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[3] **MORE LIGHT SHINING IN BUCKING-  
HAM-SHIRE.**

The Apostle saith, *Whatsoever things were written, were for our learning.*

IT is recorded in Scripture, that man being created male and female after Gods own Image or likeness, viz. his Son Jesus, who is said to be the Image of the invisible God, and the first born of every Creature, and by whom all things were made, and to whom all things were to subject, for he being Lord over all the inferior Creatures; God endowed with that excellent Rule of right Reason, which is the pure influence of the Almighty, whereby he should walk in subjection to his Creator and Father, and in Equity towards his own kind, viz. to do to another, as the other should do to him, and none to lord or force any arbitrary power one over another, or to assume any priviledge above his brethren; for all men by Gods donation are all alike free by birth, and to have alike priviledg by vertue of his grant: *Gen. 1.26. to the end, and Gen. 9. I. to 18.* So that as all inferior creatures are given unto man, viz. mankind, and that for all necessaries as he should need: So it is as plain, that every man hath a right and propriety in the creatures, one as well as the other; so that for any to inclose them wholly from his kind, to his own use, to the impoverishment of his fellow creatures, whereby they are made his slaves, is altogether unlawful, and it is the cause of all oppressions, whereby many thousands are deprived of their rights which God hath invested withal, whereby they are forced to beg or starve for want; for all grounds being inclosed, and all other things monopolized into a few Mercinarys hands, wherby thousands that would, and desire to live in a lawful Calling [4] lawfully, are of all people most oppressed, because not suffered to keep any thing about them, because of the incroachers before named, who will either hunt it or pownd it, &c. neither can they en joy the benefit of their own labor,

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although God commands they should, because of those forenamed oppressors, who have not only inclosed, monopolized, incroached, in-  
hanced all the creatures into their hands, but do likewise extort away the labours of their poor brethren, and take out the bread out of their mouths, and from their poor wives and children, by their unreasonable, unlawful, unjust and wicked Rates, Taxes, Powls, Towls, Customs, so that the flower of those industrious mens labors are boulded out from them, and only the Bran left them to feed on; and if any seem for all this to maintain his family through his extream industry, then the other Cormorants force offices on him, &c. thereby to more inslave him and that with most wretched oaths, &c. Oh it would be too tedious to relate all the slavery they are put to, and sworn [to] perform, as that at their Court-leets, there to appear to do homage, and acknowledg themselves slave to their Tyrants, called Lords of Mannors; and if they hold any Lands, what extream Rents

are they forced to pay for it, to their extorting Lahlords? besides above the 3<sup>d</sup> part of their labor taken from them by the impropiators, besides paying quitrents, as it is called, whereby in some, as the Lords of the Mannors, are petty Tyrants and Kings; so they hold all from a supream Lord, who was none of Gods setting up, viz. a King, whom they upholding as the only dread Sovereign Lord, and allowing him a great and intolerable Revenue, as Lands, Customs, Poles, Toles, Tithes of all sorts, and quitrents, &c. with Fines, Harriets, and Charters, Patents, Monopolies, &c. by which means they can be Farmers under him, and petty tyrants over the people: and to secure themselves from being made deliver up their usurped powers and interest; they have their Commissions, Grants, Pattents holding in his name, and they protecting him from being questioned and his power thrown down; he doth defend, uphold, maintain and allow them to rend, tear, devour, rob, spoyl, extort and tyrannize over the poor people, &c. and to this end doth invest them with strange names and titles, such as the Scripture owns not, or never did allow of, as Dukes, Princes, [5] Earls, Marquesses, Viscounts, Lords, Barons, Sirs, Esquires, Gentlemen, &c. and priviledges accordingly, as to hunt, hawk, &c. all which vain titles are forbidden by our Saviour as heathenish: for it arose from mans own sensuality, darkness, and wickedness, and murder, for *Nimrod* was the first King, and he was such a bloody

