

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [1] - -

PUBLIC DOMAIN

T-A 8495:3 (St. 5)

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [2] - -

PUBLIC DOMAIN

A

SERMON

Preached at the

CATHEDRAL Church of St. *PAUL*,

On the 5th of *November*, 1715, &c.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [3] - -
PUBLIC DOMAIN

Peers, Mayor.

Curia Prima tent. die Martis *viij°. die* Novembris, 1715. *Annoq; Dom. Regni Regis* Georgii, Magnæ Britanniæ, *&c. Secundo.*

IT is Ordered, That the Thanks of this Court be given to the Reverend Dr. *Kennett*, Dean of *Peterborough*, for his Sermon Preached at the Cathedral Church of St. *Paul*, on the Fifth Inſtant, before the Lord-Mayor, Aldermen, and Citizens of this City, and that he be deſired to Print the ſame.

Gibſon.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [4] - -
PUBLIC DOMAIN

A SEASONABLE

DISCOURSE

OF THE

Riſe, Progreſs, Diſcovery,

AND

UTTER DISAPPOINTMENT

OF THE

Gun-Powder Treaſon

And REBELLION Plotted by the Papiſts in 1605. 3 *Jam.* I.

As Delivered in a

SERMON

Preach'd in the

Cathedral Church of St. *PAUL*, LONDON,

On the 5th of NOVEMBER, 1715.

Before the Right HONOURABLE the

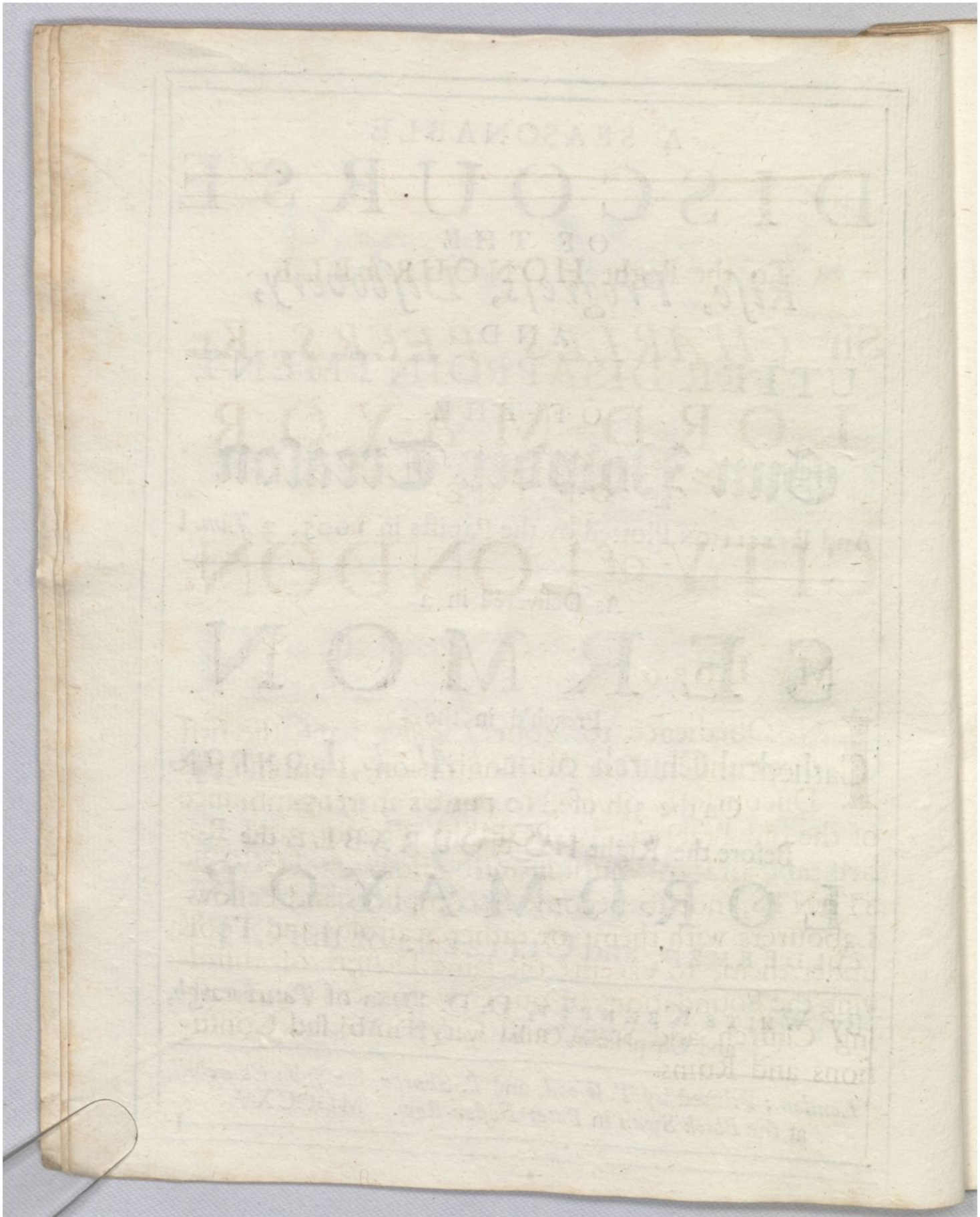
LORD-MAYOR,

ALDERMEN, and CITIZENS of this CITY

By WHITE KENNETT, D. D. Dean of *Peterborough*, and Chaplain in Ordinary to His Majeſty.

London: Printed by *T. Wood*, and *T. Sharpe*, for *John Churchill*, at the *Black Swan* in *Pater-Noſter-Row*. MDCCXV.

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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [6] - -

PUBLIC DOMAIN

To the Right HONOURABLE

Sir *CHARLES PEERS*, Kt.

LORD-MAYOR

OF THE

CITY of LONDON.

My Lord,

IN Obedience to your *Lordſhip*, and the firſt *Court* under *Your* Adminiſtration, I publiſh this Diſcourſe *in Seaſon*, to put Us in remembrance of the old Practices of POPISH Treaſon and Rebellion; and to caution and adjure all PROTESTANTS, not to become Accomplices and Fellow-Labourers with them, or rather Scaffolds and Tools under them, to execute the ſame Deſign of diſſolving the Foundations of our Government; and caſting Church and State, and City, into ſad Confuſions and Ruins.

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The DEDICATION.

I had given my Self and the Reader leſs Trouble, if I had barely publiſh'd the *Sermon*, without the *Authorites* to ſupport it, which may ſeem *tedious* to ſome, and are known by others to be *needleſs*. But the Reaſon of caſting in thoſe *Additional Proofs*, is this: The Popiſh Prieſts and Emiſſaries, in ſpreading out the PRESENT REBELLION upon the Minds of the Common People, have brought many of them to *believe* and *disbelieve*, againſt Reaſon and their own Senſes. It will be a melancholy Thing for our Poſterity to find out the Prejudices and ſtrong Deluſions obtaining in our Preſent Generation; the plaineſt Truths queſtion'd and denied by a Party, and the moſt abſurd and incredible Stories catch'd at and ſwallow'd down by the ſame Party.

They have work'd thus far on the Credulity and Obſtinacy of a *Multitude*, that while the Incendiaries have been raſhly believ'd in every Suggeſtion; the Miniſters of Chriſt, who have preach'd Truth and Peace, and Gratitude and Allegiance, and Common Good, have been diſregarded, and even reviled for Preaching AGAINST POPERY: It was Sedition in *One* Reign, and it is all Invention in *Another*.

Under

Under this ſad Experience, I ſoon heard the Report, That in my Sermon at St. *Paul's*, *I had told a great many Stories of the Papiſts*, but not *one in twenty true*: To which the ſofteſt Anſwer is, to give in the Particular Authorities for every Hiſtorical Paſſage in it; and that for the moſt part from Popiſh Writers, who of late have obtain'd Credit in Facts that make for them, and may be always truſted in thoſe that make againſt them.

I would not be thought to call down any Judgments Divine or Humane upon the Papiſts for their RELIGION: No! Not at this time of Provocation; when their new Efforts may convince us, that their *Faith* indeed is *Faction*, and their *Religion* in it ſelf *Rebellion*. I would rather in Compaſſion declare, that I think their Conſpiracies and Treaſons to be more excuſable, than thoſe of the few Members of our own Communion, who have joined with them. For not only *their* Ignorance, and *their* erroneous Conſciences, but their apparent Intereſts in this World, as well as their Hopes of Merit and Salvation, call them to the ſetting up their own *Creature*, to bring in their own *Church*: While their Aiders and Abettors called Proteſtants, are in a more deplorable Condition of Guilt and Shame, and labour under the Wickedneſs and Madneſs of common Parricide and Self-deſtruction.

PRO-

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The DEDICATION.

PROVIDENCE has called out your *Lordſhip*, in this time of Publick Trial, to ſerve your King and Country, and Fellow-Citizens, with a more than ordinary Preſence and Firmneſs of Mind, to keep Peace, to adminiſter Juſtice, to ſuppreſs Fury, to encourage Loyalty, to ſupport Religion, to promote Trade, to eſtabliſh Credit, and in every Office of doing Good, to be an EXEMPLARY MAGISTRATE. I pray God preſerve Your Lordſhip's Health, and reward your Labours with Honours and Joys Immortal.

Your Lordſhip's moſt Obedient

Faithful Humble Servant,

WHITE KENNETT.

ERRATA.

PAge 4 Notes, Line 11. for *Ruggenius* read *Ruggerius*, p. 5. Notes, l. 4. for *miſſeram* r. *miſeram*, ib. l. 3. from bottom, for *amidit*, r. *amittit*.

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A

SERMON

Preach'd at the

CATHEDRAL Church of St. *PAUL*,

On the 5th of NOVEMBER, 1715.

PROV. I. 12.

Let us ſwallow them up alive as the Grave, and whole as thoſe that go down to the Pit.

IF any Words can come near to that inexpreſſible Wickedneſs intended and prepared for Execution on this Day, they are theſe of the Text; for they repreſent a Combination, nay a horrid Conſpiracy of *Sinners*, a profligate and abandon'd Crew, who had made a League with Hell, and with one another; and were enticing more Company to join with them in Rapine and Murder, and a Complication of Villanies; *Come with us, let us lay wait for Blood, let us lurk privily for the innocent without cauſe. — Caſt in thy lot among us, let us all have one purſe.*

They flatter'd themſelves and drew in others by their bold Aſſurance of *Succeſs*, undertaking and promiſing, *We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil.*

They think their Plot ſo deep and cloſe, that it cannot poſſibly be diſcovered, or any way prevented; far out of the Reach of Mortal Eye; wherefore they take up a taunting Proverb of the Secrecy and Security of their Deſign, *Surely in vain the Net is ſpread in the ſight of any Bird;*

ſeeming

ſeeming to intimate, that they had laid ſuch a privy *Snare*, as that their hoped *Prey* could not eſcape them.

Yet after all their Sanguine Views, a Diſcovery was made, and the *Net* was broken, and they fell into their own *Pit:* So as when their *Feet* had ſo far *run to Evil*, and they had made ſuch *haſt to ſhed blood*; yet at laſt *ver.* 18. *They did but lay wait for their own blood, they did but lurk privily for their own lives.* So were the *Ways of them.*

They had indeed reſolved and depended on a ſure and ſwift Deſtruction of their Adverſaries, *i. e.* their Innocent Neighbours; they were opening a gaping *Gulph* for them, an artificial *Earthquake* to ſurprize and overwhelm them, no Warning, no Eſcape, *Let us ſwallow them up alive as the grave, and whole as they that go down to the pit.*

The Words therefore may well ſeem an Emphatical Deſcription of plotting that general Maſſacre by Gun-powder, the Deliverance from which we this Day commemorate: And I think we cannot better anſwer the Occaſion of Remembrance and Gratitude, than by looking back for one Hour on the Train of that horrid Conſpiracy, and tracing the Foot-ſteps of Providence in the Diſcovery and Diſappointment of it. Matters of Fact are the beſt Leſſons of Inſtruction: At this Time more eſpecially, we want the Knowledge of what is paſt, to diſcern the better what is preſent, and what might of late have happened to us.

I ſhall therefore, in Seaſon, offer ſome Hiſtorical Obſervations of undoubted Authority, as to the Riſe, Progreſs, Diſcovery, and utter Diſappointment of this monſtrous Conſpiracy.

Firſt, The Riſe and Beginning of it, was certainly to defeat the Proteſtant Succeſſion in this Kingdom.

It is well known, that in the beginning of Queen *Elizabeth*, the Popiſh Intereſt was kept up by the Proſpect of a Popiſh Heir and Succeſſor, *Mary* Queen of *Scots*. And the true Reaſon why the firſt Ten Years of Queen *Elizabeth* (*a*) had the Compliance and Conformity of the Papiſts, was, becauſe they ſaw a ſingle Life in the Throne, and

(*a*) From the Firſt Year of Q. *Eliz.* unto the Eleventh, all Papiſts came to our Church and Service without Scruple. I my ſelf have ſeen *Cornwallis*, *Bedingfield*, and others at Church. So that then for the Space of ten Years they made no Conſcience nor Doubt to communicate with us in Prayer. *Sir* Edw. Cokes *Speech in Proceedings*, 4*to. p.* 53.

Proximity

Proximity of Blood on their Side. *(b)* And therefore they then thought that Patience and Connivence might beſt mitigate their preſent Burden, and moſt effectually ſecure their Hopes in Reverſion, ſupported then by *France* and all the Powers of *Rome*.

But when that Popiſh Queen was forc'd to flee from her own Country and took Refuge in this Kingdom, THEN impatient of Delay, the Papiſts fell into a total (*) Separation from us, and THENCEFORTH every Year was diſtinguiſh'd with ſome New Deſign of transferring the Crown to that Popiſh Head, till the Multitude of Plots created a neceſſity of doing Juſtice for the Safety of the Nation.

