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*The characters of
Theophrastus*

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FROM THE BOOKS
IN THE HOMESTEAD OF

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BEQUEATHED BY

Theodore Jewett Eastman

A.B. 1901 - M.D. 1905

1931

Sewell





THE
CHARACTERS
OF
THEOPHRASTUS;

ILLUSTRATED BY
PHYSIONOMICAL SKETCHES.



BOSTON :
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BIOGRAPHICAL SKETCH

OF

THEOPHRASTUS.



THIS philosopher, the son of a fuller, and originally named Tyrtamus, was born at Eresus, in Lesbos, about 395 years before the Christian era. Having devoted himself to the study of philosophy under Plato, he acquired the friendship and esteem both of his master and Aristotle, who were not slow in perceiving and duly appreciating the splendor of his eloquence and the brilliancy of his genius. At the recommendation of Aristotle, he soon exchanged his name for Euphrastus, 'the accomplished speaker;' and afterwards assumed the title of Theophrastus, 'the divine speaker.' After the departure of Aristotle from Athens Theophrastus was his successor in the Lyceum, and rendered himself so conspicu-

ous, that in a short time the number of his auditors amounted to two thousand. His reputation now rapidly increased, and not only was he caressed by the Athenians, but kings and princes were desirous of his friendship; and Cassander and Ptolemy, two of the most powerful of the successors of Alexander, honored him with their esteem. To his care we are indebted for the works of Aristotle, which that great philosopher, when dying, intrusted to him. Theophrastus died, oppressed with years and infirmities, in the 107th year of his age, B. C. 288, lamenting the shortness of life, and complaining of the partiality of nature in granting longevity to the crow and to the stag, but not to man. He composed many books, and Diogenes has enumerated the titles of above two hundred treatises, which he wrote with great elegance and copiousness.

The 'Characters' of Theophrastus bear evident marks of a vigorous and original mind. Although versed in scholastic disputations, their author never neglected the

study of human nature. The actions of men furnished him with ample materials for observation, and to instruct them was his aim. Happy in the choice of his subject, he faithfully represents those vices and weaknesses of the human character which are equally applicable to the present time as to the remote age in which they were written. This excellent work will continue to be read and admired until the affections and passions of our common nature cease to interest.

As the following Preface contains an account of the subject and plan of this work, the present brief summary may here be deemed sufficient.

PREFACE.



THE marble that has retained on its fleshy surface the frolic smile, or the pettish frown, or the haughty glance, that was fixed there by the hand of art twenty centuries ago, awakens in our bosoms a more vivid sympathy with the distant and forgotten members of the great family of man ; gives us a fuller conviction of the permanent and perfect identity of our species, and places us in nearer communion with past ages, than volumes of the grave records of history. In proportion as the aim of the artist was lower, and his subject more familiar, the interest of this kind which the work excites is enhanced. The superhuman forms of ancient art, and the personages of history, and the heroes of poetry, stand as far from our sympathies as the beings of another world. But in the more playful and simply imitative creations of the chisel, the eye is attracted by an irresistible claim of family relationship, which we are delighted to perceive and to acknowledge.

Their intrinsic beauty therefore is not the sole source of the pleasurable emotions that seem to cluster about these precious relics of early ages. They come down to us as monuments of the unimpaired sameness of human nature, and of the intireness of

its leaser, as well as of its stronger impulses. They are evidences of the perpetuity of all its fine varieties of transient feeling, and of all its diversities of original disposition.

The Characters of Theophrastus possess an interest and a value of the same kind, and in a degree beyond most of the remains of Grecian literature. They are inartificial and exact portraitures of the very peculiarities of temper that are every day passing under our own observation. The phrases and the actions of the beings described by the successor of Aristotle are precisely the phrases and the actions of the beings with whom we are ourselves conversant. These faithful records of human nature serve to prove that, under every changing influence of time and climate, of institutions, and opinions, and manners, Mind, with all its shades of difference, is the same.

In this view, these brief but accurate descriptions of some leading varieties of character will have a peculiar value in the estimation of the student of human nature ; and it is chiefly in this light that they are now presented to the reader.

Theophrastus has been called, not, I think, with strict propriety, the father of the dramatic style. It is true that his Characters have always been considered as standard models in their kind ; and the numberless imitations they have produced have chiefly been of a comic or satiric cast. Yet I am strongly disposed to think that he has been placed at the head

of a class to which he had no intention that his writings should belong. There are many reasons for believing that, far from proposing to furnish merely dramatic or satirical pictures of manners, he designed to collect materials for a comprehensive, and a scientific Natural History of Man. The style of the work itself; the terms in which he announces his design in the prefatory epistle to his friend; the scientific character of his other works; his known habits and pursuits, and the place he occupied as the appointed successor of Aristotle, are circumstances that strongly favor this opinion. I am aware that such is not the view that has been taken of the characters by former editors and translators. But the prevailing opinion has plainly been derived, rather from the use made of these descriptions by imitators, than from the nature of the work itself. This matter however is by no means of sufficient importance to make it worthy of a lengthened discussion.

The Characters of Theophrastus have been known to modern readers through the medium of innumerable translations; but, I know not from what cause, much less so in England than in Germany, Italy, or France. In this country they have been read chiefly in the loose paraphrase of Bruyere. This acute and ingenious writer had far too much originality to allow his author fairly to be seen; and in perusing his entertaining volumes, the last things the reader thinks of are 'The Characters of Theophrastus.' They

served him, as they have served some other distinguished writers, as the mere text of his own thoughts.

On the supposition that the design of Theophrastus was scientific, not dramatic, his work, if he had lived to complete it, would have formed a systematic Nescology of Mind, consisting of concise diagnostics of all the most frequent morbid affections of the understanding and the temper.

Verbal criticisms, or classical illustrations of my author, I have not attempted; though nothing is easier than to collect matter of this sort. But the point and propriety of the descriptions are perfectly intelligible without this kind of aid; or if it be desired, it may readily be found in works that occupy a place in most domestic libraries. For verbal criticism and learned elucidation, the text of my author does indeed afford inexhaustible occasions. His style is abrupt; his allusions to local circumstances and customs are frequent; he employs several phrases that are found in no other writer; and besides these sources of obscurity, the text of the Characters has come down to us in a very corrupted state.

T.

THE
CHARACTERS OF THEOPHRASTUS.

THEOPHRASTUS TO POLYCLES.

I HAVE always been perplexed when I have endeavored to account for the fact, that, among a people who, like the Greeks, inhabit the same climate,* and are reared under the same system of

* The annotators on the Characters of Theophrastus have been not less perplexed in endeavoring to free the first paragraph of this preface from apparent solecisms, than he professes to have been by the fact to which it relates. Some of them have dismissed the difficulties under which it labors, by supposing the whole of the dedication to be spurious. But the suspicion is unfounded; and indeed a preface is the last part of a book that ought to be condemned as not genuine, merely on the ground of incongruities, or apparent want of sense. Critics know, or might know, that when a preface must be written, it is too often some unmeaning fortuity of thought that is expanded and elaborated, broken up and recomposed, until a complete disruption of all the natural and ordinary connexions of ideas has taken place. I will not affirm that our author's dedicatory epistle ought to be considered as furnishing an instance of this sort. Indeed I am rather disposed to think that the difficulties which have exercised much learned ingenuity to little purpose, are more apparent than substantial; and that they arise from our want of familiarity with the colloquial sense of the phrases he employs. Most of my readers will be satisfied with a very brief account of this grave matter. It seems then as if our author's initial proposition ought to have been the very reverse of what it is. He might for example very plau-

education, there should prevail so great a diversity of manners.

sibly have said : ' No one who considers the influence of climate and of education on the manners of a people, can wonder that in Greece, where the climate is so various, and where each state has its peculiar institutions, every imaginable variety of individual character should be produced. For where shall we find, within so small a space, a greater diversity of climate than is experienced in passing from Attica to Bœotia, or from thence to the Peloponnesus ? or what people can we name, who are reared under systems of more opposite tendency than those which regulate the education of the Athenians, of the Spartans, and of the Thebans ?' But instead of this, our author speaks of Greece universally, as *exposed to the same atmospheric temperature* ; and of the Greeks, as being all *similarly educated* ; and then, taking these facts for granted, he is surprised that the people are not more alike in manners and character. It is not improbable that Theophrastus here employs the general term, the Greeks, in a restricted sense, intending to refer only, or chiefly, to the Athenians ; as Athens was emphatically called the Eye, and the Heart of Greece. Or perhaps those lesser differences which distinguished the several states of Greece might wholly disappear from his view if he were comparing the Greeks collectively, with the barbarians of the north, or with the people of Africa, or of Asia. The reader may adopt what supposition he pleases for the solution of this apparent difficulty ; meantime, I must advance a new objection against this luckless exordium :—

It is this : that the perplexing fact to which our author adverts, so far from its having any relation to his present design, belongs to an inquiry of a widely different nature. For those generic peculiarities in character and manners, which may fairly be traced to the influence of climate and education, are not the subjects of these characteristics. The descriptions of Theophrastus

You know, my friend, that I have long been an attentive observer of human nature : I am now in the ninety-ninth year of my age ;* and during the whole course of my life I have conversed familiarly with men of all classes, and of various climes ;† nor

are strictly individual ; and the diversities of disposition which he so accurately marks are of the kind that are always antecedent to the earliest external influences, are found within the narrow sphere of every family, and among those who have been exposed to the greatest imaginable identity of circumstantial causes. It is because these characters are portraits of the permanent individual varieties of human nature—not descriptions of national manners—that they are recognisable in every age, and interesting to ourselves : and exactly for the same reason, this reference to the influence of climate and education is unphilosophical and impertinent. Besides ; every ‘attentive observer of human nature’ knows that individual diversities of character become wider and stronger in proportion as mind is developed by liberty, knowledge, and the sophistications of luxurious manners. Athens therefore was not the place where the existence of such diversities should have perplexed a philosopher. Uniformity is the concomitant of barbarism ; it was in Egypt, not in Greece ; it is in China, not in England, that all eyes incline on all noses in the same angle ; that all manners, and all dispositions are alike ; and that the opinions of millions of men may be comprehended in one half-dozen of propositions.

