

PAMPHLET WARS: ROGER L'ESTRANGE AND PRINTED POLEMIC IN RESTORATION ENGLAND

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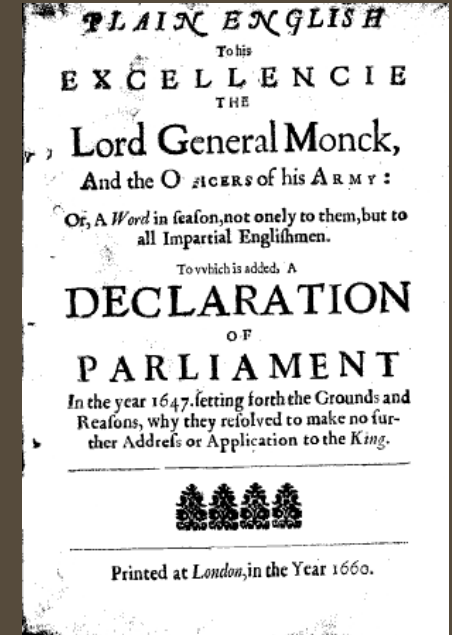
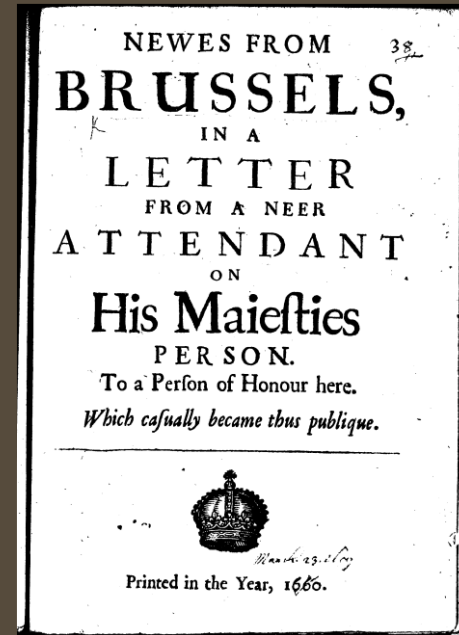
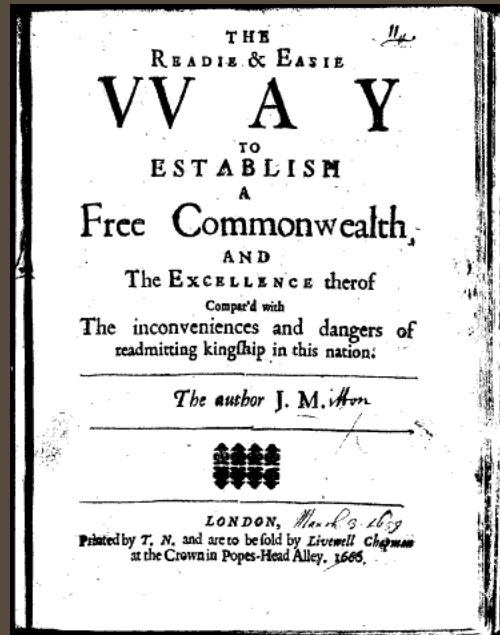
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Sir Roger L'Estrange (c.1680), attributed to John Michael Wright. © [National Portrait Gallery](#), London.



- Antiroyalist propaganda, usually claiming for the return of the Commonwealth, such as:
 - *The Readie & Easie Way to Establish a Free Commonwealth*, written by John Milton, and published by Livewell Chapman
- Profusion of many anonymous texts with anonymous or fake imprints, such as:
 - *Newes from Brussels*, anonymously published by Marchamont Nedham and Livewell Chapman in 1660), as a satirical letter in order to defame the Stuarts
 - *Plain English*, maybe published by Livewell Chapman in 1660, as a letter addressed to General Monck as a request to prevent the king's restoration

