A WATCH-WORD TO THE CITY OF LONDON, AND THE ARMIE: WHEREIN
You may see that England's freedome, which
should be the result of all our Victories, is sinking
deeper under the Norman power, as appears by this relation of
the unrighteous proceedings of Kingstone-Court against some
of the Diggers at George-hill, under colour of Law; but yet thereby
the cause of the Diggers is more brightened and strengthened:
so that every one singly may truly say what his freedome is, and where it lies.

Gerrard Winstanley

By Ferrard Winstanly.

When these clay-bodies are in grave, and children stand in place,
This shews we stood for truth and peace, and freedome in our dates;
And true born sons we shall appear of England that's our mother,
No Priests nor Lawyers wiles enbrace, their slavery we'll discover.

LONDON,
Printed for Giles Calvert at the Sign of the black Spread-Bagle,
at the West end of Pauls, 1649.
To the City of London, Freedome and Peace desired.

Though I am one of the sons by freedome, and I do truly love thy peace; while I had an estate in thee, I was free to offer my vice into thy publique Treasury Guild-hall, for a preservation to thee, and the whole Land; but by thy cheating sons in the theevings art of buying and selling, and by the burdens of, and for the Souldiery in the beginning of the war, I was beaten out both of estate and trade, and forced to accept of the good will of friends crediting of me, to live a Country-life, and there likewise by the burthen of Taxes and much Free-quarter, my weak back found the burthen heavier then I could bear; yet in all the passages of these eight years troubles I have been willing to lay out what my Talent was, to procure England peace inward and outward, and yet all along I have found such as in words have professed the same cause, to be enemies to me. Not a full yeere since, being quiet at my work, my heart was filled with sweet thoughts, and many things were revealed to me which I never read in books, nor heard from the mouth of any flesh, and when I began to speak of them, some people could not bear my words, and amongst those revelations this was one, that the earth shall be made a common Treasury of livelihood to whole mankind, without respect of persons; and I had a voice within me that bad me declare it all abroad, which I did obey, for I declared it by word of mouth wherever I came, then I was made to write a little book called, The new Law of righteous-wes, and therein I declared it; yet my mind was not at rest, because nothing was acted, and thoughts run in me, that words and writings were all nothing, and must die, for action is the life of all, and if thou doest not act, thou dost nothing. Within a little time I was made obedient to the word in that particular likewise; for I tooke my ipade and went and broke the ground upon George-hill in Surrey, thereby declaring freedome to the Creation, and that the earth must be set free from intanglements of Lords and Landlords, and that it shall become a common Treasury to all, as it was first made and given to the Iohnes of men: For which doing, the Dragon presently calls a flood of water to drown the manchild, even that freedome that now is declared, for the old Norman-Prerogative Lord of that Mannon M. Drake, caused me to be arrested for a treasue against him, in digging upon that barren Heath, and the unrighteous proceedings of Kingtome Court in this businesse; I have been declared to thee, and to the whole land, that you may consider the cause that England is in; all men have flood for freedome, thou hast kept fasting daies, and prayed in morning exercises for freedom; thou hast given thanks for victories, because hopes of freedome; plenty of Petitions and promises...
promises thereupon have been made for freedome, and now the common enemy is gone, you are all like men in a mist, seeking for freedom, and know not where, nor what it is: and thofe of the richer sort of you that see it, are ashamed and afraid to own it, because it comes clothed in a cowlith garment, and open to the best language that scolding Tom as I can afford, or that railing Rabbeola can speak; or furious Pindarics can act against him; for freedome is the man that will turn the world upside downe, therefore no wonder he hath enemies.

And affir your selves, if you pitch not right now upon the right point of freedome in action, as your Covenant hath it in words, you will wrap your children in greater slavery then ever you were in: the Word of God is Love, and when all thy actions are done in love to the whole Creation, then thou hast at becomes freedome, and freedome is Christ in you, and Christ among you; bondage is Satan in you, and Satan among you: no true freedom can be estaiblished for England peace, or prove you faithfull in Covenant, but such a one as hath respect to the poor, as well as to the rich; for if thou consent to freedom to the rich in the City, and givest freedome to the Freeholders in the Country, and to Priests and Lawyers, and Lords of Manmours, and Impropriators, and yet allow the poor no freedome, thou art then a declared hypocrite, and all thy prayers, fasting, and thanksgivings are, and will be proved an abomination to the Lord, and freedome himselfe will be the poor’s portion, when thou shalt lie groaning in bondage.