It was a good Providence that King *James* in *Scotland*, had not been under the Education of his Mother, and ſo was bred a *Proteſtant*; for which reaſon, She would have *ſold his Birth-right*, and offer'd to diſ-

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(b) The Cauſe of the Papiſts withdrawing from our Churches was by Sir *Edw. Coke*, and is by moſt of our Proteſtant Writers, imputed to the Bull of *Pius Quintus* againſt the Queen. But *Garnet* at his Tryal denied that to be the Reaſon, and aſcribed it to a Diſcuſſion of twelve learned Men at the End of the Council of *Trent*, which Reaſon has been likewiſe aſſigned by other Popiſh Writers. I think neither the one nor the other to have been the true Reaſon, but the Occaſion was rather owing to the Zeal of the Papiſts in diſtinguiſhing themſelves for the Popiſh Succeſſion.

(*) The Queen of *Scots* came into *England* in *May* 1568 10th Q. *Eliz.* within this Year, a Plot of Marriage between the ſaid Queen and the Duke of *Norfolk*; and a ſecond Plot carried on by *Robert Ridolph*, a *Florentine*, employ'd by the Pope as a Factor in *London* to animate the Papiſts in *England* to an Inſurrection.

An. 1569. A Plot againſt *Cecil* the prime Miniſter. *Murray*'s Conſpiracy with *Norfolk*. Rebellion in the *North*.

An. 1570. Bull of the Pope to deprive Queen *Elizabeth*. Rebellion attempted in *Norfolk*, and in *Ireland*.

An. 1571. Plot of the Duke of *Norfolk*, *&c.* to ſet at Liberty the Queen of *Scots*: And of Dr. *John Story*, to Encourage the Duke of *Alva* to invade *England*.

An. 1572. Plot of *Barns* and *Mather*, to kill certain Lords of the Council, and deliver *Norfolk* out of the Tower. Rebellion in *Connaught*, &c.

An. 1573. Plot of the Biſhop of *Roſs*. Great Commotions in *Ireland*.

An. 1574. Negotiations of Sir *Francis Engleſield*, for the Popiſh Intereſt in the Court of *Spain*.

An. 1575. Tumults on the Borders, and *Scots* Invaſion.

An. 1576. Secret tampering of *Meredith*, a Popiſh Prieſt in *Lancaſhire*, *&c.* and Tumults in *Ireland*.

An. 1577. Plot to marry the Queen of *Scots* to *Don John* of *Auſtria*. Treaſon of *Cuthbert Maine*, a *Romiſh* Prieſt.

An. 1578. Deſign of the Pope and *Spaniard* to invade *England*. Expedition of *Tho. Stukely*, an *Engliſh* Fugitive, *&c.*

An. 1579. Rebellion in *Ireland*, raiſed by the Pope and the *Spaniard*.

An. 1580. Arrival of Father *Parſons* and *Campian* in *England*, with Bulls from the Pope, *&c.*

An. 1581. Jeſuits and Prieſts executed for Treaſon.

inherit

inherit him by two Special Intrigues, firſt in Favour of *France*, and (*c*) then of *Spain*. (*d*) So little did a Popiſh Queen then make of *Hereditary Indefeaſible Right*, that She would have twice excluded her own undoubted Son and Heir, to have given the Crown to *Popiſh Strangers*.

This was the *Mary* Queen of *Scots*, whoſe fine Cut, or Picture, has been of late recommended to publick Sale in our Streets. We know the Meaning of it was in Plea and Defence of *Hereditary Right*, when yet She was an Enemy to it in her own Fleſh and Blood, and for the ſake of her Religion was found without Natural Affection.

King *James*, after the Death of his Mother, was continually ſollicited to turn Papiſt, with ſufficient Indication to him, that his Natural (*e*) Right of Succeſſion ſhould depend on his Privilege of being a *Roman*, and ſhould not take Place till they could call him a true Catholick.

When he refus'd to do this, his Title (tho' the plain and only *Hereditary* Title) was given up, and made Null and Void, without any Authority of Law; ſo far then from *Divine Right*, that it was *ipſo facto* (*f*) void for Hereſie. The Jeſuits wrote Books and Libels

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An. 1582. Execution of many other *Romiſh* Prieſts and Jeſuits for Treaſon.
An. 1583. Plot of *Somervill*, to kill the Queen, *&c.*
An. 1584. Treaſon of *Throckmorton*, *&c.* of *Mendoza*, the *Spaniſh* Ambaſſador, *&c.*
An. 1585. Plot of *Will. Parry*, to take away the Queen's Life, *&c.*
An. 1586. Plot of *John Savage* to kill the Queen: Of *Ballard*, *&c.* of *Babington*, *&c.* upon which the Trial and Death of *Mary* Queen of *Scots*.

(*c*) *An.* 1582. A Renunciation to be procured by the Queen of *Scots*, of a Title which the Duke of *Anjou* pretended to the Crown of *England*; by Vertue of Aſſignation to be made to him by the Queen of *Scots*, in hope of a Marriage to be contracted betwixt them, *&c.* *Vid. Memor. to Proteſtants on 5th of Nov.* 1713. 8*vo. p.* 29.

(*d*) *Ruggenius Tritonius*, Abbot of *Pinaro*, in his Life of Cardinal *Vincentius Laureus* confeſſes, that *Mary* Queen of *Scots* the Day before ſhe ſuffer'd Death, did under her own Hand in the *French* Tongue declare, *That her Son* James *ſhould not inherit* England *if he remained a Proteſtant; but that the Right of the Kingdom ſhould be then tranſlated to* Philip *of* Spain. *Vid. Mem. to Proteſtants on 5th* Nov. 1713. *p.* 5. A Tract which I have a Right to refer to, and can anſwer for the Truth of the Authorities cited in it.

(*e*) The Jeſuits, and other Agents from *Rome*, were continually tampering with King *James* in *Scotland*, with great Offers from *Rome* and *Spain*, and by Importunity or Forgery, got a Letter from the King to the Pope, which *Bellarmine* afterwards produc'd. The Jealouſies of the *Engliſh* Court leaſt King *James* might turn Papiſt, were the chief Reaſon why they would not declare him Heir in the Life of Queen *Elizabeth*. *Vid. Mem. to Proteſtants on 5th of Nov.* 1712. *Octavo. p.* 11. 12, 13, *&c.*

(*f*) To ſet up a Pretender, Father *Parſons* wrote his *Doleman* or Conference about the next Succeſſion to the Crown of *England*, to exclude the *Scot's* Title, and aſſert that of the *Spaniſh* Infanta, *&c.* *Vid. Mem. to Prot. 5th. Nov.* 1712. *p.* 14, 15. And that he encouraged Cardinal *Farneſe* to be another Pretender to the Crown of *England*, is plain, from the Letters of Cardinal *D'Oſſat* to the *French* Court. *Lettres de Card. D'Oſſat. Fol.* 1620. *p.* 545, 546. 552, *&c.*

againſt

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againſt it: And at laſt the Pope himſelf ſent over his Mandates to inhibit the Admiſſion of any Succeſſor, who would not defend the *Roman* Church and Faith, (*g*) and ſhould take an Oath ſo to do. On this Declaration of the Pope, our *Engliſh Traitors* laid and built up the Plot. *Catesby*, the great Projector, who beſt knew the Wheel of his own Motions in it, openly declared, that he thought the Will of his Holineſs (*h*) to be ſufficiently ſignified in thoſe Bulls; for if it were by them lawful to refuſe or repel an Heretical Prince, it was now as lawful to caſt him out: (*i*) And *F. Garnet*, the chief Manager declared in Effect, the ſame thing, that he would have nothing to do with the King's Right, (*k*) in as much as he was ſo hardned in a contrary Religion, that now there was no Hope of his Converſion left.

Many other Authorities might be offer'd to prove, that the Source and Original of the *Powder Plot* was really the debarring and rejecting a (*l*) Proteſtant Prince from his Lineal and Hereditary Right of Succeſſion

(*g*) In 1601, Pope *Clement* VIII. ſent over to *Garnet*, Provincial of the Jeſuits in *England*, two Briefs or Bulls, one to the Clergy, *Dilectis Filiis Archipresbytero & Reliquo Clero Anglicano.* The other to the Nobility, *Dilectis Filiis Principibus & Nobilibus Catholicis Anglicanis—Et quandocunque contigerit miſſeram illam fœminam ex hac vita excedere—non admitterent quantumcunque Propinquitate Sanguinis niterentur, niſi ejusmodi eſſent, qui fidem Catholicam non modo tolerarent, ſed omni ope ac Studio promoverent, & more majorum jurejurando ſe id preſtituros ſuſciperent.*—Sir Edw. Coke's Speech at the Trial of the Gun-Powder Traitors.

(*h*) Sir *Edward Coke* prov'd this to the Face of *Garnet* at his Trial, *&c. Proceedings againſt the Traitors, Quarto, p.* 195. *Vid. Iſ. Caſauboni ad Frontonem Duceum Epiſtolam Londini*, 1611. *Quarto, p.* 84, 85.

(*i*) *Vid. Mem. to Prot. 5th. Nov.* 1712. *Octavo. p.* 25, 26. See a Letter of Card. *D'Oſſat* to *Hen.* IV. of *France, Dated at Rome* 26. *Nov.* 1601, wherein, after an Account of the Pope's ſetting up Two Pretenders to the Crown of *England*, the Duke of *Parma*, and his Brother the Cardinal *Farneſe*, who ſhould marry the Lady *Arabella*; He tells his Majeſty, That his Holineſs had lately ſent to his Nuncio in the *Low-Countries*, three Briefs to keep in his own Hands, till he knew the Queen of *England* was dead, and then to ſend them into *England*: One to the Eccleſiaſticks, another to the Nobility, and a third to the Third Eſtate, by which the Three Eſtates of the Realm of *England*, were admoniſh'd and exhorted by his Holineſs to unite together, in order to receive a Catholick King, whom his Holineſs ſhould name to them—for the Reſtoration of the Catholick Religion, *&c.*

(*k*) *Dr.* Hakewill's *Anſwer to the Letter Miſſive of Dr.* Carier *to King* James, *Quarto*, 1616, *p.* 243.

(*l*) Our Countryman, Father *Creſwell*, in his *Philopater*, had very roundly declar'd, *Num.* 156. *Qui Religionem Catholicam Romanam deſerit, regnandi jus omne amidit.*

Card. D'Oſſat, *in a Letter to Monſ.* Villeroy *Dated at Rom.* 30. *Rome. Dec.* 1602. declar'd it to be the Reſolution of that Court, That the King of *Scotland* ſhould ſucceed in *England*

Succeſſion, from whence it is natural to draw theſe two or three Inferences.

I. *Firſt*, That whatever Noiſe the Papiſts may now make of Royal Birth-right, and how fond ſoever of advancing a Pretender to it; yet the End in it is the Good of their Church, and Duty to the See of *Rome*; not their Regard to any ſuch abſolute *Right* in it ſelf, nor for the Sake of any one *Perſon* only; but for their common Policy and Gain. For when that Right was the cleareſt in the World, in the Perſon of King *James* I. yet his Popiſh Mother would have ſuffer'd a defeaſance of it, and all the Prieſts and Jeſuits, *(m)* and Pope himſelf combin'd againſt it, as they had done before in the Hereditary Monarchy of *France*, where the undoubted Title of King *Henry* IV. was denied and oppoſed with the utmoſt Fury of Rebellion, and before he could reign in Peace, he was forc'd to be abſolved from Hereſie, tho' afterwards murder'd for Suſpicion of it.

II. We might *Secondly*, infer, That when once People have been diſaffected to a Proteſtant Succeſſion, and have laboured to obſtruct it,

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England, if he would turn Catholick, otherwiſe it muſt be ſome other Perſon. *Lettres de Card. D'Oſſat. Fol.* 1624. *p.* 663.

Father *Watſon*, in his *Quodlibets*, imprinted 1602, confeſſes, That the Jeſuit *Parſons* made this Oſtentation, That they would all follow and proſecute the King of *Scot*'s Title, if he would become Catholick; but if not, they would all die one after another againſt him, *p.* 150.

(*m*) Card. *D'Oſſat*, in a Letter to the *French* King from *Rome*, 25*th* of *June*, 1601. told him, That the great Deſign in Hand, was about the Succeſſion to the Crown of *England*; that the *Spaniard* had a mind to it, but the Pope was rather for Cardinal *Farneſe*; that an *Engliſh* Gentleman, *Arthur Pool*, a Domeſtick of that Cardinal, was now going to *England*, under Colour of ſeeing his Mother, and in his Company another *Engliſh* Man, Doctor in Divinity, and Canon of *Vicenza*, in the Territories of *Venice*;—The true Buſineſs was, that *Pool* being related to the Blood Royal, might well enough pretend to the Succeſſion of that Crown, and to be married to the Lady *Arabella*, *&c.* But it was his (the Cardinal *D'Oſſat*'s) Opinion, that *Pool* was rather to carry on the Intrigue for his Maſter Cardinal *Farneſe*, than for himſelf. *Lettres de Oſſat. Fol.* 1624. *p.* 568.