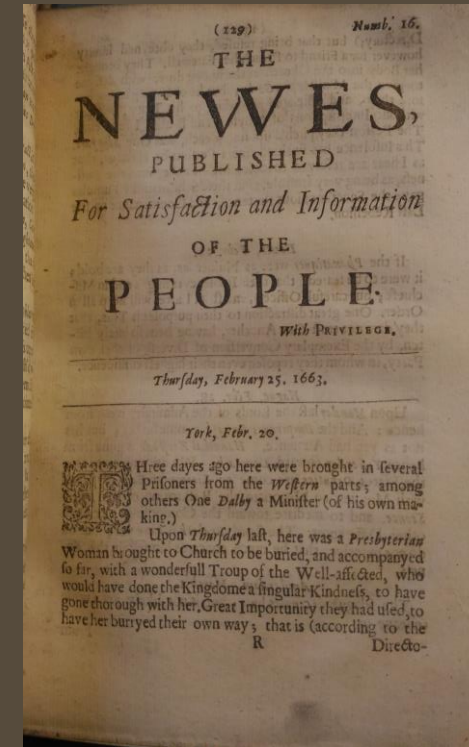
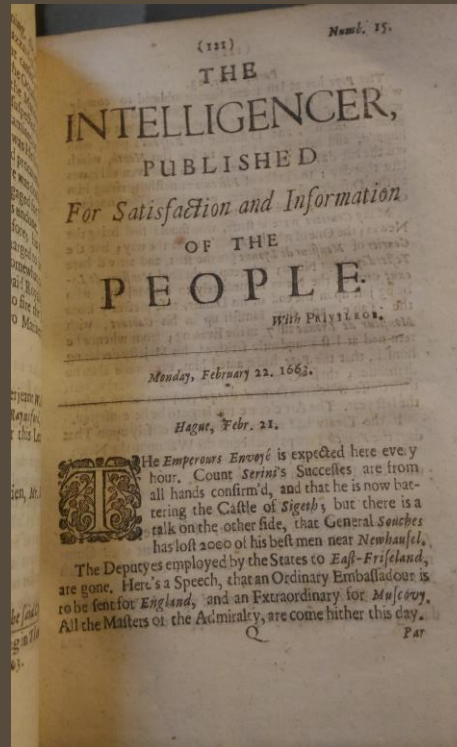


POST-RESTORATION RADICAL PAMPHLETEERING

CENSORSHIP AND THE PRESS

- Spies
- Legislation:
 - Licensing Acts (pre-censorship);
 - Limited number of printshops;
 - Suppression of controversial material (post-censorship);
 - Book burning (post-censorship);
 - Imprisonments, apprehension of materials and texts, trials and even executions;
 - Roger L'Estrange named as the Surveyor of the Press in August 1663

- **Censor:**
 - Seized and searched seditious texts
 - Denounced radical stationers
- **Pamphleteer:**
 - Wrote and published, together with the bookseller Henry Brome, many replies to radical texts
- **Journalist:**
 - Published official the newsbooks *The Intelligencer* and *The Newes*



L'ESTRANGE ACTIONS

L'ESTRANGE'S AND BROME'S TITLE-PAGES

A
SHORT VIEW
Of some
Remarkable Transactions;
Leading to the happy Settlement of these
Nations under the Government of our Law;
full and Gracious **SOVERAIGN**
CHARLS the II.
whom **GOD** Preserve.
BY
ROGER L'ESTRANGE.
*Qui aliquid statuit, parte inauditâ alterâ
Æquum licet statuerit, Iniquus est Judex.*
LONDON,
Printed for *Henry Brome* at the *Gun* in
Ivy-Lane, 1660.

INTEREST MISTAKEN,
OR,
The Holy Cheat;
PROVING,
From the undeniable Practises and Positions
of the Presbyterians, that the Design of
that Party is to enslave both King and People
under the Masque of **RELIGION.**
By way of Observation upon a Treatise,
ENTITLED,
The Interest of England in the Matter of
RELIGION, &c.
By *Roger L'estrangle.*
Aug. De Civ. Dei.
*Nulla modo his artibus placatur Divina Majestas, quibus
Humana Dignitas inquinatur.*
LONDON,
Printed for *Henry Brome,* at the *Gun* in *Ivy-lane,* 1661.

