

[double rule]

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VINTNER

H<sup>2</sup>ANGS out his Bufh to fhew he has not good Wine ; for that, the Proverb fays, needs it not. If wine were as neceffary as Bread, he would ftand in the Pillory for felling falfe Meafure, as well as Bakers do for falfe Weight ; but fince it is at every Man's Choice to come to his Houfe or not, thofe that do, are guilty of half the Injuries he does them, and he believes the reft to be none at all, becaufe no Injury can be done to him, that is willing to take it. He had rather fell 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-christian Cheat ; for Chrif 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 pafst, there had been no Error at all in the Cafe.

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