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wretch, that he was called a Hunter, *Gen.* 10. 8, 9, 10. that is, a Hunter of his own kind in the presence of the Jehovah even against Gods Ordinance, so wicked was he; and v. 10. *The beginning of his Kingdom was Babel*, viz. Confusion, out of Gods way, by which confusion he raised up a pack of Tyranny; after many Kings more, and they divided each against others; and striving who should be the greatest Incloser and Tyrant, fell together by the ears, and caused the people to murder one another; so that it was Kings that first brought in Wars. Read the 14. Chap. of *Genesis*, where observe the first murderings and thefts: and the rise of Dukes was from wicked *Esau*. Read the 36. of *Genesis*; these the Kings call their Cozens: In short, the whole Scriptures declare Kings to be no better then Tyrants and Vsurpers: And although God granted the *Israelites* a King, yet it was in his anger, saith the Scripture, *Hosea* 13. 11. and he took him away in his wrath. And although some good men were Kings, yet it was not in regard to their Office, but Persons, for in that they were Kings they were Tyrants, and did extreemly extort from the people; for see how *Solomon* extorted from the people, *1 Kings* 4.: first see his Princes, from verse 1. to the 7. then see his Officers to get provision monethly, from verse 7. to the 20. then see his provision for his Court, 22, 23. verses, as in one day 30 measures of fine flour, 60 measures of meal, 10 fat Oxen, 20 pasture Oxen, 100 Sheep, besides Harts, Roes, Bucks, fallow Deer, and fatted fowl. See 27. verse, how his Officers provided, &c. and 26. verse, do but note the horses that he kept, as forty thousand stalls of horses for Charets, & twelve thousand horsemen; then see in the 28. v. the people bring, as the Officers appointed, in v. 27. Barly and Straw for the horses, and Dromedaries, &c. which was such an oppression, that the people, when they came to crown *Rehoboam*, would condition to have it removed, *1 King.* 12. 1. to 7. and he refused to take off those burdens, to v. 16. then in v. 16. the people refused to chuse him King. [6]

And then did they not chuse *Jeroboam King*? read the *chap.* and did not *David* command *Mephibosheth*, that he and *Ziba* should divide the Land, 2 Sam. 19. 29. viz. *Mephibosheths* Land; now *Ziba* was but the others servant, read 2 Sam. 16. from Vers. 1. to Vers. 4. there *Ziba* slandereth his Master *Mephibosheth*; and *David* giveth away *Mephibosheths* whole estate unto *Ziba*, Vers. 4. And when *Mephib-*

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*osheth* comes to clear himself from his servants slander, *David* restores to himself his own again: So that the slanderer must have the honest mans goods. What Justice is this?

Their Offices were tyrannical, only God did many times for his names sake let them have now and then a good man in the place, out of special favor, and no otherwise; for the Kingly Power, even to *Israel*, at first, was confirmed upon, as a plague, and no otherwise, as a reward of their own wickedness; and thunder and rain was sent in their Wheat-harvest, to convince them That their wickedness was great in desiring a King: read I Sam. 12. 17, 18. And in Vers. 19. the people desireth *Samuel* to pray for them, and confesseth, that of all their sins they had added this sin, in asking a King. And in Vers. 20. *Samuel* told them they had done all this wickedness, &c. And Vers. 25. tells the people, That if they would still do wickedly, both they and their King should perish.

Now their wickedness was in two Respects:

1. In desiring to have a King to be like other Nations, I Sam. 5. 8. viz. the Gentiles and Heathens that followed their own sensuality: Now those *Israelites* not to be like other people.

2. In advancing a man, one of their own kinde, in the place of a God, and so to idolize their own flesh above God: For do but observe what the Almighty saith unto *Samuel*, I Sam. 8. 7. *They have not, saith the Lord, rejected thee, but they have rejected me, that I should not reign over them:* And see Vers. 8. and forward, What a tyrannical Government Kings are. From Vers. I I. to the end of the Chapter.

*And he said, This will be the manner of the King that shall reign over you; he will take your sons, and appoint them for himself, for his charets, and to be his horsemen, and some shall run before his charets.*

[7] *And he will take your Daughters to be Confectionaries, Cooks, and Bakers.*

*And he will take your fields, and vineyards, and your oliveyards, and give to his officers, and to his servants.*

*And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put tllem to his work. He will take the tenth of your sheep, and you shall be his servants.*

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*And you shall cry out in that day, because of your King which ye have chosen, and the Lord will not hear you in that day.*

Which Scriptures do declare, That Kings are the heads of all Tyrants; and that wicked men, shrouding themselves under him, have not only protection by him to Tyranny, but likewise you see he will give them large gifts, but out of other mens estates: For, saith the Scripture, *he will take your vineyards and oliveyards, the best of them, and give them to his servants.* This is the Reason why those men will be the Kings slaves, because the people may be slaves to them, and they to tyrannize: And in Vers. 15 & 17. there comes in your Tithes of Labor and Stock; Kings were the Authors of it.

