

and possession, is in for a rude shock in the fulness of time.

## Washington Letter

THE opening meeting of the D. C. Woman's Single Tax Club for the present season was held on Monday, October 4, at the home of Mr. and Mrs. Walter N. Campbell, 1407 Newton Street northwest.

In the absence of the president, Mrs. Helene H. McEvoy, known in Single Tax circles as "Alaska Jane," the newly elected vice-president, Mrs. Minnie L. White, presided.

At this meeting, Miss Alice I. Siddall read a carefully thought-out bill for the transfer of taxes from improvements to land values, and also an amendment to the Constitution looking toward this end, in case an amendment should be believed necessary.

Mrs. Elizabeth M. Phillips read an article by Louis D. Beckwith from his paper *No Taxes*, which set the argumentative ball rolling for awhile. Mr. Walter I. Swanton read an account which he had prepared on the subject of President Roosevelt's five homes, dealing with their respective values and the taxes assessed thereon. Mr. Walter M. Campbell read a recent contribution by himself to *Land and Liberty*.

The meeting of November 1 was held at the home of Mr. Walter I. Swanton and his two daughters Lucy and Edith, at 1464 Belmont Street, with the vice-president, Mrs. White, in the chair again, as a letter received from Mrs. McEvoy had told of her continued stay in Canada, but expressed the hope of being with us at the December meeting.

During the business meeting, a letter was read extending an invitation to the Woman's Single Tax Club to act as hostess at one of the combination luncheons and sewing bees being held on Wednesday afternoons by the Federation of Woman's Clubs with which our organization is affiliated, and Mrs. White, Mrs. Knight and Mrs. Phillips were chosen a committee to take charge of the luncheon and programme for the afternoon, which was considered a good opportunity to spread some more gospel of the Georgian philosophy.

Mr. Swanton, at the request of the chairman, gave a five-minute explanation of the Single Tax for the benefit of guests present.

It was announced that an effort was being made, in connection with the formation of a national organization, to get the names and addresses of all Single Taxers in the country for a mailing list, and a request was made for those in the District to be added.

The programme for this evening took the form of echoes of the recent Convention, by the four persons present—Mr. and Mrs. Joseph A. Marino of Stockton, California; Miss Alice I. Siddall, and Mrs. Mackenzie—who had attended the Detroit Conference, following which, the discussion gradually widened to include Henry Ford, the C. I. O., the California campaign, the Pittsburgh Graded Tax Plan, and kindred subjects.—GERTRUDE E. MACKENZIE.

## BOOK REVIEWS

### LIFE OF FATHER MCGLYNN\*

The importance of the story Stephen Bell has to tell us in his book, "Dr. Edward McGlynn, Rebel, Priest and Prophet," has lost nothing by the simplicity of the telling. The utter lack of any attempt at literary style throws into greater relief the facts related, facts of such weight that their repercussion was felt far beyond the borders of the land in which Father McGlynn lived, worked and suffered. And far beyond the years of his lifetime. For the story of the life of Father McGlynn is far more than the story of the life of one Irish-American priest of the Roman Catholic Church. It is the story of the conflict

of true religion with Churchianity, the conflict of the true spirit of Divine Law with that institution, setting itself up as the embodiment of Divine Law, is here . . . as elsewhere also shown to be but another expression of entrenched temporal power. Father McGlynn, a devout Catholic, to the last faithful to the Church of which he was a priest. The story, as Mr. Bell tells it, is pitiless in its revelations of what had happened to that Church which was once the expression of a religion of service, of brotherly Love. In his reiteration of his belief that "The very essence of all religion is the Fatherhood of God and the Brotherhood of Man" . . . and in what he endured to live up to this belief, Father McGlynn showed the world how the mighty Empire of the Church stood perhaps for the Fatherhood of God, but had completely forgotten . . . or openly denied, the Brotherhood of Man.

