



THE
SINGLE TAX REVIEW

A Record of the Progress of Single Tax and Tax Reform
Throughout the World.



THE STORY OF
A LAND SPECULATION

(Expressly for the Review.)

BY DR. E. M. FLAGG.

ON the 24th of August, 1534, an expedition sailed from Seville in Spain for the eastern coast of South America. It was commanded by Don Pedro de Mendoza and consisted of fourteen vessels, two thousand six hundred and fifty men and seventy horses. Mendoza put into port on the coast of Brazil and afterward navigated toward the south, disembarked upon a desert beach at the spot where now stands the populous City of Buenos Ayres, the Chicago of South America, but running short of provisions he was compelled to break camp and ascended the River Parana. There he found the ruins of a fort constructed by Sebastian Cabot, of which he took possession, but being still short of provisions he ordered one of his lieutenants, Juan de Ayolas to go further into the country in order to ascertain its resources,

Ayolas accompanied by three hundred men continued up the River Parana, when his attention was attracted by a branch of the main stream which joined it from the north. This branch was the River Paraguay, and here his further progress was disputed. His company was now about a thousand miles from the scene of its first disasters when he noticed a quantity of canoes filled with armed Indians advancing to meet him. The Spanish artillery destroyed a portion of the canoes and scattered the rest, but the attacks were renewed, and only after severe fighting did Ayola resolve to land.

He then found himself confronted by several thousand natives belonging to the Guarani Tribe who at once attacked the invaders and who were once more defeated by the superior killing power of the weapons of civilization and the Chief Lambare was obliged to surrender. The natives were then compelled to build a fort under the direction of Spanish officers. This fort was not far from the battlefield and later it was surrounded by dwellings, and the place received the name of Assumption in honor of a feast dedicated to the Virgin

which falls due on the 15th of August, the date of the foundation of the fort. Such was the military and colonial origin of the capital of Paraguay, and I have often thought that Assumption was not a bad name for lands that were seized with so little ceremony. The number of colonists was increased later on by the arrival of the survivors of the original expedition, for Mendoza falling ill and being greatly discouraged had returned to Spain.

They formed a municipal council, surrounded the new city with trenches and ramparts and put up some public buildings. They also commenced building a church, for in spite of all that the invaders had lost, they still stuck to their theological opinions with a devotion that to-day can hardly be realized. But it was necessary to provide food, as the Spaniards had a contempt for all manual labor, and since food is not produced without labor, they got over the difficulty by merely reducing some of the natives to slavery and compelling them to cultivate the neighboring lands which Irdla had parcelled out among his men under the name of Encomiendas. Encomienda in Spanish is a very elastic word. One of its definitions is protection. In the United States to-day we can appreciate this definition, for often when a force contribution is contemplated we begin by calling it protection.

Assumption soon became the principal seat of Spanish power in the River Platte region and maintained this position up to 1580. The life of the colonists was rude and warlike. Their leaders who were all soldiers sometimes disputed authority with each other, sometimes fought with the unsubdued Indians. Little by little a mixed race was formed from the union of Spanish and Guarani Indians partaking more or less of the privileges of the conquerors.

Although constantly fighting the Indians, Hernanda Arias, the Governor, was not unfavorable toward them and believed that there were other ways of reducing them besides the brute force so cruelly employed against them. He resolved to call in the missionaries and to that end addressed a report to the King of Spain, Philip III. This king approved the plan proposed by Arias, and in 1608 the Jesuits were charged to carry it out.

Here ends the first page of the great land speculation. Its feature are the same in Paraguay as elsewhere, and even to-day men are found who look with complacency on this species of seizure. Let but the victims be of different race, or more especially, of different religion, and every sentiment of humanity is distorted to find excuse for their oppression. Personally the Spanish conquerors do not seem to have been worse than other men. If we find cases of brutality and cruelty among them, cases of magnanimity and indulgence are not wanting, while some of them have reputations for great courtesy and chivalry. It is saying much for the inherent goodness of human nature that such qualities can survive in the midst of the most ruthless doctrines.

