

TRIBUTES

At the memorial service of

JOHN Z. WHITE

KIMBALL HALL

AUGUST 8, 1946

CHICAGO, ILLINOIS

Litho U.S.A.

Ability Press

John Z. White was born in New York State August 8, 1854. On the 8th of October, 1945 at the home of his kinsman and friend, Gordon White in Riverdale, a suburb of Chicago, Mr. White died of a ripe old age. He was a descendant of Peregreen White, the first male child born to the pioneers of Plymouth in 1620. When seven years old he came with his parents to Illinois. In Chicago he learned the printer's trade and he set up his own shop; but his talent as a lucid, witty and fascinating speaker in teaching the economics of freedom, soon took him out of the printing office. Henry George made good use of his speaking talents in the campaigns in New York.

John Z. White championed democracy in season and out. In war time we always hear much about the sanctity of freedom and the great faith which men in all walks of life cherish for it. Kings, corporations and common men repeated again and again that we were at war to preserve our freedom. You read it in the advertisements, the editorials, you heard it in the sermons. Yet the cold fact remains and bears down on us like an immense weight, that the freedom we have worked and fought for with the total industrial, and military force of all the democracies and their allies, turns to ashes in our grasp like "apples of Sodom".

The great war is victoriously over, but everywhere men and women are on strike for a living wage. Within the memory of living men we have witnessed the repeated cycle of depressions following the prosperity of war production. Now from many authentic sources, such as The Department of The Treasury, we hear of the imminence of yet another depression to follow in the wake of this war. The rather disturbing thing about this whole affair is that although the people and their leaders in civics, press and politics are painfully aware of the increasing dangers, they are largely repeating the same old bromides that now as formerly lead only to confusion. Chancellor Hutchins of the University of Chicago, though bolder than most, gives us a classic example of this: He would have us read and store up a mass of knowledge and presents his list of "The ten greatest writers". Of course much knowledge may be gleaned from them, but what one of them integrates that knowledge to make the present problems understandable let alone resolvable? As Herbert Spencer truly said, "If a man's knowledge is not in order, the more of it he has the greater is his confusion". If this is the best leadership our learned men have to give us we are lost, and the next depression which will again kindle the fires of the doctrine of despair in the hearts of men will easily lead to war and this time it will be death, for our engines of destruction have reached the ultimate. Is the story of "Rossum's Universal Robots" to become the prophecy? If we would save ourselves from a universal carnival of destruction we must develop the courage to do our own thinking and to face the truth. Am I unduly apprehensive? Among our scientists I have considerable company. Here is a quotation from an item in the Chicago Daily News: "A firm belief that America may be destroyed within ten years has brought a social revolution in the lives of hundreds of American scientists". In the same article someone was quoted as saying that "forty to sixty million people will die". From all this confusion of tongues and special interests, of fears

Remarks of the Chairman George T. Tideman, continued

and threats, of promises made and promises impossible to keep, we shall hang the plumb-line of equity and hold the level of equality. For no system of government will survive which is not just, and no civilization will persist which fails to level itself to the basic insistence of democracy. I speak of that democracy which is defined as "Association in equality". That definition I take from Henry George the author of "Progress and Poverty" and if we really want to be saved, we better do a lot of paying attention to the practical ideas of Henry George.

Now I know there are people who say there is no equality, all men are different, etc. Well, Thomas Jefferson, Benjamin Franklin, Abraham Lincoln and John Z. White knew that equality does not mean sameness. All horses are different, but when running a race, all start from the same line, all get the same opportunity. That is what democracy is supposed to do for men: Put them all on an equal footing and let the best man win all that he can rightfully earn, but never in such a way as to interfere with equal rights of his fellows to do the same. I really believe that the difficulty is not so very great. We will not have to read so many unreadable books. All that is required is that we shall be vigilant and use our perceptions. It is the common sense, the dignity, the innate spirit of justice in man, upon which we must rely and fasten our faith. For is it not true that once a man is exposed to the truth that he is in a manner of speaking, chemically changed?

For some twenty odd years John Z. White traveled all over this country and Canada exposing people to the truth. Even in retirement in his old age he never declined an invitation to speak here in Chicago. Some day the people will come into their own, and certainly because of John Z. White that day has been brought nearer.

