



The True Levellers Standard Advanced

Or, The State of Community Opened, and Presented
to the Sons of Men.

Gerrard Winstanley

1649

A Declaration to the Powers of England, and to all the Powers of the World, shewing the Cause why the Common People of England have begun, and gives Consent to Digge up, Manure, and Sow Corn upon George-Hill in Surrey; by those that have Subscribed, and thousands more that gives Consent.

In the beginning of Time, the great Creator Reason, made the Earth to be a Common Treasury, to preserve Beasts, Birds, Fishes, and Man, the lord that was to govern this Creation; for Man had Domination given to him, over the Beasts, Birds, and Fishes; but not one word was spoken in the beginning, That one branch of mankind should rule over another.

And the Reason is this, Every single man, Male and Female, is a perfect Creature of himself; and the same Spirit that made the Globe, dwels in man to govern the Globe; so that the flesh of man being

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subject to Reason, his Maker, hath him to be his Teacher and Ruler within himself, therefore needs not run abroad after any Teacher and Ruler without him, for he needs not that any man should teach him, for the same Anoynting that ruled in the Son of man, teacheth him all things.

But since humane flesh (that king of Beasts) began to delight himself in the objects of the Creation, more then in the Spirit Reason and Righteousness, who manifests himself to be the indweller in the Five Sences, of Hearing, Seeing, Tasting, Smelling, Feeling; then he fell into blindness of mind and weakness of heart, and runs abroad for a Teacher and Ruler: And so selfish imaginations taking possession of the Five Sences, and ruling as King in the room of Reason therein, and working with Covetousnesse, did set up one man to teach and rule over another; and thereby the Spirit was killed, and man was brought into bondage, and became a greater Slave to such of his own kind, then the Beasts of the field were to him.

And hereupon, The Earth (which was made to be a Common Treasury of relief for all, both Beasts and Men) was hedged in to Inclosures by the teachers and rulers, and the others were made Servants and Slaves: And that Earth that is within this Creation made a Common Store-house for all, is bought and sold, and kept in the hands of a few, whereby the great Creator is mightily dishonoured, as if he were a respecter of persons, delighting int he comfortable Livelihoods of some, and rejoycing in the miserable povertie and straits of others. From the beginning it was not so.

But this coming in of Bondage, is called "A-dam", because this ruling and teaching power without, doth "dam" up the Spirit of Peace and Liberty; First within the heart, by filling it with slavish fears of others. Secondly without, by giving the bodies of one to be imprisoned, punished and oppressed by the outward power of another. And this evil was brought upon us through his own Covetousnesse, whereby he is blinded and made weak, and sees not the Law of Righteousnesse in his heart, which is the pure light of Reason, but looks abroad for it, and thereby the Creation is cast under bondage and

Therefore once more, Let Israel go Free, that the poor may labour the Waste land, and such the Brests of their mother Earth, that they starve not: And in so doing, thou wilt keep the Sabbath day, which is a day of Rest; sweetly enjoying the Peace of the Spirit of Righteousness; and find Peace, by living among a people that live in peace; this will be a day of Rest which thou never knew yet.

But I do not entreat thee, for thou art not to be intreated, but in the Name of the lord, that hath drawn me forth to speak to thee; I, yea I say, I Command thee, to let Israel go Free, and quietly to gather together into the place where I shall appoint; and hold them no longer in bondage.

And thou A-dam that holds the Earth in slavery under the Curse: If thou wilt not let Israel go Free; for thou being the Antitype, will be more stout and lusty then the Egyptian Paroah of old, who was thy Type; Then know, That whereas I brought Ten Plagues upon him, I will Multiply many Plagues upon thee, till I make thee weary, and miserably ashamed: And I will bring out my People with a strong hand, and stretched out arme.

Thus we have discharged our Souls in declaring the Cause of our Digging upon George-Hill in Surrey, that the Great Council and Army of the Land may take notice of it, That there is no intent of Tumult or Fighting, but only to get Bread to eat, with the sweat of our brows; working together in righteousness, and eating the blessings of the Earth in peace.

