

Next to *Grammar*, in old Account, and for strongest Influence; and for the highest Advantages in all human Societies, both in Peace and War, *Eloquence* was esteemed more than fundamental, more than a Key, to unlock, regulate and set in order the Cabinets of Mens Hearts and Minds, to assuage bad Passions, and to excite noblest Affections.

And *Poesie*, in several kinds, being the highest Efflorescence of Eloquence, is with a sublime and accurate felicity guided and promoted in a late English Tract, entitul'd, *Reflexions on Aristotle's Treatise of Poesie, containing the necessary, rational, and universal Rules for Epick, Dramatick, and the other sorts of Poetry; with Reflexions on the Works of the ancient and modern Poets, and their faults, noted by R. Rapin.* Printed in *London*, in 8°.

I take leave, on this occasion, to mention here, for *Oratory*, the two Tracts, that came abroad *A. 1672.* in 8°. viz. I. *Reflexions upon the Eloquence of these Times, 1. in general: 2. Of the Barr, and 3. of the Pulpit:* Pretending to be a Translation out of *French*; but by the Addresses, Conclusion, and often in the Body of the Tract, it appears to be a Free Application to our English Eloquence. II. By the same hand, *A Comparison between the Eloquence of DEMOSTHENES and CICERO;* which (doubtless) was, as is acknowledged, really translated out of *French*. Those Reflexions upon Eloquence, by a few Emendations at a second Review, may give much Light to *Oratory*.

Errata in Numb. 109.

Page. 193. lin. 28. r. Littleball.

L O N D O N

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