusion, and as it were in an Alarm by the Noise of Coaches, which were hardly to be avoided, and which were drove at such a Rate through the Middle of the Streets, as if it were for the Prize of some Race: They will learn without Wonder, that in the Time of Publick Peace and Tranquility the Inhabitants went to the Temples, visited Ladies and their Friends, with offensive Weapons; and that there was no Person almost but carry'd at his Side, wherewith at one Push to Murder another.

Now if our Posterity, astonish'd at Customs so strange and different from theirs, should therefore dislike our Memoirs, our Poetry, our Comedies and Satyrs, might not we complain of them aforehand; that by this false Delicacy they depriv'd themselves of the Reading so many excellent Works, so elaborate and so regular, and of the Knowledge of the most glorious Reign which ever yet adorn'd History?

Let us then have the same favourable Regard for the Books of the Ancients, which we our selves hope for from Posterity; being perswaded no Usages or Customs continue in all Ages, but vary with the Times; and that we are not so remote from those which are past, and so near



those now in Vogue, to be at the Distance requisite to make a just Judgment of either. Then will not that which we call the Politeness of our Manners, or the Decorum of our Customs, or our State and Magnificence, prepossess us any more against the *Athenian* plain Way of living, than that of the first Men, great of themselves, and independant on a Thousand exterior things, which afterwards were invented perhaps to supply the Defect of that true Grandeur, which is now no more.

Nature shew'd herself in them, in all her Purity and Dignity, and as yet was unfully'd by Vanity, Luxury and foolish Ambition. No Man was honour'd, but on the account of his Strength and Virtue; none were enrich'd by Places or Pensions, but by their Fields and Flocks, their Children and Servants; their Food was wholesome and natural, the Fruits of the Earth, and the Milk of their Beasts; their Raiment plain and convenient, made of their Wool and Fleeces; their Pleasures innocent, a great Crop, the Marriage of their Children, a good Understanding with their Neighbours, Peace in their Families. Nothing can be more opposite to our Manners than all these things; but the Distance of Time makes us relish them, as the Distance of Place occasions us to receive all that different Relations, or Books of Travels inform us of remote Places,  
and

and Foreign Countries. They tell us of a Religion, a Policy, a Way of Feeding, Habiting, Building, and making War, which we knew nothing of, and of Manners we were ignorant of; those which come nearest ours affect us, those which are more distant fill us with Admiration; but all amuse us, less disgusted with the Barbarity of Manners and Customs of People so remote, than instructed, and even pleas'd with their Novelty; it suffices us that those concerning whom we have this Account, are *Siamites, Chinese, Negroes, or Abyssines.*

Now those whose Manners THEOPHRASTUS paints were *Athenians*, and we are *Frenchmen*; and if we add to the Diversity of Place and Climate, the long Interval of Time, and consider that this Book was wrote in the last Year of the CXV Olympiad, Three Hundred and Fourteen Years before the Christian *Era*, and also that 'tis above Two Thousand Years since the People of *Athens* liv'd, whom he represents, we shall be surpriz'd to see and know our selves there, our Friends, our Enemies, those whom we live with; and that being distant from each other so many Ages, the Resemblance should be so perfect. Indeed, Men in their Affections and Passions change not, but are still the same they were, and as they are describ'd by THEOPHRASTUS, Vain, Dissemblers, Flatterers, Selfish, Impudent, Importunate, Distrustful, Slanderous, Quarrellsome and Superstitious.

'Tis true, *Athens* was a free City, the Center of the Republick, its Citizens were equal, were not ashamed of one another, they walk'd mostly alone and on Foot, in a neat, peaceable and spacious City, going into the Shops and Markets to buy themselves what Necessaries they wanted; Court Emulation did not in the least incline them to leave this common Way of Life; They kept their Slaves for the Baths, for their Repasts, for their Domestick Service, and for Travelling; they spent one Part of their Time in the Publick Places, the Temples, the Amphitheatres, on the Peer or under the Portico's, and in the middle of a City, of which they were equally Masters. There the People met together to deliberate of the Publick Affairs, there they treated with Strangers. In other Places the Philosophers sometimes deliver'd their Doctrine, sometimes convers'd with their Scholars. These Places were at once a Scene of Pleasure and Business; there was something plain and popular in their Manners, which I acknowledge little resembles ours; yet notwithstanding, what Men were the *Athenians* in general! And what a City was *Athens*! What Laws! What Government! What Valour! What Discipline! What Perfection in all Arts and Sciences! Nay, what Politeness in their common Conversation and Language! THEOPHRASTUS, the same THEO-

PHRASTUS of whom so great things have been said, this agreeable Talker, this Man who express'd himself Divinely, was known to be a Foreigner, and call'd so by an ignorant Woman, of whom he bought Herbs in the Market, who knew by a sort of *Attick* Nicety, which he wanted, and which the *Romans* afterwards call'd *Urbanity*, that he was no *Athenian*; and CICERO relates, that this great Man was amaz'd, that having liv'd to Old Age in *Athens*, perfect Master of the *Attick* Language, habituated to the Accent so many Years, he could not do that which the common People naturally, and without any Difficulty do. But if we read in this Treatise, the Characters of certain Manners which we can't justify, and appear ridiculous to us, we ought to remember that THEOPHRASTUS had the same Thought of them, that he look'd upon them as Vices which he had drawn so to the Life, that the Picture would serve both to shame and reclaim the *Athenians*.

But being desirous to please those, who coldly receive whatsoever concerns Foreigners and the Ancients, and value no Manners but their Own, we have added them likewise to this Work: It was thought excusable not to follow the Design of this Philosopher, as well because it is always dangerous to imitate the Works of another, especially if he be an Ancient, or an Author of great Reputation; as

also because the single Figure call'd Description or Enumeration, made Use of with so great Success in these Twenty Eight Chapters of Characters, might succeed abundantly less if hand'd by a Genius much inferior to that of THEOPHRASTUS.

On the contrary, remembering that amongst the great Number of Tracts of this Philosopher reckon'd up by DIOGENES LAERTIUS, there is one under the Title of Proverbs, that is to say, independent Pieces, such as Reflections or Remarks; and that the first and greatest Book of Morality which ever was made, bears the same Name in the Sacred Writ; I found my self excited, by so many great Models, according to my Ability to follow the same Method \* in Writing of Manners; and was not discourag'd from the Undertaking, by Two Works of Morality which are in every ones Hands; and from which some, either for want of Attention, or through a Spirit of Criticising, may think these Remarks are Copy'd.

The First by the Inclination of its Author, makes Metaphysicks subservient to Religion,

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\* *The short concise Manner in which Solomon writ his Proverbs is here meant, and by no means the Things, which are Divine, and which admit of no Comparison.*

explains the Nature of the Soul, its Passions, its Vices; discusses the most serious Motives which lead to Virtues, and endeavours to make a Man a Christian: The other, which is the Production of a Mind instructed by Conversation in the World, and in which the Delicacy is equal to the Penetration, observing that Self-love in Man is the Cause of all his Errors, attacks it without intermission in every Part where 'tis found; and this one Thought, as it is multiply'd a thousand different ways by choice of Words and variety of Expressions, has always the Charms of Novelty.

I have not follow'd either of these two Ways in the Work, which is joyn'd to the Translation of these Characters; it is quite different from the other Two, which I spoke of; less Sublime than the First, and less Delicate than the Second, its sole Design is to render Man reasonable by plain and common Ways, and by examining him indifferently, without any regard to Method, and according as the several Chapters lead to it thro' his several Ages, Sexes and Conditions, thro' the Vices, Weaknesses, and the Ridicule which attend them.

I have mostly apply'd my self to the Vices of the Mind, the Secrets of the Heart, and all the interior Part of Man; which THEOPHRASTUS has not done, and I may say, that

as his Characters by a Thousand exterior Things, observ'd in Man, by his Actions, his Words, his Gate, shew what is his Principle, and lead us to the very Source of his Disorder; on the quite contrary, these New Characters displaying the Thoughts, Sentiments and Inclinations of Men, discover the Principle of their Villany and Folly, make us easily foresee all they are capable to do or say, and abate our Wonder at a Thousand vicious and frivolous Actions, of which their Life is full.

It must be acknowledg'd, that in the Titles of both the Works, the Difficulty was found near equal; for those into which the Latter is divided, if they do not please well enough, the Reader is permitted to put others in the room of them. But with relation to the Titles of the Characters of THEOPHRASTUS, the same Liberty is not allow'd, because we are not Masters of another Man's Propriety, but must follow the Spirit of the Author, and render him according to the nearest Sense of the *Greek* Words, and at the same time according to the most exact Conformity to their Chapters; which was found very difficult; because very often the signification of a *Greek* Phrase, translated Word for Word, is quite another Thing in our Language; for Example, Irony, which with us is Raillery in Conversation, or a Trope in Rhetorick, with THEOPHRASTUS signifies somewhat between Cheating and Dissembling, and

which



which in the whole is neither the one nor the other, but that very particular Vice described in his First Chapter.

And in other Places, the *Greeks* have sometimes Two or Three very different Terms to express different Things, which we cannot render but only by one single Word; this Poverty of our Language does very much embarrass us.

You may observe in this *Greek* Work, Three Sorts of Avarices, Two Sorts of troublesome Persons, Flatterers of Two Sorts, and as many of great Talkers; by which means the Characters seem to interfere one with the other, to the prejudice of the Titles; neither are they always pursu'd exactly, nor perfectly conformable, because THEOPHRASTUS, eagerly bent sometimes on his Design of drawing Pourtraicts, found himself oblig'd to these Alterations, by the Character and Manners of the Person he Paints or Satyrizes.

The Definitions at the beginning of each Chapter are very difficult; they are short and concise in THEOPHRASTUS, according to the Force of the *Greek*, and the Style of ARISTOTLE, who furnish'd him with the first Ideas; I was oblig'd to enlarge them in the Translation, to make them intelligible: There are also in this Tract some unfinish'd Phrases, which



which make but imperfect Sense, but the true one is easy to be supply'd. You'll find in the various Readings some things very abrupt, which may admit of divers Explications; and to avoid wandring amongst these Ambiguities, I have follow'd the best Interpreters.

To conclude, As this Work is nothing but a plain Instruction, concerning the Manners of Men, rather design'd to make them Wise than Learned, I think my self exempt from the Trouble of long and curious Observations, or of learned Commentaries, which might give an exact Account of Antiquity; I have only added some small Notes in the Margin, where I thought them necessary, to the end none of those who have Justness and Vivacity, and are pretty well read, should have occasion to blame me, and that they may not be obstructed in reading these Characters, or hesitate one moment concerning the Sense of THEOPHRASTUS.

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T H E  
Moral Characters  
O F  
*THEOPHRASTUS.*

**B**EFORE I particularly apply'd my self to the Study of this Subject, I have often wonder'd, nor can I forbear to do so still, how it comes to pass, that, notwithstanding all *Greece* is situated under the same Climate, and all the *Grecians* are \* educated alike, there should yet be so great a Disparity

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\* With Respect to the Barbarians, whose Manners are vastly different from the Greeks.

of *Manners* amongst us. Since then (my dear *Policles*) I have study'd Human Nature long, and have now liv'd to be Ninety nine Years old, during which Time, I have been conversant with Persons of all Tempers, Humours, and Inclinations, and observ'd with great Nicety both the Good and the Bad, comparing one with the other: I thought it not amiss to characterize the Method and Way of Living of † both one and the other. I shall therefore shew you their several Sorts of *Manners*, and what their different Inclinations tend to in daily Conversation. For I am of Opinion, my dear Friend, that Posterity will be much advantag'd by leaving them such *Remains* as these, which they may set before them as Examples, what Persons to chuse to be more familiar and conversant with, by a Noble Emulation of whose Virtues they may become great Men. But to return to my Design. It is you who are to consider and examine, if what I say be agreeable to Right Reason. Therefore, omitting long Prefaces, and many Things which might be said on this Subject, I shall begin with *Disimulation*. First, I shall define it; then describe what Sort of a Man this *Dissembler* is, what it is he proposes by all his Actions; and afterwards treat of the other Passions successively, according to my first intended Method.

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† Theophrastus had a Design to treat of all the Virtues and Vices.

## I.

## Of DISSIMULATION.

**T**O give an imperfect Description of \* *Dissimulation*: It is the framing of *Words* and *Actions* to base and sinister Ends. The Dissembler addresses himself to his most inveterate Enemies, as if there were not the least Grudge between them; commends before their Faces those whom he designs to ensnare and Ruin; and if they happen to fall under any Misfortune, most compassionately condoles them. He seems to slight the most opprobrious Things said of him, and entertains those who rail against him for Abuses done to them, with all imaginable Respect and Complaisance. To those who desire to speak with him in Haste, he pretends Business, and bids them call another time: All his own Designs, he carefully conceals; but he says he will declare himself, being at present upon the Point of Deliberation. Sometimes he says, he's but just come to Town, or came late last Night, or<sup>s</sup> was taken ill on the Road.

\* The Author speaks not of that Sort of Dissimulation, which is the Effect of Prudence, and which the Greeks call'd *Irovy*.

↳ If you ask to borrow Money of him, or to \* contribute to the Relief of an Indigent Friend, he'll tell you, I am no Trader: At another time you'll hear him talk of his great Dealings, tho he has not the least Business.

When he has been listening attentively to Peoples Discourse, he affects to seem as if he had not concern'd himself about it. What he sees, he will deny that ever he saw it, pretends Forgetfulness to all his Promises. Discourse him about some things, he says he'll consider of 'em; is strangely struck with Admiration concerning some other Matters, of which a little before he had the same Sentiments with your self. According as Occasion requires, these are his common Expressions. I believe not a Word of it — It can never enter into me to conceive it — It amazes me — Sure I am not my own self. He always represented Matters otherwise to me — This is an incredible thing, and exceeds all Belief. Pray tell it to some-body else — Shall I believe you, and think he has impos'd upon me? Be extreme cautious how you give Credit to such deceitful and insinuating Harangues, for there's nothing more pernicious. These Persons Actions proceeding from sly and ensnaring Principles, ought more to be shunn'd than the Venom of Vipers.

