



THE TRUE LEVELLERS STANDARD ADVANCED 1649

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CHARTER OF FUNDAMENTAL RIGHTS OF THE EUROPEAN UNION 2000

THE TRUE LEVELLERS STANDARD ADVANCED:

OR,

THE STATE OF COMMUNITY OPENED, AND

PRESENTED TO THE SONS OF MEN.

BY

Jerrard Winstanley, William Everard, Richard Goodgroom, John Palmer, Thomas Starre, John South, William Hoggrill, John Courton, Robert Sawyer, William Taylor, Thomas Eder, Christopher Clifford, Henry Bickersstaffe, John Barker, John Taylor, &c.

Beginning to Plant and Manure the Waste land upon George-Hill, in the parish of Walton, in the County of Surrey.

LONDON

PRINTED IN THE YEAR, MDCXLIX.

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

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

And the Reason is this, Every single man, Male and Female, is a perfect Creature of himself; and the same Spirit that made the Globe, dwells in man to govern the Globe; so that the flesh of man being subject to Reason, his Maker, hath him to be his Teacher and Ruler within himself, therefore needs not run abroad after any Teacher and Ruler without him, for he needs not that any

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

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

whereas I brought Ten Plagues upon him, I will Multiply may Plagues upon thee, till I make thee weary, and miserably ashamed; And I will bring out my People with a strong hand, and stretched out arme.

CHARTER OF FUNDAMENTAL RIGHTS OF THE EUROPEAN UNION Proclaimed 7th December 2000.

The peoples of Europe, in creating an ever closer union among them, are resolved to share a peaceful future based on common values. Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law. It places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice. The Union contributes to the preservation and to the development of these common values while respecting the diversity of the cultures and traditions of the peoples of Europe as well as the national identities of the Member States and the organisation of their public authorities at national, regional and local levels; it seeks to promote balanced and sustainable development and ensures free movement of persons, services, goods and capital, and the freedom of establishment. To this end, it is necessary to strengthen the protection of fundamental rights in the light of changes in society, social progress and scientific and technological developments by making those rights more visible in a Charter. This Charter reaffirms, with due regard for the powers and tasks of the Union and for the principle of subsidiarity, the rights as they result, in particular, from the constitutional traditions and international obligations common to the Member States, the European Convention for the Protection of Human Rights and Fundamental Freedoms, the Social Charters adopted by the Union and by the Council of Europe and the case-law of the Court of Justice of the European Union and of the European Court of Human Rights. In this context the Charter will be interpreted by the courts of the Union and the Member States with due regard to the explanations prepared under the authority of the Praesidium of the Convention which drafted the Charter and updated under the responsibility of the Praesidium of the European Convention. Enjoyment of these rights entails responsibilities and duties with regard to other persons, to the human community and to future generations. The Union therefore



The True Leveller's Standards Advanced & Charter of Fundamental Rights of the EU

Various

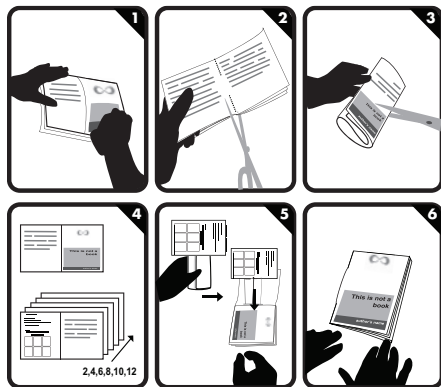
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And thus Esau, the man of flesh, which is Covetousness and Pride, hath killed Jacob, the Spirit of meekness, and righteous government in the light of Reason, and rules over him: And so the Earth that was made a common Treasury for all to live comfortably upon, is become through mans unrighteous actions one over another, to be a place, wherein one torments another. Now the great Creator, who is the Spirit Reason, suffered himself thus to be rejected, and troden underfoot by the covetous proud flesh, for a certain time limited; therefore saith he, The Seed out of whom the Creation did proceed, which is my Self, shall bruise this Serpents head, and restore my Creation again from this curse and bondage; and when I the King of Righteousnesse raigns in every man, I will be the blessing of the Earth and the joy of all Nations.

