

the question that they are asking the governments of London and of Great Britain.

The land question has arisen in another striking form in New York, as Commissioner Post goes after the tenement problem. The *New York Evening Post*, in a front page editorial, declares that one million eight hundred thousand families still live in "old law" tenements, and that fifty per cent of the tenements condemned by the commission of 1885 are still standing, forty-nine years after they should have been torn down. The *Post* proposes a comprehensive programme that includes tax exemption.

Chicago Again to Entertain Henry George Congress

BECAUSE of the remarkable success of last year's convention in Chicago, the executive committee of the Henry George Foundation, after very careful deliberation, has decided to accept another very cordial invitation from the Chicago Single Tax Club and has set the dates for October 8, 9 and 10. The other principal contenders for the honor were Toronto and Washington and strong arguments were presented on behalf of both of these cities. but because of Chicago's central location and the strong support which the local Single Tax organization is able to give, it was felt that the Windy City offered the best assurance of a successful convention, both in point of attendance and of prospects of developing a strong programme.

Clayton J. Ewing, President of the Single Tax League of Illinois and Vice-President of the Henry George Foundation, has again consented to serve as Chairman of the Convention Committee and will give his hearty cooperation in all preparations for this year's gathering. The continuance of the Century of Progress Exposition for another year with a number of added attractions was one of the factors which led to the choice of Chicago for a second return engagement and on account of the Fair, the railroads will offer special low fares from all points throughout the season, which will substantially reduce the cost of the usual convention trip and a good representation from all sections of the country is anticipated.

Chairman Ewing announces that the Congress Hotel will be the convention headquarters this year and offers special rates for our delegates. This hotel has a splendid location on Michigan Boulevard near the heart of Chicago and is very close to the World's Fair grounds. It was the Congress Hotel which housed our first Chicago convention in 1928 and all who attended that convention will recall the fine cooperation given by the management.

The officers of the Henry George Foundation are now busy with preliminary preparations for the next Henry George Congress and special efforts will be made to arrange a programme of discussion that will be both timely and profitable to all interested in the advancement of the Single Tax movement in America. There will be reports of progress from workers in various sections. There will also be a number of prominent speakers on the programme, including Pittsburgh's new Single Tax Mayor,

and probably some members of the Pittsburgh City Council as well as representatives of the Mayor's cabinet. It is hoped that the national administration will also be represented by some distinguished spokesman, and outstanding leaders and workers in the American Single Tax movement will be chosen to present various phases of the Georgist programme.

All friends of the cause who are in a position to participate are urged to make early plans to visit Chicago the week of October 8, and the officials of the Century of Progress Exposition have been asked to set aside October 11 as Henry George day at the Fair.

Those desiring further information or having suggestions to offer, may communicate either with Clayton J. Ewing, Chairman of the Convention Committee, 4046 Ellis Avenue, Chicago, or with Secretary Percy R. Williams at the office of the Henry George Foundation, 238 Fourth Avenue, Pittsburgh, Pa.

The Law of Similars and The Law of Economics*

NOTE: In this abstract Dr. Hayes has presented a remarkably clear exposition of the case for homoeopathy as it might be practised in such a Utopian state of society as set forth in the writings of Henry George.

Those of us who have been living in a practical enclavial environment during these times of depression can well bear witness to the validity of the author's claims that more of those possessed of true Georgian principles should experience the many benefits to be derived from the enclavian order.

The true Georgian, while a practical idealist, cannot fail, if he carry this philosophy to its ultimate conclusion, to be a true Utopian. Men have dreamed of Utopia since the world began, but few indeed have been the constructive movements that would bring such an ideal state into manifestation. Does the philosophy of Henry George offer any encouragement toward its consummation? Many wise thinkers in the past fifty years (such a brief period in the evolution of men and ideals!) have found comfort in the belief that if this idea of land emancipation be put into operation on a sufficiently broad scale, great strides might be made in the general betterment of the social order in which we live.

This paper of Dr. Hayes' presents a valuable side light upon the place of the physician in the economic order. It gives me great pleasure to add my endorsement to its content, and to commend it to the readers of LAND AND FREEDOM. The author of this paper I know to be a physician of wide experience and a wise counsellor. Though but a recent convert to the Single Tax idea he informs me that he would at any time gladly exchange his present holdings for an equity under the enclavian regime. Were such an attitude of mind to become more universal the dawn of the New Day might soon brighten the dark horizon of world conditions.

Tahanto, Harvard, Mass.

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*Abstract from *Homoeopathy In The Medical and Social Economy*, by Royal E. S. Hayes, M. D., read before The International Hahnemannian Association, Chicago, Ill., June, 1933.