I have declared this truth to the Army and Parliament, and now I have declared it to thee likewise, that none of you that are the sheeple of the Land may be left without excuse, for now you have all spoken to, and because I have obeyed the voice of the Lord in this thing, therefore doe the Freeholders and Lords of Manmours seek to oppresse me in the outward livelihood of the world, but I am in peace. And London, say England look to thy freedom, I lie affiure thee, thou art very neere to be cheated of it, and if thou lose it now after all thy boaling, truly thy potterill will curse thee, for thy unfaithfulnece to them: every one talkes of freedome, but there are but few that act for freedome, and the actions for freedome are oppressed by the talkers and verball professeors of freedome; if thou wouldest know what true freedome is, read over this and other my writings, and thou shalt see it lies in the communitie in spirit, and communitie in the earthly treasur, and this is Christ the true manchild spread abroad in the Creation, taffuring all things into himselfe; and so I leave thee.

Being a true Denizone of thee, and a true lover of thy peace,

Jerrard Winstanly.

A Watch-word to the City of London, and the Army.

Whereas we Henry Bickerstaffe, Thomas Star, and Jerrard Winstanly, were arrested into Kingtime Court, by Thomas Winstanly, Ralph Verny, and Richard Winstanly, for a trepaire in digging upon George-hill in Surrey, being the rights of Mr. Drake the Lord of that Mannour, as they say, we all three did appear the first Court day of our arrest, and demanded of the Court, what was laid to our Charge, and to give answere thereunto to our selves: But the answere of your Court was this, that you would not tell us what the Trepaire was, unlesse we would fee an Attorney to speake for us; we told them we were to plead our own cause, for we knew no Lawyer that we could trust with this businesse; we defied a copie of the Declaration, and proffered to pay for it; and still you denied us, unlesse we would fee an Attorney. But in conclusion, the Recorder of your Court telled us, the case was not entred; we appeared two Court daies after this, and defered to fee the Declaration, and still you denied us, unlesse we will fee an Attorney, so gready are these Attorneys after money, more then to justify a righteous cause: we told them we could not fee any, unlesse we would willfully break our Nationall Covenant, which both Parliament and people have taken joyntly together to endeavoure a Reformation. And unlesse we would be professed Traitors to this Nation and Common-wealth of England, by upholding the old Norman tyrannical and destructive Lawes, when they are to be cast out of equity, and reason be the Moderator.

Then seeing you would not suffer us to speake, one of us brought this following writing into your Court, that you might read our answere; because we would acknowledge all righteous proceedings in Law, though some flander us, and say we deny all Law, because we deny the corruption in Law, and endeavoure a Reformation in our place and calling, according to that Nationall Covenant: and we know if your Lawes be built upon equity and reason, you ought both to have heard us speake, and read our answere; for that is no righteous Law, whereby to keep a Common-wealth in peace, when one fort shall be suffered to speake, and not another, as you deal with us, to paffe sentence and execution upon us, before both sides be heard to speake.
Fourthly, you have granted a judgement against us, and are proceeding to an execution, and this is contrary likewise to your own Laws, which say that no plaint ought to be received, or judgement passed, till the cause be heard, and witnesses present; to testify the plaint to be true, as Sir Edward Coke, 2nd part of Institutes upon the 39th chap. of Magna Charta, fol. 51. 52. 53. The Mirror of Justice.

But that all men may see, we are neither ashamed nor afraid, to justify that cause we are arrested for, neither to refuse to answer to it in a righteous way, therefore we here deliver this up in writing, and we leave it in your hands, disavowing the proceedings of your Court, because you uphold Prerogative oppression, though the Kingly office be taken away, and the Parliament hath declared England a Common-Wealth; so that Prerogative Laws cannot be in force, unlese you be befotted by your covetounesse and envy.

We deny that we have trespassed against those three men, or Mr. Drake either, or that we should trespass against any, if we should dig up, or plow for a livelihood, upon any the vast land in England, for thereby we break no particular Law made by any Act of Parliament, but only an ancient custom, bred in the strength of Kingly Prerogative, which is that old Law or custom, by which Lords of Mannour lay claim to the Commons, which is of no force now to bind the people of England, since the Kingly power and office was cast out and the common people, who have cast out the oppressor, by their pure and person, have not authorized any as yet, to give away from them their purchased freedome; and if any assume a power to give away, or withhold this purchased freedome, they are Traitors to this Common-Wealth of England: and if they imprison, oppresse, or put to death any for standing to maintain the purchased freedome, they are murderers and thieves, and no just rulers.

