

time of his Ancester Henry the second, King of Ireland; a man that wanted no vertue either of body or mind, nor endeauoured any thing more then to discharge his duty towards God, in the well gouerning of his subiects.

B. How could he then miscarry, hauing in euery County so many trained soldiers as would, put together, haue made an army of threescore thousand men,⁷ and diuers Magazines of amunition in places fortified? 5

A. If those soldiers had been (as they and all other of his subiects ought to haue been) at his Maiesties command, the peace and happines of the three Kingdoms had continued as it was left by King James. But the people were corrupted generally, and disobedient persons esteemed the best Patriots. 10

B. But sure there were men enough, besides those that were ill affected to haue made an Army sufficient to haue kept the people from vniting into a body able to oppose him. 15

fo. 2^r A. Truly I thinke if the King had had money he might haue had soldiers enough [enough *deleted*] in England. For there were very few of the common | people that cared much for either of the *Causes*, but would haue taken any side for pay and Plunder. But the Kings treasure was very low, and his enemies that pretended the peoples ease from taxes and other specious things had the command of the purses of the City of London, and of most Cities and Corporate townes in England, and of many particular persons besides. 20 25

B. But how came the people to be so corrupted? And what kind of men were they that could so seduce them?

¹ Ancester] Ancestors B2, P1-5, Crooke King] Lord B4 ³ towards God] towards {>his} God B2; towards his God P1-5 ⁴ of] *absent* B3, B6 ⁵ County] Country B2 ⁶ trained soldiers] Train'd-bands B3-7; P1-5 ⁹ other] others P1-5 of] *absent* B6 ¹⁵ sufficient to] sufficient for to P1-5 ²⁰ and] or B3 ²² peoples] people B4 ²⁴ Corporate] Corporat{>ions} B2 ²⁶ came] come B7; comes P1-5 ²⁷ men] People B3-7, P1-5, Crooke could] did B3-7, P1-5, Crooke

⁷ The militia, or trained bands, temporary armed forces raised on a county basis for national defence.

A. The seducers were of diuers sorts. One sort were Ministers, Ministers (as they call themselues) of Christ, and sometimes in their Sermons to the people Gods Embassadors, pretending to haue a right from God to gouerne euery one his Parish; and their Assembly the whole nation. 5

2. Secondly there were a very great number, though not comparable to the other, which notwithstanding that the Popes power in England both Temporall and Ecclesiasticall had been by Act of Parliament abolished, did still retaine a beleefe that we ought to be gouerned by the Pope whom they pretended to be the Vicar of Christ, and in the right of Christ to be the gouernour of all Christian people, and these were knowne by the name of *Papists*, as the Ministers I mentioned before were commonly called *Presbyterians*. 10

3. Thirdly there were not a few who in the beginning of the troubles were not discouered, but shortly after declared themselues for a Liberty in Religion, and those of different opinions one from another; some of them (because they would haue all congregations free and independent vpon one another) were called *Independents*. Others that held Baptisme to infants, and such as vnderstood not into what they are baptized to be ineffectuall, were called therefore *Anabaptists*. Others that held that Christ's Kingdome was at this time to begin vpon earth, were called *Fifth Monarchy men*; besides diuers other Sects as *Quakers*, *Adamits* etc whose names and peculiar doctrins I do not well remember. And these were the enemies which arose against his Maiesty from the priuate interpre|tations of the Scripture exposed to euery mans scanning in his Mother tongue. 15 20 25

fo. 3^r

¹ Ministers, Ministers] Ministers B4, B6 ² call] call'd B2-5, B7, P1-5, Crooke ⁷ that] *absent* B6 ¹¹ and] *absent* B6 be the] be B2 ¹³ mentioned] nam'd B6 called] nam'd B6 ¹⁸ another; some] another; and some B4; another (some B3, B5 them (because] them because B3, B5 ²¹ vnderstood] understand B4, B7 ineffectuall, were] ineffectuall, who were B6 ²³ vpon earth] vpon the earth B2, B4-7, P1-5, Crooke ²⁴ other] others B2 Sects] sorts B4 ²⁵ not well] not {>very} well B2; not very well P1-5 ²⁶ which] that B3, B6 ²⁷ interpretations] interpretation B2-7, P1-5, Crooke

