

## 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 POPISH PRIEST./ Hypocrisy, *the Fleece is sure to be sound and/ orthodox. He tars their Consciences with/ Confession and Penance, but always keeps the/ Wool, that he pulls from the Sore, to himself./ He never makes a Posclyte, but he (i) converts (i)/ him to his very Shirt, and (i) turns (i) his Pockets/ into the Bargain ; for he does nothing unless/ his Purse prove a good (i) Catholic. (i) He never gets/ within a Family, but he gets on the Top of it,/ and governs all down to the Bottom of the/ Cellar—He will not tolerate the Scullion 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 POPISH PRIEST. #Left 143/

Fox, weighs his Goose, *before he will venture/ to carry him over a River. He fights with the/ (i) Devil (i) at his own Weapons, and strives to get/ ground on him with*

Frauds and Lies—These/ *he converts to pious Uses*. He makes his/ Prayers (the proper *Business* of the Mind) a/ Kind of Manufacture, and vents them by Tale,/ rather than Weight ; and, while he is busied/ *in numbering them, forgets their Sense* and/ Meaning. He *sets them up as Men do their/ Games at (i) Picquet, (i) for fear he should be mis-/ reckoned; but never minds whether he plays/ fair or not*. He sells Indulgences, like (i) Lockier's (i)/ Pills, with Directions how they are to be taken./ He is but a Copyholder of the (i) Catholic (i) Church,/ that claims by Custom. *He believes 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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