

[two rules]

## PREFACE.

*T<sup>HE</sup> writing of Characters was a Kind of Wit much in Fashion in the Beginning of the last Century, The two principal Authors in this Way were Sir Thomas Overbury, and Dr. John Earle Tutor to Prince Charles in 1643, and after the Restoration Dean of Westminster, and successively Bishop of Worcester and Salisbury. How agreeable these Sorts of Essays were to the public Taste may be judged from Sir Thomas's little Book having fourteen Editions before 1632, and the Bishop's six between 1628 and 1633. Whether Butler has equalled or excelled them, and what Place he is to hold in this Class of Writers must be left to the Decision of the Public, as the Interest and Prejudice of a Publisher may render me a suspected or an incompetent Judge. The Reader will have an Opportunity of determining for himself, as they have all attempted to draw the same Pictures.*

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*As in such a Variety of Characters there must be some drawn from Originals in general the same, and only differenced by particular Circumstances, the same Observations are sometimes repeated. Whether the Author in this Case requires any Apology must be left to his Judges the Critics ; it is enough for me that I can say I have done him Justice in publishing them.*

*As most of these Characters are dated when they were composed, I can inform the curious, that they were chiefly drawn up from 1667 to 1669, at which time, as has been before observed, Butler resided in Wales under the Protection of Lord Carbery.*

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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 confifts in the Opinion he believes others have of it. This is his Faith, but as it is heretical 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 contemplate 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 cautious 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 difcover the Lining of his Coat, that you may not fufpect 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 againft him. His Soul dwells in the Outfide 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 him Ignorance pass for Reserve, and, like a Hunting-nag, leaps over what he cannot get through. He has just so much of Politics, as Hostlers 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 noting 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 Gar-  
 niture 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*, quoth 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 trust-up Fowl, and moves as  
 stiff as if he was upon the Spit. His Legs are  
 stuck in his great voluminous Britches, like  
 the Whistles in a Bagpipe, those abundant  
 Britches, in which his nether Parts are not  
 clothed, but packed up. His Hat has been long  
 in a Consumption of the Fashion, and is now  
 almost worn to Nothing ; if it do not recover  
 quickly it will grow too little for a Head of  
 Garlick. He wears Garniture on the Toes of  
 his Shoes to justify his Pretensions to the Gout,  
 or such 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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[*double rule*]

# AN ANTIQUARY

I<sup>2</sup>s one that has his Being in this Age, but his Life and Conversation is in the Days of old. He despises the present Age as an Innovation, and flights the future ; but has a great Value for that, which is past and gone, like the Madman, that fell in Love with *Cleopatra*. He is an old frippery-Philosopher, that has so strange 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

Afhes. He values one old Invention, that is  
 loft 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 Fa-  
 ther, 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-ſerver, 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 Provi-  
 dence nor Fore-ſight ; for all his Contempla-  
 tions 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 Dif-  
 courſe, 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 Manu-  
 ſcript 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

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

fmall Botch in an old Author, he is as proud  
of it, as if he had got the Philosophers Stone,  
and could cure all the Difeafes of Mankind.  
He values things wrongfully upon their Anti-  
quity, forgetting that the moft modern are  
really the moft ancient of all Things in the  
World, like thofe that reckon their Pounds  
before their Shillings and Pence, of which they  
are made up. He efteems no Cuftoms but fuch  
as have outlived themfelves, and are long fince  
out of Ufe ; as the *Catholics* allow of no Saints,  
but fuch as are dead, and the *Fanatics*, Op-  
pofition, of none but the Living.

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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 worfhips/ 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/ Diftance to all others, whom he efteems not/ worthy to approach him.  
He believes what-/ foever he has receives a Value in being his ;/ as a Horfe in a  
Nobleman's Stable will bear a/ greater Price than in a common Market. He/ is  
fo proud, that he is as hard to be acquainted with/ himfelf as with others ; for he  
is very/ apt to forget who he is, and knows himfelf/ only fuperficially ; therefore  
he treats himfelf/ civilly as a ftranger with Ceremony and Com-/ pliment, but  
admist of no Privacy. He ftrives/ to look bigger than himfelf, as well as others,/ and  
is no better than his own Parafite and/ Flatterer. A little Flood will make a  
fhallow/ Torrent fwell above its Banks, and rage, and/ foam, and yield a roaring  
Noife, while a deep/ filent Stream glides quietly on. So a vain-/ glorious infolent  
proud Man falls with a little/ frail Profperity, grows big and loud, and over-/ flows  
his Bounds, and when he finks, leaves/ Mud and Dirt behind him. His Carriage



is/ as glorious and haughty, as if he were advan-/ ced upon Men's Shoulders, or  
tumbled over/ their Heads like Knipperdolling. He fancies/

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himself a Coloffe, and fo he is, for his Head/ holds no Proportion to his Body, and  
his foun-/ dation is leffer than his upper Stories. We/ can naturally take no view  
of our felves, un-/ lefs we look downwards, to teach us how/ humble Admirers we  
ought to be of our own/ Values. The flighter and lefs folid his Mate-/ rials are,  
the more Room they take up, and/ make him fwel the bigger ; as Feathers and/  
Cotton will ftuff Cufhions better than Things/ of more clofe and folid Parts./

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[two rules]/ / #A #FIFTH-MONARCHY-MAN/ / / I<sup>2</sup>S one, that is not contented  
to be a Privy-/ Counfellor of the Kingdom of Heave, 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/ *Chrift* 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 Vice-/ gerents 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 Govern-/ ment 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-Mo-/ narchy* 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 Found  
of it, and/ though he mifcarried, like *Romulus* in a Tem-/ peft, 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 chargea-/ ble) 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 *De-/ vil'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 Dark-/ nefs as the *fifth-Monarchy*, that is no where/ to be found,  
but in dark Propheſies, obfcure My-/ thologies, and myftical Riddles, like the  
Vi-/ fions *Aeneas* ſaw in Hell of the *Roman* Empire,/