**"They who have done this deed are honorable men,
And will no doubt with reasons answer you,"**

are words put into the mouth of Antony by the immortal Shakespeare to show that even assassins will seek to justify murder by some sort of mental process. So the Spanish conqueror would say, "If we have killed the natives and seized the land we have put the land to a better use than the natives could. If we have forced them to cultivate the fields for us, in order that we might partake of the harvest, have they not also been partakers of that harvest, and even if we had no sympathy with our slaves, would not interest alone prompt us to protect them? Then, again, have we not brought to them a knowledge of our blessed religion. Think how far the eternal salvation of a soul outweighs any consideration of temporary hardship that the body is called upon to undergo." But whatever casuistry is used in order to uphold brute

force, it nevertheless happens that brute force in the end proves to be ineffectual, and the calling in of the missionaries was sufficient evidence of the fact that the conquerors had begun to doubt the final success of brute force, as a means of establishing themselves permanently. So the second stage of the great land speculation was inaugurated through the operation of religion. The military despotism was replaced by the Theocracy, and it will long live in history as the most admirable and wonderful Theocracy that the world has ever witnessed.

Let us pause for a moment to describe the country that was to be the scene of the Theocracy. It will serve to explain why Paraguay was a successful colony fifty years before the great Argentine Republic was settled; why Assumption, a town a thousand miles inland, furnished colonists to settle Buenos Ayres, nearer to Europe by a thousand miles, as a sort of branch colony to Paraguay.

I think the reason is to be found in the fact that people who lead the stormy life of an adventurer are insensibly affected by the beauties of nature which seem in some way to act as a remedy to their turbulent feeling. As one enters the mighty river Platte he is impressed by the grandeur of the stream, but on its banks there is little that is attractive. The country is level and treeless, and Buenos Ayres is as flat as Chicago. The river bank forms a bluff of varying height, and beyond this bluff all the scene is irritating in its monotony. Even where the prairie is undulating it is without forest and bleak, and this continues for nearly eight hundred miles inland up the river Parana, to where the River Paraguay joins it from the north. Here for the first time the traveler begins to see really pretty scenery. The country is broken by hills that are heavily wooded. In every direction are bubbling springs and running streams of purest water. Even the earth varies in rich coloring. Many miles of meadow offer pasturage to cattle, but the meadows never become monotonous like the endless prairies, for every few miles they are set with hills whose red earth cropping out here and there from the midst of the bright green vegetation, forms a contrast so strikingly beautiful that wherever seen it is seldom forgotten. It is on these hill tops that the villages are usually set, and the Jesuit missionaries utilized them for stations. Not being established for their commercial purposes there was no need of sacrificing the sense of beauty to the love of gain.

In 1609 the Jesuits arrived at Asoncion and were welcomed with great rejoicing. Their villages multiplied rapidly and their organization, based upon Socialistic conceptions is peculiarly interesting to-day.

The moment that they came in contact with a tribe of Indians they sought to gain their confidence by benefiting them. They worked as herdsmen, farmers, bricklayers, carpenters, tanners, and taught the Indians these trades, thereby impressing the Indians with their intellectual superiority. From that moment the work was in a good way and the natives gathered around them in order to secure for themselves a life that should be less painful and less uncertain. The wigwam was soon replaced by the clay hut and the brief encampment by a permanent settlement. All the missions were laid out upon a uniform plan. It consisted of a large square, one of the sides being occupied by the church and church buildings, school, etc., and the three other sides by the cottages of the people. At the middle of this square which was planted with orange trees, was erected an enormous cross. Four broad avenues bordered with orange, and palm trees, opened at each angle of the square and extended out into the country ending at little chapels. From these round about stretched the pasture for the cattle and cultivated fields. Each village was governed by two Jesuit fathers who shared equally in the temporal and spiritual interests of the village.

The Indians were recognized as subjects of the King, and paid into the treasury a small yearly tax. Every night the village was patrolled and any scandal was reported to the Jesuit fathers before all the congregation and received chastisement. The natives married very young. Each head of a family was put in possession of a cottage and garden. The garden adjoining the house was for the use and profit of the owner. Every year at seeding time a quantity of grain was given out, also vegetable and flower seed. The same quantity had to be returned at harvest time and stored away. Each head of a house received also a yoke of oxen, but only as a loan that was to be returned upon demand. Outside of the garden plot belonging to the house, all the real estate composing the mission belonged to the community. Their finest lands formed the Tupamboe, or God's estate. One part of it was devoted to cattle raising and the other part to farming. All of the inhabitants shared in its cultivation, even the children, and its produce was stored in the public barns. The Jesuit fathers expended it in favor of the sick, the orphans, new colonists, and those who, from one cause or another, found themselves without resources. This fund also served to pay the expenses of education, doctrine, and administration, as well as to pay the expenses of persons sent abroad either for the regulation of the colony's business, or at the requisition of the King.