\* This Sort of Contribution was frequent at Athens, and authoriz'd by the Laws. vid. Daport's *Pialectiones*, in Theophrast. pag. 190. 5c

## II.

## Of FLATTERY.

**F**LATTERY is a vile Way of Conversation, advantageous only to the *Flatterer*.

When the Flatterer walks abroad with any one, Observe, says he, how the Eyes of all Men are fix'd on you; there is no Person in the whole City so honour'd besides your self: You had an extraordinary Character yesterday in the † *Portico*; there were above Thirty of us together, and the Discourse happening to be, Who had the best Reputation in the whole City? you were the first Person mention'd, and the whole Company unanimously declar'd you the Man. He tells him a Thousand such Things as these, then falls to brushing the Lint off his Cloaths; and if the Wind chance to blow a little Chaff, or a Straw into his Hair, he takes it out, and smiling, says, Because I have not kept you Company these Two Days, see how

† A Publick Edifice made Use of by Zeno, and afterwards by his Disciples, as a Place of Meeting for Disputation: They were call'd Stoicks from Stoa, which signifies Portico, in Greek.

Grey your Beard is grown; sure the Hair of a Man of your Age may be as black as any Body's. Whenever the Person he designs to flatter begins to speak, he enjoyns the whole Company silence, praises him in his own hearing, applauds him both by Words and Actions, and when he has finish'd his Discourse, declares what he has said to be most sublime Sense in the World. If his Patron happens to break a Jest upon any one, he'll be sure to laugh sufficiently, and seems forc'd to cram the end of his Coat into his Mouth to stop his Laughter. Whoever he meets in the way as they go along, he bids them stop till his Patron is gone by. He buys Apples and Pears, and carries them home to his Children, taking an Opportunity to give 'em to them in the Father's sight; then kissing them calls 'em "the delicate Branches" of a noble Stock. If he be along with him when he buys his Shoes, he tells him his Foot is more neatly shap'd than the Shoe it self. When he pays a Visit to any of his Friends, the Flatterer runs before and acquaints them, that such a Person is about to Visit 'em; then returning back, says, I have told them of your coming, and they are very proud of the Honour. He's an exquisite Fellow at all those Trifles which belong only to Women, and has accomplish'd himself to as to be extraordinary handy about them. He's the first Man who commends the Wine at an Entertainment: And if it be possible, places himself next the Master

fter of the Feast, saying, Sir, you eat little or nothing : Then taking something off the Table, shows it, and says, How delicious is this ! Then officiously enquires, if he be not a cold ? or if he will please to have any thing on to keep him warmer ? He is perpetually whispering him in his Ear ; and let him direct his Discourse to whom he will, be sure his Eyes are always fix'd upon him. In the Theatre he takes the Cushion from the Page, and will lay it himself. He tells him his House is ingeniously contriv'd, and sumptuously built ; his Orchard curiously planted ; his Picture extraordinary like, and finely drawn : In a word ; a Flatterer suits all his Words and Actions to insinuate himself into the good Opinion of others.

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## III.

## Of IMPERTINENCE.

**I**MPERTINENCE is an Habit of Talking much, and to no purpose. This Impertinent sitting next a Person who is a meer Stranger to him, will tell him a long Story in Praise of his own Wife, and give an exact and particular Relation of his last Night's Dream; tells you every individual Dish that was at the last Feast he was at: When he begins to be warm in his Discourse, he exclaims, that the World much degenerates, and the present Age is more wicked than the former; That the Corn is very dear in the Market; and that there are Abundance of Foreigners in Town; That presently after the \* Bacchanals, the Ships may put to Sea; That a little Rain would extraordinarily forward the Fruits of the Earth, and give us the Prospect of a plentiful Crop; The next Year he intends to dung his Fields. He tells you also, that it is very hard to make a shift in the World: He'll give

\* The first Bacchanals celebrated in the City in the Spring.

a Stranger to understand, that when the mysterious Rights of CERES were perform'd, DAMIPPUS had the greatest \* Torch. He enquires how many Pillars support the Musick-Theatre; tells you yesterday he took a Vomit; asks what Day of the Month it is; and if you have the Patience to hear him, you'll never get rid of him.

He tells you, as mighty News, that the † Mysteries are celebrated in *August*, the || *A-paturia* in *October*, and the † Bacchanals in *December* in the Country. These Sort of Men ought to be industriously shunn'd by all those who are not fond of a Fever; for it is intolerable to be troubl'd with those Persons, who cannot distinguish betwixt Times of Business and Leisure.

\* *The Mysteries of Ceres were perform'd in the Night, and the Athenians strove who should bring the largest Torch.*

† *The Feast of Ceres before mentioned.*

|| *Feasts in Honour of Bacchus.*

‡ *Second Bacchanals celebrated in the Country in Winter.*

## IV.

## Of R U S T I C I T Y.

**T**HE Clown is a Person who seems Ignorant of what is neat and handsome; who when he has taken any nauseous \* Physick, will intrude into Publick Company; can perceive no difference between the richest Perfumes and ordinary Thyme; always wears Shoes too big for his Feet, and accustoms himself to talk very loud in Company. He reposes no Trust or Confidence in his nearest Friends or Relations, but consults his menial Servants in Affairs of greatest Importance; and whatsoever he hears Abroad in Company, tells at Home to his Hirelings, who do his Country-drudgery: He'll sit with his Breeches above his Knees, and show his naked Flesh: He sees nothing in the Way he goes along, worthy Observing or Admiring, unless he meets an Ox, or an Ass, or a Goat; then he stands Stock-still, and is wonderfully Contemplative. When he goes

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\* The Greek word signifies a Drug that makes the Breath sink very much.

into his own Kitchen, he'll take a great Piece of whatever comes next to hand, and greedily crams it down, drinking a great Draught immediately after it; but contrives it so cunningly, that his own Cook-Maid may not discover him. He then goes and helps her to Turn the Mill, and provide Necessaries for himself and the whole Family. He rises from Dinner to go and fodder his Cattel; and if any body knock at the Door, he listens. Calling his Dog, he takes him by the Snout, saying, This is he that preserves my Lands, my House, and all things in it: When he receives Money, he always scruples it, and asks to have it chang'd. If he has lent a Neighbour a Plough, a Sickle, or a Sack; whenever there happens to be a stormy Night, that he cannot sleep, he'll be sure to remember them, and send for them home *then*. Whoever he meets in the City, he asks how Skins and Salt-fish sell: What is like to be the Effect of this New Moon? Tells them he is going to shave himself presently; He is so rude as to sing in the \* Bath; wears his Shoes full of Nails; and because it lies in his way, goes to † *Archias's* Shop to buy Salt-fish, which he carries home in his Hand through the Open Street.

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\* A very rude Thing amongst the Athenians.

† A famous Dealer in Salt-fish, the Common Peoples ordinary Food.

## V.

## Of W H E E D L I N G.

**W**H E E D L I N G may be defin'd a deceitful and insinuating Way of Conversation ; more regarding what is Pleasant and Agreeable, than what is Virtuous and Honest. The Wheedler Compliments every one, as far off as he can see them ; uses the highest Encomiums he can invent ; admires a Person in all Particulars ; and taking hold of him with both Hands, will not part with him, but forces himself upon him ; importunately asking what Time he will be at leisure to receive a Visit, and detains him till he has pass'd a thousand Compliments on him.

If he be chosen an Arbitrator, he consults how to be favourable to the opposite Side, and orders Matters so as to oblige both. To render himself acceptable to Strangers ; he says, he finds more Honour and Probity amongst them, than his own Countrymen. When he is invited to an Entertainment, he desires to see the Master of the House his Children ; and when they come in, he says two Figs are not more alike than they and their Parents ; and calling them to him, kisses them, sets them down by him, and plays with them at the meanest

est childish Sports; lays them in his Lap while they sleep, tho' they are very burthensome to him. He always goes close shav'd; takes great Care to keep his Teeth white; has Change of Cloaths for every Day in the Week, and throws them by when they are as good as New. He's an excellent Customer to the Perfumer; he uses that part of the Town where the richest Persons are, and the \* Schools which young Gentlemen resort to. At the Theatre also he seats himself next Persons of the greatest Quality. He pretends never to buy any thing for himself, but only for Presents to send to his Friends at *Byzantium*, *Spartan Dogs* to send to *Cyzicus*, and the fine *Hymettian Honey* to *Rhodes*, making the whole City acquainted with his generous Actions. He keeps *Apes* and *Monkeys*, and *Sicilian Doves* at home; has all sorts of rich Essences and Perfumes; fine *Lacedemonian* twist-ed Canes, and Hangings with the Figures of noble *Persians* in them. He has a little neat Hall strew'd with Sand to wrestle in, and a Tennis-Court; and when he meets any of the Philosophers, or Sophists, or Fencing, or Musick-Masters, he officiously desires them to make use of it for their Performances; during which Time, he entertains some of the Spectators with the *Fruit* both of the House and Master.

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\* Dancing, Fencing, Riding, &c.

## VI.

## Of a PROFLIGATE TEMPER.

A PROFLIGATE TEMPER has in it the Height of Impudence, and an utter Dislike of Honesty and Decency in Words and Actions. This profligate Person, prone to all Wickedness, is often taking Oaths, without the least Regard to Reputation, and valuing whatever the World says of him. He is Impudent, Crafty and Tricking, and will Perpetrate any thing. He is not asham'd when he is sober, to go and Dance the most obscene Posture-Dances amongst the Publick Actors without a Mask. When the \* Shows are to be seen, he will force himself to be Receiver of the Money; runs about, demanding it of every Spectator; but if any produces him a Ticket to see gratis, he picks a Quarrel with him. He's a meer Jack of all Trades; Sometimes he keeps an Ale-house; at other Times he is a Cock-Bawd, a Ferry-man; and sometimes he's a Tax-gatherer; and because there is nothing so sordid which he will not undertake, he serves for a publick Cryer; then again he is a Cook, afterwards turns ~~butcher~~ <sup>butcher</sup>; nothing comes amiss to him. He suffers his own Mother to perish for want of common Sustenance. He is an arrant Thief, and is every now

\* Such as, at our Fairs are seen in an open Place.



and then dragg'd to Jayl, which is his place of Residence more than his own House. He is one of those that gather a Crowd about them in the Street to make a doleful Complaint, in a loud and lamentable Tone, abusing and railing at all that oppose them. Some crowd to see him, others go on their Way without hearing the Story, whilst he tells some the beginning, some the middle, others the end of his Tale: You may also observe, he chuses that time when there is the greatest Concourse of People, that there may be the more Witnesses to his Rascality. He is always in Law, either Suing, or being Sued; some Suits he keeps off by Perjury, to others he appears. He is never without a \* Box in his Bosom, and has a Load of Papers, relating to Law-matters in his Hands; and as a singular Argument of his Impudence, is always a Ring leader amongst litigious Pettifoggers.

What Money he lends at Interest, he demands 3 † *Semioboli* a Day for the Use of each *Drachma*. He is a constant Tavern-haunter, and walks up and down in those Places, where || Fresh and Salt-Fish are to be sold; and spends in his luxurious Living, what he has got by his base Practices. These are troublesome Fellows, whose Mouths are continually open to revile, and so much given to noise, that the Exchange and all the Taverns are continually disturb'd by their Noise and Clamour.

*A Light Copper-Box, in which Lawyers carry'd what related to their Causes.* † Six *Oboli* make a *Drachma*.  
|| Much eat by the Athenians.



## VII.

## \*Of LOQUACITY.

IF we would define Loquacity, it is an excessive Intemperance of Words. The Prater will not suffer any Person in Company to tell his own Story, but let it be what it will, tells you, you mistake the Matter; he only apprehends the thing right, and if you please to hear him, he will make it very clear to you. If you make any Reply, he suddenly interrupts you; saying, Why, Sir, you forgot what you were talking about; it's very well you begin to recollect your self; see how beneficial it is for People to inform one another: Then presently cries, But what was I going to say? Why truly you take a thing very soon: I was waiting to see if you would be of my Sentiment in this Matter; always taking such Occasions as these not to permit the Person he talks with the Liberty of Breathing. After he has thus tormented all who will hear him, he is so rude to intrude into the Company of Persons met together upon important Affairs, and drives them away by his troublesome Impertinence. Thence he goes into the Publick \*

\* This was punish'd with Death at Athens by Solon's Law, from which they had derogated in Theophrastus's Time.

Schools and Places of \* Exercise, where he interrupts the Masters by his foolish prating, and hinders the Scholars from improving by their Instructions. If any Person discover an Inclination to go away, he will follow him, and will not part from him till he comes to his Door. If he hear of any thing transacted in the Publick Assemblies of the Citizens, he runs up and down to tell it to every body. He gives you a very long Account of the Famous Battel which was fought when † *Aristophontes* the Orator was Governor; and that of the || *Lacedemonians*, under the Command of *Lysander*. Then tells you with what general Applause he made a Speech in Publick, repeating a great deal of it, with Invectives against the common People; which is so tiresome to those who hear him, that some forget what he says as soon as 'tis out of his Mouth, others fall asleep, and others leave him in the midst of his Harangue. If this Talker be sitting on the Bench, the Judge shall not be able to determine Matters. If he's at the Theatre, he'll neither let you see or hear any thing, or even permit him who sits next to him at the Table to eat his Meat. He declares it is very hard

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*||* *His* *Prating*, *Prancing*, &c.

† *The Battle of Arbela, and the Victory obtained, followed by the Death of Darius, the News of which came to Athens when Aristophontes the Orator was chief Magistrate.*

|| *This was before the Battel of Arbela, but a very simple Business.*

for

for him to be silent, his Tongue being so very well hung, that he'd rather be accounted more garrulous than a Swallow, than be silent; and patiently bears all Ridicules, even those of his own Children, who when they want to go to Rest, desire him to talk to them, that they may the sooner fall asleep.

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### VIII.

#### *The* NEWSMONGER.

**H**E is a Person who falsely relates Words and Actions, according to his own Humour and Caprice. If he meet with any of his Friends, with a formal Look or grave Nod, asks, Whence came you? What good News have you? Have you nothing else? And goes on to ask him, Is there no more News in the Town? I assure you there is wonderful good News; and without giving him time to answer, continues, What was it you said? I perceive you know nothing, and therefore I will entertain you with some Matters; and the Relation is either from some Soldier, or *Asteus* the Piper's Son, or *Lycon* the chief Workman, lately come from the Army, from whom he hears what he tells you: He always produces such

Authors

Authors as these for his Stories, which no body can contradict. They also told him, that the \* King and † *Polyperchontes* have got the Day, and that ‡ *Cassander* was fallen into their Hands alive: But if any body ask him, Do you believe these things your self? He says the thing is beyond all Dispute, and the News of the whole Town, that it was continually confirm'd, every body agreed in the same Story concerning the Fight, that there was a very great Slaughter made, which might easily be read in the Countenances of all who were concern'd in managing Publick Affairs, which now seem'd to be quite alter'd. He says, He heard that a Person who came from *Macedonia*, and was present at all the Actions, has been conceal'd these Five Days in the Magistrate's House: When he has told all this, he adds some compassionate condoling Expressions, What think you, Gentlemen, of this Success? Poor *Cassander*! Unhappy Prince! Miserable Man! See what Fortune can do! For *Cassander* was very Brave, and had a Gallant Army. But pray (says he) keep this to your self, for 'tis a great Secret; and presently runs up and down the City to tell it himself. I must con-

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\* *Ailaeus* Brother to *Alexander the Great*.

