

ing a little charity here and there will not stave off the day of judgment. Gog and Magog will rise, I am afraid before the Messianic age will dawn. May God in His mercy so guide men that such terrible night of suffering and of rage may be spared unto the world. Political freedom without economic independence is a delusion. To make men free they require economic independence and safety. Else, notwithstanding their political privileges they are apt to become slaves. Israel came out of a house of slavery. For this reason Moses as our chapter shows, had greater solicitude for the freedom and safety of human personality than for the security of human property. When a system is sanctified through which little children are forced to dance and die at the altar of vice and greed, religion must thunder that something is wrong, and must plead for the living humanities whatever may befall dead properties. Yea, proclaim liberty, says our text. But it was not the liberty to starve, but the liberty to lead an independent dignified human existence, which the Biblical writer acclaimed and recommended. His implied definitions of the limitations of the rights of property will be accepted by humanity, for his principles provide for man's economic independence. Weaken this and you have destroyed God's covenant. God has made the land, not man. His therefore it shall be. Ours is its use for social, not selfish, service. Amen.



REV. THOMAS McLOUGHLIN.*

THE OLDEST PRIEST IN NEW YORK GIVES HIS VIEWS FREELY.

Rev. Father Thomas McLoughlin, in an interview with the Editor of the REVIEW, and in answer to the following inquiry, expressed himself with great candor :

“ Will you tell the REVIEW something about your belief in the single tax ? ”

SINGLE TAX.

“ It was in 1886, on my return from a trip to my native land, after 41 years' absence, that I first heard of Mr. George and his book, 'Progress and Poverty.' I read it and saw the light. I studied it and became more and more enlightened and convinced. Ever since then I have been an ardent and zealous propagandist of its economic theories, on account of the wonderful temporal blessings I believe its practical realization would secure to mankind, and still more on account of the great spiritual blessings to follow the adoption of its the principles. With my life long friend, Dr. McGlynn, and such distinguished

*Reverend Thomas McLoughlin was born in Shanless, Ardee, County Louth, Ireland, on the 21st of November, 1826, and baptized on the 26th of the same month by Rev. John Levins, P. P. His father was Patrick, a farmer, as was his grandfather, Thomas, and his great-grandfather, John, all formerly of the Parish of Collon.

When young he was sent to a National school, and at the age of fourteen went to the College of Navan, County Meath, where he studied five years. He then came to the United States, and began his studies for the priesthood at St. John's College, Fordham, in November, 1845, which was then under the presidency of Rev. John Harley, and subsequently of Rev. James Roosevelt Baily, afterward Bishop of Newark, and later Archbishop of Baltimore.

prelates as Bishop Nulty, of Meath, and Cardinal Manning, the great and good friend of Henry George, as well as many other bishops, priests, and laymen of the Catholic church, I hold that the single tax would practically abolish involuntary poverty, and with it, the temptations and sins poverty too often brings. It would secure for every man opportunity to labor as well as the proceeds or worth of his labor. It would make him at last a free man, not dependent on any man nor begging of any man permission to labor. It would do justice in giving back to man what God created for him and gave him to live on and by; but what cruel, unjust American law has taken away from and given over to the sole use and benefit of the mis-called owners; thus depriving him of the means of life as we may see in Pennsylvania to-day.

THE FAMILY.

“Under the single tax men would not be unwilling to marry for fear of not being able to support a wife and rear a large family. The family would thus be multiplied and strengthened instead of as now lessened and weakened. A man would love to be in his home (for he could then have a home) and with his children, instead of in the whiskey shop or even in the club. He would be sure of moderate comfort and have little or no fear for the future. He would not envy any one, rich by superior talents or strength of mind or body. The arrogance of the rich and the corresponding obsequiousness of the poor, growing apace among us, would wane and soon cease altogether. Equality would make great and good progress and a man would at last be ‘a man for a’ that.’

THE SINGLE TAX AND THE BLESSINGS OF CATHOLICITY.