And if any of you that are the great Ones of the Earth, that have been bred tenderly, and cannot word, do bring in your Stock into this Commond Treasury as an Offering to the work of Righteousness; we will work for you, and you shall receive as we receive. But if you will not, but Paroah like cry, Who is the Lord that we should obey him? and endeavour to Oppose, then know, That he that delivered Israel from Pharoah of old, is the same Power still, in whom we trust, and whom we serve; for this Conquest over thee shall be got, not by Sword or Weapon, but by my Spirit saith the Lord of Hosts.

curse, and the creator is sleighted; First by the Teachers and Rulers that sets themselves down in the Spirits room, to teach and rule, where he himself is only King. Secondly by the other, that refuses the Spirit, to be taught and governed by fellow Creatures, and this was called Israels Sin, in casting off the Lord and chusing Saul, one like themselves to be their King, when as they had the same Spirit of Reason and government in themselves, as he had, if they were but subject. And Israels rejecting of outward teachers and rulers to embrace the Lord, and to be all taught and ruled by that righteous King, that Jeremiah Prophesied shall rule in the new Heavens and new Earth in the latter dayes, will be their Restauration from bondage, Jer. 23.5, 6.

But for the present state of the old World that is running up like parchement in the fire, and wearing away, we see proud Imaginary flesh, which is the wise Serpent, rises up in flesh and gets dominion in some to rule over others, and so forces one part of the Creation man, to be a slave to another; and thereby the Spirit is killed in both. The one looks upon himself as a teacher and ruler, and so is lifted up in pride over his fellow Creature: The other looks upon himself as imperfect, and so is dejected in his spirit, and looks upon his fellow Creature of his own Image, as a Lord above him.

And thus Esau, the man of flesh, which is Covetousness and Pride, hath killed Jacob, the Spirit of meeknesse, and righteous government in the light of Reason, and rules over him: And so the Earth that was made a common Treasury for all to live comfortably upon, is become through mans unrighteous actions one over another, to be a place, wherein one torments another.

Now the great Creator, who is the Spirit Reason, suffered himself thus to be rejected, and troden underfoot by the covetous proud flesh, for a certain time limited; therefore saith he, The Seed out of whom the Creation did proceed, which is my Self, shall bruise this Serpents head, and restore my Creation again from this curse and bondage; and when I the King of Righteousnesse raigns in every man, I will be the blessing of the Earth and the joy of all Nations.

And since the coming in of the stoppage, or the A-dam the Earth hath been inclosed and given to the Elder brother Esau, or man of flesh, and hath been bought and sold from one to another; and Jacob, or the younger brother, that is to succeed or come forth next, who is the universal spreading power of righteousnesse that gives liberty to the whole Creation, is made a servant.

And this Elder Son, or man of bondage, hath held the Earth in bondage to himself, not by a meek Law of Righteousnesse, But by subtle selfish Councils, and by open and violent force; for wherefore is it that there is such Wars and rumours of Wars in the Nations of the Earth? and wherefore are men so mad to destroy one another? But only to uphold Civil propriety of Honor, Dominion and Riches one over another, which is the curse the Creation groans under, waiting for deliverance.

But when once the Earth becomes a Common Treasury again, as it must, for all the Prophecies of Scriptures and Reason are Circled here in this Community, and mankind must have the Law of Righteousness once more writ in his heart, and all must be made of one heart, and one mind.

Then this Enmity in all Lands will cease, for none shall dare to seek a Dominion over others, neither shall any dare to kill another, nor desire more of the Earth then another; for he that will rule over, imprison, oppresse, and kill his fellow Creatures, under what pretence soever, is a destroyer of the Creation, and an actor of the Curse, and walks contrary to the rule of righteousnesse: (Do, as you would have others do to you; and love your Enemies, not in words, but in actions).