† A Captain under *Alexander*.

‡ This was a false Report. *Cassander*, the Son of *Antipater*, confided with *Arideus* and *Polyperchontes*, for the Tyranny of *Alexander's* Children, and had the better of it.

fels I am amaz'd, what these Raisers and Dispersers of false News and Reports propose to themselves; for without mentioning the sordid Baseness always attending a Lye, it often turns to their Prejudice; for it very frequently happens that they have their Cloaths stolen away from them in the Bath, while the People crowd upon them to hear their Romances. Others, after they have been victorious both by Sea and Land, in the Portico are severely fined for neglecting to attend their Business in the Courts of Justice; and others, who by their thundring Words most valiantly conquer Cities, are often disappointed where to find a Dinner. There is nothing can be more miserable than these Folks Circumstances; for what Portico, what Shop, what Part of the Market, do they not spend whole Days in, to the great Uneasiness of their Hearers, whom they deafen with their lying Stories.

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## IX.

## Of IMPUDENCE

*Occasioned by COVETOUSNESS.*

**T**HIS Vice may be defin'd a Disregard of Reputation for the sake of sordid Lucre. A Person influenc'd by this Principle, will ask to borrow Money of one whom he has already openly cheated. The very day that he sacrifices to the Gods, he salts his consecrated Flesh, and keeps it for another time (instead of devoutly eating it) going to Supper with somebody else, and calling in his Foot-boy before the whole Company, † takes a great Piece of Bread and Meat off the Table, gives it him, and in all their Hearings bids him eat heartily. When he goes himself to the Butchers, that he may have a better Pennyworth, tells him, he did him a Kindness at such a time; when his Meat is weigh'd, (standing by the Scales) he will (if it be possible) pay more than is his due Weight; if he be hinder'd from that, he will throw a Bone into

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† This was the Custom among the Greeks,

the Scale, which if he can but carry off, he is mightily pleas'd; but if he cannot, he'll snatch some of the Offal off the Stall, and go away extremely satisfy'd. When he has any Strangers with him who desire to see a Play, and give Money to pay for their Places, he always contracts for himself to come in on Free-coft, and have his Children and their Tutor in the next day after. What he sees another have which cost a good Price, he'll beg very earnestly to let him have part of it. And when he comes to anothers House, he'll be borrowing even Barley or Chaff it self; and get those he borrow'd it of, to send it Home to his own House. He goes into the Bath, and makes use of all the Bathing Vessels, and other Conveniencs, and so \* Bathes himself, whilst the Master of the Bath exclaims against him, but to no purpose, and going away, tells him, I have Bathed, but no Thanks to you.

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\* None but the poor People did so to save Charges.



## X.

## OF SORDID FRUGALITY.

**T**HIS Vice is a violent Inclination to be Parsimonious beyond what is Decent and Commendable. A Person of this Temper will publickly dun the Friends whom he receives Money of every Month, for a single Farthing, which was the Balance of the last Account, and keeps reckoning how many Glasses each Man drinks at his Table. His Offering to † *Diana* is the meanest of all the Guests. Whatsoever is bought for him, tho' never so good a Pennyworth, he always says is very dear. If his poor Foot-boy lets a Pot fall, or by Mischance breaks an Earthen Dish, he'll deduct the Price on't out of his Wages. If his Wife happens to lose but a Penny, he'll remove all his Household-Stuff, have all the Beds taken down, turn the Trunks and Boxes out of their Places, and have every Nook and Corner, where the old Lumber lies, search'd. Whatever he sells, the Buyer is sure to have a hard Bargain of it. He'll never let any Person

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† The Greeks began their Publick Entertainments with this Offering.



gather so much as a Fig out of his Garden, or go over his Field, or take up an Olive, or a little Branch of Palm that is fall'n from his Trees. He goes over the Bounds of his Ground every Day, to see if any thing be missing, or if all Things remain in the same Places they were. If any of his Debtors does not punctually pay him on the Day when the Money is due, he'll be well-paid for his Forbearance, and reckon Interest upon Interest. When he invites his Friends to Dinner, he gives them but one little pitiful Dish. He goes to Market, but often comes home empty, every Thing being too dear for him: He orders his Wife that she should not lend a Neighbour a little Salt, a bit of Candle, a little Cummin, Pennyroyal, an handful of Flower, a little Garland, or a small \* Cake; for, says he, these small Matters amount to a vast deal in the Year. In short, the Money-Chest of this miserable Wretch is cover'd all over with Mould, and his Keys all rusty. He wears Cloaths too short and streight for him; the least drop of Oyl suffices to anoint him; his Head is close shav'd; at † Noon he pulls off his Shoes to save them, and goes to the Fullers, earnestly begging them to use a great deal of ‖ Earth in his Cloaths, that they may not be soon dirty again.

\* Us'd at Sacrifices, and made of Flower and Honey.

† For then the Cold in all Seasons was tolerable.

‖ Which also makes them thicker and more serviceable.

XI.

Of a BRAZEN-FAC'D FELLOW.

**T**HIS Sort of Impudence is not hard to define : It is professing Villanous Tricks and Shams in an affected Way of Railery. When this Brute meets a Lady of the best Quality, he offers her all manner of Rudeness and Indecency, even to the exposing her Modesty. At the Theatre, when every Body is silent, he Claps; and Hisses those Things which the rest of the Audience hear with great Satisfaction : When all Persons are intent upon the Play, he lies down upon his Back, and fordidly falls a Belching, interrupting every Body, making them turn back to look upon him. He goes in a full Market to all the Stalls, where Nuts, Apples, and all sorts of Fruit are sold ; and standing there, eats of them all, talking all the while with those who sell them ; scrapes Acquaintance with every One that passes by, and calls 'em by their Names, tho' he never knew them ; if he sees any Person in haste, he'll stop him to know what he is going about. He'll go to a Man who has

been just cast in a Suit of Law, and congratulate him. When he has bought his Supper, and hir'd the Musicians to play before him, he shows every Body he meets, what he has provided, and invites them to take part with him. You may see him standing at the \* Barber's or Perfumer's Shops, telling what an Entertainment he is to be at that Night, and how he intends to be very drunk there. If he sells Wine, he'll put what is bad and sophisticated upon his best Friends. His Children are not suffer'd to see Plays, till the very † Time they may go in *gratis*. When he's sent on an Embassy with some of his Fellow-Citizens, he leaves what was allow'd him by the Publick, to defray his Charges at home, and borrows of his Fellow-Travellers. It is usual for him to load his Servant that travels with him, with as much as he can possibly carry, and yet not allow him necessary Subsistence. When the Ambassadors have receiv'd their Presents, he immediately demands his Part, in order to turn it into Money. When he bathes, he calls the Boy who attends, and swears at him for buying such stinking Oyl, as he cannot endure to smell it, and takes that Occasion to make use of another's. If his Servants find but the least

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\* Places where idle Persons always meet.

† As at our Fish ſh.

Piece of Money in the way, he demands his Part of it, making use of this Expression, \* *Mercury is common*. He has these Tricks too; if he measures any Thing, or distributes to his Servants their Allowance, he uses a Measure, whose Bottom is rais'd up Inwards; which, when he has fill'd, he's careful to strike as close as ever he can. And if he's to pay Thirty Pounds, he'll take care it shall want Four † *Drachma's* of Weight. When he makes a publick Entertainment, he orders his Servants to give him a particular Account of what is left; and if there be but half a Rhadish missing, he carefully looks after it, lest those who wait at Table should have it.

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\* *Like our crying Halves.*

† *An Hundred made a Pound at Athens.*

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## XII.

Of UNSEASONABLE  
CONVERSATION.

THE Ill-timing of Conversation, is what makes it uneasy and troublesome to all Persons. When a Man is entirely taken up with Affairs of his own, which are of the greatest Consequence to him; an importunate troublesome Fellow intrudes upon him, to communicate some of his little Trifles, and desires to advise with him about them. He'll also go to sup with his Mistress when she is in a raging Fever. At the very Moment he sees a Person cast in Court for being Bound for another, he desires him to do him the same Favour. If he is summon'd as a Witness, he comes to give in his Evidence after the Tryal is over: If he is invited to a Wedding, then is his Time he thinks fit to shew his Wit in railing against the Fair Sex. He earnestly importunes his Friend, just come off a long and tiresome Journey, and very weary, to take a Walk along with him. When a Thing is sold, he'll bring a Chapman who would give more for it. Sometimes you'll have him

him rise up in the midst of a great Company, and make a Relation from beginning to end, of what has just then pass'd there, which every Body has seen, and heard, and knows as well as himself. He will officiously thrust himself into the Management of another Person's Affairs, who is extremely averse to it ; but yet does not know how to deny him. When the \* Sacrifices are to be perform'd, and a Feast made by any Person, he goes to him, and asks to have part of what is provided. If any Gentleman corrects his Servant in his sight ; says he, I beat one of mine on the same Occasion, and he presently went and hang'd himself. Being chosen Umpire by two Persons who have been long at Law, and desire to have the Matter accommodated, he leaves it to themselves to agree it. At an Entertainment he takes that † Person out to Dance with him who has scarce either eat or drank.

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\* The Greeks, the same Day they sacrificed, either entertained their Friends at home, or sent them some part of the Sacrifice. Therefore it was very unreasonable for him to demand part before the Feast was appointed, or he knew whether he should be invited or no.

† The Greeks used not to Dance till all the Repast was over, and the Tables taken away.

## XIII.

*Of a BUSY-BODY.*

**T**His Over-officiousness, (which is the Character of a Busy-body) is an Affecting an extraordinary Kindness for Others both by Words and Actions. This Person shall attribute the Success of an Affair to himself, that was far beyond his Power to perform; He'll insist a long time to prove that a Thing which every Body is thoroughly convinc'd of, was Rational, and beyond Contradiction. He makes the Servant fill out more Wine than what the Person is able to Drink. If he be where Two are equally Quarrelling, he effectually sets them together by the Ears. He offers his Service to shew you the Way, tho' he does not know it, nor whither it will carry you. He goes to the General of the Army, and asks when he draws up his Men in Battalia to engage the Enemy, and enquires if he have no Orders for him tomorrow. Coming to his Father, he asks him, if his Mother is asleep still, and not come out of her Chamber yet? When he is order'd to keep at home for a Distemper, for which the Physicians

icians



cians think fit to forbid him the Use of Wine, he will Drink it on purpose to try the Experiment, whether it will do him good or harm. When a Woman dies in the Neighbourhood, he is the only Person to write her Epitaph, where he inscribes her Husband's Name, her Father's, her Mother's, and her own, with an Account of what Country she was, and her Descent, with this famous Elogy, **THEY WERE ALL PERSONS OF EMINENT VIRTUE.** If at any time he is oblig'd to take an Oath in a Court of Judicature, turning himself about to the Standards-by, says, This is not the first Time by many that I have been a Witness.

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## XIV.

## Of STUPIDITY.

STUPIDITY may be defin'd a Dulness of Thought, influencing both Words and Actions. The Blockhead, when he himself has cast up the Sum, will ask the Man who sits next him what the Total amounts to. If he has a Suit depending, and knows the very Day when it will come to a Hearing, quite forgets it, and takes a Journey into the Country; when he is at the Theatre to see a Play, he falls fast asleep, and wakes not till the rest of the Spectators are all gone; when he hath glutted himself, at Midnight, being Crop-sick, he'll get up and walk Abroad for Digestion, and so have his Neighbours Dogs fall upon him. When he has receiv'd any thing from another, and laid it up himself, he enquires where that very thing is, not being able to find it. When he is told of the Death of one of his Friends, and invited to his Funeral, putting on a Countenance full of Grief and Sorrow, and shedding Tears, yet still thinking of something else, says, it happen'd very well. He carries Witnesses with him when he

he receives \* Money, and falls out with his Servant for not buying Cucumbers in the midst of Winter. When his Sons are Fencing or Racing, he'll not let them leave off till they are quite spent. When he is in the Field boiling Lentules, he forgets he has season'd them before, and throws Salt again into the Pot, making them so briny, that nobody can eat them. In a time of excessive Rain, when every one wishes for dry Weather, he says methinks this Rain-water is very pleasant. If he is ask'd how many were carry'd thro' the † Sacred Gate to be interr'd, (supposing the Person talk'd of Money) says, I wish you and I were worth as much.

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\* The Greeks used to bring Witnesses with them when they paid their Money.

† To be interr'd out of the City, according to the Law of Solon.

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## XV.

## Of BRUTALITY.

**T**His Brutishness is a Rudeness attending Words and Actions. If a rude Fellow be ask'd where is such a Person? He Answers, Pray don't trouble me. If you Compliment him, he takes no notice of it. When he has any thing to sell, if you ask him the Price of it, he won't tell you, but rather angrily ask you what Fault you can find with it. Of those Devout Persons, who at solemn Times send the usual Offerings to the Temple of the Gods, he says, That if their Prayers are heard, and they have but what they desire, they are very well requited and paid for their Presents. If any one casually jostles him, or chances to tread on his Toe, he'll never forgive him. When he has denied a Friend, who desired to borrow some Money of him, and told him that he had none to lend, he will afterwards bring it, and disdainfully say, he has a mind to throw this away also to what he has lost before. If he stumbles against a Stone in the Street, he curses it bitterly. He will not stay one Moment beyond the Time appointed for any Person, tho' it be on the account of Business of great Importance to himself.

self. He has an affected Singularity not to sing at a Feast, or \* repeat in his Turn, nor dance with the other Company: In fine, he neither regards the Gods, nor takes any care to offer up his Vows and Sacrifices.

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## XVI.