* There is a discrepancy among the authorities relative to the age of Theophrastus. It seems that the point cannot be very satisfactorily determined ; I therefore take the text as it stands, and leave the question in the hands of those who have zeal in controversies of this sort.

† Theophrastus, although the favored disciple and successor of Aristotle, was as little like his master in intellectual conformation, as was Bacon to Descartes.

have I neglected closely to watch the actions of in-

The one created his own world of abstractions; the other was an observer and describer of individual facts. The subjects and the style of his remaining works would lead one to imagine that Theophrastus wanted nothing but more of the spirit of enterprise and more ambition to have become the founder of an inductive philosophy, directly opposed to the system of his master. But it seems that the same intellectual diffidence which operates to detain a man in the safe path of observation is likely to render him averse to the hazardous labor of one who undertakes to be a reformer of prevalent opinions. From his own account it appears, that while the philosophers of his time were rapt in solitary speculation, or wrangling with each other on subtilities, Theophrastus was 'conversing familiarly with men of every class,' and learning the philosophy of human nature in the way in which alone it is to be learned, by the extensive observation of individual character: he was, to use his own emphatic phrase, *watching with the most exact care* the actual conduct of men. Instead of making the science of mind to consist in the construction of an hypothesis for explaining the mechanism of thought, or in the definition of abstract terms, he employed himself in the collection of facts, which might serve us the materials of a science afterwards to be digested and arranged. The expression, twice occurring in this preface, *according to its kind*, or *genus*, seems to imply an intended classification; and the words, *the other dispositions*, may be fairly assumed as indicating a design that should be comprehensive and complete; perhaps commensurate with the Ethics of Aristotle. Whether the accomplishment of this design was prevented by the author's death; or whether the thirty chapters that remain to us are but the wrecks of the original work, it is not possible to determine. Both suppositions may be admitted: he probably left in the hands of his disciples a much larger volume than that which time has spared. Indeed the text has in numer-

dividuals,—as well the profligate as the virtuous.*

ous places the character of a faulty and disjointed excerption. I am also disposed to believe that it contains not a few bungling interpolations. But to point out these spurious portions is a task which I have not presumed to undertake.

* If the original work ever contained any sketches of the virtues, they have not come down to us: the characters are all nosological. In truth, as individuality is marked more by defect, distortion, or excess, than by the predominance of right reason and goodness, the means of depicting individuals are lessened in proportion to the approximation of the character to the standard of moral and intellectual symmetry. And in proportion also to the symmetry of the character under observation, a nicer discrimination, and a higher analysis of phenomena are required to ascertain the elements of the individual conformation. But this nice discrimination, and this high analysis, demand, on the part of the observer, not merely fine perceptions, and a practised faculty of abstraction; but also a susceptibility to all that is just and noble in sentiment; and a sympathy with all that is good, and kind, and pure, in feeling: hence it is that we shall find a hundred satirists sooner than one mind competent to the philosophical observation of the fair side of human nature. The natural attitude of inspection is prone: we do not often observe accurately any object that rises much above the level of the eye: the same is true of the moral sight: and it may be remarked of those who profess to be observers of human nature, that their own feelings fix the upper limit of their power of discrimination; and that they rarely fail to fall into egregious mistakes as often as they attempt to philosophise on any sample of excellence that is above the rate of their personal character. The profligate, the acrimonious, and the malignant, are often very exact scrutinisers of actions and motives; they discern the minutest objects, and distinguish the faintest differences in their own element,

With these qualifications, I have thought myself fitted for the task of describing those habitual peculiarities by which the manners of every one are distinguished. I shall therefore present to your view, in succession, the domestic conduct, and, what may be termed, the besetting practices of various characters.

I am willing, my friend Polycles, to believe that a work of this kind may be beneficial to the succeeding generation, who, by consulting these patterns of good and of evil, may learn at once to avoid what is base, and to assimilate their sentiments and their habits to what is noble ; and thus become not unworthy of their virtuous ancestors.

I now turn to my task : it will be your part to follow my steps, and to judge of the correctness of my observations. Omitting therefore any farther prefatory matter, I commence by describing the Dissembler ; and in conformity with the plan which I propose to pursue throughout the work, I shall first briefly define the term ;* and then portray the

which is Evil : but out of that element they have no faculty of vision.

* Our author's mind was not formed for logic ; and it is but justice to him to observe that he makes no pretension to the dialectic precision in which his master so much excelled. The definitions with which the chapters commence are usually introduced by some qualifying phrase, serving to screen them from criticism : such as, *it may seem to be* ; or, *one might take it to be* ; or, *as it might be defined* ; or, *if one wished to define it*. Some of these definitions are neat and pithy ; but the greater part of them are mere exegetical expansions of a term : a few of them, it must be confessed, are too vapid and inane to bear literal translation. In rendering these initial sentences, or definitions, I should have felt myself embarrassed, unless I had used

manners of the supposed individual to whom the character is attributed. It is in this way that I shall endeavor to exhibit, according to their specific differences, the several dispositions incident to human nature.

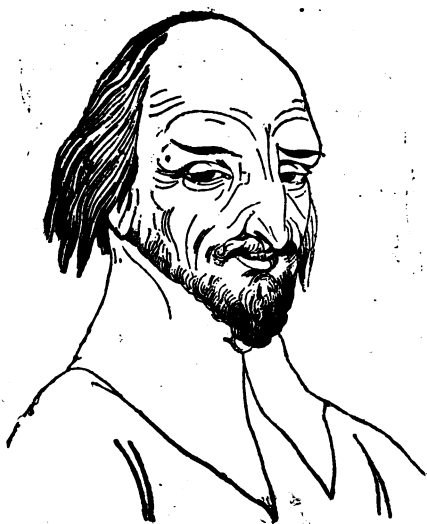
a much greater paraphrastic liberty than in translating any other part of the text : yet I have always endeavored fairly to comprehend the sense of the original in the paraphrase. The discrepancy between the Greek and the English, which may strike the reader at first sight, will, I believe, generally appear to belong rather to the structure of the sentence than to the substance of the thought. Excepting these definitions, I have taken as little liberty as any of the translators of Theophrastus : nothing is added in the version but a few connective phrases.

I.

THE DISSEMBLER.