4. Fourthly there were an exceeding great number of men of the better sort that had been so educated, as that in their youth hauing read the bookes written by famous men of the ancient Græcian and Roman Commonwealths concerning their Policy and great actions, in which books the popular gouernment was extolled by the glorious name of Liberty, and Monarchy disgraced by the name of Tyranny, they became thereby in loue with their formes of gouernment. And out of these men were chosen the greatest part of the House of Commons, or if they were not the greatest part, yet by aduantage of their eloquence were alwaies able to sway the rest.

5. Fifthly the City of London and other great townes of trade, hauing in admiration the great prosperity of the low Countries after they had reuolted from their Monarch the King of Spaine, were inclined to thinke that the like change of gouernment here, would to them produce the like prosperity.

6. Sixthly there were a very great number that had [[>]either] wasted their fortunes, or thought them too meane for the good parts which they thought were in themselues. And more there were that had able bodies but [no *deleted* [>]saw] no meanes how honestly to get their bread. These longed for a warre, and hoped to maintaine themselues hereafter by the lucky choosing of a party to side with. And consequently did for the most part serue vnder them that had greatest plenty of money.

7. Lastly the people in generall were so ignorant of their duty, that not one perhaps of ten thousand knew what right any man had to command him, or what necessity there was of King or Commonwealth, for which he was to part with his money against

his will; but thought himselfe to be so much master of whatsoever he possest, that it could not be taken from him vpon any pretence of common safety without his owne consent; King they thought was but a title of the highest honour, which Gentleman, Knight, Baron, Earle, Duke were but steps to ascend to, with the helpe of Riches; and had no rule of equity but presidents and custome, and he was thought wisest and fittest to be chosen for a Parliament, that was | most auerse to the granting of Subsidies or other publick payments.

B. In such a constitution of people, me thinks the King is already outed of his gouernment, so as they needed not haue taken armes for it. For I cannot imagine how the King should come by any meanes to resist them.

A. There was indeed very great difficulty in the busines. But of that point you will be better informed in the pursuit of this Narration.

B. But I desire to know first the seuerall grounds of the pretences both of the Pope, and of the Presbyterians, by which they claime a Right to gouerne vs, as they doe, in chiefe; and after that from whence, and when, crept in the pretences of that long Parliament for a Democracy.

A. As for the Papists they challenge this right from a text in Deut. 17.⁸ and other like texts, according to the old Latine translation in these words. *And he that out of pride shall refuse to obey the commandement of that Priest which shall at that time minister before the Lord thy God, that man shall by the sentence of the Judge be put to death.* And because as the Jews were the people of God then, so is all Christendome the people of God now, they inferre from

2 better] greater P4 5 books] Book P1-4 6 the] that B3-7, P1-5, Crooke (B2 has been amended to this reading) 7 the] amended to that B2 became] came B6 8 their formes] that frame B4; that forme B7; their form P1-5 11 rest] rel. P4 13 great] absent B3-7, P1-5, Crooke 14 Monarch] Monarchy B2 15 here] absent B6 19 parts] part? P1 which] absent B3-7, P1-5, Crooke there were] absent B3, B5 20 but] and B3-7, P1-5, Crooke 21 longed] long B4 22 the] a B4 25 7.] absent B3 duty] duty{>es} B2; Duties P1-5 26 that] absent B6 ten thousand] 1000 P1-5 27 of King] of a King B6

