

Non Specific Humans Varlets His Taylor Other Men that believe him Hostlers in the University A Jesuit His Superior Those that can neither do him good nor hurt Those that may do him good Those that would not hurt him if they could A Lord his Acquaintance His faithful historiographers great practicer a Lady One, that stalks in long grass a Friend Women A Coward the Ladies His Cook Valet de Chambre The Beggars

Mythological Figures Spectrum Atlas Monster Indian Creature

Animals A Butterfly Hunting-nag Well-managed Horse Peacocks Ostridges

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[double rule]

A

HUFFING COURTIER

I<sup>2</sup>S a Cypher, that has no Value himself, but from the Place he ftands in. All his Hap-pinefs confits in the Opinion he believes others have of it. This is his Faith, but as it is he-retical and erroneous, though he fuffer much Tribulation for it, he continues obftinate, and not to be convinced. He flutters up and down like a Butterfly in a Garden ; and while he is pruning of his Peruque takes Occafion to con-temple his Legs, and the Symmetry of his Britches. He is part of the Furniture of the Rooms, and ferves for a walking Picture, a moving Piece of Arras. His Bufinefs is only to be feen, and he performs it with admirable Industry, placing himself always in the beft Light, looking wonderfully Politic, and cau-tious whom he mixes withal. His Occupation is to fhow his Cloaths, and if they could but walk themselves, they would fave him the

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Labour, and do his Work as well as himfelf. His Immunity from Varlets is his Freehold, and he were a loft Man without it. His

Cloaths are but his Taylor's Livery, which he gives him, for 'tis ten to one he never pays for them. He is very careful to discover the Lining of his Coat, that you may not suspect any Want of Integrity or Flaw in him from the Skin outwards. His Taylor is his Creator, and makes him of nothing ; and though he lives by Faith in him, he is perpetually committing Iniquities against him. His Soul dwells in the Outside of him, like that of a hollow Tree ; and if you do but pill the Bark off him he deceases immediately. His Carriage of himself is the wearing of his Cloaths, and, like the Cinamon Tree, his Bark is better than his Body. His looking big is rather a Tumor, than Greatness. He is an Idol, that has just so much Value, as other Men give him that believe in him, but none of his own. He makes his Ignorance pass for Reserve, and, like a Hunting-nag, leaps over what he cannot get through. He has just so much of Politics, as Hoflers in the University have Latin. He is as humble as a Jesuit to his Superior ; but re-

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pays himself again in Insolence over those, that are below him ; and with a generous Scorn despises those, that can neither do him good, nor hurt. He adores those, that may do him good, though he knows they never will ; and despises those, that would not hurt him, if they could. The Court is his Church, and he believes as that believes, and cries up and down every Thing, as he finds it pass there. It is a great Comfort to him to think, that some who do not know him may perhaps take him for a Lord ; and while that Thought lasts he looks bigger than usual, and forgets his Acquaintance ; and that's the Reason why he will sometimes know you, and sometimes not. Nothing

but want of Money or Credit puts him in mind that he is mortal ; but then he trusts Providence that somebody will trust him ; and in Expectation of that hopes for a better Life, and that his Debts will never rise up in Judgment against him. To get in debt is to labour in his Vocation ; but to pay is to forfeit his Protection ; for what's that worth to one that owes Nothing ? His Employment being only to wear his Cloaths, the whole Account of his Life and Actions is recorded in Shopkeepers Books, that are his faithful Historiographers to

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their own Posterity ; and he believes he loses so much Reputation, as he pays off his Debts ; and that no Man wears his Cloaths in Fashion, that pays for them, for nothing is further from the Mode. He believes that he that runs in Debt is beforehand with those that trust him, and only those, that pay, are behind. His Brains are turned giddy, like one that walks on the Top of a House ; and that's the Reason it is so troublesome to him to look downwards. He is a Kind of Spectrum, and his Cloaths are the Shape he takes to appear and walk in ; and when he puts them off he vanishes. He runs as busily out of one Room into another, as a great Practiser does in Westminster-Hall from one Court to another. When he accosts a Lady he puts both Ends of his Microcosm in Motion, by making Legs at one End, and combing his Peruke at the other. His Garniture is the Sauce to his Cloaths, and he walks in his Portcannons like one, that stalks in long Gowns. Every Motion of him cries Vanity of Vanities, all is Vanity, saith the Preacher. He rides himself like a well-managed Horse, reins in his Neck, and walks Terra Terra. He

carries his elbows backward, as if he were

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pinioned like a truft-up Fowl, and moves as ftiff as if he was upon the Spit. His Legs are ftuck in his great voluminous Britches, like the Whiftles in a Bagpipe, thofe abundant Britches, in which his nether Parts are not cloathed, but packt up. His Hat has been long in a Confumption of the Fafhion, and is now almoft worn to Nothing ; if it do not recover quickly it will grown too little for a Head of Garlick. He wears Garniture on the Toes of his Shoes to juftify his Prentenfions to the Gout, or fuch other Malady, that for the Time being is moft in Fashion or Requeft. When he falutes a Friend he pulls off his Hat, as Women do their Vizard-Mafques. His Ribbons are of the true Complexion of his Mind, a Kind of painted Cloud or gawdy Rainbow, that has no Colour of it felf, but what is borrows from Reflection. He is as tender of his Cloaths, as a Coward is of his Flefh, and as loth to have them difordered. His Bravery is all his Happinefs ; and like Atlas he carries his Heaven on his Back. He is like the golden Fleece, a fine Outfide on a Sheep's Back. He is a Monfter or an Indian Creature, that is good for nothing in the World but to be feen. He puts himfelf up into a Sedan, like a Fiddle

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in a Cafe, and is taken out again for the Ladies to play upon, who when they have done with him, let down his treble-String, till they are in the Humour again. His Cook and Valet de Chambre confpire to drefs Dinner and him fo punctually together, that the one may not be ready before the other. As Peacocks and Oftridges have the gaudieft and fineft Feathers,

yet cannot fly ; fo all his Bravery is to flutter only. The Beggars call him my Lord, and he takes them at their Words, and pays them for it. If you praife him, he is fo true and faithful to the Mode, that he never fails to make you a Prefent of himfelf, and will not be refufed, tho' you know not what to do with him when you have him.

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### An Antiquary

Non-Specific Humans The Madman that fell in love with Cleopatra Old frippery-Philosopher his Forefathers [his] Fore-mothers his Parents a younger brother One that shoots away an Arrow, to find out another that was lost before [he] that shows the Tombs at Westminster every Man Father Grand-Fathers Ancestors Time-server the Author of the most ingenious new one An old Author Those that reckon their Pounds before their Shillings and Pence Catholics Fanatics the living Proper Names Scallinger Horace Supernatural Figures Saints Animals Moths Worms

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[double rule]

### AN ANTIQUARY

I<sup>2</sup>S one that has his Being in this Age, but his Life and Converfation is in the Days of old. He defpifes the prefent Age as an Innovation, and flights the future ; but has a great Value for that, which is paf and gone, like the Madman, that fell in Love with Cleopatra. He is an old frippery-Philosopher, that has fo ftrange a natural Affection to worm-eaten Speculation, that it is apparent he has a Worm in his Skull. He honours his Forefathers and Fore-mothers, but condemns his Parents as

too modern, and no better than Upstarts. He neglects himself, because he was born in his own Time, and so far off Antiquity, which he so much admires ; and repines, like a younger Brother, because he came so late into the World. He spends the one half of his Time in collecting old insignificant Trifles,

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and the other in shewing them, which he takes singular Delight in ; because the oftener he does it, the further they are from being new to him. All his Curiousities take place of one another according to their Seniority, and he values them not by their Abilities, but their Standing. He has a great Veneration for Words that are stricken in Years, and are grown so aged, that they have out-lived their Employments---These he uses with a Respect agreeable to their Antiquity, and the good Services they have done. He throws away his Time in enquiring after that which is past and gone so many Ages since, like one that shoots away an Arrow, to find out another that was lost before. He fetches things out of Dust and Ruins, like the Fable of the chymical Plant raised out of its own Ashes. He values one old Invention, that is lost and never to be recovered, before all the new ones in the World, tho' never so useful. The whole Business of his Life is the same with his, that flows the Tombs at Westminster, only the one does it for his Pleasure, and the other for Money. As every Man has but one Father, but two Grand-Fathers and a World of Ancestors ; so he has a proportional Value

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for Things that are antient, and the further off the greater.