Therefore you powers of the Earth, or Lord Esau, the Elder brother, because you have appeared to rule the Creation, first take notice, That the powere that sets you to work, is selvish Covetousness, and an aspiring Pride, to live in glory and ease over Jacob, the meek Spirit; that is, the Seed that lies hid, in & among the poor Common People, or younger Brother, out of whom the blessing of Deliverance is to rise and spring up to all Nations.

stout-hearted Covetousness, thou must come down, and be lord of the Creation no longer. For now the King of Righteousness is rising to Rule In, and Over the Earth.

Therefore, if thou wilt find Mercy, Let Israel go Free; break in pieces quickly the Band of particular Propriety, dis-own this oppressing Murder, Oppressin and Thievery of Buying and Selling of Land, owning of landlords, and paying of Rents, and give thy Free Consent to make the Earth a Common Treasury, without grumbling; That the younger Brethren may live comfortably upon Earth, as well as the Elder: That all may enjoy the benefit of their Creation.

And hereby thou wilt Honour thy Father, and thy Mother. Thy Father, which is the Spirit of Community, that made all, and that dwels in all. Thy Mother, which is the Earth, that brought us all forth: That as a true Mother, loves all her Children. Therefore do not thou hinder the Mother Earth, from giving all her Children such, by thy Inclosing it into particular hands, and holding up that cursed Bondage of Inclosure by thy Power.

And then thou wilt repent of thy Theft, in maintaining the breach of the eight Commandment, by Stealing the Land as I say from thy fellow-creatures, or younger Brothers: which thou and all thy landlords have, and do live in the breach of that Commandment.

Then thou wilt Own no other God, or Ruling Power, but One, which is the King of Righteousness, ruling and dwelling in every one, and in the whole; whereas now thou hast many gods: For Covetousness is thy God, Pride, and an Envious murdering Humor (to kill one by Prison or Gallows, that crosses thee, though their cause be pure, sound, and good reason) is thy God, Self-love, and slavish Fear (lest others serve thee as thou hast served them) is thy god, Hypocrisie, Fleshly Imagination, that keeps no Promise, Covenant, nor Protestation, is thy God: love of Money, Honor, and Ease, is thy God: And all these, and the like Ruling Powers, makes thee Blind, and hard-hearted, that thou does not, nor cannot lay to heart the affliction of others, though they dy for want of bread, in that rich City, undone under your eys.

and for deliverances, but none comes; While they wait for liberty, behold greater bondage comes instead of it, and burdens, oppressions, taskmasters, from Sessions, Lawyers, Bayliffs of Hundreds, Committees, Impropriators, Clerks of Peace, and Courts of Justice, so called, does whip the People by old Popish weather-beaten Laws, that were excommunicate long age by Covenants, Oaths, and Ordinances; but as yet are not cast out, but rather taken in again, to be standing pricks in our eys, and thorns in our side; Beside Free-quartering, Plundering by some rude Souldiers, and the abounding of Taxes; which if they were equally divided among the Souldiery, and not too much bagd up in the hands of particulars Officers and Trustees, there would be less complaining: Besides the horrible cheating that is in Buying and Selling, and the cruel Oppression of Landlords, and Lords of Mannours, and quarter Sessions; Many that have bin good Souldiers, and so to fight to uphold the Curse, or else live in great straits and beggery: O you A-dams of the Earth, you have right Clothing, full Bellies, have your Honors and Ease, and you puffe at this; But know thous stout-hearted Pharoah, that the day of Judgement is begun, and it will reach to thee ere long; Jacob hath bin very low, but he is rising, and will rise, do the worst thou canst; and the poor people whom thou oppresses, shall be the Saviours of the land; For the blessing is rising up in them, and thou shalt be ashamed.

And thus, you Powers of England, and of the whole World, we have declared our Reasons, why we have begun to dug upon George hill in Surrey. One thing I must tell you more, in the close, which I received in voce likewise at another time; and when I received it, my ey was set towards you. The words were these:

Let Israel go free.

