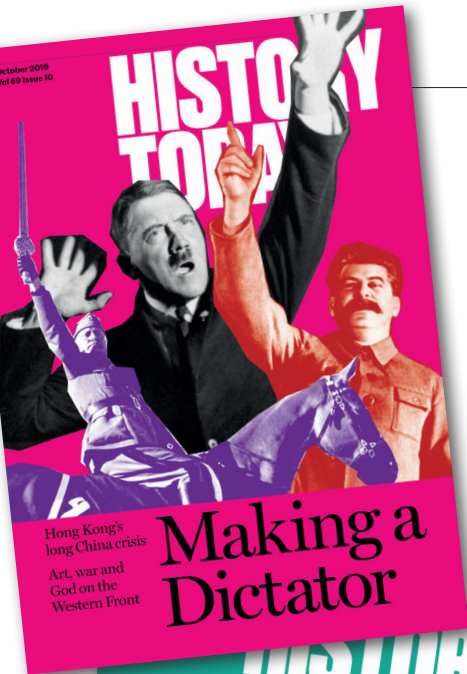


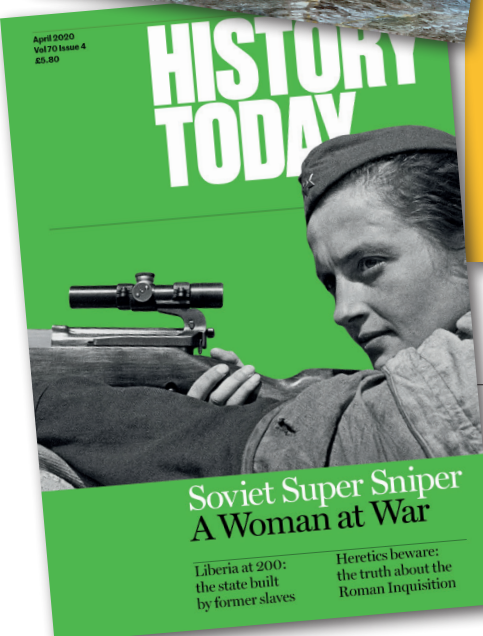
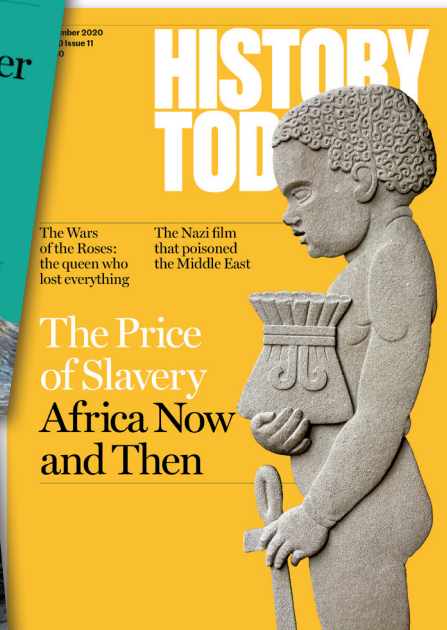
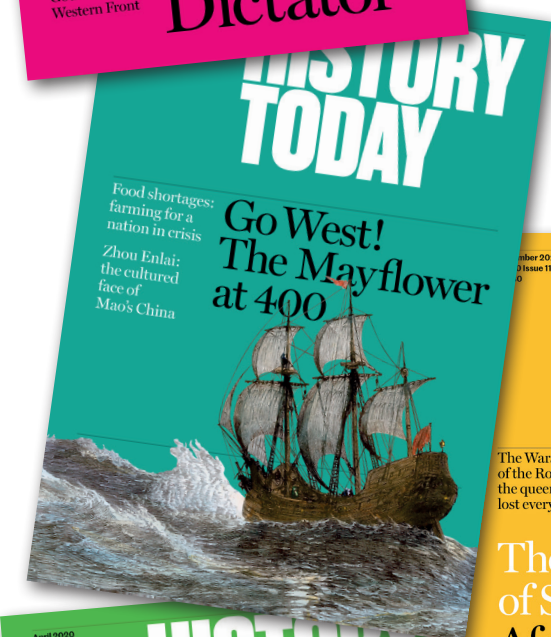
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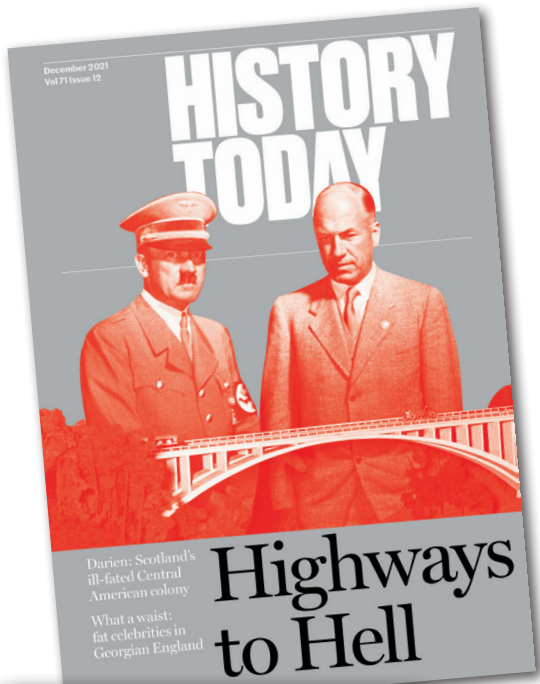
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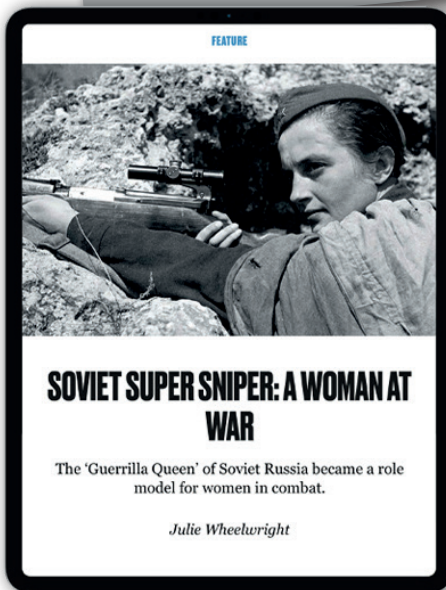