He is a great Time-ferver, but it is of Time out of Mind, to which he conforms exactly, but is wholly retied from the present. His Days were spent and gone long before he came into the World, and since his only Buſineſs is to collect what he can out of the Ruins of them. He has ſo ſtrong a natural Affection to any Thing that is old, that he may truly ſay to Duſt and Worms you are my Father, and to Rot-tenneſs thou are my Mother. He has no Providence nor Fore-ſight ; for all his Contemplations look backward upon the Days of old, and his Brains are turned with them, as if he walked backwards. He had rather interpret one obſcure Word in any old ſenſeleſs Diſcourſe, than be the Author of the moſt ingenious new one ; and with Scaliger would fell the Empire of Germany<sup>1</sup> (if it were in his Power) for an old Song. He devours an old Manuſcript with greater Reliſh than Worms and Moths do, and, though there be nothing in it, values

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it above any Thing printed, which he accounts but a Novelty. When he happens to cure a ſmall Botch in an old Author, he is as proud of it, as if he had got the Philoſophers Stone, and could cure all the Diſeaſes of Mankind. He values things wrongfully upon their Anti-quity, forgetting that the moſt modern are really the moſt ancient of all Things in the World, like thoſe that reckon their Pounds before their Shillings and Pence, of which they are made up. He eſteems no Cuſtoms but ſuch as have outlived themſelves, and are long ſince out of Uſe ; as the Catholics allow of no Saints, but ſuch as are dead, and the Fanatics, Op-

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<sup>1</sup> And with Scaliger would fell the Empire of Germany] This alludes to a ranting Exclamation of Scaliger's upon an Ode in Horace, which he was particularly pleaſed with.

position, of none but the Living.

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Non-Specific Humans A Fool His own Mistress His own Gallant No soul living  
 A Fanatic All Mankind His Crony All others, whom he esteems not worthy to  
 approach him a stranger others his own Parasite Flatterer our selves

Proper Names Knipperdolling

Mythological Figures Damon Pythias A Colosse

Animals An Owl Horse in a Nobleman's Stable

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[two rules]

A

PROUD MAN

I<sup>2</sup>S a Fool in Fermentation, that fwells and  
 boils over like a Porridge-Pot. He fets out  
 his Feathers like an Owl, to fwell and feem  
 bigger than he is. He is troubled with a Tu-  
 mour and Inflammation of Self-Conceit, that  
 renders every Part of him ftiff and uneafy.  
 He has given himfelf Sympathetic Love-Pow-  
 der, that works upon him to Dotage, and has  
 transformed him into his own Miftrefs. He  
 is his own Gallant, and makes moft paffionate  
 Addreffes to his own dear Perfections. He  
 commits Idolatry to himfelf, and worships  
 his own Image ; though there is no Soul living  
 of his Church but himfelf, yet he believes as  
 the Church believes, and maintains his Faith  
 with the Obftinacy of a Fanatic. He is his own  
 Favourite, and advance himfelf not only above  
 his Merit, but all Mankind ; is both Damon  
 and Pythias to his own dear felf, and values his

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Crony above his Soul. He gives Place to no  
 Man but himfelf, and that with very great



Distance to all others, whom he esteems not worthy to approach him. He believes whatsoever he has receives a Value in being his ; as a Horse in a Nobleman's Stable will bear a greater Price than in a common Market. He is so proud, that he is as hard to be acquainted with himself as with others ; for he is very apt to forget who he is, and knows himself only superficially ; therefore he treats himself civilly as a stranger with Ceremony and Compliment, but admits of no Privacy. He strives to look bigger than himself, as well as others, and is no better than his own Parasite and Flatterer. A little Flood will make a shallow Torrent swell above its Banks, and rage, and foam, and yield a roaring Noise, while a deep silent Stream glides quietly on. So a vain-glorious insolent proud Man swells with a little frail Prosperity, grows big and loud, and overflows his Bounds, and when he sinks, leaves Mud and Dirt behind him. His Carriage is as glorious and haughty, as if he were advanced upon Men's Shoulders, or tumbled over their Heads like Knipperdolling. He fancies

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himself a Colosse, and so he is, for his Head holds no Proportion to his Body, and his foundation is lesser than his upper Stories. We can naturally take no view of our selves, unless we look downwards, to teach us how humble Admirers we ought to be of our own Values. The lighter and less solid his Materials are, the more Room they take up, and make him swell the bigger ; as Feathers and Cotton will stuff Cushions better than Things of more close and solid Parts.

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## A Fifth Monarchy Man

Non-Specific Humans A Privy-Counsellor o the Kingdom of Heaven A Minister of State His Viceregents a Fool Hypocrites holy-court Princes The Wicked Every Man, that had a Mind to it his Posterity his Brethren The Turks the Britons The poor Wicked Subjects Slaves Lords Masters Gamesters

Proper Names Perkin Warbee Lambert Simnel John of Leyden

Mythological Figures Romulus King Oberon The Devil Aeneas King Author Merlin the Pharisee Whittington Mahomet

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[double rule]

A

## FIFTH-MONARCHY-MAN

I<sup>2</sup>S one, that is not contented to be a Privy-Counsellor of the Kingdom of Heaven, but would fain be a Minifter of State of this World, and tranflate the Kingdom of Heaven to the Kingdom of Earth. His Defign is to make Chrif King, as his Forefathers the Jew did, only to abufe and crucify him, that he might fhare his Lands and Goods, as he did his Vicegerents here. He dreams of a Fool's Paradife without a Serpent in it, a golden Age all of Saints, and no Hypocrites, all holy-Court Princes, and no Subjects but the Wicked ; a Government of Perkin Warbec and Lambert Simnel Saints, where every Man, that had a Mind to it, might make himfelf a Price, and claim a Title to the Crown. He fancies a fifth-Monarchy as the Quinteffence of all Governments, abftracted from all Matter, and confifting

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wholly of Revelations, Vifions, and Myfteries. John of Leyden was the firft Founder of it, and though he mifcarried, like Romulus in a Tempeft, his Pofterity have Revelations every full

Moon, that there may be a Time to fet up his Title again, and with better Succefs ; though his Brethren, that have attempted to fince, had no fooner quartered his Coat with their own, but their whole outward Men were fet on the Gates of the City ; where a Head and four Quarters ftand as Types and Figures of the fifth-Monarchy. They have been contriving (fince Experiments, that coft Necks are too chargeable) to try it in little, and have depofed King Oberon, to erect their Monarchy in Fairy-Land, as being the moft proper and natural Region in the whole World for their Government, and if it fucceed there to proceed further. The Devil's Prospect of all the Kingdoms of the Earth, and the Glory of them, has fo dazzled their Eyes, that they would venture their Necks to take him at his Word, and give him his Price. Nothing comes fo near the Kingdom of Darknefs as the fifth-Monarchy, that is no where to be found, but in dark Prophefies, obfcure Mythologies, and myftical Riddles, like the Vifions Aeneas faw in Hell of the Roman Empire.

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Next this it moft refembles Mahomet's Coming to the Turks, and King Arthur's Reign over the Britons in Merlin's Prophefies ; fo near of Kin are all fantaftic Illufions, that you may difcern the fame Lineaments in them all. The poor Wicked are like to have a very ill time under them, for they are refolved upon arbitrary Government, according to their ancient and fundamental Revelations, and to have no Subjects but Slaves, who between them and the Devil are like to fuffer Perfecution enough to make them as able Saints, as their Lords and Mafters. He gathers Churches on the Sunday, as the Jews did Sticks on their Sabbath, to fet the State on Fire. He humms and hahs high Trea-

fon, and calls upon it, as Gamesters do on the  
 Caft they would throw. He groans Sedition,  
 and, like the Pharifee, rails, when he gives  
 Thanks. He interprets Prophecies, as Whitting-  
 ton did the Bells, to fpeak to him, and governs  
 himfelf accordingly.

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### The Henpect Man

Non Specific Humans His Wife Husband Groom Superior Officer Guardian Slave  
 Wife's Villain Grand Seigneur's Daughter

Mythological Figures Jesuits Devil Hermaphrodite Monster Esau

Animals Preposterous Animal

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[two rules]