Surely, as Israel lay 430. years under Pharoahs bondage, before Moses was sent to fetch them out: even so Israel (the Elect Spirit spread in Sons and Daughters) hath lain three times so long already, which is the Anti-type, under your Bondage, and cruel Taskmasters: But now the time of Deliverance is come, and thou proud Esau, and

And Reason, the living king of righteousnesse, doth only look on, and lets thee alone, That whereas thou counts thy self an Angel of Light, thou shalt appear in the light of the Sun, to be a Devil, A-dam, and the Curse that the Creation groans under; and the time is now come for thy downfall, and Jacob must rise, who is the universal Spirit of love and righteousnesse, that fils, and will fill all the Earth.

Thou teaching and ruling power of flesh, thou hast had three periods of time, to vaunt thy self over thy Brother; the first was from the time of thy coming in, called A-dam, or a stoppage, till Moses came; and there thou that wast a self-lover in Cain, killed thy brother Abel, a plain-hearted man that loved righteousnesse: And thou by thy wisdom and beastly government, made the whole Earth to stinck, till Noah came, which was a time of the world, like the coming in of the watery Seed into the womb, towards the bringing forth of the man child.

And from Noah till Moses came, thou still hast ruled in vaunting, pride, and cruel oppression; Ishmael against Isaac, Esau against Jacob; for thou hast still been the man of flesh that hath ever persecuted the man of righteousnesse, the Spirit Reason.

And Secondly, from Moses till the Son of Man came, which was time of the world, that the man child could not speak like a man, but lispings, making signs to shew his meaning; as we see many Creatures that cannot speak do. For Moses Law was a Language lapped up in Types, Sacrifices, Forms, and Customs, which was weak time. And in this time likewise, O thou teaching and ruling power, thou wast an oppressor; for look into Scriptures and see if Aaron and the Priests were not the first that deceived the people; and the Rulers, as Kings and Governors, were continually the Ocean-head, out of whose power, Burdens, Oppressions, and Poverty did flow out upon the Earth: and these two Powers still hath been the Curse, that hath led the Earth, mankind, into confusion and death by their imaginary and selvisch teaching and ruling, and it could be no otherwise; for while man looks upon himself, as an imperfect Creation, and seeks

and runs abroad for a teacher and a rule, he is all this time a stranger to the Spirit that is within himself.

But though the Earth hath been generally thus in darknesse, since the A-dam rise up, and hath owned a Light, and a Law without them to walk by, yet some have been found as watchmen, in this night time of the world, that have been taught by the Spirit within them, and not by any flesh without them, as Abraham, Isaac, Jacob, and the Prophets: And these, and such as these, have still been the Butt, at whom, the powers of the Earth in all ages of the world, by their selvish Laws, have shot their fury.

And then Thirdly, from the time of the Son of man, which was time that the man-child began to speak like a child growing upward to manhood, till now, that the Spirit is rising up in strength. O thou teaching and ruling power of the earthly man, thou has been an oppressor, by imprisonment, impoverishing, and martyrdom; and all thy power and wit, hath been to make Laws, and execute thm against such as stand for universal Liberty, which is the rising up of Jacob: as by those ancient enslaving Laws not yet blotted out, but held up as weapons against the man-child.

O thou Powers of England, though thou hast promised to make this People a Free People, yet thou hast so handled the matter, through thy self-seeking humour, That thou has wrapped us up more in bondage, and oppression lies heavier upon us; not only bringing thy fellow Creatures, the Commoners, to a morsel of Bread, but by confounding all sorts of people by thy Government, of doing and undoing.

First, Thou hast made the people to take a Covenant and Oaths to endeavour a Reformation, and to bring in Liberty every man in his place; and yet while a man is in pursuing of that Covenant, he is imprisoned and oppressed by thy Officers, Courts, and Justices, so called.

Thou hast made Ordinances to cast down Oppressing, Popish, Episcopal, Self-willed and Prerogative Laws; yet we see, That Self-

and we know the full sum, and are resolved to give all that we have to buy this Pearl which we see in the Field.

For by this work we are assured, and Reason makes it appear to others, that Bondage shall be removed, Tears wiped away, and all poor People by their righteous Labours shall be relieved, and freed from Poverty and Straits; For is this work of Restoration there will be no begger in Israel: For surely, if there was no Begger in literal Israel, there shall be no Begger in Spiritual Israel the Anti-type, much more.

