

nothing but kingship can restore trade'.⁶ Milton was clearly alarmed that the people were willing to compromise the ideals encapsulated in the 'Good Old Cause' for the elitist policies of monarchy.

The Readie & Easie Way is a political document responding to the Rump readmitting those members of the Long Parliament, mostly Presbyterian, who had been opposed to regicide and had been consequently excluded in December 1648. With the writs for electing a 'new' Parliament gaining approval on 16 March and the sitting of this Parliament timed for 25 April 1660, Milton decided to revise the pamphlet and an enlarged second edition was brought out in time for the members of the 'new' parliament to read. There was now an obvious danger in attacking the motives and political manoeuvres of those in power. Livewell Chapman was hiding to avoid arrest and Ralph Davenport was to be imprisoned for printing libellous and seditious books against the state. However, this did not silence Milton's political and moral objections to the pragmatic desires of those who would support the return of the King.

Despite the dangers, Milton's second edition of *The Readie & Easie Way* appeared between 9 and 24 April 1660, bravely carrying his name on the title page but without a bookseller's or printer's name. But these strong warnings of the nation becoming a servile state where spiritual and civil freedoms would be truncated only brought forth a battery of derisive counter-statements from the royalist scribes. They were not slow in recognising the changed prose style and the elitist content of his argument. Milton's attempt at appealing to a larger audience, possibly Levellers, was now condemned as 'printed for the Chandlers and Tobaccomen' who would never read them. His earlier proposals were castigated as 'the attempts of your stiff formal eloquence, which you arm accordingly with anything that lies in your way', and his desired government was 'inevitably arbitrary and tyrannical'.⁷

Amongst the royalist polemicists the anonymous writings of Roger L'Estrange stand out, not only for their attacks against Milton but also for their statements against a type of pamphlet which he thought endangered the well-being of the state and which he branded 'libellous and seditious'. L'Estrange was a discreet polemicist in the early months of 1660. Although he was a champion for episcopacy and monarchy he concealed his identity in all of the 32 publications we attribute to him before the Restoration. Fortunately, Kitchin, Wing, Parker and more recently Coleridge have enabled us to determine the pamphlets which L'Estrange wrote during this period.⁸ The identification of these tracts has been based upon prose style and L'Estrange's references to some of these