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## A Declaration from the Poor oppressed People of England

To all that call themselves, or are called Lords of  
Manors, through this Nation; That have begun to cut,  
or that through fear and covetousness, do intend to  
cut down the Woods and Trees that grow upon the  
Commons and Waste Land.

Gerrard Winstanley

1649

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<http://www.bilderberg.org/land/poor.htm>

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We whose names are subscribed, do in the name of all the poor  
oppressed people in *England*, declare unto you, that call your selves  
lords of Manors, and Lords of the Land, That in regard the King  
of Righteousness, our Maker, hath inlightened our hearts so far,  
as to see, That the earth was not made purposely for you, to be  
Lords of it, and we to be your Slaves, Servants, and Beggars; but  
it was made to be a common Livelihood to all, without respect of  
persons: And that your buying and selling of Land, and the Fruits  
of it, one to another, is *The cursed thing*, and was brought in by War;  
which hath, and still does establish murder, and theft, In the hands  
of some branches of Mankind over others, which is the greatest  
outward burden, and unrighteous power, that the Creation groans  
under: For the power of inclosing Land, and owning Propriety, was

brought into the Creation by your Ancestors by the Sword; which first did murder their fellow Creatures, Men, and after plunder or steal away their Land, and left this Land successively to you, their Children. And therefore, though you did not kill or theeve, yet you hold that cursed thing in your hand, by the power of the Sword; and so you justify the wicked deeds of your Fathers; and that sin of your Fathers, shall be visited upon the Head of you, and your Children, to the third and fourth Generation, and longer too, till your bloody and theeving power be rooted out of the Land.

And further, in regard the King of Righteousness hath made us sensible of our burthens, and the cryes and groanings of our hearts are come before him: We take it as a testimony of love from him, That our hearts begin to be freed from slavish fear of men, such as you are; and that we find Resolutions in us, grounded upon the inward law of Love, one towards another, To Dig and Plough up the Commons, and waste Lands through *England*; and that our conversation shall be so unblameable, That your Laws shall not reach to oppress us any longer, unless you by your Laws will shed the innocent blood that runs in our veins.

For though you and your Ancestors got your Propriety by murder and theft, and you keep it by the same power from us, that have an equal right to the Land with you, by the righteous Law of Creation, yet we shall have no occasion of quarrelling (as you do) about that disturbing devil, called *Particular propriety*: For the Earth, with all her Fruits of Corn, Cattle, and such like, was made to be a common Store-house of Livelihood to all Mankind, friend, and foe, without exception.

And to prevent your scrupulous Objections, know this, That we Must neither buy nor sell; Money must not any longer (after our work of the Earths community is advanced) be the great god, that hedges in some, and hedges out others; for Money is but part of the Earth: And surely, the Righteous Creator, who is King, did never ordain, That unless some of Mankind, do bring that Mineral (Silver and Gold) in their hands, to others of their own kinde, that they

your own Image and mould, intending no other matter herein, but to observe the Law of righteous action, endeavouring to shut out of the Creation, the cursed thing, called *Particular Propriety*, which is the cause of all wars, blood-shed, theft, and enslaving Laws, that hold the people under miserie.

Signed for and in behalf of all the poor oppressed people of *England*, and the whole world.

*Gerrard Winstanley, John Coulton, John Palmer, Thomas Star, Samuel Webb, John Hayman, Thomas Edcer, William Hogrill, Daniel Weeden, Richard Wheeler, Nathaniel Yates, William Clifford, John Harrison, Thomas Hayden, James Hall,*

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*John Ash, Ralph Ayer, John Pra, John Wilkinson, Anthony Spire, Thomas East, Allen Brown, Edward Parret, Richard Gray, John Mordy, John Bachilor, William Childe, William Hatham, Edward Wicher, William Tench.*

should neither be fed, nor be clothed; no surely, For this was the project of Tyrant-flesh (which Land-lords are branches of) to set his Image upon Money. And they make this unrighteous Law, That none should buy or sell, eat, or be clothed, or have any comfortable Livelihood among men, unless they did bring his Image stamped upon Gold or Silver in their hands.

