

## CANADA.

Single taxers are scarce in this locality. I have been doing what I could by distributing pamphlets, etc. discussing social reforms from a single tax standpoint, and the holding of public meetings where such subjects as "How to raise wages," "How single tax would benefit the farmer," and "Christianity and Social Reforms" have been prescribed with special reference to the important part single tax plays in all these, to increase the number of the faithful, with fair success. In one important point we are much in advance of other parts of this continent: viz., in that our local government has specially provided for the easy adoption of single tax in our municipalities by local option. A majority of resident rate-payers by signed petition can have the single tax on land values adopted and the rate may be as high as four per cent., and if the petition is presented for two years in succession the assessment of land values exclusive of improvements becomes the permanent system. In rural school districts it is compulsory to assess land values only.

Such legislation proves that the equity of single tax has been accepted by those in authority here. It is well known that the more important members of the Government and many of their supporters are firm believers in Henry George's theory of taxation, hence the specially favorable treatment of single tax in the local option laws.

I am quietly working to have the single tax assessment adopted in this town. The bulk of the town belongs to a syndicate with headquarters in Winnipeg, and they have raised the price of town lots far beyond what they are worth and have produced no value themselves, so that an assessment based on land values would by falling heaviest on the townsite trustees, force them to contribute their fair share of taxes, and at the same time will decrease the cost of building lots to the users.

—A. S. THOMPSON, Alta, Can.

## DR. MCGLYNN'S RESTORATION.

[Mr. Michael Clarke corrects some erroneous assertions by a Jesuit Father.]

The following letter, which explains itself, appears in a recent issue of the *Glasgow Observer*, a Catholic paper published in Glasgow, Scotland:

Sir:—I beg that you will kindly permit me to correct some grave errors which appear in an article on "the case of Father McGlynn," published in your paper of February 22nd. First, let me deal with the most serious error. In telling of Dr. McGlynn's "reconciliation with the Church," the writer of the article, Father Hull, S. J., says:

"It was not till 1892 that Father McGlynn decided to seek reconciliation with the

Church. Three conditions laid down by authority were complied with—a written retraction of his erroneous tenets, together with a statement of his views on social economy, for inspection or revision, and a promise to pay a visit to Rome. These being fulfilled, Satolli, the Papal delegate, declared Father McGlynn free from ecclesiastical censure, and he was restored to his priestly faculties on December 24th."

The statement here made that "a written retraction of his erroneous tenets" was one of "three conditions laid down by authority" and "fulfilled" by Dr. McGlynn is absolutely untrue. There was no such condition "laid down" or "fulfilled." Dr. McGlynn neither then nor at any other time, ever made, either written or otherwise, any retraction of his "tenets." The true history of the "reconciliation," perfectly well known and a matter of public record here in America, I shall, with your permission, give as briefly as possible.

Shortly after his arrival in this country as Papal Ablegate, in the autumn of 1892, Monsignor (now Cardinal) Satolli requested Dr. McGlynn, through his friend and counsel, Rev. Dr. Burtzell, to put in writing and submit to him a statement of his "tenets" on the land question. Dr. McGlynn did so. He put in writing, in Italian and English, a full exposition of his views and doctrines on land ownership, which he had been teaching and preaching on public platforms for several years. The document was sent to Monsignor Satolli, by whom it was referred to four theologians of the Catholic University at Washington, who, after full examination of it, declared that it contained nothing contrary to the doctrines of the Catholic Church. Then the Ablegate removed the ecclesiastical censures and restored Dr. McGlynn to his status and faculties as a priest.

These are the main facts, and they are confirmed by the subjoined statements of Dr. McGlynn, Dr. Burtzell, and Monsignor Satolli. As soon as he was informed of the judgment of the theologians and of the intention of Monsignor Satolli to remove the censures, Dr. McGlynn addressed a letter to the Monsignor, in which he said:

Monsignor:—I am very happy to learn that it has been judged that there is nothing contrary to Catholic doctrine in the doctrine taught by me, as it was explained by me in the exposition of the same which I sent Your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures.

A few weeks after Dr. McGlynn's restoration Dr. Burtzell (presently Rector of St. Mary's Church, Rondout, New York) made to the public press the following statement on the subject:

"I myself wrote one of the expositions which were given to Mgr. Satolli. He was presented with two separate statements—one by the Doctor himself, written in Italian, with an English translation added, and the

other written in Latin. The latter I myself wrote, and it was presented to Mgr. Satolli after Dr. McGlynn had expressed his approbation of it. Dr. McGlynn's restoration through the mediation of Mgr. Satolli is a simple declaration from the Holy See that his views of land ownership are permitted to be advocated by him, not being contrary to the laws of the Church.