“I believe that the single tax, in conjunction with the mighty power of the Catholic religion on the spiritual side, which has such care for man, watching over him and ministering to him from the cradle to the grave and even after death following him by her prayers and sacrifices, would bring on a little, yea a big millenium, a little heaven on earth, a foretaste of the eternal heaven hereafter.

On the Jesuits taking charge of Fordham College and Seminary, he continued his studies with them, and went through a one year's course of philosophy and three years' theology.

He was ordained a priest by Bishop Hughes, later Archbishop of New York, on the first of August, 1851. In these early years of his priesthood he was distinguished for his love of justice and fair play for every man, black or white.

In a short catechism which he compiled for his children, the answer to the question, “Who is my neighbor?” was “Mankind—of whatever country, color, race or religion.” This indicated his natural love of justice and the brotherhood of man, made him an abolitionist before the war, a union man during the war, and later, a strong and zealous advocate of “Single Tax.”

His first mission was attending Calvary Cemetery during the sickness of Father Conroy, the then chaplain. After three months, on the first of November, 1851, he was appointed assistant at St. Joseph's Church, Sixth Avenue, New York, under the then pastor, Father McCarren. There he labored for two years, when he was appointed pastor of New Rochelle and its outside missions, Mamaroneck, Portchester, White Plains, Tuckahoe, Rye, City Island, Pelhamville, Harrison, and Bronxville. The mission thus extended from Westchester and Mount Vernon, N. Y., to Stamford, Conn., and from the East River to Yonkers. After ten months he resigned the churches at Portchester and White Plains to his assistant, the late Rev. Martin Dowling. Later he resigned Tuckahoe and Mamroneck, where he built churches, to resident priests, and finally were established resident priests at Rye, City Island and Pelhamville; and now a church is being built in Harrison. Then his work for some years was confined to New Rochelle alone, where after enlarging and improving his church on Drake Avenue, he finally found it still too small and not sufficiently centrally

THE RICH WOULD NOT LOSE.

"Nor would the rich lose. On the contrary, their happiness would be immeasurably enhanced. Is it nothing to see one's fellow man raised from poverty to comfort, from a life long labor for others to a life labor for himself? For under the benign and just influence of the single tax all the fruits of man's labor would be his own, to dispose of them according to his good pleasure. Is it nothing for the rich to be freed from envy, jealousy, and ever growing hatred? Would it not be a pleasure to see justice done, God's justice, even if we suffer a little ourselves, even if we suffer much? What happiness here below can excel that of seeing our fellow man happy? Give him what God has given him, the land, his rights in land, his God-given natural opportunities, and that happiness is secured at once.

WARNINGS FOR THE FUTURE.

"Not till that becomes the law of the land shall strikes cease. Agreements, compromises, settlements will be but makeshifts to be followed later by more serious complications, dissatisfactions, ending in revolution and war, and the disruption of the country. Statesmen (and we had some in former days), did not foresee as they ought to have foreseen, that chattel slavery could not stand. They made no provision for its abolition. The frightful four years' war followed, and to-day, if there be any statesmen left, they seem not to foresee that the present social labor slavery cannot stand; that it may and will bring on a far more disastrous war than the late Civil War, brought upon us because of the national sin of slavery, ending not in a temporary, but a permanent disruption of the Union. 'Pessimism,' some will cry. The chattel slavery war drowns the cry of 'pessimism' and ought to make statesmen and every man who loves his country seriously reflect.

"I feel fully assured that the Catholic religion and the single tax combined would save the country and hence as a priest I feel it my duty to labor for both.

located. He then purchased the site of his present church, and after many years built a substantial and large enough wooden edifice on it. He took down the old brick church on Drake Ave. and rebuilt it for a school, as it is now seen alongside his marble church, one of the most beautiful in the country. This church was erected some years after the destruction of the wooden one by lightning on June 24, 1890. It was after his parish was divided and under great and trying difficulties; still he succeeded, and the beautiful church now stands a monument to his pluck and perseverance, and an ornament and pride of New Rochelle.

