

THE CAT'S OUT OF THE BAG

DR. M'GLYNN TELLS HOW HIS RESTORATION CAME ABOUT.

READS TO THE ANTI-POVERTY SOCIETY HIS LETTER TO SATOLLI—NO RETRACTION MADE, BUT AN OFFER TO RECALL ANY IMPROPER WORDS—A PROMISE TO GO TO ROME.

Dr. McGlynn told the story of his restoration to his priestly functions last evening in Cooper Union. The hall was crowded, both with Anti-Povertyites and those who attended merely out of curiosity.

The Anti-Poverty part of the audience grew enthusiastic as the priest told them that he was as much one of them as ever. When he announced, too, that he should go to Rome within three months and paid a tribute to the Pope and to the Catholic Church, there were prolonged demonstrations of approval.

In his statement the doctor said:

"I was suspended from my ministry and from the administration of the church of which I was pastor by Archbishop Corrigan, because, as he alleged, of my insulting language against the Pope in an interview as reported in the *New-York Tribune*, in which report there was nothing about the Pope, nor even the remotest allusion to him or his teachings, but justice rather than charity was asserted to be the remedy for the poverty of the masses.

"I justified myself against the Archbishop's extraordinary charge in a letter to the *Tribune*, of which the Archbishop publicly stated that, if I had withdrawn what he calls the main statement of the *Tribune* report, 'no censure would remain.' This main statement is described by the Archbishop as a 'declaration that the true and only remedy for social evils lay in the abolition of private ownership of land and in the restitution to all men of those rights in the soil that are now unjustly monopolized by a few.' The phrase 'no censure would remain' means, in ecclesiastical language, that the suspension would have been removed. All this shows plainly that I was suspended, and my suspension continued, because I taught and failed to retract the economic doctrine that the natural bounties belong to the community and their rental values should be taxed into the Public Treasury.

"In the May following there came a written statement from Cardinal Simeoni that I must report in Rome within forty days of the receipt of the order or be ipso facto excommunicated. I could not obey the order to retract, and so I did not go to Rome, and I was excommunicated in July, 1887.

"Kind clerical friends wrote frequently and at great length about my case to Cardinal Simeoni, with little or no encouragement from me beyond my mere consent that they might say that if the injustice done me were undone to the extent of removing the excommunication and suspension, and I were invited to Rome for consultation, I would go. One of these clerical friends was a Bishop.

"Shortly after my suspension a cable dispatch from Cardinal Simeoni of the Propaganda ordered me to proceed to Rome forthwith, and six weeks later, on Jan. 16, 1887, a second cable dispatch to the Archbishop from Cardinal Simeoni said: '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.'

"I have not condemned nor retracted the doctrines in question, and yet, thanks to the enlightened judgment and noble heart of Pope Leo XIII. and the willing readiness of his worthy representative, Archbishop Satolli, in carrying out his instructions, I have been relieved of ecclesiastical censures and fully restored to my priestly ministry. The manner and the conditions of this happy restoration are described in the statement of the apostolic delegate printed in this morning's newspapers.

"Now that, as is made clear by the published statement of Archbishop Satolli, we are relieved from the restraint of certain considerations of prudence and delicacy, I am only too happy to publish the letter which I presented to the apostolic delegate, and his acceptance of which was immediately followed by the declaration of the removal of the ecclesiastical censures, and by this publication to reaffirm the sentiments which it contained. The letter is as follows:

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 to your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures.

I assure you that I have never said—and I would never say consciously—a word contrary to the teachings of the Church and of the Apostolic See, to which teachings, and notably to those contained in the encyclical *rerum novarum*, I give and have ever given a full adhesion, and if whatsoever word may have ever escaped me which might seem not entirely conformable to those teachings, I would like to recall it or to interpret it in a sense conformable to them.

I have not consciously failed in the respect due to the authority of the Holy See, but whatsoever word may have ever escaped me not conformable to the respect due to it I should be the first to regret it and to recall it.

As to the journey to Rome, I will make it within three or four months if the matter be not otherwise determined by the Holy Father. I am Your Grace's very obedient servant, EDWARD M'GLYNN.

"If in due time the Holy Father should express a wish to see me I shall be very happy, indeed, to comply with his wish and to have that occasion to thank him in person for his kindly and enlightened judgment and action in my behalf."

Dr. McGlynn here read a long exposition of the anti-poverty doctrine which he had submitted to Mgr. Satolli in answer to a request for such an explanation and, speaking of it, continued:

"In the statement presented to Archbishop Satolli there is no minimizing, explaining away, or departing from the doctrines of the United Labor Party platform or of the Anti-Poverty Society as I have been teaching the doctrines for years.

"No man surely could be more sensitive to any such departure or could deplore it more bitterly than the man who wrote the platform of the United Labor Party and the preamble to the constitution of the Anti-Poverty Society, namely, my friend Mr. Henry George, to whom I sent a copy of this exposition of doctrine, and who in his letter of acknowledgment to me said of it:

"It is entirely worthy of yourself, of the occasion, and of the great opportunities now before you—opportunities larger than any parish or any diocese could afford.

"For the great movement which we have both at heart is rapidly passing through its preliminary stages, and your restoration urges it on. That you may have health and strength for the work before you is my earnest prayer."

"It is pertinent to the matter in hand and to great questions now uppermost in the public mind to make the following quotation from the same letter of Henry George to me:

"My appreciation of the present Pope, greatly increased by the encyclical, has been steadily growing, and since the errand of the ablegate has developed, has reached the highest point.

"It would previously have seemed incredible that such radical, comprehensive, and far-reaching action could have been the work of his surroundings and age. Nothing that I can recall has so surprised and gratified me, for the powers linked against it have seemed to be too great to be broken down save in long years. It seems, indeed, as if a greater power had on all sides overruled evil for good."

"Now I wish to end my talk by saying, God bless the Pope; God bless his worthy representative, Archbishop Satolli; God bless the Church; God bless and save our beloved country; God make our Church and our country enjoy a perfect harmony and peace; God bless us all, every one, even our enemies if we have any.

"I feel so happy, and I think you all feel so happy, over the marvelous events that have recently happened, that I'll talk no more now, but we will all stand and sing, with more significance than it has been given us to sing it in several years, 'Glory to God.'"

After the hymn had been sung, Dr. McGlynn had to stand for a half hour shaking hands with his friends. He said he could not fix the day when he would go to Rome.