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Next this is the moſt reſembles *Mahomet's* Coming/ to the *Turks*, and King *Arthur's* Reign over the/ Britons in *Merlin's* Prophecies ; fo near of Kin/ are all fantaſtic Illuſions, that you may diſcern/ the ſame Lineaments in them all. The poor/ Wicked are like to have a very ill time under/ them, for they are reſolved upon arbitrary Go-/ vernment, according to their ancient and fun-/ damental Rev- elations, and to have no Subjects/ but Slaves, who between them and the *Devil*/ are like to ſuffer Perſecution enough to make/ them as able Saints, as their Lords and Maſ-/ ters. He gather Churches on the Sunday, as/ the *Jew* did Sitkcs on their Sabbath, to ſet the/ State on Fire. He humms and hahs high Trea-/ ſon, and calls upon it, as Gameſters do on the/ Caſt they would throw. He groans Sedition,/ and, like the *Phariſee*, rails, when he gives/ Thanks. He interprets Prophecies, as *Whitting-/ ton* did the Bells, to ſpeak to him, and governs/ himſelf accordingly./

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[two rules]/ / #THE/ #HENPECT MAN/ / R<sup>2</sup>IDE behind his Wife, and lets her/ wear the Spurs and governs the Reins. He/ is a Kind of prepoſterous Animal, that being/ curbed in goes with his Tail forwards. He is/ but ſubordinate and miniſterial 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 ſhe pleaſes to allow him. When/ he was married he promiſed to worſhip his/ Wife with his Soul inſtead 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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Wit he has being held *in capite* has rendered all/ the reſt of his Concernments liable to Pupi-/ lage and Wardſhip, 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 Eſtate with equal Authority, and he/ lives under her arbitrary Government and Com-/ mand as his ſuperior Office. He is but a kind/ of Meffuage and Tenement in the Occupation/ of his Wife. He and ſhe make up a Kind of/ Hermaphrodite, a Monſter, or which the one/ half is more than the whole; for he is the/ weaker Veſſel, and but his Wife's Helper. His/ Wife eſpouſed and took him to Huſband for/ better or worſe, and the laſt Word ſtands./ He was meant to be his Wife's Head, but being/ ſet on at the wrong End ſhe makes him ſerve/ (like the Jeſuits Devil) for her Feet. He is her/ Province, an Acquiſition that ſhe took in,/ and gives Laws to at Indiscretion; for being/ overmatched and too feeble for the Encounter,/ he was forced to ſubmit and take Quarter./ He has inverted the Curſe, and turned it upon/ himſelf; for his Deſire is towards his

Wife,/ and fhe reign over him and with *Efau* 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  
Hufband, that is/ always in waiting, and a Slave only in the Right/ of his Wife./

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[ 107 ]

{Double Rule}

A

S M A L L P O E T

[I]s one, that would fain make himself that, [ ]which {i} Nature{i} never meant  
him; like a {i}Fa- natic,{i} that insspires himssself with his own Whimsses. He  
ssets up Haberdassher of ssmall Poetry, with a very ssmall Stock, and no Credit.  
He believes it is Inventions enough to find out other Men's Wit; and whatsoever  
he lights upon either in Books, or Company, he makes bold with as his own. This  
he puts together sso un- towardly, that you may perceive his own Wit has the  
Rickets, by the Sswelling Dissproportion of the Joints. Imitation is the whole Sum  
of him; him; and his Vein is but an Itch or Clap, that he has catched of others;  
and his Flame like that of Charcoals that were burnt before : But as he wants  
Judgment to undersstand what is besst, he naturally takes the worsst, as being  
mosst agreeable to his own Talent. You may

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108 A SMALL POET. know his Wit not to be natural, 'tis sso un- quiet and  
troublesome in him: For as thosse, that have Money but sseldom, are always  
sshak- ing their Pockets, when they have it; sso does he, when he thinks he has got  
ssomething, that will make him appear. He is a perpetual Tal- ker; and you may  
know by the Freedom of his Disscoursse, that he came light by it, as Thieves sspend  
fiercely what they get. He meassures other Men's Wits by {i}their{i} Modesty,  
and his own by {i}his{i} Confidence. He makes nothing of writing Plays, because  
he has not Wit enough to un- derstand the Difficulty. This makes him ven- ture  
to talk and sscribble, as Chowsses do to play with cunning Gamessters, until they  
are cheated and laughed at. He is always talking of Wit, as thosse, that have bad  
Voices, are always ssing- ing out of Tune; and thosse, that cannot play, delight  
to fumble on Insstruments. He grows the unwisser by other Men's Harms; for

the worssse others write, he finds the more Encou- ragement to do sso too. His Greedinesss of Praise is sso eager, that he sswallows any Thing, that comes in the Likenesss of it, how notorious and palpable ssoever, and is as Shot-free againsst any Thing, that may lesssen his good Opinion

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A SMALL POET.

109

of himself—This renders him incurable, like Disseases, that grow insensible.

If you disslke him it is at your own Peril; he is ssure to put in a Caveat beforehand againsst your Understanding; and, like a Malefac-tor in Wit, is always fursinssed with Exceptions against his Judges. This puts him upon perpe- tual Apologies, Excusses, and Defences, but ssstil by Way of Defiance, in a Kind of whif- fling Strain, without Regard of any Man, that sstands in the Way of his Pageant. Where he thinks he may do it ssafely, he will confidently own other Men's Writings; and where he fears the Truth may be disscovered, he will by feeble Denials and feigned Inssinua- tions give Men Occassion to ssupposse sso.

