

**GUY FAWKES; OR, A COMPLETE
HISTORY OF THE GUNPOWDER
TREASON, A.D. 1605, WITH A
DEVELOPMENT OF THE PRINCIPLES OF
THE CONSPIRATORS, AND SOME
NOTICES OF THE REVOLUTION OF 1688**

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Guy Fawkes; Or, a Complete History of the Gunpowder Treason, a.d. 1605, with a Development of the Principles of the Conspirators, and Some Notices of the Revolution of 1688 by Thomas Lathbury

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THOMAS LATHBURY

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BY THE

REV. THOMAS LATHBURY, M.A.,

AUTHOR OF "A HISTORY OF THE ENGLISH EPISCOPACY, FROM 1640 TO 1662,"
AND "THE STATE OF POPEERY AND JESUITISM IN ENGLAND FROM
THE REFORMATION, TILL 1629."

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PREFACE.

THOUGH the particulars connected with the Gunpowder Treason may be perused in the general histories of the period, yet I am not aware, that any modern narrative of that dark design is to be found in a separate form. Many brief sketches have, indeed, been published in various modern works: but no full and complete history of the Treason has ever been set forth. In compiling the present volume, I have collected, from various quarters, all the information which I could discover on the subject. It will be found to be the most complete narrative of the Treason ever published in a detachèd form: at the same time it is sufficiently concise not to weary the patience of the reader.

As to the seasonableness of such a publication, there can be but one opinion among Churchmen. The aspect of the times, the rapid advances of Romanism, the appointment of certain Roman Catho-

lies to high and important offices in the State, and the countenance given to Popery in high places, are circumstances which naturally direct the attention of all reflecting persons to the principles of that Church, which has recently appeared to gain fresh strength in this country. The question must force itself upon the notice of every true Protestant. The Church of England is assailed on every side, simply because she is the strongest bulwark ever erected against the encroachments of Popery: and history proves that, from the period of the Reformation, our own Church has been unceasingly attacked, in some way or other, by the advocates of Romanism. It is, therefore, very desirable that we should consult the past history of our country, in order that we may discover how the active emissaries of Rome have always acted. The Gunpowder Treason is one of the darkest tragedies in our domestic history: and the present work contains a faithful narrative of that detestable conspiracy. I have endeavoured also to exhibit the principles on which the conspirators acted: and I have proved that these principles are still retained by the Church of Rome.

In order to furnish the reader with a full view of the working of Popish principles, I have given a

sketch of all the Papal attempts against Queen Elizabeth.

In the last chapter I have inserted the Act of Parliament for the Observance of the Fifth of November. I have printed the Act, because there are many clergymen who have never seen it, and who are not acquainted with the few works in which it is to be found. The clergy are commanded to read this Act every year, on the Fifth of November: and as it is not easily to be procured, or, at all events, is not attainable in a separate form, I cannot but conceive that I am performing an acceptable service, in thus placing it before the public. It is my earnest hope that the publication of this little volume may be the means of bringing some of my clerical brethren to a better observance of the day.

I have also noticed the variations which the Service for the Fifth of November has undergone, since its first publication in 1606, to its final revision in 1689.

It is true that every one knows something of the history of the Gunpowder Treason: but it is also true, that very few are acquainted with those principles which gave it birth. We see, in this treason, to what lengths the principles of the Church of Rome have led their votaries: and who can assert that she is, in any

respect, changed? The Romanist denies that the principles of his Church are changed: nay, he must do so, or renounce the doctrine of infallibility, which is incompatible with change: why, then, should Protestants volunteer assertions, respecting the altered character of Popery, when the Papists themselves deny the fact altogether? I may venture to assert that the individual who advances such a statement, is ignorant of the real principles of the Church of Rome.

BATH,
October, 1839.

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