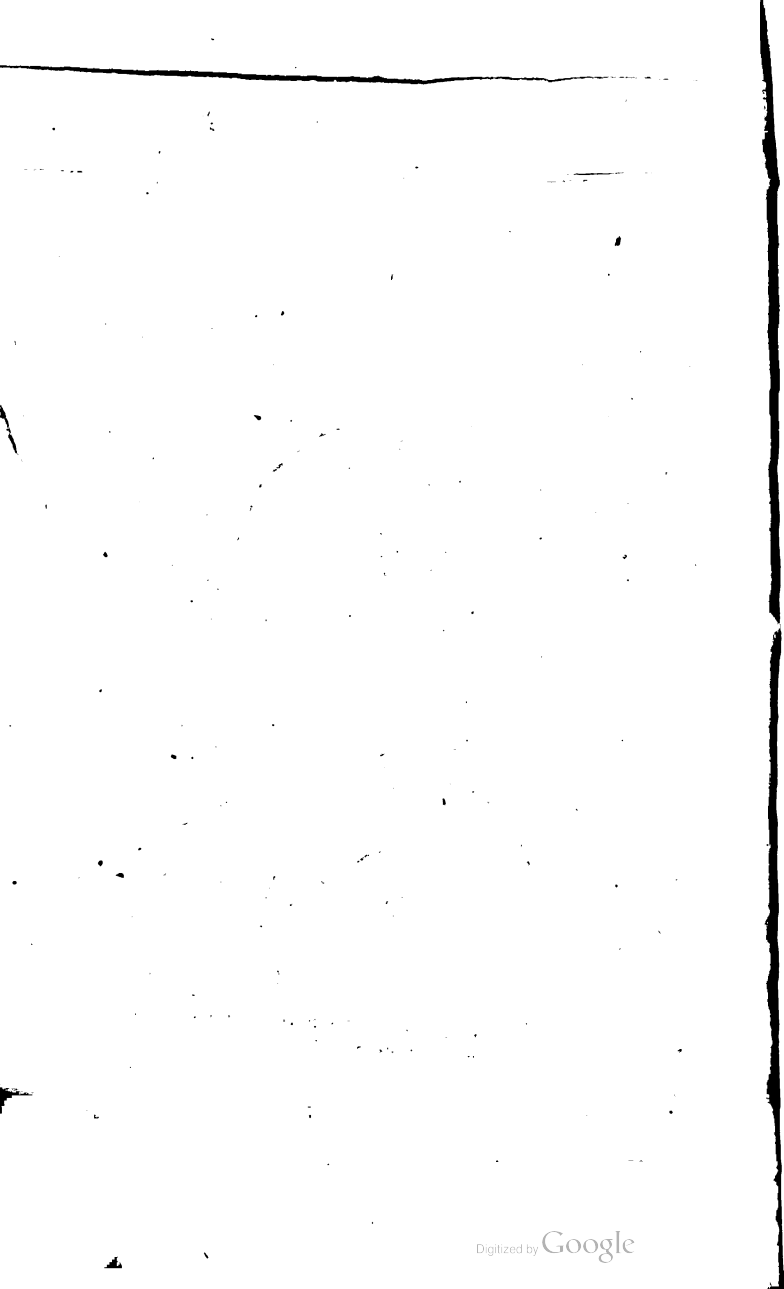
EVERY word, and every action, of the Dissembler is an artifice by which he labors to conceal some evil intention. A man of this sort approaches his enemy with professions of friendship ; he flatters those against whom he is secretly plotting mischief ; and he condoles with them in the day of their calamity : to one who has defamed him he proffers his forgiveness : he receives contumely with patience ; or he soothes with blandishments those who resent the injuries they have sustained from his villany.

The Dissembler, from mere habit, will evade any direct application that may be made to him : ' Call on me to-morrow,' says he, to one who seeks to converse with him on business that admits of no delay. To elude inquiry, he will pretend that he is but just returned from a journey ; that he came home only last evening ; or that he is too ill to attend to business. He never acknowledges that he has actually commenced an undertaking ; but professes to be still deliberating on the affair. He tells those who would borrow money of him, or who demand the sum he has subscribed to a contribution, that he has not taken a sixpence of late : but when trade is dull, he boasts of his dealings. He feigns not to have attended to what he has heard : he professes not to have observed what passed be-



THE DISSEMBLER.

He professes not to have observed what passed before his eyes.



fore his eyes ; and he takes care to forget his promises. He is fertile in evasions : now, he purposes to take an affair into consideration : now, he knows nothing of the business : he is amazed at what is told him ; or it accords exactly with his own opinion. He makes himself remarkable by his frequent use of certain phrases ; such as, ‘ I am fain to doubt it ;’—‘ I don’t take your meaning ;’—‘ I’m vastly surprised :’—or, if it suits his purpose, he will say, ‘ I am not the man you take me for : no such thing has been said to me before : what you say is incredible.—Prithee find some one else to whom you may tell this tale : truly, I know not whether to think you or him the impostor.’

But beware thou of one who employs these artfully woven and often-repeated phrases, which commonly serve to cloak the worst designs. A man in whose manners there is no simplicity, and whose every word seems to have been studied, is more to be shunned than a viper.

II.

THE ADULATOR.

ADULATION is the base converse of an inferior with one from whom he seeks some sordid advantage. The Adulator, walking with his patron, says, 'Mark you not how the eyes of all are turned towards you? There is not another man in the city who attracts so much attention. It was but yesterday that the estimation in which you are held was publicly acknowledged in the portico: there were more than thirty persons sitting together; and in the course of conversation it was inquired, who merited to be called the most worthy citizen of the state; when one and all agreed that you were the man.' While he proceeds with discourse of this sort, he employs himself in picking some particle of down from the great man's cloak; or if a gust of wind has lodged an atom of straw in his curls, he carefully removes it; and smiling, adds, 'See, now, because these two days I have not been with you, your beard is filled with grey hairs: and yet, to say truth, no man of your years has a head of hair so black.'

When his patron is about to speak, the parasite imposes silence on all present; and he himself, while he listens, gives signals of applause; and at every pause exclaims, 'Well said! well said!' If the speaker is pleased to be facetious, he forces a grin; or puts his cloak to his mouth, as if striving



THE ADULATOR.

Stooping forward, he whispers in his patron's ear.



to suppress a burst of laughter. He commands those whom they may meet in a narrow way to give place, while his friend passes on. He provides himself with apples and pears, which he presents to the children of the family in the presence of the father ; and kissing them, exclaims, ' Worthy offspring of a noble stock !'

' The foot,' says the humble companion, when the great man would fit himself with a pair of shoes, ' the foot is of a handsomer make than the pair you are trying.' He runs before his patron when he visits his friends, to give notice of his approach ; saying, ' He comes to thee :' then he returns with some such formality as, ' I have announced you.'

When occasion offers he is ready to give his help in the smallest matters : he will run to the market, in a twinkling, for a bunch of kitchen herbs. At table, he is the first to praise the wine : leaning on the flattered man, he says, ' You eat but delicately ;' and, taking a morsel from the table, exclaims, ' How exquisite is this !' Then he inquires, ' Are you cold ? Do you wish for your cloak ?' and forthwith he throws it about him. Stooping forward, he whispers in his ear ; or, while speaking to others, he rolls his eyes on his patron. At the theatre—taking the cushions from the servant whose business it is to adjust them for his master, he performs this office himself. In a word, he is always ready to declare—that the house is well built, the grounds well planted, or that the portrait is an exact likeness. And truly, you will find such a fellow willing to say or to do any thing by which he may hope to curry favor.

III.

THE GARRULOUS.

GARRULITY is an effusion of prolix and unpremeditated discourse. The garrulous man happening to sit beside one with whom he has no acquaintance, begins by recounting the various excellences of his wife : then he says that last night he dreamed a dream, which he narrates at length ; this leads him to mention, one by one, the dishes that were placed within his reach at supper. By this time his tongue has gained velocity in going ; and he proceeds in a loftier strain : ‘ Alas !’ saith he, ‘ how much more depraved are the men of our times than were their ancestors ! and what a price has corn fallen to now in the markets ! and how the city swarms with strangers ! By the time the Bacchanalia are well over the sea will be covered again with ships : should it please Heaven, just now, to send rain, it would be a vast benefit to the wheats.’ Anon, he announces his determination to farm his own land the ensuing year. ‘ But how hard is it,’ says he, ‘ in these times to get a living ! I must tell you, being, as I perceive, a stranger, that it was Damippus who displayed the largest torch in the late festival. By the bye, can you tell me, now, how many pillars there are in the Odeum ? Yesterday I was sick :—hem ! What day of the month is this ?’



THE GARRULOUS.

**If you will bear with him, he will never
let you go.**

If you will bear with a fellow of this sort he will never let you go : for rather than that talk should fail, he will inform you of all the festivals that happen throughout the year, gravely telling you that in September is celebrated the feast in honor of Ceres ; in October, the Apaturia : the rural Bacchanalia in December ; and so forth. But if you would not be worried into a fever, you must shake him off, and make your escape as fast as possible. In truth, it is hard to consort with those who have no perception of what is proper either to moments of relaxation, or to hours of business.

IV.

THE RUSTIC.

RUSTICITY is an unconsciousness of things indecorous. The Rustic, after having taken an offensive drug, forthwith goes into company. Smelling some exquisite perfume, he exclaims, ' 'Tis not a whit sweeter than a sprig of thyme.' The shoes he wears are too large for his feet. He talks in a bawling tone ; and his posture as he sits is indecent. Distrusting his friends and nearest relatives, he converses on the most important concerns with his servants ; or, returning from the city, he reports all that has passed in council to the laborers on his farm. In travelling he admires nothing that is beautiful, he is affected by nothing that is sublime ; but if he encounters an ox, or an ass, or a goat, he makes a halt, and stares at it. He will filch a morsel from the pantry ; devour it voraciously ; then swallow a dram ; and withal seek to conceal the theft from his own cookmaid : at another time he will grind with her at the mill ; and himself measure out the day's provisions for the family. During dinner he throws morsels to the domestic animals that are suffered to range through the house ; or he runs to the door when any one knocks. Instead of noticing his visitor, he calls the house-dog from his



THE RUSTIC.

**He admires nothing that is beautiful; he is affected
by nothing that is sublime.**

kennel, and holding him by the muzzle, exclaims, 'Here is he that takes care of house, and farm, and family!' When he receives money, he affirms it to be bad, and demands that it may be changed. If he has lent a plough, or a basket, or a sickle, or a sack, to a neighbor, he wakes perhaps in the middle of the night, and remembering the loan, will go and ask for it. On his way to the city he accosts any one he may meet with abrupt questions,—'How are hides selling now? and what is bacon in the market? Tell me, do the games to-day bring us a new moon?' and then he adds, 'As soon as I get to town I mean to be shaved.' This man sings aloud while he is in the bath: he drives nails into his shoes; and you may meet him with a ham on his shoulders, which he has bought as he chanced to pass through the market.