Therefore in the light of reason and equity, and in the light of the Nationall Covenant, which Parliament and people have taken, with joynt consent; all such Prerogative customs, which by experience we have found to burden the Nation, ought to be cast out, with the Kingly office, and the Land of England now ought to be a free Land, and a common treasury to all her children, otherwise it cannot properly be called a Common-Wealth.

Therefore we justify our act of digging upon that hill, to make the earth a common treasury: First, because the earth was made by Almighty God, to be a common treasury of livelihood for whole mankind in all his branches, without respect of persons; and that not any one
according to the Word of God (which is love) the pure Law of righteousness, ought to be Lord or landlord over another, but whole mankind was made equal, and knit into one body by one spirit of love, which is Christ in you the hope of glory, even all the members of man's body, called the little world, are united into equality of love, to preserve the whole body. 

But since the fall of man there from, which came in by the rising up of covetousness in the heart of mankind (to which Serpent the man consented) and thence mankind was called Adam: for this covetousness makes mankind to be a stoppage of freedom in the creation, and by this covetous power, one branch of mankind began to lift up himself above another, as Cain lifted up himself, and killed his brother Abel: and so one branch did kill and steal away the comfortable use of the earth from another, as it is now: the elder brother lives in a continual thevery, stealing the Land from the younger brother. And the plain truth is, thieves and murderers upheld by preaching witches and deceivers, rule the Nations: and for the present, the Laws and Government of the world, are Laws of darkness, and the devils' Kingdom, for covetousness rules all. And the power of the sword over brethren in armies, in prisons, in gallows, and in other inferior torments, inflicted by some upon others, as the oppression of Lords of Manours, hindring the poor from the use of the common Land, is Adam fallen, or Cain killing Abel to this very day.

And these Prerogative oppressors are the Adaminite & Cainsites, that walk contrary to the Word of God (which is love) by upholding murder and theft, by Laws which their Fathers made, and which they now justify; for in the conquest that Kings got, their Ancestors did murder and kill, and steal away the earth, and removed the Land mark from the conquered, and made Laws to imprison, torment, or put to death, all that would adventure to take the Land from them again; and left both the soil Land, and murdering Laws to their children, the Lords of Manours, and Freetholders, who now with violence do justify their Fathers wickedness, by holding fast, that which was left by succession. 

For what are all the Laws of the Nations, in this corrupt covetous Government, lifting up one branch of Adam mankind above another, the Conqueror, above the conquered, or those that have power above them that are weak, I say what are they, but Laws of murder and theft, yea enmity itself, against the Law of righteousness, which is love, which makes people do, as they would be done unto? And
out of them are those men that have arrested or that may arrest the Diggers, that endeavour to advance freedom; therefore I say all sorts ought to have their freedom.

And that in regard they have not only joined persons and parties together, but in regard likewise, they took the Nationall Covenant, with joy and consent together, which the Parliament did make, of whom Mr. Drake was the first; that every one of them by their acts and in their several places and calling, should endeavor the peace, safety, and freedom of England, and that the Parliament should sustain the people, and the people the Parliament, and every one that had taken it, should sustain those that had taken it, while they were in pursuit thereof, as in the sixth Article of the Nationall Covenant.

But now Mr. Drake was one that made this Covenant, and the Surr Ministers that took it with great zeal at KIng's-Step, which I saw witnesse to, and shall be of their hypocrisy therein, have set up a Lecturer at Cobham to drive off the Diggers to take the perfuit of their Covenant, and the most vehement to break Covenant, and to hinder them that would keep it, neither entering into peace themselves, nor suffering them that are entering into order.

But in regard some of us did dig upon George's Hill, thereby to take possession of that freedom we have recovered out of the hands of the Kingly Office, and thereby endeavour a Reformation in our place and calling according to the Word of God (which it Love) And while we are in pursuit of this our Covenant, we expect both Parliament that made the Covenant, and the Officers of this Court, and Parish Ministers, and Lords of Manors themselves, and especially Mr. Drake, to assist us herein, against all that shall oppose us in this righteous work of making the Earth a common Treasury; and not to be us, imprison us, or take away our expectors or lives, unless they will willfully break Covenant with God and man, to plase their own covetous and forward heart, and thereby declare themselves to be the worke of Devils.

