

## OBSERVATOR,

The Witnesses are at Variance. Plot upon Plot. Of a Plot, and a Sham. The Bus'ness laid Open. Of Ridiculing the Plot, and Ridiculing the Nation. Separate the Mistakes from the Truths. Popishly-Affected, and Adherents, Spoil All.

Monday, October 6. 1684.

**TRIM.** The Popish Plot is to be run down, I perceive, and there's the Short of the Story.

**OBSERVATOR.** Not for Me, I'll Assure ye, Trimmer, So long as the Pillars are able to Uphold it: But if they that run it Up, shall take a Freak, and run it Down again, who can help it? 'Tis a Dev'lish Thing, for Witnesses to fall to Reprobation, One against Another; as if the Conspiracy were no more then a Match at Foot-Ball; so many of a Side, to Cross Shins, and Kick-up One Anothers Heels. Titus, and Otes, are at Daggers Drawing, you see. Prance and Bedloe directly at [ You Lye ] and [ You Lye ; ] and Plor's will not Hang by Miracle in the Air, like Mahomet's Tomb; without somewhat to Support them, But now the Other Plot stands as Firm as a Rock; the Evidences Agree, as if they spoke by Inspiration: The Criminals (that is to say; the Pris'ners) Confess; and Every Member of the Schism Groines at the Stroke, and the Disappointment, by Consent.

**Trim.** So that you would have the Latter to pass for a Real Plot; and the Other, for a Sham.

**Obs.** Why you must Consider, that there are Degrees of True, and False: and Degrees of Danger too, according to Those Measures.

**Trim.** Prethee Consult thy Philosophy, Nobs. Can any thing that is True, be More or Less True? Or anything that is False, be More or Less False?

**Obs.** You must not be so Critical, Trimmer: For we are not Here, upon the Altitudes of Abstracted Truths: But there are certain Appearances, and Probabilities, which in the Common Exigences of State, or Private Bus'ness, must have the Force and Credit of Truths with us, (whether they be so or Not) for want of better Means of Assurance. A Thing may be True, in One Respect, and False, in Another. As for Instance now; 'Tis a Damn'd Ly, in matter of FACT, that Otes ever took his Degree of Doctor, at Salamanca: But yet if it be well Sworn, 'tis True, and Good in LAW. Things again may be true in Part, and not in the Whole. As for the purpose. Prance and Bedloe, Swear UNANIMOUSLY that there was such a man as Sr Edmund-Bury-Godfrey: And I do Really Believe it. They Swear likewise that Sr E.B.G. was Murder'd: And I do firmly Believe That too: But it will no more enter into my Head, that he was Kill'd in Two Several Places, at One and the Same Time: That Pine at night upon Monday, and Twelve at Night, upon Wednesday, are One and the same Day & Hour: That a Horse, & a Coach are One and the same Thing: Or that it is Six or Seven days, from Saturday Night, to Wednesday Night; (let 'em Swear it as long as they please) then it will, that These Gentlemen (in Sacraments upon Sacraments) gave Themselves to the Devill, to Carry Us to Paradise. Now Here's Truth in Part, but not in the Whole. And to make Short, (no Disparagement to the Popish Plot) for One Stanch Article in That Plot, I'll bind my self to shew you Fifteen, in the Other.

**Trim.** Why at This rate we shall have No Popish Plot at All, by and by.

**Obs.** Oh, Pardon me: But the Spirit, or the Veracity of it, is drawn into a very little Compass: As you see in a Bottle of Cordial Water, when the Ice has taken it, the Life retires into the Middle. And now if you'll come to the Danger of the Two Plots: I will undertake it, that Five of the Noble Peers Brisk Boys, shall beat Fifteen-Hundred of Otes's Pilgrims: And One Protestant-Flayl of Colleges, shall do more Mischief then Thirteen of Titus's Black-Bills. The Popish Eggs are All, Addle, you see. They have been now Brooding over 'em, This Seaven Year, at least; and not so much as One Bird to Peep out of the Shell. Nay, Otes says [ This Plot was Design'd in 1670. He believes it was so in 1665. Further, he could Swear that their Own Records say, It was Design'd upon the Kings Coming in. Series. 107. ] Now if Hee had Carry'd Those Records back to Noah's Flood, I do not doubt but he might have Offered an Oath upon't; as good Cheap as the Other. But do they keep Entries, and Records, says he, in Perpetuam Memoriam, of a Christian Resolution taken, for the Shooting, Stabbing, or Poisoning of Kings? Was there ever such a Buzzard of a Doctor, as Ours is, to Pitch the Bloody Determination just upon the Kings Coming-in: When if they had taken him but a Fornight before, on the Other side of the Water, they might have done his Work at pleasure; and have Sav'd Colemans Earnest-Guinney for Dispatch to the Russians; and many a Fair Penny beside. We have been told Indeed, of Screw'd-Guns, Daggers, Mustard-Balls, and Commissions; But the Devil a One has been ever brought to Light, more then what we have seen in Narratives, & Affidavits. Not One Mortal have We seen, Nor One Farthing, of All the Levies of Men and Moneys, more then the Witnesses brought in their Mouths.