If he undersstands [i] Latin [i] or [i] Greek [i] he ranks himself among the Learned, desspisses the Igno- rant, talks Criticissms out of [i] Scaliger[i], and re- peats [i] Martial's [i] bawdy Epigrams, and ssets up his Resst wholly upon Pedantry. But if he be not sso well qualified, he crys down all Learning as pedantic, disscclaims Study, and professsses to write with as great Facility, as if his Musse was

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110 A SMALL POET. ssiding down [i]Parnassssus[i]. Whatssoever he hears well ssaid he sseizes upon by poetical Licence; and one Way makes it his own, that is by ill repeating of it—This he believes to be no more Theft, than it is to take that, which others throw away. By this means his Writings are, like a Taylor's Cusshion, of mosaic Work, made up of sseveral Scraps ssewed together, He calls a sslovenly nassty Desscription [i] great Na- ture,[i] and dull Flatnesss [i] strange Eassiness.[i] He writes down all that comes in his Head, and makes no Choice, because he has nothing to do it with, that is Judgment. He is always repealing the old Laws of Comedy, and like the [i] long Parliament [i] making [i] Ordinances [i] in their Stead; although they are perpetually [i] thrown out [i] of Coffee-Housses, and come to Nothing. He is like an [i]Italian [i] Thief, that never robs, but he murders, to prevent Dissscovery; sso ssure is he to cry down the Man from whom he pur- loins, that his petty Larceny of Wit may passs unssuspec- ted. He is byt a Copier at besst, and will never arrive to prac- tice by the Life: For bar him the Imitation of ssomething he has read, and he has no Image in his Thoughts.

[i] Whatssoever he hears well ssaid, &c.[i]] In this Butler alludes to [i] Martial's [i] Epigram to [i] Fidentinus.

## A SMALL POET.

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*Observation and Fancy, the Matter and Form of just Wit, are above his Philosophy. He appears so over concerned in all Men's Wits, as if they were but Disparagements of his own; and crys down all they do, as if they were Encroachments upon him. He takes Jests fromt he Owners and breaks them, as [i] Justices[i] do false Weights, and Pots that want Measure. When he meets with any Thing, that is very good, he change it into small Money, like three Groats for a Shilling, to serve several Occasions. He disclaims Study, pretends to take Things in Motion, and to shoot flying, which appears to be very true by his often missing of his Mark. His Wit is much troubled with Obstruc\_tions; and he has Fits as painful as those of the Spleen. He fancies him- self a dainty spruce Shepherd, with a Flock and a fine silken Shepherdss, that follows his Pipe, as Rats did the Conjurers in [i] Germany.[i]*

As for [i] Epithets, [i] he always avoids those, that are near akin to the Senses. *Such matches are unlawful, and not fit to be made by a [i] Christian[i] Poet; and therefore all his Care is to chus\*e out*

[i]Quem recitas meus est, O Fidentinus, libellus: sed male cum recitas, incipit esse tuus. Mare. L. 1. Ep 39 [i]

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112 A SMALL POET. *such, as will serve, like a wooden Leg, to piece out a main'd Vers\*e, that wants a Foot or two; and if they will buy rhimes now and then into the Bargain, or run upon a Letter, it is a Work of Supererrogation.*

For [i] Similtudes,[i] he likes the hardest *and most obscure best*: For as Ladies wear black Patches, to make their Complexions *seem fairer than they are*; so when an *Illustration is more ob- scure* than the *Sense that went before it, it must of Necessity make it appear clearer than it did*: For Contraries are best set off with Con- traries.

He has found out a Way to s\*ave the Expence

of much Wit and Sense: *For he will make less than some have prodigally laid out upon five or six Words serve forty or fifty Lines. This is a thrifty Invention, and very easy*; and, if it were commonly known, would much in- creas\*e the Trade of Wit, and maintain a Mul-

[i] We read that Virgil used to make, &c [i] This alludes to a Passage in the Life of [i] Virgil [i] ascribed to [i] Donatus[i]. " Cum Georgica scrie- " traditur

*quotidie meditato mane plurimos versus dicere solitus, —Illegible need to check original copy (sarah)"*

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A SMALL POET.

113

itude of *small Poets in constant* Employment. He has found out a new Sort of poetical [i]Geor- gics, [i] a Trick of *sowing Wit like clover-grass* on barren Subjec\_ts, which would yield nothing before. This is very useful *for the Times, wherein, some men say, there is no Room left for new Invention. He will take three Grains of Wit like the Elixir, and projec\_ting it upon the [i] Iron-Age [i] turns it immediately into [i] Gold—[i] All the Business of Mankind has presently vanished, the whole World has kept Holiday; there has been no Men but Heroes and Poets, no Women but Nymphs and Shepherdesses; Tress have born Fritters, and Rivers flowed Plum-Porridge.*

We read that [i] Virgil [i] us\*ed to make fifty or s\*ixty Vers\*es in a Morning, and afterwards re-duce them to ten. This was an unthrifty Vanity, and argues him as well ignorant in the Hus\*bandry of his own Poetry, as [i] Seneca [i] s\*ays he was in that of a Farm; for in plain [i] Englis\*h[i]

[i] As Seneca s\*ays he was in that of a farm.] Seneca [i] in his 86th Epis\*tle finds s\*everal Faults wick [i] Virgil's [i] Rules and Obs\*ervations in

Hus\*bandry, as they are delivered in his [i] Georgics, and adds of him--

"Qui nos quod veris\*s\*ime, s\*ed quid decentis\*s\*ime diceretur, as-  
" s\*pexit; nec Agricolas docere voluit, s\*ed legentes delec\_tore".