2. They do not only incroach away mens estates, but likewise make slaves of men: see Vers. 12. He will make Them plow his grounds, and reap his harvest, and make his instruments of War ; so that Kings are the cause of Wars: For of necessity they must keep up Armies, else the people will never be such slaves as to obey them. Then they make Captains of thousands, and Captains of hundreds; Here is the rise of Nobility and Gentry: And men, for to get his favor, will be willing to enslave their own kinde, as to be Captains; O the height of all slavery! What? slaves to Kings, that so the people may be their slaves? So it is, as Kings are the worst of men, yet others will execute their wills: If *Ahab* and *Jezebel* will take *Naboths* Vineyard, do but send a Letter to the chief of the City, and they will stone him. Let but *Charls* send out a Commission for *Aray*, and how many will execute it? yea, if he will raise an Armie to murther and plunder us, he need but set up his Standard, and thousands will rise for him; Priests will preach in his behalf, and that he is the Lords annointed, [8] though it is with the Popes grease, and he Antichrists hackney, and hath his power from the Beast, *Revel.* 13. That hath his authority from the Dragon, who is the Devil and Satan, whose first predecessor was the *Norman Bastard William*, who came to be King by cruel murther, as shall be proved hereafter: so that as the creature, man, is enslaved to his kinde, and all Monopolizings, Encroachings, Inhancements, Licenses, Patents, Grants, Prerogatives, Priviledges, unjust and unnatural, arbitrary and wicked, compacted, unreasonable and all unjust interests, are unlawful, and the Scriptures do every where protest against it, calling it *Oppressions*; and pronounceth Judgments against it, calling the Abettors, Promoters, and

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Actors of the same, though men call them *Kings, Lords, Generals, Parliaments, Councils, Consuls, Judges*, or by what name else they are known, dignified, or distinguished, as the Priests call it, to be but *Lions, Bears, Wolves, Leopards, Foxes, Bulls, Beasts, Dogs, Whelps*, from their Natures: For being led by their sensuality, avarice, and lusts, and making all others their slaves, to serve them with cap and knee, &c. to labor, drudg, trudg, work, moyl for them, &c. as if they were born only to be their slaves, and they to use them as their Beasts, Horse, &c. yea, and beholding to them for it too; that so they may be their Dog-keepers, or to wait on their horses, Lackeys to run before them, and be Postillions, Pillions, &c. Yea, and to make them hold their Lands, Houses, Cottages, &c: at what terms, holdings, slaveries they please, forcing fines and harriates at every change, &c. And the better to keep them in slavery, have utterly denied them to have any power or voyce to chuse their Law-makers, or Law-executioners: And lest they should have some Justice done by some in Authority, they have devised such

a multitude of Courts and Terms, so that those great Cormorants can remove the suite out of one Court into another; and Law being *bought* and *sold* by the wicked encroaching Norman, shameless, cheating, hackney Lawyers, being worse then the devil, who scorns to take a peny Fees to torment any, but will do it freely. By all which means those poor men are kept in slavery, both in person and estates; and not only so, but are rated and taxed by the aforesaid Task-masters, whereby they bear out those rich, idle Vermin. But yet this is not all; [9] but if those great *Nimrods* fallout, and being moved one against the other, who shall most inslave the people, and suck them most, and being compacted into parties, and their lusts moving them to Wars, then the poor harmless men must be invited to fight the others battels, and to this end, *Pharaoh-like*, they have their Juglers, who can play the Hocus Pocus, -and invent a thing they call Religion, like *Jeroboams Calves*, who was the first invented State Worship: then a Convocation or Synod of Divisers [i. e., schemers], who being more cunninger then their Masters, they quickly get above them, and can outreach them by their wills and subtilness, they quickly juggle them together with Oaths, Covenants, &c. then they do as the lowbel<sup>1</sup>-men amongst Larks, carry a false light and gloss of Scripture, and with their preaching and noises, thump- ing and bumping the Pulpit cushions, cudgel them into a conceit to raise

<sup>1</sup> A bell used to frighten birds into a net.