A
Modest Plea
Both for the
CAVEAT,
AND
The **AUTHOR** of It.
WITH SOME
NOTES
UPON
Mr. **JAMES HOWELL;**
AND
His Sober Inspections.
BY **ROGER L'ESTRANGE.**
Laudatur ab his, Culparur ab illis. Horat.
LONDON, Printed Aug. 28. 1661.
For *Henry Brome* at the *Gun* in *Ivy lane.*

TYPOGRAPHICAL REPRESENTATION OF POLEMIC

- Discordant voices and points of view had to be represented in paper sheets in a way the reader could distinguish between them. For that purpose, many texts combined, for example, **Roman**, **Gothic**, bold and *italic* types, quotation marks, spacing and typographical signs in order to improve the readers' experience.
- Example: L'Estrange's *Interest Mistaken, or, The Holy Cheat* (1660).

(12)
I do acknowledge and Declare, that the Warre undertaken by Both Houses of Parliament in their defence against the forces raised in the Name of the Late King, was Just and Lawfull; and that Magistracy and Ministry, are the Ordinances of God.

The Second, was in the exclusion of the Royal Party from the next Choice, as followeth
Resolved that all and every Person who have advised or voluntarily aided, abettted, or assisted, in any War against the Parliament (since the first day of January 1641.) his or their Sons, unlesse he or they have since Manifested their good affections to this Parliament, shall be incapable to be elected to serve as Members of the next Parliament

Now how a Choice thus limited in the House and Principled in the Field, should *Necessarily* see us right, does not to me appear: Perhaps it was the most the Time would bear: but God forbid, That *Declaration charging the Guilt, and Blood of the late war upon the King, should stand upon Record to future Generations. Whoever affirms That War was lawfull, does beyond Question meditate Another; not to say more than needs, It Blasts the Memory of the Late King, and upon the King that now is, it reflects many Milchiets: subjecting both his Dignity, and Person to His Fathers Hazzards. It administers Argument for a new War; and shakes the very Foundation of Royalty.*

trimony of the Church, the Kings Revenues, Pillage and Kill their Fellow-Subjects. To set up Ordinances, unfetled Lawes, and subject the Ten Commandments to a superiour Vote of a Committee. To justify Tumults without Authority, and suffer the most damnable Heresies to flourish without reproof. But what if there were Diligent

Page 59.

It is most unreasonable to object, that the late wild measures, extravagancies and incongruities in Government were the work of Presbytery or Presbyterians. The Nation had never proof of Presbytery, for it was never followed, but rather decried and exposed to prejudice by those that were in sway, and that in the more early times of the late Wars.

Observation.

I must confesse indeed, that Presbytery was never settled, nor ever likely to be, so much did the whole Nation stomack it; But yet how this agrees with the former Reasoning, *pag. 20.* I do not understand. There he pretends, that *long practice men are fix'd in this opinion*: and that the party is numerous. Here he contents himself to acknowledge, that the Presbyterians lost their power early, and that they never recovered it since. This will not leave him turn, to acquit the Faction (so denominated) of our late Miseries. Our Sovereign (of blessed memory) brings the contest down, to his surprisal at Holmbury and the Distractions in the two Houses, the Army, and the City, ensuing upon it. These (saies that excellent Prince) are but the strugglings of the *Twinns, which lately one Womb enclosed, the Young*

* 

striving to prevail against the Elder* what the Presbyterians have hunted after, the Independents now seek to catch for themselves] In fine; One finish'd what the Other began; for the King dyed at last, but of those wounds which he at first received in his Authority. His Majesty upon his leaving Oxford, and going to the Scots, clears this yet further: where he calls it, *Adventuring upon their Loyalty, who first began his Troubles.*

* Note.

Page 58.

The truth of this matter (saies he) is cleared by a message of our late Sovereign, in a Letter to his Majesty that now is. [All the lesser Factions were at first officious Servants to Presbytery their great Master, till time and Military Successse discovering to each their particular advantages, invited them to part stakes, and leaving the joynt stock of uniform Religion, pretended each to drive for their party the trade of profits and preferments, to the breaking and undoing not only of the Church and State, but of Presbytery it self.] It follows which seem'd, * *hoped at first to have engrossed all.*

* Note.

Observation.