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I

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114 A SMALL POET.

it was no better than bringing a Noble to Nine- pence. And as *such Courses* brough the [i] prodigal Son [i] to eat with Hogs: So they did him to feed with Horses, *which were not much better Company, and may teach us to avoid doing the like. For certainly it is more noble to take four or five Grains of Sense, and, like a Gold-Beater, hammer them into s\*o many Leaves as will fill a whole Book; than to write nothing but Epitomes, which many wife Men believe will be the Bane and Calamity of Learning.*

When he writes, he commonly *steers the Sense* of his Lines by the Rhime that is at the End of them, as Butchers do Calves by the Tail. For when he has made one Line, which is *easy enough; and has found out some sturdy hard Word, that will but rhyme, he will ham-mer the Sense* upon it, like a Piece of hot Iron upon an Anvil, into what Form he pleas\*es.

There is no Art in the World so *rich in Terms as Poetry; a whole Dic\_tionary is scarce*

[i] So they did him to feed with Horses] *This must be explained by the same Writer of [i] Virgil's[i] Life, who informs us that [Virgil] in his Youth studied Physic, in which having made great Proficiency, he repaired to [i] Rome, [i] and applying himself to that Branch of it*

## A SMALL POET.

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able to contain them: For there is hardly a Pond, a Sheep-walk, or a Gravel-pit in all [i] Greece, [i] but the antient Name of it is become a Term of Art in Poetry. By this means *small Poets have such a Stock of able hard Words lying by them, as [i] Dryades, Hamadryades, Aonides, Fauni, Nymphae, Sylvani, &c.[i] that signify nothing at all; and such a World of pedantic Terms of the same Kind, as may serve to furnis\*h all the new Inventions and [i] thorough-Reformations, [i] that can happen between this and [i] Plato's[i] great Year.*

When he writes he never proposes any Scope or Purpose *to himself*, but gives h Genius all Freedom: For as he, that rides abroad for his Pleasure, *can hardly be out of his Way; so he that writes for his Pleasure, can seldom be be-side his Subjec\_t. It is an ungrateful Thing to a noble Wit to be confined to any Thing—To what Purpose did the Antients feign [i] Pegasus to have Wings, if he must be confined to the Road and Stages like a Pack-Hors\*e, or be forced to be obedient to Hedges and Ditches? There-*

which relates to the *Distempers of Horses*, was employed in [i] Ae- gustus's Sta- bleswith great Success, *and by that Means introduced himself into the Favour of that Prince.*

12

## 116 A SMALL POET.

fore he has no Respec\_t to *Decorum and Pro- priety of Circumstance; for the Regard of Persons, Times, and Places is a Restraint too servile to e imposed*

upon poetical Licence; like him that made [i] Plato[i] confess [i] Juvenal [i] to be a Philosopher, or [i] Pers\*ius, that calls teh [i] Athe- nians Quirites [i].

For [i] Metaphors, [i] he uses to chuse the hardest, and most far-fet that he can light upon—These are the Jewels of Eloquence, and therefore the harder they are, the more precious they must be.

He'll take scant Piece of coarse Sense, and stretch it on the Tenterhooks of half a score Rhimes, utnil it crack that you may see through it, and it rattle like a Drum-Head. When you see his Verses hanged up in Tobacco-Shops, you may say, in defiance of the Proverb, [i] that the weakest does not always go to the Wall; [i] for 'tis

[i] Like him that made Plaot, &c.] [i] Who this Blunder is to be fa-thered upon I cannot discover; but that which he imports to [i] Per- sius, [i] and another of Juvenal's Passage of his own in a Part of his Prose Collec\_ tions called [i] Criticisms upon Books and Autohrs, [i] will ex- plain—[i] Persius, [i] says, he commits a very great Absurdity, when laying the Scene of his fourth Satyr in [i] Greece [i], and bringing in [i] So- crates reproving a young statesmen, he makes him call the [i] Gre- cians [i] Quirites.

#### A SMALL POET. 117

well known the Lines are strong enough, and in that Sense may jus\*\_tly take the Wall of any, that have been written in our Language. He seldom makes a Conscience of his Rhimes; but will often take the Liberty to make [i] preach [i] rhyme with [i] Cheat, Vote [i] with [i] Rogue, and [i] Com- mittee-Man with Hang.

He'll make one Word of as many Joints, as the Tin-Pudding, that a Jugler pulls out of his Throat, and chops in again—What think you of [i] glud-fum-flam-hastaminantes? [i] Some of the old [i] Latin [i] Poets bragged that their Verses were tougher than Brass, and harder than Marble; what would they have done, if they had seen these? Verily they would have had more reason to wish thems\*elves an hundred Throats, than they then had, to pronounce them.

There are some, that drive a Trade in writ- ing in praise of other Writers, (like Rooks,

118 A SMALL POET. that bet on Gamesters Hands) not at all to ce- lebrate the learned Author's Merits, as they would shew, but their own Wits, of which



he is but the Subjec\_t. The Letchery of this Va- nity has spawned more Writers than the [i] civil Law: [i] For those, whose Modesty must notorious Va- pours imaginable. For if the Privilege of Love be allowed-[i] Dicere quae puduit, scribere jussit Amor,[i] why should it not be so in Self- Love too? For if it be Wisdom to conceal our Imperfec\_tions, what is it to discover our Vir- tues? It is not like, that [i] Nature [i] gave Men great Parts upon such Terms, as the [i] Fairies [i] use to give Money, to pinch and leave them if they speak of it. They say-[i]Praise is but the Shadow of Virtue; [i] and s\*ure that Virtue is very foolish, that is afraid of its own Shadow.

When he writes [i] Anograms, [i] he uses to lay the Outsides of his Vers\*es even (like a Brick-

## A SMALL POET.

119

layer) by a Line of Rhime and Acrostic, and fill th eMiddle with Rubbish-In this he imi- tates [i] Ben Johnson, [i] but in nothing els\*e.