The story of Dr. McGlynn's split with the Church, his Excommunication, and eventual Reinstatement, takes up a large part of this book, as indeed it took up a large part of his life. And the author dwells on the details of this struggle in what seems at times, to a non-Church person at least, too great a length. But he is justified because it was undoubtedly in the true spirit of his subject. The facts, so satisfactorily clear to a non-Catholic, were what distressed Father McGlynn, and it is well that the author reiterates the excommunicated priest's repeated avowals that he had no quarrel with the Church, that is, with the true spirit of the Church or even with the spirit of the organized body of the Church, but only with some of those in power who misinterpreted what, to him, were doctrines of vital truth. And, to readers of LAND AND FREEDOM at least, this continued stand on the part of Father McGlynn is of value. Because in spite of it, he still had the courage of a greater conviction, and because of his understanding of what to us is vital fundamental truth of divine and human law, he took upon himself the onus of apparent opposition to the Church in which he believed. A great spirit truly, a courage unbelievable. It is easy to oppose that in which we do not believe. But to stand firm in opposition to that which has been our mental and spiritual life; to be, unwillingly perhaps, the instrument of proof to the world of the weakness of that structure that had built itself up around the religion of Christ . . . the structure of which he had been a part . . . that takes courage. Those of us to whom only the weakness of the Church is apparent, who have come to look on it as one of the most powerful upholders of exploiting temporal power . . . we would have welcomed the conflict. To Father McGlynn it must have been a tearing asunder of his very soul. And the fact that he endured it and stood fast in his convictions proved two facts: First that Dr. Edward McGlynn was truly of the Great Ones of earth; and secondly that the doctrine which could force such a man to do what must have seared his soul in the doing, must indeed be a doctrine of fundamental truth. What Edward McGlynn did, proved him a great man. And that he did it for the sake of the truth he learned from Henry George, proved that Henry George also was one of the Great.

It is hard for one who believes in the fundamental truth of the Brotherhood of Man as preached by Henry George, not to grow enthusiastic over the story of what Edward McGlynn, ordained priest of the Holy Roman Church, sacrificed and endured for the sake of it. Even though that Church may not mean so much to us. . . .

The story loses nothing in the straightforward simplicity of Mr. Bell's writing. He tells us of the early life of Edward McGlynn, his studies in Rome, his early years of priesthood. And then the reading of "Progress and Poverty" which changed the whole course of his life. What Father McGlynn says of his state of mind before reading that book is worth quoting, for so many of us have gone through the same mental groping.

"I had begun to feel life made a burden by the never-ending procession of men, women and children coming to my door, begging not so much for alms as for employment; . . . personally appealing to me to obtain for them an opportunity of working for their daily bread. . . . I began to ask myself: 'Is there no remedy? Is this God's order

\*"Dr. Edward McGlynn. Rebel, Priest and Prophet." By Stephen Bell. The Devin Adair Co., New York. \$3.00.



that the poor shall be constantly becoming poorer in all our large cities, the world over?"

And again he says:

I had never found so clear an exposition of the cause of the trouble, involuntary poverty, and its remedy, as I found in that immortal work.

I became all aglow with a new and clearer light that had come to my mind in such full consonance with all my thoughts and aspirations from earliest childhood, and I did, as best I could, *what* I could to justify the teachings of that great work based on the essence of all religion . . . the Fatherhood of God and the Brotherhood of Man."

Mr. Bell gives an excellent recital of the years to follow when the big-hearted priest, the gifted orator, took up the cause of the extermination of involuntary poverty through the extermination of monopoly of natural resources, and of what it cost him to do it. It is a recital of value, more today even than in years gone by. Because the rushing years between have somewhat obliterated the conflict, and many persons have possibly come to regard it as merely an internal question of Church politics. Understandable, when we read what Mr. Bell has to say of the attitude of most newspapers and leading controversial magazines of the day, few of which seem to have seen how important was the doctrine for which this priest gave so much. Even those organs of public opinion which did not object to exposing the arrogance of leading men of the Church were still wary of emphasizing the attack on modern society's most important monopoly as shown by the writings of Henry George and the stand taken by Father McGlynn. Characteristic of this is the fact that a great Encyclopedia of high standing as a work of reference, mentions Father McGlynn only in a few words in a short article on Archbishop Corrigan as "a New York priest and fellow-student with Corrigan at Rome who disapproved of parochial schools, refused to go to Rome for examination and was excommunicated in July, 1887, but returned to the Church five years later" (!!) Not a word about the doctrines that caused the conflict. . . . And not another word about Dr. McGlynn anywhere.