In 1894 some ill-informed or malignant persons having asserted that Dr. McGlynn was compelled to "retract" before being restored, Monsignor Satolli gave for publication a contradiction, in which he said:

"The conditions on which I absolved Dr. McGlynn by authority received from the Holy See were that he should make a thorough statement of his views and doctrines in regard to social economy, and present them to me, and I would examine them and submit them to four doctors of divinity for examination. The conditions were fulfilled, and it was acknowledged that nothing Dr. McGlynn did or said was opposed to Catholic doctrine."

These facts and statements sufficiently refute Father Hull's assertion that Dr. McGlynn made "a written retraction of his erroneous tenets."

Father Hull also says that "early in 1887 Father McGlynn was summoned to Rome but refused to go," and that "again he was summoned to present himself in Rome within a space of forty days, failing which he would *ipso facto* incur the penalty of excommunication."

There is here a grave error which consists in the omission of an important part of the second order to go to Rome. In answer to the first order, Dr. McGlynn stated that the condition of his health did not then permit him to go to Rome, and that his medical attendant had positively forbidden him to attempt to make the journey. The second order was not merely an order to go to Rome, but an order to go and also to retract the doctrine he had been teaching. Here are the words of the telegram from Cardinal Simeoni to Archbishop Corrigan as translated and furnished to the Press by Archbishop Corrigan himself:

"Give orders to have Dr. McGlynn again invited to proceed to Rome, and also to condemn in writing the doctrines to which he has given utterance in public meetings, or which have been attributed to him in the press. Should he disobey, use your own authority in dealing with him."

In view of the decision given later by the Pope's Delegate that the doctrines referred to contained nothing contrary to Catholic teaching, we see how wisely Dr. McGlynn acted in not yielding to the unwise command to retract them. Evidently there had been no proper examination of his tenets, and the Roman authorities had been misled by misinformation, even as Father Hull has been. When the proper examination was made,

Catholics were left perfectly free to believe and teach these doctrines. The Papal Delegate's action was sanctioned by the Pope, who gave a most honourable reception to Dr. McGlynn, when he went to Rome some time after his restoration.

Father Hull quotes from the London *Tablet*, a British Tory paper, that "all right-minded Americans were astonished and scandalised at a Catholic priest like Father McGlynn holding up the banner of Anarchy and Socialism." But if Dr. McGlynn's doctrines were and are Anarchy and Socialism, so then must have been, and must be, the judgment of the four Catholic theologians, declaring those doctrines to be not contrary to Catholic teaching—a judgment confirmed and adopted by the Apostolic Delegate, Monsignor Satolli, and even by the Pope. To Father Hull I leave the task of "straightening out" this little difficulty. I am, etc.,

MICHAEL CLARKE.

(Formerly Secretary of the Anti-Poverty Society, of which Dr. McGlynn was President).

#### AN ECONOMIC STORM SIGNAL.

(John J. Murphy in N. Y. Evening Post.)

SIR: Your Washington letter of June 5th indicates the existence of a movement in the West, which should give the thoughtful cause for serious alarm. The reported advances in the price of farm lands, must seem to many, who can recall the similar movement of a dozen years ago, the skirmish line of the next panic. How far the main body of the army lies behind is immaterial; the important consideration is that the movement has begun.

Inflation of land values, due to speculative investment, is the most dangerous form of financial activity because of the apparent stability of the security upon which money is obtained, contrasted with its utter worthlessness when the boom has collapsed. The world-wide panic of 1892 found the United States an easy victim because of a condition produced by a similar movement to that of which your correspondent now gives warning. In the East the growing tendency to increase taxation on landed property has checked speculative investment in this direction materially, so that dealers in real estate have complained that it was impossible to sell except for immediate improvement. Apparently the rising tide of prosperity has overcome in the middle West this wholesome conservatism, and the boom is on. It is, of course, hopeless to look for any check to its destructive course.

The latest number of *Why*, Cedar Rapids, Iowa, is "The Story of My Dictatorship," without abridgement. The form of this enterprising little publication is especially neat and attractive.