

Print, Censorship, and Religious Conflict, 1643-5
David Como
Appendix



Figure A: L[awrence] S[anders], *The Fulnesse of Gods Love to Mankind* (n.p., 1643), p. 1; *An ordinance from His Maiesty, and both houses of Parliament. For the ordering of the militia of the kingdome of England and Dominion of Wales* (R[ichard] O[ulton] and G[regory] D[exter] for Francis Coles, 1642), p. 1; *Certaine reasons presented to the Kings most Excellent Maiestie, Feb. 24. 1641.* by the Lords and Commons in Parliament touching the Princes stay at Hampton Court (printed by R. Olton and G. Dexter for John Wright, 1642), sig. A3r; then, details from *The Fulnesse* and *An ordinance*; and details from *The Fulnesse* and *Certaine reasons*. A third ornament was used on *The Fulnesse*, 152; this, too belonged to Oulton and Dexter.

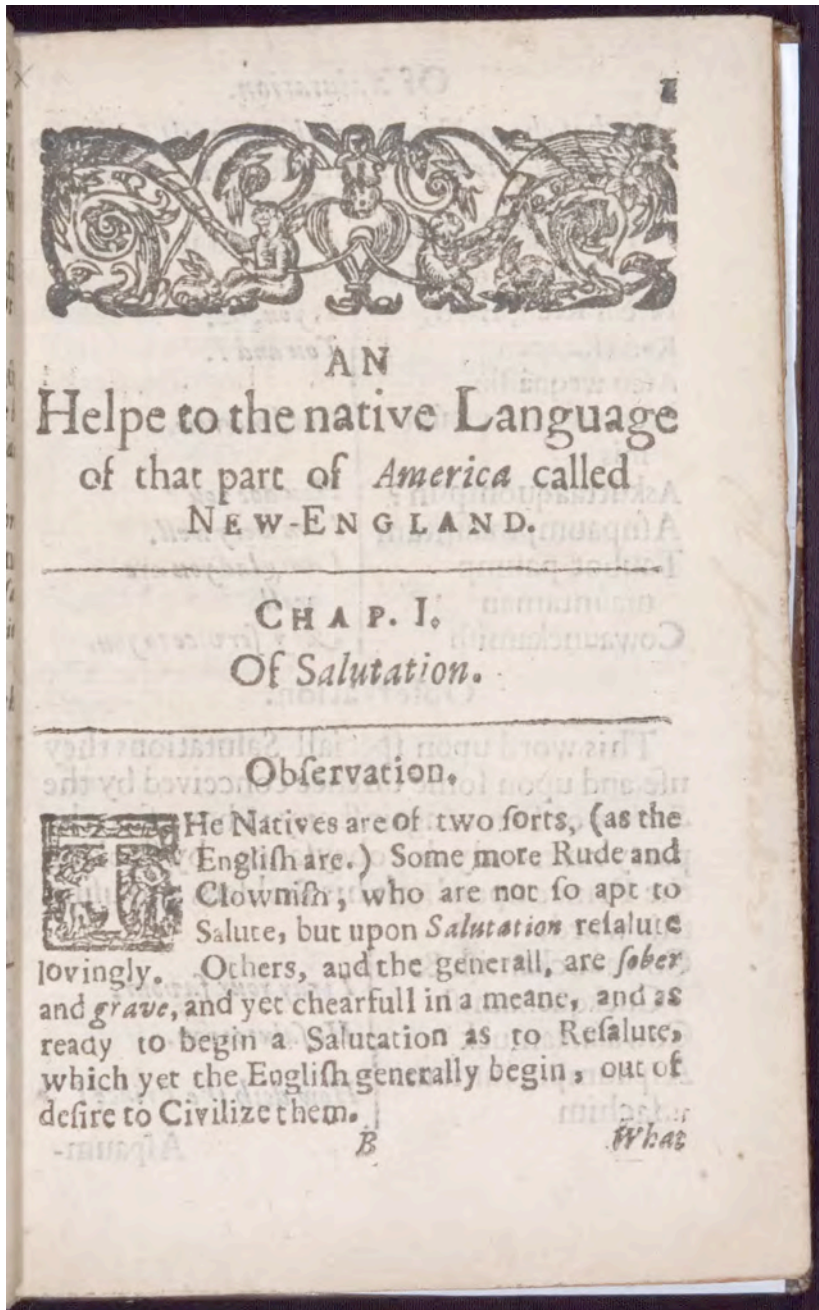


Figure B: Roger Williams, *A Key into the Language of America* (Printed by G. Dexter, 1643), 1.

