# Center [ 150 ]/

/ #Double Rule/ / / #Center A/ #Center CURIOUS MAN/ / [V]ALUES things not by their Us*e or/ [V]Worth, but Scarcity. He is very tender/ and s*crupulous of his Humour, as [i] Fantatics [i]/ are of their Cons*ciences, and both for the mos*t/ part in Trifles. He cares not how unus*eful/ any Thing be, s*o it be but unus*ual and rare./ He collects all the Curious*ities 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-/ caus*e the Rarities are his own. That which/ other Men neglect he believes they overs*ee,/ and s*tores up Trifles as rare Dis*coveries, at leas*t/ of his own Wit and Sagacity. He admires/ subtleties above all Things, becaus*e the more/ s*ubtle they are, the nearer they are to nothing;/ and values no Art but that which is s*pun s\*o/

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thin, that it is of no Us*e 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 Nuts*hel than [i] Alexander's [i] Ca-/ binet. He had rather have the twelve Apos*tles/ on a Cherry-Stone, than thos*e on St. [i] Peter's [i]/ Portico, and would willingly s*ell [i] Christ [i] again/ for the numerical Piece of Coin, that [i] Judas [i]/ took for him. His perpetual Dotage upon/ Curious*ities at length renders him one of them,/ and he s*hews hims*elf as none fo the meanes*t/ of his Rarities. He s*o much affects Singula-/ rity, that rather than follow the Fas*hion, that/ is us*ed by the res*t of the World, he will wear/ dis*s*enting Cloaths with odd fantas*tic Devices/ to dis*tinguish hims*elf form others, like Marks/ s*et upon Cattle. He cares not what Pains he/ throws away upon the meanes*t Trifle, s*o it be/ but s*trange, while s*ome pity, and others laugh/ at his ill-employed Indus*try. He is one of/ thos*e, that valued [i] Epictetus's [i] Lamp above the/ excellent Book he writ by it. If he be a Book-/ man he s*pends all his Time and Study upon/ Things that are never to be known. The/ [i] Philos*opher's Stone [i] and [i] univers*al Medicine cannot/ #center L 4/

152 A CURIOUS MAN./ pos*s*ibly mis*s him, though he is s*ure to do them./ He is wonderfully taken with abs*trus*e Know-/ ledge, and had rather hand to Truth with a/ Pair of Tongs wrapt up in Mys*teries and Hiero-/ glyphics, than touch it with his Hands, or s*ee/ it plainly demons*trated to his Sens*es./