### THE HENPECT MAN

R<sup>2</sup>IDES behind his Wife, and lets her  
 wear the Spurs and governs the Reins. He  
 is a Kind of prepofterous Animal, that being  
 curbed in goes with his Tail forwards. He is  
 but fubordinate and minifterial to his Wife,  
 who commands in chief, and he dares do no-  
 thing without her Order. She takes Place of him,  
 and he creeps in at the Bed's Feet, as if he had  
 married the Grand Seigneur's Daughter, and is  
 under Correction of her Pantofle. He is his  
 Wife's Villain, and has nothing of his own  
 further than fhe pleafes to allow him. When  
 he was married he promifed to worfhip his  
 Wife with his Soul inftead of his Body, and  
 endowed her among his worldly Goods with his  
 Humanity. He changed Sexes with his Wife,  
 and put off the old Man to put on the new  
 Woman. She fits as the Helm, and he does

but tug like a Slave at the Oar. The little

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<<<<<<< HEAD

Wit he has being held in capite has rendered all/ the reft of his Concerments liable to Pupi-/ lage and Wardfhip, and his Wife has the/ Tuition of his during his or her Life; and/ he has no Power to do any Thing of himself,/ but by his Guardian. His Wife manages him/ and his Eftate with equal Authority, and he/ lives under her arbitrary Government and Com-/ mand as his fuperior Officer. He is but a kind/ of Meffuage and Tenement in the Occupation/ of his Wife. He and fhe make up a Kind of/ Hermaphrodite, a Monfter, or which the one/ half is more than the whole; for he is the/ weaker Veffel, and but his Wife's Helper. His/ Wife espoufed and took him to Hufband for/ better or worfe, and the laft Word ftands./ He was meant to be his Wife's Head, but being/ fet on at the wrong End fhe makes him ferve/ (like the Jefuits Devil) for her Feet. He is her/ Province, an Acquifition that fhe took in,/ and gives Laws to at Indifcretion; for being/ overmatched and too feeble for the Encounter,/ he was forced to fubmit and take Quarter./ He has inverted the Curfe, and turned it upon/ himfelf; for his Defire is towards his Wife,/ and fhe reign over him and with Efau has/ fold his Birthright for a Mefs of Matrimony./ ===== Wit he has being held in capite has rendered all the reft of his Concerments liable to Pupi-  
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mand as his fuperior Office. He is but a kind  
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 and she reign over him, and with Efaue has  
 fold his Birthright for a Mefs of Matrimony.  
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His Wife took his Liberty among his worldly  
 Goods, to have and to hold till Death them  
 do part. He is but Groom of his Wife's  
 Chamber, and her menial Husband, that is  
 always in waiting, and a Slave only in the Right  
 of his Wife.

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A Fantastic

Non-Specific Humans A Soldier A Puppet sent over for others to dress themselves  
 by Pedants Scotchman a French Faction Pastoral Poet

Proper Names Pliney

Animals Comorant Dottrel Pastoral Poet's Flock Pliny's Portuguese Horses

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Center [ 131 ]

Double Rule

Center A  
 Center FANTASTIC

[Double line capital]Is one that wears his Feather on the Inside  
 of his Head. His Brain is like Quicksilver,  
 apt to receive any Impression, but retain none.  
 His Mind is made of changeable Stuff, that  
 alters Colour with every Motion towards the  
 Light. He is a Cormorant, that has but one  
 Gut, devours every Thing greedily, but it runs

through him immediately. He does not know so much as what he would be, and yet would be every Thing he knows. He is like a Paper-Lanthorn, that turns with the Smoak of a Candle. He wears his Cloaths, as the antient Laws of the Land have provided, according to his Quality, that he may be known what he is by them; and it is as easy to decipher him by his Habit as a [i] Pudding. He is rigg'd with Ribbon, and his Garniture is his Tackle;  
#Center K2

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132 #Center A FANTASTIC.

all the rest of him is Hull. He is sure to be the earliest in the Fashion, as others are of a Faction, and glories as much to be in the Head of a Mode, as a Solider does to be in the Head of an Army. He is admirably skilful in the Mathematics of Cloaths; and can tell, at the first View, whether they have the right Symmetry. He alters his Gate with the Times, and has not a Motion of his Body, that (like a Dottrel) he does not borrow from somebody else. He exercises his Limbs, like the Pike and Musket, and all his Postures are practised--Take him all together, and he is nothing but a Translation, Word for Word, out of [i] French, [i] an Image cast in Plaster of [i] Paris, [i] and a Puppet sent over for others to dress themselves by. He speaks [i] French, [i] as Pedants do [i] Latin, [i] to shew his Breeding; and most naturally, where he is least understood. All his non-Naturals, on which his Health and Diseases depend, are [i] stile novo. French [i] is his Holiday-Language, that he wears for his Pleasure and Ornament, and uses [i] English [i] only for his Business and necessary Occasions. He is like a [i] Scotchman, [i] though he is born a Subject of his own

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Center A FANTASTIC. 133.

Nation, he carries a [i] French [i] faction within  
him.

#indent He is never quiet, but sits as the Wind is  
said to do, when it is most in Motion. His  
Head is as full of Maggots as a Pastoral Poet's  
Flock. He was begotten, like one of Pliny's  
Portuguese Horses, by the Wind--The Truth  
is he ought not to have been reared; for being  
calved in the Increase of the Moon, he Head  
is troubled with a ---

N.H. The last Word not legible.

#Center K3

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A Melancholy Man

Non-Specific Humans Mad Men Second Sighted Man in Scotland Other Men  
Antient Rude People

Proper Names Heraclitus, The maudlin philosopher

Mythological Figures Gods Sylvans Fauns Dryads Spirits Evil Spirits Apparitions  
Mahomet

Animals Dog in a slip Mole



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[double rule]

A  
MELANCHOLY MAN

I<sup>2</sup>s one, that keeps the worft Company in the World, that is, his own; and tho' he be always falling out and quarrelling with himself, yet he has not power to endure any other Conversation. His Head is haunted, like a Houfe, with evil Spirits and Apparitions, that terrify and fright him out of himself, till he ftands empty and forfaken. His Sleeps and his Wakings are fo much the fame, that he knows not how to diftinguifh them, and many times when he dreams, he believes he is broad awake and fees Vifions. The Fumes and Vapours that rife from his Spleen and Hypochondries have fo fmitched and fullied his Brain (like a Room that fmoaks) that his Underftanding is blear-ey'd, and has no right Perception of any Thing. His Soul lives in his Body, like a Mole in the Earth, that labours in the Dark, and cafts up Doubts and Scruples of his own

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Imagination, to make that rugged and uneasy, that was plain and open before. His Brain is fo cracked, that he fancies himfelf to be Glafs, and is afraid that every Thing he comes near fhould break him in Pieces. Whatfoever makes an Impreffion in his Imagination works it felf in like a Screw, and the more he turns and winds it, the deeper it fticks, till it is never to be got out again. The Temper of his Brain being earthy, cold, and dry, is apt to breed Worms, that fink fo deep into it, no Medicine in Art or Nature is able to reach them. He leads his Life, as one leads a Dog in a Slip that will not follow, but is dragged along until

he is almost hanged, as he has it often under  
 Consideration to treat himself in convenient  
 Time and Place, if he can but catch himself  
 alone. After a long and mortal Feud between  
 his inward and his outward Man, they at  
 length agree to meet without Seconds, and decide the  
 Quarrel, in which the one drops, and the  
 other finks out for the Way, and makes his  
 Escape into some foreign World, from whence  
 is it never after heard of. He converses with  
 nothing so much as his own Imagination,  
 which being apt to misrepresent Things to him,

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makes him believe, that it is something else  
 than it is, and that he holds Intelligence with  
 Spirits, that reveal whatsoever he fancies to  
 him, as the ancient rude People, that first heard  
 their own Voices repeated by Echoes in the  
 Woods, concluded it must proceed from some  
 invisible Inhabitants of those solitary Places,  
 which they after believed to be Gods, and  
 called them Sylvans, Fauns, and Dryads. He  
 makes the Infirmary of his Temper pass for  
 Revelations, as Mahomet did by his falling  
 Sickness, and inspires himself with the Wind  
 of his own Hypochondries. He laments, like  
 Heraclitus the Maudlin Philosopher, at other  
 Men's Mirth, and take Pleasures in nothing  
 but his own un-sober Sadness. His Mind is  
 full of Thoughts, but they are all empty, like  
 a Nest of Boxes. He sleeps little, but dreams  
 much, and soundest when he is waking. He  
 sees Visions further off than a second-fighted  
 Man in Scotland, and dreams upon a hard  
 Point with admirable Judgement. He is just  
 so much worse than a Madman, as he is below  
 him in Degree of Frenzy; for among Madmen  
 the most mad govern all the rest, and receive  
 a natural Obedience from their Inferiors.

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## An HARANGUER

Non-Specific Humans Silenced Minister the Company A Man his Patient Butcher  
Children in Scotland Old Soldier Barber his Antagonist

Proper Names William Prynne Lord Brooks

Mythological Figures Fame

Animals Beast [with hoof] Dog Pig Calf Cats Water-Dog Duck Rattlesnake Wild  
goose

Center [137]

Double Rule

Center AN

Center HARANGUER

[I]s one, that is so delighted with the sweet/ [I] Sound of his own Tongue, that [i]  
William

Prynne [i] will sooner lend an Ear, than he, to any  
Thing else. His Measure of Talk is till his  
Wind is spent; and then he is not silenced,  
but becalmed. His Ears have caught the  
Itch of his Tonuge, and though he scratch  
them, like a Beast with his Hoof, he finds a  
Pleasure in it. A [i] silenced Minister, [i] has more  
Mercy on the Government in a secure Conven-  
ticle, than he has on the Company, that he is  
in. He shakes a Man by the Ear, as a Dog  
does a Pig, and never looses his Hold, till he  
has tired himself, as well as his Patient. He  
does not talk to a Man, but attack him, and  
whomsoever he can get into his Hands he lays  
violent Language on. If he can he will run  
a Man up against a Wall, and hold him at a

138 #Center AN HARANGUER.

