

OBSERVATOR.

Of the Popish Plot. The Scope, Method, and Manage of it. Otes's Discovery: Whether the Better, or the Worse for't. Wonderfull Conversion. Time Discovers All things. Otes's Service to the King, the Duke, the Royal Family, the Church, and the Nation.

Wednesday, October 8. 1684.

TRIMMER. **N**O Popish Plot at all, you say. 'Faith we ha' brought our Hoggs to a Fair Market, if it comes to be Thereabout once. So many Oaths, Tryalls, Proofs, Verdicts, Sentences, and Executions; and yet no Popish Plot to be heard of.

OBSERVATOR. My Friend; if thou wert no Shuffer, thou could'st be no Trimmer. When did I say that there was no Popish Plot at all? But This I dare tell ye Freely; That the Popish Plot, is most Damnable Dwindled, since the Kings Ministers, Judges, and Justices were upon the Behaviour, at the Suit of Otes, and Bedloe. 'Tis Nothing near so Saucer-Ey'd; Nothing near the Raw-head-and-Bloudy-Bones, that it was: But People go to Bed, now-a-days, and Sleep Quietly, without Dreaming of Smithfield-Faggots, and Raggs of Gun-powder under their Arm-Pits. I did say, I must Confess; and I will say it again, That I believe Every Inch of the Popish Plot to be a Cheat, that takes the Adherents; the Popishly Affected, and the Malqueraders of the Church of England into the Conspiracy: But for the Popish Plot, in Puris Naturalibus; let me be Hang'd when ever I Open my Mouth in Defence of it. Nay upon my faith; I do wish with all my Soul, That the College of St Omers were on a Light Fire, over the Heads of Every Jesuite there; And the Popish Lords Themselves at the Bottom of the Sea, (Every man of 'em) that had any Hand in't. Oh! That same Abominable Adherent, is Worse then the First Chapter of St Matthew. It Runs from One to Another; From Father, to Son; And from Generation, to Generation. The King Adheres to the Duke; All Good Christians, and Subjects, Adhere to the King; and There's a Plain, and an Honest Gloss for ye, upon the word [ADHERENT;] That isto say; It Extends to All, that are not Phanatiques, or Republicans: And it is Consequently, a Popular, and a Schismatical Conspiracy, against the State Ecclesiastical, and Civil. So that, in This Latitude, every Honest Church-man that Owns the Popish Plot, is Felo de se. For there is Papisical, and Popish; the One's the Principal, the Other's a Kind of Accessary, or Well-Willer to the Bus'nels.

Trim. I am not so much a Critick, as to Prescribe in the Matter of Words, and Syllables; and to make Sport with a Feather: But in Good Honest, Current English, I know nothing to the Contrary, why One Papisst may not Pass, in Propriety of Speaking, for an Adherent to Another.

Obs. As if a Man should say; [The Papissts, and their Papissts.] But the True Intendment of the Word, will be Best seen in the Usage, and Application of it. Where you will find it still to point-at Men of the Same Interest, and Affection, but of Another Denomination. And a man is made an ADHERENT; not for any Kindness that he has for Popery, but because he will not go along with the Schism. If he will not give his Vote for the Easing of Dissenters; He's an ADHERENT: For the Purging of the Kings Coun-

cell; the Empeaching of his Ministers; the putting down his Majesties Guards; He's an ADHERENT. If he will not Joyn in a Bill of Exclusion; A True-Protestant Association; In a Revenge upon the Papissts, even if his Majesty should be Blunderbus's'd by a Phanatique; He's an ADHERENT. If he presumes to Open his Mouth, and say; [NOT GUILTY UPON MY HONOUR:] To give his Advice, (according to the Obligation of his Oath, Place, and Duty) for Proroguing, or Dissolving of a Parliament; He's an ADHERENT. If he talks of Giving the King Money: Or of bringing a Criminal to his Tryal, according to the Ordinary Forms of Law, and Justice, when some True-Protestant Patriots, would rather have the Handling of him, Themselves, and so make a Second Witness of him: He's an ADHERENT. Nay, your Abhorers; Your Addressers; Your Life-and-Fortune-Men; They are All, ADHERENTS: Infomuch, that a Popish Plot, with This Appendix in the Tail on't, Sweeps all the Parts of the Government, and leaves the Dissenters, Masters of the Field. Tell me the Difference now, betwixt a Popish Plot, Thus Compounded, and a Popular Confederacy, to Overturn Church and State.

Trim. If there was No Popish Plot, at All; How came his Majesty, and so many Parliaments to Believe, Nay, and to Declare, that there was one?