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up a way of maintenance for the Church Devines, as Tythes, &c. this being done, and their god bellies fil'd, then like so many Beagles they open their mouths, and with full cry, having the scent of such a great benefit, &c. lay on like Thatchers: Oh rise, help your King, help your Parliament: Oh your Lives, Liberties and Religions lyeth at stake: Thus were the poor men made murder each other, and those that were unwilling to go were pressed & forced by both sides, a most wicked practise; & when they come home again, as very slaves as at the first, and no care taken for widows, fatherless, sick, lame, &c. as is fit, but many, I fear, perish for want, and others that take for need hanged, or if they are in debt, made lie in prison and rot: for all which wickedness, although they have made Laws, Ordinances, &c. for the same ends, and so they hold all their incloseness by a Law, yet mark what the Scripture saith of it, *Wo be to them that decree wicked decrees.* And for their incloseness, *Wo be to them that joyn house to house, that the poor hath no place, &c.* And for their oppression, *It is not of the Lord, that the people should labor in the fire.* Mark what became of *Pharaoh*, and the *Egyptians*, for their oppressing the *Israelites*: And was not the old world drowned for using violence? for what all those miseries befell the *Israelites* and *Judah*? for in all the Scriptures was not oppression one of the chief grounds.

From whence we observe, That all those oppressors before [10] named do live altogether out of Gods way, and in Rebellion to his Laws: first, because they live without a Calling, and so are idle, being Vagabonds, and wasters of the creatures, by drunkenness, pride, gluttony, and so but Vermin in a Common-wealth, and by their own Law ought to be put into a house of Correction, and to be made work.

1. They are Rebels against Gods Command, for saith he, *In the sweat of thy face thou shalt eat bread*: By *Thou* is meant all mankind, none exempted.

2. *Those that will not work, let them not eat*, saith the Scripture.

3. Christ bids pray, *Give us our dayly bread*.

Now none is our bread but what we work for, for, as said before, *In the sweat of thy face thou shalt eat bread*; therefore those that work not, have no right to eat: and as they are Rebels, so are they Thieves, because when a man hath got bread, viz. necessaries by his labor, it is his bread; now the other that sweats not at all, yet makes this man to

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pay him tribute out of his labor, by Rates, Taxes, Rents, &c. it is theft, and so against the Commandment, *Thou shalt not steal*.

4. He is a Traytor against the Jehovahs anointed, viz. Jesus Christ, who alone is Lord and King over man, and all men are equals.

1. Now for one man to be Lord or King over another, and force on his Commands of his own authority, he takes on him the place of Jesus, and so is a Rebel and Tray tor to the Crown and Dignity of Christ.

2. For man to reject the Laws of God, which binds him, to do to another as another should do to him, and force on his own Arbitrary Laws, such a one is a Rebell in the highest degree, and his power is of the Beast, and so of the Devil, and he and his followers are said to go into perdition, and shall be tormented for ever and ever.

3. For man to inclose all Lands and Creatures from his kind, is utterly unnatural, wicked, and treacherous; for if man shall eat bread by his sweat, then he must needs have ground to sow corn; therefore to inclose all grounds from him, is to starve him, for if no corn, no bread, and if no ground, no corn; then this is theft in the highest degree. Mark this you great Cormudgings, [II] you hang a man for stealing for his wants, when you your selves have stole from your fellow brethren all Lands, Creatures, &c. Now mark what saith the Scripture, *Pull out the beam out of thine own eye, then shalt thou see to pull out the mote out of thy brothers eye*: So first go hang your selves for your great thefts of incloseness and oppressness, and then afterwards that you can go hang your poor brethren for petty thefts, as for a sheep, corn, &c.

So that from those grounds we conclude, first, What God entitleth man with, that is to say, with alike priviledges.

2. All men are to enjoy alike Freedoms, and none more then the other, so that they are equal, and none have to do to command another, no more then another him, but in a Joynt union and agreement; that any be set up, it is but a trusted humane power, and they but servants to the whole, and may be removed at pleasure.

