

# The Weekly Discovery

OF

## The Mystery of Iniquity :

### The Rise, Growth, Methods, and Ends of the late Unnatural Rebellion in ENGLAND, Anno 1641.

Saturday, Feb. 26. 1680.

**T**here was never any Design managed with greater art, or proceeded by more regular steps and movements, than the late Rebellion; for the principal fomenters of it were such, as had signalized themselves in several former Parliaments, by opposing their Sovereign, and were become perfect Masters in all the arts of Popularity: and though possibly the Original of that opposition was purely their own Interest, Ambition or Revenge, mingled with a strong prejudice against the establishment in the Church; yet the pretext was the liberty of the Subject, and the security of Religion, two Topicks that are always dear to mankind, and by which they became the darlings of the people, who were made believe that these persons were the real Defenders of the Faith, and their Sovereign only the Titular: and now having imbarqued themselves in a desperate design, they were reduced to the wicked necessity of more desperate Remedies, and indeed made choice of such as were far more mischievous than the Diseases they pretended to cure. But such is always the Fate of such undertakings, and such undertakers, like men who have committed murder, they are perpetually haunted with the guilt, and fear of punishment; and it being natural to hate what men justly fear; they who have offended a Sovereign Power, can never think themselves secure, till they are above its reach; and have either so disarmed that, or armed themselves, as not to fear it.

Having therefore, as is before related, intrenched themselves within the sure retreat of Popular favour; and by the Protection, got a kind of Estimate of their strength and numbers; and by the instance of the Lord *Strafford*, made tryal of their Temper, and found that they would easily be moved by any sudden blasts to rage like the Sea, for such indeed is the madness of the people; they now began to cast about, which way both to grasp at Sovereign Power, and perpetuate it to themselves.

For this purpose the *Scottish* Treaty was kept on foot till the growing charges of the two Armies, which, to the disreputation of *England*, were kept here at the charge of the Nation, obliged them to expedite the Treaty; and in conclusion they were sent home, with money and thanks for that *Rebellion*, which was then openly styled, *The Brotherly Assistance*.

But during the stay of the *Scots*, and under the protection of their Assistance, if occasion had been, as well as encouraged by their example and fortunate Rebellion, they took in pieces the whole frame of the Government, both Civil and Ecclesiastical, pretending all things were out of order, and undertaking to set all to rights, to make the King the most glorious and potent Prince in Christendom, to render the people the most happy Nation in the World; to take off all the illegal pressures of the Law, and Courts of Justice; to redress all the grievances of the Subject, and advance the Prerogative of the Sovereign; to purifie and refine the Reformed Religion, and restore it to its native lustre and beauty, by removing all Innovations and Superstitions which had stollen into the Temple: and indeed their promises might have tempted the incredulous to hope, that the Golden age was to be revived in the World: but alas! how were we mistaken; it proved the age of Iron.

The Commons having thus cut out work for a long time, the next step was to get time and power to do their work; and indeed such was the activity of some of those State-minders, as His late Majesty observes in his Remarques upon passing the *Bill for Triennial Parliaments*, &c. That they would needs make work, rather than want it, and chuse to do amiss, rather than do nothing; and occasioned more work than they found to do; by undoing so much as they found well done to their hands; and applying a Remedy which was not only worse than the Disease, but which proved a Disease beyond all Remedy; they promised Bread, but gave us a Stone, and in stead of an Egg, a Scorpion; that Golden liberty which we were made to hope for, we found as the reward of our easie credulity was nothing else, but Iron Fetters of most Arbitrary slavery, and our gilded Antidote, was a deadly poyson.

The Nation had long lain under a dissatisfaction by the discontinuance of Parliaments, and therefore His Majesty who indeavoured by repeated Acts of Grace and Favour, to re-instate Himself in the affections of His people, and to remove the very root of all those fears and jealousies, which are so uneasie both to the Prince and people, generously gave them all the assurance that a just and good King could give, or modest and dutiful Subjects could desire; by passing the *Bill for Triennial Parliaments*; and it was received, with a great deal of Joy in appearance; and with promising Votes of proportionable Gratitude, by establishing His Majesties Revenue and His Throne.

But these were only white Clouds gilded with the Sunbeams of Royal Bounty, which quickly were blown over without the expected showers of Golden Rain; the Original Fears and Jealousies lay deeper than to submit to this Remedy. What was three years time to accomplish so great and weighty Affairs, as the thorough Reformation both of Church and State, the removing evil Councillors, punishing Arbitrary and corrupt Judges, regulating or taking away oppressive Courts, raising Money to defray the charges, and pay the great debts of the Kingdom, and which was beyond all, to cleanse the Church from Innovations, Superstition, and being Popishly affected? and therefore nothing could answer all these Intentions, but a Bill to perpetuate the present Parliament, so as to enable them to go thorough this great Work, and to prevent the inconveniencies that might happen by Proroguing, Adjourning, or Dissolving of Parliaments.

This was a bold flight; but it was the effect and true Child of that necessity, which the Fears and Jealousies of being called to a future account, naturally begets in the minds of Subjects, who are inwardly conscious of their having exceeded the limits of Duty and Obedience to their Sovereign. The Fears and Jealousies were indeed Fathered upon the People, and they were afterwards forced to maintain them with their Lives and Estates in earnest, as they were often persuaded to complement the true Parents of those unhappy Children, as hereafter we shall see.