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

Restoration from bondage, Jer. 23, 5, 6.

shall rule in the new Heavens and new Earth in the latter dayes, will be their to be all taught and ruled by that righteous King, that Jeremiah Prophesied And Israels rejecting of outward teachers and rulers to embrace the Lord, and of Reason and government in themselves, as he had, if they were but subject. Saul, one like themselves to be their King, when as they had the same Spirit Creatures, and this was called Israels Sin, in casting off the Lord and chusing

man should teach him, for the same Anyoynting that ruled in the Son of man, teacheth him all things.

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

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

But this coming in of Bondage, is called Adam, because this ruling and teaching power without, doth dam up the Spirit of Peace and Liberty; First within the heart, by filling it with slavish fears of others. Secondly without, by giving the bodies of one to be imprisoned, punished and oppressed by the outward power of another. And this evil was brought upon us through his own Covetousnesse, whereby he is blinded and made weak, and sees not the Law of Righteousnesse in his heart, which is the pure light of Reason, but looks abroad for it, and thereby the Creation is cast under bondage and curse, and the creator is sleighted; First by the Teachers and Rulers that sets themselves down in the Spirits room, to teach and rule, where he himself is only King. Secondly by the other, that refuses the Spirit, to be taught and governed by fellow

Three hundred and fifty years separate these texts. They are a like parenthesis between the upheavals of the early 17th Century – the wars of the Reformation and Counter-Reformation: the struggle between monarchy and civil power in the English Civil Wars – and the moment at the beginning of the 21st Century that was the brink before the 9/11 attack and the subsequent War on Terror. Iraq, Afghanistan, Libya, Syria et al and the Neo-liberal assault on privacy, welfare and democracy. The aspirations of Gerard Winstanley and the True Levellers (or ‘Diggers’) are clearly set out (although couched in religious justifications of the time) for freedom from oppression, land to cultivate food and an end to the tyranny of private property as an almost insurmountable barrier to citizenship & enfranchisement. The Charter of Fundamental Rights expressly sets out what the Levellers, Ranters and Diggers believed they were entitled to back in the late 1640s. Yet they were betrayed by the landowners, the rich and powerful then. Just as now, the iron grip of the rich, exerted through corporations, banks and the bureaucracies of global trade and development bodies is eroding the hard-won freedoms and rights secured in the post-Second World War social and cultural settlements. The tools to challenge these changes are already in our grasp – let us not lose their reins in ignorance or through a lack of wakefulness.



2015 is the 800th Anniversary of the signing of the Magna Carta by King John, then re-issued in several forms over the next 80 years. It has long been considered a foundation of modern democracy and of the rights of the individual. To celebrate the events at Runnymede on 19th June 1215, each month between January & June 2015, I am selecting a series of manifestos and texts that build upon the Magna Carta's legacy. The series thus offers a way of reflecting that, across the generations, the quest continues apace for a fair and just society in which the rights and responsibilities of individuals are respected and upheld without prejudice.

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

But though the Earth hath been generally thus in darknesse, since the Adam rise up, and hath owned a Light, and a Law without them to walk by, yet some have been found as watchmen, in this night time of the world, that have been taught by the Spirit within them, and not by any flesh without them, as Abraham, Isaac, Jacob, and the Prophets: And these, and such as these, have

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

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

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

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

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

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

We are made to hold forth this Declaration to you that are the Great Council, and to you the Great Army of the Land of England, that you may know what bondage of Civil Property, which it groans under.

the Law of righteousness in us, we endeavour to lift up the Creation from that one house of Israel restored from Bondage; and so by the power of Reason, not taking hire, but working together, and eating together, as one man, or as together, to eat our bread with the sweat of our brows, neither giving hire, hath Revealed himself in us, and to us, by labouring the Earth in righteousness of the Midianites, to kill one another; But by obeying the Lord of Hosts, who And we shall not do this by force of Arms, we abhorre it, For that is the work taken off the Creation.

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

poor despised People, and they shall hold up Salvation to this Land, and to all blessing shall rise out of the dust which thou treadest under foot. Even the and drowned in the Sea of Covetousness, Pride, and hardness of heart. The work of advancing the Creation out of Bondage; for thou art lost extremely, wilt thou cease to kill thy younger Brother? Surely thou must not do this great O thou Adam, thou Esau, thou Cain, thou Hypocritical man of flesh, when hands, and yet thou hast not given us our bargain.