The last line is as true as any of the rest; but all truths are not to be spoken. Indeed this Slip is somewhat with the grossest. Not to trouble my self with their formal Fopperies, of Deacons, Elders, and their Parish-meetings; Those are but popular amusements: We'll passe to what's more pertinent, and see how he acquits

BATTLEFIELD ON THE PAGE

- L'Estrange's attacks against John Milton begin in the title-page of *No Blinde Guides* (1660), as a reply to *Brief notes upon a late sermon, titl'd, The fear of God and the King*:
 - Satirical title;
 - L'Estrange's name is absent from the page, but Milton's occupies a special space on the head of the page, in upper cases and italics. It is also recalled just below the subtitle, in the expression "Addresses to the Author". Here, Milton's name is more important than L'Estrange's because he is the subject and target of the pamphlet;
 - Biblical quotation: Matthew 15:14: "If the Blinde lead the Blinde, Both shall fall into the Ditch."

NO
Blinde Guides,

IN ANSWER

To a seditious Pamphlet of
J. MILTON'S,

INTITULED

*Brief Notes upon a late Sermon Titl'd, the fear of God
and the King; Preachd, and since Publishd, By
Matthew Griffith, D. D. And Chaplain to the
late KING, &c.*

Addressed to the Author.

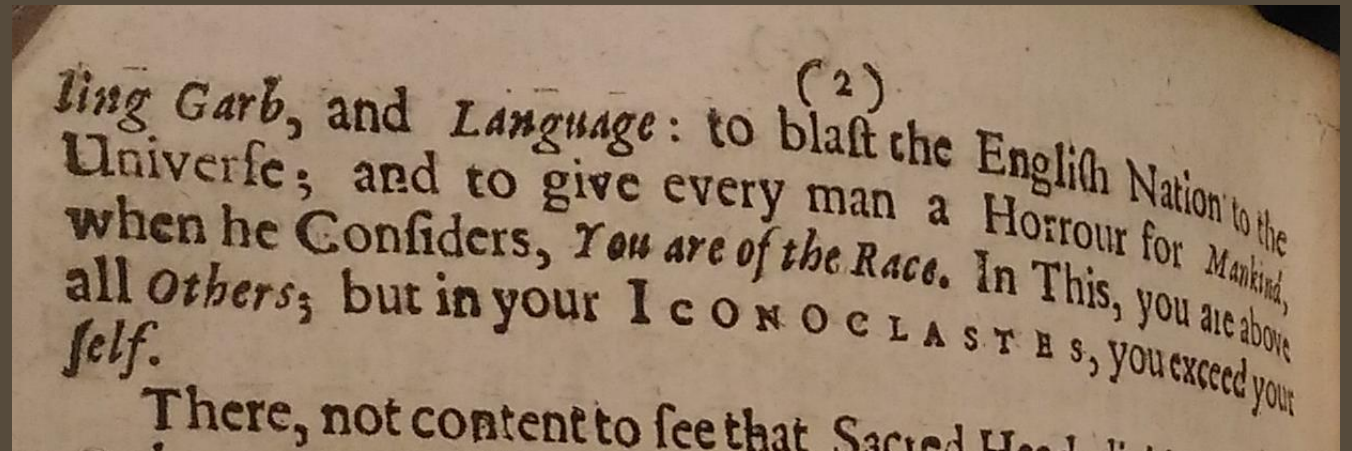
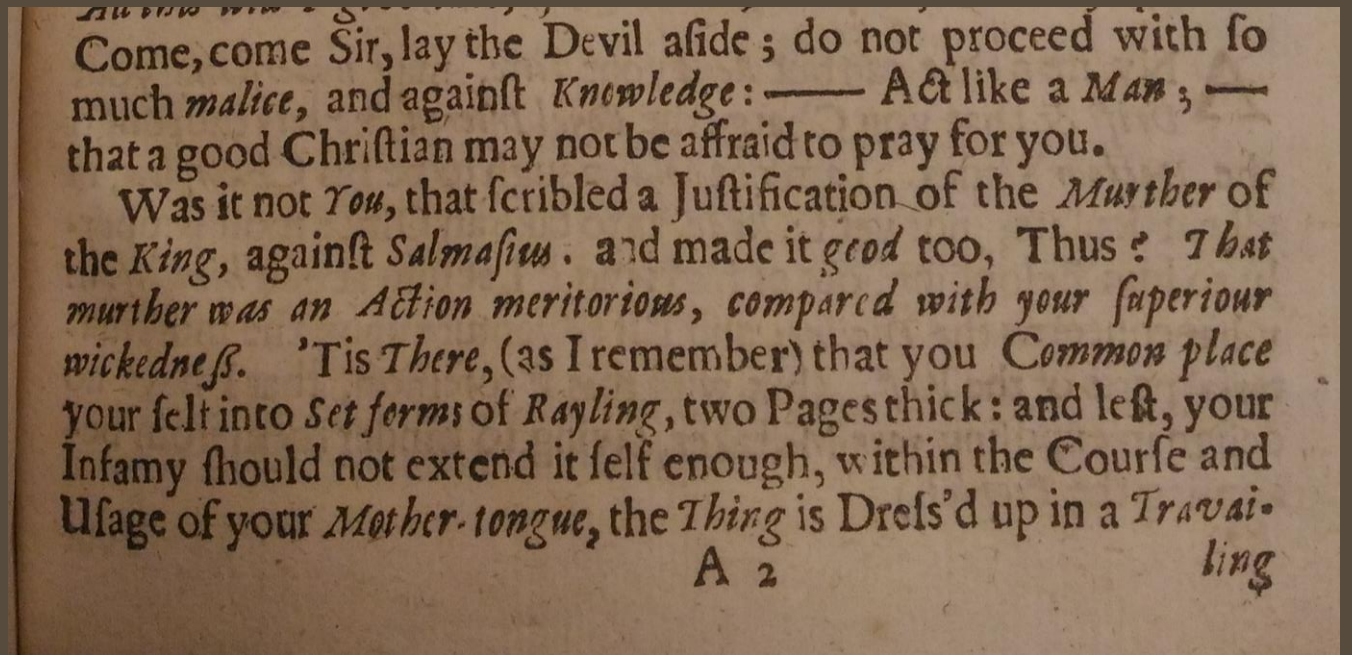
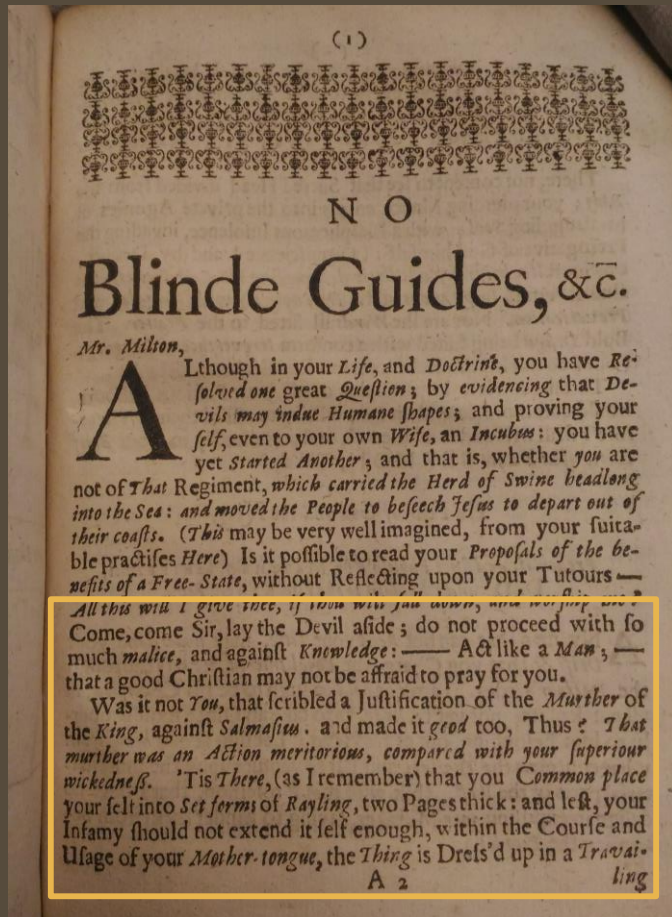
If the Blinde lead the Blinde, Both shall fall into the Ditch.



LONDON,

Printed for Henry Broome April 20. 1660.

EPISTLE TO MILTON



L'Estrange's comments on Milton. Italics are commonly applied both for emphasis and quotations (quotations are normally signaled by "as you [Milton] say"). Upper cases are used to give emphasis inside excerpts from Milton's text.