OUR
RIGHTEOUSNES
 Losse and Dung.

PHIL. 3. 8, 9.

via doubleffe, and I count all things but losse, for the excellency of the knowledge of Christ I in me Lord, for whom I have suffered the losse of all things, and count them but Dung, that I may win him, and be found in him, not having mine own rightousnesse which is of the Law, but that which is through the faith of Christ, the rightousnes which is of God by faith.

THE main drift of this Apofte in the whole courfe of his Ministry, is not onely to fet out Christ, but also to fet him alone, stripping man and all things elle stark naked, leaving not a rag to cover, or a plaifter to ease or heale any jot of that univerfall leprosie and loathfomnesse over-freading man, that Christ alone might bee all in all; and the more earnestly purfued. which through Christs aifitance we will endeavour to unriddle unto you (being a riddle indeed unto too many who think they fee all in it with

3^r

THE TWO
COVENANTS
 OF GRACE.

SERMON II.

HEB. 8. 6.

But now hath he obtained a more excellent Ministry, by how much he is the Mediator of a better Covenant, which was established upon better promises.

His Epistle to the *Hebrees*, as it doth notably illustrate, and invincibly maintein the transcendent incomparable excellencies of Christ: so the Apofte (that he might the more prevalently win the *Jewes*) carries the whole difcourse of Christ in the way the *Jewes* were best acquainted withall; comparing Christ all along to such things as were



Figure C: Tobias Crisp, *Christ Alone Exalted; In seventeene Sermons: Preached In or neare London* (n.p., 1643), sig. Ar and page 31; comparison of details from Williams, *Key into the Language*, p.1; and Crisp, *Christ Alone Exalted*, p. 31. The apparent compression in the width of the ornament from Crispe's book is a result of tight binding; the original is identical in size and shape to that used in Williams, *Key*.