In *Nov.* the ſame Year, 1601, the Cardinal inform'd the *French* King, That the King of *Spain* gave Penſions to the *Engliſh* Catholicks to retain them in his Pay and Service, to facilitate his Deſigns upon the Crown of *England*; that it was to the ſame Purpoſe the *Spaniards* had Erected the *Engliſh* Colleges and Seminaries at *Doway* and St. *Omers* to receive young Gentlemen of the beſt Families in *England*, and by that means to oblige their Parents and Friends to the *Spaniſh* Intereſt. And that the principal Care taken in the ſaid Colleges, was to Catechiſe, Inſtruct, and Breed up the ſaid young Gentlemen of *England* in this Belief and firm Faith, that the King of *Spain* had the true Right of Succeſſion to the Crown of *England*, and that the Maintenance of this Right was uſeful and expedient for the Catholick Religion, *&c.*

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they can hardly be found Faithful to the Proteſtant Succeſſor, when he aſcends the Throne. The old malignant Inclinations are apt to ſtir in them; if they might barr from the Reverſion, (n) they may eject from the Poſſeſſion; and the rather, becauſe they think themſelves ſuſpected, and are afraid they ſhall not be truſted, *i. e.* not preferr'd; ſo they ſlide downward from Diſappointment to Diſcontent and Sullenneſs, thence to Fretfulneſs and Vexation, ſo on to Rage and Fury, and the utmoſt Revenge: The Maſter ſhall not keep in his own Houſe, unleſs they may chooſe their own Places in it.

III. *Thirdly*, We might infer, That the Papiſts never yet aſſerted the Right of a Proteſtant Heir to any one Kingdom wherein Popery was eſtabliſh'd: So *wiſe* have they been in their *Generation*, and ſo much more infatuated are any Proteſtants who eſpouſe the Intereſt of a Popiſh Pretender. (o) The Papiſts act by ſome Principle, that a King is to be for *their* Cauſe, for *their* Church, for *their* Catholick Good. But any Members of the Church of *England*, that labour to overturn a Legal Settlement under a Proteſtant King, to bring in a Popiſh Pretended Heir; their Deluſion is ſtrange indeed, it exceeds that of the Holy League in *France* (p) againſt *Henry* IV. it exceeds that of the Powder Treaſon againſt King *James* I. For thoſe Plotters and Rebels were true to their Worldly Intereſt, but *theſe* are madly ſacrificing their Church, their Country, nay, themſelves and their Poſterity.

(n) Dr. *George Abbot*, afterward A. Bp. of *Cant.* in his Anſwer to Dr. *Hill* 4to. 1604. *p.* 137. argued right, That the Jeſuitical Party would never be loyal to the King, becauſe they oppos'd his Succeſſion. Says he, What Love this Jeſuitical Crew doth bear to his Highneſs, let that one Thing of all teſtifie, that they combined Abroad, and to their beſt plotted at Home, to bring a *Spaniſh* Princeſs, the *Infanta*, into the Throne; which by all Right Divine and Humane, belonged to his Majeſty. This Intendment of theirs is as clear as the Noon-day, by *Parſon's* his Book of the Succeſſion; by the urging of the Students in the Seminaries Abroad to ſubſcribe the *Spaniſh* Title, if it were but in Blanks; by the frequent charging of the Jeſuits therewith, in the late Books of the ſecular Prieſts, *&c.*

(o) Eſpecially the *Jeſuits*, of whom ſays Dr. *Abbot*, in Anſwer to *Hill. p.* 138. The Doctrine they have for the Murder of Princes, their Vow of blind Obedience to their Superiours, their Poſition of *Ordine ad Deum*, their Rule of *propter bonum Societatis*, will infer any Varlettry, Traiterouſneſs, Villainy, or Impiety in the World, be it whatſoever.

(p) *William Rainolds*, an *Engliſh* Apoſtate to Popery, under a *Scots* Name, *Gulielmus Roſſeus*, at the deſire of the *French* Covenanters, after the Murder of *Hen.* III. writes a Book in 1589. in Defence of Excluding the K. of *Navarre* (*Hen.* IV.) becauſe he was a Proteſtant, Entitled, *De juſta Chriſtianæ Reipublicæ in Reges impios & Hereticos Autoritate.* And he made his Inferences to hold as well againſt K. *James* of *Scotland* in regard to *England*, as to *Henry* of *Navarre* in reſpect to *France*. *Vid. Mem. to Prot. on 5th* Nov. 1712. 8vo *p.* 9.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [17] - 7
PUBLIC DOMAIN

II. I would, *Secondly*, proceed to remark ſome Things in the Progreſs of this helliſh Conſpiracy; how it was carried on.

Had it ſucceeded, we ſhould have found the very Bottom of it marked out by the Agents themſelves, with a Pillar or Monument of Fame upon it. But the timely Diſcovery put the Party upon their Reſerves, and no doubt a thouſand Circumſtances died with the Malefactors. But yet the Confeſſion of ſome, and the intercepted Writing of others, open'd the main Plot beyond the Poſſibility of denial or doubt of it.

They who after their Defeat in it, were a little aſham'd of it, would have put this Colour upon it. (*q*) It was the private Deſign of ſome few Malecontents, ſome three or four deſperate Men. True, in every Plot the Projector may be one Head, and the Management muſt be in a few Hands; but 'tis certain *this Plot* was the Party Cauſe, the Wiſhes, the Hopes, the general Expectation of all the *Engliſh* Catholicks, nay, of all the Church of *Rome*. It was ſpread in many Popiſh Families throughout the Country; (*r*) it was got into *Wales*, (*s*) it paſs'd over to *Flanders*, (*t*) it was communicated in *Spain*, it could be no great Secret in *Italy*; it was well known at *Rome*, both *Faux* and *Baynham* had been there. And it is very (*u*) probable that *Hen.* IV.

(*q*) Some of the Papiſts who could not deny the Truth of the Fact, nor the *Juſtice* done on the Malefactors are pleas'd to call it, *An Attempt of a few unfortunate Gentlemen.* See *Anſwer in behalf of the Royaliſts, to the Apology in behalf of the Papiſts*, 1667. 4to. p. 32. *&c.*

(*r*) A great part of the Plot was laid and concerted in a Meeting of the Papiſts at St. *Winifred's Well.* Letter of A. Bp. *Abbot*, to K. *Charles* I. in Mr. *Wharton's* Hiſt. of A. Bp. *Laud*, *Fol. p.* 519.

(*s*) *Doway* had a Preſident that was pliable to all their Deſigns, Dr. *Worthington*, &c. *Hiſt. of* Eng. *Coll. at* Doway, 1713. 8*vo. p.* 22.

(*t*) *Tho. Winter* had been ſent into *Spain*, with *Deſmond* the Jeſuit, to conſult with Father *Creſwell*, Legier Jeſuit there, *&c. Fowlis Rom. Treaſons, p.* 512. and after them *Chriſtopher Wright.*

(*u*) *Hen.* IV. of *France*, in a Letter to Card. *D' Oſſat* at *Rome*, dated 24 *Dec.* 1601. after long Arguing againſt the Attempts of the Pope and K. of *Spain* to hinder the real Succeſſion in *England*; concludes with an intimation of ſome wicked Plot formed by the Pope himſelf. I think we ought to avoid all Occaſions of doing THAT which the Pope DISCOVERED to you concerning the ſaid Succeſſion of *England*, ſince the Reaſons aboveſaid will by no means permit me to engage in the DESIGN which his Holineſs has Projected.

In the Memoirs of the Duke of *Sulley*, there is mention made of ſeveral Intimations given to King *James* from the Court of *France*, of the ill Deſigns and Intrigues of the Jeſuitical Party againſt him, and even of a *Sudden Blow.* See Notes on the Life of King *James* I. in *General Hiſt. of* England. *Vol.* II. *p.* 674.

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of *France* had the first notice of it from a Cardinal in that Court, and sent the first Intelligence of it to K. *James*, not a full Discovery, but a sufficient Intimation, that he must expect some great Blow, if he did not take care of himself.

It is not probable that it should be concealed from the Pope, (*a*) when one of the Plotters went to *Rome* for Council, and another was sent Express; and even somewhat before that Time, the same Pope had made a new Injunction not to disclose any Secret told in Confession, as if he knew that this very Plot would be convey'd under the Seal of Confession, and he was so providing for the safe Conveyance of it.

It was a general Surmise at least among the whole Order of Jesuits in Foreign Parts: Or else one of them could hardly have stated the Case so exactly some four or five Years before it broke out. Father *Del-Rio* in a Treatise Printed, *Ann* 1600. (*b*) put the Case, as if he had already look'd into the Mine and Cellars, and had survey'd the Barrels of Powder in them, and had heard the whole Confessions of *Faux* and *Catesby*. For he puts the Case in the very Supposition of Auricular Confession, (as *Garnet* profes's'd it was revealed to him) he gives it for a strong Instance, of not breaking the Seal of Confession (as *Garnet* pleaded for concealing this Plot.) He laid down the very Position that *Garnet* urg'd, that it was not lawful for a Priest to disclose a Secret committed to him; tho' it was even Treason against the State. I say,

(*a*) Pope *Clement* VIII. seem'd to be so well appriz'd of the Plot, that he struck a Medal, which may be well thought to bear some Allusion to it, and upon the Success of it, no doubt would have been applied to it. The Medal had this Device, a Church with Dome and *Cross* erected on it, with a Serpent entwisted, and this Motto, *Draconum capita confregisti*, which *Molinet*, Author of the History of the Popes from their Coins and Medals, does acknowledge to signifie, *the breaking of the Heads of the* Calvinian *Heresie*. He would have it indeed applied to the Pope's Absolution of *Hen.* IV. of *France*; but one would suspect the Intention was rather for breaking of the Heads of the Heretical King, Prince, Peers, and Commons of *England* at one Blow. For this Medal seems to have been struck a little before his Death, in 1604, or the beginning of 1605.

And Pope *Paul* V. seem'd not only to know it, but to prepare a *Jubile* for it, by an express Bull, dated at *Rome*, 1605. 4. *Cal. Julii Pont.* 1. entitled *Jubilei Indictio ad Divinam opem pro Salutari Ecclesiæ Catholicæ regimine & presentibus necessitatibus implorandam*; and one of the Reasons for so timing this present Year 1605, for the Year of *Jubile*, was this, *Impios Hæretiorum Errores undique evellere, &c. Cherubini Bullarium. Romæ.* 1638. *p* 127.

(*b*) See *Reasonable Defence of the Seasonable Discourse*, *Quarto*, 1674. *p.* 42. and *Discourse concerning the Original of the Powder-Plot*, 1674, *Quarto*, *p.* 4. and *Mem. to Prot. 5th. Nov.* 1712. *Octavo. p.* 39.

when the Jeſuit *Del-Rio* had been thus dancing as it were on the Edges of the Powder-Plot, he pointed down more directly to it. He ſuppoſes that *a Malefactor ſhall confeſs, that (d) either himſelf or ſome other has laid Gunpowder, or the like Matter under ſuch an Entry, and unleſs it be taken away, the whole Houſe may be deſtroyed, and all that are going in or out the City, may fall into deſtruction or danger.* Upon which Caſe he would reſolve the Queſtion, whether a Prieſt may make uſe of the Diſcovery made to him in private Confeſſion, when the ſaid Diſcovery would tend to the good of the Government, and to the averting of ſuch an imminent Evil? And he concludes in the Negative, No: A Diſcovery muſt not be made. And he fortifies his Opinion with a Decree of the then preſent Pope againſt revealing of Confeſſions to a Prieſt.

THIS was ſo poſitive and full in all the Incidents of the POWDER, of the HOUSE, in a CITY, of a PRINCE, and the MEETING of many, or a great Aſſembly, going in and out; a MALEFACTOR or wicked (*e*) Agent confeſſing, the PRIEST concealing, and the HOLY FATHER approving; that if King *James* ever ſaw this Book, it was no ſuch Wonder, that he did ſo readily underſtand the Letter about receiving a *terrible Blow in this Parliament, and not ſeeing who hurt them.*

Eſpecially, if he recollected, that the Invention of a Popiſh Prieſt was the fitteſt Engine for a Popiſh Cauſe, and had been frequently ſo employed. (*f*) The murder'd Body of his own Father, and the whole Houſe with it, had been ſo blown up and ſcatter'd. His immediate Predeceſſor the Queen (*g*) was to have been ſo diſpatch'd (among other Devices) by a Bag of Gunpowder of twenty Pounds weight

(*d*) *Confitetur Maleficus ſe vel alium poſuiſſe pulverem vel quid aliud ſub tali limine, & niſi tollantur, domum comburendam, Principem interiturum, quotquot urbem ingredientur, egredienturque in magnam perniciem aut periculum venturos, &c.—Del Rio Diſquiſ. Mag. Lib. VI. Cap. 1. Sect. 11. Edit.* 1600.

(*e*) This *Del Rio* might the rather be ſuppos'd Conſcious of ſome *Powder-Plot*, at leaſt talkt of among the Jeſuits; becauſe he did afterwards approve, and in effect extol it, by juſtifying his Brother *Garnet*, and running a Compariſon between him and *Dionyſius Areopagite. Iſ. Caſauboni ad Front. Duc. Epiſt. Quarto, p.* 147.

(*f*) The Husband of *Mary*, Queen of *Scots*, Father of King *James*, was by a Plot of *Bothwell*, &c. ſtrangled by Ruffians in his Sleep, and by a Train of Powder left to take Fire, the Houſe wherein the Murder was committed, was blown up with an impetuous Noiſe, *&c. Hiſt. of* Scot. *by A. B.* Spotſwood, *ſub Anno* 1566.

(*g*) It was propoſed to the Secretary of the *French* Ambaſſador, by one *Moody*, an indigent and deſperate Fellow, to diſpatch the QUEEN by Poiſon, or rather by a Bag of Gun-Powder of Twenty Pounds Weight, to be put under the Queen's Bed, and ſecretly fir'd. *Camden* under the Year 1586.