V.

THE PLAUSIBLE.

HE who would fain please all the world is one who habitually sacrifices virtues to blandishments.

The man of compliments bows long before he comes up to the person whom he means to salute : then accosting him with—‘ Most excellent sir !’ and some egregious flattery, he holds him by both hands, and will hardly release him ; but turns back with him, inquiring when they shall meet again : at length, but not without another preposterous compliment, he lets him go. If he is employed in an arbitration, he labors to gratify his friend’s opponent, that if possible he may appear to be equally concerned for both parties. He will assure foreigners that they talk more reasonably than his fellow-citizens. When he dines with his friend, he intreats that the children may be called in ; and as they enter, he protests that one fig is not so like another as they are to their father : he brings them about him, kisses them, babbles nursery nonsense with them, and allows himself to be incommoded by their sleeping on his bosom.

A man of this temper is usually a fop : he is distinguished by his trimly-dressed hair, his white teeth, the frequent change of his dress, and his excessive use of perfumes. He saunters about the stalls in the exchange ; lounges in the gymnasium :



THE PLAUSIBLE.

'Most excellent sir!'

while the youth are engaged in their exercises ; and at the theatre he pushes up as near as he can to the seat of the pretors. It is his affectation to appear to be making purchases, not for himself, but for his friends at Byzantium, or elsewhere : he is sending a present of Spartan dogs to Cyzicus ; or the honey of Hymettus to Rhodes : nor does he suffer his neighbors to be ignorant of all this munificence. His house abounds with rarities : he is skilful in training apes and monkeys ; he keeps Sicilian doves ; he cannot play at dice unless they are carved from the finest buck's-horn ; he displays curiously-turned crewets ; his walking-stick is a twisted Spartan staff ; his rooms are hung with a figured tapestry of Persia ; he has a court always prepared for wrestling ; and adjoining to it a billiard room : hither he is wont to invite those whom he may meet in his rambles, philosophers, sophists, prize-fighters, or musicians ; and here they find accommodations for exercising their various arts. All this he does, that when he enters the hall one of the spectators may say to another, ' That is the master of the palaestra.'

VI.

THE RUFFIAN.

THE Ruffian is distinguished by the recklessness with which he perpetrates or witnesses atrocities.

A man of this sort takes his oath without a moment's reflection ; he hears the foulest obloquies without offence ; and he is insensible to reproach. His habits of life are those of a vagabond ; his manners are obscene ; and he is apt for every mischief. He is not ashamed, even while sober, to exhibit himself in the lascivious dance, or to play a part in comedy unmasked. He will undertake the office of collecting the money at a show ; and will wrangle with those who produce tickets for the spectacle. He keeps open house for company of all sorts ; he maintains courtesans ; and he will farm the taxes : in truth, there is not an occupation by which he will think himself disgraced : he will be town crier, or cook at a tavern ; and while he squanders his money in gambling, he refuses to maintain his mother : he is committed to prison for theft ; and spends more of his time in jail than at home.

It is some fellow of this sort whom you may see gathering a crowd about him in the highway, challenging the mob in a hoarse and brawling voice ; while he vociferates angry and contumelious ravings : meantime some are joining the circle, while others leave it before they have learned what he has to say ; and no one knows what he means ; for some have heard only the beginning, some the middle, and some scarce a syllable of his harangue. It



THE RUFFIAN.

—challenging the mob in a hoarse and bawling voice.

is especially on days of public business, when crowds are easily collected, that he delights to make the full display of his mad insolence. He is perpetually either plaintiff or defendant in a law-suit; and he is ever prepared to carry his point where perjury or audacity can avail him. Litigation is his element; and he is to be seen carrying a casket stuffed with depositions in his bosom, and a file of indictments under his arm.

He never declines the honor of being a leader of the rabble; and when he has gained followers he lends them money, exacting the enormous usury of a quarter of the principal, which he collects daily at the stalls and shops of his debtors; and as he gathers his pence he lodges them in his mouth. Men of this sort, whose throats are sewers, flowing with scurrility, and who make taverns and markets resound with their brawling, are the most troublesome of all public nuisances.

VII.

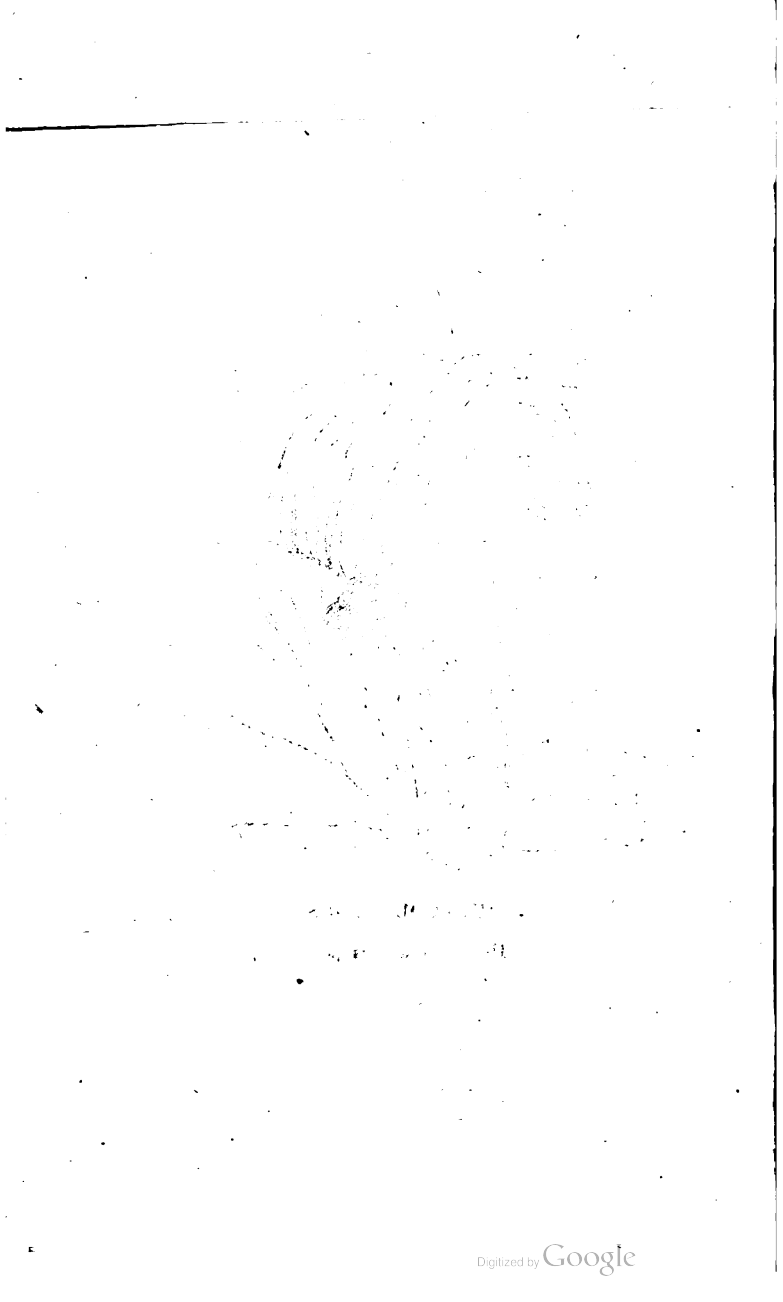
THE LOQUACIOUS.

LOQUACITY is an incontinence of the tongue. The loquacious man, whatever you may be talking of, presently interrupts you by telling you that 'You say nothing to the point : I know the whole story ; and if you listen to me you will learn the real state of the case.' If you take up the subject again, he breaks in on you :—' Ah, don't you forget what you were about to say : truly you did well to remind me of that :—see how profitable is talk !—Right ! that part of the affair I had forgotten. You have taken my meaning at once : I have been waiting to see if you would think as I do.' In this way he seizes on every opportunity of talking, so that one who would confer with him knows not when to take breath. When he has thus worried, one by one, all who may have fallen in his way, he will thrust himself into a group of persons occupied with some important business, and fairly put them to flight. He enters the public schools and the palæstras, interrupting the youth in their studies, or their exercises, while he chatters with the masters. If any one, to escape from him, takes his leave, he will rise at the same time and follow him home. He is informed of all that passes in the assembly of the people, which he makes it his business to repeat wherever he goes. The retailing of such news gives him occasion to describe at great length the battle



. THE LOQUACIOUS.

' How profitable is talk !'



between the Lacedæmonians and the Macedonians, which, he informs you, took place during the magistracy of the orator Aristophon : thence he goes back to the war with the Lacedæmonians under Lysander ; nor does he forget to repeat a much applauded speech which he himself made on a certain occasion in the assembly : with this discourse, however, he intermingles invectives against the populace : meanwhile, some of his audience are utterly unconscious of what he is saying ; some are dozing, and some make their escape.