3. Man is to subject himself to one Sovereign Lord Jesus, and is to go by the Rule of Equity, and no otherwise.

4. From all which grounds all men have right to the Creatures, &c. one as well as the other.

This being SO, we now conclude that people for the general living out of Gods way, and most they enjoy is contrary to his Commands, so all that power, by which they hold it, is an unlawful power: and secondly,

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without a Reformation they must never look to have Gods Justice, in plaguing of, by Wars, Pestilences, Dearths, &c. to cease from them.

Now for the power, I. Let us examine from whence it is. 2. How it arose. 3. What it is. 4. Who are the chief upholders of it. 5. Who are under it. 6. How it may be removed.

First, From whence it is; Let us consider the Scriptures at the rising of it, and that was by oppressions and murders, and this arose out of the wickedness of mans heart, viz. out of his lust, which is from that beastly corruption and body of sin in him, which, saith the Scripture, is not subject to the Law of God, neither can be. This was that which stirred up Cain to kill Abel, Lamech to be avenged seventy seven times: This made men war, as James saith: This made Nimrod to become a Hunter of his kind; and as it puffed up men to be Kings, so again those Kings to be Tyrants, and kill, &c. Gen. 14. for saith the Scripture, It arose from the earth, that is, earthly affections [12] which is from the lusts of the flesh, the lust of theeves, and the pride of life, as John saith: and as it compacted it self into a visible Monarchy, and so into Kingdoms, the devil doth acknowledg them to be his, and offered them to Jesus, if he would have worshipped him.

Secondly, Jesus doth utterly disown them, calling them the worlds Kingdoms, and said *His Kingdom was not of this world*. Now that the Devil owns these powers to be his, and Jesus doth disown them, and distinguisheth his Kingdom from them, then whose must they be? and from whence have Kings, Dukes, Lords, Gentlemen, &c. Tyrants, as they are called, their power & Tythes? that not from Jesus Christ, for Christ doth utterly forbid all his Subjects to be called Lords, &c. as a heathenish thing, and of the world, and heathens were the Devils worshippers, and the devil is called the prince and god of this world, for in heaven he hath nothing to do there; then if the devil be prince of the world, then all these powers are from him, viz. those powers aforesaid, and so the Tythes of Superiority, as King, Lord, &c. are from the devil: now that their buildings are of the devil, no marvel then that they strive to uphold his interest.

Thirdly, For the rising of it, Daniel doth describe it under the notion of four several beasts, each distinct from other in quality, but because the beast which John describes is the last, which is to remain until the Kingdom of Christ throweth it down. Read the 13 of the Revelations, there this Beast is described with seven heads and ten horns, his rise is out of

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the Sea, viz. waters, and waters are the people, and out of the foming beastliness of this Sea came out this Monster, his natures are like the

Lyon, Bear, Leopard, what more crueller beasts then anyone of these, but all their cruel qualities are in him, his heads are two males, a Monster, and seven in Scripture is perfection, viz. perfect wickedness, and ten horns to support him, viz. Kings; so that kingly power is of this Beast, and this Beast is of the Dragon, for he gives him his power and authority.

Fourthly, For the chief upholders of this power, the Scripture declares to be Kings, for Kings are the horns of it, that upholds its power, &c. and by whom it persecutes. Now by Kings in Scriptures are meant any supreme powers that are by force, &c. therefore Herod was called a King, and yet a [13] Tetrarch. And in *Joshua*, there mention is made of thirty two Kings in the Land of *Canaan*, and yet but Governors of Cities, Castles, &c. therefore *Nebuchadnezzar* is said to be a King of Kings. And here in *England*, those called *Earls, Dukes, Marquesses, Vicounts, &c.* what were they but petty Kings? and had they not a tyrannical House of Peers, that had a negative voyce with the King? and did he not call them his Couzens? and by whom we were cozened of our Liberties: and blessed be God, their power is down. And as these are Kings, so besides there are Vice-kings, viz. those that are Deputies, as Mayors in Cities and Towns corporate, that are *Kings of Patents*, which Patents are meer Monopolies, and serve to inhance Trading and Commodities in a few mens hands, to beggar the whole; these take Towsls and Customs of their Brethren; so that if a man pitch a sack of corn, one of these men comes like a Beggar with a dish, and then carrieth it to the *King of beggars*, that is the Mayor: Those Vice-kings have twelve Peers too, whereby they domineer over the whole Town, city, &c. Then there are the *Hedg-kings*, viz. those called *Lords of the Mannors*, those fellows can keep a *Court-leet*, and enslave all within their Territories; These are *Kings* of all those Cuckcows in their Liberties, whereby fools are made to pay Lead, Silver, quit-rents, &c. These all claim proprieties as aforesaid.