Sixtly, We have another encouragement that this work shall prosper, Because we see it to be the fulness of Time: For whereas The Son of Man, the Lamb, came in the Fulness of Time, that is, when the Powers of the World made the Earth stink every where, by oppressing others, under pretense of worshipping the Spirit rightly, by the Types and Sacrifices of Moses law; the Priests were grown so abominably Covetous and Proud, that they made the People to loathe the Sacrifices and to groan under the Burden of their Oppressing Pride.

Even so now in this Age of the World, that the Spirit is upon his Resurrection, it is likewise the Fulness of Time in a higher measure. For whereas the People generally in former times did rest upon the very observation of the Sacrifices and Types, but persecuted the very name of the Spirit; Even so now, Professors do rest upn the bare observatin of Forms and Customs, and pretend to the Spirit, and yet persecutes, grudges, and hates the power of the Spirit; and as it was then, so it is now: All places stink with the abomination of Self-seeking Teachers and Rulers. For do not I see that everyone Preacheth for money, Counsels for money, and fights for money to maintain particular Interests? And none of these three, that pretend to give liberty to the Creation, do give liberty to the Creation; neither can they, for they are enemies to universal liberty; So that the earth stinks with their Hypocrisy, Covetousness, Envie, sottish Ignorance, and Pride.

The common People are filled with good words from Pulpits and Councel Tables, but no good Deeds; For they wait and wait for good,

Land in the World, for then they will be as one man to defend their Inheritance; and Salvation (which is Liberty and Peace) is the Walls and Bulwarks of that Land or City.

Whereas on the otherside, pleading for Propriety and single Interest, divides the People of a land, and the whole world into Parties, and is the cause of all Wars and Bloud-shed, and Contention every where.

Another Voice that was heard in a Trance, was this,

Whosoever labours the Earth for any Person or Persons, that are lifted up to rule over others, and doth not look upon themselves, as Equal to others in the Creation: The hand of the Lord shall be upon that Laborer: I the Lord have spoke it, and I will do it.

This Declares likewise to all Laborers, or such as are called Poor people, that they shall not dare to work for Hire, for any Landlord, or for any that is lifted up above others; for by their labours, they have lifted up Tyrants and Tyranny; and by denying to labor for Hire, they shall pull them down again. He that works for another, either for Wages, or to pay him Rent, works unrighteously, and still lifts up the Curse; but they that are resolved to work and eat together, making the Earth a Common Treasury, doth joyn hands with Christ, to lift up the Creation from Bondage, and restores all things from the Curse.

Fiftly, That which does incourage us to go on in this work, is this; we find the streaming out of Love in our hearts towards all; to enemies as well as friends; we would have none live in Beggery, Poverty, or Sorrow, but that everyone might enjoy the benefit of his creation: we have peace in our hearts, and quiet rejoycing in our work, and filled with sweet content, though we have but a dish of roots and bread for our food.

And we are assured, that in the strength of this Spirit that hath manifested himself to us, we shall not be startled, neither at Prison nor Death, while we are about his work; and we have bin made to sit down and count what it may cost us in undertaking such a work,

wil and Prerogative power, is the great standing Law, that rules all in action, and others in words.

Thou hast made many promises and protestations to make the Land a Free Nation: And yet at this very day, the same people, to whom thou hast made such Protestatins of Liberty, are oppressed by thy Courts, Sizes, Sessions, by thy Justices and Clerks of the Peace, so called, Bayliffs, Committees, are imprisoned, and forced to spend that bread, that should save their lives from Famine.

And all this, Because they stand to maintain an universal Liberty and Freedom, which not only is our Birthright, which our Maker gave us, but which thou hast promised to restore unto us, from under the former oppressing Powers that are gone before, and which likewise we have bought with our Money, in Taxes, Free-quarter, and Bloud-shed; all which Sums thou hast received at our hands, and yet thou hast not given us our bargain.