**Trim.** Why This is Ridiculing the Plot, without so much as the Countenance of a Masque to Disguise it!

**Obs.** No No. There may be a Plot, and they know Nothing of it: Or there might be a Plot again, that Otes thought fit to keep to Himself: For he did keep That very Plot to himself, that he has pretended to Discover, till the King had Certainly been Murder'd, if he had spoke Truth: And at last, when the Pretended Danger was Over, Out comes the Pretended Discovery. Pray take me Aright now, I do not Speak of his Entire Discovery, but of Those Parts of it; wherein he did either Bely the Papists, or Betray the King. This is it now, that you call a Ridiculing of the Plot; And then follows, in course, the Common Topique of [ Four Parliaments ] and [ Who Murder'd Sr Edmund-bury Godfrey? ] Those Four Parliaments Believ'd a Popish Plot; And I say nothing to the contrary: But if Four Thousand Parliaments, should Believe Two Point-Blanck Contradictions to be Both True; (as That's the Present Case) I should beg to be Execus'd in't. He that does Not Believe Otes in Every

thing, is presently *Stigmatiz'd* for a *Ridiculer* of the Plot; Whereas He That *Does Believe Otes in Every thing*, is Effectually, a *Ridiculer* of the Nation; Nay, a *Ridiculer* of *Common Reason, Sence, and Justice*. And no man can either *Wish*, or *Require* it, that would not be *Heartily Glad* to see the People *Deliver'd-up* to *Bellebe Eyes*. So that the *Greatest Right* any man can do to the *Credit* of the *Popish Plot*, is to *Separate* That which is *True*, from That which is *Falle*, in the *Reporters* of it: And fairly to *Judg* of the *Mat-ter*, without *Partiality* to the *Person*. For it is not the *Reputation* of a *Kings Evidence*, that can make any thing to be *True* that is *Falle*; Nor the *Calling* of a man a *Papist*, that will make any thing to be *Falle*, that is *True*; But in *Doubtfull Cases*, the *Pro-bity*, or *Improbity* of the *Witness* Sways with the *Jury*. Now let the *Witnesses* be what they will; If they *Swear Backward* and *Forward*; or *Disagree* upon *Any Considerable Points* among *Themselves*; I would not (as a Gentleman sayd upon *Better Light*, and *Second Thoughts*, in This very Case) *I would not*, I say, *Hang a Dog* upon such an *Evidence*: But where there happens to be a *Flagitious Character* of the *Man*, in *Concurrence* with an *Inconsistent Testimony*: A body cannot so much as *Honestly Deliberate*; Whether he shall *Believe*, in such a Case, or *Nor*. In a *Word*; A *Lie*, and an *Unlikely Story*, made *Worse*, and *More Improbable*, in the *Telling*; And yet further *Discredi-ted* by the *Blasted Reputation* of the *Teller* of it; A man must *Renounce* to All the *Faculties* of his *Reasonable Nature*, to give any sort of *Heed* to't.

*Trim.* If it be *Otes's Plot*, and *Case*, that you speak to: What a company of *Fools*, and *Brutes* do you make of All Those that are not of *Your Opinion*!

*Obs.* Pray take *Notice*, in the *First Place*; that neither *Otes*, nor his *Case*, nor his *Plot*, is the *Same* at *This Day*, which it was, at the *First Appearance*: But the *Contradictions*; The *Frauds*, and the *Complica-ted Iniquities* of *Fiction*, and *Confederacy*, which *Time* has since brought to *Light*; have given us a *Full*, & *Clear Discovery* of a *Thousand Things*, which, to the *Four Parliaments* lay quite out of *Sight*. Do not *Mis-take* me, *Trimmer*; I am for *Preserving All* the *TRUTHS* in This *Popish Plot*, as *Inviolable*, and as *Sacred*, (and for *Transmitting* them so to *Posterity* too) as the *Faith*, and *Credit* of *Tradition*, & *Records* can make them: But at the *Same Time*, I am *Absol-utely* for *Purging* it of All *Falsties*, and *Mistakes*; to the *End*, That both *We our selves*, and Those that are to come *After* us, may have a *Clear*, and *Naked View* of the *Case* in *Question*; *Abstracted* from All the *Blinds*, and *Amusements* of *Error*, and *Imposture*. You must not *Cail* This a *Ridiculing* of the *Plot* now, when a man takes upon him to *Clear* it of Those *Clogs*, and *Shams* that would *Otherwise Make* it *Ridic-ulous*. I am for *Damning* the *Errors*, as I say, but for *Celebrating*, and *Recording* the *Truths*.