1 but thought] but {they deleted} he thought B4 4 a] the B6 highest] greatest B3, B5 Gentleman] Gentlemen B2, B4, P1-5 8 Parliament,] Parliament man B3, B4, B6 that] who B3-7, P1-5 most] worst P4 10 constitution] Consistory B2 11 needed] need B4, B5, B7, P1-5, Crooke; need {ed deleted} B2 14 indeed very] indeed a very B6 17 first] absent B3 20 that] the B4 22 Deut. 17.] Deut. 7. P4 23 texts] text B7 Latine] absent B6 25 that] y^e B6 27 as] absent B4, B6, B7, P1-4

⁸ Deut. 17: 12. See Lev., ch. 42, pp. 306-7.

Bookes, one of them, *The Mystery of Iniquity*,⁴⁶ the other *The Grand Imposture*,⁴⁷ were both in the Right. For I beleue there was neuer such another cheat in the world. And I wonder that the Kings and States of Christendome neuer perceiu'd it.

- A. It is manifest they did perceiue it. How else durst they make warre as they haue done against the Pope, and some of them taken him out of Rome it selfe and carryed him away prisoner. But if they would haue freed themselues from his Tyranny, they should haue agreed together and made themselues euery one (as *Henry the eight* did) Head of the Church within their owne respectiue dominions. But not agreeing they let his Power continue euery one hoping to make vse of it (when there should be cause) against his neighbour. 5
- B. Now, as to that other distemper by Presbyterians, how came their Power to be so great, being of themselues for the most part but so many poor Schollers? 15
- A. This controuersy between the Papist and the Reformed Churches could not choose but make euery man to the best of his power examine by the Scriptures which of them was in the Right. And to that end they were translated into vulgar languages; whereas before the translation of them was not allowed, nor any 20

5 manifest] *absent* B6 6 as they haue done] *absent* B3-7, P1-5, Crooke 7 taken] take B3-7, P1-5, Crooke him] *absent* B2 carryed] carry B3-7, P1-5, Crooke 8 from] of B6
 10 their] his B2 12 continue euery one hoping] continue euer hoping B2 should] shall {*altered from* should} B2 13 cause] ~) *absent* P4 neighbour.] ~.) P4 14 that] the B3-7, P1-5 distemper] *absent* B6 17 Papist] Papists B2-6, P5 the] *absent* P1-5
 20 were] are B3, B5 into vulgar] into the vulgar B3, B5, P5 languages] tongues B2-7, P1, Crooke; Tongue P2-5

⁴⁶ Philippe de Mornay, Seigneur du Plessis Marly, *Le Mystère d'Iniquité c'est à dire l'histoire de la Papauté par quels progresz elle est montée à ce comble, & quelles oppositions les gens de bien lui ont fait de temps en temps* (Saumur, 1611); English translation by Samson Lennard, *The Myserie of Iniquitie. That is to say the Historie of the Papacie* (1612). De Mornay (1549-1623), a French Protestant, was an adviser to King Henry of Navarre, and reputed author of the radical tract *Vindiciae contra tyrannos*.

⁴⁷ [Thomas Morton], *The Grand Imposture of The (now) Church of Rome. Manifested in this one Article of the new Romane Creede, viz: The Holy, Catholike, and Apostolike Romane Church, Mother and Mistress of all other Churches, without which there is no Salvation* ([1628]). Morton (1564-1659) was Bishop of Chester, 1616-18, Lichfield and Coventry, 1618-32, Durham, 1632-59; principal opponent of the Arminian views on free will and predestination at the York House Conference of 1626, friend of Donne, Isaac Casaubon, De Dominis, Hooker, Dury, Basire.

man to read them but such as had expresse lycence so to doe. For the Pope did concerning the Scriptures, the same that Moses did concerning mount Sinai, Moses suffered no man to go vp to it to hear God speake or gaze vpon him, but such as he himselfe tooke with him. And the Pope suffered none to speake with God in the Scriptures, that had not some part of the Popes spirit in him, for which he might be trusted. 5

fo. 11^v B. Certainly Moses did therein very wisely and according to Gods owne commandement.