## Of SUPERSTITION.

**W**E may define Superstition to be a Worshipping of the Deity out of Fear and Terror. The Superstitious Man, after he has wash'd his Hands, and purified himself with Holy Water, taking a Lawrel Leaf out of the Temple, and putting it in his Mouth, shall walk about a whole Day so: If a Weazel cross the Way as he goes along, he'll stir no farther till somebody else has gone before him, or he has thrown three Stones cross the Way. In what part soever of the House he sees a Serpent, there he builds an Altar. He pours Oyl out of his Essence-Bottle all over the Consecrated Stones, that are in Places where three Ways meet; afterwards he falls down upon his Knees, and most devoutly adores them. When a Mouse

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\* The Greeks repeated some fine Passages of their Poetry, and danced after the Entertainment was over.

has gnaw'd a Hole in his Sack of Meal, he goes to the Soothsayers, and gravely enquires what he must do in the Matter; and if they tell him he must send his Sack to be mended, he cannot in the least rest satisfy'd with this Answer; but imagining some mighty Religious Consequence in this Accident, empties the Sack, and never makes use of it again. He's continually purifying his House, will never sit down on a Grave, go to the Funeral of any one, or into the Chamber of a Lying-in Woman. When he has dreamt some extraordinary Dream, he immediately runs to the Interpreters of Dreams, the Soothsayers and Augurs, to know of them, to what God or Goddess he ought to make Vows and offer Sacrifice. He's very punctual to go every Month to the Priests of *Orpheus*, to be instructed in their Mysteries; and if his Wife be not detain'd by Business, he takes her along with him, if not, his Nurse and little Children: As he goes by the Conduits, he washes his Head all over with Water. Sometimes he gets the \* Priestesses to purify him with little Dogs, or † Squills. To conclude, if he sees a Lunatick, or a Person taken Ill of the Falling-Sickness, being struck with extreme Horror, he spues in his own Bosom.

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\* They did it by carrying a Squill, or a little Dog round about the Person.

† Sea-Onions.

## XVII.

## Of UNEASINESS OF MIND.

**U**neasiness of Mind makes the Person affected to be always complaining without any just Reason. When any of his Friends make a Feast, and send him some part of what was there, he will never return him Thanks, but say to him that brought it, Your Master thought me not worthy to dine at his Table, and drink of his Wine. He suspects even the Caresses of his Mistress, and tells her, I am very jealous whether you are sincere in your Affections, and these Endearments proceed from your Heart. After a time of great Drought, when at last it begins to Rain, and he cannot then complain of the Weather, that he may still continue to rail, he finds fault with Heaven for not Raining sooner. Going along, tho' by chance he finds a Purse of Money in the way, he'll grumbling say, Some Folks, have the good Fortune to find Treasure; I, for my part, could never find any thing in my Life. Likewise when he has bought a Slave very cheap, having tir'd the Seller by his Importunity in beating down the Price, he immediately repents of his Bargain; and says,

It's



It's a great Wonder if I am not cheated, it was impossible to buy what is good for any thing so cheap. When he is complimented upon the Birth of a Son, as an addition to his Family, he immediately cries, I am now half as poor again as I was before. If he has a Suit at Law depending, he will complain his Lawyer omitted doing or saying a great many Things which were very material, tho' the Cause has gone for him. When his Friends have rais'd a Sum of Money amongst them, for the relieving him under his present Necessities; and one of them says to him, Pray now be brisk and chearful: Alas, says he, how can I pretend to be merry, when I consider I have all this Money to repay to every particular Person who lent it me, and shall never be quit of the Obligation, but must render a perpetual Acknowledgment.

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## XVIII.

## Of DISTRUST.

**D**ISTRUST is an Opinion, that every one cheats and imposes on us. When the Distrustful Man has sent his Servant to Market to buy Provision, orders another to go after to enquire and bring him an exact Account of what every thing cost; if he goes Abroad with any Money in his Pocket, he tells it over every quarter of a Mile; as he lies in his Bed he asks his Wife if his Chest is close shut, his Trunk well lockt, and care taken to make the Porch-Door fast; and tho' she assures him all these things are secure, he gets out of Bed, goes naked and bare-footed, and lights a Candle to search all over the House, to see all Things are safe; and notwithstanding all this, can hardly compose himself to Rest. When he goes to get Money, he carries Witnesses along with him, that the Persons may not be able at another time to deny their Debts. He makes use of that Fuller to scour his Cloaths, who will give him sufficient Security to return them again,

E. never

never considering whether he is a good Workman or not. If any one ask to borrow any Cups, &c. of him, he usually denies them; but if perchance he does lend them, he's always sending for them till he has them home again. He makes his Foot-boy go before him, that he may not run away from him. If those who buy any thing of him, bid him cast up what it comes to, and set it down to their Account, he says, Pray lay me down the Money, for I han't Time to spare to run up and down to Receive it.

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## XIX.

Of NASTINESS or  
SLOVENLINESS.

**SLOVENLINESS** is a lazy and beastly Negligence of a Man's own Person, whereby he becomes so fordid, as to be offensive to those about him. You'll see him come into Company when he is cover'd all over with a Leprosy and Scurf, and with very long Nails, and says, those Distempers were hereditary, that his Father and Grandfather had them before him. He has Ulcers in his Thighs, and Boils upon his Hands, which he takes no care to have cured, but lets them run on till they are gone beyond Remedy. His Arm-pits are all hairy, and most part of his Body like a Wild Beast. His Teeth are black and rotten, which makes his Breath stink so that you cannot endure him to come nigh you; he will also snuff up his Nose and spit it out as he eats, and uses to speak with his Mouth cramm'd full, and let his Victuals come out at both Corners. He belches in the Cup as he is drinking, and uses nasty

stinking Oyl in the Bath. He will intrude into the best Company in sordid ragged Cloaths. If he goes with his Mother to the \* South-fayers, he cannot then refrain from wicked and prophane Expressions. When he is making his Oblations at the Temple, he will let the Dish drop out of his Hands and fall a laughing, as if he had done some brave Exploit. At the finest Consort of Musick he can't forbear clapping his Hands, and making a rude Noise; will pretend to Sing along with them, and fall a Railing at them to leave off. Sitting at Table, he spits full upon the Servants who waited there.

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*\* The Greeks were then especially very careful of their Words.*

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## XX.

*Of a TIRESOME or TROUBLE-  
SOME FELLOW.*

**A** Tiresome Person is one whose Conversation is very fatiguing and uneasy, tho' otherwise not injurious or prejudicial. He comes into his Friend's Chamber, when he is just fallen asleep, and wakes him to tell him a few impertinent idle Stories. He'll desire one who is going Aboard a Ship, just ready to set Sail, to spend some time with him first, and make him lose his Voyage to no purpose. Taking the Child out of the Nurse's Arms, he will feed it himself, and dandle it in his Arms, and talk foolish gibberish to it. He chuses at Meal time, and when the Victuals are upon the Table, to tell how t'other day he took Physick, which workt with him upwards and downwards, and that he voided a great deal of nasty black Choler. He asks his Mother before a great Company of People what Day he was Born on. He says the Water in the Cistern is Cold; That he has a great many very good Pot-herbs in his Garden; That his House is free for all sorts of Comers

and Goers as if it were a publick Inn; and when he entertains any Strangers, has a \* Fellow ready to talk very great Things concerning him to all the Guests, whom he also keeps to divert the Company and make them merry.

## XXI.

## Of VAIN-GLORY.

VAIN-GLORY, which is conversant about minute and frivolous Matters, may be call'd a sordid and foolish Affectation of Honour. A Person affected with this Vice when he is invited to a Feast, strives to sit next the Man who makes the Treat. He carries his Son to † *Delphos*, where he cuts off his Hair, and consecrates it to some God. He loves to have a Black for his Footman. When he pays a Sum, it is all in New Money. When he has sacrific'd an Ox, he takes the Fore-part of the Head, and Adorning it with Ribbons and Flowers, fixes it without Doors, just at the Entrance to his House, that every one may see and know what he hath sacrific'd. When he is return'd

\* A Parasite kept by some of the Grecians.

† The Greeks used to Dedicate their Children before some of the Family privately, but this Person does it in sight of a Multitude.



off a Cavalcade which he and some other Citizens have made, he sends all his Equipage home, but his Robe of State, in which he struts about the rest of the Day in all the publick Places of the City. When his little Dog dies he makes a formal Burial, and erects a Tomb for it, with this Epitaph, *He was of the \* Malta Breed.* He consecrates a Brass Ring to ÆSCULAPIUS, to which he hangs Garlands of all sorts of Flowers; he perfumes himself all over every Day. During the Time of his Magistracy, he uses a great deal of Caution and Circumspection; and when he goes out of his Office, gives the People an Account of his Management of Affairs, and of how many and of what sort his Sacrifices were. Being clad in a White Robe, and having a Garland of Flowers on his Head, he goes out and makes a Speech to the People: O! ATHENIANS! We Magistrates have sacrific'd to the Mother of the Gods, and paid her all the solemn Worship due to her; therefore you may justly expect that Things will succeed very prosperously with you: This done, he goes home, and tells his Wife he has come off with great Applause and Approbation.

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\* This Island had a sort of little Dogs much valued.

## XXII.

## Of NIGGARDLINESS.

**N**IGGARDLINESS is a base and sneaking Temper in a Man to save his Money at the Expence of his Reputation. The Niggard, when he has won the Prize of \* Tragedy, he'll consecrate to BACCHUS Garlands made of the Rind of Trees, and have his Name writ on this magnificent Present. In Times when the Necessity of the Publick Affairs requires the Citizens to raise extraordinary Contributions, which may be sufficient to supply the present Exigencies, he either rises up and is † silent, or retires as soon as he can. When he marries his Daughter, and Sacrifices according to Custom, he sells all the Flesh of the slain Victim, besides what belongs to the || Priests, and hires Servants to attend during the Time of the Wed-

\* Which he either made or repeated.

† These that would give any thing, rose up and offered what they pleas'd; these that would not, rose up and were silent.

|| The Legs and Entrails,

ding, but makes them find themselves Victuals. Being Captain of a Vessel which he built, he lets his own Cabbin to Passengers, and lies among the common Sailors. He goes to Market, buys Meat and Herbs, and carries them home himself in the Lappet of his Coat. When he has sent his Cloaths to the Scowrs to be clean'd, he is oblig'd to keep at home for want of others. He shuns a poor Friend who has fallen into Misfortunes, and desires him to raise Money among his Acquaintance; if he sees him at a distance, he turns back, and makes all the haste home he can. He never keeps his Wife any Maids, but when she has occasion to go Abroad, hires some to wait on her through the City. As soon as he rises in the Morning, he washes his own House, makes the Beds, and is forc'd to turn his old Threadbare Cloak, when he goes into Publick Company.

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## XXIII.

## Of OSTENTATION.

OSTENTATION is a vain Humour of Bragging and Valuing our selves for those things which we are not Masters of. The Braggadocio standing on the Keys where the Ships unlade, and where a great many Strangers resort, talks of vast Sums of Money owing him beyond Sea, makes a long Discourse concerning lending Money at Interest, telling you what a great Man he is, and what great Advantages he hopes to reap by it. If he can pick up a Person to keep him Company on the Road, he tells him, he serv'd under *Alexander*, how he signaliz'd himself in a great Expedition, and that he brought away a great many rich drinking Cups set with Precious Stones. He affirms, contrary to the Opinion of all others, that the *Asiaticks* are better Artificers than the *Europeans*. He also shews a Letter from *Antipater*, which says, that he was the Third Person who enter'd into *Macedonia*; he takes occasion to tell him, that tho' the Magistrate as a Reward for his singular good Services, had granted him a liberty of Exporting what Commodity soever he pleas'd Custom-free, yet he scorn'd to make use of it, that he might not incur the People's

All-will; He says in a dear Time of Corn, he laid out above five Talents, and distributed it amongst the poor Citizens. If he is in Company with those who don't know him, he desires them to take their Book and set down the Number of those he has been so liberal to, which he'll make amount to above Six Hundred, and has fictitious Names ready for them all, to make the Thing appear more formal; then adding the particular Sums distributed to each, he makes it come to above Ten Talents; all which, he says, he laid out to Relieve the Poor: And yet, says he, I don't reckon the Ships I Built and Commanded my self, and a great many other very chargeable Things I did on the Publick Account, for which I expect no Recompence. He goes to the Jockeys who sell the finest Horses, and makes them shew him some of the best. In the Fairs he goes to those Shops which sell rich Cloaths, and bids them shew him a Suit worth two Talents, and falls in a Passion with his \* Servant for following him without Money about him: And tho' he pays Rent for the House he lives in, yet if the Person he talks with don't know it, he shall tell him this House was left him by his Father; but being too little for the Accommodation of that great Number his Hospitality continually drew thither, he design'd to sell it.

? The Ancients us'd to have their Servants to carry their Money.

## XXIV.

## Of P R I D E.

P R I D E is a contemptible Opinion a Man has of every One besides himself. A Proud Man, tho' you meet him opportunely, at his most leisure Time, and only walking for his Diversion, will not stay to talk with you about Business, tho' of Importance, and requiring great Expedition, but defers it till he has supp'd. If he has done any Person a Kindness, he makes him publicly acknowledge it. He's one who scorns to make the first Proposal, notwithstanding it is about an Affair which concerns himself only.

If you would buy any thing of him, or have occasion to transact any other Business with him, he bids you call upon him early next Morning; has an affected Way in going along the Streets, hanging his Head down, and neither sees nor speaks to any Body he meets. When he condescends to Entertain any of his Friends, he frames Excuses for not sitting down at Table, but orders some of his principal Servants to take care his Guests want nothing; never pays a Visit before he has sent word of his coming. When he Dresses, Perfumes or Eats,

Eats, he permits no Body to be present; will not undergo the Fatigue of adjusting his own Accqunts, but orders his Servants to do it. His Stile is always lofty and commanding, and cannot write, *Sir, you'll much oblige me if— But 'tis my Pleasure it should be done. I have sent one to receive it of you, take care it be according to my Order, and no otherwise, and that as soon as may be.*

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## XXV.