There was one, that lined a Hat-Case with a Paper of [i] Benlowse'[i]s Poetry-[i] Prynne [i] bought it by Chance, and put a new Demi-Castor into it. The first Time he wore it he felt only a singing in his Head, which within two Days turned to a Vertigo-He was let Blood in the Ear by one of the State-Physicians, and reco- vered; but before he went abroad he writ a Poem of Rocks and Seas, in a Stile s\*o proper and natural, that it was hard to determine, which was rugged.

There is no Fear of Ac\_tivity, nor Gambol of Wit, that ever was performed by Man, from him that vaults on [i] Pegasus, [i] to him that tumbles through the Hoop of an Anagram, but [i] Benlows [i] has got the Mas\*tery in it, whether it be high-rope Wit, or low-rope Wit. He

son means was .....

120 A SMALL POET./ has all Sorts of [i] Echoes, Rebus's, Chronograms,/ &c.[i] besides [i] Carwichets, Clenches, [i] and [i] Quibbles-[i]/ As for [i] Altars [i] and [i] Pyramids [i] in Poetry, he has/ out-done all Men that Way; for he has/ made a [i] Gridiron, [i] and a [i] Frying-Pan [i] in Verse,/ that, beside the Likeness in Shape, the very/ Tone and Sound of the Words did perfec\_tly/ represent the Noise, that is made by those/ Utensils, such as the old Poet called [i] sartago lo-/ quendi. [i] When he was Captain, he made all/ the Furniture of his Horse, from the Bit to/ the Crupper, in beaten Poetry, every Verse/ being fitted to the Proportion of the Thing,/ with a moral Allusion of the Sense to the/ Thing; as

the [i] Bridle of Moderation, the Saddle/ of Content, [i] and [i] the Crupper of Constancy;[i] so that/ the same *Thing was both Epigram and Emblem,*/ *even as Mule is both Horse and Ass.*/ / / {New Paragraph} *Some Critics are of Opinion, that Poets/ ought to apply themselves to the Imitation of/ [i] Nature, [i] and make a Conscience of digressing/ from her; but he is none of thes\*e.* The an-/ tient Magicians could charm down the Moon,/ and force Rivers back to their Springs by the/

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## A SMALL POET. 121/

Power of Poetry only; and the Moderns will/ undertake to turn the *Inside of the Earh out-/ ward (like a Jugler's Pocket) and shake the/ [i] Chess[i] out of it, make [i] Nature [i] shew Tricks like/ an Ape, and the Stars run on Errands; but/ still it is by dint of Poetry.* And if Poets can/ so such *noble Feats, they were unwise to des-/ cend to mean and vulgar: For where the rarest/ and most common Things are of a Price (as/ they are all one to Poets) it argues Disease in/ Judgement not to chuse the most curious.* Hence/ some infer, that the Account they give of things/ deserves *no Regard, because they never receive/ any Thing, as they find it, into their Compo-/ sitions, unless it agree both with the Measure/ of their own Fancis, and the Measure of their/ Lines, which can very seldom happen: And/ therefore when they give a Character of any/ Thing or Person, it does commonly bear no/ more Proportions to the Subject, than the Fishes/ and Ships in a Map do to the Scale.* But let/ such know, that Poets, as well as Kings, ought/ rather to cons\*ider what is fit for them to give,/ than others to receive; that they are fain to/ have regard to the Exchange of Language, and/ /

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122 A SMALL POET. / write high or low, according as that runs:/ For in this Age, when the *smallest Poet seldom/ goes below more then most, it were a Shame for/ a grater and more noble Poet not to out-throw/ that cut a Bar.* / / / ##There was a [i] Tobacco-Man, [i] that wrapped / [i]Spanish [i] Tobacco in a Paper of Verses, *which/ [i]Benlows[i] had written against the [i] Pope, [i] which/ by a natural Antipathy, that his Wit has to / any Thing that's Catholic, spoiled the Tobacco;/ for it presently turned Mundungus.* This Au-/ thor will take an [i] English [i] Word, and, like the/ [i] Frenchman, [i] that *swallowed Water and spit it/ out Wine, with a little Heaving and Straining/ would turn it immediately into [i] Latin,[i] as [i] plun-/ derat ille Domos[i]—Mille [i] Hocopokiana, [i] and a thou-/ sand such./ / ##There was a young Practitioner in Poetry,/ that found there*

was no good to be done with- / out a Mistress: For he, that writes of Love / before  
 he hath tried it, doth but travel by the / Map; and he, that makes Love without  
 a / Dame, does like a Gamester, *that plays for / / # [i] More the most*] There is  
 an appearance Defect or Error in these / Words; *but I leave it to the Reader to*  
*supply or correct.* /

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## A SMALL POET. 123 /

Nothing. He thought it convenient therefore, / *first to furnish himself with a Name*  
*for his / Misstress* beforehand, that he might not be to / *seek, when his Merit or*  
*good Fortune* should / *bestow her upon him: for every Poet is his / mistress's*  
 Godfather, and gives her a new / Name, like a Nun that takes Orders. He was /  
 very curious to *sit himself with a handsome / Word* of a turnable Sound; but could  
 light / upon none, that *some Poet or other had not / made use* of before. He  
 was therefore forced / to fall to coining, and was *several Months be- / fore he could*  
*light on one, that pleased him / perfectly.* But after he had overcome that Dif- /  
 ficulty, he found a greater remaining, to get a / Lady to own him. He accosted  
 some of all / Sorts, and gave them to understand, *both in / Prose and Verse, how*  
*incomparably happy it / was in his Power to make his Mistress, but / could never*  
*convert any of them.* At length / *he was fain to make his Landress supply that /*  
*Place as Proxy, until his good Fortune, or / somebody of better Quality* would be  
 more / kind to him, which after a while he neither / hoped nor cared for; for how  
 mean Toever her / Condition was before, when he had once pre- / tended to her,  
*she was sure to be a Nymph and /*