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put under her Bed, with a Train to take Fire when she was in it. Nay, that the greatest Building was capable of being so rent in sunder, and all within it buried in a Moment; He must have learned from a fresher Instance in the Province of (*h*) *Stiria*, or upper *Hungary*, where the Protestant Ministers being cast out by a Decree of the Arch-Duke, at the Instigation of the Jesuits; many Outrages were committed by the prevailing Popish Party, and among others, a stately Church, wherein were the Graves and Monuments of a Noble Protestant Family was blown up, not by Chance, says the Historian, but by Design, with Powder for that Purpose laid under the Fabric. So familiar, it seems, had the Papists made themselves with that (*i*) their Fellow Catholick Engine of Destruction.

Had the Plot succeeded, 'tis possible the Jesuits would have assum'd the Merit of it to themselves. But in Truth, the Knowledge, or the Alarm at least, and confused Notice of it, was swimming in the Heads of all the Secular Clergy. For Father *Weston*, Divinity Professor, (*k*) in the *English* College at *Doway* gave a broad hint of it in 1602. Father *Watson* (*l*) had an Intimation of it in 1603. And Dr. *Bishop*, another Secular Priest could hardly forbear speaking of it in 1604. in a Book which he then publish'd: The Epistle before it has a shrewd Suspicion that he then knew of some desperate Design in agitation. Says he,

(*h*) *Thuanus Hist sub Anno*, 1600.

(*i*) *Thomas Robinson* (who belonged to the *English* Convent at *Lisbon*) gave this Account, that *Henry Flood*, a Jesuit (who afterwards lurked in *England* as chief Agent for the Transporting of *English* Nuns to *Brussels*, *&c*) being now at *Lisbon*, caused the young Jesuits there to spend a great deal of Money on Powder upon a Festival Day, a little before the *Powder-Treason* in *England* should have been effected, thereby to make Experience of the effect thereof; and also perswaded one *John Haw* (a Merchant whom he had perverted) and divers other Catholicks, to go over into *England*, and *to expect their Redemption there a while*. *Foulis Rom. Treas* p. 510.

(*k*) *F. Weston*, at *Doway*, wrote a Book, entitled, *Justificationes de triplici hominis officio*, *&c.* printed at *Antwerp* 1602, *Quarto*; and in the IIId and last Book, Chap. XIV. he laid down a Supposition, that seem'd to be founded on the Intention of some such Design. If (*saith he*) the People conceive an Opinion of their King to be an Enemy to their Religion, or to contemn it; what is it that they will not attempt against his Life, to the Effusion of his Blood—*Jubente Religione, & impellenta eos de super Numine, &c.*

(*l*) *Watson* the *Romish* Priest, hang'd for Treason 1603, a little before his Suffering complained, That the Jesuits were hatching a more dangerous Plot against the King; for that when he endeavour'd to invite in some of the Jesuits to join and assist in *his Design*, they declin'd it, saying, That they had *another Project* of their own then on Foot, and that they would not *mingle* Designs with him for fear of hindring one another. *Sir* Edward Coke's *Speech*.

" The State being now ſettled, and a continual (†) Poſterity like to " enſue in one Nature; *(i. e.)* King, Prince, and other Royal Iſſue) " God knoweth WHITHER the forcible WEAPON of NE- " CESSITY may DRIVE *(m)* Men to at the LENGTH.

Had I time to purſue the farther Progreſs of this Impious Plot, I would do it under the Heads of Ingratitude, Falſhood, Hypocriſie, Calumny, and furious Bigottry.

I. *Firſt*, The *Ingratitude* of the Popiſh Party was deteſtable in this Plot; they had received many Favours, and what they might have (*) thought Obligations from the new King. He was a ſenſible and wiſe Prince; he could not but know their Averſneſs to his Succeſſion, and how they had been in continual Counſels and Intrigues for ſome *Popiſh Pretender*.

He found their Secular Prieſts in a jumbling Plot againſt him, even before his Coronation, *(n) Watſon* and *Clerk* convicted and confeſſed Traitors; and yet the King was ſo tender, *(o)* that he wip'd off that Blemiſh from the Body of the Papiſts, and promis'd his Protection to them. They had a Remittance of all thoſe Fines and Forfeitures *(p)* that

(†) In the Epiſtle Dedicatory of a Treatiſe written by Dr. *Biſhop* againſt *William Perkins*.

(*m*) About the ſame time, 1604, the *Papiſts*, in a third *Supplication* to the King, did plainly intimate, that the PLOT was laid, and the Execution was deferr'd only for his Majeſty's good Behaviour. Say they, " Theſe unjuſt Courſes of " theirs [the *Proteſtants*] have bred *deepeſt* Diſcontentments, and very *mortal* Inju- " ries within this Realm, which certainly had now *broke forth* to the *Deſtruction of* " *many*, if Hope conceived of your Gracious Clemency and Redreſs, had not " made the *Stay*.

(*) See a Letter from the late Baniſh'd Prieſts, to the Lords of his Majeſty's Moſt Honourable Privy-Council, acknowledging Favour and Indulgence to them, dated from the Sea-ſide this 24th of *September* 1604. printed in Dr. *Sutcliff*'s Examination of the Lay *Papiſts* Petition, *Quarto*, *p.* 146.

Even Dr. *Biſhop*, in his Book publiſh'd within the ſame Year 1604, does confeſs *the King's moſt mild Carriage in Government hitherto*.

(*n*) The beſt Account of the Conſpiracy of *Watſon* and *Clerk*, is given by Dr. *George Abbot* (afterward Archbiſhop of *Canterbury*) in the *Appendix* to his *Anſwer* to the Reaſons of Dr. *Hill*, *Quarto*, 1604.

(*o*) The Earl of *Salisbury* Friend to Sir *Everard Digby*, at his Arraignment ſhewed what was done at *Hampton-Court* at the Time of *Watſon*'s Treaſons; where ſome of the greateſt Recuſants were convented, and being found then not to have their Fingers in Treaſon, were ſent away with Encouragement to perſiſt in their Dutiful Carriage, *&c. Proceedings againſt the Traitors*, 4to p. 93.

(*p*) *Menſe* Novemb. 1604. *Cum nonnulli de Pontificiis Regem ſupplices adiiſſent, queſti quod præter mentem ejus ſolutione gravarentur cujuſdam ſummæ, quæ debita quidem Reginæ*

&

that they had legally incurr'd, and the very Money in the Exchequer was refunded to them. They had as much of Toleration as was poſſibly conſiſtent with the Publick Peace, (q) and that without giving Security for their own Obedience upon it. They were allowed to ſue out Pardons (r) under the Great Seal, and even *Garnet* the prime Traitor took out ſuch a Pardon. In a word, the King had ſtrain'd his (s) Prerogative in favour of them; and yet they did but more and more Treſpaſs upon his Royal (*) Clemency, and found themſelves the more able to hurt him. So baſe and ungrateful to him, that he publickly complain'd of this (†) unworthy and unnatural Spirit in them. (*)

& noviſſimè debita, fiſco tamen ſub initio ipſius Regni Regi perſoluta fuiſſet, priuſquam de mente Regis conſtaret; exaudiit Rex clemens, & ſolutiones illas in fiſcum factas refundi juſſit: & (quod ex Ærarii tabulis conſtat) a quibus collectæ fuerant, iisdem ad aſſem ſunt redditæ: atque ut ſummam ipſam ſcias, quam hac ratione ab auſpicato hic regno ad triceſi mum Julii, 1604. Condonavit illis munificentiſſimus Rex, fuit ea quidem ad 52000. flo renorum. Epiſcopi Winton. Reſponſio ad M. Torti Librum inter Opuſcula. 4to *p.* 154.

(q) The Toleration that the Papiſts were ſo eager for, was to be without any manner of Security given to the Civil Government. For a Conditional Toleration would have been rejected here, or at leaſt condemn'd at *Rome*. For ſo *Widdrington* and Father *Fitz Herbert* did confeſs. See *Conſiderations for ſuppreſſing Popery in* England. 4to. 1677.

(r) In *January*, in the firſt Year of his Majeſty, *Garnet* took out a general Pardon under the Great Seal of *England*, of all Treaſons, which Pardon his Majeſty of his Grace granted to all Men at his firſt Entrance into his Kingdom, under the Name of *Henry Garnet* of *London*, Gent. *Sir* Edw. Coke *at the Trial of* Garnet, *Proceedings*, 4to. p. 127. *Caſaubon* ſays, that *Garnet*'s Pardon was in *January* 1604. *Ad Frontonem Duc Epiſt. p.* 120. Earl of *Northampton* ſaid, it was at the cloſe of the Parliament, *Proceedings*, 4to p. 221.

(s) An honeſt and learned Writer affirms, that King *James* I. gave Order for the Puniſhment of Informers and Meſſengers, that prey'd upon the Fortunes of Recuſants, with harder Meaſure than the Juſtice of the State warranted. Was he not pleas'd in the general Pardon, granted at the cloſe of the Parliament, that Prieſts and Jeſuits ſhould be compriſed in the Liſt; and among them both *Garnet* and *Greenwell*? Dr. Denton *of Popiſh Merits*, &c. 4to 1675. *p.* 41.

(*) His Majeſty uſed great Lenity—and yet they were not only by this not reclaimed, but (as plainly appears) became FAR WORSE. Sir Edw. Cokes *Speech*, p. 51.

(†) If theſe Conſpirators had only been Bankrupt Perſons, or diſcontented upon Occaſion of any Diſgraces done unto them, this might have ſeemed to have been but a Work of Revenge. But for my own Part, as I ſcarcely ever knew any of them, ſo cannot they alledge ſo much as a pretended Cauſe of Grief, &c. K. James's *Speech after diſcovery of the Treaſon*, 4to.

(*) How many did I Honour with Knighthood, of known and open Recuſants! How indifferently did I give Audience and Acceſs to both Sides, beſtowing equally all Favours and Honours on both Profeſſions! How free and continual Acceſs had all Ranks and Degrees of Papiſts in my Court and Company, &c. *Apol. for the Oath of Allegiance*, p. 18.

II. *Secondly*,

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
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II. *Secondly*, Their *Falſhood* was very apparent and ſhameful. (*t*) Upon his firſt Acceſſion to the Crown, tho' they had done all that was poſſible to hinder it; (*u*) yet they ſeemed to be very eaſie and contented with it. That very Jeſuit, who had been the moſt induſtrious to exclude him, was preſently (*x*) the moſt officious to flatter him; Father *Parſons* himſelf the moſt forward to profeſs Loyalty to him. The very Pope and College of Cardinals (*y*) were debating about Letters of Congratulation to him. The Body of *Engliſh* Papiſts had ſent an Agent or two to wait on him before he left *Scotland*, (*z*) offering great Promiſes of Fidelity for his Protection, and tampering ſecretly for a publick Toleration. And afterwards they preſented Supplications and Addreſſes one upon another, (*a*) courting and betraying, ſaluting and ſmiting, in the vileſt and moſt perfidious manner.

(*t*) Sundry of the Jeſuits had been tampering with Catholicks, as well to diſſuade them from Acceptance of the King at his firſt coming—as alſo to diſſuade Catholicks from their Loyalty, after the State was ſettled. *Sir* Edw. Coke's *Speech in Proceedings*, 4to p. 72.

(*u*) The Earl of *Northampton* ſaid to Sir *Everard Digby* at his Arraignment—You were once well thought of and Eſteemed by the late Queen. Nay, there was a Time wherein you were as well affected to the King our Maſter's Expectation, though perhaps upon falſe Rumours and Reports, that he would have yielded Satisfaction to your unprobable and vaſt Deſires. *Proceedings againſt the Traitors*, 4to p. 84.

(*x*) Father *Parſons* that was in the depth of all the Deſign, and had moſt injur'd the King's Title by his *Doleman*, made a fawning Recantation, in a Preface to his *three Converſions*; the firſt Popiſh Book publiſh'd in *Engliſh* after the King's Acceſſion to the Throne.— *See Dr.* Gee's *Introduction to* F. Parſon's *Memorial*, 8vo p. 54. and *Memorial to Proteſtants* 5 Nov. 1712 8vo p. 32.

(*y*) Mr. *Sheldon* in his *Motives of Converſion to the Proteſtant Religion*, Printed in 1612. 4to. ſpeaks of it as a Thing of his own Knowledge, that there was a Deliberation had in *Rome* amongſt the Cardinals, whether it were not meet to Salute and Congratulate the new King of *England* with ſome humane and kind Letters. But it was reſolved that it did not become the Majeſty and Greatneſs of the Court of *Rome* to condeſcend ſo far as to write firſt to the King, *p.* 55.

(*z*) In 1601. there was a Miſſion from *Rome* into *Scotland*, of two factious and wicked Jeſuits, *John Hamilton* and *Edmund Hay*, &c. *Spotſwood's Hiſt. of* Scotl. *B* 6. *p.* 465. This Matter is well repreſented in the late *Hiſtory of the* Engliſh *College at* Doway, 1713. 8vo *p.* 15.

(*a*) The Author of *Nova Britannia* or *Planting in* Virginia, Printed at *London*, 1609. 4to ſays thus, there was a Popiſh Pamphlet called, *The Lay-Catholicks Petition*, offered to his Majeſty for Toleration of Popery: Wherein they proteſted their Fidelity and unfeigned Love to his Majeſty, offering to be bound Life for Life, with good Sureties for their Loyal Behaviour: Yet even at that Inſtant, when this Petition was exhibiting, the chief Heads of thoſe Lay-Catholicks were then labouring with all their Might to undermine the Parliament-Houſe; to ſhake the Pillars and whole Frame of the Kingdom to Shivers.