Bay by the Buttons, which he handles as bad as he does his Person, or the Business he treats upon. When he finds him begin to sink, he holds him by the Cloaths, and feels him as a Butcher does a Calf, before he kills him. He is a walking Pillory, and crucifies more Ears than a dozen standing ones. He will hold any Argument rather than his Tongue, and maintain both sides at his own Charge; for he will tell you what you will say, though, perhaps, he does not intend to give you leave. He lugs Men by the Ears, as they correct Children in [i] Scotland, [i] and will make them tingle, while he talks with them, as some say they will do, when a Man is talked of in his Absence. When he talks to a Man, he comes up close to him, and like an old Solider lets fly in his Face, or claps the Bore of his Pistol to his Ear, and whispers aloud, that he may be sure not to miss his Mark. His tongue is always in Motion, tho very seldom to the Purpose, like a Barber's Scissors, which are always snipping, as well when they do not cut, as when they do. His Tongue is like a Bagpipe Drone, that has no Stop, but makes a continual ugly Noise, hims\*elf. He never leaves a Man until he has

Center AN HARANGUER. #Justifyleft 139  
 run him down, and then he winds a Death  
 over him. A Sow-Gelder's Horn is not so  
 terrible to Dogs and Cats, as he is to all that  
 know him. His Way of Argument is to talk  
 all, and hear to Contradiction. First he gives  
 his Antagonist the Length of the Wind, and  
 then, let him make his Approaches if he can,  
 he is sure to be beforehand with him. Of all  
 dissolute Diseases the Running of the Tongue is  
 the worst, and the hardest to be cured. If he  
 happen at any time to be at a Stand, and any  
 Man else begins to speak, he presently drowns  
 him with his Noise, as a Water-Dog makes a  
 Duck dive: for when you think he has done  
 he falls one, and lets fly again, like a Gun, that  
 will discharge nine Times with one Loading.  
 He is a Rattlesnake, that with his Noise gives  
 Men warning to avoid him, otherwise he will  
 make them wish they had. He is, like a Bell,  
 good for nothing but to make a Noise. He is  
 like common Fame, that speaks most and  
 knows least, Lord [i] Brooks, [i] or a Wildgoose al-  
 ways cackling when he is upon the Wing.  
 His Tongue is like any Kind of Carriage, the  
 less Weight it bears, the faster and easier it  
 goes. He is so full of Words, that they run  
 over, and are thrown away to no Purpos\*e; and

---

140 #Center AN HARANGUER.  
 so empty of Things, or Sense, that his Dry-  
 ness has made his Leaks so wide, whatsoever is  
 put in him runs out immediately. He is so  
 long in delivering himself, that those that hear  
 him desire to be delivered too, or dispatched  
 out of their Pain. He makes his Discourse the  
 longer with often repeating [i] to be short, [i] and talks  
 much of [i] in fine, [i] but never means to come near

it.

---

## A POISH PRIEST

Non-Specific Humans Woman Fanatics Man-Midwife Thief Shepherd Prosclyte A  
Catholic a Family Scullion The Greeks Men Copyholder The Pope

Proper Names Juvenal Lockier King Harry

Mythological Figures Devil Christ St. Peter

Animals Wolf Sheep Flock Fox Goose

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Center [ 141 ]

Double rule

Center A

Center POISH PRIEST

[I]s one that takes the same Course, that the  
IDevil (i) did in Paradise, he begins with the  
Woman. He Despises all other (i)Fanatics (i) as Up-  
starts, and values himself upon his Antiquity.  
He is a Man-Midwife to the Soul, and is all  
his Life-time in this World deluding it to the  
next. (i) Christ (i) made St. (i) Peter (i) a Fisher of Men ;  
but he believe it better to be a Fisher of Wo-  
men, and so becomes a Woman's Apostle.  
His Profession is to disguise himself, which he  
does in Sheeps-Cloathing, that is, a Lay Habit ;  
but whether, as a Wolf, a Thief or a Shep-  
herd, is a great Question ; only this is certain,  
that he had rather have one Sheep out of ano-  
ther Man's Fold, that two out of his own.  
He gathers his Church as (i) Fantaics do, yet des-  
pises them for it, and keeps his Flock always in  
Hurdles, to be removed at his Pleasure ; and

though their Souls be rotten or s\*cabby with

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142 #Center A POPISH PRIEST.

Hypocrisy, the Fleece is sure to be sound and orthodox. He tars their Consciences with Confession and Penance, but always keeps the Wool, that he pulls from the Sore, to himself. He never makes a Posclyte, but he (i) converts (i) him to his very Shirt, and (i) turns (i) his Pockets into the Bargain ; for he does nothing unless his Purse prove a good (i) Catholic. (i) He never gets within a Family, but he gets on the Top of it, and governs all down to the Bottom of the Cellar--He will not tolerate the Scullion unless he be othodox, nor allow of the turning of the Spit, but (i) in ordine ad Spiritualia. (i) His (i) Dominion is not founded in Grace, (i) but Sin ; for he keeps his Subjects in perfect Awe by being acquainted with their most sacred Iniquities, as (i) Juvenal (i) said of the (i) Greeks. (i)

#indent (i) Scire volunt secreta domus, atque in de timeri. (i)

By this means he holds Intelligence with their own Consciences against themselves, and keeps their very Thoughts in Slavery ; for Men commonly fear those that know any Evil of them, and out of Shame give Way to them. He is very cautious in venturing to attack any Man by Way of Conversion, whose Weakness he is not very well acquainted with ; and like the

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Center A POPISH PRIEST. #Left 143

Fox, weighs his Goose, before he will venture  
to carry him over a River. He fights with the  
(i) Devil (i) at his own Weapons, and strives to get  
ground on him with Frauds and Lies--These  
he converts to pious Uses. He makes his  
Prayers (the proper Business of the Mind) a  
Kind of Manufacture, and vents them by Tale,  
rather than Weight ; and, while he is busied  
in numbering them, forgets their Sense and  
Meaning. He sets them up as Men do their  
Games at (i) Picquet, (i) for fear he should be mis-  
reckoned; but never minds whether he plays  
fair or not. He sells Indulgences, like (i) Lockier's (i)  
Pills, with Directions how they are to be taken.  
He is but a Copyholder of the (i) Catholic (i) Church,  
that claims by Custom. He believes the (i) Pope's (i)  
Chain is fastened to the Gates of Heaven, like  
King (i) Harry's (i) in the Privy-Gallery./

---

A TRAVELLER

Non-Specific Humans Native Alien Bastard his Mother Merchant Men Great Politi  
cians Inns-of-Court Men Statesmen A Messenger

Animals Wildgoose fat calves All noble creatures that are famous in one Country  
Mule

---

center [144]

double rule

center A

center TRAVELLER

[I]s a Native of all Countries, and an Alien at  
[I]Home. He flies from the Place where he



was hatched, like a Wildgoose, and prefers all others before it. He has no Quarrel to it, but because he was born in it, and like a Bastard, he is ashamed of his Mother, because she is of him. He is a Merchant, that makes Voyages into foreign Nations, to drive a Trade in Wisdom and Politics, and it is not for his Credit to have it thought, he has made an ill Return, which must be, if he should allow of any of the Growth of his own Country. This makes him quick and blow up himself with Admiration of foreign Parts, and a generous Contempt of Home, that all Men may admire, at least, the means he has had of Improvement, and deplore their own Defects. His Observations are like a Sieve, that lets the finer Flour pass, and retains only the Bran of Things;

---

center A TRAVELLER. #justify left 145  
 for his whole Return of Wisdom proves to be  
 but Affectation, a perishable Commodity, which  
 he will never be able to put off. He believes  
 all Men's Wits are at a stand, that stay at  
 Home, and only those advanced, that travel ;  
 as if Change of Pasture did make great Politi-  
 cians, as well as fat Calves. He pities the little  
 knowledge of Truth which those have, that  
 have not seen the World abroad, forgetting,  
 that at the same time he tells us, how little  
 Credit is to be given to his own Relations and  
 those of others, that speak and write of their  
 Travels. He has worn his own Language to  
 Rags, and patched it up with Scraps and Ends  
 of foreign--This serves him for Wit, and they ap-  
 plaud one another accordingly. He believes  
 this Raggedness of his Discourse a great Demon-  
 stration of the Improvement of his Knowledge ;  
 as (i) Inns-of-Court (i) Men intimate their Proficiency  
 in the Law by the Tatters of their Gowns-  
 All the Wit he brought Home with him is like  
 foreign Coin, of a baser Alloy than our own,  
 and so will not pass here without great Loss.  
 All noble Creatures, that are famous in any  
 Vol. II #Center L

---

146 A TRAVELLER.  
 one Country, degenerate by being transplanted;  
 and those of mean Value only improve--If it  
 hold with Men, he falls among the Number  
 of the latter, and his Improvements are little  
 to his Credit. All he can say for himself is,  
 his Mind was sick of a Consumption, and  
 change of Air has cured him : For all his other  
 Improvements have only been to eat in . . .  
 and talk with those he did not understand; to  
 hold Intelligence with all Gazettes, and from  
 the Sight of Statesmen in the Street unriddle

the Intrigues of all their Councils, to make a wondrous Progress into Knowledge by riding with a Messenger, and advance In Politics by mounting of a Mule, run through all Sorts of Learning in a Waggon, and found all Depths of Arts in Felucca, ride post into the Secrets of all States, and grow acquainted with their close Designs in Inns and Hostleries; for certainly there is great Virtue in Highways and Hedges to make an able Man, and a good Prospect cannot but let him see far into Things.