Therefore, in that we did dig upon that Hill, we do not thereby take away other men's rights, neither do we demand of this Court, or from the Parliament, what is theirs and not ours: But we demand our own to be set free to us and them out of the Tyrannical oppression of ancient custome of Kingly Prerogative; and let us have no more gods to rule over us, but the King of righteousness only.

Therefore as the Free-Holders claim a quietness and freedom in their inclosures, as it is fit they should, so we that are younger brothers, or the
And a day after (for in this case they can end a cause speedily in their Court; but when the Attorney and Lawyers get money they keep a cause depending seven years, to the utter undoing of the parties, so unrighteous is the Law and Lawyers) I say, two days after they first to execucne the execution, and they put Henry Beckeraffe in prison, but after three days, Mr Drake releasted him again, Beckeraffe not knowing of it till the releas came; They seek after Thomas Star to imprison his body, who is a poore man not worth ten pounds.

Then they came privately by day to Gerrard Winstanley house, and drove away foure Cownes; I not knowing of it and some of the Lords Tenants rode to the next Town shouting the diggers were conquered, the diggers were conquered. Truly it is an easie thing to beat a man, and cry conquest over him after his hands are tied, as they tied ours. But if their caufe be so good, why will they not suffer us to speak, and let reason and equity, the foundation of righteous Lawe, judge them and us. But strangers made refuge of those Cownes, and drove them assay off the Bailiffs hands, so that the Bailiffs left them; but before the Bailiffs had lost the Cownes, I hearing of it went to them and said here is my body, take me that I may come to speak to those Normans that have stolen our land from us; and let the Cownes go, for they are none of mine; and after some time, they telling me that they had nothing against my body, it was my goods they were to have; then said I take my goods, for the Cownes are not mine; and so I went away and left them, being quiet in my heart, and filled with comfort within my self, that the King of rightouenesse would cause this to work for the advancing of his own Caufe, which I prefer above state or liveliood.

Saying within my heart as I went along, that if I could not get meat to eat, I would feed upon bread, milk and cheele; and if they take the Cownes, that I cannot feed on this, or hereby make a breach between me and him that owens the Cownes, then Ile feed upon bread and beere, till the King of rightouenesse clear up my innocency, and the justice of his own caufe; and if this be taken from me for maintaining his Caufe, ile stand still and see what he will doe with me, for yet I know not.

Saying likewise within my heart as I was walking along, O thou King of rightouenesse shew thy power, and do thy worke thyself, and free thy people now from under this heavy bondage of miserie, Peraab the covetous power. And the answer in my heart was fathfaxy and full of sweet joy and peace: and I said, Father, do what thou wilt, this caufe is thine, and thou knowest that the love to rightouenesse makes me do what I do.

I was made to appeal to the Father of life in the speakings of my heart, likewise this: Father thou knowest that what I have writ or spoken, concerning this light, that the earth should be restored and become a common Treasure for all mankind, without respect of persons, was thy free revelation to me, I never read it in any book, I heard it from no mouth of flesh till I understood it from thy teaching first within me. I did not study nor imagine the conceit of it; self-love to my own particular body does not carry me along in the managing of this business; but the power of love flowing forth to the liberty and peace of thy whole Creation, to enemies as well as friends: nay towards those that oppresse me, endeavouring to make me a beggar to them. And since I did obey thy voice, to speak and act this truth, I am hated, reproached, and oppressed on every side. Such as make profession of thee, yet revile me. And though they see I cannot fight with fleshly weapons, yet they will strive with me by that power. And so I see Father, that England yet does choose rather to fight with the Sword of Iron, and covetouenesse, then by the Sword of the Spirit which is love: and what thy purpose is with this land, or with my body, I know not; but establishest thy power in me, and then do what pleaseth thee.

These and such like sweet thoughts dwelt upon my heart as I went along, and I felt my self now like a man in a storm, standing under shelter upon a hill in peace, waiting till the storm be over to see the end of it, and of many other things that my eye is fixed upon. But I will let this paffe.

And return again to the Dragons Den, or Hornetts nest, the feigh murdering fleshly Lawes of this Nation, which hangs some for stealing, and protects others in stealing; Lords of Mannonst stole the land from their fellow creatures formerly in the conquests of Kings, and now they have made Lawes to impiion and hang all those that seek to recover the land again out of their thieving murdering hands.