- A. No doubt of it; and the euent it selfe hath made it since appear so. For after the Bible was translated into English, euery man, nay euery boy and wench that could read English, thought they spoke with God Almighty and vnderstood what he said, when by a certain number of chapters a day, they had read the Scriptures once or twice ouer. And so the reuerence and obedience due to the Reformed Church here, and to the Bishops and Pastors therin, was cast off; and euery man became a Judge of Religion, and an Interpreter of the Scriptures to himselfe. 10
- B. Did not the Church of England intend it should be soe? What other end could they haue in recommending the Bible to me, if they did not mean I should make it the Rule of my Actions. Else they might haue kept it, though open to themselues, to me seald vp in Hebrew, Greek, and Latine, and fed me out of it in such measure as had been requisite for the saluation of my soul, and the Churches peace.⁴⁸ 15
- A. I confesse this lycence of interpreting the Scripture was the cause of so many seuerall Sects, as hauing lyen hidden till the beginning of the late Kings reigne, did then appear to the disturbance of the Commonwealth. But to returne to the story; 20

2 the Scriptures,] *absent* P4 the same that] as B6; the same, that P4 4 God speake] God, speak, P2, P3 5 with] to B4 8 and] *absent* B4, B7 15 And so] *absent* B3-7, P1-5, Crooke 18 Interpreter] interpreters B3 Scriptures] Scripture B2, B4 23 and Latine] or Latin B3 26 interpreting the] interpreting of the B4 27 hauing] haue B3-7, P1-5, Crooke hidden] hid B3, B7 28 reigne, did] Reigne, and did B3-7, P1-5, Crooke

⁴⁸ See below, fos. 25^v-27^r.

Those persons that fled for Religion in the time of Queen *Mary* resided for the most part in places where the Reformed Religion was profest, and gouerned by an Assembly of Ministers, who also were not a little made vse of (for want of better Statesmen) in points of Ciuill Gouernment, which pleased so much the English and Scotch Protestants that liued amongst them, that at their returne they wished there were the same Honour and Reuerence giuen to the Ministry in their owne Countries, and in Scotland (King *James* being then young) soon (with the helpe of some of the Powerfull Nobility) they brought to passe. Also they that returned into England in the beginning of the reigne of Queen Elisabeth endeauoured the same here, but could neuer effect it till this last rebellion, nor without the helpe of the Scots. And it was no sooner effected, but they were defeated againe by the other Sects, which by the preaching of the Pres|byterians, and priuate interpretation of Scripture were grown numerous.

fo. 12^r

- B. I know indeed that in the beginning of the late Warre the Power of the Presbyterians was so very great that not onely the Citizens of London were almost all of them at their deuotion, but also the greatest part of all other Cities and market townes of England. But you haue not yet told me by what art and what degrees they became so strong.
- A. It was not their own art alone that did it, but they had the concurrence of a great many Gentlemen that did no lesse desire a Popular gouernment in the Ciuill State then these Ministers did in the Church. And as these did in the Pulpit draw the people to their opinions, and to a dislike of the Church gouernment, Canons, and Common prayer booke, so did the other make them in loue with Democracy by their Harangues in the Parliament, and by their discourses and communication with people in the

5 points] point B3, B5 8 Ministry] Ministers B4 and] *absent* Crooke 9 soon] some B4
 10 brought to] brought it to P1-5, Crooke 11 the reigne of Queen Elisabeth] Queen Elisabeths raigne B3
 12 Elisabeth endeauoured] Elisabeth, and endeavoured B6 here] *absent* B6
 13 the helpe] helpe B3, B5 14 they were] it was B3-7, P1-5
 15 and priuate] and by priuate B6 17 that] *absent* B2 19 all] *absent* B4 deuotion] deuotions B2
 20 of England] in England B3, B5 23 own] *absent* B3 24 no] not B3
 26 the people] their people B6 27 a] *absent* P2, P3, P5 the] a B6 30 discourses] discourse B3-5, B7, P1-5 with people] with the people B4, B7