III. *Thirdly*,

III. *Thirdly*, Their *Hypocriſie* made the Falſhood more abominable; they pretended more than ordinary Loyalty at the very juncture they were going into the deepeſt Treaſon. Father *Garnet* when he thought the Plot (*b*) ſafe and ſure of Succeſs, was pleas'd to talk much of Bulls and Mandates from his Holineſs, to charge all the Prieſts and their Catholick Flocks in *England* to carry themſelves with profound Peace and Quiet. So began the Show of Paſſive Obedience, to prepare for actual Rebellion. This had been a Popiſh Art before NOW. Even juſt before the Conſpiracy of *Babington* againſt the Life of (*c*) Queen *Elizabeth*, and for ſetting up a *Popiſh Pretender* by Force of Arms; the Papiſts then to hide the Matter, and deceive the Government, publiſh'd a Book to this Effect, "That good Catholicks were to employ "no other Arms againſt their Prince, but the Arms of Primitive Chri-"ſtians *Tears and daily Prayers*. And ſo again, upon forming the Popiſh Plot againſt King *Charles* II. a noble (*d*) Lord of that Party drew up a fine *Apology in behalf of the Papiſts*, beginning with theſe ſweet Words, *My Lords and Gentlemen, the Arms which Chriſtians can uſe againſt lawful Powers, in their Severity, are only Prayers and Tears.*

IV. But *Fourthly*, Their *Calumnies* and *Lies* were extremely inſolent to ſpirit up their Party into Rage and Rebellion. (*e*) They gave out at firſt, that the King was their Friend and Confident. (*f*) Then they reported that he had promiſed them a Toleration. (*g*) Then they murmu-

(*b*) Father *Garnet* ſent *Faux* into *Flanders*, and ſo to *Rome*, and gave him a Letter to the Pope, ſupplicating, "That Commandment might come from his Holineſs, "or elſe from *Aquaviva* the General of the Jeſuits, for the ſtaying of all Commo-"tions of the Catholicks here in *England*."—With a further Petition, "That his "Holineſs would pleaſe to enjoin this profound Quiet and Silence among the Ca-"tholicks in *England*, on the Penalty of the Cenſures of the Church to be inflicted "on the Diſobedient." *Speech of Sir* Edw. Coke, *at the Trial of the Traitors*, 4to.

(*c*) See *Memor. for Proteſt.* 5 Nov. 1712. 8vo. p. 55.

(*d*) See the late Apology in behalf of the *Papiſts*, Reprinted and Anſwer'd in behalf of the *Royaliſts*, *London*, 4to, 1675.

(*e*) See *the Catholicks Supplication* unto the King's Majeſty for Toleration of Catholick Religion in *England*, beginning, *Moſt Puiſſant Prince, and Orient Monarch*, &c. printed with ſhort Notes, and a Supplicatory Counterpoiſe of the *Proteſtants*, by *Gabriel Powell*, dated *Oxford*, St. *Mary Hall*, 2d. *May* 1603. 4to.

(*f*) The *Romiſh Catholicks* did at that very Time certify, That it was very like, the King would deal rigorouſly with them. *Sir* Edward Coke's *Speech in Procedings*, 4to, *p.* 51.

(*g*) *Garnet* complain'd to *Catesby* in *March* 1603, That the King had broken his Promiſe with the *Catholicks*. *Sir* Edward Coke's *Speech at the Trial of* Garnet, 4to.

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red that he had broke his Word with them. (h) Then they ſcatter'd Libels of the moſt extravagant Tales and Stories, pretending they were printed Abroad, when they ſtole out of private Preſſes here at Home. Then they ſpread their Treaſonable (i) Rhimes and Ballads. Then they turn'd their own Plot into Ridicule, that it might not be believed till it was executed: And the riſing in Arms was drolled away under the name of a *Hunting Match*, (k) that nothing might be believed, till all was effected.

V. And *laſtly*, Their furious *Bigottry* made them take the wider Steps in this way of Perverſneſs and Rebellion. They cried it up (l) for a *good Cauſe* to heat and chafe People into a zealous eſpouſing of it. Again they undertook it was the *Good of the Church*, (m) and ſo made them think that ſuch a noble End would ſanctifie any Means what-

(h) To that end they did publiſh divers feigned and falſe Rumours, That the *Papiſts* Throats ſhould have been cut, &c. *Brief of the Indictment and Proceedings*, 4to, p. 66.

See an Advertiſement to the Reader, given by Dr. *Mathew Sutcliffe* concerning four infamous Libels lately divulged and ſent into *England* by *Parſons*, *Kelliſon* and *Wallpole*, in his Anſwer to *Parſons Warneword*, 1604, 4to, p. 362.

(i) See an Anſwer to a Popiſh Rhyme lately ſcatter'd Abroad in the Weſt Parts, and much relied upon by ſome ſimply ſeduced, by the Reverend by Mr. *Samuel Hieron*, Dated *Modburg*, *Auguſt* 20. 1604. Hieron's *Works*, *Folio*, p. 553.

See a Popiſh Libel in praiſe of the Croſs, left in the Pariſh Church of *Enbourn* in *Barkſhire*, 1604, beginning

Now M. Parſon, for your welcome Home,
Read theſe few Lines, you know not from whome.

ending,

Holy Croſs then diſgrace not, but bring it in Renown,
For up ſhall the Croſs go, and you ſhall down.

Roger's *Expoſit. of the* 39 *Art. Quarto*, p. 190.

(k) It was a part of *Winter*'s Confeſſion, That the Riſing in the Country was to ſurprize the Lady *Elizabeth*, by drawing Friends together at an *Hunting* near the Lord *Harington*'s, &c. *Proceedings againſt the Traitors*, 4to.

(l) So *Catesby*, encouraged his Man, *Thomas Bates*, That it being *for a good Cauſe*, it was *juſtifiable and* good to conceal it, and promote the Succeſs of it. *Sir* Edward Coke's *Speech at the Trial of* Garnet, *Quarto*.

(m) *Garnet* ſolv'd the Scruple of deſtroying the Innocent with the Guilty, upon this Principle, *Provided always that it advanced the Good of the Catholick Church*. Anti-Cotton, p. 27. And *Rookewood*, when the Deſign was firſt imparted to him, being greatly amazed thereat, anſwered, That it was a Matter of Conſcience to take away ſo much Blood: But *Catesby* replied, That he was reſolved, and that by good Authority, in Conſcience it might be done, &c. *Proceedings againſt Traitors*, 4to, p. 47.

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ever. They offered Sacrifices for Succeſs, and even for Prevention, *if it were not Profitable for the Catholick Church.* (n) They wreſted the Scriptures to their Purpoſe, even in blaſphemous Applications (o) of 'em. They perverted all the Ordinances of their Religion to the carrying on this horrid Conſpiracy: Their Incendiaries preach'd it up, but in ambiguous (p) Forms of Expreſſion, by Innuendo's and Items of Treaſon and Sedition. They had dark *Prayers* to the ſame intent, (q) as if they could hope to make God the Author of ſo great a Sin. They gave about *Indulgences* Diſpenſations (r) and Pardons, to retain and pay the Traitors. They made their Sacrament of *Confeſſion* (ſ) to be only a Lock and Key to let in and keep out whom they pleaſed. They gave *Abſolution* as a Charm to make them fear nothing. (t) They proſtituted the *Sacrament* of their Lord's Body, (u) to inſure this Work of the moſt Unchriſtian Iniquity. And they bound one another with the moſt ſolemn (x) *Vow* and *Oath* neither to diſcloſe the Secret, nor to

(n) At the Arraignment of *Garnet* he confeſſed—That he had offered Sacrifice unto God, for the hindering of the Enterprize, yet with this Reſolution: *If it were not profitable for the Catholick Church*; whereupon his Apologiſt (*Andreas Endemon Johannes*) labours to excuſe him, in theſe Words, *Neque vero ob eam rem Factum probabat, ſed amabat eventum.* Anti-Cotton, 4to, *p.* 26.

(o) *Garnet* boaſted of hazarding his Life for the Catholick Cauſe, But (ſays he) *It is neceſſary that one Man die for the whole People*, applying it to his own Perſon, what *Caiphas* had ſpoken of Chriſt. *Anti-Cotton, p.* 27.

(p) At *Coughton*, and in ſome Neighbouring Villages, Father *Garnet* preach'd darkly to the common *Papiſts*, reſorting thither (by ſome notice given) in great Numbers, and amuſed them with general Hopes of a great Deliverance, *&c. Vid. A Memor. to Proteſtants on the 5th of* November, 1713. 8*vo*, *p.* 59.

(q) *Garnet* confeſs'd this Practice, and King *James* told all Monarchs, in his *Premonition* to them, That *Forms of Prayer* were ſent down, and uſed for the Succeſs of that great Errand. *King* James's *Works, Engl. Fol. p.* 291.

(r) *Thomas Bell*, a Convert from Popery, in his Tract of the Pope's Funeral, Dedicated to King *James*, *March* 18, 1605, told his Majeſty, That the Jeſuit *Holt*, and his Companions, had gathered of the *Papiſts* in this Realm, the full Sum of Fifty Thouſand Pounds for *Engliſh* Diſpenſations.

(ſ) *Garnet* at his Trial, could not deny his Knowledge of the Plot, he ſaid, *Greenwell* indeed had informed him of *all the Particulars*, but it was under the *Seal of Confeſſion*, &c. See *a Memor. to Proteſtants, 5th.* Nov. 1713. *p.* 49.

(t) The Lord *Salisbury* charg'd *Garnet* with giving *Greenwell* Abſolution, without his declaring any Deteſtation or Penitence, *ib.* And Father, *Hammond* abſolved all the Traitors at *Robert Winter*'s Houſe, upon *Thurſday* after the Diſcovery of the Plot, they being then in open Rebellion. *Proceedings againſt the Traitors, p.* 47.

(u) The Sacrament they impiouſly and deviliſhly profaned to this end. *Sir* Edward Coke's *Speech at the Trial*, &c. 4*to*.

(x) The Form of the Oath was, *You ſhall ſwear by the Bleſſed Trinity, and by the Sacrament you now purpoſe to receive, never to diſcloſe, directly nor indirectly, by Word or Circumſtance,*

deſiſt from the Execution of it. They were not to ſpare what they thought to be innocent Blood, if mixed among the Guily; for when a Scruple of that Nature aroſe, as it muſt in a Heart not diveſted of Humanity, a Jeſuit reſolv'd the Caſe, that it might be done if the (y) Advantage were greater to the Catholick Party. In a word, they made it a Maſſacre for the Church, and for pure Religion, they made it a Meritorious Work, and a Cauſe worthy to die for, and to have a (z) Crown of Martydom at the Gallows; ſuch a Spirit were they of.

And now in tracing the Steps of their *Ingratitude*, *Falſhood*, *Hypocriſie*, *Calumny*, and furious *Bigotry*. Some perhaps will think that I have drawn them in ſuch Colours, as do again appear and diſtinguiſh the Parties concerned in the PRESENT Conſpiracy and Rebellion. Why truly the ſame Crimes will have a great Likeneſs in the Ways of Proceeding in them. Murder and Treaſon have their various Myſteries of working, but proceeding from the ſame Cauſes of Malice and Revenge, they will at different Times run much in the ſame Channels. If I had directly intended to run a Parallel between thoſe Times and Ours, I could have mentioned many other ſtrange Circumſtances in this Gunpowder Treaſon; as that the forming of it was ſoon (a) after a concluſion of the Peace with *Spain*, when looking for no Foreign

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cumſtance, the Matters that ſhall be propoſed to you to keep ſecret; nor deſiſt from the Execution thereof until the reſt ſhall give you leave. This Oath was by *Gerrard* the Jeſuit given to *Catesby*, *Percy*, *Chriſtopher Wright* and *Thomas Winter*, at once; and by *Greenwell* the Jeſuit to *Bates*, at another Time, and ſo to the reſt. *Proceedings againſt the late Traitors*, 4to.

(y) *Catesby* made a Scruple, Whether it was Lawful to deſtroy ſome Catholicks, who might be mixed with Hereticks in the Parliament Houſe. Upon which *Garnet* declar'd, That if the Advantage were greater to the Catholick Part, by taking away ſome INNOCENTS, together with many NOCENTS, then doubtleſs it ſhould be lawful to kill and deſtroy them ALL; as we muſt not forbear the Storming of a Fort, though ſome FRIENDS be in it, who with the ENEMY may be ſlain. *Fowlis Hiſt. Rom. Treaſ p.* 513.

(z) The Authors were led into this Wickedneſs by their Religion, they acted according to their Conſciences, as the *Jews* did in Crucifying Chriſt; they were drawn in by none but their Spiritual Guides, by their own High Prieſt and their Rulers; by the Pope and the Governing Clergy, *&c.* *Sermon of Dr.* William Lloyd *on the 5th. of* Nov. 1678, *p.* 27.

(a) *Chriſtopher Wright* and *Guy Faukes*, did intimate and propound ſeveral Meſſages to the King of *Spain*, but he anſwered them both, That he would not in any wiſe further liſten to any ſuch Motion, as having before diſpatched an Ambaſſage into *England* to treat concerning Peace. Therefore this Courſe by Foreign Forces failing, they fell to the *Powder-Plot*. *Sir* Edward Coke's *Speech at Trial.*

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Invaſion, they had the more need of ſome deſperate Undertaking. As it was then the Intereſt and (*b*) Honour of *France* to divulge the Plot and diſcountenance the Execution of it. As the Plot was chiefly tranſacted at the Places of publick (*c*) Reſort, particularly *Winifred's-Well* and the *Bath*. As there were Riots and Tumults in the Country, a previous part of the (*d*) Plot to ſee how People were diſpoſed. As the Papiſts then boaſted extremely of their (*e*) Numbers, and of drawing in the Multitude to their Side. As one Pretence was the Danger of *Union* between (*f*) *England* and *Scotland*. As a late Artifice had been to exaſperate the Body of the People againſt the *Puritans*; and to ſet one (*g*) Party to perſecute another, that the common Enemy might deſtroy Both more eaſily and effectually. As they were afraid of the Kings being aſſiſted from Abroad, and eſpecially were under a dread of (*h*) *Shipping from* Holland. As one of the chief Conſpirators in Cuſto-

(*b*) *Henry* IV. of *France*, had a jealous Eye on *Spain*, fearing their Attempts to obtain or diſpoſe of the Crown of *England*, as plainly appears by very many Letters between the King at *Paris*, and Cardinal *D'Oſſat* at *Rome*.

