# Center [ 141 ]

# Double rule

# Center A Center POPISH PRIEST

[I]s one that takes the s*ame Cours*e, that the  
[I](i)Devil (i) did in Paradis*e, he begins with the*  
*Woman. He Des*pis*es all other (i)Fanatics (i) as Up-*  
*s*tarts, and values hims*elf 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 Fis*her of Men ;  
but he believe it better to be a Fis*her of Wo-*  
*men, and s*o becomes a Woman's Apos*tle.*  
*His Profes*s*ion is to dis*guise hims*elf, 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*-  
pis*es them for it, and keeps his Flock always in*  
*Hurdles, to be removed at his Pleas*ure ; and  
though their Souls be rotten or s\*cabby with

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Hypocris*y, the Fleece is s*ure to be s*ound and*  
*orthodox. He tars their Cons*ciences with  
Confes*s*ion and Penance, but always keeps the  
Wool, that he pulls from the Sore, to hims*elf.*  
*He never makes a Pos*clyte, but he (i) converts (i)  
him to his very Shirt, and (i) turns (i) his Pockets  
into the Bargain ; for he does nothing unles*s*  
*his Purs*e 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-  
les*s he be othrodox, 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 mos*t s*acred Iniquities,*  
*as (i) Juvenal (i) s*aid of the (i) Greeks. (i)  
  
#indent (i) Scire volunt s*ecreta domus, atque in de timeri. (i)*  
  
*By this means he holds Intelligence with their*  
*own Cons*ciences agains*t thems*elves, and keeps  
their very Thoughts in Slavery ; for Men com-  
monly fear thos*e 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 Convers*ion, whos*e Weaknes*s he is  
not very well acquainted with ; and like the

# Center A POPISH PRIEST. #Left 143 Fox, weighs his Goos*e, before he will venture* *to carry him over a River. He fights with the* *(i) Devil (i) at his own Weapons, and s*trives to get ground on him with Frauds and Lies--Thes*e* *he convers to pious Us*es. He makes his Prayers (the proper Bus*ines*s of the Mind) a Kind of Manufacture, and vents them by Tale, rather than Weight ; and, while he is bus*ied* *in numbering them, forgets their Sens*e and Meaning. He s*ets them up as Men do their* *Games at (i) Picquet, (i) for fear he s*hould be mis*-* *reckoned; but never minds whether he plays* *fair or not. He s*ells 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 Cus*tom. He believes the (i) Pope's (i)* *Chain is fas*tened to the Gates of Heaven, like King (i) Harry's (i) in the Privy-Gallery./