But now all this power came by murther at the first, by *William the Norman Conqueror*, as it is declared in the *first part* that was set out before<sup>2</sup>. So that although the Emperial King is removed, and his Power, what are we the neer, so long as those other petty kings remain?

<sup>2</sup> *Light Shining in Buckingham-shire.*

and all that Power, Courts, &c. are in force still, though in another name, as Lord-keepers, &c. Cannot the Lawyer cozen and cheat as much in that name as in the Kings? Is this all the Reformation the Parliament will do? and will the Army be such fools, as to let those beastly Courts, Terms, &c. remain, with all those wicked Laws in force? which are the very nerves of the beast, the upholding of all the diabolical interests, as I said before; for it is by murther that all those interest-parties hold that priviledg as they do: and it is those wicked *Norman Laws* that do authorize them: Sure the Souldiers will not suffer this to continue, but put down the Terms; and set aside buying and selling (14] Law. Sure if the Parliament do not do it, as it is plain they will not, if not forced, then why may not the Souldiers as well pull the Judges out of *Westminster Hall*, and take all their rusty Records, Laws, &c. and make a fire on them? that so we may have honest, godly Laws, according the

Scriptures and Reason. Would it not be a notable booty for the Soldiers, when so many cheating Lawyers are together at the Term, to drive them out, or else strip their long-tail'd Gowns over their ears? O Soldiers! you could never do a better peece of service, then to put down the Lawyers, and all their Courts, with all Patents, Grants, &c. whatsoever is of the Norman and beastly power: For as Kings are the chief upholders, so the Lawyers are their hackneys, that with their quirks and deceits do deceive the poor people, and keep them in bondage to those Kings. Are they not their Stewards in all their Court-leets, and elsewhere? Therefore suffer not one Term more, and we in the Country likewise assist with what power we can. So let us acquit our selves like men, and be no more slaves to none; this were excellent indeed. And those proud hypocritical Officers that are amongst you, that are against our Freedom, and would do the work of the Lord by halves, put them out, and chuse honestest in their rooms; and the onely way is to take down their great pay: let them serve as you do, or with a moderate allowance. So likewise stand for the taking down all Tythes: and forasmuch as the Priests serve not the Lord Jesus, but their own bellies, being Antichristian; O then suffer them not to have any forced Maintenance, but as people will freely give them; and let none be persecuted for his Conscience; then you will do us good indeed, and we shall say, God is amongst you of a truth. Now as we have discovered the Beastly power, and who upholds it, which are *Kings, Lords, Terms, and Lawyers*, O then stand to us that we may never have any more Kings at all,

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neither no other arbitrary Tyrants, or tyrannical Offices that thereunto belongeth: for all the whole world is under this power of wickedness. Now mark what saith the Scripture, *That all who worship the beast shall be tormented*. And it is plain, so long as the people [are] subject to it, they worship the devil: Therefore no marvel if there are heavy Judgments in the Nations, so long as they continue thus in rebellion against God.

[15] Lastly, How it may be removed, is, to give all liberty for godly men to declare against it. 1. Therefore take away all binding Laws, penalties, &c. that men may freely preach against it, even in all publike meetings, that so the Priests may no more delude the people. 2. Utterly abolish these wicked Laws, Terms, &c. with all Patents, Corporations, Grants, Monopolies, &c. For why may not all Controversies be ended by Arbitration of our own Neighbourhood, by the rule of Equity at home, then to be thus abused by the Lawyers? And why may not every man as freely speak, preach that God hath made out to him, as the Priests? And if the Priests will not be quiet, but still stir up strife, let them be set aside, as needless and unprofitable, who keep the people in blindness, as they have done, in preferring a wicked man in the place of a God, as they did *Charls Stuart*.