Country, continually extolling of *Liberty* and inueighing against *Tyranny*, leauing the people to collect of themselues that this Tyranny was the present Gouernment of the State. And as the Presbyterians brought with them into their Churches their Diuinity from the Vniuersities, so did many of the Gentlemen bring their Politicks from thence into the Parliament. But neither of them did this very boldly during the time of Queen *Elisabeth*. And though it be [*>*not] likely that all of them did it out of malice, but many of them out of error, yet certainly the chiefe leaders were ambitious Ministers and ambitious Gentlemen, the Ministers enuying the Authority of Bishops whom they thought lesse learned, and the Gentlemen enuying the Priuy Councill and principall Courtiers, whom they thought lesse wise then themselues. For 'tis a hard matter for men who do all thinke highly of their owne wits (when they haue also acquired the Learning of the Vniuersity) to be perswaded that they want any ability requisite for the Gouernment of a Commonwealth; especially, hauing read the glorious Histories, and the Sententious Politicks of the ancient Popular gouernments of the Greeks and Romans; amongst whom Kings were hated and branded with the name of *Tyrants*, and *Popular gouernment* (though no Tyrant was euer so cruell as a Popular assembly) passed by the name of *Liberty*. The Presbyterian Ministers in the beginning of the Reigne of Queen *Elisabeth* | did not (because they durst not) publickly and plainly preach against the Discipline of the Church, but not long after (by the faouour perhaps of some great Courtier)⁴⁹ they went abroad preaching into most of the Market townes of England, as the preaching Fryers had formerly done,

fo. 12^v

5 of the] *absent* B3, B5 7 during] in B3-7, P1-5, Crooke 8 out of malice] out malice B3
 9 chiefe] chiefs B2 11 enuying] inueighing against B3; enueighing B5
 12 enuying] inueighing agst B3; enueighing B5 13 and principall Courtiers.] *absent* B3-7, P1-5, Crooke
 14 all] *absent* B6 15 haue] *absent* B3 17 a] the B4, B6 19 Politicks] Politick P1-3
 20 governments] Government B2-7, P1-5 Greeks and] *absent* B6 25 and plainly] *absent* B3-7, P1-5, Crooke 27 Courtier] Courtiers B2 into] in B3, B7

⁴⁹ Probably a reference to Robert Dudley, Earl of Leicester (1532/3-88), a patron of the Puritan clergy in the reign of Elizabeth.

vpon working days in the morning. In which Sermons these and others of the same Tenets that had charge of Souls, both by the manner and matter of their preaching applyed themselues wholly to the winning of the people to a liking of their Doctrins, and good opinion of their persons.

And first for the manner of their preaching, they so framed their countenance and gesture at the entrance into the Pulpit, and their pronuntiation both in their prayer and sermon, and vsed the Scripture phrase, whether vnderstood by the people or not, as that no Tragædian in the world could haue acted the part of a right godly man better then these did, insomuch as a man vnacquainted with such art, could neuer suspect any ambitious plot in them, to raise sedition against the State (as they then had designed) or doubt that the vehemence of the[>ir] voice (for the same words with the vsuall pronuntiation had been of little force) and forcednesse of their gesture and looks, could arise from any thing else but zeal to the seruice of God. And by this art they came into such credit, that numbers of men vsed to go forth of their own parishes and towns, on working days leauing their calling, and on the Sundays leauing their own Churches to hear them preach in other places, and to despise their own and all other Preachers that acted not so well as they; and as for those Ministers that did not vsually preach, but in stead of Sermons did read to the people such Homilies as the Church had appointed, they esteemed and called them *dumb Dogs*.⁵⁰