A man of this sort puts a stop alike to business and to pleasure. When he sits on the bench he distracts his colleagues : when he is at the theatre he prevents those near him from seeing the spectacle ; and at table he almost hinders his neighbor from eating. He will frankly confess that it is hard for a talker to hold his peace : 'The tongue,' he says, 'is hung so loose that it must needs be moving :' and he owns that he would rather seem more noisy than a flight of swallows than be silent. He will bear to be laughed at for his folly, even by his own children ; who, when they would sleep, are wont to say—'Come, father, now tell us a tale, that we may all begin to nod.'

VIII.

THE FABRICATOR OF NEWS.

It is to gratify his love of the marvellous that this man spends his life in the invention and propagation of falsehoods. The newsmonger, meeting an acquaintance, puts on a grimace to suit the occasion, and grinning, asks,—‘Whence come you?—what say you?—have you any fresh news of this affair?’ Going on with these questions, he adds;—‘What! no later intelligence abroad?—Truly the current report is surprising!’ without allowing a reply, he proceeds,—‘What say you to it? Is it possible that you have not yet heard of it? Then I fancy I have a feast of news for you.’ Whereon he never fails to have as his author some nobody knows who; a soldier, or a piper’s boy, or a sutler, just returned from the field of battle, from whom he has heard the whole story: thus he takes care that his authorities are such as no one can lay hold of. He then says that these persons affirm that Polysperchon and the king have gained a complete victory; and farthermore, that Cassander is taken alive. If any asks, ‘And do you really believe this?’ he replies,—‘The rumor is already noised through the town; and it gains credit every hour: besides, all accounts agree as to the fact of the battle, and that there has been a vast slaughter. But if there could



THE FABRICATOR OF NEWS.

‘Have you heard the news?—Cassander is taken alive!’

be any doubt, you have only need to look in the faces of men in power, and you may read the news in their altered looks : and, to tell you a secret, it is whispered that some one from Macedonia, who was an eye-witness of the fight, has been now five days concealed in the office of state.' When he has thus finished his tale, as he thinks, very plausibly, he puts on a pathetic air ;—' Unhappy Cassandra ! luckless man ! behold the caprices of fortune ! Yet truly he was a mighty captain ! But remember now,' he adds, ' I have told you this in confidence ; keep it to yourself.' But this whispered secret is what he has already been telling in all parts of the town.

I have always been at a loss to find a sufficient motive for the conduct of men of this sort. They not only lie, but they lie most unprofitably to themselves. How often, for example, while gathering hearers about them in the bath, do they lose their clothes ; how often, while in the portico they are gaining victories by sea and land, do they incur fines by neglecting their affairs in court ; how often, after valiantly taking cities with their tongues, do they go home supperless ! Truly theirs seems to me a most wearisome mode of life, passing intire days, as they do, in running from shop to shop ; from the portico to the forum ; with no other business than to promulgate idle tales, by which to afflict the ears of all they meet.

IX.

THE SORDID.

THAT man is justly called a lover of filthy lucre to whom the relish and value of a gain is enhanced by the baseness of the means that have been employed in its acquisition.

If a fellow of this sort invites you to a feast, you will do wisely to carry a morsel with you, to make up for his scanty fare. He will borrow money of a stranger who lodges for a night in his house. At an ordinary he is the carver ; and while he loads his own plate, says, ' It is fair that he who toils for others should have the portion of two.' He sells wine ; and he does not scruple to send what is adulterated even to his friend. He goes to the theatre, and takes his sons, only on those occasions when the house is thrown open to the populace. If he is employed on an embassy, he leaves at home the provision made at the public cost for his journey ; and on the road borrows what he needs from his colleagues. The slave who follows him he loads with a burden beyond his strength ; and at the same time gives him less than the customary allowance of food. He demands his share of the presents made to the embassy at a foreign court, and sells it.

In the bath he declares that the oil brought to him by his servant is rancid ; and on this pretence



THE SORDID.

He exacts discount from a servant.

he uses what belongs to another person. If his servants chance to find money on the road, he claims his share ; using the vulgar proverb, ' Luck is common.' When he sends his cloak to the fuller, he borrows one from a neighbor, which he continues to wear till it is asked for. Nor are these the worst of his practices. He metes out provisions to his household in a measure that has a false bottom ; and even from this he strikes off the top. Through the indulgence of a friend he purchases some article much below its value, which he presently sells at an exorbitant price. Having a debt of thirty pounds to pay ; he contrives that the silver shall be deficient in weight by four drachms. If his children have been prevented from attending their school by sickness, he makes a deduction, according to the time they have been absent, from the salaries of their masters : and because many public holidays occur in February, he keeps them at home the whole month, that he may not have to pay for days in which they are not actually at school. In settling accounts with a servant, or in receiving rent from a tenant, he exacts a discount, on pretence of the difference in value between one kind of coin and another. When it falls to his lot to give a feast to the citizens of his ward, he supplies his own family out of the provision made for the public dinner : and of all that is left on the table he takes strict account, lest the half of a bunch of radishes should be purloined by the waiters. If he goes a journey with companions, he employs their attendants ; having let out his footman for the time, without however bringing the hire to account in the common purse. If provisions for a club-dinner are lodged at his house, he cribs a part from every article ; even from the wood, the lentils, the vinegar, the salt, and the oil for the lamps. In order to avoid making

a marriage-offering, when a wedding takes place in a friend's family, he will leave his home for a time, to be out of the way. He is ever borrowing those petty articles from his friends which no one would choose to ask for again ; and for which, if payment were offered, it would hardly be received.



THE SHAMELESS.

He asks a loan of one whom he has just defrauded.

X.

THE SHAMELESS.

THE union of avarice and audacity produces a total disregard of decency and reputation. A man of this temper is not ashamed to ask a loan of one whom he has just defrauded. When he sacrifices to the gods, instead of making a feast at home, he puts the flesh of the victim in salt, and goes to sup with a neighbor : while there, he calls up one of his followers, and taking bread and meat from the table, says, in the hearing of all, ' There, my man, make a good supper.' When he is buying provisions, he admonishes the butcher, if ever he has done him any service, to requite the favor in the bargain he is making : as he stands by the scales, if he can, he will throw in a piece of flesh, or, at any rate, a bone, after the meat is weighed : if this is allowed, it is well ; if not, he snatches some scrap of offal from the bench, and runs off grinning. When he treats his visitors to the theatre, he will slip in himself without paying, and even the next day bring in his children and their tutor. If he meets any one carrying home a bargain, he begs or demands a morsel for himself. He is wont to enter the farm

yard of a neighbor, of whom he borrows corn or straw, which he obliges the lender to send home. In the bath, he will fill the pitcher for himself from the cistern, in spite of the outcries of the bather : and when he retires, exclaims, 'There, now, I have washed, and I owe you nothing !'



THE PARSIMONIOUS.

These little matters make a great sum in the year.

XI.

THE PARSIMONIOUS.

PARSIMONY is an excessive and unreasonable sparing of expense. The parsimonious man calls at the house of his debtor to demand a halfpenny of interest, left over in the last month's payment. At a banquet he carefully notes how many cups of wine are drank by each guest ; and of all the offerings to Diana, usual on such occasions, his will be the least. If the smallest article be purchased for his use, however low may be the price, he will say it is too dear. When a servant breaks a pot or a pan, he deducts the value of it from his daily allowance ; or if his wife chances to lose a brass button or a farthing, he causes tables, chairs, beds, boxes, to be moved, and the wardrobe to be hunted over in search of it. Whoever would deal with him must be content to lose by the transaction. He suffers no one to taste a fig from his garden ; nor even to pass through his fields ; no, nor to gather a fallen date or olive from the ground. He inspects the boundaries of his farm every day, to assure himself that the hedges and the fences remain in their places. He demands interest on interest, if payment is delayed a day beyond the appointed time. If he gives a public dinner to his ward, he carves out a scanty portion for each, and himself places

his allowance before every guest. He goes to market, and often returns without having purchased an article. He strictly charges his wife to lend nothing to her neighbors ; no, not even a little salt, nor a wick for a lamp, nor a bit of cummin, nor a sprig of marjoram, nor a barley cake, nor a fillet for the victim, nor a wafer for the altar : ' for,' saith he, ' these little matters put together make a great sum in the year.'

In a word, you may see the coffers of such a fellow covered with mould ; and himself, with a bunch of rusty keys at his girdle, clad in a scanty garb, sparingly anointed, shorn to the scalp, and slipshod at noon : and you may find him in the fuller's shop, whom he is charging not to spare earth in cleaning his cloak, that it may not so soon require dressing again.



THE IMPURE.

Standing at the tavern door, he proclaims that he is about to get drunk.

XII.

THE IMPURE.