The Spaniards and Europeans in general were not allowed to visit the Jesuit missions except as they were formally authorized, and even in that case their sojourn was limited to three days. The visitor (always accompanied) was conducted to the lodging assigned to him. In the morning a ringing of bells called him to the church. On his way there he perceived the inhabitants gathered in the grand square, the men ranged on one side, dressed in poncho or white coat on work days, or in colors on holidays; the women drawn up on the other side of the square, dressed in a full flowing robe tied by a band about the waist. The ceremony of mass being finished, the traveler was invited to visit the plantations, then the schools, where the boys learned different trades, as well as to read, write, cipher and sing, and the girls to spin and sew. The dwelling of the Jesuit fathers was a large one-story building, behind which a garden extended and various outhouses, consisting of workshops, library, warehouse and pharmacy.

Everything in the community was regulated with the most minute care—religious services, manual labor and amusements. Inspectors went over the fields to insure proper cultivation. The ringing of a bell called them to work and away from work. Indolent or negligent colonists were punished. Those who distinguished themselves by good conduct were rewarded, sometimes by even being allowed to wear shoes, which amounted to a great distinction. The chiefs, notables and those selected by the people were dressed in rich costumes brought from Spain. During the holidays, Christmas especially was celebrated with great pomp. The various mission stations considered themselves members of a great union, giving help to one another in case of need. No one of them spoke anything but the Guarani language, for Spanish was strictly forbidden. If an Indian from outside approached one of the villages he was received with joy, lodged, clothed and fed, in the hope of winning him over. If occasion presented itself he was handed over to the care and instruction of other Indians already converted. The tame Indians also went occasionally in search of those who still ran wild, in order to persuade them to join the colony, and thus were founded, little by little, new mission stations.

The Jesuits, first of all, attracted the natives by the promise of certain material advantages that were made accessible to him upon conditions easily fulfilled, such as light labor and an attitude of deference toward his benefactors. Thus being made supple the savage became a neophyte and received religious

instruction. This instruction was free of all abstractions. It consisted of certain moral principles and very minute practices of a doctrine full of mystery, whose ceremonies were well calculated to strike the imagination.

Community of goods amongst members of the same tribe, not being in opposition to Indian tradition, strengthened the common bond and offered to the missionaries who were the dispensers of important revenues a means of consolidating and extending their authority, not only in their own domain, but throughout the Spanish possessions. The Jesuits served the interests of civilization in giving to the Indians industrious habits, but they injured these interests in giving their pupils exaggerated notions of passive obedience and in isolating them completely from the rest of the population. These sad results of their method of teaching and colonization evidently must have been modified later on owing to the natural growth of communities, where the moral effect of active and useful occupations and the enjoyment of certain well being could not fail to create new wants.

Unforeseen circumstances hindered the conclusion of the work already begun. Pursued with intelligence it would to-day have transformed the wretched savages which swarm the retired portions of the country into useful aids to the white race in Paraguay.

There was in one of the Brazillian provinces, about thirty-five miles from the port of St. Vincent, a little village. It was built upon a rock and almost inaccessible, protected on one side by a mountain range and on the other by a great forest. Some Jesuits had formerly visited it and built a college. Its isolation, its strategetic position had attracted to it a crowd of fugitives, pirates and adventurers of all nations, who, finding themselves in force commenced to make incursions in the neighborhood. They ignored any authority ravaging whatever they found in their way. Allying themselves to the Tupi Indians who remained free, they expelled the Jesuits from their city and invaded the neighboring mission stations, seized their inhabitants, and sold them as slaves in the Rio Janeiro market. These brigands who were called Paulists or Mamalukes, meeting with but feeble resistance, extended their depredations, and in two short years, from 1628 to 1630, sixty thousand converted Indians were carried away into slavery. Numbers of the Jesuit Fathers were massacred while vainly attempting to defend their people. Cuidad Real and Villa Rica, two prosperous establishments had been sacked, a part of the people of Villa Rica who were saved at great risk wandered toward the center of the country where they rebuilt in 1635, another Villa Rica, which is to-day, one of the most important cities of Paraguay. The Jesuits now resolved to abandon the threatened mission stations and take up their labors at a more distant point. Accordingly Father Montoya collected some twelve thousand converts, and after a most painful journey transported them to the left side of the upper Parana River. Meanwhile numerous villages during the interval were completely destroyed. In 1636, one hundred thousand Indians were prisoners to the Mamalukes or had perished in fighting them. At first converted Indians were not allowed to carry firearms, but in 1641, permission was obtained from the King of Spain, and the Indians soon learned how to use them and succeeded in driving off the Brazilian fillibusters. During these struggles the Jesuits at Assumption had lost nothing of their influence and power. The Bishop having opposed them they succeeded in getting him expelled from the capital and so the contest went on for more than a century with varying success between the Jesuits and their enemies. In Paraguay their influence finally ended owing to an arrangement made between Spain and Portugal by which a number of Jesuit mission stations were to be transferred to Brazil. The Jesuits begged for time in order to permit the converts to harvest their crops and seek another place. When the time expired those who went to seize

