breeding: why did not you teach him better? Answer. Did your Salamander, 
Doctor of Divinity, come to learn breeding at St. Omers, amongst School boys? 
You will find it harder to answer this question, then for to answer yours:
we taught no better, because he was capable of no good instructions. What is
bred in the bone, will not out of the flesh. The first no-fine tincture could
never be well purged out of that vessel: & for that reason he was cast out,
that he might not annoy others.

Anonimus. p. 10. thinks J. Indickes father, & vouchers Cornellius
Arrippe for it, a man who was dead before either of vs was born: & so could
speak much to the purpose doubtless.

Papists many Encroachments upon Princes for these thousand years, prove, say you,
their inclination for the future. What will the Encroachments of Presbyterians, fine
they appear, prove? who have flaked not Kings? but Kingship, not Monarky,
but Monarky it selfe? which Encroachments were carried on with that rubbous
violence, that they produced worse effects in four years, then those things you
mean of Papists could in all probability have done in four thousand. To prove
this, we need not examine Records, or read Histories; our own memory furnishes
examples enough, which should not have been so lightly past over, had not his
Majesty by an unparalleled act of Mercy forbidden all speech of them, nor
mentioned, did not your Impudence oblige me to it. Estimane huminum duru
fac tua, trahine eam Deo mem tua. Your confidence giues the key to your
words, how confident forever they seem. The disorders, which hapned in
Catholic times are like an Aque in the spring, painful but not dangerous, &
Leave the body more healthy, then before: Those of Presbyterians, are like
Putrid fevers, or the Plague, which leues farse hope of Life.

J. P. p. 15. The encroachments of Presbyterians are no excuse of the en-
croachments of Papists. Answer. neither did I alledge them as such; but only
to shew whence Monarky is most endangered: & to admonish our Piers,
that to auyd a few floating reedes, they run not their ship upon a rock.

You are offended, I say that Diversions of Catholicks are like Agues in the
suffering, painful but not dangerous, & Lease the body more healthy then before: those
of Presbyterians are like Putrid fevers, or the Plague, which Lease farse hope of
Life. Yet look on byfores, & you will find my words strue in both parts. The
Barons warst left the Authority Royal much better fettled then before: so did
the commotions of Jack Straw, & Wbre Tyler. That between the two branches of
the Royal family seems to me no rebellion, the titles of the two parties were
permitable, & a King was sought for by both sides: yet that ended in Monarky

was compos'd under Monarky much more absolute, then ever. Whereas the
Presbyterian cast down King, Monarky house of Lords, Bishops, &c when
did Catholicks broach such Anti-Monarkettal principles, as appear of late?
That the King is but one of the three estates. That it is not treason to take arms against
him, unless it be against the other two estates. That the House of Commons made the
King: that the justission of the Crown depends on the Parliament. &c. It is neither
the Tiber, nor the Seine, but the Arno, Leine, or Holland Bay, which fend forth
these Peleffiental vapours. They were not heard of in our nation, till some
Sir Politician would be, began to dance the Geneva jig. What hopes of life, where
the body politic abounds with such peecant humoures

J. must take notice of your Presbyterian honesty in citing my words, I sayd,
Papists Rebellions were like-firing Agues, painful but not dangerous you p. 15. 1st
make me say: never painful, nor dangerous. As if there were any Agues not pain-
ful. This dishonest thief that my vindication pinch'd hard, & giues you
no real ground to confute it, feign you are forced to falsify my words, before
you can answer them.

Anonimus p. 11. after saying much & prouing nothing, concludes that
Rebellions of both Papist & Presbyterian are bad enough. Answer we agree in
that: may I say they are too bad, but the later are fill the worser of the two. He
advices vs to change our Principles, for his: but doth not tell vs what those are.
The partial from a Protestant to a Presbyterian is as natural, as from a Cater-
pillar to a Butterfly: there are in ward principles in nature for this, & in Doc-
trine, & Religion for that. Which both experience & reason how. & a Pres-
byterian is half a commonwealch man, ipp is. He may therefore conclude
for the embracung our Principles

Lately in the low countreys one (such a freind to Infinit, as you are) charged
them with the first murther in the world: for Cain & Abel were their scholema, &
the matter gat them a play-day, that Cain might break his malice on his Innoc-
cent Brother. Nay the eating of the forbidden fruit was charg'd on them too:
for another Iusfuit Concessor of Span told her the might eat it withoutr scruple.
With a like reason you accuse Papists, of what I why. as is known K. James ellaxed
out their pufion. To whom is it known & by what Reuelation? Thoile of that
time are silent. The Parliament held a while after chargd the fact vpon a gret
Peer, no Papist. But K. Charles 1 who had beft means to discover the Fact &
most reason to examine it declared there was no such thing. Vpon what Aut-
thor of equal credit, is your knowledge grounded?

J. P. is silent here. Anonimus attributes the charge of Abts murther to a freaking
whine; as if there were no other men in the Low-Countreys. Then he cites
the whole