Secondly, for the matter of their Sermons, because the anger of the people against the late Roman Vsurpation was then fresh, they saw there could be nothing more gracious with them then to

1 Sermons] *absent* B3-7, P1-5 2 the manner] their manner B6 3 their] *absent* B6
6 manner of their] *absent* B6 9 vsed the] vsed B2 11 right] rightly B3 then] *absent* B3
as] that B3-7, P1-5 15 words] word P2, P3, P5 17 else] *absent* P4 20 on the
Sundays] on *Sunday* B7, P1-4; On *Sundays* B3-6, Crooke 22 so] as B3, B7 24 did]
absent B3 had] *absent* B3, B5 27 against] in B3-7, P1-5, Crooke 28 saw] *absent* B2

⁵⁰ See e.g. James Crauford, *An Abstract of some late Characters. Or, How the principall means appointed for our Reformation is become the main fuell of our wickednes*. (1643): 'Dumb Dogs be such, as are Tonge-tyed, and (for the most part) hand-tyed also; and cannot Preach for insufficiency' (p. 3).

preach against such other points of the Romish Religion as the Bishops had not yet condemned, that so receding further from Poperie then they did, they might with glory to themselues leaue a suspition on the Bishops, as men not yet well purged from Idolatry.

Thirdly, before their Sermons their Prayer was or seem'd to be *ex tempore* | which they pretended to be dictated by the Spirit of God within them, and many of the people beleueed or seemed to beleuee it, for any man might see that had iudgment that they did not take care beforehand what they should say in their Prayers. And from hence came a dislike of the *Common Prayer booke*, which is a set forme premeditated that men might see to what they were to say *Amen*.

Fourthly, they did neuer in their Sermons, or but lightly inueigh against the Lucratiue Vices of men of trade or handicraft, such as are Faigning, Lying, Couzening, Hypocrisie, or other vncharitablenes, except want of Charity to their Pastors, and to the Faithfull. Which was a great ease to the generality of Citizens and the inhabitants of Market towns, and no little profit to themselues.

Fifthly, by preaching vp an opinion that men were to be assured of their Saluation by the testimony of their own priuate Spirit, meaning the *Holy Ghost* dwelling within them. And from this opinion the people that found in themselues a sufficient hatred towards the Papists, and an ability to repeat the Sermons of these men at their comming home made no doubt but that they had all that was necessary to Saluation, how fraudulently and spightfully soeuer they behaued themselues to their neighbors

4 yet] *absent* P4 6 Prayer] Prayers B2, B6 8 beleueed or] believed it or B6
9 for] or B7, P1-5 might see that had iudgment that they did] might see y' had judgement, y' did
B3; might see that, that they did B4, B7; might see that they did P1-3, P5; might see, that they did P4
10 should say] said B4 12 which is a set forme premeditated] *absent* P4 13 were to]
absent B6 14 their] the B4 inueigh] *absent* P4 15 or] of B3, B5 handicraft, such]
handicraft or such B4 16 Hypocrisie,] *absent* B6 or] and B3-7, P1-5 17 Pastors]
pastor B4, B7, P1-5 19 the] *absent* B3, B5 23 Spirit] Spirits B4 25 towards]
against B6 27 to Saluation] *absent* B3-7, P1-5, Crooke and] or B6 28 soeuer] *absent*
B2 themselues] *absent* B3

that were not reckon'd amongst the Saints; and sometimes to those also.