the land were surprised to find the Indians armed, drilled and well officered by the Jesuits, whereupon a bloody war ensued which is known in history as the Guarani War. It took three years to subdue the converts, and when the war ended the power of the Jesuits was completely broken.

Brilliant as this land speculation was in many respects it could not long have endured. The mere satisfaction of bodily wants does not, and never can stop the action of the human mind. Their system was only maintained by suppression of all criticism and keeping their converts isolated. Even the most gorgeous ceremonials cannot permanently check inquiry, analysis and criticism. With the leisure that comes to man from having his animal desires gratified, his mind, ever active, becomes more and more restive under restraint and is as eager for knowledge as the body ever is for food. The system of the Jesuits would have compelled them to suppress forcibly the first intellectual opposition to their authority. And as if in anticipation of such a struggle an officer of the Holy Inquisition was always kept in Paraguay. Happily his services were not put into active operation, and the history of the Church in Paraguay is not stained by the persecution of philosophers. The ultimate failure of the Jesuits, however, demonstrates that any land system which does not recognize the freedom of the intellect cannot endure, no matter how much it appeals to our sympathies by profession to protect the public.

With the downfall of the Jesuits in 1767 came forty years of calamity for Paraguay . . . Franciscans were appointed to take their place but fulfilled their office most miserably. They could not speak the Indian language or gain his confidence, and the Indians returned by thousands to the savage state. In 1808, the news arrived of the Bonapartist invasion of Spain, and all South America was thrown into a ferment. One by one the Spanish colonists gained their independence.

Out of the turmoils of the times there arose a man, one of the most remarkable in history, and the third land speculation was inaugurated. Gasper Rodriguez de Francia, educated as priest and lawyer, had the learning of both combined with the iron will of the military conqueror. With a mind far above the jealousies and quarrels of his environment, he made his intellectual superiority felt even by those who were scrambling for dominion and utterly incapable to guide the destinies of the nation. Little by little it became apparent that if Paraguay maintained her independence, Francia alone was the one who could keep her from becoming a prey to her more powerful neighbors; but Francia soon let it be understood that he would not serve, except he were given full power, or, in other words, made dictator. He was accordingly made dictator for three years, with a salary of nine thousand a year, of which he refused to accept more than a third. No doubt there were men in Paraguay who had ideas of their own and whose ideas differed from those of Francia; but in one respect they were all unanimous—namely, the hatred of foreigners, to whom they attributed all the misfortunes of Paraguay. There is probably not a politician in the United States to-day whose hatred of foreigners is greater than that of Francia, or who urged every argument that prejudice could suggest to demand that Paraguay should be "protected" from them. He referred to her wrangling neighbors as a kennel of mad dogs, and it behooved him to see that Paraguay was not bitten by them. There is something very refreshing about this protectionism of Francia, for it is uncontaminated by the slightest taint of hypocrisy. He did not advocate it in order that one class of Paraguayans might be enriched at the expense of the rest by a species of anarchial taxation.