(10)
in the Light of Nature, or right reason, — which no FORM of GOVERNMENT was ever counted, &c. — So that tho' GOVERNMENT it self directs to Fundamentals: yet the Specification of it, into such or such a FORM, does not. You are Queint, Sir: them me Government without a Form, further than in Notion; and only Notional must be the Laws too that support it. Obedience to Superiors, is a Moral Fundamental: and where, to One, or More, vested with unconditionate Dominion, (I mean, as to the Power of Revocation) we once Contract a Duty; as the Person, and Authority are Inseverable, so is the Obligation Indispensable, which by a Fundamental Law is become due, as well to the King himself, as unto Kingship. I shall be tedious, if I untie all your knots.

The Choice you say is Arbitrary; so 'tis in Marriage, that is, till we have pass'd away our Freedom. (but you are for Divorce, I see, as well of Governours, as wives) Your next now is a shrewd one, (is it your own I pray'e?) This choice of Government (you tell us) is so essential to the Peoples Freedoms, that longer then they have it, they're not free. In truth, you're in the Right. Is any People Free, where there is any Government? This is somewhat worse, than the Doctors FUNDAMENTALL FREEDOME and GOVERNMENT (in Politiques) Contra-Distinguish one another. (have a care of this argument; for if the People are Free to Chuse, they'll never Chuse any of your Friends again)

But if the King, his Posterity; nay, and Kingship it self, have been abrogated by a Law; That's another matter. By what Law I beseech you? By the Law of a little Faction, that dares not put their heads upon a Tryal by the Established Law of the Land? (your next shift is wretched)

If that no Law must be held good, but what passes in FULL Parliament, then surely, in exactness of Legality no Member must be missing, &c. —

I Answer you, that it is not the Actual sitting of All, but the Liberty of All to Sit: not the Fullness of the House, but the Freedom

Direct quotation from Milton's text.

(11)
dom of the Members. It is one thing; a Law that's made in the Absence of many of the Members, that might have been Present, if they would; (and are possibly fined for non-attendance) and another thing; the Vore of a tenth Part of That Body, which it self entire, is but the third Part of the Legislative Power: This Remnant too by force of Armes violently secluding the Rest.
But you have no Conscience with you. Kingship Abolished will not do your work it seems.

You suppose it never was established by any certain Law in this Land, nor possibly could be: for how could our forefathers bind us to any certain form of Government, more then we can bind our posterity? If a people be put to war with their King for his misgovernment, and overcome him, the power is then undoubtedly in their own hands how they will be govern'd. The war was granted just by the King himself at the beginning of his last Treatie; and still maintained to be so by this last Parliament, as appears by the qualifications prescribed to the Members of this next ensuing. That none shall be elected, who have born arms against the Parliament since 1641. If the war were just, the Conquest was also just by the Law of Nations. And he who was the chief enemy, in all right ceased to be the King, especially after captivity, by the deciding verdict of war; and royaltie with all her Laws and pretensions, yet remains in the victors power, together with the choice of our future Government.

If Kingship was never established, what was I beseech you? had we no Government?

Nor could it be, you say: Alas then for your ready, and easie way to ESTABLISH a FREE COMMONWEALTH, what will become then of YOUR STANDING COUNCIL? If no certain form of Government can bind our posterity (as you affirm) Then is it free at any time for the People to Assemble, and Tumult, under the colour of a new Choyce

Your next for altering the Form of Government upon a Quarrel

Longer quotation

JOSEPH MOXON'S MECHANICK EXERCISES (1683)

Signature 4. If *Twelves*; he sets also under the Fifth *Page Signature 3*, and under the Seventh *Page Signature 4*, and under the Ninth *Page Signature 5*, and under the Eleventh *Page Signature 6*. The Rule is, that all *Odd Pages* should have a *Signature*, if they stand on the *Out-side* of the *Sheet*; and the reason for the Rule is, that the *Gatherer, Collater* and *Book-binder* may the reader lay *Sheets* right, if they be turned wrong. This Rule is not among *Compositers* so well observed as it ought to be: For in *Quarto's* they not only leave the *Signature 4* out, but rarely put in *Signature 3*.