THIS man is every where to be known by the open and scandalous grossness of his manners : he wilfully offends the eye of modesty. At the theatre, it is his delight to clap his hands after the rest of the audience is still, and to hiss those actors whom others applaud : and in an interval of silence, he eructates so loudly as to attract the notice of all about him. He frequents the fruit stalls in the open market, from which he helps himself ; munching nuts, apples, or almonds, while he feigns to chat with the vender. He calls to some one by his name, in public, with whom he has no acquaintance ; or commands a person to wait for him, whom he perceives to be hastening on business. He will accost a man with mock congratulations who is leaving court after having lost a cause, and incurred a heavy fine. As he returns from market, laden with eatables, he hires musicians, displays what he has bought to all he may meet, and invites them to the revel : or, standing at a shop or tavern door, he proclaims that he is about to get drunk. He will wish ill-luck to his mother, as he sees her going to consult the augur. He overthrows the cups of the worshippers who are about to perform their libations ; and then stares and grins as if the accident

were portentous. If a female performer is playing on the hautboy, first he claps while others would fain listen ; then thrums the tune ; and presently rudely commands her to be silent. At supper he heedlessly spits across the table on the butler.





THE BLUNDERER.

**He appears to give his evidence at the moment
when a cause is adjudged.**

XIII.

THE BLUNDERER.

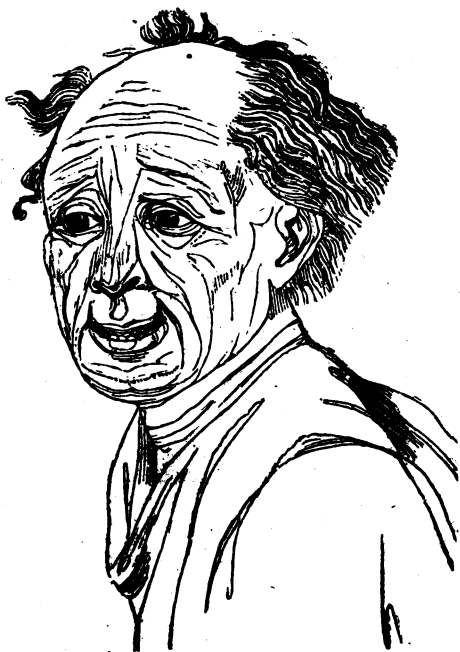
HE whose words and actions, though they may be well intended, are never well timed, is a most troublesome companion. The Blunderer, having some affair on which he wishes to confer with his friend, calls at the very hour when he is most busily engaged. He comes to sup with his mistress while she is ill of a fever. He solicits one who has just forfeited bail to be surety for him ; or appears to give his evidence at the moment when a cause is adjudged. He will rail at womankind at a wedding dinner. He asks persons to join him on the parade whom he meets as they are returning from a long journey. He will offer to find you a better purchaser for an article which you assure him is already sold. He stands up in a company to explain some business from the very beginning, which every one perfectly understands already. He is forward to meddle in some affair which those most nearly concerned heartily wish he would let alone, and which is yet of such a nature that they are ashamed to forbid his interference. He will come and demand interest from his debtors, at the moment when they are engaged in a sacrifice and feast. If he happens to be present at a neighbor's house while a slave is beaten, he recounts an instance which oc-

curred in his own family, of a servant who, being thus corrected, went and hanged himself. Should he be chosen to arbitrate between parties who wish to be reconciled, he will, by his bungling interference, set them at variance again. He calls on a partner to dance who has not yet supped.



THE BUSYBODY.

He undertakes a part that greatly exceeds his ability.



THE BUSYBODY.

He undertakes a part that greatly exceeds his ability.

XIV.

THE BUSYBODY.

IN the proffered services of the Busybody there is much of the affectation of kind-heartedness, and little efficient aid. When the execution of some project is in agitation, he will undertake a part that greatly exceeds his ability. After a point in dispute has been settled to the satisfaction of all parties, he starts up, and insists on some trivial objection. He directs the waiter at a banquet to mix more liquor than the company present can possibly drink. He interferes in a quarrel between parties of whom he knows nothing. He offers to be guide in a forest ; and presently he is bewildered, and obliged to confess that he is ignorant of the way. He will accost a general at the head of his troops, and inquire when battle is to be given ; or what orders he intends to issue for the next day. He is wont to give his father information of his mother's movements. Although the physician has forbidden wine to his patient, he will, nevertheless, administer some ; just, as he says, by way of making an experiment. When his wife dies, he inscribes on her monument, not only her name and quality, but those also of

her husband, father, and mother ; and adds, ' All these were persons of extraordinary virtne.' He cannot take an oath in court without informing the by-standers that it is not the first time his evidence has been called for.



THE STUPID

It is impossible to find what he himself has hid



THE STUPID.

He is unable to find what he himself has hid.

XV.

THE STUPID.

THERE is a sluggishness of mind in some persons which occasions them perpetually to stumble into absurdities of language or behavior. It is a man of this sort who, after he has made and proved a calculation, turns to his neighbor to ask what is the amount. Being defendant in an action for damages, on the day when his defence should be made, he utterly forgets the affair, and goes to his farm as usual. Often it has happened to him to be left sleeping in the theatre long after the spectators have retired. Staggering home at night, after eating an enormous supper, he wanders into his neighbor's court instead of his own, and is bitten by the dog. Articles which himself has received and put in store, he is unable to find when they are wanted. He is informed that a friend is dead ; and he goes to the house with a sorrowful face and streaming eyes ; yet he salutes the first person of the family whom he meets with—' Good luck to you !' He will, with much ado, take witnesses with him when he goes to receive payment of a debt. In the depth of winter

he scolds his servant because he has not bought cucumbers. He will urge his sons to continue wrestling or running till they are thrown into a fever. At his farm he undertakes to cook the pottage ; and in doing so, he puts salt to the mess twice, so that it cannot be eaten. After a shower he exclaims, ' How sweet it smells of the stars ! ' If the rate of mortality in the city be asked, instead of a serious reply, he will give you an absurd jest.



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THE MOROSE.

**If he strikes his foot against a stone, he utters a tremendous ex-
ecration on it.**

XVI.

THE MOROSE.

A MALIGNANT temper sometimes vents itself chiefly in ferocity of language. The man whose tongue is thus at war with all the world cannot reply to the simplest inquiry except by some such rejoinder as—‘ Trouble not me with your questions :’ nor will he return a civil salutation : and so unwilling is he to give a direct answer, that even when a customer asks the price of an article, he only mutters, ‘ What fault have you to find with it ?’ If his friends send him presents, with compliments, when he is preparing a feast, he receives them, saying, ‘ Yes, yes ; these things are not intended for gifts : I must return as much again.’ He has no pardon for those who may unwittingly shove or jostle him, or tread on his toe. If a loan is asked of him, at first he refuses ; but afterwards he brings the money, saying that he is willing to throw so much silver away. If he strikes his foot against a stone, he utters a tremendous execration on it. He will neither wait for, nor stay with any one long : nor will he sing, or recite verses, or dance in company. It is a man of this spirit who dares to live without offering supplications to heaven.

XVII.

THE SUPERSTITIOUS.

SUPERSTITION is a desponding fear of divinities. The superstitious man having washed his hands in the sacred fount, and being well sprinkled with holy water from the temple, takes a leaf of laurel in his mouth, and walks about with it all the day. If a weasel cross his path, he will not proceed until some one has gone before him ; or until he has thrown three stones across the way. If he sees a serpent in the house, he builds a chapel on the spot. When he passes the consecrated stones, placed where three ways meet, he is careful to pour oil from his crewet on them : then, falling on his knees, he worships, and retires. A mouse, perchance, has gnawed a hole in a flour-sack : away he goes to the seer to know what it behoves him to do : and if he is simply answered, ‘ Send it to the cobbler to be patched,’ he views the business in a more serious light ; and running home, he devotes the sack, as an article no more to be used. He is occupied in frequent purifications of his house, saying that it has been invaded by Hecate. If in his walks an owl flies past, he is horror-struck ; and exclaims, ‘ Thus comes the divine Minerva !’ He is careful not to tread on a tomb, to approach a corpse, or to visit a woman in her confinement ; saying that it is profitable to him



THE SUPERSTITIOUS.

If in his walks an owl flies past, he is horror struck.



to avoid every pollution. On the fourth and seventh days of the month he directs mulled wine to be prepared for the family ; and going himself to purchase myrtles and frankincense, he returns and spends the day in crowning the statues of Mercury and Venus. As often as he has a dream he runs to the interpreter, the soothsayer, or the augur, to inquire what god or goddess he ought to propitiate. Before he is initiated in the mysteries he attends to receive instruction every month, accompanied by his wife, or by the nurse and his children.

Whenever he passes a cross-way he bathes his head. For the benefit of a special purification, he invites the priestesses to his house ; who, while he stands reverently in the midst of them, bear about him an onion, or a little dog. If he encounters a lunatic or a man in a fit, he shudders horribly, and spits in his bosom.

XVIII.

THE PETULANT.