Obs. First; You do not hear Me say that there was None. But 2ly, For the Plot it self; we saw it, as we do things through a Mist, Ten times Bigger then it Was: And 3ly, The King, and Four Parliaments mistook the Size on't, by the Same Fate that made them Men. The Searching, and the Reading of Mens Hearts, is a Prerogative that God has Reserv'd to Himself. Beside, that they had the Forms, and Measures of Law, and the Obligations of Christian Charity, for Inducements to them, to Believe, and to Declare, as they Did. For there were Oaths, and Sacraments, and Prolities: And finally, there was No Place for Doubt, or Diffidences, without Believing that the Devil Himself was in the Witnesses: And (when Otes, and Bedloe Cap'd) without looking down their Throats for his Horns: But let's bring the Matter I prethee to a Sober Issue. What was the Bus'ness of this Damnable Hellish Popish Plot? And what were the Benefits we pretended to Reap from the Discovery?

Trim. Why the King was to be Murder'd; The Protestant Religion to be Rooted-out; The Government to be Subverted; And there was, in short, a Torrent of Tyranny, and Popery breaking-in upon us. Just in This Nick, Dr Otes, Capt. Bedloe, (and in Process of Time, a matter of Five and Fifty more) out of a Deterestation of the Wickedness of the Hellish Papissts, had the Grace to be Converted; Returned to their Allegiance; Set up for the Defenders of our Faith; and Asserted the Peoples Rights, against the King-Killing

Usurpations, and the Superstitious Abominations of the Church of Rome.

Obs. 'Tis very well ! And a body would not Wish a more *Succinct*, or a more *Pertinent Deduction* of the *Whole Matter* : Which in *Truth*, Imports no less, then the *Preservation* of the *King, the Protestant Religion* ; the *Government*, and the *People of England*.

Trim. Just : And we are now to Consider the *Meritorious Services* of *Those Heroes*, that so *Frankly* *Ventur'd* their *Lives, Liberties, and Estates*, to *Interpose* for Our *Deliverance*, upon the *Crisis* of This *Dangerous Juncture*.

Obs. Right ! So far as the *Matter of Fact* was *True* ; I must confess, they ran *Great Hazards* : But when they came to *Cut* upon us, with *Shani*, and *Romance* ; they *Ventur'd* only their *Ears* ; Their *Raggs*, and their *Souls* ; which was no *Great Risque*, under the *Condition* of Their *Circumstances*. But to be *Orderly*. The *Kings Wife*, was in *Danger*, and *Otes* was the *First Man* that put-in, *Personally* for the *Saving* of it. 'Tis very *True* ; *Tonge* drew-up the *Points* he was to *Swear* to ; and *Otes* *Kiss'd* the *Book* to 'em : So that the *One* found *Stuff*, and *Other*, *Conscience*. What could be more *Generous* ; More *Heroick, Loyal*, or *Christian*, then for *One Little Man*, A *Poor Doctor* of *Salamanca* ; and a *Son of a Weaver* ; to bear-up thus against *Gog and Magog* ; and to *Oppose* his *Single Body* to the *Powers of Antichrist Himself* ? *Titus* was thus far *Triumphant* ; and *TESTIS OVAT* (in the *Aniagram*) was his *Motto* : After *Him* comes *Bedloe*, in a *Fit of Penitence* and *Remorse*, for *Shedding Innocent Blood*, from *Bristol* : And betwixt the *Fear of Damnation*, and the *Hopes of Five Hundred Pound*, comes up to *Town*, and gives his *Testimony*. It does not *Appear*, that he knew *One Syllable* of the *Main Plot*, till he had *Snuff'd* up some of the *Effluvia's* of it, in the *Court of Requests* ; And from thence-forward, the *Captain* was *Number'd* among the *Propheers*. But now to the *Merits* of the *Cause*. Do you *Believe*, if the *Four Parliaments* you speak of, had *Liv'd* to *This Day*, they would have had the *Same Opinion* of the *Popish Plot* that they had at the *First Tapping* of it ? They would have *Consider'd* the *Flaws*, and *Contradictions*, that have been since layd *Open* to us, in *Several Parts* of *Otes's Fundamental Narrative* ; And have *Pass'd* a *Judgment* upon the *Matter*, quite *Different* from the *Sence* they had of it upon the *First Uniform Appearance*. *Titus Otes* went in *Those days*, for a man that *Lov'd* the *King*, and the *Church* : And the *Zeal* that he *scem'd* to have at *That time*, for our *Common Preservation*, was *Reward'd* with a *Gracious*, and a *Suitable Return*.