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

still been the Butt, at whom, the powers of the Earth in all ages of the world, by their selvish Laws, have shot their fury.

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

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

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

Thou hast made Ordinances to cast down Oppressing, Popish, Episcopal, Self-willed and Prerogative Laws; yet we see, That Self-wil and Prerogative power, is the great standing Law, that rules all in action, and others in words. Thou hast made many promises and protestations to make the Land a Free Nation: And yet at this very day, the same people, to whom thou hast made such Protestatins of Liberty, are oppressed by thy Courts, Sizes, Sessions, by thy Justices and Clarks of the Peace, so called, Bayliffs, Committees, are imprisoned, and forced to spend that bread, that should save their lives from Famine.

Article 52 – Scope and interpretation of rights and principles

1. Any limitation on the exercise of the rights and freedoms recognised by this Charter must be provided for by law and respect the essence of those rights and freedoms. Subject to the principle of proportionality, limitations may be made only if they are necessary and genuinely meet objectives of general interest recognised by the Union or the need to protect the rights and freedoms of others.

2. Rights recognised by this Charter for which provision is made in the Treaties shall be exercised under the conditions and within the limits defined by those Treaties.

3. In so far as this Charter contains rights which correspond to rights guaranteed by the Convention for the Protection of Human Rights and Fundamental Freedoms, the meaning and scope of those rights shall be the

Article 51 – Field of application

The provisions of this Charter are addressed to the institutions, bodies, offices and agencies of the Union with due regard for the principle of subsidiarity and to the Member States only when they are implementing Union law. They shall therefore respect the rights, observe the principles and promote the application thereof in accordance with their respective powers and respecting the limits of the powers of the Union as conferred on it in the Treaties. 2. The Charter does not extend the field of application of Union law beyond the powers of the Union or establish any new power or task for the Union, or modify powers and tasks as defined in the Treaties.

GENERAL PROVISIONS GOVERNING THE INTERPRETATION AND APPLICATION OF THE CHARTER

Article 50 – Right not to be tried or punished twice in criminal proceedings for the same criminal offence

No one shall be liable to be tried or punished again in criminal proceedings for an offence for which he or she has already been finally acquitted or convicted within the Union in accordance with the law.

same as those laid down by the said Convention. This provision shall not prevent Union law providing more extensive protection.

4. In so far as this Charter recognises fundamental rights as they result from the constitutional traditions common to the Member States, those rights shall be interpreted in harmony with those traditions.

5. The provisions of this Charter which contain principles may be implemented by legislative and executive acts taken by institutions, bodies, offices and agencies of the Union, and by acts of Member States when they are implementing Union law, in the exercise of their respective powers. They shall be judicially cognisable only in the interpretation of such acts and in the ruling on their legality.

6. Full account shall be taken of national laws and practices as specified in this Charter.

7. The explanations drawn up as a way of providing guidance in the interpretation of this Charter shall be given due regard by the courts of the Union and of the Member States.

Article 53 – Level of protection

Nothing in this Charter shall be interpreted as restricting or adversely affecting human rights and fundamental freedoms as recognised, in their respective fields of application, by Union law and international law and by international agreements to which the Union or all the Member States are party, including the European Convention for the Protection of Human Rights and Fundamental Freedoms, and by the Member States' constitutions.

Article 54 – Prohibition of abuse of rights

Nothing in this Charter shall be interpreted as implying any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms recognised in this Charter or at their limitation to a greater extent than is provided for herein.

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

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

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

of Creation; as if the righteous Creator should have respect to persons, and therefore made the Earth for some, and not for all: And so long as we, or any other maintain this Civil Property, we consent still to hold the Creation down under that bondage it groans under; and so we should hinder the work of Restoration, and sin against Light that is given into us, and so through fear of the flesh man, lose our peace.

we would have, and what you are bound to give us by your Covenants and Promises; and that you may joyn with us in this Work, and so find Peace. Or else, if you do oppose us, we have peace in our Work, and in declaring this Report: And you shall be left without excuse.