---

A Catholic

Non-Specific Humans a Christian the Pope Dutchmen Absent Malefactors All those that are deluded Schoolmasters

Mythological Figures Christ Saints

---

Center [147]

Double Rule

Center A

Center CATHOLIC

[S]AYS his Prayers often, but never prays, and [S] worships the Cross more than (i) Christ (i). He prefers his Church merely for the Antiquity of it, and cares not how sound or rotten it be, so it be but old. He takes a liking to it as some do to old Cheese, only for the blue Rotteness of it. If he had lived in the primitive Times he had never been a (i) Christian (i); for the Antiquity of the (i) Pagan (i) and (i) Jewish (i) Religion would have had the same Power over him against the (i) Christian, (i) as the old (i) Roman (i) has

against the modern Reformation. The weaker  
 Vessel he is, the better and more zealous Member  
 he always proves of his Church; for Religion,  
 like Wine, is not so apt to leak in a leathern  
 Boraccio as a great Cask, and is better pre-  
 served in a small Bottle stopped with a light  
 Cork, than a vessel of greater Capacity, where  
 the Spirits being more and s\*tronger are the  
 #Center L2

---

148 #Center A CATHOLIC./ more apt to fret. He allows of all holy Cheats,/ and  
 in content to be deluded in a true, ortho-/ dox, and infallible Way. He believes  
 the (i) Pope (i)/ to be infallible, because he has deceived all the/ World, but was  
 never deceived himself, which/ was grown so notorious, that nothing less than/  
 an Article of Faith in the Church would make/ a Plaster big enough for the Sore.  
 His Faith/ is too big for his Charity, and too unwieldy/ to work Miracles ; but  
 is able to believe more/ than all the Saints in Heaven ever made. He/ worships  
 Sainst in Effigie, as (i) Dutchmen (i) hand/ absent Malefactors ; and has so weak  
 a Me-/ mory, that he is apt to forget his Patrons,/ unless their Pictures prevent  
 him. He loves/ to see what he prays to, that he may not mis-/ take one Saint  
 for another ; and his Beads and/ Crucifix are the Tools of his Devotion, with-/  
 out which it can do nothing. Nothing staggers/ his Faith of the (i) Pope's (i)  
 Infallibility so much,/ as that he did not make away the Scriptures,/ when they  
 were in his Power, rather than/ those that believed in them, which he knows/ not  
 how to understand to be no Error. The/ less he understands of his Religion, the  
 more/ violent he is in it, which, being the perpetual/ Condition of all those that  
 are deluded, is a/

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Center A CATHOLIC. #JustifyLeft 149  
 great Argument that he is mistaken. His Religion is of no Force without Ceremonies, like a Loadstone that draws a greater Weight through a Piece of Iron, than when it is naked of it self. His Prayers are a kind of Crambe that used to kill Schoolmasters ; and he values them by Number, not Weight.

#center L3

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A Curious Man

Non-Specific Humans Fanatics others An Alderman

Proper Names Homer Alexander Epictetus

Mythological Figures the twelve Apostles St. Peter Christ Judas

Animal Flea Cattle

---

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

---

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] Homer's [i] Iliads in a Nutshel than [i] Alexander's [i] Cabinet. 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 Singularity, 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 from 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 Bookman 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 Knowledge, and had rather hand to Truth with a Pair of Tongs wrapt up in Mysteries and Hieroglyphics, than touch it with his Hands, or see it plainly demonstrated to his Senses.

---

A Ranter

Non-Specific Humans A weak brother Hypocrite A Prodigy Christians

Proper Names Nero

Mythological Figures Hector Devils Angels the “old man” Saint

Animals Monster Bulls Wild Beasts

[two rules]

A RANTER

I<sup>2</sup>s a Fanatic Hector, that has found out by a very ftrange Way of new Light, how to transform all the Devils into Angels of Light ; for he believes all Religion confits in Loofenefs, and that Sin and Vice is the whole Duty of Man. He puts off the old Man, but puts it on again upon the new one, and makes his Pagan Vices ferve to preserve his Chrftian Virtues from wearing out ; for if he fhould ufe his Piety and Devotion al- ways it would hold out but a little while. He is loth that Iniquity and Vice fhould be thrown away, as long as there may be good Ufe of it ; for if that, which is wickedly gotten, may be difposed to pious Ufes, why fhould not Wickednefs itfelf as well? He believes himfelf Shot-free againft all the Attempts of the Devil, the World, and the Flesh, and therefore is not afraid to attack them in their own Quarters, and encounter them at their own Weapons.

For as ftrong Bodies may freely venture to do,  
and fuffer that, without any Hurt to them-  
felves, which would deftroy thofe that are  
feeble: So a Saint, that is ftrong in Grace,  
may boldly engage himfelf in thofe great Sins  
and Iniquities, that would eafily damn a weak  
Brother, and yet come off never the worfe.  
He believes Deeds of Darknefs to be only thofe  
Sins that are committed in private, not thofe  
that are acted openly and owned. He is but  
an Hypocrite turned the wrong Side outward ;  
for, as the one wears his Vices within, and  
the other without, fo when they are counter-  
changed the Ranter becomes an Hypocrite, and  
the Hypocrite an able Ranter. His Church is  
the Devil's Chappel ; for it agrees exactly both



in Doctorine and Dificipline with the beft reform-  
 ed Baudy-Houfes. He is a Monfter produced  
 by the Madnefs of this latter Age ; but if it  
 had been his Fate to have been whelped in old  
 Rome he had paft for a Prodigy, and been re-  
 ceived among raining of Stones and the fpeak-  
 ing of Bulls, and would have put a ftop to all  
 public Affairs, until he had been expiated.  
 Nero cloathed Chriftians in the Skins of wild  
 Beafes ; but he wraps wild Beafes in the Skins  
 of Chriftians.

---

#### A CORRUPT JUDGE

Non-Specific Humans Gamester the Council at the Bar Prince King those who  
 hold[] a little land in Capite the People Man Subjects Delinquents Pious Men

---

[two rules]

#### A CORRUPT JUDGE

P<sup>2</sup>asses Judgement as a Gamefter does  
 falfe Dice. The firft Thing he takes is  
 his Oath and his Comiffion, and afterwards  
 the ftrongeft Side and Bribes. He gives Judg-  
 ment, as the Council at the Bar are faid to give  
 Advice, when they are paid for it. He wraps  
 himfelf warm in Furs, that the cold Air may  
 not ftrike his Confcience inward. He is never  
 an upright Judge, but when he is weary of  
 fitting, and ftands for his Eafe. All the Ufe  
 he make of his Oath is to oppofe it againft  
 his Prince, for whose Service he firft took it,  
 and to bind him with that, which he firft pre-  
 tended to bind himfelf with; as if the King by  
 imparting a little of his Power to him gave  
 hi to Title to all the reft, like thofe who hold-

ing a little Land in Capite render all the reft

---

liable to the fame Tenure. As for that which concerns the People, he takes his Liberty to do what he pleafes ; this he maintains with Canting, of which himfelf being the only Judge, he can give it what arbitrary Interpretation he pleafes ; yet is a great Enemy to arbitrary Power, becaufe he would have no Body ufe it but himfelf. If he have Hope of Preferment he makes all the Law run on the King's Side ; if not, it always takes part againft him ; for as he was bred to make any Thing right or wrong between Man and Man, fo he can do between the King and his Subjects. He calls himfelf Capitalis, &c. which Word he never ufes but to Crimes of the higheft Nature. He ufurps unfufferable Tyranny over Words ; for when he has enflaved and debafed them from their original Senfe, he makes them ferves againft themselves to fupport him, and their own Abuse. He is as ftiff to Delinquents, and makes as harfh a Noife as a new Cart-wheel, until he is greafed, and then he turns about as eafily. He called all necceffary and unavoidable Proceedings of State, without the punctual Formality of Law, arbitrary and illegal, but never confiders, that his own Interpretation

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of Law are more arbitrary, and, when he pleafes, illegal. He cannot be denied to be a very impartial Judge ; for right or wrong are all one to him. He takes Bribes, as pious Men give Alms, with fo much Caution, that his right Hand never knows what his left receives./

---

## An AMORIST

Non Specific Humans Artificer Servant to All Ladies Officer in a Corporation A  
Parson the Ladies Bastards Fathers Beggars Gentleman-Usher