O thou A-dam, thu Esau, thou Cain, thou Hypocritical man of flesh, when wilt thou cease to kill thy younger Brother? Surely thou must not do this great work of advancing the Creation out of Bondage; for thou art lost extremely, and drowned in the Sea of Covetousnesse, Pride, and hardness of heart. The blessing shall rise out of the dust which thou treadest under foot, Even the poor despised People, and they shall hold up Salvation to this Land, and to all Lands, and thou shalt be ashamed.

Our bodies as yet are in thy hand, our Spirit waits in quiet and peace, upon our Father for Deliverance; and if he give our Bloud into thy hand, for thee to spill, know this, That he is our Almighty Captain: And if some of you will not dare to shed your bloud, to maintain Tyranny and Oppression upon the Creation, know this, That our Bloud and Life shall not be unwilling to be delivered up in meekness to maintain universal Liberty, that so the Curse on our part may be taken off the Creation.

And we shall not do this by force of Arms, we abhorre it, For that is the work of the Midianites, to kill one another; But by obeying the Lord of Hosts, who hath Revealed himself in us, and to us, by labour-

ing the Earth in righteousness together, to eate our bread with the sweat of our brows, neither giving hire, nor taking hire, but working together, and eating together, as one man, or as one house of Israel restored from Bondage; and so by the power of Reason, the Law of righteousness in us, we endeavour to lift up the Creation from that bondage of Civil Propriety, which it groans under.

We are made to hold forth this Declaration to you that are the Great Council, and to you the Great Army of the Land of England, that you may know what we would have, and what you are bound to give us by your Covenants and Promises; and that you may joyn with us in this Work, and so find Peace. Or else, if you do oppose us, we have peace in our Work, and in declaring this Report: And you shall be left without excuse.

The Work we are going about is this, To dig up Georges-Hill and the waste Ground thereabouts, and to Sow Corn, and to eat our bread together by the sweat of our brows.

And the First Reason is this, That we may work in righteousness, and lay the Foundation of making the Earth a Common Treasury for All, both Rich and Poor, That every one that is born in the land, may be fed by the Earth his Mother that brought him forth, according to the Reason that rules in the Creation. Not Inclosing any part into any particular hand, but all as one man, working together, and feeding together as Sons of one Father, members of one Family; not one Lording over another, but all looking upon each other, as equals in the Creation; so that our Maker may be glorified in the work of his own hands, and that every one may see, he is no respecter of Persons, but equally loves his whole Creation, and hates nothing but the Serpent, which is Covetousness, branching forth into selvisch Imagination, Pride, Envie, Hypocrisie, Uncleaness; all seeking the ease and honor of flesh, and fighting against the Spirit Reason that made the Creation; for that is the Corruption, the Curse, the Devil, the Father of Lies; Death and Bondage that Serpent and Dragon that the Creation is to be delivered from.

universal Community and Freedom is risen, and is rising, and will rise higher and higher, till those pure waters of Shiloe, the Well Springs of Life and Liberty to the whole Creation, do over-run Adam, and drown those banks of Bondage, Curse and Slavery.

Fourthly, This work to make the Earth a Common Treasury, was shewed us by Voice in Trance, and out of Trance, which which words were these,

Work together, Eate Bread together, Declare this all abroad.

Which Voice was heard Three times: And in Obedience to the Spirit, We have Declared this by Word of mouth, as occasion was offered. Secondly, We have declared it by writing, which others may reade. Thirdly, We have now begun to declare it by Action, in Digging up the Common Land, and casting in Seed that we may eat our Bread together in righteousness. And every one that comes to work, shall eate the Fruit of their own labours, one having as much Freedom in the Fruit of the Earth as another. Another Voice that was heard was this,

Israel shall neither take Hire, nor give Hire.

And if so, then certainly none shall say, This is my Land, work for me, and I'll give you Wages. For, The Earth is the Lords, that is, Mans, who is Lord of the Creation, in every branch of mankind; perfect; so every particular man is but a member or branch of mankind; and mankind living in the light and obedience to Reason, the King of righteousness, is thereby made a fit and compleat Lord of the Creation. And the whole Earth is this Lords Man, subject to the Spirit. And not the Inheritance of covetous proud Flesh, that is selvisch, and enmity to the Spirit.

