# 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

# Center A CURIOUS MAN. 151 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 from 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

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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.