¶ 5. *Some Circumstances a good Compositer considers and observes in Composing.*

A good *Compositer* is ambitious as well to make the meaning of his *Author* intelligent to the *Reader*, as to make his Work shew graceful to the *Eye*, and pleasant in *Reading*: Therefore if his *Copy* be Written in a Language he understands, he reads his *Copy* with consideration; that so he may get himself into the meaning of the *Author*, and consequently considers how to order his Work the better both in the *Title Page*, and in the matter of the *Book*: As how to make his *Indenting, Pointing, Breaking, Italicking, &c.* the better sympathize with the *Authors* Genius, and also with the capacity of the *Reader*.

Nor does a *Compositer* the least shew his skill in the well ordering and humouring of a *Title Page*, which, because it is the first *Page* of a *Book*, we shall begin the *Compositers* Considerations at.

He, as aforesaid, judiciously reads his *Title Page*, and considers what *Word* or *Words* have the greatest Emphasis in it. If many *Words* precede the Emphasis, he considers whether it be best to make one or two *Lines*, or more of them, by electing a *Body* bigger or less to *Set* the precedent *Matter* in, and whether any of these *Lines* ought to be *Indented*, either at one end or both, viz. *Set* in the middle of the *Line*. And what *Words* of Emphasis come in that precedent *Matter*; that he may *Set* them either in *Capitals, Roman, Italick, or English*; and at last bring the great Emphasis, which is generally the *Title* or *Name* of the *Book* in a *Line* by it self, and just fill it if he can; which he has some helps to do, by the great *Bodied Letters* of the *Lower Case*, or else by *Capitals, Roman, Italick or English*, of a proper *Body*, which best pleases his fancy, or is in present mode.

If this *Word*, of great Emphasis be *Set* in the *Lower Case*, yet he *Sets* the first *Letter* a *Capital*, and he *Sets* no *Space* between *Letter* and *Letter*, but between *Word* and *Word* he does, if there happens more than one *Word* in that *Line*: But if that *Word* be *Set* in *Capitals*, he chuses to *Set* a *Space* between every *Letter*, and sometimes he *Sets* two *Spaces*, yet that is rather to drive out the *Line*.

If he *Sets* but one *Space* between the *Letters* in a *Word*, he *Sets* three *Spaces* between *Word* and *Word*: And if he *Set* two *Spaces* between *Letter* and *Letter*, he *Sets* four *Spaces* between *Word* and *Word*, as well to give a graceful appearance to the *Eye*, as to make a visible and proportionable distinction between *Word* and *Word*.

OWEN PRICE'S
ENGLISH
ORTOGRAPHIE
(1670)

[50]

Of Points.

Points used in writing, } Words,
are either in } or
Sentences.

1. Above the Words.

Points used in words are either,

1. *Apostrophus* is a Note written just over the place of a Vowel that is cut off; as *cloſ'd* for *closed*, *it's* for *it is*. But it is needless to write an *Apostrophus* where *s*, is set for *th*, as *loves* for *he loveth*: there being nothing omitted, only the *th*, which in found is but one letter, is changed into *s*.
2. *Dieresis* is a Note of a Diphthong parted into two syllables; as *Ar-che-lä-us*, *Al-phë-us*, *Ce-sa-rë-a*.

2. In the Words.

1. *Hyphen* is a Note of connexion thus =, or rather thus-, when there is a compound word parted in the midst, as *self-love*, *heart-*


[51]

heart-searching; or when a word is parted at the end of a line., as *They are bleſſed that fear God, and work righteousness*; Where observe the letters of a syllable must not be divided at the end of a line.

Eclipsis is a piece of a line, to denote that some part of the verse is left out: as,

————— When Vice comes to its height
And its full epha, then its very weight
Will ruinate it. —————

3. In the Margin.

1. *Asterisk*, is a note of Illustration, so called from its Star-like form, thus, *.
2. “ Is a Note of Citation, when a thing is quoted from another Authour; thus “.
3. *Index* is a Note like a fore-finger, pointing at what is remarkable in the Page, thus .
4. *Obelisk* is a Note of referring to the Margin, thus, †.
5. *Section* is the beginning of a new head, marked thus, §.
6. *Paragraph* is a mark put before an Authours name quoted, thus ¶.

D 2

4. Be.

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