## Of COWARDICE.

COWARDICE is a timorous Dejection of Soul, creating imaginary Dangers. When such a Faint-hearted Wretch as this is at Sea, he fancies all the Promontories are so many Hulks of Ships wreckt on the Coast. The least Agitation of the Water puts him in a panic Fear, and makes him enquire whether all who are Aboard are \* initiated. When he observes the Pilot to stop the Ship's way, he anxiously asks whether the Gods seem to be propi-

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\* The Ancients never sail'd with those who were reputed impious, but initiated them before they took them on Board; that is, instructed them in the Mysteries of some Deity, to render him the more propitious to them in the Voyage.



rious or not †. He tells the Man who sits next him a terrible Story of a dismal Dream he dreamt last Night, which he takes to be an ominous Prefage; then plucks off his Cloaths to make ready for Swimming, and heartily begs the Sailors to set him ashore as soon as possible. If he be in the Land-Service, getting his Fellow-Soldiers about him, he tells them it is hard to discern whether those they discover afar off are the Enemy or not; but when the greatness of the Noise gives them to understand the Armies on both sides are engag'd, and he sees Men fall on each side him; he says to those who are next him, That he took the Field in such hurry and precipitation, that he forgot to bring his Sword along with him, and presently runs into his Tent to fetch it, then sends his Servant out to observe the Motion of the Enemy, and in the mean time hides his Sword under the Pillow, and is employ'd in looking for it till the Battel is over. When he sees any of his Friends brought wounded into the Camp, he runs to meet him, encourages him to have a good Heart, stops his Blood, dresses his Wounds, and drives away the Flies which are troublesome; he takes all imaginable care of him, and this or any thing else he'll rather do than fight. When he sits in

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† They consulted the Gods by Sacrifices or Auguries, (i. e.) by the flying, singing, and feeding of Birds, or by the Entrails of Beasts.



the Tent with a wounded Person, if he hear the Trumpeters founding a Charge, he bitterly curses them, saying, These Fellows continually make such a horrid Noise, that the Poor Man cannot take one Minutes Rest. He walks about besmear'd all over with the Blood which proceeded from the Wounds of others, and makes those who lately came from the Fight believe, that he ran a great Risque of his own Life to save one of his Friends, and brings his Town-folks and Country-men to see the very Man, to each of whom he gives a particular Relation, how he carried him into his Tent in his own Arms.

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## XXVI.

*Of an Oligarchical Government,  
and the Grandees thereof.*

THE Principle which actuates these Men, is an Ambitious Desire of Honour and Fame, without Regard to the Advancement of their private Estates. When the Citizens are met to chuse a fit Person to be an Assistant to the Supreme Magistrate, in managing the Publick Shews and Triumphs, one of these Persons immediately stands up and peremptoriily demands the Honour of that Employment, as the most qualify'd in the whole World for it. Of all the Verses in HOMER, he only remembers this :

*\* It is not good to have many Rulers.  
Let the Government be in a single Person.*

His usual Discourse is, We our selves ought to retire and consult what Laws are fit to be made for the Government of the Commonwealth, and take care to suppress these tumul-

tuous and popular Assemblies, and totally exclude the Common People from interfering with the Magistracy. When he has receiv'd an Affront from any one, he says it is impossible for the same City to contain us both. At Noon he goes Abroad new trimm'd, and his Nails close par'd, having every Thing about him in most exact Order; and strutting about, tells every One he meets, he cannot endure to live longer in the Town, but is quite tir'd, and his Spirits almost exhausted in Hearing and Determining litigious Suits and Controversies, and much asham'd that Persons should be admitted to sit near him, so meanly and fordidly Dress'd. He has a mortal Aversion for Advocates who plead the Cause of the Common People, and blames \* THESEUS for being the first Occasion of these Mischiefs in the Commonwealth: With such sort of Discourse as this, he entertains both Strangers and the Citizens of his own Party.

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\* Theseus laid the Foundation of the Athenian Commonwealth in establishing an Equality among the Citizens.

## XXVII.

*Of Those who begin to Learn  
in Old Age.*

**A**Mongst such as squander and mispend the precious Moments of their youthful and more docil Years, there are some who are still desirous of Improving and Cultivating the remaining Part of their Life by studying Arts and Sciences, tho' with very little Success. Thus when an Old Fellow of Threescore learns the Poets by heart, and is either to \* sing or recite them in his Turn at a Feast; as soon as he has begun, his Memory fails him, and the Dotard forgets whereabouts he was, and comes off abruptly. He gets his own Son to teach him Military Discipline, and to face to the Right and Left. He borrows an Horse to Ride out of Town, and when he is mounted, affecting to be complaisant to all who pass by, loses his Seat, tumbles down and bruises his Head. You'll find him often darting at the † Statue, and sometimes making a Match with his Foot-boy to

\* The Greeks used to sing or recite Verses at their Feasts, Turn by Turn.

† A great Statue set up on purpose to dart at.

shoot with Bow and Arrow. When he is taught any thing, he'll be pretending to instruct his Tutor, as if he were the best Accomplish'd of the Two, and in the very Bath be practising Wrestling, and is full of fantastical and ridiculous Gesticulations and Postures.

## XXVIII.

## Of SLANDER.

SLANDER is a secret Propensity of Mind to think Ill of all Men, and afterwards to utter such Sentiments in scandalous Expressions. If you ask the Slanderer who such a one is, he presently gives you an Account of his Pedigree from his very Original, as if he were an Herald; saying his Father was at first call'd \* *SOSIA*; but afterwards serving in the Army, he took upon him the Name of *SOSISTRATUS*, after that he was made free, and register'd amongst the Citizens. His Mother indeed was a † noble *Thracian*, because those Women value themselves on account of their great Families; and yet this Man, tho' so nobly and honourably descended, is a meer Villain and Rascal. Then (talking again of his Mother) these are those

\* The Name of a Slave or Servant amongst the Greeks.

† In derision, for the Thracians came to Greece to be Servants, or what was worse.

\* Women, says he, who entice young Men in the Streets, and draw them into their Houses and debauch them. If there be any Person in the Company who speaks Ill of another that's absent, he joyns with him, and says he is indeed a most abominable Wretch, I could never endure him in all my life; observe but the very Countenance of him, he looks so like a very Rogue, that I always hated him; but if you examine his Life and Conversation, there is nothing more lewd and infamous in the whole World; nay, this hard-hearted Wretch allows his Wife but Three half-pence to buy her a Dinner, and makes her wash with cold Water in the Middle of *December*. It is usual for him to abuse some-body or other in all Companies wherever he comes, spares neither Friend nor Relation, nor can the Grave itself secure the Dead from his malicious Detractions.

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\* They kept Bawdy-Houses on the Highways, where they play'd infamous Pranks.

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E I N I S.

Monf. *De La Bruyere's*

S P E E C H

Upon his ADMISSION

INTO THE

*French Academy,*

JUNE the 15th, 1693.

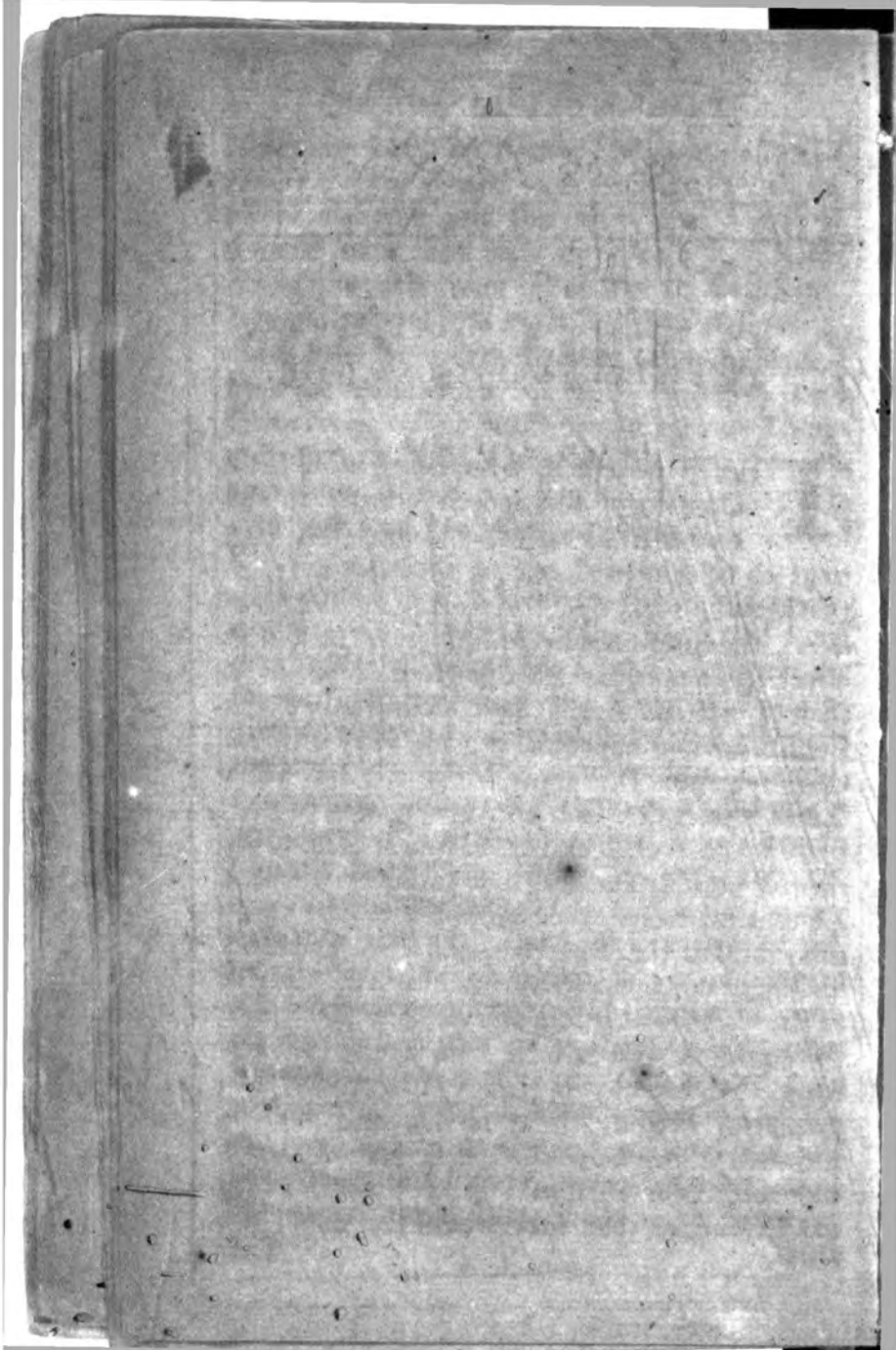
Now First made *English* by Mr. OZELL.



L O N D O N :

Printed in the Year M D C C X I I I .







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# P R E F A C E.

**T**Hose Gentlemen, who, being ask'd their Opinion of the Speech I made to the *French Academy* when I had the Honour to be admitted one of their Society, superciliously reply'd, That *I had drawn Characters*, thinking thereby to disparage it, did in effect give a more advantageous Idea of it than I my self could have desir'd: For the Public having approv'd of that Way of Writing, whereto I've apply'd my self for some Years; to make such an Answer, was to prepossess the World in my Favour. There remain'd nothing further, but to know whether I ought not to renounce those Characters complain'd of in the Speech: And this Question vanishes, when the Reader is inform'd, That it is the constant Custom for a New Academic to compose his Speech, in Praise of the King, Cardinal *Richlieu*, Chancellor *Seguier*, the Person whom he succeeds, and of the *French Academy*. Of these Five *Elegiums* there are Four Personal: Now I would desire my Censurers, that they would lay down the

Difference between *Personal Elogiums*, and *Characters of Praise*; and to distinguish so well between the one and the other, that I may be sensible of it, and own my Fault. If, being engag'd to make any other sort of Harangue, I should relapse into Painting, then their Criticism may be worth hearing, and, perhaps, I may be condemn'd: I say, perhaps; since Characters, or at least the Images of Things and Persons are so unavoidable in a Speech, that every Writer is a Painter, and every Excellent Writer, an Excellent Painter.

I confess, I added to these *Peurtraits* which were customary, the Praises of Each of those Illustrious Men who compose the *French Academy*; and my Criticks ought to pardon me for it, if they consider that, as much to spare their Modesty, as to avoid Characters, I forbore touching their Persons, that I might only speak of their Works, upon which I made Critical Encomiums, more or less extensive, according as the Subjects on which they wrote seem'd to require. I prais'd Academicks still living; say some: It is true, but I prais'd them All: Who among them had Reason to complain? It is a way of proceeding altogether New, add they, and without President: I am willing to allow it; as likewise that I industriously quitted the common Road, and abstain'd from Proverbial Phrases, which have long since been worn out by being made use of in an infinite

finite Number of Speeches on the like Occasion. Was it therefore so difficult for me to introduce *Rome* and *Athens*, the *Lyceum*, and the *Porch*, into the *Elogium* of that Learned Body? To be at the Top of one's Wishes, by being an *Academic*: To protest that the Day on which we first enjoy so exquisite an Happiness, is the most glorious Day of one's whole Life: To doubt whether the Honour we have just now receiv'd is a real Thing, or only a Dream: To hug one's self with the Pleasure of drinking for the future, at the Fountain-head, the purest Streams of French Eloquence: Not to have accepted, not to have desir'd such a Place, for any other Reason, but to improve by the Sagacity of so many Persons of such enlighten'd Understandings: To promise, that, however unworthy a Man is of the Honour of their Choice, he will do his utmost to make himself in some sort worthy of it. Are these, and a hundred such Compliments so scarce and so little known, that I could not have found them, adapted them, and gain'd Applause by them?

If therefore I was of Opinion, that whatever Envy or Malice may report of the *French Academy*; whatever they may say of its Golden Age, and Declension, it has never, since its Establishment, been able to boast of so great a Number of Gentlemen illustrious in all manner of Capacities, and in all sorts of Learning, as it may easily be observ'd to be at this Time. If, I say, as the Case now stands, I did not expect

expect that that Society could ever hereafter be in a more beautiful Condition to be painted, or taken in a more favourable Light; and if accordingly I laid hold of the Opportunity, have I done any thing which ought to draw the least Reproach upon me? *Cicero* could with Impunity praise *Brutus, Cæsar, Pompey, Marcellus*, who were living, who were present: He prais'd them several times, he prais'd them and none other, in the Senate-House, oftentimes in presence of their Enemies, always before an Assembly jealous of their Merit, and which had quite different Niceties in Politicks, concerning the Virtue of Great Men, than the *French Academy* can possibly have: I prais'd the *Academicks*, I prais'd them All, and yet have been blam'd; What would have been done to me, if I had disprais'd them?