(*c*) Father *Parſons*, in a Letter to *Garnet*, about *Sept.* 1605, deſires to know more fully of the Project in Hand, and about the Journey to St. *Winifred's Well*—Mr. *Winter* confeſs'd under his Hand, That about this Time Mr. *Piercy* and Mr. *Catesby* did meet at the *Bath*, where they agreed to call in others. See *Memor. 5th of* November 1713. 8*vo*, *p* 58.

(*d*) In *May*, 1605, fell out certain Broils in *Wales*, by the *Romiſh* Catholicks, at what time alſo *Rookewood* was by *Catesby* acquainted with the *Powder-Treaſon*, &c. *Speech of Sir* Edward Coke, 4*to*.

(*e*) Mr. *Gabriel Powel*, in an Epiſtle printed and dated from *London-Houſe*, *May* 18th 1605, the Plot Year, writes thus: It is certain that the *Papiſts*, upon what falſe Grounds I know not, brag much of their NUMBER and MULTITUDES within this Kingdom, whereby they have encreaſed their malicious Zeal, inſomuch as they ſeem to be even almoſt ready to break forth into ACTUAL REBELLION.

(*f*) Card. *D' Oſſat* told *Henry* IV. of *France*, by Letter Dated *Rome* 26. *Nov.* 1601. That the Pope was propoſing to the Kings of *Spain* and *France*, that they ſhould name a third Perſon, as indifferent between them, for the Crown of *England*—and that when the *French* Miniſter anſwered in favour of the Title of the King of *Scotland*, the Pope laboured to convince him by reaſon of State, of the great Danger that would accrue to *France* by the Conjunction of *England* and *Scotland*. *Lettres de Card. D' Oſſat*, Fol. *p*. 620

(*g*) The Hiſtory of the Reign of King *James* I. from 24 *March* 160$\frac{3}{4}$. to 5 *Nov.* 1605. is a Proof of this in a continual Noiſe and Clamour againſt the Puritans.

(*h*) In the Confeſſions under Hand of the Conſpirators, are theſe Words; *Spain* is too ſlow in his Preparations to hope any Good from, in the firſt Extremities; and *France* too near and too dangerous, who with the SHIPPING of *HOLLAND* we feared of all the World, might make away with us. *Proceedings*, 4to.

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dy (*i*) was said to have laid violent Hands upon himself; as the Plot was fore-run by Treasons (*k*) and Commotions that Summer in *Scotland*. And as many other Incidents in that Powder Treason and Rebellion, would at this juncture make us think, that there is *nothing New under the Sun*.

III. But I had rather the Similitude would lie more in the last Particular the End of that Plot, the full Discovery, and happy Disappointment of it.

It is hardly to be imagined, how confident these Men were of Success and sure Accomplishment of their impious Design. They comforted one another with its being (*l*) *so secret that it must prevail*. And they called it such a Project, as could (*m*) *never be discovered*. And *Bellarmine* himself soon after confessed, that it seem'd to be so well concerted, that it had not been (*n*) discovered without a Miracle of Providence.

For why, the Horror of it did not strike (*o*) upon the Conscience of any one Conspirator: Nor did any Terrors of the Law restrain them, or any other Danger arise of breaking the Band of Wickedness: Nor could the Sagacity of King or Ministry penetrate into such a thickness of Darkness. It lay profoundly conceal'd, till one single Letter revealed the Mystery, or rather contain'd it; for it was writ-

(*i*) *William Tresham*, Esq. See *Wood* Athen. Oxon. Vol. I. Col. 282.

(*k*) Spotswood's *Hist. of* Scotland, *sub Anno*. 1605.

(*l*) At *Midsummer* 1604. *Catesby* having Speech with *Garnet*, of the Powder Treason, they said, that it was so secret, as that it must prevail before it could be discovered, *&c*. *Proceedings against the Traitors*, 4to.

(*m*) When *Percy* offered to untertake to kill the King, *Catesby* said to him, NO TOM, thou shalt not adventure thy self to so small a Purpose: If thou wilt be a Traitor, there is a PLOT to greater Advantage, and such a One as can NEVER BE DISCOVERED. *Sir* Edw. Coke's *Speech at the Tryal of* Garnet, 1606. 4*to*.

(*n*) *Tortus* Edit. *Colon*. p. 83.

(*o*) On the Contrary, the nearer the Plot was to Execution, the Papists were the more sanguine and jolly, as appear'd in a Letter from *Matthew*, A. Bp. of *York*, to the Lord *Cecyl*, Viscount *Cranbourn*, Dated from *Bishopsthorp*, 28 *Dec*. 1604. who upon receiving an Order to proceed against Puritans writes very honestly thus. I wish with all my Heart, that the like Order was given, not only to all Bishops, but to all Magistrates and Justices of the Peace, and others, to proceed against Papists and Recusants, who of late, partly by this round dealing against the Puritans, and partly by some extraordinary Favour, have grown mightily in Number, in Courage, and Insolence.—Very many are gone from all Places to *London*, and some are come down into the Country with great Jollity, and almost Triumph heartily.

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ten in such ambiguous Terms, that the Words only cover'd the Sense, till God moved the Heart of the King to understand it right.

It is probable, that many other (*p*) Letters were sent to the Popish Lords, then Peers in Parliament, besides this to the Lord *Monteagle*, which makes it the more wonderful Work of Providence, that had this one Paper been in like manner suppress't, there could have been no other Intelligence given of it.

Nay after this handle of Discovery in Writing, the World would not have been brought in to believe it, if the Government had not followed the Clue to the end of it, to the Place of intended Execution, and found the very Executioner upon the Spot, in a Habit of Action and Flight, with dark Lanthorn, and Train of Powder, and thirty six Barrels of it, and great quantities of Billets, large Stones and Barrs of Iron, to be the more effectual Instruments and Arrows of Death; and yet this hardy Undertaker had no Remorse upon him, but some Vexation only, (*q*) that he had not immediately blown up himself, and those

(*p*) The Letter had no Superscription, nor Subscription, nor Date, only was delivered in the Street by an unknown Person to a Servant of the Lord *Mounteagle*, then living at *Bednal-Green*, beyond *Aldgate*; said to be written by *Francis Tresham*, Esq. the Hand rude, and somewhat unlegible. *A Discourse of the late intended Treason*, 1605. 4*to*.

The Letter to *Mounteagle*, was in these dubious Words. My Lord, 'Out of the 'Love I bear to some of *your Friends*, I have a Care of *your Preservation*, Therefore I 'would advise you, as you *tender your Life*, to devise some Excuse to *shift off* your At-'tendance this Parliament, for God and Man have concurred to *punish* the Wicked-'ness of this Time. And think not slightly of this *Advertisement*, but retire your 'self into your Country, where you may expect the *Event* in *Safety*. For though 'there be no *appearance* of any Stir, yet I say they shall receive a *terrible Blow* this 'Parliament, and yet they *not see* who hurts them, *&c.*

It was by some secret Instruction, that several of the Popish Lords absented themselves on the first Day of Meeting: Some of which were prosecuted and fined in the Star-Chamber, which Process and Penalty would hardly have gone against them in this mild Reign, if there had not been shrewd Suspicions of private Notice given to them.—I have seen the Original Deposition of Speeches spoken by Mr. *John Clay*, of *Crich*, in the County of *Darby*, Gent. on the 8th of *January* 106⅝. to Mr. *John Dakin*; That the Lord *Shrewsbury* with some of his greatest Familiars, had received an *Advertisement*, out of the Love that the Papists bore unto him, so that under the Colour of his happy Gout, cloaking his not Appearance at the Parliament-House, neither himself nor any of his Favourites within the said County, should have been by the said Treason endamaged.—And that the foresaid Lord meant not to have gone to *London*, till the Squibs of *Percy* had been blown up, *&c.* MS.

(*q*) There was a wonderful Providence of God, that when the Party himself was taken, he was but new come out of his House from working, having his Fire-work

thoſe that came to apprehend him. And indeed the Gunpowder did afterwards revenge it ſelf upon ſome of his Accomplices.

And yet after all the Demonſtration and plaineſt Evidence in the World, People were apt to be amazed and deceived in it. The Criminals (*r*) were at firſt ſo obſtinate in denying and forſwearing the whole Matter, that ſome of the very Council were queſtioning which they ſhould believe, their Ears or their Eyes. And when denying at laſt was to no purpoſe, they were then ſo equivocating and mentally reſerving, (*s*) that there could be no Belief, becauſe no diſtinguiſhing Knowledge of what they ſaid. So as if the Facts had not betrayed, and as it were by Indenture proved themſelves, nay, if they had not ſeconded their Treaſon with an open Rebellion, they would have given it out, that it was all an Invention of the Hereticks put upon them, (*t*) or a ſham Plot of the Government againſt them.

And what is ſtranger, after the Plot ſhould have taken Effect, they ſtill intended to deny it, that is, that they were concerned in it. They had agreed to transfer the odium of it on another Party, the Puritans; (*u*) as if they could make the People believe Tranſubſtantiation in Bodies

work, for kindling, ready in his Pocket, wherewith as he confeſſeth, if he had been taken but immediately before, when he was in the Houſe, he was reſolved to have blown up himſelf with his Takers. *King* James's *Speech in Parliament after diſcovery of the Plot*, 4to.

(*r*) *Garnet*, after ſeveral Days of Impriſonment, conſtantly and with Oaths affirm'd, that he knew nothing of the Plot, till by a Stratagem of lodging *Hall* near to *Garnet*, with a Hole in the Wall to talk with one another, and hiding the Witneſſes, the whole Truth came out, *&c. Hiſtory of Powder Treaſon vindicated*, p. 44.

Yet *Garnet* before his Death, confeſt it in theſe Words. *I muſt acknowledge my Fault, and confeſs the Sentence of Death pronounced againſt me moſt juſt*, &c. Dr. *Hakewell*'s Anſwer to Dr. *Carier*, 4to 1616. p 61.

(*s*) See a Book, entitled, *A full Satisfaction concerning a double* Romiſh *Iniquity, Heinous Rebellion, and more than Heatheniſh Equivocation. By* Thomas Morton, London, 1606. 4to.

Vide Iſaaci Caſauboni ad Frontonem Duceum Epiſt. Londini, 1611, 4to, *p.* 120, 121, 122, 123.

(*t*) Dr. *Thomas James*, in his *Manuduction*, 1625, 4to, *p.* 128, writes thus: There is one B. D. *Cleremond*, that hath made more bold than wiſe, to make a moſt lewd and ſpiteful Commentary upon his Majeſty's Laws and Proclamations againſt Recuſants, upon occaſion of that of the Powder Traitors. He is bold not to deny the Fact, but he does as bad, or rather worſe, he ſaith he hath heard it from credible Men, of good Judgment, as well *Proteſtants* as *Papiſts*, that this was but a *Trick of State* to lay it upon the *Roman* Catholicks, *&c.* Upon which the Doctor admires and expoſes his Impudence in ſuggeſting ſuch a horrid Falſhood.

(*u*) There be many good Authorities cited by Mr. *Pryune*, to ſhew how the *Papiſts* would have caſt the Odium of this Plot upon the *Puritans*. *Republican Good Old*

dies of Men. But this Feint was only to have held, till they had gain'd their laſt Ground, and then they would have reſum'd the Honour to themſelves, (*x*) and have gloried in the Shame of it. For ſo it (*y*) was in that inhumane Maſſacre of the Proteſtants at *Paris*. So it was in the horrid Aſſaſſinations of (*z*) *Henry* III. and again of *Henry* IV. of *France*. So likewiſe of the Popiſh Maſſacre of ſo many Thouſand Proteſtants (*a*) in *Ireland*. So of every one of their effectual and ſucceſsful Plots, they own'd them, they magnified them, they triumphed in them.

It

Old Cauſe, 4*to*, *p.* 8. And in Mr. Foulis *of Romiſh Treaſ. p.* 508. And Dr. *Thomas James*, in his *Manuduction*, 1625, 4*to*, *p.* 129, affirms it thus: If this Treaſon had taken Effect, it ſhould have been bruited and rumoured Abroad, that this had been the Fact of the *Puritans*, to ſet the *Puritans* and *Proteſtants* together by the Ears; and whilſt they had been ſheathing their Swords one in another's Bowels, the *Spaniards* might have come in and cut all their Throats.

(*x*) That very Morning, *November* the 5th, the *Romaniſts* at *Rowington* went to *Warwick*, and rang the Bells there for Joy, *&c.* (Foulis *Rom. Treaſ. Lib.* X. *Chap.* 11.) and the Women met at *Norbrook* to rejoice for the downfal of Hereſie.

(*y*) *Thuanus* relates, That Pope *Gregory* XIII. call'd his Cardinals together to give Thanks to God after the *Pariſian* Maſſacre, for ſo great a Bleſſing conferred on the See of *Rome*, and Chriſtian World—And the ſame Pope ſtruck a Medal on that Occaſion, with an Angel deſtroying the wicked Hoſt by a drawn Sword, with this Inſcription, *UGONOTORUM STRAGES*, which *Molinet* confeſſes was meant of the Maſſacre of the *Hugenots* at *Paris*, and endeavours to excuſe this Bloody Device of his Holineſs, by his Zeal for the Catholick Religion. *Hiſtoria ſummorum Pontificum per eorum Numiſmata a Claudio du Molinet Canonico Regulari Congregationis Gallicanæ*, Lutetiæ, MDCLXXIX. *Fol. p.* 93.