And if the Earth be not peculiar to any one branch, or branches of manking, but the Inheritance of all; Then is it Free and Common for all, to work together, and eate together.

And truly, you Counsellors and Powers of the Earth, know this, That wheresoever there is a People, thus united by Common Community of livelihood into Oneness, it will become the strongest

from bondage: For so long as we own Landlords in this Corrupt Settlement, we cannot work in righteousness; for we should still lift up the Curse, and tread down the Creation, dishonour the Spirit of universal Liberty, and hinder the work of Restauration.

Secondly, In that we begin to Digge upon George-Hill, to eate our Bread together by righteous labour, and sweat of our browes, It was shewed us by Vision in Dreams, and out of Dreams, That that should be the Place we should begin upon; And though that Earth in view of Flesh, be very barren, yet we should trust the Spirit for a blessing. And that not only this Common, or Heath should be taken in and Manured by the People, but all the Commons and waste Ground in England, and in the whole World, shall be taken in by the People in righteousness, not owning any Propriety; but taking the Earth to be a Common Treasury, as it was first made for all.

Thirdly, It is shewed us, That all the Prophecies, Visions, and Revelations of Scriptures, of Prophets, and Apostles, concerning the calling of the Jews, the Restauration of Israel; and making of that People, the Inheritors of the whole Earth; doth all seat themselves in this Work of making the Earth a Common Treasury; as you may read, Ezek. 24.26, 27, &c. Jer. 33.7 to 12. Esay. 49.17, 18, &c. Zach. 8. from 4, to 12, Dan. 2.44, 45, Dan. 7.27. Hos. 14.5, 6,7. Joel 2.26, 27. Amos 9. from 8 to the end, Obad. 17.18.21. Mic. 5. from 7 to the end, Hab. 2.6, 7, 8, 13, 14. Gen. 18.18. Rom. 11.15. Zeph. 3. &c. Zech. 14.9.

And when the Son of man, was gone from the Apostles, his Spirit descended upon the Apostles and Brethren, as they were waiting at Jerusalem; and Rich men sold their Possessions, and gave part to the Poor; and no man said, That ought that he possessed was his own, for they had all things Common, Act. 4.32.

Now this Community was suppress by covetous proud flesh, which was the powers that ruled the world; and the righteous Father suffered himself thus to be suppressed for a time, times and dividing of time, or for 42 months, or for three days and half, which are all but one and the same term of time: And the world is now come to the half day; and the Spirit of Christ, which is the Spirit of

And we have moved hereunto for that Reason, and other which hath been shewed us, both by Vision, Voyce, and Revelation.

For it is shewed us, That so long as we, That so long as we, or any other, doth own the Earth to be the peculier Interest of Lords and Landlords, and not common to others as well as them, we own the Curse, and holds the Creation under bondage; and so long as we or any other doth own Landlords and Tennants, for one to call the Land his, or another to hire it of him, or for one to give hire, and for another to work for hire; this is to dishonour the work of Creation; as if the righteous Creator should have respect to persons, and therefore made the Earth for some, and not for all: And so long as we, or any other maintain this Civil Propriety, we consent still to hold the Creation down under that bondage it groans under, and so we should hinder the work of Restoration, and sin against Light that is given into us, and so through fear of the flesh man, lose our peace.

And that this Civil Propriety is the Curse, is manifest thus, Those that Buy and Sell Land, and are landlords, have got it either by Oppression, or Murther, or Theft; and all landlords lives in the breach of the Seventh and Eighth Commandements, Thous shalt not steal, nor kill.

First by their Oppression. They have by their subtile imaginary and covetous wit, got the plain-hearted poor, or yonger Brethren to work for them, for small wages, and by their work have got a great increase; for the poor by their labour lifts up Tyrants to rule over them; or else by their covetous wit, they have out-reached the plain-hearted in Buying and Selling, and thereby inriched themselves, but impoverished others: or else by their subtile wit, having been a lifter up into places of Trust, have inforced people to pay Money for a Publick use, but have divided much of it into their private purses; and so have got it by Oppression.