*I am come from hearing, says Theobald, a confounded long Speech, which made me yawn twenty times, and has tir'd me to Death:* This is what he said; and you shall hear what he did afterwards, he and some few others, who conceiv'd they ought to espouse the same Interests: They set out for Court the next Day after the Speech was spoke; they went from House to House, they told every Body whom they had Access to, that the Night before I had been chattering an Oration, which had neither Style, nor common Sense in it, but was stuff'd with Extravagancies, and a true Satire. Returning to *Paris*, they

they scatter'd themselves in several Parts of the Town, where they spit so much Venom against me, gave themselves such a Loose in defaming this Speech, as well in Company, as in the Letters which they wrote to their Friends abroad; spoke so ill of it, and so strenuously persuaded those who did not hear it, that they thought themselves able to insinuate to the Public, either that the Book of *Characters* done by the same Hand was trifling and insipid; or that if it were good for any thing, I was not the Author of it, but that some Woman of my Acquaintance had furnish'd me with what was most tolerable in it: They likewise pronounc'd that I was not capable of writing any thing of Length or Connexion, not so much as a Preface; so impracticable did they think it, even for one who has got a Habit of Thinking, and writing what he thinks, to have the Art of chaining his Thoughts together, and making Transitions.

They went further; violating the Laws of the *French Academy*, which forbids *Academicks* to write, or cause to be written, any thing against their own Body; they let loose upon me Two Authors, associated in one *Gazette*\*, they animated them, not to publish against me a delicate and ingenious Satire, a Work too much

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\* *Merc. Gallant.*

beneath either of those Gentlemen, *easy to manage, and which an ordinary Genius is capable of;* but to load me with those gross and Personal Invectives, so difficult to meet with, so painful to pronounce or to write, especially to such, who I am willing to believe have some Remains of Modesty, and some Value for their Reputation.

And indeed I make no doubt but the Public is by this time stunn'd and fatigu'd with hearing, for so many Years past, a Couple of Old Ravens croaking at those who with an unrestrain'd Flight and nimble Wing have rais'd themselves to some Glory by their Writings. These lugubrious Birds seem by their continual Noise to be desirous to impute to such Writings the universal Disesteem which necessarily befalls whatever they themselves Print and Publish; as if others were the Cause of their Want of Strength and Lungs, or were responsible for that Mediocrity which overspreads their Works. If there happens to be Printed a Moral Treatise, stupid enough to fall of it self, and not excite their Jealousy, they praise it willingly, or yet more willingly say nothing of it: But if it be such that the World talks of it, they attack it with all their Fury; Prose, Verse, every thing is subject to their Censure, every thing becomes a Prey to an implacable Hatred which they have conceiv'd against whatever dares appear in some Perfection, and with the Marks of a

Public.

Public Approbation. No Man knows what sort of Morality will please these Gentlemen; we must restore them that of *la Serre* or *Desmaret's*; and, if they themselves are to be Judges, we must return to the *Christian Pedagogue* and the *Holy Court*. There is publish'd a new \* Satire written against Vice in General, and which in a nervous Strain of Poetry, and with a Pen of Steel, enforces its Strokes against Avarice, excess of Gaming, Chicanry, Effeminacy, Sordidness, and Hypocrisy, wherein no Body is either nam'd or delineated, where no Woman of Virtue either can or ought to think her self struck at. A BOURDALOUE in the Pulpit never drew more lively or more innocent Pourtraicts of Guilt; no matter for that, 'Tis all Slander, all Calumny. This has been for some time their only Cry and all they have to say against Books of Morality, which are in any Vogue: They take every thing literally, they read them as they do a History, they make no Allowance for Poetry, no Allowance for Figure; and accordingly condemn them; they find out some weak Places in them, and so there are in *Homer*, *Pindar*, *Virgil*, *Horace*; indeed where are there not? except, perhaps, in their own Writings. *Bernino* never manag'd the Marble, nor exprest all Figures with equal Force; but we cannot but ob-

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\* *As Boileau's xth Satire.*



serve, even in what he has been least happy in, certain Strokes so masterly, tho in Company with others which are less so, that they easily discover the Excellency of an Artist. If it be an Horse, the Mane is turn'd with a bold Hand, it flutters and seems to be the Sport of the Wind; the Eye is fiery, the Nostrils breathe Flame and Life; a Master's Chizzel is seen in a thousand Places; it is not in his Copyers or Emulators, to reach such Faults by their Master-pieces; 'tis plain, it is an Error of an able Man, and a Fault of a P R A X I T E L E S.

But who are those so tender and scrupulous, as not to be able to see Vice declaim'd against, even tho inoffensively, and without naming the Vicious? Are they *Cartbustians* or Hermits? Are they Jesuits; those pious and ingenious Men? Are they such as live in Cloisters or Abbeys? No, all these read such Works, in private, and in public, at their Recreations; they recommend the reading of them to their Pupils and Scholars, they search the Shops for them, they preserve them in their Libraries: Were not they the first, who discover'd the Plan and Oeconomy of the Book of *Characters*? Did they not observe, that of Sixteen Chapters, which compose it, there are Fifteen totally employed in detecting the Falstiy and Ridicule which are found in the Objects of Human Passions and Inclinations, and tending only to remove all such Obstacles as at first



weaken and afterwards extinguish the Knowledge of God, in Mankind: That therefore those Chapters are only Preparatives to the Sixteenth and last, wherein Atheism is attack'd, and perhaps routed, wherein the Proofs of a God, such at least as weak Man is capable of receiving, are produc'd; wherein the Providence of God is defended against the Insults of Libertines? Who then are those, that dare repeat, against so serious and so useful a Work, this continual Cry, *'Tis all Slander, all Calumny?* They shall be nam'd; they are Poets; but what sort of Poets? Are they Authors of sacred Hymns, or Translators of Psalms, the *Godeaux* or the *Corneilles*? No; but Makers of Stanzas and whining Amorous Elegies, those *Beaux Esprit*, who turn a Sonnet upon a *Mistress's Absence* or her *Return*, who make an Epigram upon a *fine Neck*, or a Madrigal upon a *Night's Enjoyment*. These are they, who thro' a Scruple of Conscience cannot bear, that, (however cautious I am in sparing particular Persons,) I should endeavour in my Book of *Characters* to decry, if possible, all Vices both of the Heart and the Head, to render Mankind rational, and put them in a way to become Christian. Such are the *Theobalds*, or at least their under-pullers.

They have gone yet farther; for palliating, with a zealous Policy, their Vexation at their not being so well prais'd, nor their Praises so long

long dwelt upon, as some of the other *Academicks*, they have dar'd to make dangerous and nice Applications of that Part of my Speech, where, (exposing my self singly to espouse the Cause of all Men of Learning, against their most irreconcilable Enemies, the Men of Money, whose excessive Pelf, or whose Fortunes made by Ways they dare not own, together with the Favour of the great Men, which it necessarily procures, inspires them with a haughty Negligence,) that Part of my Speech, I say, where indeed I make a sharp Apostrophe against all such in general, but which it is by no means allowable to take off from them, to throw it upon any single Man, or upon any other Body of Men.

Thus am I us'd, perhaps at the Instigation of the *Theobalds*, by such who persuade themselves that an Author writes Satire only to amuse them, and not at all to instruct them by a sound Moral; instead of applying the Strokes thereof to themselves, and improving the whole to their whole Amendment, they make it their Business, if possible, to discover which of their Friends or Enemies may seem to be struck at; neglecting every thing which has the Appearance of a solid Remark, or serious Reflection, tho' almost the whole *Book* consists of such, they dwell upon nothing but the *Portraits* or *Characters*; And after having explain'd them their own Way, and believing they have found

out

out the Originals, publish 'to the World long *Lists*, and, as they call them, *Keys*, but which are indeed false *Keys*, and as useless to Them, as they are injurious to the Persons whose Names are therein decypher'd, and to the Writer who is the Cause thereof, tho the innocent one.

I was so cautious, as to protest in my Preface against all such Interpretations, which the little Knowledge I had of Mankind made me foresee; I even hesitated some time, whether I should make my Book Public, and waver'd between a Desire of being useful to my Country by my Writings, and the Fear of furnishing Matter to some People to exercise their Malice upon. But since I have been so weak to publish these Characters, what Bank shall I raise against this Deluge of Explainers, which overwhelms the Town, and will soon reach the Court? Shall I protest seriously, and bind it with horrible Oaths, that I am neither the Author of, nor Accomplice in making, those *Keys* which are spread abroad; that I never deliver'd out any of them; that my most familiar Friends know very well I always refused to let them have any such thing; that the Persons of the best Credit at Court have despair'd to get the Secret out of me? Would not this be just the same thing, as if I should plague my self to maintain that I am not a Villain; a Man without Shame, Morals, Conscience: In short, such a one as the  
 Gazetteers

Gazetteers just now mention'd have endeavour'd to represent me to the World :

But beside, how could I be the Distributer of these Sort of Keys, since, considering what they are, I could not possibly forge them my self? They being almost all different from each other, how could I make them serve for the same Lock, I mean, for the understanding my Remarks? Naming, as I do, Courtiers and Citizens whom I never spoke to, nor have any knowledge of, Can such Keys come from me, or be distributed by my Hand? Was I likely to give out those which are forg'd at *Romorenzin*, *Mortagne*, and *Belesinne*, which are differently apply'd to the Bayliff's Wife, the Assessor's Wife, the President of the Election, the Provost of the *Marechaussée*, and the Provosts of the Collegiate? The Names are indeed very plainly set down, but help me never the more to know the Persons. If I might be allow'd to be a little vain, I should be apt to believe that my Characters have pretty well express'd Man in general, since they resemble so many in particular; and since every one thinks he finds there his Neighbour or his Countryman. I did indeed paint after the Life, but did not always mean Mr. such a one, or Mrs. such a one, in my Book of *Characters*. I did not hire my self out to the Publick to draw such Portraits as should be really true and resembling, for fear lest sometimes they should be

known

known and not seem feign'd or imagin'd. Being yet more nice I went further; I took one Lineament from this Side and another from that, and from these several Lineaments, which might concur in one and the same Person, I have drawn a Likeness, studying not so much to pleasure the Reader by Characterizing, or as the Malecontents say, by Satirizing of any one, as to lay before him what Faults he ought to avoid, and what Examples to follow.

Methinks therefore I ought to be less blam'd, than pity'd, by those who may happen to see their Names in such insolent *Liffs*, which I disown and condemn as much as they deserve. I dare even expect this Justice from them, that without laying hold on a Moral Author, who had not the least Intention to offend them by his Work, they would fasten upon the Interpreters, whose Villany is inexcusable. What I speak, I speak plainly, and not what they would make me speak. When I was inclin'd to name any Persons I nam'd them, but always with this View to praise their Virtue or their Merit. I write their Names in Capitals that they may be seen at a distance, and that the Reader may run no Risque in mistaking them. If I had been minded to put real Names to Characters less obliging, I might have sav'd my self the trouble of borrowing Names from Ancient History, of making use of initial Letters, which have nothing but a vain and uncertain signification,

*Monsieur Bruyere's Preface*

of finding out a Thousand Shifts and Subterfuges to mislead those who read me, and make them weary of Applications. Such has been the Conduct I have observ'd in composing my Book of *Characters*.

As for what concerns the *Speech*, which seem'd long and tedious to the chief of the Malecontents, I know not indeed how I came to attempt to give my Thanks to the Academy in a set Oratorical Discourse. Some Zealous Academicks had indeed chalk'd out the Way for me, but they are very few; and their Zeal for the Honour and Reputation of the Academy has not had many Followers. I might have pursued the Example of those, who being Candidates for a Place in this Society, without having ever written any thing, tho' they were able, declare with a lofty Mien the Evening before their Reception, *they have but Two Words, and one Moment to speak them in, tho' they are capable of holding an Harangue for a long time and to the Purpose too.*

It was my Opinion on the contrary, that as no Artist is admitted into any Society, or can obtain his Letters of Freedom without producing some Specimen, so, and with much more Reason ought a Man, upon his being made a Member of a Body, (which only supports itself by Eloquence,) to make an Effort in this kind, which may recommend him as worthy

of the Honour they do him. I likewise was of Opinion, that since prophane Eloquence seems no longer to prevail at the Bar, from whence it has been banish'd thro' a necessity of Expedition, and since it ought no longer to be admitted into the Pulpit, where it has been but too much indulg'd, the only *Asylum* which could remain for it was the *French Academy*? That there was nothing more Natural, or which could make that Society more famous, than if, when any New Academicks are admitted, they could sometimes draw the Court and City to their Assemblies, out of curiosity to hear Pieces of Eloquence of a just Extent, Done by the Hands of Masters, and whose Profession it is to excell in the Art of Speaking.

If I have not obtain'd my Aim, which was to pronounce an Eloquent Discourse, I hope at least I have excus'd my self for having made it too long by some Minutes: If moreover, the People of *Paris*, who were assur'd of its being good for nothing, Satyrical and Senseless, have complain'd that they have been deceiv'd in their Expectations; If *Marli*, whether the Curiosity of hearing it had spread it self, did not ring with the Applauses given to the Criticism which was made on it; if it could leap over *Chantilly*, that fatal Rock of insipid Pieces; if the *French Academy*, to whom I appeal'd as Sovereign Judge in these sort of Per-



formances, did in an extraordinary Assembly adopt this of mine, cause it to be Printed by their own Bookseller, put it among their Archives; If it was not actually compos'd in an *affected, harsh and broken* Style, nor cramm'd with insipid extravagant Praises, such as are to be met with in Prologues to *Operas* and *Dedicatory Epistles*, it ought no longer to be a Wonder why *Theobald* is displeas'd with it. The Time is coming, under favour I speak it, when the Publick Approbation shall not be sufficient to fix the Credit of a Work; but in order to put the last Seal to it, it shall be necessary that certain People shall disapprove of it, and yawn at it. Will they, now they find this Speech has met with better Success than they expected, and since they know that Two Booksellers went to Law who should Print it; will they, I say, disown their Taste, and the Judgment they pronounc'd of it, when it was first spoken? Will they give me Leave to publish or only to suspect another Reason for the sharp Censure they made of it, quite different from a Persuasion that it deserv'd it. 'Tis well known, that when that very worthy Gentleman with whom I had the Honour to be admitted into the *French Academy*, was begg'd, sollicit'd, teiz'd to Print his Speech, even by those who would for ever have suppress'd mine, he resolutely refus'd them, and told them, *That he neither could nor ought to approve of so odious a Distinction, which they were for making between*



him and myself: That the Preference which they gave to his Speech with so much Affection and Earnestness, was so far from obliging him, as they thought, that on the contrary it gave him a real Disturbance: That Two Speeches, equally innocent, pronounc'd on the same Day, ought to be Printed at the same Time. He afterwards express'd himself very obligingly, both in Public and in Private, how much it troubled him, that the Two Authors of the *Gazette* above-mention'd, had made the Praises they were pleas'd to bestow on him, serve their Purpose to affront me, and abuse my Speech, and Book of *Characters*; and there-upon made such Explanations and Excuses to me, as were far above what I deserv'd. If therefore one should infer from this Conduct of the *Theobalds*, that they falsely believ'd they stood in need of Comparisons, and a foolish disesteem'd Speech, to magnify that of my Colleague; they ought, in order to clear themselves from this dishonourable Suspicion, to answer, that they are no Courtiers nor ty'd down to any Man's Favour, nor Flatterers, nor Mercenaries: That on the contrary, They are sincere, and that they ingenuously spoke their Thoughts of the Plan, Style, and Expressions of my Speech to the *French Academy*. Now to tell them, That the Judgment of the Court and City, of the *Grandees* and the *Populace*, was favourable to it, would be to no manner of purpose; they will boldly reply, the Publick has its Taste, and they have theirs. An An-

ſwer which ſtops my Mouth, and puts an End to all Diſputes. 'Tis true, it does more and more diſ-incline me from endeavouring to pleaſe them by any of my Writings. For if I am bleſſ'd with a moderate Share of Health, and ſome few Years of a longer Life, I ſhall have no other Ambition, but of Writing ſo as that my Works may always divide the *Theatres* and the Public.

