

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 unless 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 commonly 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./