But do you think he would not have been *Treat'd* at another kind of rate, if *They* had known as much of him *Then*, as *Wee* have done *Since* ? *This is a Pretty Fellow indeed*, (*They* would have *Cry'd*) to *Pretend a Service* to the *Crown*. And a *Zeal* for the *Honour and Safety* of his *Majesties Sacred Person* : that makes it his *Bus'ness and Practice*, to *Expose*, and to *Defame* both the *One* and the *Other*. He tells us there's a *Popish Plot*, against the *King's Life*, and *Government*, when at the same *Time*, He *Himself* is *Labouring* the *Destruction* of them *Both* ; For it has been his *Ordinary Discourse*, to *Justify* the *Proceeding* against *Richard the Second* ; And to *Recommend* the *President* to a *Parliamentary Practice* upon *Charles the Second* ; And he is a *Great Stickler* too, for the *Sovereignty* of the *People* ; And for making the *King Ac-*

countable to his *Subjects*. But he's a *Special Friend* to the *Royal Family*, when either the *Queen*, or the *Duke* falls in's way, (the *Latter Especially* :) as you may see abundantly in the *Trial of Titus Otes, Late-ly Printed*. [*Things will never go well* (says he) [*'till York is either Banish'd, or Hang'd. Trial. fol. 12.*] [*He not Dine with any man* (says he) *that has Eat with the Devil.*] (speaking of his *Royal Highness* again.) fol. 13. And once again yet [*If the Devil has a Place in Hell more Hot then Other, I hope he will Bestow it on him. fol. 18.*] *Prethee* say, If *This same Titus* be not a most *Admirable Saviour* of the *Nation* : And a *Kingsman*, *Every Inch* of him. Consider who *They* are then, that *Set-up* for the *Zelotes* of the *Cause* ; And *Otes's Patrons, Countenancers, Abettors, and Supporters*. You shall not find any *One Man*, that makes *Profession* to be *Otes's Friend*, that is not *Notoriously* an *Enemy* to the *Government* ; And *None* so *Fierce*, for fear of *Losing the King* by a *Popish Plot*, as *Those* that are *Actually Engag'd* in a *Phanatical Plot* to *Destroy* him : *None* so *Great* with *Otes*, nor *Hee* so *Great* with *Any*, as the *Conspirators*.

You have already had a *Tast* of his *Affection* to the *King*, and to his *Government*. It would be *Tedious* now, to run thorough the *Instances* *One* has given us, of the *Good-Will* he bears to the *Religion* here *Establish'd*, and to the *Discipline, Order, and Constitution* of the *Church*. But in a few words ; He is just as much a *Friend* to the *English Communion*, as to the *English Crown* : Are the *Jesuites* in a *Plot* to *Destroy* the *Protestant Religion* ? If he means the *Establish'd Religion* ; So are the *Schismaticques* : If he means the *Dissenters* at *Large* : The *Law* of the *Land* takes no *Knowledge* of any such *People*, any further then to *Prevent*, to *Suppress*, or to *Punish* them. He *Swears* that *Popery* is to be *Brought-In* by *Fire and Sword* : And sends us to the *Hollow* of the *Moon*, for his *Troups* that are to do the *Work*. His *Pilgrims, Irish Supplies, Black Bills, and Mustard-Balls* are not more *Ridiculous*. He *Swears* as well to his *Own Design* of *Saving* the *Protestant Religion*, as to *Cherish*, of *Raising Armies*, and moving *Insurrections*, to *Root it Out*. Now if *Otes*, at the same *time*, be *One* of the *Sawcyeft Fellows* against the *Bishops*, in the *Three Kingdoms* : An *Avow'd Enemy* to the *Governors, Rites, Ceremonies, and Constitutions* of the *Church* : A *Wretch*, that will not so much as keep a *Servant*, but upon the *Test* of his being a *Schismaticque*, (not to *Enter* into the *Sink* of his *Life and Manners*) Why should I *Believe* his *Oath*, on the *One* hand, any more then his *Oath* on the *Other* ? 'Tis so *Manifestly False*, that *Otes* has any *Design* to *Save* us : that it is *Demonstratively Certain*, he is in a *Confederacy* to *Involve* us in a *Common Ruine*. The *Papists* may have a *Thousand Other Plots* upon us, for ought I know : But for *Otes's Plot* ; Pray will you *Weigh* the matter *Seriously*. He *Swears* that the *Papists* are about to *Cut* the *Protestants Throats*, and that *Hee*, and the *Schismaticques* are about to *Save* 'em. *Here's, Oath and Oath Now* ; And 'Tis no *Ridiculing* of the *Plot*, I hope, for a *Man* to *Believe BOTH ALIKE*. He that *Cannot Believe All*, let him *Believe* as much as he *Can* ; and He that *cannot Believe* in *One Manner*, let him *Believe* in *Another* : And by my *troth*, *Trimmer*, betwixt *Thee* and *Mee*, Where I *cannot* bring my *Faith* to *Otes's Plot*, let him e'en *Cut-off* as much as the *aylor* did of his *Blm*, and *Accomodate* his *Plot*, to *My Faith*.

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