And whereas the Scriptures speak, That the mark of the Beast is 666, the number of a man; and that those that do not bring that mark in their hands, or in their foreheads, they should neither buy nor sell, *Revel.* 13.16. And seeing the numbering Letters round about the English money make 666, which is the number of that Kingly Power and Glory, (called a *Man*) And seeing the age of the Creation is now come to the Image of the Beast, or Half day. And seeing 666 is his mark, we expect this to be the last Tyrannical power that shall reign; and that people shall live freely in the enjoyment of the Earth, without bringing the mark of the Beast in their hands, or in their promise; and that they shall buy Wine and Milk, without Money, or without price, as *Isiah* speaks.

For after our work of the Earthly community is advanced, we must make use of Gold and Silver, as we do of other metals, but not to buy and sell withal; for buying and selling is the great cheat, that robs and steals the Earth one from another: It is that which makes some Lords, others Beggars, some Rulers, others to be ruled; and makes great Murderers and Theeves to be prisoners, and hangers of little ones, or of sincere-hearted men.

And while we are made to labor the Earth together, with one consent and willing minde; and while we are made free, that every one, friend and foe, shall enjoy the benefit of their Creation, that is, To have food and rayment from the Earth, their Mother; and every one subject to give accompt of his thoughts, words, and actions to none, but to the one onely righteous Judg, and Prince of Peace; the Spirit of Righteousness that dwells, and that is now rising up to rule in every Creature, and in the whole Globe. We say, while we are made to hinder no man of his Priviledges given him in his

Creation, equal to one, as to another; what Law then can you make, to take hold upon us, but Laws of Oppression and Tyranny, that shall enslave or spill the blood of the Innocent? And so your Selves, your Judges, Lawyers, and Justices, shall be found to be the greatest Transgressors, in, and over Mankinde.

But to draw neerer to declare our meaning, what we would have, and what we shall endeavor to the uttermost to obtain, as moderate and righteous Reason directs us; seeing we are made to see our Privileges, given us in our Creation, which have hitherto been denied to us, and our Fathers, since the power of the Sword began to rule, And the secrets of the Creation have been locked up under the traditional, Parrat-like speaking, from the Universities, and Colledges for Scholars, And since the power of the murdering, and theeving Sword, formerly, as well as now of late yeers, hath set up a Govenment, and maintains that Government; for what are prisons, and putting others to death, but the power of the Sword to enforce people to that Government which was got by Conquest and Sword, and cannot stand of it self, but by the same murdering power? That Government that is got over people by the Sword and kept by the Sword, is not set up by the King of Righteousness to be his Law, but by Covetousness, the great god of the world; who hath been permitted to reign for a time, times, and dividing of time and his Government draws to the period of the last term of his allotted time; and then the Nations shall see the glory of that Government that shall rule in Righteousness, without either Sword or Spear,

And seeing further, the power of Righteousness in our hearts, seeking the livelihood of others as well as our selves, hath drawn forth our bodies to begin to dig, and plough, in the Commons and waste Land, for the reasons already declared,

And seeing and finding ourselves poor, wanting Food to feed upon, while we labor the Earth to cast in seed, and to wait till the first crop comes up; and wanting Ploughs, Carts, Corn, and such materials to plant the Commons withal, we are willing to declare our condition to you, and to all, that have the Treasury of the Earth,

covenanted to preserve and seek the liberty each of other, without respect of persons.

Secondly, by the late Victory over King *Charls*, we do claime this our pnviledge, to be quietly given us, out of the hands of Tyrant-Government, as our bargain and contract with them; for the Parliament promised, if we would pay taxes, and give free quarter, and adventure our lives against *Charls* and his party, whom they called the Common enemy, they would make us a free people; These three being all done by us, as well as by themselves, we claim this our bargain, by the law of contract from them, to be a free people with them, and to have an equall priviledge of Common livelihood with them, they being chosen by us, but for a peculiar worke, and for an appointed time, from among us, not to be our oppressing Lords, but servants to succour us. But these two are our weakest proofs. And yet by them (in the light of reason and equity that dwells in mens hearts) we shall with ease cast down, all those former enslaving *Norman* reiterated laws, in every Kings raigne since the Conquest, which are as thornes in our eyes, and pricks in our sides, and which are called the Ancient Government of *England*.