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124 A SMALL POET. / a Goddess. *For what greater Honour can a / Woman*  
*be capable of, than to be translated / into precious Stones and Stars?* No Herald  
 in / the World can go higher. Besides *se found no / Man can use* that Freedom  
 of Hyperbole in the / Character of a Person *commonly known (as / great Ladies*  
*are) which we can in describing / one so obscure and unknown, that nobody can /*  
*disprove him.* For he, that writes but one / Sonnet upon any of the public Persons,  
 shall / be sure to have his Reader at ever third Word / cry out—What an Ass *is*  
*this to call [i] Spanish / paper and Ceruse Lillies and Roses, [i] or [i] claps In- /*  
*fluences—[i] To say, [i] the Graces are her waiting Wo- / men, [i] when they are*  
*known to be no better / than her Bawdes—that [i] Day breaks from her / Eyes,*  
*[i] when she looks asquint—Or that [i] her / Breath perfumes the Arabian Winds,*  
*[i] when she / puffs Tobacco? / / ## It is no mean Art to improve a Language, /*

and find out Words, that are not only removed/ from common use, *but rich in Consonanats,*/ the Nerves and Sinews of Speech, to rais\*e a/ / —

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## A SMALL POEt. 125/

*sft and feeble Language like ours to the Pitch/ of [i] High-Dutch,[i] as he did, that writ/ / ## [i] Arts rattling Foreskins shrilling Bagpipes quell.[i]/ / #This is not the only the most elegant, but most po-/ litic Way of Writing, that a Poet can use; for I/ know no Defence like it to preserve a Poem from/ the Torture of those that lisp and stammer./ He that wants Teeth may as well venture upon/ a Piece of tough horny Brawn as such a Line,/ for he will look like an Ass eating Thistles./ / # He never begins a Work without an Invoca-/ tion of his [i] Muse; [i] for it is not fit that she should/ appear in public, to shew her Skill before she/ is entreated, as Gentlewomen do not use to / sing, until they are applied to, and often desired./ / # I shall not need to say any this of the Ex-/ cellence of Poetry, since it has been already/ performed by many excellent Persons, among/ whom some have lately undertaken to prove, that/ the civil Government cannot possibly subsist with-/ out it, which, for my Part, I believe to be true/ / [i] S\*ome have lately. [i]] This alludes to [i] Davenant—See [i] G—*

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126 A SMALL POET./ in a poetical Sense, and more probable to be/ received of it, than those strange Feats of/ building Walls and making Trees dance,/ which Antiquity ascribes to Verse. And though/ [i] Philosophers [i] are of a contrary Opinion, and will/ not allow Poets fit to live in a Commonwealth,/ their Partiality is plainer than their Reasons;/ for they have no other Way to pretend to this/ Prerogative themselves, as they do, but by re-/ moving Poets, whom they know to have a/ fairer Title; and this they do unjustly, that/ [i] Plato, [i] who first banished Poets his Republic,/ forgot that the very Commonwealth was poe-/ tical. I shall say nothing to them, but only/ desire the World to consider, how happily it is/ like to be governed by those, that are as so per-/ petual a civil War among themselves, that if we/ should submit ourselves to their own Resolution/ of this Question, and be content to allow them/ only fit to rule if they could but conclude it/ so themselves, they would never agree upon it—/ Mean while there is no less Certainty and Agree-/ ment in Poetry than the Mathematics; for they/ all submit the to the same Rules without Dispute or/ Controversy. But whosoever shall please to look/ into the Records of Antiquity shall find their/ Title so unquestioned, that the greatest Princess/ / / 4

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A SMALL POET. 127/ in the whole World have been glad to derive/ their Pedigrees, and their Power too, from/ Poets. [i] Alexander [i] the great had no wiser a Way/ so secure the Empire to himself by [i] Right, [i]/ which he had gotten by [i] Force, [i] then by de-/ claring himself the Son of [i] Jupiter; [i] and who/ was [i] Jupiter [i] but the Son of a Poet? So [i] Caes\*ar [i]/ and all [i] Rome [i] was transported with Joy, when a/ Poet made [i] Jupiter [i] his Colleague in the Empire;/ and when [i] Jupiter [i] governed, what did the/ Poets, that governed Jupiter?/

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## Center A PHILOSOPHER. 129

[i] curo-Gassendo-Charltoniana, [i] will not serve to maintain one Pedant. He makes his Hypo- theses himself, as a Taylor does a Doublet with- out Measure, no Matter whether they sit [i] Na- ture, [i] he can make [i] Nature [i] fit them, and, whe- ther they are too strait or wide, pinch or fluff out the Body accordingly. He judges fo the Works of [i] Nature [i] just as the Rabble do of State-Affairs: They see things done, and every Man according to his Capacity guesses as the Reasons of them, but knowing nothing of the Arena or secret Movements of either, they seldom or never are in the Right; howsoever they please themselves, and some others, with their Fancies, and the further they are off Truth, the more confident they are the are near it; as those, that are out of their Way, believe, the further they have gone, they are the nearer their Journey's End, when they are furthest of all from it. He is confident of im- material Substances, and his Reasons are very pertinent, that is, [i] substantial [i] as he thinks, and [i] immaterial [i] as others do. Heretofore his Beard/ was the Badge of his Profess\*ion, and the Length —Footnote Vol. II. #K

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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 change- able 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 skil-/ ful 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 some-/ body else. He exercises his Limbs, like the/ Pike and Musket, and all his Postures are prac-/ tised—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-Na\_/ turals, on which his Health and Diseases de-/ pend, are [i] stile novo. French [i] is his Holiday-Lan-/ guage, that he wears for his Pleasure and Or-/ nament, and uses [i] English [i] only for his Business/ and necessary Occasions. He is like a [i] Scotch-/ man, [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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## Center [134]/

