

Center [147]/

/ #Double Rule/ / #Center A #Center CATHOLIC/ / / [S]AYS his Prayers often, but never prays, and/ [S] *worships the Cross* more than (i) Christ (i). He/ prefers his Church merely for the Antiquity of/ it, and cares not how *sound or rotten it be*,/ so it be but old. He takes a liking to it as/ *some do to old Cheese*, only for the blue Rot-/ tennes of *it*. *If he had lived in the primitive/ Times he had never been a (i) Christian (i); for the/ Antiquity of the (i) Pagan (i) and (i) Jewish (i) Religion/ would have had the same Power over him/ against the (i) Christian, (i) as the old (i) Roman (i) has/ against the modern Reformation. The weaker/ Vessel he is, the better and more zealous Member/ he always proves of his Church; for Religion,/ like Wine, is not so apt to leak in a leathern/ Boraccio as a great Cask, and is better pre-/ served in a small Bottle stopped with a light/ Cork, than a vessel of greater Capacity, where/ the Spirits being more and s*tronger are the/ #Center L2/*

148 #Center A CATHOLIC./ more apt to fret. He allows of all holy Cheats,/ and in content to be deluded in a true, ortho-/ dox, and infallible Way. He believes the (i) Pope (i)/ to be infallible, because *he has deceived all the/ World, but was never deceived himself*, which/ was grown so *notorious, that nothing less than/ an Article of Faith in the Church would make/ a Plaster big enough for the Sore. His Faith/ is too big for his Charity, and too unwieldy/ to work Miracles ; but is able to believe more/ than all the Sainst in Heave ever made. He/ worships Sainst in Effigie, as (i) Dutchmen (i) hand/ absent Malefactors ; and has so weak a Me-/ mory, that he is apt to forget his Patrons,/ unless their Pictures prevent him. He loves/ so see what he prays to, that he may not mis-/ take one Saint for another ; and his Beads and/ Crucifix are the Tools of his Devotion, with-/ out which it can do nothing. Nothing staggers/ his Faith of the (i) Pope's (i) Infallibility so much,/ as that he did not make away the Scriptures,/ when they were in his Power, rather than/ those that believed in them, which he knows/ not how to understand to be no Error. The/ less he understands of his Religion, the more/ violent he is in it, which, being the perpetual/ Condition of all those are deluded, is a/*

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great Argument that he is miftaken. His Re-/ ligion is of no Force without Cere-
monies, like/ a Loadstone that draws a greater Weight/ through a Piece of Iron,

than when it is naked/ of it self. His Prayers are a kind of Crambe/ that ufed to
kill Schoolmasters ; and he values/ them by Number, not Weight./ / / / / / / /
/ / / / / #center L3/