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

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

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

For it is shewed us, That so long as we, That so long as we, or any other, doth own the Earth to be the peculiar Interest of Lords and Landlords, and not common to others as well as them, we own the Curse, and holds the Creation under bondage; and so long as we or any other doth own Landlords and Tennants, for one to call the Land his, or another to hire it of him, or for one to give hire, and for another to work for hire; this is to dishonour the work

Every citizen of the Union shall, in the territory of a third country in which the Article 46 – Diplomatic and consular protection

Member State.

the Treaties, to nationals of third countries legally resident in the territory of a 2. Freedom of movement and residence may be granted, in accordance with territory of the Member States.

1. Every citizen of the Union has the right to move and reside freely within the Article 45 – Freedom of movement and of residence

Parliament.

Any citizen of the Union and any natural or legal person residing or having its registered office in a Member State has the right to petition the European

Article 44 – Right to petition

Justice of the European Union acting in its judicial role.

bodies, offices or agencies of the Union, with the exception of the Court of

its registered office in a Member State has the right to refer to the European Ombudsman cases of maladministration in the activities of the institutions,

Any citizen of the Union and any natural or legal person residing or having

Article 43 – European Ombudsman

institutions, bodies, offices and agencies of the Union, whatever their medium. registered office in a Member State, has a right of access to documents of the

Any citizen of the Union, and any natural or legal person residing or having its Article 42 – Right of access to documents

Article 42 – Right of access to documents

languages of the Treaties and must have an answer in the same language.

4. Every person may write to the institutions of the Union in one of the

States.

in accordance with the general principles common to the laws of the Member

caused by its institutions or by its servants in the performance of their duties,

3. Every person has the right to have the Union make good any damage

(c) the obligation of the administration to give reasons for its decisions.

Member State of which he or she is a national is not represented, be entitled to protection by the diplomatic or consular authorities of any Member State, on the same conditions as the nationals of that Member State.

JUSTICE

Article 47 – Right to an effective remedy and to a fair trial

Everyone whose rights and freedoms guaranteed by the law of the Union are violated has the right to an effective remedy before a tribunal in compliance with the conditions laid down in this Article. Everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal previously established by law. Everyone shall have the possibility of being advised, defended and represented. Legal aid shall be made available to those who lack sufficient resources in so far as such aid is necessary to ensure effective access to justice.

Article 48 – Presumption of innocence and right of defence

1. Everyone who has been charged shall be presumed innocent until proved guilty according to law.
2. Respect for the rights of the defence of anyone who has been charged shall be guaranteed.

Article 49 – Principles of legality and proportionality of criminal offences and penalties

1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence under national law or international law at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the criminal offence was committed. If, subsequent to the commission of a criminal offence, the law provides for a lighter penalty, that penalty shall be applicable.
2. This Article shall not prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles recognised by the community of nations.
3. The severity of penalties must not be disproportionate to the criminal

Article 36 – Access to services of general economic interest
The Union recognises and respects access to services of general economic interest as provided for in national laws and practices, in accordance with the

Article 35 – Health care
Everyone has the right of access to preventive health care and the right to benefit from medical treatment under the conditions established by national laws and practices. A high level of human health protection shall be ensured in the definition and implementation of all the Union's policies and activities.

Article 34 – Social security and social assistance
1. The Union recognises and respects the entitlement to social security benefits and social services providing protection in cases such as maternity, illness, industrial accidents, dependency or old age, and in the case of loss of employment, in accordance with the rules laid down by Union law and national laws and practices.
2. Everyone residing and moving legally within the European Union is entitled to social security benefits and social advantages in accordance with Union law and national laws and practices.
3. In order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the rules laid down by Union law and national laws and practices.

Article 33 – Family and professional life
1. The family shall enjoy legal, economic and social protection.
2. To reconcile family and professional life, everyone shall have the right to protection from dismissal for a reason connected with maternity and the right to paid maternity leave and to parental leave following the birth or adoption of a child.

Article 32 – Right to good administration
Working conditions appropriate to their age and be protected against economic exploitation and any work likely to harm their safety, health or physical, mental, moral or social development or to interfere with their education.