They took away the Cownes which were my livelihood, and beat them with their clubs, that the Crowesheads and sides did swell, which grieved tender hearts to see; and yet these Cownes never were upon George Hill, nor never dug upon that ground; and yet the poor beasts must suffer because they gave milk to feed me, but they were driven away out of those Devilshands the Bailiffs, and were delivered out of hell at that time.

And thus Lords of Mannonst, their Bailiffs the true upholders of the Norman power, and some Freeholders that doe oppose this publick work, are such as the country knows have beene no friends to that Caufe the Parliament declared for, but to the Kingly power; and now if they get the foot fall in the stirrup, they will lift themselves again into the Norman saddle; and they do it secretly; for they keep up the Norman Lawes, and thereby Traytours to freedom, get into places of Law and power, and by
that will enslave England more than it was under the Kingly power.

Therefore England beware; thou art in danger of being brought under the
Norman power more than ever. The King Charles that was successfull to
William the Conqueror thou hast cast out; and though thy Parliament
have declared against the Kingly office, and cast it out, and proclaimed Eng-
land a Common wealth, that is to be a free land for the liberty and lively-
hood of all her children;

Yet William the Conqueror's Army, begins to gather into head againe,
and the old Norman Prerogative Law is the place of their rendezvous : for
though their Chief Captain Charles be gone, yet his Colonels, which are
Lords of Manours, his Counsellours and Divines, which are our Lawyers
and Priests, his inferior Officers and Souldiers, which are the Freeholders,
and Land-lords, all which did steal away our Land from us when they killed
and murdered our Fathers in that Norman conquest: And the Bailiffs that
are slaves to their covetous sprung, and all the ignorant bawling women, against
our digging for freedom, are the snappack boys, and the ammunition
fluits that follow the Norman Camp.

There are all striving to get into a body againe, that they may set up a
new Norman slavery over us ; and the place of their rendezvous, Pre-
rogative power is fenced already about, with a Line of Communication.

An act made by a piece of the Parliament to maintain the old Laws, which
if once this Camp be fortified in his full strength, it will cost many a fighting
heart, and burdened spirit before it be taken.

And this Norman Camp are got into so numerous a body already,
that they have appointed their Sutlers to drive away the Cows which we reny
livelyhood, and some of them, they would sell to make money of to pay
the Attorney, Gilder, and Lawyers their fees, for denying the diggers our
privilege to plead. Our own cause; for as it is clearly seen that if we be
suffered to speak we shall batter to pieces all the old Laws, and prove the
maintainers of them hypocrites and Traitors to this Common wealth of
England, and then the Attorneys and Lawyers Trade goes down, and Lords
of Manours must be reckoned equal to other men. And this covetous
She and blood cannot endure.

And other of the Cows were to be killed to victual the Camp, that is, to
feed those Norman Wil Star & Nedyon, both Freeholders & others the
snappack boys, and ammunition drabs that helped to drive away the Cows
that, they might be encouraged by a belly full of good goods to stick the
closer to the business another time. Or else the price of these Cows were
to pay for the Jack and Tobacco which the Norman officers of Knights,
Gentlemen, and rich Freeholders did spend at the White Lion at Cobham,
who

when they met the 24. of August 1649, to advise together what course
they should take to subdue the diggers; for say they, if the cause of the dig-
gers stand, we shall lose all our honour and titles, and we that have had
the glory of the earth shall be of no more account then those slaves our ser-
vant's and younger brothers that have been footsoldiers to us and our Fa-
thers ever since the Norman William our beloved General took this land
(not by love) but by a sharp sword, the power by which we stand: and
though we own Christ by name, yet we will not do as he did to five en-
emies, but by our sword we will destroy our enemies, and do we not de-
serve the price of some of the diggers cows to pay us for this our good ser-
vice? And do not our reverend Ministers tell us that William the Con-
queror, and the succeeding Kings were Gods appointed? And do not they
say that our inclosures which were got by that murdering sword, and
given by William the Conqueror to our Fathers, and so successively from
them, the land is our inheritance, and that God gave it us, and shall those
broken fellows, and beggarly rogue take our rights from us, and have the
use of the land equal with us? Thus do these Norman Gentlemen comfort
their hearts, and support themselves with broken trees, when they meet
together in their Counsels.

But say you Norman Gentlemen, let me put in a word amongst you,
doeth the murderers sword make any man to be Gods appointed? Surely,
Jesus Christ was called Gods appointed not because he conquered
with a sword of iron, but because he conquered by love, and the spirit
of patience; therefore your General was not Gods appointed, as
Christ was.