(*z*) *Sixti Quinti Pont. Max. de Henrici tertii morte Sermo, Romæ in Conſiſtorio Patrum habitus die* xi. *Septemb.* 1589. Printed in *Latin* and *Engliſh*, 4*to*, from the Copy printed at *Paris* in the Year 1589. By *Nicholas Nivelle* and *Rollin Tierry*, and ſet forth with Approbation of Three Doctors of the Faculty of *Paris*.

(*a*) See ſeveral Inſtances of the Boaſtings and Inſults of the *Papiſts* after the Maſſacre of the *Proteſtants* in *Ireland*, as delivered in the Hiſtories of *Borlace* and *Temple*, and even of Father *Walſh*.

Sir *Everard Digby*, in his laſt Letters, call'd the Treaſon, for which he was Executed, the *Beſt Cauſe*, and ſays in one of them, he *ſhould die full of Joy*, if he *could do any thing for the Cauſe, which he loved more than his Life*; and in them all, never expreſs'd the leaſt Sign of Repentance for his engaging in that Conſpiracy. Theſe Originals I had ſome time in my Poſſeſſion, ſays the late Biſhop of *Sarum*, in his Sermon on the 5th of *November*, 1710.

Travelling in *Warwickſhire* (ſaid the Reverend Dr. *Peter du Moulin*) I was accoſted by a Traveller in my Inn, who ask'd me whether I was a *Catholick*; I told him, I was; whereupon he made unto me a Paſſionate Diſcourſe of the Grievances of the *Catholicks*. I told him, There would have been another World with them, if the Powder had taken Fire at *Weſtminſter*. He with a deep Sigh anſwered, *It was not God's*

It ſeems indeed very probable, that if they had taken their Prey, they would have quarrell'd about the dividing of it. For tho' they were ſo unanimous in pulling down and deſtroying, they were not well agreed in the Plan of building up. They had but looſely projected to ſurprize the Princeſs *Elizabeth*, and to marry her to ſome Catholick Lord, and to make him Protector, and *ſomewhat* they hardly knew what. So that after their *Great Step* taken, they had been but in Confuſion, and a Sort of a trembling and ſuſpence what more to do. As far as we can gueſs, ſome other Power would have ſtepped in, and eſpecially ſome Foreign Power, (*b*) and have ſeiz'd upon the Booty and Prize of all their elaborate Wickedneſs.

It is ſo in moſt other Treaſonable Conſpiracies and Rebellions: The firſt Projectors, are the laſt Gainers in them: Whatever is got, it is by others that build upon their Foundation. Suppoſe now that this PRESENT REBELLION could proſper, and the main End *that* of the Pretender could have taken Effect. Yet, how long, how ſhort a Time would the chief Traders in it have enjoy'd the Price of their Iniquity? Their paſt Services over-rated by themſelves, and the more unrewarded by others. The Meaſures of Adminiſtration not yet *ſuch* as they would have them. The Places not yet rightly filled; ſome Diſappointment, ſome Diſguſt, they would be for another Change, they muſt undoe the late Work of their own Hands, and unſatisfied, unſetled, they would wiſh for a new Redemption, and lie pining away if they found themſelves ſo faſt bound in Miſery and Iron, that they could not then hope for any Redemption.

But to return to the Day. Upon Examinations and Trials, and Confeſſions, the PLOT was ſo apparent, and withal ſo ſhocking to

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God's Pleaſure. I knowing my ſelf not good at long diſſembling, parted from him. *Papal Tyranny*, *p.* 57. He again affirm'd this to be true upon his Credit, in his Reply in Defence of his Vindication of the Proteſtants, *4to*, 1675, *p.* 10.

(*b*) It ſeems plain, that the Plotters themſelves had different Views and Deſigns upon it. But the main Deſign of Sir *Edward Baynam* and Father *Creſwell*, was to proſecute the Pretences of *Spain* to the Crown of *England*; for which Reaſon they had Remittances of Money from *Spain*; *Creſwell*, lay Leiger, and *Baynham* fled for Refuge to that Court. See *Mr.* Wadſworth's Engliſh, Spaniſh *Pilgrim*, 1630, *4to*.

And I have ſeen an Original Letter of the Earl of *Salisbury*, Lord-Treaſurer, to the Earl of *Shrewsbury*, dated from *Theobalds*, the 18th of *September*, 1607, plainly declaring, That now, after the Plot, and even in a Time of Peace, the King of *Spain* had a longing Eye upon *Ireland* and *England*; and that the Jeſuits and Seminaries were ſtill practiſing that Way—And adding this *P. S.* It is a Shame for you, my Lord, to linger there in a Cole-Pit, when you ſee likelihood of a Kingdom to be in Danger.

a Christian Mind, to Humane Nature, that several Members of their own Communion (*c*) could not but complain of it, and soberly condemn it. Their Arch-Presbyter in *England* (tho' under the Management of the Jesuits) was pleas'd to call it a *late most wicked and barbarous Treason*, (*d*) within few Years after its Discovery. Even Father *Parsons* was content to clear his Hands of it, under the Imputation of the (*e*) *late cruel and hateful Conspiracy*, in *May*, 1606. And about the same Time a *French* Catholick gave a printed Account of it, wherein he brands it with the (*f*) blackest Characters, *ingens, atrox, horridum facinus, &c.* Father *Walsh* has (*g*) since own'd it to have been the *most execrable Design of Traitors*. And so a late Popish Lord in his Tryal for Treason was free to declare, that the Gun-Powder Treason was a wicked and (*h*) horrid Design of the Jesuits, and that he thought

(*c*) The very Letter of the Catholicks to the Earl of *Salisbury*, threatning his Death if he were not milder to them, calls it the late unapproveable and most wicked Design—attempted through the Undertaking Spirits of some more fiery and turbulent, than zealous and dispassionate Catholicks.—A most inhumane and barbarous Project.——See the Copy of the *Letter in* Foulis *of Rom. Treas.* Fol. Lib. x. cap. 3. p. 521. And in his Lordship's printed Answer, 4*to*.

A Petition of the Lay-Catholicks Recusants of *England*, to the House of Commons, in 1641. calls it a most detestable Plot, of those few decayed Religion, but quite desperately discontented Persons, indeed Professors of the same Religion, but quite neglecting and transgressing, and most inhumanely therein forgetting all Duty and Obligation.

(*d*) *George Blackwell*, Arch-Presbyter for Government of the Secular Priests in *England*, in his Examination taken at *Lambeth, February* the 1st. 1607, saith, The Authors of the late most Wicked and Barbarous Treason, commonly termed, *The Gunpowder Treason*, had (as this Examinant verily thinketh) some Intendment to have advanced thereby the *Catholick* Cause, *&c. Large Examination, &c.* 4*to*, 1607.

(*e*) Father *Parsons*, in his Preface to the Reader, before his Treatise *of Mitigation* against Dr. *Morton*, 1607, 4*to*, not only calls it, *The late cruel and hateful Conspiracy*; but desires the *Protestants, not to exaggerate that Fact, whose Atrocity by it self is such, as scarcely it leaveth any Place to Exaggeration*, &c.

(*f*) *Johannis Barclaii Conspiratio Anglicana Anno* 1605.—*ingens, atrox, horridum facinus, quale nec antiquitas vidit, & ægre posteri credent —— denique velut omnium flagitiorum compendium in hunc diem fortuna contulit.*

(*g*) Letter of *Peter Walsh* to the *Catholicks*, dated *October* 25, 1673, 8*vo*, *p.* 33.

(*h*) *Tryal of the Lord* Stafford, December 1. 1680, *Fol. p.* 53. I am satisfy'd *(says his Lordship)* that the *Gunpowder-Treason* was a *wicked* and *horrid* Design (among the rest) of some of the Jesuits: And I think the Malice of the Jesuits, or the Wit of Man cannot offer an Excuse for it, it was so *Execrable a Thing*.

The Writer of the Preface to *An Apology for the* Protestants *in* France, *in Six Letters*, 4*to*, writes thus: I met with an ingenuous Acknowledgment of the *Gunpowder-Treason Plot*, by a Jesuit, who tho' he seems to speak with some Abhorrence of the

thought the Malice of the Jeſuits, or the Wit of Man could not offer an Excuſe for it, it was ſo Execrable a Thing.

But what then? This was but the exceeding good Nature, or the frail Confeſſion of ſome few Catholicks. It was not the Voice of the Church, it was not the Decree of any one Aſſembly among them: Nay, it was not the Ingenuity, much leſs the Repentance of any great Numbers (*i*) in their Communion. No! The Body of them were ſo little aſham'd of the Scandal in it, that they took heart in (*k*) their ungracious Doings, they grew more deſperate, and reſolv'd to drive their Blow ſome other Way. When it was to no purpoſe to deny the Plot, then they dar'd to juſtifie it, and ſtand out in it. And they were for ſome time after it ſo very inſolent, that the Government (*l*) had much a-do to reduce them into any Order, any Modeſty. The (*m*) Jeſuits Abroad wrote and publiſh'd their Apologies for Brother *Garnet*. The Pope preferr'd ſome of the Traitors that fled to *Rome*

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the Fact, and would excuſe *Garnet*, and others of his Society, does, however, acknowledge the Thing in ſo plain a manner, as makes all his Excuſes frivolous. You will find the Story in a Book Entitled, *Hiſtoria Miſſionis Anglicanæ Societatis Jeſu. Autore Henrico Moro, apud S. Audomarum*, 1660, *Lib* vii. N. xix.

(*i*) King *James* in his *Premonition* Work's *Engliſh Fol. p.* 126, tells the World, That the Conſpirators, who ſuffer'd for the *Gunpowder Treaſon*, juſtify'd themſelves, and even at their Deaths would acknowledge no Fault.—And Mr. *Copley*, in his *Reaſons of Converſ.* 4*to*, *p.* 23, aſſures us, That however odious this Treaſon was, *He could never meet with any one Jeſuit who blam'd it.*

(*k*) When divers *Engliſh Papiſts*, admoniſhed by the Guilt of their own Conſciences, fled upon the Diſcovery thereof into *France*, and were kindly received there by the Governor of *Calais*, and he comforting them, in reſpect they had left their Country, Eſtates, and Friends. No, ſaith one of them to him again, we grieve not at all for theſe Loſſes, but that ſo brave and glorious an Action (meaning the *Powder Treaſon*) had no better Succeſs. At which Anſwer the ſaid Governor was ſo extreamly incens'd, as he often after himſelf related to *Dethou*, who delivers the Story, That he verily thought to have precipitated the Varlet Headlong into the Sea. *Sir* Simond D'ewes *againſt Perſecution*, 4*to*, 1645, *p.* 55.

(*l*) See a Letter from ſome of the Leading *Papiſts*, to *Robert* Earl of *Salisbury*: Secretary of State, in 1606, threatening to take away his Life, and adviſing him to take their charitable Admonition—With the Earl's Anſwer to the ſaid Papers, printed in 4*to*, 1606.

(*m*) *Andreas Endæmon Johannes Apologia, &c. impreſſa Coloniæ, per Johannem Kinke Anno*, 1610—There were two other profeſs'd Apologies to excuſe and extenuate the Crime, by *Bellarmine* and by *Gretzer*. Nay, when *Faux* and *Winter* were admitted to diſcourſe together in the Tower, they affirmed, *They were ſorry that no Body ſet forth a DEFENCE or APOLOGY for the Action; but yet they would maintain the Cauſe at their Death.* Account of Proceedings, *p.* 126.

(*u*) the

(*u*) the Sanctuary of Traitors and Rebels; and of thoſe that were here hang'd up as the worſt of Criminals, they tranſlated them from the Gallows to *their* Heaven. (*o*) They made them Martyrs, nay Saints, and gave them the Power of Miracles. (*p*) Good God of Heaven and Earth, What is this *Romiſh* Religion?

Further, they executed all the poſſible (*q*) Spite and Revenge upon the firſt Diſcoverers of it. And what is moſt to be lamented, they gain'd at laſt the Toleration (*r*) they had plotted for; and they did what they could to blot out part of the (*s*) Memorial of it from our publick Service on this Day.

(*n*) *Widdrington*, the faireſt and honeſteſt of the Popiſh Writers, does confeſs, That of the Malefactors who eſcaped, two of the Jeſuits upon their Arrival at *Rome*, met with Countenance and Reward: One was made the Pope's Penitentiary, the other a Confeſſor in St. *Peter*'s Church.

(*o*) *Anti-Cotton* written againſt the Jeſuits by a ſober *Papiſt*, affirmed, That *Garnet* and *Oldcorne*, juſtly executed as Traitors, are by *Bellarmine* ſtiled by the honourable Name of *Martyrs*, as alſo by the Apologiſt for *Garnet*; and thereupon they are ranged in the Catalogue of the Jeſuits Martyrs, lately printed at *Rome*, a Copy of which (*ſays he*) is to be ſeen and ſold at the Palace in the Priſoner's Gallery, and that ſince the Death of the King, [*Henry* IV.]

(*p*) See the Miracle of *Garnet*'s Picture in a Straw, as delivered by Mr. *Sheldon*, in his Motives of Converſion, 1612, 4*to*.

