

your Guards with an accompanying account of the period in which they were written:³⁴

the whole Nation was as vigilant as possible to disappoint the Grand Conspiracy of the Phanaticks. About this time they made several Attempts in order to a general rising; but by care and conduct of the Council, the General, and the Militia, all came to nothing; the heart of the Design was almost broken; and yet they would not leave their Pamphleting. Particularly Milton put forth a bawling piece against Dr. Griffith and somebody else another scurrilous Libel, entitled EYE-SALVE

...³⁵

This testament to the past was also strangely prophetic as L'Estrange was to find out when he discovered that, though he could gain a marked degree of control in the press, there were always those who 'would not leave their Pamphleting' and circulate their unorthodox opinions.

Despite the timely release of *L'Estrange His Apology* the author would languish in the corridors of power before gaining that much desired preferment. Like many of his companions L'Estrange was extremely disillusioned as Charles appointed men from once dubious parties to office. He now used his knowledge of the press and the literature printed after the Civil War to warn Charles of the former activities of these newly appointed men. It was also during this period that L'Estrange turned his polemical skills on the outspoken Presbyterian prelates. He was aware of the tenuous control of power Charles now held and that this nervousness on the part of Crown and government could be exploited. By becoming an outspoken critic of the liberties which the Presbyterians had taken and by exposing the range of seditious publications available to the reading public, L'Estrange became both an embarrassing nuisance and a useful surveyor.

The functions of the pulpit and the press were always closely allied according to L'Estrange. Unlimited freedom of the press and the pulpit was to invite dissension and uproar:

Nothing more certain than the Freedom of the presse and the Pulpit is sufficient to embroyl the best ordered Government in the world . . . Add but to this distemper, Licentious Pamphlets, and seditious sermons, the world shall never keep the people quiet. Wherefore since on all hands it is agreed that Printing, and Preaching in opposition to a publick establishment, are of so dangerous consequence.³⁶

It is in L'Estrange's reply to John Corbet's *The Interest of England in the Matter of Religion* that he castigated Presbyterians as a group of conspirators working against the King and the Church of England while being responsible for: 'Swarms of pestilent papers. . . Some of the sharpest of them, I delivered to several members . . . with the stationers name for whom they were printed, (Smith at the Bible in Cornhill, Croftons Agent)'.³⁷ The familiar scrutiny of L'Estrange is