Mythological Figures Angels

---

[two rules]/ / #AN/ #AMORIST/ / I<sup>2</sup>s an Artificer, or Maker of Love, a fworn/  
Servant to all Ladies, like an Officer in a/ Corporation. Though no one in partic-  
ular/ will own any Title to him, yet he never fails,/ upon all Occasions, to offer  
his Services, and/ they as feldom to turn it back again untouched./ He commits  
nothing with them, but himself to/ their good Graces ; and they recommend him/  
back again to his own, where he finds fo kind/ a Reception, that he wonders how  
he does/ fail of it every where elfe. His Paffion is as/ eafily fet on Fire as a Fart,  
and as foon out/ again. He is charged and primed with Love-/ Powder like a Gun,  
and the leaft Sparkle of an/ Eye gives Fire to him, and off he goes, but/ feldom,  
or never, hits the Mark. He has com-/ mon Places and Precedents of Repartees  
and/ Letters for all Occasions ; and falls as readily/ into his Method of making  
love, as a Parfon/

---

does into his Form of Matrimony. He con- verfes, as Angels are faid to do, by  
Intuition, and expreffes himfelf by Sighs moft fignificant- ly. He follows his Vifits,  
as Men do their Bufinefs, and is very induftrious in waiting on the Ladies, where  
his Affairs lie ; among which thofe of greateft Concernment are Queftions and  
Commands, Purpofes, and other fuch received Forms of With and Converfation ;  
in which he is fo deeply ftudied, that in all Queftions and Doubts that arife, he is  
appealed to, and very learnedly declares, which was the moft true and primitive  
Way of proceeding in the pureft Times. For thefe Virtues he never fails of his Sum-  
mons to all Balls, where he manages the Country-Dances with fingular Judgment,  
and is frequently an Affiftant at L'hombre; and thefe are all the Ufes they make  
of his Parts, befide the Sport they give themfelves in laughing at him, which he  
takes for fingular Favours, and interprets to his own Advantage, though it never  
goes further; for all his Employments being public, he is never admitted to any  
pri- vate Services, and they defpife him as not Wo- man's Meat: For he applies  
to too many to be trufted by any one; as Baftards by having many Fathers, have  
none at all. He goes often

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mounted in a Coach as a Convoy, to guard the  
Ladies, to take the Duft in Hyde-Park; where  
by his prudent Management of the Glafs Win-

dows he fecures them from Beggars, and re-  
turns fraught with China-Oranges and Ballads.  
Thus he is but a Gentleman-Ufher General,  
and his Bufinefs is to carry one Lady's Services  
to another, and bring back the others in Ex-  
change.

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An Astrologer

Non-Specific Humans A Spy Clerk of the Committee Debtor Creditor Seven Elec-  
tors of the German Empire Fortune-Seller Retailer of Destiny petty Chapman  
Gamesters Gulls Traveller Beggars the ignorant Rabble

Proper Names Virgil

---

[two rules]

AN

Astrologer

I<sup>2</sup>s one that expounds upon the Planets, and  
teaches to conftrue the Accidents by the due  
joining of Stars in Conftruction. He talks with  
them by dumb Signs, and can tell what they  
mean by their twinckling, and fquinting upon  
one another, as well as they themselves. He  
is a Spy upon the Stars, and can tell what they  
are doing, by the Company they keep, and the  
Houfes they frequent. They have no Power to  
do any Thing alone, until fo many meet, as  
will make a Quorum. He is Clerk of the Com-  
mittee to them, and draws up all their Orders,  
that concern either public or private Affairs.  
He keeps all their Accompts for them, and  
fums them up, not by Debtor, but by Creditor  
alone, a more compendious Way. They do  
ill to make them have fo much Authority over

---

the Earth, which, perhaps, has as much as any one of them but the Sun, and as much Right to fit and vote in their Councils, as any other : But because there are but seven Electors of the German Empire, they will allow of no more to dispose of all other ; and most foolishly and unnaturally depose their own Parent of its Inheritance; rather than acknowledge a Defect in their own Rules. These Rules are all they have to shew for their Title ; and yet not one of them can tell whether those they had them from came honestly by them. Virgil's Description of Fame, that reaches from Earth to the Stars, tam ficti pravique tenax, to carry Lies and Knavery, will serve Astrologers without any sensible Variation. He is a Fortune-Seller, a Retailer of Destiny, and petty Chapman to the Planets. He casts Nativities as Gamesters do false Dice, and by flurring and palming sextile, quartile, and trine, like fize, quater, trois, can throw what chance he pleases. He sets a Figure, as Cheats do a Main at Hazard ; and Gulls throw away their Money at it. He fetches the Grounds of his Art so far off, as well from Reason, as the Stars, that, like a Traveller, he is allowed to lye by Au-

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thority. And as Beggars, that have no Money themselves, believe all others have, and beg of those, that have as little as themselves : So the ignorant Rabble believe in him, though he has no more Reason for what he professes, than they.

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## A QUIBBLER

Non-Specific Humans Jugler of Words One that plays on two Jews Trumps Fencer  
of Language young Thief the Owner His Antagonist Rhetoricians Our Modern  
Poets Wit

Animals Maggots

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[two rules]

A  
QUIBBLER

I<sup>2</sup>s a Jugler of Words, that flows Tricks  
with them, to make them appear what they  
were not meant for, and serve two Senses at  
once, like one that plays on two Jews Trumps.  
He is a Fencer of Language, that falsifies his  
Blow, and hits where he did not aim. He  
Has a foolish Slight of Wit, that catches at  
Words only, and lets the Sense go, like the  
young Thief in the Farce, that took a Purse,  
but gave the Owner his Money back again.  
He is so well versed in all Cafes of Quibble,  
that he knows when there will be a Blot upon  
a Word, as soon as it is out. He packs his  
Quibbles like a Stock of Cards, let him but  
shuffle, and cut where you will, he will be  
sure to have it. He dances on a Rope of Sand,  
does the Somerfet, Strapado, and half-flrapado  
with Words, plays at all manner of Games

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with Clinches, Carwickets, and Quibbles, and  
talks under-Leg. His Wit is left-handed, and  
therefore what others mean for right, he ap-  
prehends quite contrary. All his Conceptions  
are produced by equivocal Generation, which  
makes them justly esteemed but Maggots. He  
rings the Changes upon Words, and is so ex-

pert, that he can tell at firft Sight, how many Variations any Number of Words will bear. He talks with a Trillo, and gives his Words a double Relifh. He had rather have them bear two Senfes in vain and impertinently, than one to the Purpofe, and never fpeaks without a Lere-Senfe. He talks nothing but Equivocation and mental Refervation, and mightily affects to give a Word a double Stroke, like a Tennis-Ball againft two Walls at one Blow, to defeat the Expectation of his Antagonift. He commonly flurs every fourth or fifth Word, and feldom fails to throw Doublets. There are two Sorts of Quibbling, the one with Words, and the other with Senfe, like the Rhetoricians *Figurae Dictionis* & *Figurae Sententiae* --- The firft is already cried down,  
<sup>2</sup>: Without a Lere-Serfe] A Lere-Serfe is a fecond or supernumerary Scale, as a Led-Horfe was formerly called a Lere-Harfe, See Bailey's Dictionary.

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and the other as yet prevails; and is the only Elegance of our modern Poets, which eafy Judges call Eafinefs; but having nothing in it But Eafinefs, and being never ufed by any lafting Wit, will in wifer Times fall to nothing of itfelf.

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A Wooer

Non-Specific Humans Candidate for a Cuckhold Lover all women his Mistress  
 Clients The Stoics the Virtuous The Widows Virgins Chamber-maid Tenant Land  
 lord Men of Fortune Women of Fortune Matchmakers Setters Issue

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<sup>2</sup> And with Scaliger would fell the Empire of Germany] This alludes to a ranting Exclamation of Scaliger's upon an Ode in Horace, which he was particularly pleased with.