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A  
S P E E C H .  
T O T H E  
*French Academy.*

GENTLEMEN,

**I**T were difficult to have the Honour of appearing in the midst of such an Assembly, to have before one's Eyes the *French Academy*, to have read the History of its Establishment, and at the same time not to think on Him, to whom that Embellishment is owing ; and likewise not to persuade one's-self that there is nothing more natural and which ought to displease you less , than to begin that *Elogium*, which Custom and Duty require, with some Touches by which that great *Cardinal* may be known, and which may revive the *Memory* of him.

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*Monsieur Bruyère's Speech.*

He is not a Person easy to be express'd by florid Words, or rich Figures, by those Speeches which are not so much made to heighten the Merit of him who is the Subject of them, as to display the whole Fire and Vivacity of the *Orator*. Peruse the Reign of LEWIS the Just; that's the Life of Cardinal RICHELIEU, that's the *Elogium* of him and of the Prince who produc'd his Merit to the World: What can I add to Facts still recent and so memorable? Open his *Political Testament*, weigh that Work; 'tis the Picture of his Mind; his Soul there unfolds its self in its whole Capacity: There you discover the Secret of his Conduct and Actions; there you find the Source and Probability of so many and such great Events, which appear'd under his Administration; there, without Difficulty you may see that a Man, who *thinks* masculinely and justly, could *act* surely and with Success; and that He, who achiev'd such great Things, either never wrote at all, or ought to have written as *He* did.

His strong and superior *Genius* knew the whole Depth, and every Mystery of Government; He knew the Delicacies and Sublimities of a Prime Minister; he respected the Stranger, manag'd Crown'd Heads, knew the Weight of their Alliance; to Enemies he oppos'd Allies; He watch'd all Interests Foreign and Domestic, and forgot none but his Own;

A labo-

A laborious and languishing Life, frequently expos'd, was the Reward of so High a Virtue. Trustee of his Master's Treasures, loaded with his Favours, Orderer, Dispenser of his Finances, yet it cannot be said, he dy'd Wealthy. Would you believe it, Gentlemen, this serious, this austere Soul, formidable to the Enemies of the State, inexorable to the Faction, plung'd in Negotiation, sometimes busied in weakning Heresy, sometimes in breaking the Measures of a League, and sometimes in meditating a Conquest, found Leisure to be Learned, relish'd the *Belles Lettres* and such who profess'd them. Compare your selves, if you dare, to the Great RICHELIEU, you, who are devoted to Fortune, who, by the Success of your Private Affairs think your selves worthy to be trusted with those of the Public! Who set up for happy Genius's and able Heads, who say, *you have no Learning, that you never read, nor ever will read;* either with a Design to reflect on the Usefulness of Learning, or to seem as if you were not at all beholden to others, but drew all from your own Fund; know that Cardinal RICHELIEU had Learning; did read; I do not barely say, He had not an Aversion for Men of Letters, but that He lov'd them, caress'd them, favour'd them; that He was tender of their Privileges, procur'd them Pensions, united them in a celebrated Assembly, made of them the *French Academy*.

Yes,

## Monsieur Bruyerè's Speech

Yes, ye rich ambitious Men, Contemners of Virtue, and of every Association which is not founded upon Stocks and Interest! This was one of the Thoughts of that Great Minister, born a Statesman, devoted to the State; a Wit, solid, eminent; capable, in all his Performances, of the most exalted Motives, and which tended as much to the Public Good, as the Glory of the Monarchy; incapable of conceiving the least thing which was not worthy of Himself, the Prince he serv'd, and of *France*, to whom He consecrated his Studies and Meditations.

He knew the Force and Usefulness of Eloquence, the Power of Speech, which aids Reason and makes it valuable, which cheats Men into Justice and Probity, which inspires the Soldier's Heart with Intrepidity and Boldness, which appeases popular Commotions, which excites to their Duty the ignorant and stubborn Multitude: He was not ignorant what were the Fruits of History and Poetry, what the Necessity of *Grammar*, the Basis and Foundation of other Sciences, and that in order to carry these things to such a Degree of Perfection, as might make them advantageous to the Public, it was requisite to draw a Plan of a Society, wherein Virtue only should be admitted, and Merit plac'd, Wit and Learning assembled by Suffrages; To say no more, these, Gentlemen, are Your Principles and Your Rule, to which I am but an Exception.

Re-

Recal to your Minds ( 'twill be no injurious Comparison ) recal that Great and First of Councils, where the Fathers, who compos'd it, wére remarkable for some mutilated Member, or the Scars they receiv'd from the Fury of Persecution; they seem'd to hold from their Wounds a Right of sitting in that General Assembly of the whole Church: So neither was there any of your Illustrious Predecessors, whom the People did not press to see, whom they did not point at in Public Places, who did not manifest himself by some famous Work, which got him a glorious Name, and which procur'd him a Seat in this growing Academy, which They were, in a manner, the Founders of: Such were those great Artists in Speech, those first Masters of *French* Eloquence; such are you, Gentlemen, who for Knowledge or Merit are not inferior to any of your Predecessors.

† One among you, as correct in his Language as if he had learnt it by Rules and Principles, as elegant in Foreign Tongues as if they were natural to him; and in whatever Idiom he writes, seems always to speak that of his own Country: Has undertaken, has compleated a laborious Translation, which the brightest Wit might be proud to own, and which the most

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† The Abbot *Regnier*.



pious Person might have wish'd to have done.

Another || revives *Virgil* among us, transfuses into our Tongue the Graces and Riches of the *Latin*, makes Romances which have an End, banishes from them Prolixity and Incredibility, to put the Probable and the Natural in their Place.

Another \*, more uniform than *Marot*, and more a Poet than *Voiture*, has the Sportiveness, the Turn, and Simplicity of both of them; instructs while he laughs, persuades Men to Virtue by the Organs of Beasts; raises the meanest Subjects to the Sublime; a *Nonpareil* in his Way of Writing; always an Original, whether he Invents, or whether he Translates; one who went beyond his Models, himself a Model difficult to imitate.

This Man † excels *Juvenal*, comes up to *Horace*, seems to create the Thoughts of another, and to make, whatever he handles, his own. He has, in what he borrows from others, all the Graces of Novelty, and all the Merit of Invention: His Verses strong and harmonious, made by Genius, but wrought by

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• || M de Segrais  
 † M de la Fontaine.  
 ‡ Monsieur Dilleau.

Art, will be read, even when the Language is  
 obsolete, and will be the last Ruins of it:  
 There is observable in them a Criticism sure,  
 judicious, and innocent, if it be but allowable  
 to call Bad, Bad.

\* Another Gentleman comes after a Person  
 who has been prais'd, applauded, admir'd;  
 whose Verses fly into all Parts, and pass into  
 a Proverb; who tops the rest, who reigns  
 upon the Stage, who has seiz'd the Theatre:  
 'Tis true, he does not dispossess him of it, but  
 establishes himself with him; nor does the  
 World wonder to see the Comparison made  
 between them: Some cannot endure that the  
 Great *Corneille* should be preferr'd to him, no  
 more than some others that he should be e-  
 qual'd to him: They appeal to another Age,  
 they wait for the Death of some Old Men,  
 who being touch'd indifferently with whatever  
 recalls their former Years, do perhaps love no-  
 thing in *Oedipus*, but the Remembrance of  
 their Youth.

What shall I say of that † Gentleman, who  
 has so often made the envious Criticks speak,  
 and so often silenc'd them? Whom the World  
 admires, in spite of himself; who superabounds,  
 if I may so say, in the great Number and Emi-

\* *Monsieur Racine.*

† *M. Bolland, Bishop of Meaux.*

nence of his Talents; an Orator, an Historian, a Divine, a Philosopher; of exquisite Learning, of a more exquisite Eloquence, whether in his Conversation, in his Writings, or in the Pulpit. A Defender of Religion, a Light of the Church, and, to anticipate the Language of Posterity, a Father of the Church. What is he not? Name, if you can, Gentlemen, one Virtue which is not his.

Shall I likewise touch upon your Last Choice, so unworthy of you? What Things were said to you in the Place where I now stand? I remember them: And after what you've heard, How dare I speak? And how will you deign to hear me? Let us confess the Force and Ascendency of that rare\* Spirit, whether he Preaches by Genius, and without Preparation; whether he pronounces a study'd Oratorial Discourse, or expresses his Thoughts in Conversation. Always Master of the Ear and Heart of those who hear him, he does not permit them to envy either so much Sublimity, or so much Facility, Delicacy, Politeness: They are happy enough in hearing him, in feeling what he says, and how he says it. They are very well satisfied if they can carry away his Reflections, to improve by them. How great an Acquisition have you made in this Illustrious Person? To whom do you associate Me? Were

Were I not, Gentlemen, so much confin'd by Time and Decency, which set Bounds to this Speech, I could gladly proceed to the Praises of every Member of this Academy, and touch upon Topics still more obvious, and by more lively Expressions. All the different Talents which are dispers'd among Mankind, are shar'd among You. Would we look for Eloquent Orators, who scatter from the Pulpit all the Flowers of Rhetoric; who with a sound Morality employ all the Turns and Artifices of Language; who please their Hearers by a beautiful Choice of Words; who make them in love with Solemnities, with Temples, who make them crowd hither; let not such, I say, be look'd for elsewhere, they are Here. Do we admire a vast and profound Literature which digs into the Archives of Antiquity, to draw from thence Things bury'd in Oblivion, and which have escap'd the most Sagacious Wits, and unknown to other Men, a Memoir, a Method, a Plan, uncapable of mistaking one single Year, sometimes not so much as a Day in the Series of many Ages; this admirable Learning you possess, at least it is in some of those who form this Illustrious Assembly. If we are curious in the Gift of Tongues, joyn'd to the Double Talent of knowing exactly the Things of Antiquity, and of relating such as are Modern with as much Plainness as Truth: Such rare Qualities are-

*Monsieur Bruyere's Speech*

not wanting among you, but are united in one and the same Subject : If we seek for able Men, full of Wit and Experience, who by the Privilege of the Employments, make their Prince speak with Dignity and Exactness : Others, who in the nicest Negotiations successfully lay out the Talents which they have for Speaking and Writing well : Others again, who lend their Pains and Vigilance to the Affairs of the Publick, after having employ'd them at the Bar, ever with an equal Reputation ; All are to be met with among You, and it is a Pain to me not to name them.

If you love Learning joyn'd to Eloquence, you will not wait long, only reserve your whole Attention for him who is to speak after me. In short, what is it you want ? You have Writers skilful in Prose and Verse ; Poets in all Kinds of Poetry, whether Moral, Christian, Heroick, Gallant or Jocular ; Imitators of the Ancients ; Austere Critics ; Spirits Fine, Delicate, Subtle, Ingenious, Proper to shine in Conversation, and in the Circles. Again, I say, to what Men, to what great Personages do you associate me ?

But with whom do you design this Day to receive me ? After whom do I make to you this Publick Speech of Thanks ? However, that praise-worthy and modest Man need not be apprehensive lest I should praise him ; being so  
near

near me, he would have as much Facility as Disposition to interrupt me. I would rather ask you, whom it is you make me succeed? To a Man WHO HAD VIRTUE\*.

It sometimes happens, Gentlemen, that they who owe you the Praises of the Illustrious Dead, whose Places they fill, are often divided among several Things, which deserve equally to be taken notice of. You chose in Monsieur *L' Abbe de la Chambre*, a Man so pious, so tender, so charitable, so commendable for the Virtues of the Heart, whose Manners were so Sage and so Christian-like, who was so thoroughly touch'd with Religion, so entirely constant to the Performance of his Duty, that Writing well was one of his least Qualities: His Solid Vertues make his Learning and Eloquence to be lightly pass'd over; his Life and Conduct was more valuable than his Works. I would indeed chuse to pronounce a Funeral Oration on him rather than confine my self to a simple Elogium of his Wit. Merit in him was not an Acquisition, but a Patrimony, an Inheritance; if at least we may judge of it by the choice of him who surrender'd his Heart, his Confidence, his whole Person to that Family, and who made it as it were your Ally, since it may be said that he adopted it and took it together with the *French Academy* under his Protection. I mean *Chancel*:

*Monsieur Bruyere's Speech*

lor *Sequier*. \* He is often remember'd as one of the greatest Magistrates which *France* ever best since it was a Nation. He has left it doubtful in which he most excell'd, whether in *Polite Learning* or *Business*. It is true indeed, and all Men agree, that he surpass'd all of his time in both those Qualifications; a Man grave and familiar, profound in his Deliberations, tho' affable and easy of Access. He had naturally what so many others would but cannot acquire; what is not gain'd by Study or Industry, by grave Words, or Sententious Phrases; what is scarcer than Learning or perhaps than Probity, I mean **DIGNITY**; He did not owe it to the Eminence of his Post; on the contrary, he ennobled That; he was great and authoritative out of the Ministry, nor has it appeared, that those, who had the Skill to unite every Thing in their Persons could outshine him.

