

evidenced in the pamphlet as he cites authors, publications and sermons which the Presbyterian faction had promulgated. During his attack on Richard Baxter's *A Petition for Peace* he had the audacity to deny: 'printing . . . a general list of all those persons now in imployment, which formerly bare Arms or Office against the King.'³⁸ Nevertheless, a list did appear in the following year with the names of Stationers whom L'Estrange identified as working against the King both during his exile and following his restoration. Francis Tyton, for example, became the focus of considerable attention in L'Estrange's pamphlets and was identified as a printer responsible for a range of seditious publications.³⁹ However, L'Estrange wasn't satisfied with unveiling the author or printer of anonymous publications; he set about unravelling the network of connections behind the printed item. While examining Baxter's proposals he stated:

this same schismatical piece of Holynesse, was delivered to the Presse by one Mr. Baxter, or by his Order. Ibbitson in Smithfield was the Printer . . . he that printed the Adjutators Proposals . . . and The petition to the army against the maior . . . in October 1647.⁴⁰

Throughout his publications for 1661 L'Estrange supported his arguments with the aid of Renaissance authorities: Machiavelli, Montaigne and Francis Bacon all figured. From Bacon's essay on sedition he would pronounce: 'Sir Francis Bacon . . . tells us, That the multiplying of Nobility, and other degrees of Quality, in an over-degree of proportion to the Common people, doth speedily bring a state to Necessity . . .'⁴¹ This was the foundation of L'Estrange's inflexible idea that to grant concessions to the 'common people' would bring about changes in the traditional powers of Church and Crown which would only encourage sedition in the state. He believed that stability of the state was maintained by the prohibition of conventicles and the regulation of the press. For L'Estrange the Civil War provided a case study and Bacon's essay a base upon which to build his arguments against allowing greater freedoms to the press and pulpit. As he stated in *A Memento*:

Libells were not only the Forerunners, but, in a high Degree, the causes of our late Troubles: and what were the frequent, open, and licentious Discourses of Clokemen in Pulpits, but the ill boding Play of Porcpisces before a Tempest?

We may remember also the false Newes of Plotts against the Religion, and Liberties of the Nation.⁴²

The press in 1661 provided him with ample material to attack the factions: 'The Presse as Busie, and as Bold; Sermons as factious; Pamphlets as seditious; the Government defam'd, and the