## Mythological Figures Cupid

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[two rules]

A /

WOOER

S<sup>2</sup>TANDS Candidate for Cuckold, and if he mis of it, it is none of his Fault; for his Merit is sufficiently known. He is commonly no Lover, but able to pass for a most desperate one, where he finds it is like to prove of considerable Advantage to him; and therefore has Passions lying by him of all Sizes proportionable to all Women's Fortunes, and can be indifferent, melancholy, or stark-mad, according as their Estates give him Occasion; and when he finds it is to no Purpose, can presently come to himself again, and try another. He prosecutes his Suit against his Mistress as Clients do a Suit in Law, and does nothing without the Advice of his learned Council, omits no Advantage for want of soliciting, and, when He gets her Consent, overthrows her. He en-

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deavors to match his Estate, rather than himself, to the best Advantage, and is his Mistress's Fortune and his do but come to an Agreement, their Persons are easily satisfied, the Match is soon made up, and a Cross Marriage between all four is presently concluded. He is not much concerned in his Lady's Virtues, for if the Opinion of the Stoics be true, that the virtuous are always rich, there is no doubt, but she that is rich must be virtuous. He never goes without a Lift in his Pocket of all the Widows and Virgins about the Town, with Particulars of their Jointures, Portions, and Inheritances,



that if one misf he may not be without a Reserve; for he esteems Cupid very improvident, if he has not more than two Strings to his Bow. When he wants a better Introduction, he begins his Addreffes to the Chamber-maid, like one that fues the Tenant to eject the Landlord, and according as he thrives there makes his Approaches to the Miftrefs. He can tell readily what the Difference is between Jointure with Tutition of Infant, Land and Money of any Value, and what the Odds is to a Penny between them all, either to take or leave. He does not fo much go a wooing as put in his Claim, as if all Men of Fortune

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had a fair Title to all Women of the fame Quality, and therefore are faid to demand them in Marriage. But if he be a Wooer of Fortune, that defigns to raife himfelf by it, he makes wooing his Vocation, deals with all Matchmakers, that are his Setters, is very painful in his Calling, and, if he Bufinefs fucceed, fteals her away and commits Matrimony with a felonious Intent. He has a great defire to beget Money on the Body of a Woman, and as for other Iffue is very indifferent, and cares not how old fhe be, fo fhe be not pafst Money-bearing.

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### An Impudent Man

Non-Specific Humans All Men Others Just Judge The Philosophers He, whose face is proof against infamy Voluntary Cuckhold He that is impudent Highway Thieves good men Merchant

Mythological Figures Nature Monster

Animals Beasts

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[two rules]

An  
Impudent Man

Is one, whose want of Money and want of Wit have engaged him beyond his Abilities. The little Knowledge he has of himself being fuitable to the little he has in his Profeffion has Made him believe himself fit for it. This double Ignorance has made him fet a Value upon himself, as he that wants a great deal appears in a better Condition, than he that wants a little. This renders him confident, and fit for any Undertaking, and fometimes (such is the concurrent Ignorance of the World) he prospers In it, but oftner miscarries, and becomes ridiculous; yet this Advantage he has, that as nothing can make him see his Error, so he is fortified with his Ignorance, as barren and rocky Places are by their Situation, and he will rather believe that all Men want Judgment,

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than himself. For as no Man is pleased, that has an ill Opinion of himself, Nature, that finds out Remedies herself, and his own Ease render him indefensible of his Defects—From hence he grows impudent; for as Men judge by Comparifon, he knows as little what it is To be defective, as what it is to be excellent. Nothing renders Men modeft, but a juft Knowledge how to compare themselves with others; and where that is wanting, Impudence supplies the Place of it: for there is no Vacuum in the Minds of Men, and commonly, like other Things in Nature, they swell more with Rarefaction than Condensation. The more Men know of the World, the worse Opinion they

have of it; and the more they understand of Truth, they are better acquainted with the Difficulties of it, and consequently are the less confident in their Assertions, especially in matters of Probability, which commonly is squintey'd, and looks nine Ways at once. It is the Office of a just Judge to hear both Parties, and he that considers but the one Side of Things can never make a just Judgment, though he may by Chance a true one. Impudence is the Bastard of Ignorance, not only unlawfully,

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but incestuously begotten by a Man upon his own Understanding, and laid by himself at his own Door, a Monster of unnatural Production; for Shame is as much the Propriety of human Nature (though overseen by the Philosophers) and perhaps more than Reason, Laughing, or looking askint, by which they distinguish Man from Beasts; and the less Men have of it, the nearer they approach to the Nature of Brutes. Modesty is but a noble Jealousy of Honour, and Impudence the Prostitution of it; for he, whose Face is proof against Infamy, must be as little sensible of Glory. His Forehead, like a voluntary Cuckold's is by his Horns made Proof against a Blush. Nature made Man barefaced, and civil Custom has preserved him so; but he that's impudent does wear a Vizard more ugly and deformed than Highway Thieves disguise themselves with. Shame is the tender moral Conscience of good Men. When there is a Crack In the Skull, Nature herself with a tough horny Callus repairs the Breach; so a flaw'd Intellect is with a brawny Callus Face supplied. The Face is the Dial of the Mind; and where they Do not go together, 'tis a Sign, that one or

Both are out of Order. He that is impudent

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is like a Merchant, that trades upon his Credit without a Stock, and if his Debts were known, would break immediately. The Infide of his Head is like the Outfide; and his Peruke as naturally of his own Growth, as his Wit. He paffes in the World like a Piece of Counterfeit Coin, looks well enough until he is rubbed and worn with Ufe, and then his Copper Complexion begins to appear, and nobody will take Him, but by Owl-light.

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An Imitator

Non-Specific Humans A Man in Arras-Hangings Some Great Master Girl A Retainer the innocent Lady A Moor Child Other Men Bastards Prentice

Mythological Figures Spectrum Spirit Nature Muse

Animals Monkey Baboon Mungrel Breed

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[two rules]

An  
Imitator

Is a counterfeit Stone, and the larger and fairer he appears the more apt he is to be discovered, whilst small ones, that pretend to no great Value, pass unsuspected. He is made like a Man in Arras-Hangings, after some great Master's Design, though far short of the Original. He is like a Spectrum or walking Spirit that assumes the Shape of some particular Person, and appears in the Likeness of something that he is not, because he has no Shape of his own to put on. He has a Kind of

Monkey and Baboon Wit, that takes after some Man's Way, whom he endeavors to imitate, but does it worse than those Things that are naturally his own; for he does not learn but take his Pattern out, as a Girl does her Sampler. His whole Life is nothing but a Kind of Education, and he is always learning to be

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something that he is not, nor ever will be: For Nature is free, and will not be forced out of her Way, nor compelled to do any Thing against her own Will and Inclination. He is but a Retainer to Wit, and a Follower of his Master, whose Badge he wears every where, and therefore his Way is called servile Imitation. His Fancy is like the innocent Lady's; who by looking on the Picture of a Moor that hung in her Chamber conceived a Child of the same Complexion; for all his Conceptions are produced by the Pictures of other Men's Imaginations, and by their Features betray whose Bastards they are. His Muse is not inspired but infected with another Man's Fancy; and he catches his Wit, like the Itch, of somebody else that had it before, and when he writes he does but scratch himself. His Head is, like his Hat, fashioned upon a Block, and wrought in a Shape of another Man's Invention. He melts down his Wit, and casts it in a Mold: and as metals melted and cast are not so firm and solid, as those that are wrought with the Hammer; so those Compositions, that are founded and run in other Men's Molds, are always more brittle and loose than those, that are forged in a Man's own Brain. He binds

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himself Prentice to a Trade, which he has no Stock to set up with, if he should serve out his

Time, and live to be made free. He runs a whoring after another Man's Inventions (for he has none of his own to tempt him to an incontinent Thought) and begets a Kind of Mungrel Breed, that never comes to good.

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Non-Specific Humans

a Peer a titular Prince his Wife The King Judge the Italians the rich Glutton his Brethren Lord-Mayor Companies

Mythological Figures The Whore of Babylon

Animals Raindeer Unicorn Cock Owl Rabbet

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[two rules]

AN

ALDERMAN

H<sup>2</sup>AS taken his Degree in Cheating, and the higheft of his Faculty ; or paid for refufing his MANDAMUS. He is a Peer of the City, and a Member of their upper Houfe, Who, as foon as he arrives at fo many thoufand Pounds, is bound by the Charter to ferve the Public with fo much Underftanding, what fhift foever he make to raife it, and wear a Chain about his Neck like a Raindeer, or in Default to commute, and make Satisfaction in ready Money, the beft Reafon of the Place; for which hi has the Name only, like a titular Prince, and is an Alderman extraordinary. But if his Wife can prevail with him to ftand, he becomes one of the City-fupporters, and, like the Unicorn in the King's Arms, wears a Chain about his Neck very right-worfhipfully. He wears Scarlet, as the Whore of Babylon does, not for her honefty, but the Rank and Quality

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He is of among the Wicked, When he fits  
 as a Judge in his Court he is absolute, and uses  
 arbitrary Power ; for he is not bound to un-  
 derstand what he does, nor render an Account  
 why he gives Judgment on one Side rather  
 than another ; but his Will is sufficient to stand  
 for his Reason, to all Intents and Purposes.  
 He does no public Business without eating and  
 drinking, and never meets about Matters of Im-  
 portance, but the cramming his Inside is the  
 most weighty Part of the Work of the Day.  
 He dispatches no public Affair until he has  
 thoroughly dined upon it, and is fully satisfied  
 with Quince-Pye and Custard : for Men are  
 wiser, the Italians say, after their Bellies are  
 full, than when they are fasting, and he is very  
 cautious to omit no Occasion of improving his  
 Parts that Way. He is so careful of the In-  
 terest of his Belly, and manages it so indus-  
 triously, that in a little Space it grows great  
 and takes Place of all the rest of his Members,  
 and becomes so powerful, that they will never  
 be in a Condition to rebel against it any more.  
 He is clothed in Scarlet the Livery of his Sins,  
 like the rich Glutton, to put him in Mind of  
 what Means he came to his Wealth and Pre-  
 ferment by. He makes a Trade of his Eat-

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ing, and, like a Cock, scrapes when he feeds ;  
 for the Public pays for all and more, which he  
 and his Brethren share among themselves ; for  
 they never make a dry Reckoning. When he  
 comes to be Lord-Mayor he does not keep a  
 great House, but a very great House-warming  
 for a whole Year ; for though he invites all the  
 Companies in the City he does not treat them,  
 but they club to entertain him, and pay the  
 Reckoning beforehand. His Fur-gown makes  
 him look a great deal bigger than he is, like

the Feathers of an Owl, and when he pulls it off, he looks as if he were fallen away, or like a Rabbet, had his Skin pulled off.

