

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.