(*q*) *Peter Heywood*, Eſq; Juſtice of Peace for *Weſtminſter*, was a great Inſtrument in ſearching the Cellars, and diſcovering the Gunpowder, and did himſelf actually apprehend *Guy Faux* in his Cellar, and took from him the Dark-Lanthorn, which one of his Family afterward preſented to the Univerſity of *Oxford*, &c. In the Year 1640. the ſaid *Peter Heywood*, by Order of Parliament, was carrying up the Names of the Popiſh Recuſants in *Weſtminſter*, to the Houſe of Commons, for which, and in Remembrance of his former Concern in the Diſcovery of the *Gunpowder Treaſon*, he was Stabb'd in the Back with a Dagger in *Weſtminſter Hall*, by one *John James*, a *Dominican* Friar, and ſoon after died of the Wound. For which Suffering, a Special Reward was Voted to his Family by the Parliament then ſitting, but never obtained, though referr'd to in his laſt Will, and afterwards Petitioned for, as I have been informed, by his Grandſon, the Reverend Mr. *Peter Heywood*, Vicar of *Godmancheſter*.

(*r*) See the Oath taken by K. *James* I. 20th *July*, 1623. after Dinner in the Council Chamber, to obſerve certain private Articles in Favour of the *Roman-Catholicks*; and for the free Exerciſe of their Religion in *England*, *Wilſon King* James, *p.* 240. Hacket *of A. Bp.* Williams, *p.* 145. And the Copy of the Oath taken by the King's Council, not to execute, nor cauſe to be executed any Law made againſt any *Roman-Catholick*; in Performance of Articles Matrimonial, between the High and Mighty Prince *Charles*, Prince of *Wales*, and the Highneſs of the *Infanta* of *Spain*, *Book of Oaths*, 8vo. p. 154.

(*s*) The Papiſts were extremely offended with ſome Clauſes in the firſt Form of Prayer on *Nov.* 5th. As *Root out the* Babyloniſh *and Antichriſtian Sect*, &c.— And *cut off theſe Workers of Iniquity, whoſe Religion is Rebellion, whoſe Faith is Faction.*—Both theſe Clauſes were alter'd.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [37] - 27
PUBLIC DOMAIN

And when Popery came nearer in ſome later Reigns, then they gave this Plot another Turn or two. Firſt, they would have excuſed it upon the (*t*) Principles of the *Roman* Church, in thinking it lawful to proceed any way againſt Hereticks and Apoſtates. When this was too blunt, then they ſharpen'd it into a ſham Invention, and gave out it was the Lord *Cecil*'s Plot; (*u*) ſuch a ſorry Pretence, that it was never once mention'd for above fifty Years after the Death of that Noble Peer. They have ſince got and printed a new Story: That it was indeed a Real Plot, but then ſeveral of the Proteſtants were in it as well as the Papiſts. So ſays the *French* Jeſuit, Father *Orleans*, Hiſtorian to King *James* II. (*x*) but not a Word of Truth or natural Modeſty in his ſaying ſo. For the Papiſts in that Plot had no occaſion for any Heretical Advice or Aſſiſtance. Nor would they have truſted any Mortal, that would not take their Oaths and their Sacraments. Nor were any Proteſtants, eſpecially CHURCH-MEN at that time capable of ſubmitting to be ſuch Tools, and under Workmen to the Jeſuits. No, if ever Proteſtants by the Magick of Popery could

(*t*) The Earl of *Caſtlemain*, the ſuppoſed Author of an *Anſwer to a Seaſonable Diſcourſe of Dr.* Lloyd, *now Biſhop of* Worceſter, 4*to* 1673. is bold to ſay. *p.* 18. that we have not much Reaſon to reproach the *Roman-Catholicks* for the *Pariſian* Maſſacre, that in *Ireland*, and the Gunpowder-Plot in *England*, ſince that thoſe Maſſacres were committed, or deſign'd only upon thoſe Perſons whom *Rome* had Anathematiz'd and proſcribed as Hereticks and Apoſtates.

(*u*) The *Catholick Apology* Printed in the Reign of *Charles* II. was the firſt Writer that dar'd to affirm, that *this Plot was deſigned to make the Policy of a great Stateſman.* And *that* Cecil *himſelf contriv'd the ſtrange Letter that was ſent to the Lord* Monteagle.— A later Author who has burleſqu'd the Reformation in doggrel Verſes, runs away with this Story, as he does with the Nags-Head Conſecration, and many other Falſities abundantly before confuted; and in his Notes he gravely ſays, "That *Sanderſon* a Proteſtant, intimates the ſame, when he tells us, that the Jeſuits had a "Note of *Cecil*'s Name in their Regiſter, not as a Day-Labourer, but as a Maſter-"Workman, whoſe Foreign and Domeſtick Engineers wrought in this Mine of "Diſcovery". As if any could be ignorant that this was not meant of *Cecil* the Stateſman, but of *Tho. Cecil*, a buſie *Romiſh* Prieſt.

(*x*) The Words of Father *Orleans*, are thus Jeſuitical. "Such a deteſtable Attempt could never be too ſeverely puniſh'd. All Men do not agree about the Circumſtances of it, that were given out; the Inventions of our Days ſhew, what might have been invented then. However it was, that Crime could not be imputed to the Catholicks alone, for a conſiderable Number of the Proteſtants were in it; and if any Catholicks were concern'd, ſome of them were Prieſts, who had no other Hand in it, than that they were accuſed without ſufficient Proof of having been told it in Confeſſion. The others were two or three Incendiaries ſet on (as 'tis believ'd) by *Cecil*, the prime Miniſter, in order to expoſe the Catholicks to the Perſecution that enſued.

allow

allow themſelves to join with Papiſts in *their* Cauſe, and ſhare the Merit of diſſolving a Proteſtant Legal Government, and ſetting up a Popiſh Tyrant: Oh that Folly that Scandal has been reſerved to our own Days. Our wiſe and honeſt Fore-fathers were perfectly incapable of any ſuch Wickedneſs and Madneſs.

I have ſaid nothing upon any of theſe Points, but what I have expreſs and undoubted Authorities for, which I have likewiſe ſet down, but have not time to recite them.

For there is one thing yet remaining, which I hope we ſhall never put out of our Remembrance, I mean the *Double Bleſſing* of this Day, (z) in a ſecond Deliverance upon it, from the ſame Enemies of our Religion and Liberties, by the ſafe Arrival of King *William* our Glorious Deliverer.

Thoſe Enemies had then well nigh effected by Strength and Power, what they had ſo often before attempted by Treachery and Fraud. They had got the Scepter, the Sword, and as they perverted them, almoſt the Laws, on their Side. All was going into Tyranny and Popery to be by Force eſtabliſh'd among us.

Forgetful People! We were not then to learn what the Spirit of Popery was, for we had Senſe enough to believe our own Eyes. Experience indeed was a dear Miſtreſs to us. But how, Will nothing but another dear Experiment convince us, that a Popiſh Reign is abſolutely inconſiſtent with a Reformed Church and People? I ſaw that

(y) There be many other diſtinct Facts, or different Circumſtances deliver'd in a MS. Hiſtorical Relation, which I have ſeen in the *Harley* Library, 38 B. 9. Entitled, *The Apprehenſion of* Henry Garnet, *Provincial of the Jeſuits*; at the Houſe of Mr. *Thomas Abbington*, in *Worceſterſhire*. Alſo a true Hiſtorical Declaration of the Flight and Eſcape of *Robert Winter*, and *Stephen Littleton*, when the other Traytors were taken at *Holbeach*; the ſtrange Manner of their living in Concealment ſo long Time; how they ſhifted to ſeveral Places, and in the End were deſcryed, and apprehended at *Haggley*, the Houſe of Mrs. *Littleton*; with a true Relation of divers other Matters concerning this laſt horrible and deteſted Treaſon, and the Actors thereof, never ſpecified in any Book yet Printed.—*Memorand.* This Book containing ſixteen half Sheets in *Fol.* was ready for the Preſs, and has Forms of Approbation, or Licenſe, at the End of it, and ſubſcribed, *Euſebius Pagit*, *Owen Hughes*.

(z) King *James* I. obſerved this to his Parliament, that it had been to Him a Day of *two notable Deliverances*, In his Speech after diſcovery of the Gunpowder-Plot, "Since it pleaſed God to grant Me two ſuch notable Deliverances upon one Day "of the Week, which was *Tueſday*; and likewiſe one Day of the Month, which "was the *Fifth*; thereby to teach Me, that as it was the ſame Devil that perſecu-"ted Me, ſo it was one and the ſame God that ſtill mightily delivered Me," *&c.* How much greater Reaſon have we of this Generation, to value the Double Bleſſing of Deliverance, from the Gunpowder-Treaſon under King *James* I. and from Popery and Tyranny under K. *James* II.

Tyranny

Tyranny and Oppreſſion, and remember how near we were unto Deſtruction and Deſpair. What would we then have given that a Popiſh Prince had been legally excluded! At what Rate would we have then purchaſed a Law, that every other Popiſh Prince ſhould have been incapable of this Crown for ever?

HAPPY REVOLUTION! Ungrateful Enemies and Deſpiſers of it! All the Safety of our Church and Reformation, all the Enjoyment of our Rights and Liberties, all the Advances of our Trade and Commerce, (*a*) all the Glory of our Arms, all our Strength and Weight Abroad, all our Security and Peace at Home; our *All* has been owing, under God, to that Work of Providence, the HAPPY REVOLUTION.

And yet that *Happineſs* had been before this time extinguiſh'd, without ſettling the PROTESTANT SUCCESSION; this latter could alone ſecure the former Bleſſing. And by God's Mercy, it has obtain'd in the ſtrongeſt Branch of it, our now Rightful and Lawful Sovereign King *GEORGE*, whoſe Acceſſion has been Peaceable and Quiet, whoſe Adminiſtration has been Wiſe and Juſt, whoſe Favour and Bounty to the Church and Clergy has been very eminent; whoſe Regard to the Laws and Conſtitution has been unblemiſh'd, whoſe Agreement with his Two Houſes of Parliament, and their Fidelity to him, has been firm and ſteady, and muſt be a Terror to Rebels; who has entail'd Happineſs on us by a PRINCE, PRINCESS, and Royal Family of Vertues and Hopes, abiding or promiſing for ever.

And what would any People in their Senſes, and with a Chriſtian Conſcience have? Would they take up the Yoke that their Fore-fathers could not bear? Are Popery and Arbitrary Sway at laſt the innocent and deſirable Things? Muſt we rebel and hazard all for them? Muſt we violate our ancient Laws, and break our Sacred Oaths, and blaſpheme our Holy Religion, and bring Scandal and Ruin on our

(*a*) Soon after the Gunpowder-Plot, while we were in Peace with the *Spaniards*, they ſeiz'd our Ships, and detain'd them for Prizes, upon this profeſt Principle; *That their Maſter would allow no Commerce with Infidels*; as in like Manner, *No Faith with Hereticks*. A *Latin* Declaration of the Cauſes of a War againſt *Spain*, in 1655. relates the Fact thus expreſly. *Pacis tempore* Gulielmus Stephanus Briſtolienſis, *aliique mercatores aliquot* Londinenſes, *Anno* 1606. *&* 1607. *cum per oram Mauritaniæ, tribus cum navibus commercium cum illis populis haberent; Hiſpaniæ Regis naves, quæ per à la littora præda bantur eas naſtæ in Saphiæ & Sanctæ Crucis Statione, dum in anchoris ibi ſtabant, diripuerunt hac ſola ratione reddita.* Nolle Regem Dominum ſuum cum Infidelibus commercium permittere, *quorum damna amplius duobus millibus Librarum æſtimata ſunt.*

Native

Native Country, and all for the Sake of one Popiſh Pretender, Outlaw'd, Abjur'd, Revengeful? Shall our very Enemies deride us, and Poſterity curſe us? God forbid. No, *this* is another POPISH PLOT againſt us: And I would to God that none but the principal Party, none but the Papiſts, were involv'd in the Guilt and Shame of it. They are in Truth a little excuſable, as far as miſtaken Principles, and habitual Inclinations, and apparent Intereſt can excuſe them. They have their Motives, and would have their Accounts in it. But if any Proteſtants eſpouſe that Cauſe, any calling themſelves Church-men, how to excuſe *them*, how their own Conſcience, if they have any ſuch Guide, how their own Reaſon, if they have any ſuch Rule, can excuſe *them*, I know not. But I well know, that our Church has no Principles to diſpenſe with Perjury, or to ſanctifie Rebellion, or to raiſe an Holy War, for the *Good of the Church*, a PRETENCE that would be the Infamy and Ruin of it.

How much has the Providence of God been above the Deluſions of Men! How often has God preſerv'd us, when we have been about to deſtroy our ſelves! This Madneſs of the People now moving can never proſper. *Yet a little while, and the Indignation will be overpaſt. Like as the Smoak vaniſheth, and like as Wax melteth at the Fire. O how ſuddenly do they conſume, periſh, and come to a fearful End! Thou O God ſhalt deliver thy Servant from the Strivings of the People. The ſtrange Children ſhall fail, and be afraid out of their Priſons. And the Man of thy Right Hand ſhall ſing, the Lord liveth, and bleſſed be my ſtrong Helper, and praiſed be the God of my Salvation. Even the God that ſeeth I be avenged, and ſubdueth the People unto me. It is he that delivereth me from my cruel Enemies, and ſetteth me up above mine Adverſaries; thou ſhalt rid me from the wicked Man.* —— *Great Proſperity giveth he unto his King, and ſheweth loving kindneſs to his Anointed, and to his Seed for evermore.*

FINIS.

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Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [41] - 31
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Juſt Publiſh'd,

THE *Witch-craft of the preſent Rebellion.* A Sermon Preach'd in the Pariſh Church of St. *Mary Aldermary*, in the City of *London*: On *Sunday* the Twenty fifth of *September*, 1715. The Time of a publick Ordination. By *White Kennett*, D. D. Dean of *Peterborough*, Rector of the ſaid Church, and Chaplain in Ordinary to His Majeſty. Printed for *John Churchill*, at the *Black-Swan* in *Pater-Noſter-Row.*

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 5, [42] - -
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