Treaties, in order to promote the social and territorial cohesion of the Union.

Article 37 – Environmental protection

A high level of environmental protection and the improvement of the quality of the environment must be integrated into the policies of the Union and ensured in accordance with the principle of sustainable development.

Article 38 – Consumer protection

Union policies shall ensure a high level of consumer protection.

CITIZENS' RIGHTS

Article 39 – Right to vote and to stand as a candidate at elections to the European Parliament

1. Every citizen of the Union has the right to vote and to stand as a candidate at elections to the European Parliament in the Member State in which he or she resides, under the same conditions as nationals of that State.
2. Members of the European Parliament shall be elected by direct universal suffrage in a free and secret ballot.

Article 40 – Right to vote and to stand as a candidate at municipal elections
Every citizen of the Union has the right to vote and to stand as a candidate at municipal elections in the Member State in which he or she resides under the same conditions as nationals of that State.

Article 41 – Right to good administration

1. Every person has the right to have his or her affairs handled impartially, fairly and within a reasonable time by the institutions, bodies, offices and agencies of the Union.
2. This right includes:
 - (a) the right of every person to be heard, before any individual measure which would affect him or her adversely is taken;
 - (b) the right of every person to have access to his or her file, while respecting the legitimate interests of confidentiality and of professional and business secrecy;

Secondly, In that we begin to Digge upon George-Hill, to cate our Bread together by righteous labour, and sweat of our browes, It was shewed us by Vision in Dreams, and out of Dreams, That that should be the Place we should begin upon; And though that Earth in view of Flesh, be very barren, yet we should trust the Spirit for a blessing. And that not only this Common, or Heath should be taken in and Manured by the People, but all the Commons

If you look through the Earth, you shall see, That the landlords, Teachers and Rulers, are Oppressors, Murtherers, and Thieves in this manner; But it was not thus from the Beginning. And this is one Reason of our digging and labouring the Earth one with another; That we might work in righteousness, and lift up the Creation from bondage; For so long as we own Landlords in this Corrupt Setlement, we cannot work in righteousness; for we should still lift up the Curse, and tread down the Creation, dishonour the Spirit of universal Liberty, and hinder the work of Restauration.

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

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

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

And this appears cleer, For when any Trustee or State Officer is to be Chosen, The Free-holders or Landlords must be the Chusers, who are the Norman Common Souldiers, spread abroad in the Land; And who must be Chosen: but some very rich man, who is the Successor of the Norman Colonels or high Officers. And to what end have they been thus Chosen? but to Establish that Norman power the more forcibly over the enslaved English, and to beat them down again, when as they gather heart to seek for Liberty.

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

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

And truly, you Counsellors and Powers of the Earth, know this, That wheresoever there is People, thus united by Common Community of Livelihood into Oneness, it will become the strongest Land in the World, for then they will be as one man to defend their Inheritance; and Salvation (which is Liberty and Peace) is the Walls and Bulwarks of that Land or City.

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

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

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

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

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

Another Voice that was heard was this,

Israel shall neither take Hire, nor give Hire.

Thirdly, We have now begun to declare it by Action, in Digging up the Common Land, and casting in Seed that we may eat our Bread together in righteousness. And every one that comes to work, shall eate the Fruit of their own labours, one having as much Freedom in the Fruit of the Earth as another.

and waste Ground in England, and in the whole World, shall be taken in by the People in righteousness, not owning any Propriety; but taking the Earth to be a Common Treasury, as it was first made for all.

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

And when the Son of man, was gone from the Apostles, his Spirit descended upon the Apostles and Brethren, as they were waiting at Jerusalem; and Rich men sold their Possessions, and gave part to the Poor; and no man said, That ought that he possessed was his own, for they had all things Common, Act. 4.32. Now this Community was suppress by covetous proud flesh, which was the powers that ruled the world; and the righteous Father suffered himself thus to be suppressed for a time, times and dividing of time, or for 42 months, or for three days and half, which are all but one and the same term of time: And the world is now come to the half day; and the Spirit of Christ, which is the Spirit of universal Community and Freedom is risen, and is rising, and will rise higher and higher, till those pure waters of Shiloe, the Well Springs of Life and Liberty to the whole Creation, do over-run A-dam, and drown those banks of Bondage, Curse and Slavery.