Then Secondly for Murther; They have by subtile wit and power, pretended to preserve a people in safety by the power of the Sword; and what by large Pay, much Free-quarter, and other Booties, which

they call their own, they get much Monies, and with this they buy Land, and become landlords; and if once Landlords, then they rise to be Justices, Rulers, and State Governours, as experience shewes: But all this is but a bloody and subtle Theevery, countenanced by a Law that Covetousness made; and is a breach of the Seventh Commandement, Thou shalt not kill.

And likewise Thirdly a breach of the Eighth Commandement, Thou shalt not steal; but these landlords have thus stoln the Earth from their fellow Creatures, that have an equal share with them, by the Law of Reason and Creation, as well as they.

And such as these rise up to be rich in the objects of the Earth; then by their plausible words of flattery to the plain-hearted people, whom they deceive, and that lies under confusion and blindness: They are lifted up to be Teachers, Rulers, and Law makers over them that lifted them up; as if the Earth were made peculiarly for them, and not for other weal: If you cast your eye a little backward, you shall see, That this outward Teaching and Ruling power, is the Babylonish yoke laid upon Israel of old, under Nebuchadnezzar; and so Successively from that time, the Conquering Enemy, have still laid these yokes upon Israel to keep Jacob down: And the last enslaving Conquest which the Enemy got over Israel, was the Norman over England; and from that time, Kings, Lords, Judges, Justices, Bayliffs, and the violent bitter people that are Free-holders, are and have been Successively. The Norman Bastard William himself, his Colonels, Captains, inferiour Officers, and Common souldiers, who still are from that time to this day in pursuite of that victory, Imprisoning, Robbing, and killing the poor enslaved English Israelites.

And this appears cleer, For when any Trustee or State Officer is to be Chosen, The Free-holders or Landlords must be the Chusers, who are the Norman Common Souldiers, spread abroad in the Land; And who must be Chosen: but some very rich man, who is the Successor of the Norman Colonels or high Officers. And to what end have they been thus Chosen? but to Establish that Norman power the more

forcibly over the enslaved English, and to beat them down again, when as they gather heart to seek for Liberty.

For what are all those Binding and Restraining Laws that have been made from one Age to another since that Conquest, and are still upheld by Furie over the People? I say, What are they? but the Cords, Bands, Manacles, and Yokes that the enslaved English, like Newgate Prisoners, wears upn their hands and legs as they walk the streets; by which those Norman Oppressors, and these their Successors from Age to Age have enslaved the poor People by, killed their younger Brother, and would not suffer Jacob to arise.

O what mighty Delusion, do you, who are the powers of England live in! That while you pretend to throw down that Norman yoke, and Babylonish power, and have promised to make the groaning people of England a Free People; yet you still lift up that Norman yoke, and slavish Tyranny, and holds the People as much in bondage, as the Bastard Conquerour himself, and his Council of War.

Take notice, That England is not a Free People, till the Poor that have no Land, have a free allowance to dig and labour the Commons, and so live as Comfortably as the Landlords that live in their Inclosures. For the People have not laid out their Monies, and shed their Blood, that their Landlords, the Norman power, should still have its liberty and freedom to rule in Tyranny in his Lords, landlords, Judges, Justices, Bayliffs, and State Servants; but that the Oppressed might be set Free, Prison doors opened, and the Poor peoples hearts comforted by an universal Consent of making the Earth a Common Treasury, that they may live together as one House of Israel, united in brotherly love into one Spirit; and having a comfortable livelihood in the Community of one Earth their Mother.

If you look through the Earth, you shall see, That the landlords, Teachers and Rulers, are Oppressors, Murtherers, and Theeves in this manner; But it was not thus from the Beginning. And this is one Reason of our digging and labouring the Earth one with another; That we might work in righteousness, and lift up the Creation