

HOW important then is it to realize that the laws that govern society are not the inventive machinery of statesmen and politicians but are the eternal principles that, as Hooker says, "have their seat in the bosom of the Almighty." And so there is a sense in which Dr. Arnold was right. The machinations of men are in a state of flux and are forever unsettled. Only the laws remain as the rock upon which beat the winds and waves of shifting conditions.

SPEAKING of "taxation in accordance with ability to pay," was not this a practical maxim with Dick Turpin? "From each according to his ability to each according to his needs" was the practice of this chevalier d'industrie and the group that followed his example. Acting on this principle he closed innumerable transactions on the highway and rode gayly on his way. He was something of a gallant figure but came to an inglorious end. So, too, will governments that imitate him.

## The McGlynn Monument

THE greatest supporter of Henry George in his independent candidacy for mayor of the City of New York in 1886, was Father Edward McGlynn, pastor of St. Stephen's Roman Catholic Church, one of the largest churches in New York, with over 25,000 parishioners.

When Henry George was to address a political campaign meeting at Chickering Hall, Dr. McGlynn was also invited to address it, but he was warned by the Archbishop that if he did so he would be excommunicated from the church, as the Archbishop held that the teachings of Henry George were in violation of the principles of the Catholic Church. Dr. McGlynn disagreed with the Archbishop and said there was nothing in the teachings of Henry George contrary to the tenets of Catholicism. Father McGlynn made an eloquent address, and was excommunicated. Rev. Dr. R. L. Burtzell, a Catholic priest, and an intimate friend of Dr. McGlynn, took up the defence of Dr. McGlynn with the Vatican at Rome. The Pope sent his Papal ablegate, Monsignor Francis Satolli, to the United States to investigate the case. In December, 1892, after a few years' investigation, he laid the facts before four Catholic professors of the Catholic University of Washington, D. C., and they declared that Dr. McGlynn did not violate the tenets of the Catholic Church by advocating the principles of Henry George. The Pope then restored Dr. McGlynn to the Church.

After Dr. McGlynn died, the Rev. Sylvester Malone, a Single Taxer and a friend of Dr. McGlynn, started to collect a fund to erect a statue of Father McGlynn to be placed in a public square or park in New York City. The funds were collected and the statue made by a prominent sculptor named Edward T. Quinn, but when the

authorities of New York were asked to permit the statue to be put in a public place, they failed to give their consent, and the statue was temporarily placed in Woodlawn, a non-sectarian cemetery in the upper part of Bronx County, N. Y. City, near the Jerome Avenue entrance. The body of Dr. McGlynn is buried in Calvary, a Catholic cemetery.

Many prominent clergymen and laymen eulogized Dr. McGlynn at a public meeting held at the Academy of Music after his death, among them being the Rev. Burtzell, Rev. Mgr. Jos. F. Mooney, V. G., Rev. Stephen S. Wise, Rev. Dr. Lyman Abbott, Rev. Dr. Heber T. Newton, William Lloyd Garrison, et al. Poems eulogizing Dr. McGlynn were written by Joseph Dana Miller, Edward Markham, Ernest Crosby, Richard LeGallienne, et al. Rev. Sylvester Malone published the "Life of Dr. McGlynn" in 1918, which is most interesting and instructive. Tom L. Johnson, Joseph Fels, Louis F. Post and a host of other prominent Single Taxers paid glowing tributes to the great priest.

Among a few of the things Dr. Rainsford said is the following: "It is the price men are prepared to pay for the truth that should be the standard by which we honor their memory."

Father McGlynn gave up everything for what he believed to be right. Dr. Wise said, "If the world were made up of Father McGlynns, intolerance, persecution and tyranny would cease to be; toleration, justice and love would rule at last over the earth."

Among the very many thousands of Single Tax expressions Dr. McGlynn publicly made, a few are as follows:

"We have no quarrel with the payment of rent, but we have an eternal war with the payment to the wrong man."

"Our object is to have laws enacted by which the rental values of land shall be taken by the community because they are created by the community and rightfully belong to it."

"The monopoly that is the parent monopoly, the gigantic monopoly, is the monopoly of the natural bounties."

"Where a human being exists there is a brother to be loved."

Now that there seems to be a friendly Board of Estimate, it has been proposed that renewed efforts be made to have the statue placed in a public place. The Robert Schalkenbach Foundation, and the Henry George School of Social Science, have been asked to appoint joint committees to obtain permission from the Board of Estimate.

