

the members of the Society of Jesus. We therefore welcome the Resolutions of the recent Jesuit Educational Association Convention at Loyola University, Chicago. These resolutions urge upon Catholic bodies the study of social problems, and use the following significant language:

"Upon the progressive solution of social problems, industrial, societal, political (civic, state, national and international) depends the whole fabric of Christian civilization. Observant contemporaries of the World War, the Russian cataclysm and the current Mexican disorders ask no further proof for this statement.

"Social problems, unlike problems of the exact sciences, can be rightly solved only by constant reference to and application of ethical and religious principles. Interest in social problems is a distinctly apostolic interest, a postulate of the priestly vocation.

"Apathy on the part of our college students and graduates toward social problems is all too common. Their contributions and our own toward the solution of social problems should be vastly greater.

GRATIFYING indeed are the words, "constant reference to and application of ethical and religious principles." How otherwise can the social problem be solved? Approached in this spirit the solution cannot long be obscured. And the apathy on the part of college students and graduates toward social problems, which the resolutions of the Jesuit convention declare is "all too common," arises from the lack of deep conviction on the part of public educators who approach these questions in a spirit of dry formality lacking in any sense of their responsibility to the community. The resolutions state the matter forcefully. It is only by bringing to these problems a deep conviction as to their ethical and religious considerations that the true solution can be found. We commend to the attention of the reverend fathers Henry George's letter to the Pope published under the title of "The Condition of Labor." In it they will find how these often perplexing economic and social problems are answered by an appeal to the religious consciousness; they will find nothing that conflicts with the canons of the Church, as the American Catholic Church has itself declared through its highest authority, and much that is reminiscent of the teachings of the early fathers on the institution of private property.

THE recent Labor Party Conference at Margate, England, went on record in favor of land nationalization with compensation to the landowners. Col. Josiah C. Wedgewood opposed the plan of land nationalization as involving compensation, and was supported by his fellow Georgians who urged the policy of taxing the landlords out. Ramsay Macdonald declared: "To me compensation is not a bogey. If I can get a thing done by reasonable compensation and cannot get it done without compensation, it is purely a business consideration." Which would be true if he and not the people of Great Britain were to pay the bills.

THE Plan recommended in the Report has provisions for Boards of Agriculture and Boards to fix a "Living Wage," and other boards to regulate this, that and the other thing. It is an amazing revelation of ignorance. There is no recognition of natural laws, no comprehension that things regulate themselves, that with freedom established by the government collection of economic rent, wages would be all that labor earns. Is Justice such a profound and complicated thing that all the economic ramifications of trade and production must be regulated by Boards and Commissions? Mr. Macdonald said that the Report was "not meant as a lasting and final pronouncement," thus leaving the way open for another switch of policy.

WE wish all our readers could have been present at the dinner in this city when Charles O'Connor Hennessy and Anna George deMille told of their experience in Denmark. It was an inspiring occasion, as the enthusiasm of the speakers and the facts they presented gave renewed hope to those present for the progress of our cause. These addresses appear elsewhere in this issue in a report of the dinner, and we hope they will be read carefully.

Though there seems to be a general indifference in this country toward economic problems, we can rejoice that there is one spot where the doctrines of Henry George are a vital issue and are making substantial progress. Here are some indications: the reception that was accorded to the daughter of Henry George at the conference of the Danish housemen; the procession that accompanied her through the streets of Copenhagen when she laid the wreath in memory of her father on the Liberty Memorial; the portraits of Henry George in the high schools and the peasants' homes; the proffered use of the government's radio to broadcast Senator Hennessy's speech; the presence of cabinet officers at the Conference; and the graceful tender of the Parliament Buildings for the sessions of the Conference. These things alone (apart from the legislation in our direction described in a recent issue) indicate that the Danes realize the high importance of Henry George's message.

IT has been our desire to present a full report of the Hennessy Dinner because it was a notable occasion. We have therefore omitted little in the report of the addresses, each representing the speaker's point of view. We desire, however, to register our emphatic dissent from much of what was said by George L. Record. For temperamentally in his view of George's message, and politically in the policy he would pursue for the attainment of the ideal, we see only an unreasoning pessimism and practical futility.

POLITICAL futility too, we mean. And we point to Mr. Record's own state as an example. There