A PETULANT temper will make occasion, where it cannot find reason, for murmurings and rebukes. If his friend sends the grumbler a portion from a feast, he returns by the bearer no other answer than this : ' What then, didst thou grudge me thy broth, and thy small wine, that I was not invited to supper ? ' He repels the fondness of his mistress, while he mutters, ' I wonder now if you love me in truth : ' he quarrels with heaven, not, as he says, because it rains ; but because the rain comes too late. If he finds a purse on the road, he exclaims, ' Copper ! — ah ! it is not my luck to find gold.' Having purchased a slave, after long haggling with the vender, at a very low price, he says, ' Think you I sh^duld have got him so cheap if he had been of any worth ? ' To the messenger who brings the happy tidings of the birth of a son, he replies, ' Ay, and if you were to add, that I have just lost the half of my fortune, you would only say what is true.' After he has gained a cause by the unanimous verdict of the judges, he turns on his advocate, whom he upbraids for having omitted some particulars in his de-

fence. When, on an emergency, his friends support him with ample loans, and say, 'Come, now, be joyful;' he replies, 'How can I be joyful, see-



THE PETULANT.

He quarrels with heaven, not because it rains, but because it came too late.

fence. When, on an emergency, his friends support him with ample loans, and say, 'Come, now, be joyful;' he replies, 'How can I be joyful, seeing that all this money must be repaid; and that ever after I must owe to each of you a debt of gratitude?'

XIX.

THE SUSPICIOUS.

THE suspicious man imputes a fraudulent intention to every one with whom he has to do. When he sends a servant to market, he presently despatches another after him, to inquire the price of the articles purchased. On a journey, he counts the money in his purse at every stage. He is scarcely in bed before he asks his wife if the chests are locked,—the cupboard sealed,—and the bar put to the hall-door. In vain she assures him that all is safe:—up he jumps, undressed and barefooted as he is; and lighting a candle, goes prying round the house; and hardly then resigns himself to sleep. He goes to receive interest for his loans, accompanied by witnesses, lest his debtors should deny their bonds. He sends his cloak to be cleaned, not to the best fuller, but to him whose surety he thinks the most responsible. He will invent any excuse rather than lend plate to a neighbor. He suffers not his slave to follow him, but commands him to walk before, lest he should make his escape. If a customer who comes into his shop takes up an article, and intimates that he wishes for credit, he says, 'No: if you have not the money, leave the article; for I shall have no opportunity to send for the money.'



THE SUSPICIOUS.

'Is the bar put to the hall door?'



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THE FIFTH

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THE FILTHY.

—an unapproachable and most unsavory personage.

XX.

THE FILTHY.

THIS fellow neglects his person till he becomes a nuisance to all about him. Leprous, covered with ulcers, and having his finger-nails unpared, he frequents society; and he thinks to excuse the offensiveness of his disorders, by saying, that these infirmities are constitutional; and that his father and grandfather before him were afflicted in the same way. He applies no remedies to the sores and wounds which cover his legs and fingers, but suffers them to fester, till they become incurable: he is hairy as a bear; and his teeth are black and decayed; so that he is altogether an unapproachable and most unsavory personage. His manners are like his appearance. He wipes his nose with his sleeve; talks as he eats; lets fall his food from his mouth; and raises the wind from his stomach while he drinks. He uses rancid oil at the bath; and walks about, clad in a cloak that is covered with spots of grease.

XXI.

THE DISAGREEABLE.

IT is perhaps easier to bear with a neighbor, from whom we occasionally receive some serious injury, than with a constant companion, whose conversation is tedious, and whose manners are displeasing. Such a one, for example, will enter the house of a friend, just as he has retired to rest, and awake him, that they may chat together : or he will almost forcibly detain persons in conversation who are going on board a vessel already under way in the harbor, intreating them to pace up and down with him awhile on the pier. He takes the babe from the breast of the nurse ; chews the food, and feeds it ; and though the child screams, he persists in his endeavors to soothe it with his chirping. At dinner he will describe minutely the several effects of a dose of medicine he has lately taken ; and add, ' Ay, the bile I brought up was darker than the soup you are eating.'

In a large company, he will accost his mother, saying, ' Mother, what day was it that I came into the world ?' He lets us know that he has at home a cistern of marvellous cold water : also, that his garden is well supplied with choice herbs ; and that his house is as much frequented as an inn. When he has company at home, he calls on his jester ; and wishing to make a display of the fool's talent, he says, ' Come, now, sir, I pray you make the company merry.'



THE DISAGREEABLE.

A companion whose conversation is tedious, and whose manners are displeasing.



THE VARIETY
of the robes of ceremony, he states are all in this
form



THE VAIN.

Clad in the robes of ceremony, he stalks about in this form.

XXII.

THE VAIN.

WHEN ambition is the ruling passion of a vulgar mind, it shows itself in the eager pursuit of frivolous distinctions. The vain and vulgar man strives always to gain a place at table next to the master of the feast. When his son is of age, instead of a private festival among his friends, usual on such occasions, he makes a solemn journey with him to Delphos, there to consecrate to Apollo the honors of his shorn head. He takes vast pains to be provided with a black servant, who always attends him in public. If he has a considerable sum of money to pay, he provides himself with new coin for the purpose. When he slays a sacrifice, he fastens the front of the victim adorned with chaplets at the entrance of his house, that all who visit him may know that he has sacrificed an ox. If he has joined in a cavalcade, he sends his servant home with his horse and its trappings; but he retains the robe of ceremony, with which he stalks about in the forum during the rest of the day. When his favorite dog dies, he deposits the remains in a tomb, and erects a monument over the grave, with an inscription,—‘Offspring of the stock of Malta!’ Having dedicated a brazen coronet to Esculapius, he incumbers it with chaplets. He is exquisitely perfumed every day.

He is fond of being associated with the officers whose business it is to regulate the celebration of the sacred rites, in order that he may have to announce the course of the solemnities to the people. On such occasions, being crowned, and clad in a white robe, he goes forth, proclaiming—'O, ye Athenians! receive the favors of Heaven; for we, whose office it is, have offered to the mother of the gods sacrifices—worthy and fair!' So said, he goes home in great glee, and tells his wife that he has passed the day most felicitously.



THE TENDRONS

He reads his treatise com.

The tendons of the neck are the ligaments which connect the vertebrae of the neck, and are the ligaments of the larynx and trachea. They are the ligaments of the larynx and trachea, and are the ligaments of the larynx and trachea.



THE PENURIOUS.

He turns his threadbare coat.

XXIII.

THE PENURIOUS.

HE who would rather expose himself to contempt than incur a trifling expense deserves not to be called frugal, but penurious. The penurious man will save a paltry sum on occasions which bring his sordid temper under general observation : for example, if he has been declared victor in verse, he dedicates a wooden crown as his offering to Bacchus ; on which however he is not ashamed to inscribe his name. When, in the assembly of the people, an immediate contribution is voted, he either refuses his assent, or he slinks away from the assembly. At the marriage of his daughter, he sells all the flesh of the victims, except the dedicated portion ; and the servants hired for the occasion he entertains at board wages. If he is master of a vessel, he will spread the matting of the steersman on the deck for himself, that he may spare his own bedding. He will go to market, and bring home the meat under one arm and the vegetables under the other, rather than give a penny to a porter. Having but one cloak, he stays at home while it is cleaned. If he spies a poor neighbor at a distance who is likely to ask a loan of him,

he turns out of the way, and gets home. He will not maintain waiting-maids for his wife, as his station requires, but hires whom he can find, on occasions of ceremony. He rises early ; sweeps the house himself ; makes the beds ; and, when he sits down, forgets not to turn his threadbare coat.



THE OSTENTATIOUS

The taste of the rich cargoes which he pretends to have on it

In a way that is not to be wondered at, he has a great deal of money



THE OSTENTATIOUS.

He talks of the rich cargoes which he pretends to have on the seas

XXIV.

THE OSTENTATIOUS.

THE absurd vanity of the purse-proud man leads him to make as many false pretensions to wealth as the veriest knave who lives by seeming to be what he is not. A boaster of this sort frequents the Exchange ; and while he gathers strangers around him, talks of the rich cargoes which he pretends to have on the seas : then he tells what loans he has abroad, and what is the amount of interest on them. Or you may see him strolling along the road, while he lolls on the arm of a chance companion, whom he informs that he was one of those who served in the expedition into Asia under Alexander ; and that, in the spoil which fell to his share, there were many costly vessels studded with gems. This leads him to talk of eastern magnificence ; and he stoutly contends that the artificers of Asia are incomparably superior to those of Europe. He pretends to have received letters from Antipater, stating that the victorious king had just returned to Macedonia. He declares, that although he possesses the costly license for exporting timber, he has forborne to make use of it, lest he should give occasion to the malicious remarks of some who would envy him his privilege. In a company of strangers he recounts, that during the late scarcity he expended more than five talents

in corn, to be distributed among the poorer citizens ; and doubting whether he may not have underrated the sum, he requests one of the company to assist him in going through a calculation, by making a list of those who were the objects of his munificence, and the relief afforded to each ; when, pretending to name above six hundred persons, the result proves that, instead of five, he must actually have expended not less than ten talents on the occasion. Nor does he include in this computation the maintenance of his galleys, nor sundry disbursements consequent on the gratuitous discharge of public business. He goes to the stalls where the finest horses are exposed for sale, and pretends to bid for them : or, at the shop of the robe-maker, he requests a cloak to be shown to him of the value of two talents ; and then takes occasion to reprove his attendant for not being furnished with gold. He lives in a hired house ; yet he assures a visitor, ignorant of his affairs, that he inherited the house from his father ; but that, finding it too small for the entertainment of his friends, he intends to sell it.