Fourthly, This work to make the Earth a Common Treasury, was shewed us by Voice in Trance, and out of Trance, which words were these, Work together, Eate Bread together, Declare this all abroad.

Which Voice was heard Three times: And in Obedience to the Spirit, We have Declared this by Word of mouth, as occasion was offered. Secondly, We have declared it by writing, which others may reade.

Article 26 – Integration of persons with disabilities
The Union recognises and respects the right of persons with disabilities to benefit from measures designed to ensure their independence, social and

Article 25 – The rights of the elderly
The Union recognises and respects the rights of the elderly to lead a life of dignity and independence and to participate in social and cultural life.

Article 24 – The rights of the child
1. Children shall have the right to such protection and care as is necessary for their well-being. They may express their views freely. Such views shall be taken into consideration on matters which concern them in accordance with their age and maturity.
2. In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.
3. Every child shall have the right to maintain on a regular basis a personal relationship and direct contact with both his or her parents, unless that is contrary to his or her interests.

Article 23 – Equality between women and men
Equality between women and men must be ensured in all areas, including employment, work and pay. The principle of equality shall not prevent the maintenance or adoption of measures providing for specific advantages in favour of the under-represented sex.

Article 22 – Cultural, religious and linguistic diversity
The Union shall respect cultural, religious and linguistic diversity.

Article 21 – Non-discrimination
1. Any discrimination on grounds of nationality shall be prohibited.
2. Within the scope of application of the Treaties and without prejudice to any other provisions, any discrimination on grounds of nationality shall be prohibited.
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occupational integration and participation in the life of the community.

SOLIDARITY

Article 27 – Workers' right to information and consultation within the undertaking

Workers or their representatives must, at the appropriate levels, be guaranteed information and consultation in good time in the cases and under the conditions provided for by Union law and national laws and practices.

Article 28 – Right of collective bargaining and action

Workers and employers, or their respective organisations, have, in accordance with Union law and national laws and practices, the right to negotiate and conclude collective agreements at the appropriate levels and, in cases of conflicts of interest, to take collective action to defend their interests, including strike action.

Article 29 – Right of access to placement services

Everyone has the right of access to a free placement service.

Article 30 – Protection in the event of unjustified dismissal Every worker has the right to protection against unjustified dismissal, in accordance with Union law and national laws and practices.

Article 31 – Fair and just working conditions

1. Every worker has the right to working conditions which respect his or her health, safety and dignity.
2. Every worker has the right to limitation of maximum working hours, to daily and weekly rest periods and to an annual period of paid leave.

Article 32 – Prohibition of child labour and protection of young people at work

The employment of children is prohibited. The minimum age of admission to employment may not be lower than the minimum school-leaving age, without prejudice to such rules as may be more favourable to young people and except for limited derogations. Young people admitted to work must have

the Member States are entitled to working conditions equivalent to those of
 3. Nationals of third countries who are authorised to work in the territories of
 State.
 2. Every citizen of the Union has the freedom to seek employment, to work,
 to exercise the right of establishment and to provide services in any Member
 accepted occupation.
 1. Everyone has the right to engage in work and to pursue a freely chosen or
 Article 15 – Freedom to choose an occupation and right to engage in work

laws governing the exercise of such freedom and right.
 pedagogical convictions shall be respected, in accordance with the national
 teaching of their children in conformity with their religious, philosophical and
 democratic principles and the right of parents to ensure the education and
 3. The freedom to found educational establishments with due respect for
 2. This right includes the possibility to receive free compulsory education.
 continuing training.
 1. Everyone has the right to education and to have access to vocational and
 Article 14 – Right to education

shall be respected.
 Article 13 – Freedom of the arts and sciences
 The arts and scientific research shall be free of constraint. Academic freedom

the citizens of the Union.
 2. Political parties at Union level contribute to expressing the political will of
 protection of his or her interests.
 which implies the right of everyone to form and to join trade unions for the
 association at all levels, in particular in political, trade union and civic matters,
 1. Everyone has the right to freedom of peaceful assembly and to freedom of
 Article 12 – Freedom of assembly and of association
 2. The freedom and pluralism of the media shall be respected.
 without interference by public authority and regardless of frontiers.
 freedom to hold opinions and to receive and impart information and ideas

citizens of the Union.