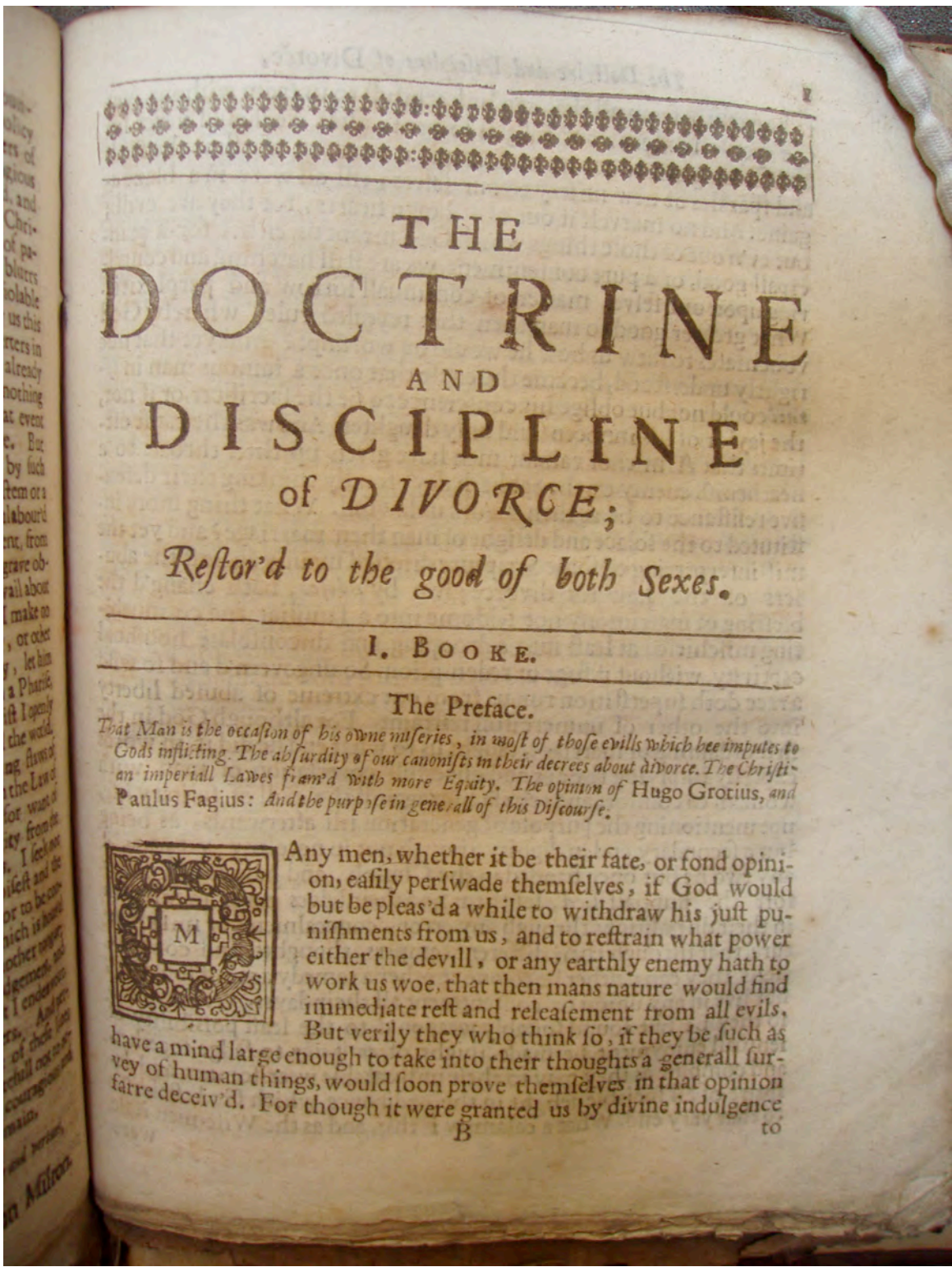


Figure D: John Milton, *The Doctrine and Discipline of Divorce*, 2nd edition (n.p., 1644), p. 1. The broken factotum shown here was also used on a later sheet of the tract, at page 31.

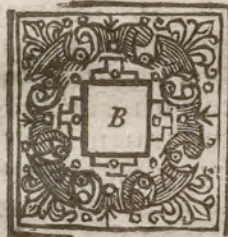


Mr. Cottons Letter

Examined and Answered,

CHAP. I.

Mr. Cotton.



BELOVED In Christ.

Answer. Though I humbly desire to acknowledge my selfe unworthy to be beloved and most of all unworthy of the name of Christ, and to be beloved for his sake: yet since Mr. Cotton is pleased to use such an affectionate compellation and testimoniall expression, to one so afflicted and per-

secuted by Himselfe and others (whom for their personall worth and godlinesse I also honour and love.) I desire it may be seriously reviewed by Himselfe and Them, and all men, whether the Lord Jesus be well pleased that one, beloved in him, should (for no other cause, then shall presently appeare) be denied the common aire to breath in, and a civill cohabitation upon the same common earth; yea and also without mercy and humane compassion be exposed to winter miteries in a howling Wildernes?

A monstrous Paradox, that Gods children should persecute Gods children, and that they that hope to live eternally together with Christ, Jesus in the heavens should not suffer each other to live in this common

aire together, &c. I am informed it was the Speech of an honourable Knight of the Parliament: What, Christ persecute christ in New England?

And I aske further, Whether (since Mr. Cotton elsewhere professeth to expect farre greater light then yet shines) upon the same grounds and practite, if Christ Jesus in any of his Servants shall be pleased to hold forth a further light, Christ Jesus himselfe shall finde the Mercy and Humanity of a civill and temporall life and being with them?

Mr. Cotton expecting more Light, must (according to his way of persecution) persecute Christ

Mr. Cotton. Though I have little hope (when I consider the uncircumcision of mine own lips) that you will hearken to

Jesus if he bring it.

B my

Figure E: Roger Williams, *Mr. Cottons Letter Lately Printed, Examined and Answered* (n.p., 1643), p. 1.