Lastly, Above all, look to the poor; let not all the Bishops Lands, Crown Lands be swallowed up, nor Commons, Parks, Woods, Forrests, &c. for your great ones gape for to inclose them: but let all be for the poor, until more comes: and all, whosoever, that have oppressed the poor, let them make restitution fourfold. And think on prisoners that perish in prison by merciless Creditors & Jaylors, that they may not be mewed up, and starved, until they are poysoned there. And likewise a

way to prevent cozening and cheating one another; and that all Tryals be in every Hundred by twelve men of the same neighborhood, and all buying and selling Law put down, as aforesaid: And let a free Trade be in the Nation; All Monopolies, Patents, &c. utterly taken away. And for the rule to go by that which is declared the Rule of Equity, *to do to all men as they should do to others, &c.* and all other false tyrannical rules taken away, and all Laws to be out of the Scriptures, seeing there is but one Law-giver, who is able both to save and destroy. And for Law Executioners, to be only such, who are right godly, honest, wise, moderate, judicious, reasonable, and faithful men) and those chosen by free Election of the People; and so all that bulk

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of Officers that are by Patents, as all Judges, Justices, Sheriffs, Bailies, Mayors, &c. and all other Offices that are not elected by the people, but were forced on us with out our Election, and against our consents, by a Patent: And [16] forasmuch as the throwing down the Kingly power, all those fell with it; and we looked never to have them more revived, seeing that all power is arbitrary that is not out of the peoples voluntary Election, the people being declared the supreme Authority under God; and whom they chuse, to be the lawful Magistrate: yet nevertheless, as if the Parliament intended still to keep the old arbitrary and tyrannical *Norman Laws, Terms and Courts*, still to enslave us; and *Lawyers, Patentee Officers* to torment, have made an Act that all *Patents, Grants, Courts, &c.* shall continue as they formerly did, only *Writs in the Judges and Keepers names* <sup>3</sup>, although in our *Petitions* we utterly denied the same: and they have appointed *Commissioners* to be *Justices* without any election from us. Likewise the *Grandees in the Army* have preferred a thing called *An Agreement of the People* <sup>4</sup>, which is too low and too shallow to free us at all: for it doth not throw down all those *Arbitrary Courts, Powers and Patents*, as aforesaid: And what stock or way is provided for the *poor, fatherless, widows, and impoverished people*? And what advancement of encouragement for the *laboring and industrious*, as to take off burthens, is there? By all which, and by *Arbitrary Powers* erected anew, we see, that they minde their own *interest, gain, and rotten honor* more then our *absolute Freedom*: This being so, we are enforced to appeal to all our *dear brethren in England, and Souldiers in the Army*, to stand every one in his place, to oppose all Tyranny whatsoever, and by whomsoever, intended against us.

<sup>8</sup> On February 17 1649, Parliament authorized justices of the peace, sheriffs, and officers of courts to continue acting until new commissions were issued, and authorized indictments, actions, writs, etc., in the name of the Keepers of the Liberty of England by Authority of Parliament.

<sup>4</sup> In November, 1648, Lilburne and Ireton agreed that the Agreement of the People should be revised by a supposedly representative committee. Lilburne published this revision under date of December 10, 1648. The understanding, with Ireton, as Lilburne supposed, included the acceptance of the committee's draft as final and the submission of it to the people for ratification. In fact, it was amended by the Council of Officers and presented to the House of Commons on January 20, 1649, with a mild request that the House consider it. Lilburne published his version of the bargain with the officers in *The Legal Fundamental Liberties of the People of England, Revived, Asserted, and Vindicated*, June 8, 1649. This is reprinted by A.S. P. Woodhouse in *Puritanism and Liberty* (1938), pp. 342 ff.: The Agreement of the People as formulated by the committee, with the changes made by the officers, is reprinted, *ibid.*, pp. 355 ff.

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*Reader, You may expect in the third Part to have an Anatomizing  
of all Powers that now act, &c.*

*And in the fourth the Grounds and Rules that all men are to go by.  
Farewel.*

***FINIS.***

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