Article 16 – Freedom to conduct a business

The freedom to conduct a business in accordance with Union law and national
 laws and practices is recognised.

Article 17 – Right to property

1. Everyone has the right to own, use, dispose of and bequeath his or
 her lawfully acquired possessions. No one may be deprived of his or her
 possessions, except in the public interest and in the cases and under the
 conditions provided for by law, subject to fair compensation being paid in good
 time for their loss. The use of property may be regulated by law in so far as is
 necessary for the general interest.
 2. Intellectual property shall be protected.

Article 18 – Right to asylum

The right to asylum shall be guaranteed with due respect for the rules of the
 Geneva Convention of 28 July 1951 and the Protocol of 31 January 1967 relating
 to the status of refugees and in accordance with the Treaty on European Union
 and the Treaty on the Functioning of the European Union (hereinafter referred
 to as 'the Treaties').

Article 19 – Protection in the event of removal, expulsion or extradition

1. Collective expulsions are prohibited.
 2. No one may be removed, expelled or extradited to a State where there is a
 serious risk that he or she would be subjected to the death penalty, torture or
 other inhuman or degrading treatment or punishment.

EQUALITY

Article 20 – Equality before the law
 Everyone is equal before the law.

Article 21 – Non-discrimination

1. Any discrimination based on any ground such as sex, race, colour, ethnic or

The common People are filled with good words from Pulpits and Council
 Tables, but no good Deeds; For they wait and wait for good, and for
 deliverances, but none comes; While they wait for liberty, behold greater
 bondage comes instead of it, and burdens, oppressions, taskmasters, from
 Sessions, Lawyers, Bayliffs of Hundreds, Committees, Improprators, Clerks
 of Peace, and Courts of Justice, so called, does whip the People by old Popish
 weather-beaten Laws, that were excommunicate long age by Covenanters,
 Oaths, and Ordinances; but as yet are not cast out, but rather taken in again,
 to be standing pricks in our eyes, and thorns in our side; Beside Free-quartering,
 Plundering by some rude Souldiers, and the abounding of Taxes: which if they
 were equally divided among the Souldiers, and not too much bagged up in the
 hands of particular Officers and Trustees, there would be less complaining:
 Besides the horrible cheating that is in Buying and Selling, and the cruel
 Oppression of Landlords, and Lords of Mannours, and quarter Sessions;
 Many that have bin good Souldiers, and so to fight to uphold the Curse, or

sortish Ignorance, and Pride.
 liberty; So that the earth stinks with their Hypocrisy, Covetousness, Envy,
 liberty to the Creation; neither can they, for they are enemies to universal
 And none of these three, that pretend to give liberty to the Creation, do give
 Counsels for money, and fights for money to maintain particular Interests;
 Teachers and Rulers. For do not I see that everyone Preacheth for money,
 was then, so it is now: All places stink with the abomination of Self-seeking
 Spirit, and yet persecutes, grudges, and hates the power of the Spirit; and as it
 do rest upon the bare observatin of Forms and Customs, and pretend to the
 and Types, but persecuted the very name of the Spirit; Even so now, Professors
 generally in former times did rest upon the very observation of the Sacrifices
 it is likewise the Fulness of Time in a higher measure. For whereas the People
 Even so now in this Age of the World, that the Spirit is upon his Resurrection,
 loathe the Sacrifices and to groan under the Burden of their Oppressing Pride.
 grown so abominably Covetous and Proud, that they made the People to
 the Spirit rightly, by the Types and Sacrifices of Moses law; the Priests were
 Earth stink every where, by oppressing others, under pretense of worshipping

Lord have spoke it, and I will do it.

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

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

And we are assured, that in the strength of this Spirit that hath manifested
 himself to us, we shall not be startled, neither at Prison nor Death, while we are
 about his work; and we have bin made to sit down and count what it may cost
 us in undertaking such a work, and we know the full sum, and are resolved to
 give all that we have to buy this Pearl which we see in the Field.