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### A Quaker

Non-Specific Humans the Link-Boy of the Secretaries no Man some old extravagant Fornicators A Woodmonger the Turks Fools Madmen The Pope the Presbyterian Demoniacs the Reprobate a Botcher of their Church primitive fathers of their Church their whole party

Mythological Figures a Scoundel Saint Saints the Devil Devil's Oracles

Animals a Salamander Woodcocks cattle

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[double rule]

### A QUAKER

I<sup>2</sup>S a Scoundrel Saint, of an Order without Founder, Vow, or Rule ; for he will not fwear, nor be tyed to any Thing, but his own Humour. He is the Link-Boy of the Sectaries, and talks much of his Light, but puts it under a Buflhel, for nobody can fee it but himself. His Religion is but the cold Fit of an Ague, and his Zeal of a contrary Temper to that of all others, yet produces the fame Effects ; as cold Iron in Greenland, they fay, burns as well as hot ; which makes him delight, like a Salamander, to live in the Fire of Perfecution. He works out his Salvation, not with Fear, but Confidence and Trembling. His Profeffion is but a Kind of Winter-Religion ; and the Original of it as uncertain as the hatching of Woodcocks, for no Man can tell from whence it came. He Vapours much of the Light within him, but



no such Thing appears, unless he means as he

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is light-headed. He believes he takes up the Cross in being cross to all Mankind. He delights in Persecution, as some old extravagant Fornicators find a Lechery in being whipt ; and has no Ambition but to go to Heaven in what he calls a fiery Chariot, that is, a Wood-monger's Faggot Cart. You may perceive he has a Crack in his Skull by the flat Twang of his Nose, and the great Care he takes to keep his Hat on, lest his fickle Brains, if he have any, should take Cold at it. He believes his Doctrine to be heavenly, because it agrees perfectly with the *Motus Trepidationis*. All his Hopes are in the Turks overrunning of Christendom, because he has heard they count Fools and Madmen Saints, and doubts not to pass muster with them for great Abilities that Way. This makes him believe he can convert the Turk, tho' he could do no good on the Pope, or the Presbyterian. Nothing comes so near his quaking Liturgy, as the Papistical Possessions of the Devil, with which it conforms in Discipline exact. His Church, or rather Chapel, is built upon a flat Sand, without superior or inferior in it, and not upon a Rock, which is never found without great Inequalities. Next Demoniacs he most resembles the Reprobate, who

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are said to be condemned to Weeping and Gnawing of Teeth. There was a Botcher of their Church, that renounced his Trade and turned Preacher, because he held it superstitious to fit cross-legged. His Devotion is but a Kind of spiritual Palsy, that proceeds from a Distemper in the Brain, where the Nerves are rooted. They abhor the Church of England,

but conform exactly with those primitive Fathers of their Church, that heretofore gave Answers at the Devil's Oracles, in which they observed the very same Ceremony of quaking and and gaping now practised by our modern Enthusiasts at their Exorcisms, rather than Exercises of Devotion. He sucks in the Air like a Pair of Bellows, and blows his inward Light with it, till he dung Fire, as Cattle do in Lincolnshire. The general Ignorance of their whole Party make it appear, that whatsoever their Zeal may be, it is not according to Knowledge.

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A Vintner

Non-Specific Humans Bakers every Man the Company an Anti-christian Cheat  
his Neighbour a Jesuit

Proper Names Apelles

Mythological Figures Christ

Animals Birds

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[double rule]

A

VINTNER

H<sup>2</sup>ANGS out his Bu<sup>h</sup> to shew he has not good Wine ; for that, the Proverb says, needs it not. If wine were as necessary as Bread, he would stand in the Pillory for selling false Measure, as well as Bakers do for false Weight ; but since it is at every Man's Choice to come to his House or not, those that do, are guilty of half the Injuries he does them, and he believes the rest to be none at all, because no Injury can be done to him, that is willing to take it. He had rather sell bad Wine, than

good that ftands him in no more, for it makes Men fooner drunk, and then they are the eafier over-reckoned. By the Knaveries he acts above-board, which every Man fees, one may eafily take a Meafure of thofe he does under Ground in his Cellar ; for he that will pick a Man's Pocket to his Face, will not ftick to ufe him worfe in private when he knows no-

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thing of it. When he has poifoned his Wines he raifes his Price, and to make amends for that abates his Meafure, for he thinks it a greater Sin to commit Murder for fmall Gains, than a valuable Confideration. He does not only fpoil and deftroy his Wines, but an ancient reverend Proverb, with brewing and racking, that fays, In vino veritas, for there is no Truth in his, but all falfe and fophifticated ; for he can counterfeit Wine as cunningly as Apelles did Grapes, and cheat Men with it, as he did Birds. He brings every Bottle of Wine he draws to the Bar, to confefs it to be a Cheat, and afterwards puts himfelf upon the Mercy of the Company. He is an Anti-chriftian Cheat ; for Chrifft turned Water into Wine, and he turns Wine into Water. He fcores all his Reckonings upon two Tables made like thofe of the ten Commandments, that he may be put in Mind to break them as oft as poffibly he can ; efpecially that of ftealing and bearing falfe Witnefs againft his Neighbour, when he draws him bad Wine and fwears it is good, and that he can take more for the Pipe than the Wine will yield him by the Bottle, a Trick that a Jesuit taught him to cheat his

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own Confcience with. When he is found to over-reckon notoriously, he has one common

Evafion for all, and that is to fay it was a  
 Miftake, by which he means, that he thought  
 they had not been fober enough to difcover it ;  
 for if it had paft, there had been no Error at  
 all in the Cafe.

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A Lover

Non-Specific Humans Goth Vandal A Planter its bosom friend a Stranger the  
 Innocent his Mistress her Kin Men Some late Philosophers All Lovers poets their  
 Ladies

Mythological Figures Prometheus

Animals Larks Bees a Female [Bee] that leads all the rest

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[double rule]

A  
 LOVER

I<sup>2</sup>S a Kind of Goth and Vandal, that leaves  
 his native Self to fettle in another, or a  
 Planter that forfakes his Country, where he  
 was born, to labour and dig in Virginia.  
 His Heart is caught in a Net with a Pair of  
 bringht fhining Eyes, as Larks are with Pieces  
 of a looking-Glafs. He makes heavy Com\_  
 plaints againft it for deferting of him, and  
 defires to have another in Exchange for it,  
 which is a very unreafonable Requeft ; for if  
 it betrayed its bofom Friend, what will it do  
 to a Stranger, that fhould give it Truft and  
 Entertainment ? He binds himfelf, and cries  
 out he is robbed of his Heart, and charges the  
 Innocent with it, only to get a good Com-  
 pofition, or another for it, againft Con-  
 fcience and Honefty. He talks much of his

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Flame, and pretends to be burnt by his Miftrefs's Eyes, for which he requires Satisfaction from her, like one that fets his Houfe on Fire to get a Brief for charitable Contributions. He makes his Miftrefs all of Stars, and when ſhe is unkind, rails at them, as if they did ill Offices between them, and being of her Kin fet her againſt him. He falls in Love as Men fall fick when their Bodies are inclined to it, and imputes that to his Miſtreſſes Charms, which is really in his own Temper ; for when that is altered, the other vaniſhes of it ſelf, and therefore one ſaid not amiſs,

-----The Lilly and the Roſe  
Not in her Cheeks, but in thy Temper grows.

When his Defires are grown up, they ſwarm, and fly out to ſeek a new Habitation, and wherefoever they light they fix like Bees, among which ſome late Philoſophers have obſerved that it is a Female that leads all the reſt. Love is but a Clap of the Mind, a Kind of running of the Fancy, that breaks out, if it be not ſtopped in Time, into Botches of heroic Rime ; for all Loverrs are poets for the Time

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being, and make their Ladies a Kind of moſaic Work of ſeveral coloured Stones joined together by a ſtrong Fancy, but very ſtiff and unnatural ; and though they ſteal Stars from Heaven, as Prometheus did Fire, to animate them, all will not make them alive, nor alives-liking.

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