The statue of Father Duffy, who was a Chaplain during the World War, is being erected in Times Square, and as Father McGlynn was a Chaplain during the Civil War, appointed by President Lincoln, then he also should have his statue erected in New York City.

The following inscriptions are inscribed on the statue of Dr. McGlynn;

Doctor Edward McGlyn  
Priest Patriot Philosopher  
Born September 27, 1837

Ordained a Priest in Rome March 24, 1860  
Died January 7, 1900

Erected by the Doctor McGlynn Monument Association,  
Sylvester L. Malone, President; Thomas J. McMahon,  
Secretary

On a small sign in front of the statue is the following inscription:

Rev. Dr. Edward McGlynn  
Appointed Chaplain during the Civil War  
In the Military Hospital  
Central Park, New York  
By President Lincoln

## The Bootleg Coal Industry

### AS AN ECONOMIC ISSUE

THE "bootlegging" of Pennsylvania anthracite coal has grown to such proportions as to make it something of a political problem and strikingly raise a fundamental economic and ethical issue.

This alleged "plain stealing" of coal-in-the-ground, by thousands of previously unemployed miners and marketers, is plainly out of line with ordinary "stealing." Their previous involuntary unemployment made their dependence on public or private charity worse than that of the former slave upon his owner, and the need of employment and of its output forces questioning as to the justice and economic policy of coal-in-the-ground "property," just as property in slaves came to be effectively questioned.

The claim that a price was innocently paid to a somehow legalized possessor, does not settle this "present" questioning any more than it did the questioning of chattel slavery, for coal-in-the-ground "property" is similarly questioned ethically even more generally than its legal status as "property" is. But the constitutional wiping-out of similarly based ownership of slaves, and the unquestioned public control of monopoly grants generally, do obviously bring this legal status up for proper determination.

It is certain that this persistent "plain stealing" of coal-in-the-ground, with practical immunity from ordinary legal prosecutions because of overwhelming public sympathy with the "thieves," must be brought to a definite issue and fundamentally settled; for the present lawless "bootlegging" of coal cannot be lightly tolerated without inviting anarchistic conditions generally. And such settlement is more essential to the safeguarding of our civiliza-

tion than the settlement of the slavery question was, for it goes to the vital problem of opening up opportunities for employment,—without solution of which involuntary unemployment must persist with all its inevitable hardships and inherent dangers. Therefore the issue should be squarely raised, not side-stepped; and it should be pressed with all the force that public spirited counsel and executive ability can furnish, and with the adequate backing of public-spirited citizens generally.

Whether the issue is strongly developed by strenuous defense of a humble "bootlegger," as the slavery issue was by like defense of a mere slave in the Dred Scot case, or by defense of a legislative enactment affecting "property" rights in nature's gift of coal-in-the-ground, is a minor matter; and whether consistent interpretation of the Federal Constitution, or required amendment of it, will ultimately attain the essential result, is not vital. But the need of actually freeing Nature's gift from private monopolization as equitable "property," must be impressed upon the minds and consciences of our people to insure the maintenance of self-government and secure a sound civilization. That coal-in-the-ground and like gifts of nature are not private "property" as products of human beings are, must be lawfully established, or our civilization must logically fail as others have.

This brief viewing of the "bootlegging case" as involving a vital economic issue, is submitted with the desire to promptly invite expert legal and administrative counsel into needed action about it; a purpose that of course calls for your own and other influential support.

WALTER G. STEWART.

SYDNEY, N. S. W., Australia—The Georgeist proposal for social land value taxation in order to abolish the quasi-monopoly of all natural resources now existing has been endorsed by *The Commonwealth*, a monthly issued by the Australian Church and published by the Rev. Dr. Strong of Melbourne.

*The Commonwealth* is quoted by *The Standard* of Sydney as follows:

"The land of the world should be made accessible to all persons who want to make use of it. There should be acknowledgement of the fact that the earth is provided for the children of men of all generations. How can this be done in any better way than that proposed by Henry George and others, viz., by each user paying rent to the public for the land he uses?"

HENRY GEORGE NEWS SERVICE.

WHEN the slaveholders of the South looked upon the condition of the free laboring poor in the most advanced civilized countries, it is no wonder that they easily persuaded themselves of the divine institution of slavery. —PROGRESS AND POVERTY.