/ #Double Rule/ / #Center A/ #Center MELANCHOLY MAN/ / #[double line initial cap]Is one, that keeps the worst *Company in the/ World, that is, his own; and tho' he be al-/ ways falling out and quarrelling with himself,/ yet he has not*

power to endure any other Con-/ versation. *His Head is haunted, like a House,*/ with evil Spirits and Apparitions, that terrify/ and fright him out of himself, *till he stands/ empty and forsaken. His Sleeps and his Wa-/ kings are so much the same, that he knows not/ how to distinguish them, and many times/ when he dreams, he believes he is broad awake/ and sees Visions. The Fumes and Vapours/ that rise from his Spleen and Hypochondries/ have so smutched and sullied his Brain (like a/ Room that smoaks) that his Understanding 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 casts up Doubts and Scruples of his own/*

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## Center A MELANCHOLY MEN. 135/

Imagination, to make that rugged and uneasy,/ *that was plain and open before. His Brain is/ so cracked, that he fancies himself to be Glass,*/ and is afraid that every Thing he comes near/ *should break him in Pieces. Whatsoever makes/ an Impression in his Imagination works it self/ in like a Screw, and the more he turns and/ winds it, the deeper it sticks, 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 sink so 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 sinks out fo 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 misrepres\*ent Things to him,/*

#Center K 4/

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136 #Center A MELANCHOLY MAN./ 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 antient 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 [i] Sylvans, Fauns, [i] and [i] Dryads. [i] He/ makes the Infirmary of his Temper pass for/ Revelations, as [i] Mahomet [i] did by his falling/ Sickness, and inspires himself with the Wind/ of his own Hypochondries. He laments, like/ [i] Heraclitus [i] 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-sighted/ Man in [i] Scotland, [i] 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 res\*t, and receive/ a natural Obedience from their Inferiors./

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## 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 Deast 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/

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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 main-/ tain both sides at his own Charge; for he will/ tell you what you will say, though, perhaps,/ he does not intende 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 Mo-/ tion, tho very seldom to the Purpose, like a/ Barber's Scissers, 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/ / 3

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## 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 inf 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/

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140 #Center AN HARANGUER./ so empty of Things, or Sense, that his Dry-/ ness has made his Leaks so wide, whatsoever is/ put in hi 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./

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## Center [ 141 ]/

/ / #Double rule/ / #Center A/ #Center POPISH 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 hanv 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 POPIISH 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 un-/ less 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 com-/ monly 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 POPIISH 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 convers 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 that (i) Pope's (i)/ Chain is fastened to the Gates of Heaven, like/ King (i) Harry's (i) in the Privy-Gallery./*

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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 Wis-/ dom and Politics, and is is not for his Credit/ to have it thoughts, 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 Admira-/ tion of foreign Parts, and a generous Con-/ tempt of Home, that all Men may admire, at/ least, the means he has had of Improvement,/ and deplore their own Defects. His Observa-/ tions are like a Sieve, that lets the finer Flour/ pass, and retains only the Bran of Things;/*

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center A TRAVELLER. #justify left 145/

for his whole Return of Wisdom *proves to be/ but Affectation, a perishable Com-*modity, which/ he will never be able to put off. He relieve/ 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 Pro-*ficiency/ 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/*

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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 cer-/ tainly 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.*/

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## 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 Rot-/ tenness 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/*

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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 Sainst in Heave 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/ so 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 are deluded, is a/*

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## Center A CATHOLIC. #JustifyLeft 149/

*great Argument that he is mistaken. His Re-/ ligion 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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## 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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[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 preferve his Chriftian Virtues from wearing out ; for if he fhould use 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 itself as well? He believes himself 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.

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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

strong in Grace, may boldly engage himself in those great Sins and Iniquities, that would easily damn a weak Brother, and yet come off never the worse. He believes Deeds of Darknes to be only those Sins that are committed in private, not those 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, so 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 Doctrine and Discipline with the best reformed Baudy-Houses. He is a Monster produced by the Madnes of this latter Age ; but if it had been his Fate to have been whelped in old *Rome* he had past for a Prodigy, and been received among raining of Stones and the speaking of Bulls, and would have put a stop to all public Affairs, until he had been expiated. *Nero* clothed *Christians* in the Skins of wild Beasts ; but he wraps wild Beasts in the Skins of *Christians*.

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// [two rules] // #A/ #CORRUPT JUDGE/ // P<sup>2</sup>ASSES Judgement as a Gamester does false Dice. The first Thing he takes is his Oath and his Comission, and afterwards the strongest Side and Bribes. He gives Judgment, as the Council at the Bar are said to give Advice, when they are paid for it. He wraps himself warm in Furs, that the cold Air may not strike his Conscience inward. He is never an upright Judge, but when he is weary of fitting, and stands for his Ease. All the Use he make of his Oath is to oppose it against his Prince, for whose Service he first took it, and to bind him with that, which he first pretended to bind himself with; as if the King by imparting a little of his Power to him gave him Title to all the rest, like those who holding a little Land in *Capite* render all the rest

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liable to the same Tenure. As for that which concerns the People, he takes his Liberty to do what he pleases ; this he maintains with Canting, of which himself being the only Judge, he can give it what arbitrary Interpretation he pleases ; yet is a great Enemy to arbitrary Power, because he would have no Body use it but himself. If he have Hope of Preferment he makes all the Law run on the King's Side ; if not, it always takes part against him ; for as he was bred to make any Thing right or wrong between Man and Man, so he can do between the King and his Subjects. He calls himself *Capitalis*, &c. which Word he never uses but to Crimes of the highest Nature. He usurps unfufferable Tyranny over Words ; for when he has enflaved and debased them from their original Sense, he makes them serve against themselves to support him, and their own Abuse. He is as stiff to Delinquents, and makes as harsh a Noise as a new Cart-wheel, until he is greased, and then he turns about as easily. He called all necessary