HAVING considered the immediate stimuli of the medical furore let us consider the more permanent causes that underlie the whole situation.

But first let us go back a little. We have said that the

present medical weakness is partly within itself because of its inefficiency through disregard of the vital law of organisms and of the dynamic laws of medicinal action. That harmful practices cause, in the efforts to progress, division into specialties, the fungus like growth of institutions, the anamalous inventions of cults, the blind and reckless efforts of the laity to cure themselves and of drug vendors to coax them on. That these elements competing among themselves while disregard of economic law also goes on, must, like other institutions of our monopolistic civilization, be broken up or its victims enslaved by the very institutions which they have created. We thus see that the primary cause of their destruction or decay inheres in their make up and erroneous function. Time will prove that.

Now let us look at the other law that is universally disregarded and which together with the general ignorance of therapeutic law will effect drastic changes in medical institutions. Like the infraction of the dynamic and vital laws it causes untold sufferings, wracking the whole world with innumerable miseries, raising with its perverted force peoples and civilizations to outward heights only to be destroyed or levelled again by the faults within their own construction, just as the faults of the earth's crust allow it to become adjusted occasionally in obedience to the spherical law of its construction. I am speaking of the economic law.

There is a remarkable similarity between the conditions of the economic law and the homoeopathic law. Like the homoeopathic law it is disregarded by the millions, being really intelligible to only a few; like the homoeopathic law it is too simple and plain to be readily appreciated, it is overlooked. As with the homoeopathic law many who do know of it do not understand it, believing it to be out of date, futile, dogmatic, visionary, that it is a mere palliative or invention, that it is safer to wait for it to become in vogue or to have an "accredited" leader. As with homoeopathy there were glimpses of the economic law during post-mediaeval times. Like homoeopathy it was finally thought through by one man from its phenomena to its rule of application. Like homoeopathy, its philosophy was built up in a written thesis with exact terminology and beautiful language by irrefutable logical steps. At first it made rapid progress, then went into comparative obscurity just as homoeopathy has done. Like homoeopathy it has suffered from the distractions of modern modes and expedients; its advancement has split on the rock of appearances because men have not yet seen that the truth of appearances is but relative while the truth of natural principle is absolute. Like homoeopathy it cannot be accepted on a wide and permanent basis until intelligence of vision and reason rises above the intelligence with things and technique. As with homoeopathy the economic conquest must be a peaceful and reasoning one; like homoeopathy it may slumber yet a long time, but spread rapidly when it does really start;

and it will go far, farther than one can now realize, toward creating that state which all men desire in their hearts but mention lightly in their speech, Eutopia, as it is called.

Why may not an Eutopia on earth be possible at some time? Is not the earth beautifully and wonderfully adapted with time and experience to evolve and perfect both environment and senses? How rapt the adaptation of the senses for their objects, how ideal the natural relation between all the resources of earth and the capabilities of man. How wonderfully adapted as a home for evolution and development, from the most fixed of inorganic elements to the rarest expression of the artistic faculties, the inspired qualities of intellect or the purest sentiments of morality. How potent this planet is for the manifestation of good within the limits of its constitution. Looking at the harmony of forms, of order, of construction, beauty, of the varied conceptions of nature, of the balance, association, cause and sequence of things, of the boundless living energy unfolding from the inner depths to its surface, dare one say that the constitution of earth with its protege man, is not a potent matrix for the development of an Eutopian existence?

Then why not search in the constitution and principles as well as the modes of things? Why not reason out the causes of this disparity between the brilliant career to which man might attain compared to his present childish subserviency to the very forces that should expand the environment and free the spirit? Samuel Hahnemann with his keen perception and intuition looked through the crudities of allotherapy and saw the vital dynamics of organism and the guiding principle of its cure with medicines. He wrote of the wrongs of vital energy and its principles of cure with such careful thought and positive diction that it should remain as a guide for medical practice as long as medicine lasts. So Henry George, with equal intelligence and devotion analysed the social and economic states, defining with beautiful language and the most exact terminology the principles of social and economic relations. He traced these findings step by step to the fundamental wrong from which the greater part of the troubles of civilization have come. And with the prescience of a Hahnemann he saw not only the law of economics but also the simple, practical remedy to adjust the distorted economic forces that have wracked humanity and have made the world a comparatively unfit place to live in.

George's thought and influence endow him as one of the great social philosophers of the world and he is coming to be recognized as such. Many have tried to dispute the conclusions of his philosophy but like those of the Organon not one has ever been refuted.