Thirdly we shall prove that we have a free right to the land of *England*, being born therein as well as elder brothers, and that it is our equal right with them, and they with us, to have a comfortable livelihood in the earth, without owning any of our own kinde, to be either Lords, or Land-Lords over us: And this we shall prove by plain Text of Scripture, without exposition upon them, which the Scholars and great ones generally say, is their rule to walk by.

Fourthly, we shall prove it by the Righteous Law of our Creation, That mankinde in all his branches, is the Lord of the Earth and ought not to be in subjection to any of his own kinde without him, but to live in the light of the law of righteousness, and peace established in his heart.

And thus in love we have declared the purpose of our hearts plainly, without flatterie, expecting love, and the same sincerity from you, without grumbling or quarreling, being Creatures of

precious blood, we hope, shall not be dear to us, to be willingly laid down at the door of a prison, or foot of a gallows, to justifie this righteous cause; if those that have taken our money from us, and promised to give us freedom for it, should turn Tyrants against us: for we must not fight, but suffer.

And further we intend, that not one, two, or a few men of us shall sell or exchange the said woods, but it shall be known publikly in Print or writing to all, how much every such, and such parcell of wood is sold for, and how it is laid out, either in victualls, corn, ploughs, or other materials necessary.

And we hope we may not doubt (at least we expect) that they that are called the great Council and powers of *England*, who so often have declared themselves, by promises and Covenants, and confirmed them by multitude of fasting daies, and devout Protestations, to make *England* a free people, upon condition they would pay moneys, and adventure their lives against the successor of the *Norman* Conqueror; under whose oppressing power *England* was enslaved; And we look upon that freedom promised to be the inheritance of all, without respect of persons; And this cannot be, unless the Land of *England* be freely set at liberty from proprietors, and become a common Treasury to all her children, as every portion of the Land of *Canaan* was the Common livelihood of such and such a Tribe, and of every member in that Tribe, without exception, neither hedging in any, nor hedging out.

We say we hope we need not doubt of their sincerity to us herein, and that they will not gainsay our determinate course; howsoever, their actions will prove to the view of all, either their sinceritie, or hypocrisie: We know what we speak is our priviledge, and our cause is righteous, and if they doubt of it, let them but send a childe for us to come before them, and we shall make it manifest four wayes.

First, by the National Covenant, which yet stands in force to bind Parliament and people to be faithful and sincere, before the Lord God Almighty, wherein every one in his several place hath

locked up in your Bags, Chests, and Barns, and will offer up nothing to this publike Treasury; but will rather see your fellow Creatures starve for want of Bread, that have an equal right to it with your selves, by the Law of Creation: But this by the way we onely declare to you, and to all that follow the subtle art of buying and selling the Earth with her Fruits, meerly to get the Treasury thereof into their hands, to lock it up from them, to whom it belongs; that so, such covetous, proud, unrighteous, selfish flesh, may be left without excuse in the day of Judgment.

And therefore, the main thing we aym at, and for which we declare our Resolutions to go forth, and act, is this, To lay hold upon, and as we stand in need, to cut and fell, and make the best advantage we can of the Woods and Trees, that grow upon the Commons, To be a stock for our selves, and our poor Brethren, through the land of *England*, to plant the Commons withal; and to provide us bread to eat, till the Fruit of our labors in the Earth bring forth increase; and we shall meddle with none of your Proprieties (but what is called Commonage) till the Spirit in you, make you cast up your Lands and Goods, which were got, and still is kept in your hands by murder, and theft; and then we shall take it from the Spirit, that hath conquered you, and not from our Swords, which is an abominable, and unrighteous power, and a destroyer of the Creation: But the Son of man comes not to destroy, but to save.