Mr. Bell gives a fine picture of the friendship between Father McGlynn and Henry George; their unfortunate estrangement during the Cleveland administration, and the reconciliation later. He gives in full Father McGlynn's marvellous doctrinal statement regarding Henry George's economic teaching, the paper which was accepted as justification for his reinstatement to the priesthood. It is a classic, that Statement, and should be preserved in a pamphlet for distribution, with perhaps, Father McGlynn's wonderful speech at the funeral of Henry George. That great oration *is* preserved in a book containing all the speeches at the funeral in 1897. But the Doctrinal Statement deserves wider recognition.

The story of Father McGlynn's later years in Newburgh, his illness and death, are sympathetically told. It is a book that deserves wide recognition, not only among followers of Henry George but among all students of the real development of history, the history of great ideas making their way against established custom of thought, against entrenched privilege with its power to control the organs of public knowledge and opinion.

And one point on which Mr. Bell is very frank, a point which may not seem of as great interest to the world in general as to his comrades in the ranks of Henry George disciples . . . is nevertheless of real importance. Mr. Bell tells us that he is willing to believe Archbishop Corrigan acted in all sincerity. He may even, says the author, "have scanned 'Progress and Poverty' to discover its purpose and encountering the passage 'We must make land common property' have balked at the proposition. . . ."

Again and again Mr. Bell emphasizes his belief (in which the undersigned agrees heartily), that a mistaken use of such a sentence, i.e., an apparent preaching of the extermination of private ownership of land, rather than an abolition of all taxation except on land values, leaving land undisturbed in private ownership and use . . . is what

turns away many who are really seeking the truth of today's economic problems. Mr. Bell shows how Father McGlynn understood this point clearly. And he states it superbly in his Doctrinal Statement. For while we may have little sympathy with the Church as land-owner, and therefore owner of temporal power, we realize that not only the Church of that day, but many well-meaning seekers after Truth balk at that proposition "We must make land common property." It is not only Archbishop Corrigan to whom that sentence smacks of the Communism they seem to fear. And it does not, in truth, express the essence of the teaching of Henry George. What Father McGlynn and what Mr. Stephen Bell have to say on this point is worthy of attention by all readers of LAND AND FREEDOM.

The book itself, for other reasons, is worthy of attention by a wide public.—GRACE ISABEL COLBRON.

#### HOW TO SUCCEED IN BUSINESS AND HOW TO CHOOSE AN OCCUPATION \*

This is a very interesting and well written book with a title which should command the attention of a business man or anyone who wishes to waste no time and to get ahead financially. It outlines the nature of competitive business, privileges, copyrights, patent rights, franchises and land. It is an excellent condensed explanation of what Henry George stood for. Not that George advocated that any individual should be given any of these privileges, but that their abolition would allow everyone a fair field and no favor. We disagree with the author in some minor matters and we do not hold his views on Interest, although we are aware that many Georgeists are in agreement with him. Lack of space prevents our going into detail over this very debatable subject. Briefly his position is that Interest has no ethical basis.

## Correspondence

### CRITICISES OUR CONTRIBUTORS ON INTEREST

EDITOR LAND AND FREEDOM:

I have found the articles and letters on interest in your last two issues very interesting, but suspect that their conflicting statements must be most confusing to many.

This confusion is a result of the mistaken practice of first defining terms and then checking the facts of life by this arbitrary measure instead of first checking the facts of life and determining the truth and then defining terms in accordance with the truth. The critics of Christopher Columbus made that mistake and ruled out his proposal because it did not check with their preconceived and mistaken definitions. The economists, so-called, to whom Raymond McNally refers on page 79 have made this mistake. In their definitions they limit interest to the return that is in excess of replacement value. This view contradicts the excellent statement by McNally that interest is the return on capital, which he defines as wealth devoted to obtaining more wealth. It is noticeable that McNally says "obtaining," instead of "producing."

This distinction is important because it makes for certainty and universality; there can be no "ifs" in science. The question whether a certain dollar is interest must not depend upon the contingencies of the market and the other uncertain factors that determine whether or not a venture is profitable. Nor may a fact in science rest upon the fact that any group of men agree that it is a fact; the agreement of the authorities mentioned by McNally has no weight in science, for scientific facts are not determined by ballot.

McNally appears to be guilty of self-contradiction in saying on

\* Alan C. Thompson. 88 Pages. Paper. Price, \$1.00. The Greenway Press, Ltd., Toronto, Ont., Can.