*Trim.* Yes Yes. I understand ye; As *Harry Mar-tin* was for *Purging* the *House*. The *Story* goes, of a *Motion* for the *Turning-out* of such *Members* as had not the *fear* of the *Lord* before their *Eyes*. *Mr Speaker*, (says *Harry Martin*) When we are once upon the *Work*, Pray let us *Turn-out* the *fools*, as well as the *Knaves*, and then we are like to have a *Chist House*. I fancy you are for *Turning-out* the *Truths*, as well as the *Errors*: And so for making a *Chist Plot* on't.

*Obs.* No such matter upon my faith; *Trimmer*. I am *Clearly* for *Maintaining*, All the *Truths* in't, &

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for *Confounding* All the *Lies* that are *Tack'd* to't. And whoever desires *More*, has a mind to put a *Cheat* upon the *Nation*. Prethee let's *Chew* upon't a *Little*; Here is a *Damnabellish Hellish Popish Plot* you say. Is the [PLOT] *Popish*, or *No*?

*Trim.* Yes: If the *Conspirators* be *Papists*.

*Obs.* Why then say I; There is a *Damnabellish Hellish Schismatical Conspiracy*; As there was a *Schismatical Rebellion*, because *All sorts of Dissenters, Sec, and Were Engag'd* in't. But to deal freely with ye, *Trea-son* is of *No Religion*.

*Trim.* Do not the *Papists* hold it *Lawfull*; Nay, and a *Point of Dury* also, to *Destroy Heretiques*?

*Obs.* The *Argument* flies in the face of ye: For 'tis the very *Principle* of the *Phanatiques* against the *Papists*: But in *One Word*; To make a *Popish Plot* on't, you must *First Prove* the *Fact*. 2ly, The *Congruity* of That *Practice* to the *Position* of the *Papists*: Not to the *Positions* of here and there a *Man*; but to the *Authoritative Positions*, and *Conclusions*, of the *Church of Rome*: And the *Conform Sentiments* of the *Members*, in *General*, of *That Communion*.

*Trim.* Is not All This *Clearly Prov'd* to ye?

*Obs.* No No. Not *All*; nor *Clearly*; and for the *Rest*, I'll not *Dispute* it. But there's *Another Thing* yet, that *Utterly* spoils the *Fashion* of your *Popish Plot*: Which is; That you take into it, *Inclusively*, the *Popishly-Affected*, the *Adherents* to the *Papists*; the *Maskeraders* as you call them: And under this *La-titude*, the *Church of England*, and the *Church of Rome*, make up *One Conspiracy*. This is the *Dint* of All your *Reasonings*, *Proceedings*, *Councils*, *Projects*, and *Associations*: Nay, and while you *pretend*, that the *Church of England* is in *Danger* of being *Destroy'd* by the *Papists*, you your selves are *Dissolving*, and *Tearing* That *Church* to *Pieces*, in favour of the *Phanatiques*: By *breaking down* the *Fence*, *Relaxing* All the *Bounds* of *Order*, and *Discipline*, and *Commoning* a *Paradise* into a *Wilderness*. So that a *Popish Plot*, (*Properly* so call'd) and the *Popish Plot*, which is here by you *Intended*, are *Two Several Things*; & the *True Sons* of the *Church of England* are *Incorporated* into That *Querred Popish Conspiracy*: And to *Expect* no *Better Quarter* then the *Papists*: 'Tis well I did not say [WORSER] for the *Papist* in *Maskerade* (as the *Faction* calls an *Upright Churchman*) is by them *Declar'd* to be the more *Pernicious Enemy*, So that 'tis *High Time* in All *Consci-ence*, for *Every Sound Church-of-England-man* to *Ridic-ule* the *Popish Plot*, (as the *Faction* has render'd it) when he's *Noos'd* in't *Himself*: For 'tis no more then *This*: The *King* they *Cry*, is to be *Murder'd* by the *Papists*; the *Papists* are to be *Hang'd* for't; and the *Adhering*, the *Popishly-Affected*, and the *Maskerading Church-of-England-men* are to be made *Papists*. Now do I *Affirm*, that there is *No Popish Plot*, *Thus Consider'd*; and that the very *Colour*, and *Pretext* of a *Popish Plot*, under *This Notion* and *Qualification*, is *Evidently* a *Schismatical Plot*, against the *Church of England*: But if you can *shew* me a *Popish Plot*, that's *Clear* of These *Incumbrances* Take it for your *pains*.

#### ADVERTISEMENT.

A Sermon Preached before the Rt. Honourable the Lord-Mayor, Aldermen, and Citizens of London, at the Church of St Mary Le Bow, September. 2. 1684. Being the Anniversary Fast for the Dreadfull Fire in the Year 1666. By Benjamin Calamy D. D. Vicar of St. Lawrence Jury, and One of his Majesties Chaplains in Ordinary. Printed for Walter Kettill by at the Bishops Head in St Pauls Church-Yard. 1685.