

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 have 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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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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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 the (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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