And then the Earth was not made to be the successue Inheritance of
children of murderers, that had the strongest arm of flesh, and the best
sword, that can tread others under foot with a bold breast forehead under
colour of the Law of justice as the Norman power does; But it was made
for all by the Law of righteousness, and he gives the whole Earth to be the in-
heritance of every single branch of mankind without respect of persons,
and he that is filled with the love of this righteous King, doing as he would
be done by is a true appointed one.

Therefore, that god whom you serve, and which did intitle you Lords,
Knights, Gentlemen, and Landlords, is covetousness, the god of this
world, which always was a murderer, so in the father of lies, under
whose dark governing power, both you and all the nations of the world,
for the present are under. But the King of righteousness or God of love
whom I serve, did not call the earth your inheritance, shunting out others,
but gave the earth to be a common treasury to whole mankind (who is the
Lord of it) without respect of person.
This power of love, is the King of righteousness; the Lord God Almighty that rules the whole Creation in peace, that is the Seed that breaks covetousness in the serpent's head; he is the restoring power, that is now rising up to change all things in his own nature, he will be your Judge, for vengeance is his; and for any wrong you have done me, I can tell you of many, yet I have given all matters of judgment and vengeance into his hand, and I am sure he will do right, and discover him that is the true Trespasser, that takes away my rights from me.

And take notice of this, you Lords of Mannors, and Norman Gentry, though you should kill my body or starve me in prison, yet know that the more you strive, the more trouble you shall be filled with; and the worse you can to hinder, publick freedom, you shall come off losers in the latter end. I mean you shall lose your Kingdom of darkness, though I lose my livelihood, the poor Cowes that live my living, and should be imprisoned; you have been told this 13 Months agoe, that you should lose ground by striving, and will you not take warning, will you needs shame your selves, to let the poore Diggers take away your Kingdome from you? purely, the power that is in them, will take the rule and government from you, and give it to a people that will make better use of it.

Alas! you poor blind earth moults, you strive to take away my livelihood, and the liberty of this poor weak flame my body of flesh, which is my house I dwell in for a time; but I strive to cast down your kingdom of darkness, and to open Hell gates, and to break the Devils bands asunder, whereas with you are tied, that you my Enemies may live in peace, and that is all the harm I would have you to have.

Therefore you Lords of Mannors, you Free-holders, you Norman Clergy, oppressing Tithe-manglers, and you of the Parliament men, that have plaid fast and loose with this poor Nation, for what is past let it goe; hereafter advance freedom and liberty, and pluck up bondage; and fine no more by Lordng it over your Lords and Masters, that set you upon those Parliament Seats, lest worse things befall you then yet hath.

But to return again to Mr Gilder advice, the Attorney of King's Browne Court, and the proceeding of that Court with the Cowes; you hear how they did judge, condemn and execute me, not suffering me to speak; and though those four Cowes were refused out of their hands by Strangers, not by me; and so by their own Law, they should have looked after the Refusers, yet contrary to their own Law, they came against me to the Insanity dwelling a fortnight after, and drove away seven Cowes and a Bull in the night time, some of the Cowes being Neighbours that had hired pasture; and yet the damage which their Norman Jury, and their covetous beholders ignorant Attorney Mr Gilder, had judged me to pay for a Trespass in digging upon that barren George's Hill, was but eleven pound nine shillings and a penny charges & all, which they are like never to have of me, for an empty carrier will dance and sing before the Norman theesves and pick-purses: And thus you see they judged and passed sentence upon me but once at their prerogative pleasure, which they call England Law; but they executed me twice, that they might be sure to kill me. But yet these Cowes likewise are brought home again, and the heart of my Enemies is put into the pound of vexation because the Cowes are set free: Surely, the Lords of Mannors and the Attorney Mr Gilder, that gave advice to Arrest us for digging, have burned their Bibles long agoe, because they have to no quere and clear forgotten that Petition in the Lords prayer, "Forgive us our trespasses as we forgive them:" for they make this a trespass against them, for digging upon the waste land of our mother the Land of England for a livellhood, when as their Law it selft faith, That the Commons and wastes belong to the poor.