Installed in the palace of the ancient Spanish Governor, he appeared but seldom in public, devoting his time to study and the dispatch of business. Civil and military employment was given exclusively to his partisans. The municipalities in which there still lived democratic ideas were abolished, and replaced

by committees who took their orders solely from him. As soon as his authority was established he abolished the Holy Inquisition, facilitated the entrance of war material into the country, and built forts on all the frontiers. In 1816, one year before the expiration of his dictatorship, he called a special meeting of congress and had his dictatorship extended for life. Henceforward his will was law, and he met with but little opposition. Military despotism and theocracy had accustomed the Paraguayans to a rigid rule; they could not conceive of any other. He forbade the Paraguayans to leave the country or any foreigner to set foot on Paraguayan soil without his special permission. This rupture of all intercourse with neighboring countries and their markets injured many interests, but Francia did not trouble himself about that. His reign was a reign of terror supported by the Creole populations, or half breeds, favoring the mixture of races as much as possible, in order to insure the absorption of the old Spanish element. He refused to recognize the claims of the Pope, declaring himself the head of the Paraguayan Church, named the priests for the different parishes, and arrogated to himself all knowledge of the doctrine.

In spite of his rigid measures, some of the more independent minds did get out of the country, and tried to incite a movement for its invasion, relying upon certain malcontents to raise a counter-revolution at Assumption. The conspirators were discovered, arrested and put to death. Francia died on the 20th of September, 1840, one of the most consistent protectionists that history records, for he had carried that doctrine to its logical extreme, believing honestly that it was for the best interests of Paraguay, and if protectionism is a true doctrine, Francia was right. Once admit that free commercial intercourse with the foreigner injures a country, and who can tell what further encroachments may not be made on the natural right of purchase under pretense of benefiting the people. Or, if you may keep one class of people out of a country who are neither criminal nor diseased, what limits can be set to the exclusion if demagogues find it to their interest to demand further exclusion?

Yes, Francia died. But the people did not seek to demand their liberty. They had come to regard him who happened to be their ruler as the very personification of the national sentiment. Yet some steps were taken toward liberty, for liberty is one of those things that in some individuals never dies until the individual dies. A congress was convened of five hundred deputies, political prisoners to the number of six hundred and eighty were set free; within two years a judicial system was organized, some schools were established in the country districts, lands were distributed to the natives, who also received assistance and farm tools. Measures were also taken tending to abolish chattel slavery; but, greatest innovation of all, a printing press was established at Assumption, and a newspaper periodically issued under the name of *Free Paraguay*, and its editor was elected President for a ten year term in 1844.

Thus was power once more confided to a single man and with the natural result. The President was Captain General. He directed all affairs, ecclesiastical, civil and political. Only in the name of the people was he obliged to make foreign treaties which were accordingly made with England, France, Scandinavia and the United States. Immigration was invited and modern industries established. The first railroad in South America was built in 1857. The president died in September, 1862, having largely contributed to the increase of national wealth, without, however, having increased those civic virtues among his people that render a nation worthy of liberty. His son and successor, Solano Lopez, was elected by the congress October 16, 1862. He had traveled in Europe and returned to the country full of ambition. Having equipped an army and navy he was of course in fine condition to interfere in the affairs of other nations, hoping, no doubt, to give his people glory as a kind of substitute for liberty, and three powerful nations, Brazil, Uruguay, and the

Argentine Republic united to crush him. For five years one of the most terrible wars recorded in history was waged, and only ended with the death of Lopez. His ambition had reduced his country from 1,300,000 inhabitants to barely 200,000, nearly all the survivors being women, and so the third land speculation came to an end.

Exhausted, depopulated, almost exterminated, Paraguay at last made peace with her invaders, and men with modern ideas came to the front. A brand new constitution was drawn up and sworn to, bristling with progressive declarations. At this epoch the recuperative powers of a people were well exhibited in the nation's recovery from its terrible prostration. Fourteen years after the peace was signed the writer made his first visit to the country. By that time the Paraguayans had recovered much of their proverbial gayety of character, commerce had revived, the paper money was on a par with gold. But this desirable state of affairs was of short duration, for the fourth and last land speculation was already taking shape, and Paraguay was destined to suffer another chapter of evils.

There existed on the west bank of the Paraguay river, a large tract of land in dispute between Bolivia, Paraguay, and the Argentine Republic. Paraguay had already given up much land in order to make peace with her enemies, but when it came to this particular piece of ground, which was known as the Paraguayan Chaco, she refused to make any further concessions, and clamored loudly for an arbitration, which was finally consented to. Rutherford Hayes, President of the United States, was chosen arbitrator. He decided in favor of Paraguay, and the chief town of the province was named Villa Hayes in honor of the event. This land, together with the public land in Paraguay proper, would have sufficed to settle many immigrants, and to make many happy homes for the overcrowded populations of Europe and Philadelphia; for Paraguay had much land and few people. But when the land question came up for settlement in congress, it was unluckily proposed to sell the land to private parties, as, by so doing, the government could get hold of ready cash, and the purchasers would have to bring wealth to Paraguay in order to develop the land.