And we are moved to send forth this Declaration abroad, to give notice to every one whom it concerns, in regard we hear and see, that some of you, that have been Lords of Manors, do cause the Trees and Woods that grow upon the Commons, which you pretend a Royalty unto, to be cut down and sold, for your own private use, Thereby the Common Land, which your own mouths doe say belongs to the poor, is impoverished, and the poor oppressed people robbed of their Rights, while you give them cheating words, by telling some of our poor oppressed Brethren, That those of us that have begun to Dig and Plough up the Commons, will hinder the poor; and so blinde their eyes, that they see not their Priviledge,

while you, and the rich Free-holders make the most profit of the Commons, by your over-stocking of them with Sheep and Cattle; and the poor that have the name to own the Commons, have the least share therein; nay, they are checked by you, if they cut Wood, Heath, Turf, or Furseys, in places about the Common, where you disallow.

Therefore we are resolved to be cheated no longer, nor be held under the slavish fear of you no longer, seing the Earth was made for us, as well as for you. And if the Common Land belongs to us who are the poor oppressed, surely the woods that grow upon the Commons belong to us likewise: therefore we are resolved to try the uttermost in the light of reason, to know whether we shall be free men, or slaves. If we lie still, and let you steale away our Birthrights, we perish; and if we Petition we perish also, though we have paid taxes, given free quarter, and ventured our lives to preserve the Nations freedom as much as you, and therefore by the law of contract with you, freedom in the land is our portion as well as yours, equal with you: And if we strive for freedom, and your murdering, governing Laws destroy us, we can but perish.

Therefore we require, and we resolve to take both Common Land, and Common woods to be a livelihood for us, and look upon you as equal with us, not above us, knowing very well, that *England* the land of our Nativity, is to be a common Treasury of livelihood to all, without respect of persons.

So then, we declare unto you, that do intend to cut our Common Woods and Trees, that you shall not do it; unlesse it be for a stock for us, as aforesaid, and we to know of it, by a publick declaration abroad, that the poor oppressed, that live thereabouts, may take it, and employ it, for their publike use, therefore take notice we have demanded it in the name of the Commons of *England*, and of all the Nations of the world, it being the righteous freedom of the Creation.

Likewise we declare to you that have begun to cut down our Common Woods and Trees, and to fell and carry away the same for

your private use, that you shall forbear, and go no farther, hoping, that none that are friends to the Commonwealth of England, will endeavour to buy any of those Common Trees and Woods of any of those Lords of Mannors, so called, who have, by the murdering and cheating law of the sword, stoln the Land from younger brothers, who have by the law of Creation, a standing portion in the Land, as well, and equall with others. Therefore we hope all Wood-mongers will disown all such private merchandise, as being a robbing of the poor oppressed, and take notice, that they have been told our resolution: But if any of you that are Wood-mongers, will buy it of the poor, and for their use, to stock the Commons, from such as may be appointed by us to sell it, you shall have it quietly, without diminution; but if you will slight us in this thing, blame us not, if we make stop of the Carts you send and convert the Woods to our own use, as need requires, it being our own, equal with him that calls himself the Lord of the Mannor, and not his peculiar right, shutting us out, but he shall share with us as a fellow-creature.

For we say our purpose is, to take those Common Woods to sell them, now at first, to be a stock for our selves, and our children after us, to plant and manure the Common land withall; for we shall endeavour by our righteous acting not to leave the earth any longer intangled unto our children, by self-seeking proprietors; But to leave it a free store-house, and common treasury to all, without respect of persons; And this we count is our dutie, to endeavour to the uttermost, every man in his place (according to the nationall Covenant which the Parliament set forth) a Reformation to preserve the peoples liberties, one as well as another: As well those as have paid taxes, and given free quarter, as those that have either born the sword, or taken our moneys to dispose of them for publike use: for if the Reformation must be according to the word of God, then every one is to have the benefit and freedom of his creation, without respect of persons; we count this our duty, we say, to endeavour to the uttermost, and so shall leave those that rise up to oppose us without excuse, in their day of Judgment; and our