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undermined with gunpowder or destroyed in plain sight with the help of a corrupted crown and mitre.

When William of Orange – the future William III – landed at Brixham on 2 November 1688, the Stuart kings were hoist by the petard of the Fifth! But God's double deliverance extended the life of remembrance and enshrined the plot as a foundational story of the Protestant state.

And what a story. It has it all – character, location, mystery, jeopardy, tragedy, scale and farce. It inspired Shakespeare and obsessed the young Milton, and was perpetuated in poems, plays and historical novels, such as Harrison Ainsworth's *Guy Fawkes* of 1840, which turned the Yorkshire soldier into a gothic villain.

Even when the bonfires and bells lost their sectarian spark, imagination. They have amplified protest, incensed rowdiness, reinforced parish unity and bolstered the fireworks industry.

This question implies that it's all over, but it's still useful to remember the near annihilation of the Establishment. It forces us to confront fundamental questions about the nature of man and society. How do heroes become perversed? How are terror networks created and sustained? What price nationalism? What cost security?

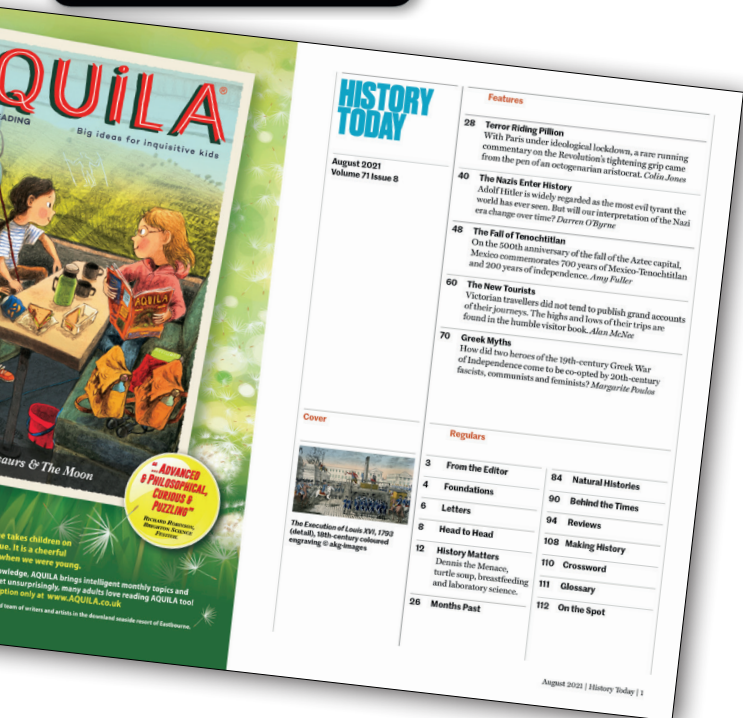
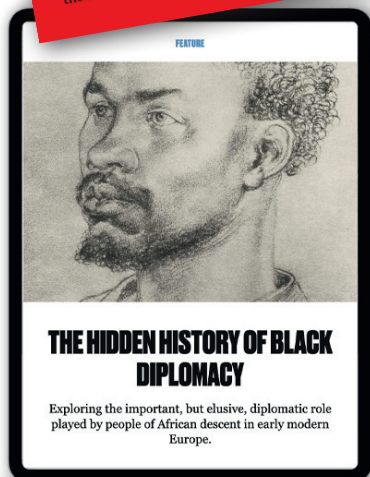
The story inspired Shakespeare and obsessed Milton



remembering were changing. The original anti-Catholic sentiments were played down (I wonder how much people attending Bonfire Night celebrations in recent years know about those sentiments) and the 5 November celebrations were becoming more secular. In some towns they were appropriated by working-class communities in defiance of the orderly values that same elite; in others, the celebrations in the form of civic firework displays. It was also, on the strength of current research, in the 19th century that Guy Fawkes became the figure regularly burnt in effigy on bonfires, although periods of crisis could encourage more while the Boer War was raging, burnt at Trebuchet in Sussex. Perhaps the most important reason for its survival is the very adaptability of how it is remembered.

During the 19th century the original anti-Catholic sentiments were played down

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