As soon as the law authorizing the sale had passed, Asuncion witnessed a sight such as she had never expected. The speculators arrived by every steamer. They stormed Congress. They lobbied the members of the cabinet. Not content with buying up the government lands, they purchased many private estates and thousands of leagues of Paraguay, the natural inheritance of unborn generations, passed under the dominion of men who had no more intention of cultivating it than they had of cultivating the planet Mars. The only activity they demonstrated showed itself in using Paraguayan soldiers to dispossess other Paraguayans who were trying to make a living by cultivating the soil of their fatherland, but who could not show a paper title in support of a natural right. And thus did they make vagabonds of men who otherwise might have been valuable citizens.

Thus we have reviewed four stages of a nation's history and I have defined them as land speculations. It does not seem to me to be a strained definition. The very essence of speculation consists in distorting anything from its normal purpose. When men speculate in wheat, for instance, it is not in order that they may eat the wheat, although some wheat in the shape of bread they must eat. The main object of the speculation is to prevent others from consuming the wheat except upon the speculative terms, and the extent of the speculation may be measured by the extent to which the speculator can prevent others from supplying themselves with wheat from any other source. The Spanish conquerors did not appropriate the land where the capital of Assumption now stands, merely in order that they might cultivate it. Such cultivation which is the normal, and natural purpose of land would have required no vio-

lence on their part for they would have invaded nobody's liberty by such cultivation. What they wanted of the land was to force someone else to cultivate it on their terms, and population being sparse and unsettled, the easiest method was to reduce the population to slavery. But that circumstance does not alter the fact that the land was taken for speculative and not for legitimate purposes. On the contrary it proves it. So with the Jesuits. Permission to use the land could only be obtained on their terms, and a subjection of the mind was demanded quite as unjust as the enforced subjection of the body demanded by the military conqueror. Surely, no one can say that this is a legitimate condition to the use of land. The land speculation of Francia and Lopez was probably the most inexorable of all, for in this case both mind and body were tyrannized. Francia said, virtually, "Not only shall you live in Paraguay according to my will, but you shall not be permitted to go to the foreigner nor receive anything from the foreigner, nor shall the foreigner be permitted to come to you." It is true that the minds of the great majority of Paraguayans were not in condition to question the justice of these restrictions, but that fact does not justify the restrictions. In the United States to-day, whose citizens are supposed to be the freest people on earth, we see how encroachments made upon the fundamental law of the land, when they are not met by resistance, are made the basis of further encroachments, and such being the case with us we can easily understand how the Paraguayan never dreamed of questioning the justice of his rulers.



SOME ACCOUNT OF THE LIFE AND WRITINGS OF GERRARD WINSTANLEY, THE DIGGER, THE HENRY GEORGE OF THE COMMONWEALTH PERIOD ♦ ♦

BY LEWIS H. BERRENS.

SECOND PAPER.

"Our boasted freedom necessarily involves slavery, so long as we recognize private property in land. Until that is accomplished, Declarations of Independence and Acts of Emancipation are in vain. So long as one man can claim the exclusive ownership of the land from which other men must live, slavery will exist, and as material progress goes on, must grow and deepen."—*Henry George*.

The Digger movement seems to have spread far more widely, and to have received far more support, than would be gathered from the perusal of modern histories of the times. Nor can we be surprised at this when we remember the terrible distress prevailing all over England. In May 1649, at the very time Winstanley was inditing his first letter to Lord-General Fairfax, we find the following entry in Bulstrode Whitelocke's "Memorials of English Affairs": "Letter from Newcastle that many in Cumberland and Westmoreland died in the highways for want of bread, and divers left their habitations, travelling with their wives and children to other parts to get relief, but could have none. That the Committees and Justices of the Peace of Cumberland signed a certificate that there were thirty thousand families that had neither seed nor bread corn, nor money to buy either, and they desired a collection for them, which was made, but much too little to relieve so great a multitude." Or again. "Letters from Lancashire of great scarcity of corn, and that the famine was sore among them, after which the plague overspread itself in many parts of the country, taking away whole families together, and few escaped where any house was visited,