You lost him some Years ago; You lost that Great Protector; You cast your Eyes around you; You survey'd all those who offer'd themselves; but the Sense of your Loss was so great, that in the Efforts you were making to repair it, you had the Boldness to think of him, who alone could cause you to forget it and make it turn to your Glory. With what Goodness, with what Humanity, did our Magnanimous Monarch receive you? Be not

\* That Chancellor succeeded Richlieu in the Protectorship of the Academy. He was a particular Friend to M. la Chambre (the Abbot's Father) and retain'd him in his Family, as his Physician many Years.



surpriz'd at it; it is his Character, the very same Character, Gentlemen, which shines forth in all the Actions of his Illustrious Life. But which the surprizing Revolutions that have happen'd in a Neighbouring Kingdom, an Ally of *France*, have set in the fairest Light it could possibly receive.

How easily do we lose the Sense and Memory of Things, which made the strongest Impression upon us! Let us call to Mind those melancholy Days which we spent in Anxiety and Trouble, Inquisitive, Uncertain what Fortune might have befall'n a great King, a great Queen, the Prince their Son, an August but Unhappy Family, who were driven by their Piety and Religion to the utmost Proofs of Adversity. Alas! Whether they were lost at Sea, or perish'd by the Hands of their Enemies, we knew not. We ask'd one another, we promis'd each other reciprocally to communicate the first Tidings which should arrive upon so lamentable an Event. It was no longer a Publick but a Family Affair; we could not sleep; we wak'd each other to tell the News we had heard. And when those Royal Persons, for whom we had been so much concern'd, had at length escap'd the Dangers of the Sea and their own Country, was this enough? Was there not wanted a Foreign Land where to shelter themselves; a King, equally kind and powerful, who both could and would receive them? I saw that Réception; a moving Spectacle if ever there was one. Showers

*Monsieur Bruyere's Speech*

of Tears were shed thro' Admiration and Joy :  
Our Monarch never look'd more graceful, no  
not at the Head of his Armies, when he thunders  
upon a Town which resists him, or when he  
dissipates his Enemies Troops with the sole  
Rumour of his Approach.

If he carries on this tedious War, doubt not  
but it is to give us a happy Peace, and to pro-  
cure it upon such Conditions as are reasonable,  
and for the Honour of the Nation, which may  
for ever put it out of the Enemies Power to  
disturb us by new Hostilities.

Let others publish abroad, and celebrate what  
this Great King has executed, either by him-  
self or his Captains, during the Course of these  
Commotions, which have shaken all *Europe* :  
They have a vast Field, and a subject which  
will exercise them for a long time. Let others  
prophecy, if they can, what he means to per-  
form this Campaign ; I only speak of his Heart,  
of the Purity and Rectitude of his Intentions ;  
they are notorious to every Body, and yet he  
affects not to make a Shew of them. He is fe-  
licitated upon the Titles of Honour with  
which he has just now gratify'd some Grandees  
of his State ; what says he to this ? That he  
is only dissatisfy'd they cannot all be preferr'd,  
and that it is impossible for him to do for eve-  
ry Person as He would. He knows, Gentle-  
men, that it is the *Fortune* of a King to take  
Towns,

Towns, to win Battles, to enlarge his Frontiers, to be dreaded by his Enemies ; but that the *Glory* of a Sovereign consists in being beloved by his People, in having their Hearts, and consequently all their Possessions. Ye remote, ye neighbouring Provinces, behold this Human and Beneficent Prince, whom the Painters and Statuaries disfigure to us, he reaches out his arms to you, looks upon you with Eyes of Tenderness and Sweetness ; it is his peculiar Posture. He would willingly see your Inhabitants, your Shepherds, dancing to their rural Pipe under the Willows and the Poplars, in Confort with their Rustic Voices, and chanting forth the Praises of Him, who together with Peace, and the Fruits of Peace, shall have restor'd Joy and Serenity among them.

It is for the sake of arriving at the Height of his Wishes, namely, the common Felicity, that he gives himself up to the Toils and Fatigues of a dangerous War, that he undergoes the Inclemency of Heaven and the Seasons, that he exposes his Person, that he hazards the Continuance of a happy Life. This is his Secret, these the Views upon which he acts ; they are penetrated, they are discern'd by the sole Qualities of those who are in Place, and who aid him with their Counsels. I spare their Modesty. Let them only suffer me to observe, that there is no guessing at the *Projects* of this wise Prince ; that on the contrary, the Public guesses

*Monsieur Bruyere's Speech*

at, and even nominates the *Persons* he is going to prefer, and that his Majesty does only confirm the Voice of the People in the Choice he makes of his Ministers. He does not entirely disburthen the Weight of Affairs upon them; Himself being, if I may so say, his own Prime Minister of State; always studious to relieve his Peoples Necessities, he enjoys no Hours of Respite, no Time to unbend himself from his Cares; The Night already advances, the Guards are set in the Avenues of his Palace, the Stars are glittering in the Heavens and performing their Revolutions; whole Nature is at rest, depriv'd of Day, buried in Shades; we too are at Rest, while the King, retired within his Balustrade, watches singly over us and over his whole Dominions: Such, Gentlemen, is the Protector you have obtain'd, even the Protector of his People.

You have admitted me into a Society illustrated by so high a Protection: I do not dissemble, I have esteem'd this Distinction so much as to desire to have it in its pure Flower and Integrity, I mean, that I might owe it to your Choice alone; and I have put so high a Value upon that Choice, that I did not dare to wound or even glance at the Liberty of it by any importunate Sollicitation of my own. I had, beside, a just diffidence of my self. I perceiv'd a Repugnance in my self to ask to be prefer'd to others, who were capable of being chosen.

to the French Academy.

I thought I perceiv'd, Gentlemen, one Thing which I ought not to have made any difficulty to believe, namely, That your Inclinations turn'd elsewhere, upon a worthy Subject, upon a Man fill'd with Virtue, Wit, and Knowledge, who was so before the Place of Trust which he possess'd was conferr'd upon him, and would be so even tho' he were to enjoy it no longer. I am very sensibly touch'd, not with the *Deference*, (because I know how much of that I owe him) but with the *Friendship* he shew'd me, even to the forgetting Himself in my Behalf. A Father leads his Son to a Show; there is a great Crowd; the Door is perfectly block'd up; he is Tall and Robust; he makes his Way thro' the Press, and just as he is entring he puts his little Son before him, who otherwise must not have got in at all, or at least very late. This Step, which my Friend took, in desiring some of you to give your Votes for me which justly belong'd to him, is perfectly New and Singular in its Circumstances, but yet does not at all lessen my Obligations to You, since nothing but your Voices, always Free and Arbitrary, can give a Place in the *French Academy*. This you have granted me, Gentlemen, and with so good a Grace, with so unanimous a Concurrence, that I owe it, and will hold it by no other Tenure, but that of your good Pleasure! It was not either a high Post, or Credit, or Riches, or Titles, or Authority, or Favour, which could warp you to make this  
Choice.

17  
*Monsieur Bruyere's Speech, &c.*

Choice : I have nothing of all these, I want every thing. A Book \* which met with some Success for its Singularity, and whose False, I may say, False and Malicious Applications might have done me a Prejudice with Persons less Equitable and less Penetrating than your selves, was all the Mediation I made use of, and which you accepted. How then can I ever repent that I have been an Author !

---

\* *His Book of Characters.*

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of

OF THE  
Manner of LIVING  
WITH  
GREAT MEN.

Written after the METHOD  
OF  
*Monfieur De la Bruyere.*

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By N. ROWE, Esq;

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The Second Edition.

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LONDON:

Printed in the Year MDCCXIII.

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OF THE  
Manner of LIVING  
WITH  
GREAT MEN.

**D**istinction of Rank is highly necessary for the Oeconomy of the World, and was never call'd in Question but by *Barbarians* and *Enthusiasts*.

A just Consideration for the several Degrees of Men, as the Orders of Providence have plac'd them above us, is useful, not only to the correcting of our Manners and keeping our Common Conversation in the Bounds of Politeness and Civility, but has ev'n a better Consequence, in disposing the Mind to a Religious Humility.

In observing Step by Step the several Degrees of Excellency above us, we arrive insensibly at last, to the Contemplation of the supreme Perfection.

It has been said, that Inequality of Condition is a Bar to Friendship; but why are not the Links of a Chain continu'd as well Perpendicularly as Horizontally?

Most Men are indeed rather inclin'd to live in the Terms of Civility than Friendship; it is sufficient for their Interest to have no Enemies, and they find it for their Ease to have no Obligations without Doors, that is, out of themselves.

There are some People that naturally love to do Good, and contribute to the happiness of their fellow-Creatures; but how Rare!

If there cannot be what is call'd Friendship between a Great and a Private Man, there may be something almost equivalent to it, while there is Beneficence on one part, and Gratitude on the other.

CRITO must be a miserable Man, who never was known to have a Friend ev'n among Men of his own Degree. He is Rich, he is Great, he has Wit; any of these three Qualities would have got another Man either Friends or Followers. He has not good Nature.

PAULINUS is Affable, just to his Word, Generous, Serviceable : He has no Enemies, but those that are so to Virtue and to their Country ; he has Friends amongst those of his own Rank, and Followers amongst his Inferiors, that take a Pleasure in his Protection. He has good Nature.

A Great Man, who has a delicate Understanding, cannot find a sufficient Number for his Conversation among those of his own Quality.

ARISTUS is a great Genius for Politicks ; and he finds amongst the Ministry, Heads capable of forming the greatest and wisest Designs. 'Tis with them he concerts what is for the Advantage of his Prince and Country. But he has a Taste for Musick, Painting, and Sculpture ; he is Perfectly a Master of all the fine Parts of Learning. He chuses to spend whole Days with LYCIDAS, a Man not of his own Quality, but one to whom Nature and Industry have given what they could give.

LYCIDAS was born with great Advantages for Knowledge ; he has improv'd those Advantages ; he has a Wit admirably well turn'd ; a sound and exact Judgment ; he thinks, speaks and writes with the utmost Politeness ; and with all these, he has so much Gentleness in

his

his Nature, and Sweetness in his Manners, that one should love him, though it were possible he might be a Fool. In short, it is necessary to a Great Man that would be compleatly happy, to have such a Friend or Companion, &alt it which you will.

Going into the Company of Great Men is like going into the other World ; you ought to stay till you're called.

What Impatience have some People to press into Conversations, where it is impossible they should be easie !

BUPALUS was never cut out for a Courtier ; why will he always be making Parties to dine with great Lords ?

BUPALUS might have liv'd well with any sort of People, bating Lords. He has a pleasant Wit ; he has Humour, and is very often agreeable in his Conversation ; but then he is variable ; he has loved and hated all his Acquaintance round. He is Violent, a great Stranger to Patience, and a Mortal Enemy to Contradiction. He would have made a notable Tyrant, and Flatterers would have had a good time of it in his Reign.

If I consider my own Interest, what have I to do with People who take it to be their Privilege and Birth-right to insult me ?

What Slavery is it to a Ridiculous Vanity, to hunt after the Conversation of insolent Greatness! What Peace, what Ease, what Happiness does a Man forgo, who might be us'd as he pleases amongst his Equals, and yet chuses to put himself upon the Rack, to make a Lord laugh !

Great Men expect the lesser People should have that Complaisance for them to be of their Opinion, or at least that those who depend upon 'em, should submit blindly to their Notions of Right and Wrong; this is a Privilege we don't allow the Priesthood themselves, and yet they derive their Authority from the Highest.

We allow there is a true Reason of State, and a true Religion to be follow'd ; but neither all Priests, nor all States-men have right Notions of them. They would have the World of the same Opinion with the Man in *Horace*.

————— *Nam te*  
*Scire Deos quoniam propius Contingit, oportet.*

But we have an unlucky Proverb against 'em  
in *English* ;

*The nearer the Church (or Court) the further  
from God (and it may be) the Prince's Service.*

Common Decency and good Manners re-  
quires a Deference to our Superiors ; and if  
they have something in 'em insufferable, we  
may avoid coming where they are.

If one cannot bear the chattering of BABYLAS,  
his insipid Gayety, his perpetual ado with his  
Family, his History of their particular Honours,  
his Peevishness, his Intrigues, and his Raillery ;  
there is one easy Remedy, Shun him ; the  
World is wide enough.

The Ambition of being intimate with our  
Betters runs thro' the most weak Understand-  
ings of all Ranks.

Go down in a Stage Coach with a Parson's  
Wife, she tells you of all the Sirs and the Ladies  
in her Country ; *How often she goes to see 'em,*  
—— *That they are continually sending for her,*  
—— *How they breed their Sons* —— and  
what they give their Daughters : But my Lord  
Bishop's Lady *does not live, if she is not once a*  
*Week at* —— *And one odd thing, which you, may*  
*be, will hardly believe, He never went to the*  
*Affizes without her.*

So the He and She Citizen, with my Lord Mayor's Cousin, my Lord Mayor's Cousin's Cousin. &c.

Beneficence seems to be so inseparable from true Greatness, that one might, not unaptly, define it, A large Power of doing Good; and if the Will is not inclin'd to the Exercise of that Power, it had as good not Be, as not to be put to its proper Use.

Why should any one be called a Great Man, who is rarely serviceable to others, who seldom does good to the Unworthy? But the World imposes upon him and themselves too; they call him a Great Man, and he is not so.

Necessity makes some People bow; and Fear makes most People stand at a distance, and say nothing.

The Excesses and Vices of Great Men, set fatal and Ruinous Examples to their Inferiors, and one might wish upon this Occasion, that their Acquaintance and Conversations were confin'd to one another.

CLEON is Noble, has a vast Estate, and great Employments; he builds, buys Pictures, fine Furniture; he plays deep, keeps Horses, and lives Magnificently; he leaves a plentiful Fortune and an easy Family behind him.



DORILAS is a private Man, of a free and independent Condition ; he lives like CLEON, he Mortgages his Estate, he becomes a Slave, he depends upon others, he is undone ; his Posterity curse him.

Great Men have many things which attract first our Admiration, and then our Affections ; and some People live safely and pleasantly with them : But those who never converse with them, are exempt from the Power of many Passions, and are free from the Pains of many Afflictions.

All Human Greatness had a Beginning, it has sometimes been founded upon Honesty ; if I am charm'd with it, why should I not rather attempt to be one of those Great Ones, whose Condition I so much admire, than be contented with a second Place, a Dependance upon 'em.

There is a Virtuous as well as a Vicious Desire of Greatness.

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