

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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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 convers 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./