Sixthly they did indeed with great earnestnes and seuerity inueigh often against two sins *Carnall Lusts*, and *Vain Swearing*, which without question was uery well done. But the common people were therby inclin'd to beleue that nothing else was sin, but that which was forbidden in the Third and Seuenth Commandement. For few men do vnderstand by the name of lust any other concupiscence, than [*altered from then*] that which is forbidden in that seuenth Commandement. For men are not [*said deleted*] ordinarily said to lust after another mans cattle, or other goods and possessions; and therefore neuer made much scruple of the acts of fraud and malice, but indeauoured to keep themselves from vncleanesse onely, or at least from the scandall of it. And whereas they did both in their sermons and writings maintain and inculcate that the very first motions of the mind, that is to say, the delight men and women | took in the sight of one anothers forme, though they checked the proceeding therof so that it neuer grew vp to be a designe, was neuertheless a sinne they brought many young men into desperation, and to think themselves damn'd, because they could not (which no man can, and is contrary to the constitution of nature) behold a delightfull object without delight. And by this means they became Confessors to such as were thus troubled in conscience, and were obeyed by them as their Spirituall Doctors in all cases of Conscience.

B. Yes, diuers of them did preach frequently against *Oppression*

A. 'Tis true, I had forgot that. But it was before such as were free enough from it, I mean the common people who would easily beleue themselves oppressed, but neuer oppressors. And there-

2 also] alone B2 4 *Lusts*] Lust B3, B5, B6, P1-5 7 was] is B3, B5 8 name of] absent B3
 9 which] absent B6 10 that seuenth] the Seventh B3-7, P4, P5; the 7 P1-3
 For men] For all men B4 11 ordinarily] absent B3 other] others B2 12 and] or B2-7,
 P1-5, Crooke therefore] absent P4 much] absent B6 14 at] absent B4 18 forme] formes B6
 proceeding] proceedings P5 20 many] absent B7, P1-5, Crooke and to] and is to B2
 24 as were] as was B6 25 their] these P1-5 27 that] absent B2 28 I mean the] O mean! the B6; (I mean) the B3-5, B7, P1-5

fore you may reckon this amongst their artifices to make the people beleue they were oppressed by the King, or perhaps by the Bishops or both, and incline the meaner sort to their party afterward when there should be occasion. But this was but sparingly done in the time of Queen *Elisabeth* whose fear and iealousie they were afraid of. Nor had they as yet any great power in the Parliament house wherby to call in question her Prerogatiue by Petitions of Right,⁵¹ and other deuices, as they did afterwards when Democraticall Gentlemen had receiued them into their Councells for the designe of changing the gouernment from Monarchicall to Popular, which they called *Liberty*.

B. Who would think that such horrible designes as these could so easily and so long remaine couer'd with the cloak of Godlinesse. For, that they were most impious Hypocrites is manifest enough by the War their proceedings ended in, and by the impious acts in that War committed. But when began first to appear in Parliament the attempt of Popular gouernment, and by whom?

A. As to the time of attempting the change of gouernment from Monarchicall to Democraticall, we must distinguish. They did not challenge the Soueraignty in plain termes, and by that name, till they had slain the King; nor the Rights therof altogether by particular heads till the King was driuen from London by tumults raised in that City against him, and | retired for the security of his person to Yorke. Where he had not been many days, when they sent vnto him nineteen propositions,⁵² wherof aboute a dozen were demands of seuerall powers, essentiall parts of the Power Soueraigne. But before that time they had demanded some of them (in a petition which they called a

1 artifices] articles B4; Artificers B2, P1-5 the] their B4, B7, P1-5 3 incline] inclined B4, B7, P1-5 7 power] part B2 10 Councells] Council B2, P1-5 gouernment from Monarchicall to Popular.] Monarchical Government into Popular, B3-7, P1-5 12 would] could B7, P1-5 14 Hypocrites] hipocrisies B6 enough] absent B6 15 their] these B3-7, P1-5, Crooke the] those B4 impious acts in that] absent P4; Impious Act in the P1-3; impious acts in the B6, P5 16 committed.] absent B4, B7 21 Rights] Right B4 23 that] the B3-7, P1-4; his P5 24 his] the P5

⁵¹ See below, n. 53.

⁵² 2 June 1642; see below, second dialogue, fos. 51^r-52^r and n. 125.