

## Center [ 150 ]/

/ #Double Rule/ // #Center A/ #Center CURIOUS MAN/ / [V]ALUES things not by their Use or/ [V]Worth, but Scarcity. He is very tender/ and scrupulous of his Humour, as [i] Fantatics [i]/ are of their Consciences, and both for the most/ part in Trifles. He cares not how unuseful/ any Thing be, so it be but unusual and rare./ He collects all the Curiosities he can light upon/ in Art or Nature, not to inform his own/ Judgement, but to catch the Admiration of o-/ thers, which he believes he has a Right to, be-/ cause the Rarities are his own. That which/ other Men neglect he believes they oversee,/ and stores up Trifles as rare Discoveries, at least/ of his own Wit and Sagacity. He admires/ subtleties above all Things, because the more/ subtle they are, the nearer they are to nothing;/ and values no Art but that which is spun s\*o/

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## Center A CURIOUS MAN. 151/

thin, that it is of no Use at all. He had rather/ have an iron Chain hung about the Neck of a/ Flea, than an Alderman's of Gold, and [i] Ho-/ mer's [i] Iliads in a Nutshel than [i] Alexander's [i] Ca-/ binet. He had rather have the twelve Apostles/ on a Cherry-Stone, than those on St. [i] Peter's [i]/ Portico, and would willingly sell [i] Christ [i] again/ for the numerical Piece of Coin, that [i] Judas [i]/ took for him. His perpetual Dotage upon/ Curiosities at length renders him one of them,/ and he shews himself as none fo the meanest/ of his Rarities. He so much affects Singula-/ rity, that rather than follow the Fashion, that/ is used by the rest of the World, he will wear/ dissenting Cloaths with odd fantastic Devices/ to distinguish himself form others, like Marks/ set upon Cattle. He cares not what Pains he/ throws away upon the meanest Trifle, so it be/ but strange, while some pity, and others laugh/ at his ill-employed Industry. He is one of/ those, that valued [i] Epictetus's [i] Lamp above the/ excellent Book he writ by it. If he be a Book-/ man he spends all his Time and Study upon/ Things that are never to be known. The/ [i] Philosopher's Stone [i] and [i] universal Medicine cannot/ #center L 4/

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152 A CURIOUS MAN./ possibly miss him, though he is sure to do them./ He is wonderfully taken with abstruse Know-/ ledge, and had rather hand to Truth with a/ Pair of Tongs wrapt up in Mysteries and Hiero-/ glyphics, than touch it with his Hands, or see/ it plainly demonstrated to his Senses./

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