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/ pleases, 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 so much Caution, that/ his right Hand never knows what his left re-/ ceives./

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[two rules]/ / #AN/ #AMORIST/ / I<sup>2</sup>s an Artificer, or Maker of Love, a sworn/ Servant to all Ladies, like an Officer in a/ Corporation. Though no one in particular/ will own any Title to him, yet he never fails,/ upon all Occasions, to offer his Services, and/ they as seldom 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 so kind/ a Reception, that he wonders how he does/ fail of it every where else. His Passion is as/ easily set on Fire as a Fart, and as soon out/ again. He is charged and primed with Love-/ Powder like a Gun, and the least Sparkle of an/ Eye gives Fire to him, and off he goes, but/ seldom, 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 Parson/

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does into his Form of Matrimony. He converses, as Angels are said to do, by Intuition, and expresses himself by Sighs most significantly. He follows his Visits, as Men do their Business, and is very industrious in waiting on the Ladies, where his Affairs lie ; among which those of greatest Concernment are *Questions and Commands, Purposes*, and other such received Forms of With and Conversation ; in which he is so deeply studied, that in all Questions and Doubts that arise, he is appealed to, and very learnedly declares, which was the most true and primitive Way of proceeding in the purest Times. For these Virtues he never fails of his Summons to all Balls, where he manages the Country-Dances with singular Judgment, and is frequently an Assistant at L'hombre; and these are all the Uses they make of his Parts, beside the Sport they give themselves in laughing at him, which he takes for singular Favours, and interprets to his own Advantage, though it never goes further; for all his Employments being public, he is never admitted to any private Services, and they despise him as not Woman's Meat: For he applies to too many to be trusted by any one; as Bastards 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 Glaſs Win-/ dows he fecures them from Beggars, and re-/ turns fraught with China-Oranges and Ballads./ Thus he is but a Gentleman-Uſher General,/ and his Buſineſs is to carry one Lady's Services/ to another, and bring back the others in Ex-/ change./

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[*two rules*]/ #AN/ #Astrologer/ / / I<sup>2</sup>s one that expounds upon the Planets, and/ teaches to conſtrue the *Accidents* by the *due/ joining of Stars in Conſtruction*. He talks with/ them by dumb Signs, and can tell what they/ mean by their twinkling, and ſquinting 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/ Houſes they frequent. They have no Power to/ do any Thing alone, until ſo 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 ſo much Authority over/

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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* Def-/ cription of *Fame*, that reaches from Earth/ to the Stars, *tam ficti praviſque tenax*, to carry/ Lies and Knavery, will ſerve Aſtrologers with-/ out any ſenſible Variation. He is a Fortune-/ Seller, a Retailer of Deſtiny, and petty Chap-/ man to the Planets. He caſts Nativities as/ Gameſters do falſe Dice, and by flurring and/ palming *ſextile*, *quartile*, and *trine*, like *ſize*,/ *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 ſeſches 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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[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-worshipfully. 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 abfolute, and ufes arbitrary Power ; for he is not bound to underftand what he does, nor render an Account why he gives Judgment on one Side rather than another ; but his Will is fufficient to ftand for his Reafon, to all Intents and Purpofes. He does no public Bufinefs without eating and drinking, and never meets about Matters of Importance, but the Cramming his Infide is the moft weighty Part of the Work of the Day. He difpatches no public Affair until he has thoroughly dined upon it, and is fully fatisfied with Quince-Pye and Cuftard : for Men are

wifer, the *Italians* fay, 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 Intereſt of his Belly, and manages it ſo induftriouſly, 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 cloathed 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 Preferment 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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[*double rule*]

## A RIBALD

I<sup>2</sup>S the Devil's Hypocrite, the endeavours to make himſelf appear worſe than he is. His evil Words and bad Manners ſtrive which ſhall moſt corrupt one another, and it is hard

to fay which has the Advantage. He vents his Lechery at the Mouth, as fome Fifhes are faid to engender. He is an unclean Beaft that chews the Cud ; for after he has fatisfied his Lust, he brings it up again into his Mouth to a fecond Enjoyment, and plays an After-game of Letchery with his Tongue much worfe than that which the *Cunnilingi* ufed among the old *Romans*. He ftrips Nature ftark-naked, and clothes her in the moft fantaftic and ridiculous Fafhion a wild Imagination can invent. He is worfe and more nafty than a Dog ; for in his broad Defcriptions of others obfcene Actions he does but lick up the Vomit of ano-

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ther Man's Surfeits. He tells Tales out of a vaulting School. A leud baudy Tale does more Hurt, and gives a worfe Example than the Thing of which it was told ; for the Act extends but to a few, and if it be concealed goes no further ; but the Report of it is unlimited, and may be conveyed to all People, and all Times to come. He expofes that with his Tongue, which Nature gave Women Modesty, and brute Beafts Tails to cover. He miftakes Ribaldry for Wit, though nothing is more unlike, and believes himfelf to be the finer Man the filthier he talks ; as if he were above Civility, as *Fanatics* are above Ordinances, and held nothing more fhameful than to be afhamed of any Thing. He talks nothing but *Aretine's* Pictures, as plain as the *Scotch* Dialect, which is efteemed to be the moft copious and elegant of the Kind. He improves and hufbands his Sins to the beft Advantage, and makes one Vice find Employment for another ; for what he acts loofely in private, he talks as loofely of in public, and finds as much Pleafure in the one as the other. He

endeavours to make himself Satisfaction for  
the Pangs his Claps and Botches put him to with

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vapouring and bragging how he came by  
them. He endeavours to purchase himself a  
Reputation by pretending to that which the  
best Men abominate, and the worst value not,  
like one that clips and washes false Coin, and  
ventures his Neck for that which will yield  
him nothing.

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