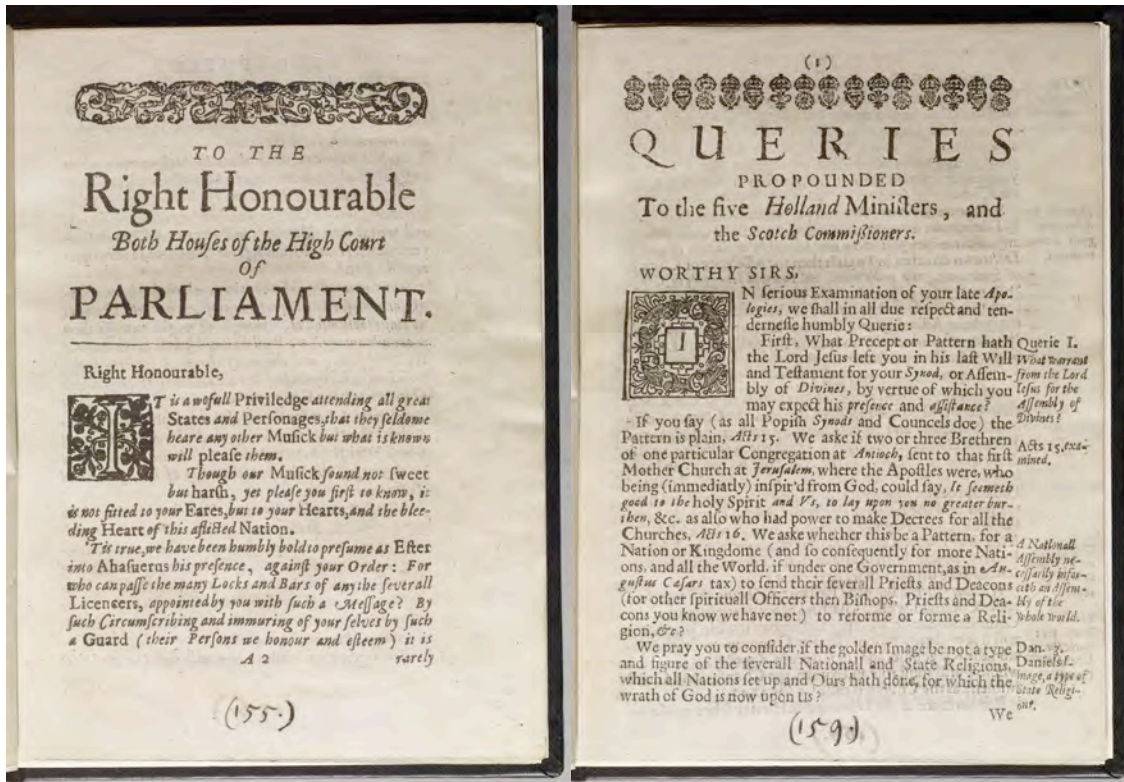


Figure F: [Roger Williams], *Queries of Highest Consideration* (n.p., 1643), sig. A2r, p. 1.

Figure G (see next page):

- G1: detail from Tobias Crisp, *Christ Alone Exalted*, p. 1.
- G2: detail from Milton, *Doctrine and Discipline of Divorce*, 2nd ed., p.1.
- G3: detail from Milton, *Doctrine and Discipline of Divorce*, 2nd ed., p. 31. Note that the factotum now shows a tiny break in the bordering just below the central box. This bordering was not present in any of the impressions I have seen of page 1, and appears to have formed during the production of this book.
- G4: detail from Roger Williams, *Mr. Cottons Letter Lately Printed, Examined and Answered*, p. 1. Note the persistence of the crack that had formed in the printing of Milton's *Doctrine and Discipline*.
- G5: detail from [Roger Williams], *Queries of Highest Consideration*, p. 1. Note that here, the fractured outer border of the ornament has fallen away (or more likely, been shorn away by the printer or compositor), creating a more symmetrical appearance.
- G6: compare the very similar, but not identical factotum used on *A Letter written by John Ashburnham Esquire, from Carisbrook Castle* (1647), p. 1. Although this factotum was clearly cast from or (more probably) carved from an identical mold or template, it shows minute but obvious differences which distinguish it from the broken piece used by Dexter. Note, however, that the ornament shows a similar crack in the inner border of the piece, but on a different axis, suggesting that different copies of this ornament tended to wear in a similar (although not identical) fashion.