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

Sixtly, We have another encouragement that this work shall prosper, Because
 we see it to be the fulness of Time: For whereas The Son of Man, the Lamb,
 came in the Fulness of Time, that is, when the Powers of the World made the

recognises the rights, freedoms and principles set out hereafter.

DIGNITY

Article 1 – Human dignity

Human dignity is inviolable. It must be respected and protected.

Article 2 – Right to life

1. Everyone has the right to life. 2. No one shall be condemned to the death penalty, or executed.

Article 3 – Right to the integrity of the person

1. Everyone has the right to respect for his or her physical and mental integrity. 2. In the fields of medicine and biology, the following must be respected in particular:

(a) the free and informed consent of the person concerned, according to the procedures laid down by law;
(b) the prohibition of eugenic practices, in particular those aiming at the selection of persons;
(c) the prohibition on making the human body and its parts as such a source of financial gain;

(d) the prohibition of the reproductive cloning of human beings.

Article 4 – Prohibition of torture and inhuman or degrading treatment or punishment

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

Article 5 – Prohibition of slavery and forced labour

1. No one shall be held in slavery or servitude.
2. No one shall be required to perform forced or compulsory labour.
3. Trafficking in human beings is prohibited.

FREEDOMS

Article 6 – Right to liberty and security

Everyone has the right to liberty and security of person.

Article 7 – Respect for private and family life

Everyone has the right to respect for his or her private and family life, home and communications.

Article 8 – Protection of personal data

1. Everyone has the right to the protection of personal data concerning him or her.
2. Such data must be processed fairly for specified purposes and on the basis of the consent of the person concerned or some other legitimate basis laid down by law. Everyone has the right of access to data which has been collected concerning him or her, and the right to have it rectified.
3. Compliance with these rules shall be subject to control by an independent authority.

Article 9 – Right to marry and right to found a family

The right to marry and the right to found a family shall be guaranteed in accordance with the national laws governing the exercise of these rights.

Article 10 – Freedom of thought, conscience and religion

1. Everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change religion or belief and freedom, either alone or in community with others and in public or in private, to manifest religion or belief, in worship, teaching, practice and observance.
2. The right to conscientious objection is recognised, in accordance with the national laws governing the exercise of this right.

Article 11 – Freedom of expression and information

1. Everyone has the right to freedom of expression. This right shall include

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

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

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

breach of that Commandment.

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

holding up that cursed Bondage of Inclosure by thy Power.

else live in great straits and beggary: O you Adams of the Earth, you have right Clothing, full Bellies, have your Honors and Ease, and you puffe at this; But know thous stout-hearted Pharoah, that the day of Judgement is begun, and it will reach to thee ere long; Jacob hath bin very low, but he is rising, and will rise, do the worst thou canst; and the poor people whom thou oppresses, shall be the Saviours of the land; For the blessing is rising up in them, and thou shalt be ashamed.

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

Let Israel go free.

Surely, as Israel lay 430. years under Pharoahs bondage, before Moses was sent to fetch them out: even so Israel (the Elect Spirit spread in Sons and Daughters) hath lain three times so long already, which is the Anti-type, under your Bondage, and cruel Taskmasters: But now the time of Deliverance is come, and thou proud Esau, and stout-hearted Covetousness, thou must come down, and be lord of the Creation no longer. For now the King of Righteousness is rising to Rule In, and Over the Earth.

Therefore, if thou wilt find Mercy; Let Israel go Free; break in pieces quickly the Band of particular Propriety, dis-own this oppressing Murder, Oppressin and Thievery of Buying and Selling of Land, owning of landlords, and paying of Rents, and give thy Free Consent to make the Earth a Common Treasury, without grumbling; That the younger Brethren may live comfortably upon Earth, as well as the Elder: That all may enjoy the benefit of their Creation. And hereby thou wilt Honour thy Father, and thy Mother: Thy Father, which is the Spirit of Community, that made all, and that dwels in all. Thy Mother, which is the Earth, that brought us all forth: That as a true Mother, loves all her Children. Therefore do not thou hinder the Mother Earth, from giving all her Children such, by thy Inclosing it into particular hands, and