Father McLoughlin is a strong advocate of religious education. He wants Catholic education for Catholics, and for every one else the religious education the parents desire. He is consistent. More than twenty years ago, in trying to relieve the Catholic children of New Rochelle from what he considered and still considers persecution in the public schools, and while protesting against Catholic children being compelled to read the Protestant bible, he advocated the retention of the Protestant bible in the public schools for Protestant children. When it was taken away from them he was the only one to protest, and he addressed a letter to the Protestant parents begging them to vote to have the bible brought back.

Anent this matter of religion in the public schools, he is and has always been very earnest. He almost holds, with one of the wisest and best of American philanthropists, Gerret Smith, that the State has as little right in the school as in the Church. He holds that mere secular education will never make the best citizens, nor even good citizens. Religion is absolutely necessary for every one; for the Catholic, the Catholic Religion first, and second and alone and above all and at any and every and all sacrifice. Like the gentleman who said "I am a Democrat," he says "I am a Catholic," and certainly no one can doubt it.—THE EDITOR.

"I define the single tax as the annual rental value of Land, (natural opportunity) irrespective of improvement or labor spent upon it, paid to the state by him who possesses or has the use of it to the exclusion of others.

"It is an economic proposition, but fraught with tremendous benefits to mankind. Why should not all Catholic priests, bishops, professors and teachers in Catholic colleges, seminaries, and schools all over the country, all over the world, study single tax and understand it? They would teach it and be sure then to hasten the day of its adoption."



THE MOVEMENT IN COLORADO.

BY E. O. BAILEY.

(*Expressly for the Review.*)

Readers of the *Review* are doubtless watching the progress of the campaign now going on in Colorado, to secure the adoption of the Australasian Tax Amendment.

With many outside of our State, upon both hemispheres, wherever the curse of monopoly has caused a sprouting of reform, the results of the heroic efforts of Senator Bucklin and his followers have become an anxious concern. They realize, in a more or less distinct way, what we feel as a living fact—that here is a great possibility—the accomplishment of which marks the turning point in the universal contest against privilege, the first great practical effort to establish an equitable system of taxation upon the Northern Continent.

States and nations, municipalities and kingdoms have, for decades past, had the question of taxation uppermost on their list of unfinished business. Governments have gone bankrupt, empires have been melted in the furnace heat of the people's wrath, and even republics have fallen beneath the natural forces which a perusion of true principles has produced. At home, hardly a State in the Union but which lies smothered beneath a load of debts. Tax commissions, examinations, recommendations and additional legislation have not, as yet, produced any genuine reforms. Time and time again has the injustice of the present system been exposed, and yet the people suffer patiently on, accepting as a birthright the burden it imposes, and often resisting the hand that would free them.

Indirect taxation turns public funds into private purses, breeds a horde of huge parasites who feed upon franchises and subsidies—and perverts the true course of government into a legalized system whereby the few may despoil the many. But here in Colorado is the beginning of a reform that in course of time may prove to be the universal panacea.

The history of the Amendment has been previously published in the *Review*. During the special session called by Governor Orman to revise the revenue law, strenuous efforts were made by a combination of Denver real estate men and Colorado bankers to secure its repeal. It was this attempt that brought the measure into such prominence. Petitions from every county in the States flooded the legislative halls, demanding that the Amendment be left to the decision of the people. Influential citizens and men whose political future were at stake addressed strong personal letters to the wavering members. Despite the preponderance of opinion in favor of the Bill, so strong was the influence brought to bear, and so all persuasive the means employed to secure its repeal, that it was saved in the lower house by a majority of only two votes.

As a result of this attempt to strangle direct legislation, numerous Bucklin Clubs and Australasian Tax Leagues sprang into existence. In Denver a permanent League was organized under the direction of E. N. Burdick, J. R. Her-