G1: Crispe, p. 1



G2: Milton, *Divorce* (1644), p. 1



G3: Milton, *Divorce* (1644), p. 31



G4: Williams, *Mr. Cottons Letter*, p. 1



G5: [Williams], *Queries*, p. 1



G6: *A Letter Written by John Ashburnham*

(1)



JOHN 13, VERS. 34. *A new Commandment I give you, that ye love one another, as I have loved you, &c.*
GAL. 6, VERS. 2. *Beare yee one anothers burthens &c.*



Before we learne our Duty, it is good to see before our eyes the haynoulness of our sinne; and the best way for a man to come to the true sence and knowledge of the nature of sinne, is first to consider the glorious Nature of God against whom we sinne; his infinite science and power; his excellent wisdom; his wonderfull goodnesse; his free love; his exact Justice; his unspeakable Mercy, and his infallible Truth, with all the rest of his Attributes.

And in the second place consider what God hath done for us; he created us of the dust of the earth, and that in his owne Image; *Gen. 1. 27.* That is, in the likeness and exquisite resemblance of divine Essence or Deity; Hence we may see the blasphemie of *Papists* in making an Image of God, which cannot possibly have the least resemblance of Divine Nature: Also in the first and second Chapter of *Gen.* we may see at large what God did more for man, hee gave him all the creatures, not onely for necessary use, but also for delight; and when amongst them all he found not a meeke helpe for *Adam*, hee made him one, Endued with reason like himselfe, fit to converse withall; and what more? Made him the great Monarch to rule the whole earth, *Gen. 1. 28. Psal. 8. 6.* Hereby we may to firste take notice of that infinite love of the Creator to the creature, that wee may be able in some measure, to see the haynoulness of the sin of our first parents, and the punishment due for the same, unto which we are all lyable by nature. There be divers circumstances that may exceedingly aggravate this sin; as the time when; it is thought presently

(1.)



CERTAIN E
INTELLIGENCE
FROM
IRELAND.

worthy Sir,



Having not Intelligence of this Bearer going for *England*, untill this very instant, doe hope that you will excuse my Brevity, to give you an account of the Passages and occurrences of these parts, answerable to that short tract of time which I have allotted to expatiate my selfe in. It is like to be a most miserable time with us here, if that we should not be speedily relieved with more force out of *England*; My Lord of *Muskey* expecteth to be King of *Munster*, and intendeth to beleaguer *Corke*, and this Fort: But we care not a loue for him nor for all his Forces. All the *Papists* in *Ireland* are up in Rebellion and have sworn and articulated to dye in this quarrell; There is not an *English* man

A 2

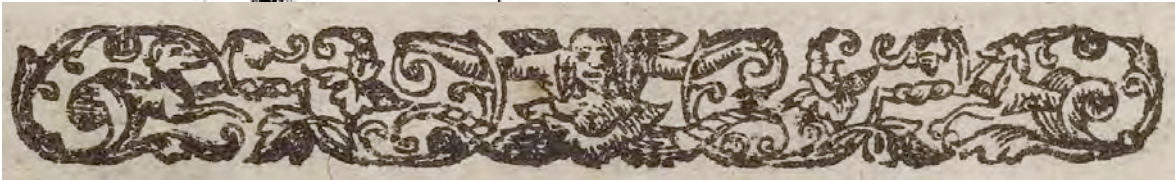


Figure H: Thomas Devenish, *Certaine observations concerning the duty of love* (Printed by R. Oulton and G. Dexter for William Larnar, 1642), p. 1; Agmondisham Muschamp, *Further Intelligence from Ireland* (Printed by R. Oulton and G. Dexter for Henry Overton, 1642), p. 1; detail from [Williams], *Queries of Highest Consideration*, sig. A2r (inverted for comparison); detail from Devenish, *Certaine observations*, p. 1; detail from *Queries of Highest Consideration*, sig. A2r; detail from Muschamp, *Further Intelligence*, p. 1 (inverted for comparison).