

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