The economic law in normal operation might be stated in one phrase as Equal Opportunity for All; and its operation is based on and accords with the natural constitution of the human faculties. It satisfies the demand of Justice, Independence, Self Respect, Social Dignity

Personal Ambition or Adventure, the Normal Desire for Gain and the natural Love of Competition and can hardly fail to dispense the amenities of peace and good will over the earth. It frees labor (meaning all who work) and gives it its produce. It returns to capital that which is due it and renders to the community that which is publicly due. But it effaces private monopoly, that age-old monster which has lain underneath the struggling feet of men, absorbing the greater part of their efforts, causing the few to become richer and the poor comparatively poorer. In this country it is now reducing its great middle class to a lower status.

In these distorted economic processes we are all unwittingly guilty for it is the disregarded law, the economic system that is at fault; men are but the instruments of perverted economic energy. The time is at hand when we must recognize the law of economics and put it into operation or sink deeper into degradation and the chasms formed by explosions.

The remedy, which I will now mention, is so simple that the implications usually escape one at first thought, but once seen it is never effaced. It is one of the few great revelations that have come to this writer. It is simply this; to secure just distribution by rendering to the community the annual value of land locations which accrues as the result of association and to refrain from levying tribute on the efforts and products of men. This involves secondarily the community ownership of natural monopolies, that is, those activities in which by their nature there can be no competition.

By levying on land values alone, the community or common treasury receives that which accrues as the result of association, and to which it is rightfully entitled; the worker remains in possession of his earnings or their equivalent to which he is rightfully entitled; and capital (meaning everything which is used in labor) receives its rightful percentage. The effect of this is that unused land is not held for higher prices, it becomes low in selling price and is thereby thrown into use; while labor not only retains its produce or equivalent, but is not forced to compete with itself; and capital is not hampered by the crises caused by capitalized monopoly, the frozen land values. Here we have the complete circulation of created wealth and the facile industrial function that practically runs itself.

He who thinks upon this just distribution in contrast to the unjust customary distribution can understand all the troubles of society and see how all the superficial palliatives of the present and past are merely postponing for a short time the now inevitable change. What shall that inevitable be, peace and opportunity or more restriction and destructive clashes?

I have presumed to present this thesis here because Hahnemannians work with natural law and make practical use of its principles. There need be no apology for this standpoint. If any one be critical let him do first

hand investigation. I urge upon you all a study of the direct and simple economic principles of Henry George. Being based upon natural law, without those principles one cannot comprehend the forces at work, those that cause booms and depressions and all the apparently confused economic and financial workings that are seen in this critical age.

Physicians especially, if they desire to retain independence, self respect, and initiative in their work need a definite critique in mind for economics as well as for medicine. There is such a seething of schemes, opinions, beliefs, notions, in operation and proposed, that merely pass wealth from one hand to the other without creating any new wealth, that one needs to know what the basic cause is, to understand what is going on, to judge of the new moves, to apprehend the effects of conditions that arise and to see into the future. Understanding the economic principles as George explained them more than a half century ago confers this ability just as Hahnemann's does in medicine.

Physicians in the most professional and humane sense of the term need individual independence, freedom of practice, the healthy stimulation of personal earning and the life of competition, to render their best service. If they may have these conditions medicine will not only retain its dignity of giving service but by coming to know and use the principles of therapeutic law shall recover by peaceful conquest the confidence and loyalty of the millions which they have lost; and relegate that which is good in the cults to its proper sphere in mutually helpful cooperation.

In conclusion, let me appeal earnestly to all who have not already done so to study this economic philosophy as carefully and critically as possible, the more critically the better. Understanding is the light of knowledge and without that light knowledge is hardly more than—shall we say twilight—or shall we say, dawn?

ROYAL E. S. HAYES, M. D.

Chas. O'Connor Hennessy

FORMER Senator Charles O'Connor Hennessy, for many years a political power in Bergen County—always on the side of civic advancement—retires at the end of this week at the age of 73 as president of The Franklin Society of New York, which he helped to form forty-six years ago while a newspaper editor.

The Democratic Party had an ideal spokesman as long as it had a man of the calibre of Hennessy to represent it in Bergen. In Trenton, Hennessy, as member of the Assembly and later as state senator, proved a tower of strength in the days of Woodrow Wilson.

New Jersey, and Bergen County in particular, suffered a great loss when this man of vision and rich experience in business and politics left the state to become a resident of New York. As this elder statesman, amid the benedictions of his host of admirers, enters well-earned retirement the hope will be fervent that in the days to come his voice may still be heard as a guide in the handling of the difficult problems a new day.—*Jersey Journal*, March 27, 1934.