So that you fee the Norman Camp is grown very numerous and big, that they want much beefe to victual them and they are such hungry ones, that they will eat poor lean Cowes, that are little better than skin & bone, and poor Cowes if I keep them in the winter, they are like to be poorer for want of Hay; for before the report of our digging was much known I bought three Acres of land of a Lord of a Mannor, whom I will not here name, because I know the counsel of others made him prove false to me, for when the time came to Mow, I brought money to pay him before hand; but he answered me, I should not have it, but fold it to another before my face; this was because his Parish Priest, and the Surrey Ministers, and sorry ones too they are that have set up a Lecture at Cobham for a little time, to preach down the Diggers, have bid the people neither to buy nor sell with us, but to beat us, imprison us, or banish us: and thereby they prove them selves to be members of the Beast that had two horns, like a Lamb, and yet speak like a Dragon & so they fulfill that Scripture in Rev. 13.16. that no man might buy and sell, save he be of the Well of the Beast. Or else surely they do it on purpose to quicken us to our work, and to drive us to Plant the Commons with all speed as may be.

But though the Cowes were poor, yet they care not, so the skins will but pay the Lawyers and Attorneys Gilder his Fees, and the flesh to feed the Snakelake boys, either to eat and make merry with, or else to sell to make money of, to pay those that drive away the Cowes for their pains or charges they have been at, in this 18 weeks striving to beat the Diggers off their work: But the bones will serve the Bailiff's Stewpick, because their action will be both proved thievish in stealing another men's cattle, and their C
creased very great against the same man, in opening all the Gates round about the ground, where Winstanley dwells, and let Hogs and common Cart-shirts into the standing barley and other corn, which the right owner will seek satisfaction for.

So that the fury of this Norman Camp against the Diggers is so great, that they would not drive away all the Cows upon the ground, but was as if they had done this mischief, the Bayhills, and the other Norman inspex pack of enmity, was hollowing and intoning, as if they were dancing at a Whitson Ale; so glad are they to do mischief to the Diggers, that they might hinder the work of freedom.

And why are they so furious against us? But because we endeavoured to dig up their Tythes, their Lawyers Fees, their Prisons, and all that are a Trade of darkness, whereby they get money under colour of Law; and to plant the pleasant fruit of freedom, in the room of that cursed in bush, the power of the murdering sword; for they say, they do all they do by the Law of the Land which the Parliament hath confirmed them by an Act: And ifso, then Soldiers where is the price of your blood? and Countrymen, and Citizens, Where is the price of your Taxes and Free-quarter? If this be the freedom, you are like to have, to be beaten and not be suffered to say why do you so, and shall have no remedy, unless you will fee a lawyer (a friend) to plead for you, when you are able to plead your own cause, better than your self, and save that charge, and have your cause end sooner, and with more peace and quietness.

And you zealous Preachers, and professors of the City of London, and you great Officers and Souldiers of the Army, who are all your Victories over the Cavaliers, that you made such a blaze in the Land, in giving God thanks for, and which you begged in your fasting days, and morning Exercises? Are they all sunk into the Norman power again, and must the old Prerogative Laws stand? what freedom then did you give thanks for? Surely, that you had killed him that rid upon you, that you may get up into his saddle to ride upon others? O thou City, thou Hypocritical City! thou blindfold drowze England, that sleepst and snortest in the bed of coveouleflse, awake, awake, the Enemies is upon thy back, he is ready to scale the walls and enter Possession, and wilt thou not look out?

Does not the stream of bondage run in the same river that it did, and with a bigger stream of Norman power; so that if you awaken not before, the flood of the Norman Prerogative stream, will drown you all? Here's more rivers comes into the maine stream, since the storm fell, and the waters of fury tisses very high, banked in by Law; and while you are talking and disputing about words, the Norman Souldiers are secretly working among you to advance their power again; and so will take away the benefit of all your victories by a subtile act of intricate Lawes, which the sword in the field could not do against you; and when you have lost that freedom, which you boasted of that you will leave to your posterity, then who must give thanks? you that vapoured in words, or they that lay close in action, waiting to trip up your heels by policy, when the sword could not do it.

Tell thee thou England, thine battells now are all spiritual. Dragon against the Lamb, and the power of love against the power of covetousness; therefore all that will be soldiers for Christ, the Law of righteousness, join to the Lamb. He that takes the iron sword now shall perish with it, and would you be a strong Land and fruitful in beauty, then fight the Lambs battels, and his strength shall be thy walls and bulwarks.

You Knights, Gentlemen, and Freeholders, that sit in council at the white Lion in Chelsea to find out who are our backers, and who stir us up to dig the Commons. Let us plainly who it is, it is love, the King of righteousness ruling in our hearts, that makes us thus to act, that the creation may be set at liberty, and now I have answered your inquisition, do what you can to him and use his servants: And we require you in his name, to let our cause have a public trial, and do not work any longer in darkness, let not your Bailiffs and slaves to come by night to steal away the Cove of poor men under colour of justice, when as the cause was never yet heard in open Court.

He that backs you, and that lets you to work, to deny to us our younger brother the use of the common land, is covetousness, which is the quintessence of the greatest devil, so that there is the a generally known, which you & we fight under, the a great Prince of light and darkness, bondage and freedom, that does Act all flesh in the great controversies of the world. These are the men that stir in this business, that is, the wicked man that counsels, and backs you to be so envious and furious against us, and the righteous man Christ, that backs and counsels us to love our enemies. And we do not see that God, Amen and Amen, and all the noble of the nations, Lords, Knights, Gentlemen, Lawyers, Bailiffs, Priests, and all the Norman inspex pack, and ammunition women to the old Norman Camp do all combine together in the act of unrighteous fury, to drive the poore diggers off from their work, till the name of commonalty and freedom which is Christ, may not be known in each. Thus I have dealt plainly with you all, and I have not flattered Parliament, Army, City, nor Country, but have declared in this, and other writings the whole light of that truth revealed to me by the word of the Lord: and I shall now wait to see his hand to do his own work in what time, and by what instruments he pleases. And I see the poore must first be picked out, and honoured in this work, for they begin to receive the word of righteousness, but the rich generally are enemies to true freedom.
No money's paid, nor never shall, to Lawyer or his man
To plead our cause, for therein we'll do the best we can.
In Cobham on the little Heath our digging there goes on.
And all our friends they live in love, as if they were but one.

Thus you Gentlemen, that will have no law to rule over you, but your Prerogative will must be above law, and above us that are the younger brothre in the land, but if you say no, your will shall be subject to law, then I demand of you Mr. Drake, Mr. Gilder, and the other the bailiffs and officers of Kingston court, why will you arrest us, and trouble us, and say we trespass against you, and though we came to answer your arrest, and to plead our own cause, yet contrary to the equity, or contrary to the statute that the law, as I knew you before, you deny me the privilege, but went on and did condemn me and execute a forcible power upon both goods, is not your will here, above law? do you not hereby uphold the Norman conquest?

Mr. Drake, you are a Parliament man, and was not the beginning of the quarrel between King Charles and your House? This the King pleased to uphold Prerogative, and you were against it, and yet must a Parliament man be the first man to uphold Prerogative, who are but servants to the Nation for the peace and liberty of every one, not conquering Kings to make their will law? did you not promise to the whole Nation, in case the Cavalier party were cast out? and why now will you seek liberty to your heart and Gentry, with the droll of just liberty and freedom to the common people, that have borne the greatest burden?

You have arrested us for digging upon the common land, you have executed your utmost power, in dispersing castles, imprisoning our bodies, and yet our cause was never published, heard, neither can it be proved that we have broke any law, that is built upon equity and reason, therefore we wonder where your power to rule over us by will, more than we to rule over you by right.

We require you before you go too far, not to be too contentious in your master, trample not under your foot, under colour of law, as if none knew equity of law but you, for we and our estates shall be horns in your eyes, and pricks in your sides, and you may curse that Council bid you beg our estates, or imprison our persons. But this we require that you would not have a fair open tráill, and do not carry on the course of law in secret, like Vicedomus, that is afraid to have his business come to light; therefore I challenge you once more, seeing you profess your father, Christians, let us be brought to a trial of our cause, let your ministers plead with us in the scripture, and let your Lawyers plead with us in the equity and reason of your own law; and if you oppose us transferring, then we shall lay down our work and acknowledge we have trespassed against you in digging upon the Commons, and then punish us. But if we prove by scripture and reason that undeniably the land belongs to one as well as another, then you shall own our work, justify our cause, and declare that you have done wrong to Christ, who you say is your Lord and master, in abusing his servants, your fellow creatures, while we are doing his work. Therefore I know you to be men of moderation in outward show, I desire that your actions towards your fellow creatures may not be like one beast to another, but carry your selves, like man to man; for your proceeding in your present law hostile to us, is both unrighteous, beastly, and diabolical, and nothing of the spirit of mankind in it. You Attornies and Lawyers, you say, you are ministers of justice, and we know that equity and reason is, or ought to be the foundation of law; if so, then plead not for money altogether but stand for universal justice and equity; then you will have peace, otherwise both you with the corrupt Clergy will be taken out as unfavourable to your proceedings.