THE PROUD

He is never the best to see at any time



THE PROUD.

He is never the first to accost any man.

XXV.

THE PROUD.

THE proud man regards the whole human race with contempt ; himself excepted. If you wait on this arrogant personage, even on the most urgent business, you must attend his pleasure : ' I will speak with thee,' says he, ' after supper, as I take my walk.' If he has rendered a service to a man, he will remind him of it as he meets him in the street, and in a loud voice goad him with the obligation. He is never the first to accost any man. He commands tradesmen, or others who transact business with him, to be in attendance at break of day. He returns the salute of no one in the public ways ; and even endeavors to avoid seeing his acquaintance by looking on the ground : or he tosses his head, as if the earth and all who walk on it were unworthy of a glance. When he invites a party of his friends, he deigns not to sup with them ; but commits the care of entertaining the guests to one of his servants. He is preceded in his visits by a footman, who announces his approach. He suffers no one to enter his apartment while he dresses, or while he dines. If he has moneys to pay or to receive, he calls in a servant to cast the counters, and afterwards to make out the bill. When he writes a letter of business, he condescends to employ none of the ordinary forms, as,—You will oblige me by doing so and so ; but it is his manner to say, ' This is my pleasure : I have sent one who will receive what you have to deliver : let the business be thus ordered ; and that without delay.'

XXVI.

THE FEARFUL.

THERE is in some men a constitutional dejection of the spirits, which renders them liable to the constant tyranny of fear. The diseased imagination of the fearful man seems to obscure his perceptions; for when he makes a voyage, he mistakes a cluster of distant promontories for a fleet of pirates. As soon as the ship begins to roll, he inquires if there be not some profane person on board; and when she tacks, he questions the steersman, if the ship keeps near enough the middle of the channel; and what he thinks of the appearance of the heavens. Presently, turning to a passenger who sits near him, he declares that he has been affrighted by a certain dream: forthwith he puts off his heavy cloak, delivering it to his servant, that he may be unincumbered in case of sudden danger. At length, as his fears increase, he intreats the captain to make for land, and put him ashore.

Unhappy is he who, thus haunted with terrors, spends his life amidst the perils of war. As soon as it is reported that the enemy approaches, he calls his comrades about him; and looking round, professes to doubt whether there be any hostile force within sight: but when he actually hears the shouts of the combatants, and sees some fall about him, he declares that, in his haste to join the ranks, he has forgotten his sword; and away he runs to his tent, from whence he despatches his slave, as he



THE FEARFUL.

He declares that he has been affrighted by a certain dream.

says, to watch the motions of the enemy : meanwhile he hides his weapon under the bedding, and then spends the time in searching for it. Peeping from the tent, he sees a wounded man borne into the camp by his friends : he runs out to meet him ; bids him be of good courage ; and undertakes the care of him, sponging the wound, and driving away the flies : in truth, he will do any thing rather than face the enemy. As he sits in the tent by the wounded man he hears the clang of the trumpeter sounding to the charge : ' Wert thou given to the crows, with thy noise, this poor fellow might get a little sleep.' Besmeared with blood from another's wound, he runs out to meet those who are returning from the field ; to whom he declares that, at the extreme peril of his life, he has rescued a friend from the hottest of the fight ; and leading his comrades and friends into the tent, he repeats the tale to each : ' There,' he exclaims, ' behold the man whom, with my own arms, I bore from the field !'

XXVII.

'THE OLD TRIFLER.

THIS foolish fellow, although he is threescore; would fain distinguish himself in accomplishments and exercises proper only to youth. He commits verses to memory; and, attempting to sing them over the bottle, cannot recollect two lines together. He learns from his son to use the spear and shield; to the right, to the left, and behind. Making a visit in the country, he mounts a strange horse, and while he aims to display his skill and agility in riding, he is thrown, and breaks his head. He may be seen fencing and thrusting at a wooden figure; or contending with his own servant for mastery in the bow and lance; and in this worthy employment he will give or receive instruction with equal condescension. Even in the bath he is the finished performer; which he makes apparent by the ridiculous alertness of his turns and capers. But to see him in perfection, you must observe him when, to please a party of ladies, he undertakes to fiddle, and dance to his own tune.



THE OLD TRIFLER.

He undertakes to fiddle and dance to his own tune.



THE DETRACTOR.

He will even speak ill of the dead.

XXVIII.

THE DETRACTOR.

THE Detractor utters not a word that does not betray the malignancy of his soul. If he is asked—what sort of a person is such a one? he replies as if the man's genealogy had been required;—‘Ah, I know him: his father's name was at first Sozias; a name befitting his servile condition: it was while he served as a common soldier that he acquired the appellation Sosistratus: some time afterwards he was inscribed among the citizens of the lower order. As to his mother, she was a *noble Thracian*, no doubt, for women of *her sort* are accounted *noble* in that country. The man himself is such as his origin would lead one to suppose—he is the veriest scoundrel alive.’ Then he adds in explanation of what he had said of the man's mother, ‘These Thracian women practise every sort of outrage on the highway.’

If he comes into a company where a neighbor is defamed, he presently takes the lead in the conversation:—‘Yes,’ he begins, ‘there is not a being on earth I detest so much as the man you are speaking of: his looks are enough to condemn him: was there ever such a villain? you may take, as a specimen of his character, what I know to be a

fact, that he ordinarily sends his wife to market with three halfpence to buy provisions for the whole family ; and that he obliges her to bathe in cold water in the depth of winter.'

The moment any one leaves the company the Detractor fails not to introduce some tale to his disadvantage ; nor is there any one of his friends, or any member of his family, who escapes the scourge of his tongue : he will even speak ill of the dead.



THE OLIGARCH.

He heartily hates demagogues.

XXIX.

THE OLIGARCH ;
OR, THE ADVOCATE OF DESPOSTISM.

AN arrogant desire to dominate over his fellows appears in the opinions, the conduct, and the manners of this partisan of despotism. When the people are about to elect colleagues to the archons for the direction of some public solemnity, he stands up to maintain that the magistracy should on no occasion be shared. And when others are voting for ten, his voice is heard exclaiming—‘ One is enough.’ Of all Homer’s verses, he seems to have learned only this—

—————think not here allow’d
That worst of tyrants, an usurping crowd.

He is often heard using expressions of this sort : ‘ It is advisable that *we* should withdraw to consult on this business. Let us separate ourselves from the mob, and from these popular meetings. This access of the populace to the magistracy should be barred.’ If he meets with any personal affront, he exclaims—‘ That they and I should live within the same walls is insufferable !’

At noon he stalks abroad, sprucely dressed and trimmed, and he drives the world before him with

haughty defiances, as if he could not think the city habitable until the mass of the people should be expelled from it. He loudly complains of the outrages sustained by the higher classes from the crowd of litigants in the courts of justice ; and he tells of his having been put to confusion in the assembly of the people by the contact of a squalid shabby fellow, who placed himself beside him. He inveighs against the popular leaders, whom he professes to hate heartily : ' It was 'Theseus,' he adds, ' who was the author of all these evils in the state.' Such is the discourse which he holds with foreigners, and with the few citizens whose temper is like his own.



THE MALIGNANT

—ever ready to head a licentious mob.



THE MALIGNANT.

—ever ready to head a licentious mob.

XXX.

THE MALIGNANT.

SOME men love and pursue evil, purely for its own sake, with an eager relish. A man of this temper seeks his element amid the turbulences of public life. His chosen associates are men of ruined fortune ; especially those whom sequestrations and forfeitures have rendered ill-affected to the government. In such society he thinks to become at once thoroughly practised in mischief, and formidable to the state. If the conduct of men of worth and principle is spoken of before him, he throws in some insinuation—' So goes the world : ' or he boldly affirms that there is no such thing as an honest man ; that all are knaves alike. The good he defames and persecutes : the bad alone he applauds, as men of a liberal spirit. If a man of his own sort is candidate for an office, he will grant that there may be some truth in what is commonly reported of him ; but as to such and such charges, he has never heard of them before : yet, be these things as they may, ' he is a fellow of a noble spirit, a firm friend to his party, and a man of splendid talent : in short, you can no where find one so fit for the office.' He sides with any one who in the assembly of the people, or in the courts of justice, is pleading a desperate cause. If he is on the

bench when some flagitious state-prisoner is at the bar, he urges the principle, that it is not the man's character, but the mere fact in question that is to be determined. 'Be it,' says he, 'that the fellow disturbs the repose of men in power; yet is he the people's dog; he keeps watch against those who would invade their rights: and if we abandon such men, we shall no longer find any who will concern themselves for the interests of the commonwealth.'

He is the true demagogue, ever ready to head a licentious mob. If any measure is to be carried in court against law and equity, he will associate himself with the judges, that he may give the business his best aid. Whether he be advocate or judge, it is his rule to put the worst interpretation on all that is said by an opponent.

We may safely say, even if such a man's personal conduct never offends the letter of the law, that he who is the professed patron and friend of knaves is himself a knave. So true is the proverb, that 'Like loves like.'

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