

science and the reasoning faculty to its obiter dicta? Read the record and decide. For instead of being usually right this most worshipful Authority is nearly always everywhere wrong. Its history trails with blunders, bristles with fallacies; it is even now pompous with theories long exploded; everywhere it has cheated, humbugged and tyrannized over reason and conscience.

LOOK at the long record of Authority in every department of human activity. Authority supported slavery; it guided the whip in the hand of the overseer as it fell upon the quivering shoulders of the black; it sounded in the boom of cannon whose dreadful messengers brought death and sufferings to millions of men; its voice is forever on the side of war. And how has it treated the great ones of the earth? To Socrates it gave the poisoned draught; the Gracchi it stoned; Garrison it drove through the streets of Boston; Giordano Bruno it burned; Christ it crucified.

IT was Authority that threw Roger Bacon, the ablest man of his time, in prison. It was Authority that in the person of Calvin put Servetus to death. It was Authority that lit the Smithfield fires, that presided over the horrors of Siberia. It was Authority that exiled Cameons, and the glory of Portuguese poetry saw the light on an inhospitable Chinese coast. Authority has denounced the teachings of the prophets of all the ages as heretical, from the Hebrews to those of the present day. What a biting poison it is should be obvious to those who reflect how instantaneously and completely a man is transformed when its mantle falls upon him, and how strikingly it effects a metamorphosis from humility to arrogance.

IT is the tyranny of Authority that keeps the Arab sheik of today like the sheik of Abraham's day; that has petrified Chinese civilization; that in the Middle Ages desolated western Asia from the Bosphorus to Jerusalem. It was Authority that hissed "Jacobin" to every proposition for social reform as now it shrieks "bolshhevik." In Egypt Authority enthroned the cat and made sacrosanct the crocodile. It has been polygamist, monogomist, polyandrist, as suited its purpose. It put kings on white elephants and clothed them in mail of precious stones. It has invented all kinds of evil spirits from Belzebub to Hobomoko for men to bow before—and industriously they have made obeisance. They have yielded to Authority as did men in fabled Athens to the bed of Procrustes, to which they have accommodated the proportions of such independent judgments as they were capable of forming.

THE advertisements of realtors and real estate boards are amazingly frank. They are teaching more political economy than you can get from the books. They

ignore the moral implications, and these the reader must supply for himself. This advertisement from the Youngstown Real Estate Board is a sample: "Babies and Real Estate. Why does land continually rise in value? The Lord quit creating land long ago. He still creates people—and they all need land. If a city like Youngstown grows from 45,000 in 1904 to 145,000 in 1924 what happens? Land is greater in demand and prices go up."

JUST so. And babies are dependent upon land, the element on which they must live, the reservoir from which mankind must draw its sustenance. God has stopped creating it. What blasphemy is it that tells us He has not already amply provided for all these babies born into the world? That when He "quit creating land" there was not enough and to spare for all that were to come? The Real Estate Board of Youngstown does not imply that the city needs more land, for taking the city as a whole there is no crowding, though here and there, as in all cities, there are congested centers, people living too closely together, while elsewhere there are spacious quarters unimproved, vacant lots, land unused. And always it is the poor that live in these congested centers. Did God quit creating land only in those portions of the city occupied by the poor? The rich are never uncomfortably crowded. Did God provide for the latter class while ignoring the claims of the former?

IF the Real Estate Board of this Ohio city claims this they are lying humbugs. Perhaps they are that anyhow, since there seems always a tendency for "realtors" to ignore the moral implications in their appeals to investors. The land in Youngstown is not going up in value because God "quit creating land." It is going up because population creates certain advantages, because the production of wealth becomes easier where many people are gathered, and because the city government has added pavements, and roads, and schools, and police, and because there are social advantages. And those who are invited to buy land—such at least as wish to speculate—are invited to profit by what others are doing. By "others" we mean those who comprise society and government. Reduced to its final analysis the appeal is addressed all who want to grow rich by other men's labors—and that is not honest. No man is entitled to what he does not earn, and "earn" means produce. It means payment received for some real service. And these impudently blasphemous sellers of God's bounty try to bolster up their trade by throwing the responsibility on the Creator. No wonder the innately honest Abraham Lincoln in his youthful manhood instinctively shrank from it.

THERE is no more independent body of thinkers among Catholics, nor indeed among Protestants either, than

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