

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.