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The Chairman:

The legend of John Z. White is inexplicably laced to the consecrated devotion which Frederick H. Monroe gave to the cause of democracy. For Mr. Monroe gave up a lucrative business to found the Henry George Lecture Association, and under its auspices he correctly appraised Mr. White's talent, "dragged him by the hair out of the printing office" as I once heard Louis F. Post aver and put him on the lecture platform. The late F. H. Monroe bequeathed his faith and fire to his son, John L. Monroe, who is singularly qualified to join us in rendering homage to John Z. White.

Mr. Monroe:

ADDRESS BY JOHN LAWRENCE MONROE

No man ever had a greater admirer than John Z. White had in my father.

My mother has told me of the first time she and my father attended the old Chicago Single Tax Club together back in the nineties.

Address by John Lawrence Monroe - Continued

Across the room, surrounded by an animated throng, was the central figure — a handsome flashing figure of a young man, with his hat tilted a little back on his head, eyes bright, and a chuckling greeting to each friend . . . my father pointed him out to my mother . . . "There's John Z." he said, almost in awe.

There have been more famous collaborators than John Z. and my father: Gilbert and Sullivan, Nordhoff and Hall, Gobden and Bright, and in our own early work of the School, Oscar Geiger and Joseph Dana Miller. But none had as a base more of a "mutual devotion to the good and true", which Carlyle calls the foundation of friendship, than the association of these two men. Theirs was a partnership that lasted for nearly a quarter of a century during which each virtually placed his life in the hands of the other.

My father was the silent partner. He could not speak. He could sell. He could keep John Z. in the field, not only as his spokesman and as a spokesman for the thousands who believed with them both in the principles for which Henry George stood, but for the thousands and thousands of just plain people who needed a champion of equal rights. My father sold John Z. in a city to city, door to door canvass of the United States and Canada for twenty three years. Wherever there were friends of freedom, there my father sought them out and asked their aid in keeping the eloquent Chicagoan on the road in the most consistent barnstorming educational campaign in the history of economic thought.

George A. Schilling who, incidentally, is immortalized in the new novel about Altgeld by Howard Fast, was walking down Dearborn Street one afternoon in 1903. He met my father. "Monroe" he said, "here's a one way ticket to New York City. Can you use it?" My father was an insurance salesman and, despite the Single Tax calls on his time, a good one. But he took the ticket, put the world of business behind him, and went to New York determined to get John Z. White into the lecture field across the Nation, full time.

For twenty years Mr. White had been a prominent leader in Chicago of the movement which Henry George originated, and echoes of his local reputation had been heard abroad. John Z., though he had studied the law, held aloof from the practice of law because he was less interested in the law as it was, than in the law as it ought to be. Instead he withdrew to the printing office, where he was at this time making his living as a journeyman printer. He spent his leisure in promoting the cause to which he was devoted. The resulting prominence to himself brought him into practical politics, and he was twice a candidate for Congress. Among the speakers in his support in his campaign of 1894 were Father McGlynn and Henry George.

But now together, John Z. and my father turn their backs "upon the feast" and renounced "the place of power".

Like the legendary Til Ulenspiegel of 16th century Netherlands, who was ever present at critical moments to avenge his father's

Address by John Lawrence Monroe - Continued

death at the hands of a tyrant, and strike for liberty, so John Z. would be found fighting with all the power of his great mind and persuasive voice for every cause for democratic action in the first two decades of the twentieth century. Was the Territory of New Mexico about to achieve Statehood and adopt a constitution? John Z. was there to bespeak the merits of democratic processes. Was Colorado debating the initiative referendum and recall? John Z. was there to meet in debate all opponents of those simple extensions of the democratic principle. Was direct legislation an issue in Delaware? John Z. was there to tell the legislature in joint session, the practical difference between delegating authority and grant of sovereignty. Was Rhode Island ripening for a shift of taxes from buildings to land values? John Z. spent months in research in the town of Woonsocket to discover the facts and publicize them, - that:

of the total taxes, vacant land paid	4.75%
improved land paid	24.22%
improvements paid	53.46%
personalty paid	17.55%

Was Missouri in the heat of battle over land value taxation? John Z. suffered a rotten-egging to make it clear to the farmers that taxation of land values is not taxation of land area.

After the fashion of Paul Bunyan, the giant of lumberman's lore, John Z. swept through the economic timberlands of America, cutting down the forest of prejudice and leveling mountains of ignorance with an ease that belied his strength and that made lesser-talented men stand in wonder and admiration.

A romantic figure, this fearless, lithe body of a man tilting with the princes of privilege and the apologists for man.

For all his strength and power of invective, however, John Z. had a tenderness about him that endeared him to his listeners. