

An Humble  
**R E Q U E S T,**  
TO THE  
Ministers of both Universities,  
AND TO ALL  
Lawyers in every Inns-a-Court.

T O  
Consider of the Scriptures and points of Law here-  
in mentioned, and to give a rational and christian Answer,  
whereby the difference may be composed in peace, between the  
poor men of *England*, who have begun to digge, plow,  
and build upon the common Land, claiming it their  
own, by right of Creation.

A N D  
The Lords of Mannours that trouble them, who have no  
other claiming to *Commons*, then the *Kings* will, or from  
the Power of the *CONQUEST*,

A N D  
If neither Minister nor Lawyer, will undertake a reconcilia-  
tion in this case, for the beauty of our *Common-wealth*. Then we ap-  
peale, to the Stones, Timber, and dust of the Earth you tread up-  
on, to hold forth the light of this busines, questioning nor,  
but that Power that dwells every where, will cause  
light to spring out of darkness, and Freedom  
out of Bondage.

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By GERARD WINSTANLEY.

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I Cor. 6. 5. *I speak to your shame; Is it so, that there is not a wise man  
among you, no not one; that shall be able to judge between his Brethren?*

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TO THE READER,

**T**He occasion of the publication of this Request to the Ministers and Lawyers was this: Upon a discourse between Parson Plat, Lord of the mannor of Cobham, and Gerard Winstanley, about the matter of digging upon the Commons in his Lordship.

Mr. Plat did promise and engage himself with loving expressions, and words savouring of much moderation, tenderness and reason, that if Gerard Winstanley could prove by Scriptures, the lawfulness of the work, that is, that the earth was made to be a common Treasury, and ought to remain so to whole Mankind, without respect of persons: That he would never hereafter molest the Diggers, but quietly suffer them to build and plant the Commons in his Lordship. And that he would bring in his estate, and become one in that community.

This which here followes is a Copy of those Scriptures I delivered to him, which he had not then time to read over; but upon discourse at the same time, upon the same Scriptures, he did not gain-say, but by his words of Gentleness declared a condescension, to the light of that universall freedom, held forth thereby to Mankind.

For the present I offer this to the consideration of all rational and Christian-spirited men, to judge in the case; And according as Mr. Plat gives answer, I shall be as ready to declare and publish.

For the present farewell.

per me, GERARD WINSTANLEY.

To the *Ministers* of both *Universities*,  
and the *Lawyers* of every *Inns-a-Court*.

*Gentlemen, Brethren, and Englishmen,*

**Y**OU all heare of the difference between *Lords of Mannours*, and the poor People of *England*. The poor people say, the common Land is their due, by right of Creation, and by the Lawes of a Common-wealth. And being encouraged herefrom, do build houses, and plant them corn for their Livelihood, upon the Commons and wast Land, that they may live like men, in their right of Creation; and that they may enjoy the benefit of a free Common-wealth, as they are *Englishmen*.

The *Lords of Mannours* say, it is not their Creation-right; thereupon beat them, pull down their houses, and much abuse them, pushing the poor with their hornes of power, like un-rational Beasts.

And though the difference rise higher and higher between them, both in point of Conscience, and point of Law: yet hitherto, there does not any appear to reconcile the difference,

But Gentlemen, let it not be said hereafter among posterity, but that there were some wise men among you, that were not blinded by passion, covetousness, and self-interest; but that you would adventure to speak for righteousness, and that took the cause of the poor into your hands.

This difference between *Lords of Mannours* and the poor, about the common Land, is the greatest controversie that hath rise up this 600. yeares past.

If reason and righteousness which is the foundation of Scriptures, and just Lawes do give it us: let us have our freedom quietly; if neither reason nor righteousness give us this freedom, we will lie still, and never trouble you more.

Therefore I leave these following Scriptures and Considerations to you, and rest,

April 9th.  
1650.

*A fellow-Commoner of England, and true  
friend to Freedom,*  
GERARD WINSTANLEY.



*The whole Earth : By the Law of Creation , is the Common treasury of free Livelyhood , to whole Mankind. And those Lords of Mannors, and others, that deny any part of mankind, this creation-freedom in the earth , are sinners in the highest degree, and are upholders of the fall & curse of Mankind.*

*To prove this by Scripture.*

**I**T is plaine, that the Scriptures consists of Three Parts. First, they declare the righteous Law of Creation, wherein God gives to all Mankind, equall freedome, without respect of persons.

Secondly, they declare the fall of Mankind from this righteous Law; and the various unrighteous actings of Mankind, under his false estate, or power of darknesse, by whom he is taken prisoner.

Thirdly, they declare the restoration of Mankind to his creation-righteousnesse : By whom he is restored : And the actings and conversation of Mankind upon his resurrection from under that dark, or false estate.

He begin with the First, and take notice how the Scriptures gives an universal freedome in the Earth to whole Mankind.

In *Genesis*, God said, *Let us make Man* : By Man, in the singular number implies, Mankind. *And let them have dominion* : By Them, in the plural number, implies, whole Mankind in all his branches.

Againe : he created Man; that is : Mankind. *Male and female, created he Them.* And bid them, in the plural number; *increase, and multiply, and replenish the earth* : and after Mankind, in his varietie of branches, did increase and fill the earth. Then the creating Power, or God, gives 2 Commands more. Ver. 27. &  
Ver. 29

First, *To subdue the Earth.* And this implies, plowing, digging, and all kind of manuring. So then observe. That bare and simple working in the Earth, according to the freedome of the Creation, though it be in the sweat of mans browes, is not the curse.

But for one part of Mankind, to be a Task-master, and to live Idle; and by the Beast-like power of the sword, does force another

ther part of Mankind to worke as a servant and slave. This is the power of the curse, which makes mankind eat his bread in sorrow by the sweat of his browes.

The Second Command from God; was this, to Mankind. *That he should have dominion over the Fish, Fowle, Beasts, Hearbs, Plants.* And this implies; that whole Mankind, spread abroad in variety of bodies, and yet but the unity of one Creation; Mankind is the Lord of the Earth: As *David* saith; *The earth is the Lords: that is, Mankinds.*

Psal. 24. 1.

But there is not the least tittle spoken, that one part of Mankind should subdue, and rule in oppression over another, for this came in after the fall, and is the Beastly Power that hath beene suffered to reigne, for a time, times, and dividing of time.

Dan. 7. 25.

When Mankind lives in the unity of the one Spirit of Righteousnesse; he lives in the light, and the light lives in him; which is Christ in him, the light of the Father, or the restoring Power.

But when Mankind lives in division, contention, and covetousnesse, one part of Mankind hedging themselves into the earth by force and sword, (as experience shewes, the strongest sword, rules over the weakest) and thereby shutting out another part of Mankind, making them slaves.

Jam. 4. 1.

2 Cor. 4. 4.

Now Mankind lives under the power of the Fall, In darknesse, and darknesse lives in him. And this darknesse is the Devil, or sonne of bondage, which causes all division and sorrow.

Gen. 9. 9.

This same Creation-Right, or common freedome in the earth among Brethren, was confirmed by Covenant from God, to *Neh,* and his Seed, without limitation or respect of persons.

Jer. 45. 5.

So that, we see when that Almighty power did work a restoration in the earth, he gave the earth still to be in common; shutting out none, from enjoying the benefit of his Creation: But when Mankind began to quarrell about the earth; and some would have all, and shut out others, forcing them to be servants; This was Mans fall, it is the ruling of the curse, and is the cause of all divisions, wars, and pluckings up.

Gen. 17. 8.

This same Creation-Right, or Universall Freedome in the earth, was confirmed by Covenant to *Abraham*, and his Seed, nor limiting, or restraining any part. Now in this Covenant to *Abraham*,  
God

God points out the work of restoration by Christ, the restoring Power, who shall be the joy and blessing of all Nations.

So that in the work of restoration, God brings Mankind to this universall freedome in the Earth, without respect of persons, according to the righteous Law of the first creation of all things.

In the next place, the Scriptures declare the Fall of Mankind from this righteous Law of Creation.

And the fall of Man, is declared in these words: Mankind being in honour, abideth not; that is: he being made the Lords of the Earth, and had dominion over the Fish, Fowle, and Beasts, and was free in himselfe; yet he abode not in that honour. Psal. 49. 11

For one part of Mankind, seeking to enslave another part, setting up one to be a King, or Lord, casting another at his foot-stoole, the stronger part hedging himselfe into the Earth, by Armies and Selfe-will Lawes, and thereby hedged out others, did hereby become like the Beasts that perishes. Rev. 19. 19. 20.

And how is that? even as the beasts, that pushes one another with their hornes, so does Mankind; so that Mankind, in their Actings each to other, is become a Beast: And this Beastly Power was to reigne for a time, times, and dividing of times. Rev. 12. 14. Dan. 7. 25.

Therefore, whosoever upholds this Beastly Power, and yet saies they are the Sons of Christ, or restoring power, they lie, *they deceive themselves, and the truth is not in them.*

The Scriptures likewise declares the actings of Mankind under the fall, or in darknesse. *Cain* rose up in discontent, and killed his brother *Abel*. The quarrell rise about the Earth; for *Abels* industry made the earth more fruitfull then *Cain*; thereupon *Cain* would take away *Abels* labour from him by force. Gen. 4. 3.

These two Brothers did type out, or fore-run all the acting betweene man and man, from that time to this; being a plaine declaration of that darknesse, into which Mankind is false.

*Moses* Law of equity, was but the moderation, or the curbing in of the Fall of Mankind: for his Law was not the restorer: but, saith he, *there is one comes after me, mightier then I, and him ye shall beare*, which is Christ, the restoring Spirit. Deut. 5. & Cha. 18. 18

All the wars and divisions in Israels time, and since: and all Gen. 13. 4.  
B 2 buying

Gal. 4. 29. buying and selling of Land, and the fruits of the earth, which is  
 Jam. 4. 1. the art of cheating one another, is but the actings of Mankind in  
 Isa. 33. 1. darknesse, under the power of the fall; for, both Kings, Rulers,  
 and all people, have had their checks from God, for their unrighte-  
 ous walking, or cruelty against *Abels* plain-hearted Spirit. And  
 all the great combutions that hath been, and yet is, in the world, is  
 but politick, covetous, murdering *Cain*; holding *Abel*, or the honest  
 plaine dealing heart under him; or the son of bondage, persecuting  
 the son of freedome.

Now in the Third Particular. The Scriptures declares the re-  
 storation of Mankind, to his Creation-righteousnesse; or that  
 the Sonne of Righteousnesse shall rise up, and expell the dark-  
 nesse.

Gen. 3. 15. And there are 3 degrees of this First the Scriptures declares  
 Gal. 3. 8. promises of restoration; as in these words: *The Seed of the*  
 2 Thef. 2. 8. *Woman shall bruise the Serpents head. Abrahams Seed shall be*  
 Heb. 8. 10. the joy and blessing of all Nations. The bright appearing of  
 1 Joh. 2. 27. Christ, the restoring Power, shall destroy Anti-Christ, or that  
 Joh. 6. 45. darknesse in man, called the Mystery of iniquity, that rules in,  
 Mar. 7. 12. and enslaved Mankind. *And in the latter dayes, they shall be all*  
*taught of God, and the Spirit of truth, shall lead them into all truth.*  
 And such like.

Now these, and such like promises, declares the restoring of  
 Mankind to his originall righteousness, and that they shall be  
 brought to be of one heart, and of one mind; and that they  
 shall be freely willing to let each other enjoy their Creation-  
 rights, without restraining, or molesting one another; but every one  
 doing as they would be done by.

Isa. 2. 4. & Secondly, the Scriptures declares Prophecies, foretelling the re-  
 Chap. 11. storation, in such words as these. *The Swords shall be beaten into*  
 Ezck. 36. *Plow-shares, and Spears into pruning-hooks, and Nations shall learn*  
 34. 35. *war no more; but the Lion and the Lamb shall feed together: the*  
*wast places shall be builded, and the desolate land shall be tilled,*  
*whereas it lay desolate in the sight of all that passed by.*

This shewes, that the Commons, Heaths, and waste land, that  
 Joel 2. 21. hath lain barren, by reason of the unrighteousnesse of Kings, and  
 Psal. 107. Lords of Mannors, that would not suffer the enslaved poore to  
 34. till, and manure it, shall in the day of Christs Power, be manu-  
 Zachar. 8. red,

nured, and be made fruitfull, that there may be no beggery nor misery among Mankind, but that every body may freely enjoy their creation rights.

Thirdly, the Scriptures declares the resurrection of the spirit of Rom. 8. 10. freedom within Man-kind. As in these words; *The whole creation groaneth and travelleth in pain, waiting for a restoration.* And *Oh wretched man that I am, who shall deliver me from this body of sune:* That is, who will deliver mee from my covetousnesse, pride, envy, uncleannesse, selfe-love, and this great power of darkness in me, that hinders me, that I cannot doe to others, as I would have them doe to me: And that enslaves mee within, so that I cannot quietly suffer others to enjoy their creation rights in the earth. Rom. 7. 24.

The Apostles were hated, slandered, persecuted, and bore all patiently, rather then strive againe, that they might hold forth the righteous law of creation: This shewes the resurrection of the spirit of Love in them.

Jesus Christ was slandered, beaten, reviled, and at last put to death, for no cause; yet hee reviled not againe, but suffered all patiently, that he might honour his Father. The spirit of Righteousness; this shewes the resurrection of the spirit from under darkness, and a growing up of freedom and light.

This spirit of Love, Patience, Humility, and Righteousnesse, is called the light of the world, and the salt of the earth, which brings mankind into a moderate, meeke, Loving, and seasonable condition: It is the restoring spirit, teaching all men to doe as they would be done by. He that hath this spirit, will never strive to be a Lord of Mannor, or a divider of Land; for he will quietly suffer every one to enjoy the freedom of his creation. This spirit destroyes alienmitie: This is the Gospel: This is Christ, appearing to be the joy of all Nations, which the Ministers of Christ must preach if they be faithfull to Christ. Math 7. 12. Rev. 11. 15. Dan. 7. 27. Eph. 2. 15.

This is the spirit of poverty, that hath been a servant in the world a long time, but now is appearing and rising up to draw all men after him.

This poore man is hee, that saves Man-kinde from utter ruine, and yet he is despised by Ignorance. This poore man spread a broad

Pfal. 37. 9, 10. broad in sonnes and daughters, shall inherit the Earth : This is he that will give Man-kind a full freedome in the earth, and take off all bondages, therefore he is called the blessing of the earth. But the power of covetousnesse, which is the divider of land, is called the curse of the Earth, and murtherer.

Luk. 3. 5, 6. J. I. us Christ bid the young man sell all that hee had, and give to the poore : This speech extends to all men, as well as to that selfe-conceited young man.

When Christ appears in glory, in the day of his power, hee will make crooked wayes streight, and ruffe wayes smooth, throw downe the Mountaines, and fill up the Valleys.

This declares the universall restoration of Man-kind to the law of righteousnesse, from whence he fell ; for when once the Law of Love and truth is written in the heart of Man-kinde, they will never quarrell one with another about the earth, who shall have it, and who not, for it is the birth-right and Inheritance of all.

Matth. 20. 25. For saith Christ, though the Gentles seeke Dominion and Lordship one over another, yet saith Christ, it shall not be so among you who are my followers.

Now these of the Parliament, Armie, Clergy, Lawyers, and people of *England* that professes to follow Christ : and yet exercises Lordship over their brethren, not suffering their brethren quietly to live by them on the Earth ; they doe deceive themselves, and are hypocrites.

Jam. 5. 1. Therefore *wee, wee, wee, to you Rich men* ( and Lords of Mannors ) *howle and weepe. The oppressor shall fall : and he that takes the sword, and rules by it over brethren, shall perish by it.*  
 Isa. 16. 4. *He that hedges himselfe into the earth, and hedges out his brother, not suffering his brother to enjoy the benefit of his creation ; That man is a Thiefe, and a Murtherer, and an Enemie to Christ.*  
 Matth. 26. 52.  
 Exod. 20. 13. 15.

And here I conclude, that these fore-mentioned Scriptures being but a gleanings of the Bible, gives a full warrant to all poore men, to build them houses, and plant corne upon the Commons and unnurtured land, for their comfortable livelihood, as they are part of Man-kind, being the right of their creation.

And



And whosoever denies or hinders them of this freedome, doth deny God, Christ, and Scriptures, and overthrowes true and pure undefiled religion.

True Religion, and undefiled, is to let every one quietly have earth to manure, that they may live in freedome by their labours; for it is earth that every one seekes after, that they may live in peace, let them say what they will.

The practise of the Gentry is to have the Earth to themselves: It is that the Armie fights for: It is that the Clergy preaches for; for if you deny him Tithes, or a Maintenance, you shall not hear of him.

Nay, is it not the bottome of all National lawes, to dispose of the Earth: and does not this appear to be true, by the practise of Lords of Mannors and the Gentry, that cannot be at rest for vexing and fretting, because poore men begins to see their creation-freedome, and begins to build upon, and plant the Commons.

And men that in other cases are mild and seemingly loving, are like Lions and Devils, ready to kill and destroy these poore diggers; and not only the Gentry; but the Clergy generally are mad against this worke: Well, the power of darknesse, and the fall, rules in these men; for if the restoring spirit, Christ, were in them, they would doe as they would be done by.

And seeing the Scriptures confirms this creation Right to whole man-kind, then in the next place it followes,

That all the Title and Power, which Lords of Mannors have to the Common land, whereby they beate the people off from this their freedome, Is no other but the will of Kings, who were Conquerours, and ruled successively by swordly power, enslaving the creation Man-kind in England.

First then consider, That King *CHASLES* and his Lawes was the Successor of the person and power of *William* the Conquerour; for he did not rule by the law of creation, suffering every one to enjoy their creation-right on the earth: But by the lawes of a Conquest, which intitles some to the earth, and shuts out others.

Secondly, That *K. Charles*, and that Kingly Lordly conquering government, is cast out of England, by the victory of the Armie of  
 ver

ver him, and by words and Acts of Parliament. If they do not a-gaine lose this their honour and peace too, by their selfe-love and covetousnesse, suffering the enemy to cheate them by policy, and thereby being in Kingly power again, who could not overcome them in the Field.

And seeing Kingly and Lordly power is declared against both by Army and Parliament, the people wants nothing now but possession of the Common-wealths freedome; for our freedome must not lye within the clasps of a Booke, in words that may be read; nor in the bare title of a Victory: but it must be freedome really enjoyed, or else it will do us no good.

The first Parliament law, which encourages the poore Commoners of England, to plant the Commons and wast land, is this; wherein they declare England to be a free Common-wealth: This Law breakes in pieces the Kingly yoake, and the lawes of the Conquerour, and gives a common freedome to every English-man, so have a comfortable livelihood in this their own Land, or else it cannot be a common-wealth.

Secondly, The Parliament did make this law, presently after the Kings head was cut off; That they would establish all the old ancient fundamentall lawes, wherein the Lives, Liberties, persons and estates of the people of England without exception, were concerned.

By this they give a common freedome to every English-man to have and enjoy the land for their comfortable livelihood by their labours, without restraint of any.

For the Ancient fundamentall Law is *Salus populi*, the safety, peace, and preservation of the whole body of the people, excepting none.

And this fundamentall law, called *Salus populi*, was that which gave life and strength to the Parliament and Army to take up Armes against the King; for they had not the least letter of any written law for their warrant at that time, all the lawes being for the King, and none against him.

Now if there be any Ancient Lawes of the Conquerour unrepealed, whereby the people are hindered of a quiet enjoyment of a Common-wealths freedome, they are all blotted out and abolished by this Act of Parliament, which hath declared

Therefore the poor people, being part of our *Commonwealth*, and being impoverished by the *Kingly Lordly & Power*, which is now cast out, are freed from the oppressions of all those *Laws*, whereby their lives, liberties, persons and creation-rights, were enslaved: And *Salus populi*, is the fundamentall Law, that gives that life and strength and courage to build upon and plant the common Land, for their comfortable livelihood. This is the *Commonwealths Law*, and the *Commonwealths Freedom*.

3. Thirdly, The *Parliament* have made an act to free the People, from yielding obedience to the *King*, and to all that hold claiming under the *King*. This Law likewise throwes down the power of the Conquest, and makes *Englishmen* free in their Land, that they may live comfortably in their *English Commonwealth*, and quietly enjoy their Land now, which they could not, while the conquering *Kingly and Lordly Power* ruled.

4. Fourthly, The *Parliament* hath made an *Engagement*, to maintain this present *Commonwealths Government*, against *King* and house of *Lords*. This likewise is but a confirmation of the first, to make *England* a free *Commonwealth*. And that all *Englishmen* may enjoy the comfortable livelihood in the Land, as Brethren, without restraint; for if I have not freedom to live in peace, and enjoy food and rayment by my Labors freely, it is no *Commonwealth* at all.

Now in the purchasing of this declared freedom, the common people of *England*, have spent their Estates, as well as the Gentry, partly by their free hearts in lending money to the *Parliament*, partly by Taxes, partly by free quarter, and partly by plunder in times of Warre. By all which our proprieties are wasted, and the fruit of our labours laid down and accepted of, both by *Parliament* and *Army*, to be a price to purchase *Salus populi*, the peoples creation-freedom, out of the oppressing power of *Kingly power*.

Therefore in reason and justice, I conceive, that if the poor people do build houses, and plant corne upon the Commons of *England*, for a livelihood, they are protected and warranted both by *Scriptures*, and the *Laws* of the present *Commonwealth*: And we expect the Officers of the Law, will be as

faithful to us, to put us in possession, as our Law-books are to declare our common freedom,

And whereas some Justices do say, that for poor men to dig and plant upon the Commons, they do bring themselves within the statute, to be punished for vagrants, idle or wandering rogues: to this I answer,

1. That the Justice cannot call these men vagrants, or wandering rogues; for by the letter of the Law, it is no vagrancie to dig and work; but when men are idle, wanderers, begging up and down, these the Law looks upon as punishable.

But the Diggers they set themselves to work, according to the Law of creation, as they are *Englishmen*, upon the Commons of *England*, claiming the priviledges of the *Common-wealth*, according to the Lawes of a *Common-wealth*, that they may not beg, nor be forced to steale through want, and so be hanged by the Kingly and Lordly Law.

2. Secondly, Their digging upon the Commons for a livelihood, is no Riot, though some Justices would make it; for they do not fight against any. And their meeting together, is no unlawfull or riotous meeting, unlesse the gathering together of many people in one field, to dig, plow, or reap, be a Riot, or an unlawfull meeting.

These Lawes against Riots, or unlawfull meetings, as they call it, was the Law of the fearfull Kingly Conqueror, lest the common people by their often meeting should understand their creation-freedom, and so should joyn together, to conquer and cast out him that had conquered them.

Yet the Gentry and Lords of Mannors, who are part of the *Kingly* and *Lordly* Power, they have met divers times in Troops, and have beaten and abused the Diggers, and pull'd down their houses. Yet we do not heare that the *Clergy*, *Lawyers*, or *Justices*, who would be counted the dispensers of righteous justice, do speak against them for Rioters, but against the poor labouring men still, checking the Labourers for idleness, and protecting the Gentry that never work at all: therefore if idle persons, who wander up and down idly, be punishable by the Statutes; Then judge whether it be not the idle Gentry, rather then the laborious poor man.

These

These things I leave to the consideration of all rationall men to judge of, they being the foundation, whereupon our work of community in the earth, according to the Law of creation, being reason and justice is builded. And I desire any rational man, *Minister* or *Lawyer*, to answer these, either to confirm us, or else to raise up this foundation of Scriptures and Law, nor by take him *Jaylor*, which is the language of the Beast; but by reason which is the voice of the man.

Though this work of digging upon the Commons, have many enemies, yet I am assured of the righteoulnesse of the work, and it shall take root in one place or other, before many yeares passe over *Englands* head, I can set no time, but I wait for the consolation of *Israel* to arise up, and break forth in others, as I have a taste of him in my self.

The voice of the *Dragon* is, kill him, pull down his house, beat him, arrest him, take him *Jaylor*, imprison him, he is a rogue.

But the voice of the Lamb is, love your enemies, let him live, the earth is his creation-right as well as mine: therefore let us do as we would be done unto.

*Ministers* and *Lawyers*, will you all stand looking on, and see the *Lords* of *Manners* exercise *Kingly* Power over the poor men that claime their creation-right in the earth, and be silent?

You would be called dispensers of Justice: here is a point of justice for you to decide: this is the point upon which you shall either stand or fall, be saved or damned; for you are put upon the tryal.

The week before *Easter*, Parson *Plat*, Minister of *Horsley*, being the Lord of the Mannor of *Cobham*, where the Diggers were at work. And *Thomas Sutton*, the impropiator of *Cobham*, came in person, and brought divers men, whom they hired to pull down a poor mans house, that was built upon the Commons, and kilt and struck the poor mans wife, so that she miscarried of her Child, and by the blowes and abuses they gave her, she kept her bed a week.

And at this time I went to Mr. *Plat*, and spoke with him, about our freedom in the Commons, he answered me, if I could make it good by Scriptures, he would never trouble us more, but let its build and plant : Nay he said, he would cast in all his estate, and become one with the diggers.

The next week after I carried him this writing afore printed, being *Munday* in *Easter* week, and upon our discourse, he seemed to consent to many things, and was very moderate, and promised me to read it over, and to give me an Answer : moreover he promised me, that if the diggers would not cut the wood upon the Common, he would not pull down their houses : And the diggers resolved for peace sake, to let the wood alone till people did understand their freedom a little more.

And upon *Fryday* in *Easter* week, he came and brought his answer, which was this. He came accompanied with about 50. men, and had hired 4. or 5. of them, to fire down the diggers houses : some that stood by said, do not fire them, the wood will do some good ; his answer was, no, no, fire them to the ground, that these Heathens, who know not God, may not build them again; for if you let the wood alone, they will build again.

Thereupon at the Command of this Parson *Plat*, they set fire to six houses, and burned them down, and burned likewise some of their householdstuffs, and wearing Clothes, throwing their beds, stooles, and householdstuffs, up and down the Common, not pitying the cries of many little Children, and their frightened Mothers, which are Parishioners borne in the Parish. And yet some of these hired men, lives not in the Parish, and some are strangers newly come into the Parish : and so were bewitched by the covetous make-bate Priests, to do this heathenish turkish act.

The poor diggers being thus suddainly cast out of their houses by fire, both they, their wives and Children were forced to lie upon the open Common all night : yet the rage of Parson *Plat* and his Company rested not here, but in the night time, some of them came again upon the Commons, while the diggers were quiet, and some of them in bed, and said, we have

Authority



Authority from our Master, that is Mr. *Plat*, to kill you, and burn the rest of your goods, if you will not be gone: there-  
 • upon Sir *Anthony Vincents* Servant, called *Davy*, struck at one, and cut some of their Chaires and other Goods to peeces, frightening the women and Children again. And some of the Diggers asked them, why they would do thus cruelly by them, they answered, because you do not know God, nor will not come to Church.

Surely if the God of these men, by their going to Church, teach both their preacher and they, to do such cruel deedes; we will neither come to Church, nor serve their God. Mr. *Plat* in his Sermons can say, *live in peace with all men, and love your Enemies*: therefore if the Diggers were enemies, he ought to love them in action; but it is a true badge of an hypocrite, to say, and not to do.

Let every Mans actions be tryed, and see who serves God, They or the Diggers. Mr. *Plat* and the Gentlemen, (so would be called) that were with him, were full of rage, and gnashed their tongues with vexation; but the Diggers are patient, chearfull, quiet in spirit, loving to those that have burned their houses.

Therefore the poor Diggers have got the Crown, and weare it, and the Priests and Gentry have lost their Crown: The poor have striven with them 12. moneths, with love and patience: The Gentlemen have answered them all the time with fury; they would have the Earth and all freedom, but they will not suffer the poor to have either earth or freedom, but what they hire of them.

But though the Devill be let loose to swell against us, in these Gentry that rule over us, by *Kingly* Power, or Law of *Norman* Conquest, notwithstanding, they have taken the Engagement, to cast out *Kingly* Power: yet his time to be chained up drawes nigh: and then we are assured this righteous work of earthly community, shall have a most glorious resurrection out of his ashes.

Nay farther, if this satisfies not Mr. *Plat*, but he & *Tho: Sutton*, of *Cobham*, have hired three men, to attend both night and

day, to beat the Diggers, and to pull down their tents or houses, if they make any more; and if they make Caves in the earth, they threaten to murder them there, so that they will not suffer the poor Diggers to live, neither above nor below ground: if they beg, they whip them by their Law for vagrants, if they steal they hang them; and if they set themselves to plant the Common for a livelihood, that they may neither beg nor steale, and whereby *England* is enriched, yet they will not suffer them to do this neither: And so hereby these Gentlemen, take away both creation-right, and Commonwealths right from the poor Diggers; for they command the poor enslaved Tenants and Neighbors likewise, not to suffer any of the Diggers to have any lodging in their houses, nor to sell them any meat for their money.

And thus the fury of *Parson Plat*, exceeds the fury of any other Lord of Mannor. The chief setters on to burn these houses, and to abuse the Diggers, was *Parson Plat*; *Sir Anthony Vincent* his Tenants and Servants, were most of them there; likewise *Thomas Sutton* and *William Star*, these are they that say the Commons belong to the poor, and yet these rich men are agrieved to see the poor make use of the Commons: the actors in this *Turkish* designe, were furious beyond the fury of the Beasts; but many of those that came were threatned by *Vincent* his chief men, to be turned out of their Livings, if they came not, so that this is not an act of the tenants by free consent, but the Gentlemen hired others to do it.

These men do so powerfully act the Image of the Beast, that they will neither buy nor sell with any freely, nor let any have land houses, or work under them, but such as have the mark of the Beast; that is, such as are filled with fear of them, and are obedient to their beastly Power. And some of them say, they do God good service, if they can destroy or kill the Diggers. Thus the Scriptures are fulfilled. *Rev. 13. 17.*

And now they cry out the Diggers are routed, and they rang bells for joy; but stay Gentlemen, your selves are routed, and you have lost your Crown, and the poor Diggers have won the Crown of glory.

For

For first you have not routed them by Law, for you durst not suffer the Diggers plead their own cause, so that it never came to any tryal; and you have no Law to warrant your Lordly power in beating of the Diggers, but the will of Kingly swordly power, which is self-will, and Club-law.

Secondly, You have not routed the Diggers by dispute; for your impatient, covetous, and proud swelling heart, would not suffer you to plead rationally with them.

Neither thirdly, have you routed them by Scriptures; but the Diggers have routed you by your own Law; by reason, by Scriptures, and patient suffering all your abuses. and now your name shall rot, and your own power shall destroy you.

When the *Scribes* and *Pharisees* of old, (these Lords of Mannors Ancestors) had put *Jesus Christ* to death, they rejoiced, and sent gifts one to another, and made merry, and in such like words, said they had routed him. And so now these *English* Pharisees, because they have acted the power of the Beast, and to the eye of the Beast, seeme to stand uppermost for a time, they say they have routed the Diggers.

But they are mistaken, for the Diggers keep the field of patience, quietness, joy and sweet rest in their hearts, and are filled with love to their enemies; but the Gentlemen are so impatient, they cannot rest for fretting, jearing, rayling, and gnashing their tongues with vexation.

They wil not suffer the Diggers to look to the Corne which is planted upon the Commons, being about eleven Acres: neither will they look to it themselves, but let the Cattle spoile it, that they may say, see, their labor comes to nothing. Are not these men the curse of *England*, that wil not suffer others to live by the n, and will rather spoile corne in these dear times, then let the poor enjoy their own righteous labors upon the Commons?

This

This work of digging, being freedom, or the appearance of Christ in the earth, hath tied the Priests and professors to the uttermost, and hath ripped up the bottom of their Religion, and proves it meere witchcraft, and cosnage; for self love and covetousnesse is their God, or ruling power. They have chosen the sword, and they refuse love; when the Lamb turns into the Lion, they will remember what they have done, and mourne.

And thus I have faithfully declared all the businesses, and though the power of their covetousnesse, self loving flesh, hath for the present trod our weak flesh down; yet the strength of our inward man, hath overcome them; and is the Lord God Almighty, above that power that rules in them.

We have declared our Testimony, and now let freedom and bondage strive who shall rule in Mankind: the weapons of the Sonnes of bondage being carnall, as fire, club, and sword; the weapons of the Sonnes of freedom being spiritual, as love, patience, and righteousnesse.

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**F I N I S.**

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