His natural talents were below mediocrity; but he had a mind capable of improvement, of receiving polish, of assimilating what was best in the minds of others without slavish imitation; and he profited greatly throughout his life from having associated with the ablest and wittiest persons, of both sexes, and of various stations. He entered the world (if I may use such an expression in speaking of a King who had already completed his twenty-third year), at a fortunate moment, for men of distinction abounded. His Ministers and Generals at this time, with their successors trained in their schools, are universally acknowledged to have been the ablest in Europe; for the domestic troubles and foreign wars under which France had suffered ever since the death of Louis XIII had brought to the front a number of brilliant names, and the Court was made up of capable and illustrious personages.... Glory was his passion, but he also liked order and regularity in all things; he was naturally prudent, moderate, and reserved; always master of his tongue and his emotions. Will it be believed? he was also naturally kind-hearted and just. God had given him all that was necessary for him to be a good King, perhaps also to be a fairly great one. All his faults were produced by his surroundings. In his childhood he was so much neglected that no one dared go near his rooms. He was often heard to speak of those times with great bitterness; he used to relate how, through the carelessness of his attendants, he was found one evening in the basin of a fountain in the Palais-Royal gardens....

His Ministers, generals, mistresses, and courtiers soon found out his weak point, namely, his love of hearing his own praises. There was nothing he liked so much as flattery, or, to put it more plainly, adulation; the coarser and clumsier it was, the more he relished it. That was the only way to approach him; if he ever took a liking to a man it was invariably due to some lucky stroke of flattery in the first instance, and to indefatigable perseverance in the same line afterwards. His Ministers owed much of their influence to their frequent opportunities for burning incense before him....

It was this love of praise which made it easy for Louvois to engage him in serious wars, for he persuaded him that he had greater talents for war than any of his Generals, greater both in design and in execution, and the Generals themselves encouraged him in this notion, to keep in favour with him. I mean such Generals as Condé and Turenne; much more, of course, those who came after them. He took to himself the credit of their successes with admirable complacency, and honestly believed that he was all his flatterers told him. Hence arose his fondness for reviews, which he carried so far that his enemies called him, in derision, "the King of reviews"; hence also his liking for sieges, where he could make a cheap parade of bravery, and exhibit his vigilance, forethought, and endurance of fatigue; for his robust constitution enabled him to bear fatigue marvellously; he cared nothing for hunger, heat, cold, or bad weather. He liked also, as he rode through the lines, to hear people praising his dignified bearing and fine appearance on horseback. His campaigns were his favourite topic when talking to his mistresses. He talked well, expressed himself clearly in well-chosen language; and no man could tell a story better. His conversation, even on the most ordinary subjects, was always marked by a certain natural dignity.
His mind was occupied with small things rather than with great, and he delighted in all sorts of petty
details, such as the dress and drill of his soldiers; and it was just the same with regard to his building
operations, his household, and even his cookery. He always thought he could teach something of their
own craft even to the most skilful professional men; and they, for their part, used to listen gratefully to
lessons which they had long ago learnt by heart. He imagined that all this showed his indefatigable
industry; in reality, it was a great waste of time, and his Ministers turned it to good account for their own
purposes, as soon as they had learnt the art of managing him; they kept his attention engaged with a mass
of details, while they contrived to get their own way in more important matters.

His vanity, which was perpetually nourished - for even preachers used to praise him to his face from the
pulpit - was the cause of the aggrandisement of his Ministers. He imagined that they were great only
through him, mere mouthpieces through which he expressed his will; consequently he made no objection
when they gradually encroached on the privileges of the greatest noblemen. He felt that he could at any
moment reduce them to their original obscurity; whereas, in the case of a nobleman, though he could
make him feel the weight of his displeasure, he could not deprive him or his family of the advantages due
to his birth. For this reason he made it a rule never to admit a seigneur to his Councils, to which the Duke
de Beavilliers was the only exception....

But for the fear of the devil, which, by God's grace, never forsook him even in his wildest excesses, he
would have caused himself to be worshipped as a deity. He would not have lacked worshippers....


1 https://sourcebooks.fordham.edu/Halsall/mod/17stsimon.asp