His Majesty who entertained no other thoughts but those of peace, and the prosperity and satisfaction of his people, as in truth, no lawful Monarch can do other, there being as inseparable a Connexion between his own and his peoples hap-





happines, as there is between the Soul and the Body, was easily induced to gratifie the Parliament with this Bill of perpetuating their Session during the pleasure of the two Houses. An Act of such unparalleled Grace and Favour, and confidence in the sincerity of the Parliaments repeated Votes to make his Majesty a Glorious King, as no age can shew the like president of Royal Bounty: and it may be justly feared, that the ill use which those ungenerous and ungrateful men made of it, who as his own words are, *turned all acts of Grace into wantonness*, may write upon it hereafter, what was wont to be Proclaimed by the Crier of the *Ludi Seculares at Rome*, who invited the People to see those sports, *quos nemo mortalium unquam vidit, nec iterum visurus est*, which no man living ever saw before, and which they could never hope to see again; in regard they were celebrated but once in one hundred years.

There goes an odd Story of the answer of *Archy*, the Kings Jester, upon his being demanded what his opinion was concerning this Bill, which out of Respect due to Kings and Parliaments, I leave to the Reader to conjecture: but there is another of the *Earl of Dorset*, which though it was severely Satyrical, yet proved but too true, and yet in some sense short of what upon this grant, the Parliament, nay the House of Commons pretended to, who from Co-ordinacy of Power, stepped into the Throne and usurped a Sovereignty over their Sovereign. The Story is thus, The next morning after the passing of this Bill, the *Earl* coming to pay his accustomed duty to his Majesty at his rising, in raillery, saluted the King with the blunt Complement, of *Good morrow fellow Subject*.

And indeed here was the true spring of his Majesties sufferings, and the Subjects miseries; for as he himself excellently observes, *His advancing them to the Pinnacle of Sovereignty, gave them the Temptation to throw him down from thence*; the Throne being impatient of Rivals, and *aut Cesar, aut nullus*, being the inseparable *Motto* of the Diadem; and herein these miscreants out-did their Tutor, the Primitive Rebel, who only promised what he could not give, *all the Kingdoms of the world, and the Glory of them*; but they were so far from giving what they promised, which was upon the passing this last Bill, to make his Majesty the most Glorious and the most beloved, the Richest and most potent King that ever Reigned in *England*; that from that moment they never ceased to render him cheap in the eyes of his Subjects at home, and foreign Nations abroad, to diminish his Authority, Revenue and esteem, and at the last rob him of his Scepter, Crown and Life, to vest themselves with that Sovereignty, which God, Nature, Law and Religion had joyntly placed in him and his Royal Successors, as an inherent and inseparable Right.

Thus did his Majesty tye a Gordian knot with a few words, *le Roy le veut*, which afterwards he was not so fortunate as

*Alexander*, to be able to untie with his Sword, and by the highest act of obliging confidence in his Subjects, advance theirs to that degree, to make him not only a Subject, but Royal Prisoner, and at last a Martyr too; and like the great indulgent *Ninus* to his aspiring Queen, the taste of Sovereignty proved a temptation too strong to be resisted by the ambitious men, and too fatally lost, ever to be retrieved by his Majesty; and whilest, as he says, he was in hopes for ever to shut out and lock the Door upon all present Jealousies at future mistakes, they took the advantage of his mistaken Generosity, to shut him out of Doors himself; and to leave him nothing but *Pandora's Legacy* of hope; and even that to prove treacherous and forsook him at the last; as if ever thing in the age had been infected with Treason, and conspired to betray the best of Princes, and one of the greatest men.

I should here have desired the unbiassed Reader to sit and admire this strange event. But I am obliged to divert him one moment with an action, which would deserve nothing but the utmost contempt. If it were not accompanied with the most admirable piece of Design and Effrontery in the World. Some Person whose malice and folly is by much to large a Sail for his little Barque of Wit, wanting the ball of Loyalty and common honesty, hath ventured to ridicule these Papers as Partial and Popish: for these Titles, they now become the Characters of those who truly fear God and honour the King, and dare speak truth; It is a bold attempt to put out the Sun with the light of a Tarning Candle, but proclaims himself a fool that undertakes it; and if his remarks of natural modesty are not able to shew him his folly, yet the impossibility of his undertaking, will convincingly prove him mad, to deny matter of fact, still, not only fresh in the memory of some thousands, but avèrr'd by the publick Record and the Laws of the Land; and let me assure the Reader, matters here related, are too notoriously true to be denyed and too wicked to be owned, by any persons who are not solved to justifie Treason, and to Apologize for the late horrid Rebellion, by incouraging men to another, the end of which will be Infamy here, and eternal horror and punishment hereafter; and where calling honest Loyal men Jesuits and Priests, for doing their duty to God, their King, and their Countrey, will be a Crime, and receive a punishment in the false Accusers; but will be one Star of the Crowns Glory for the immortal heads of those who suffer Reproach and Indignities for the true Reformed Protestant Religion, which teaches us to fear God and the King, and abhor all detestable practices and positions, both of Papists and Schismatics, which however they differ in the Circumference, Centre and unite in the point of Disobedience, in resisting, opposing and murdering lawful Kings.

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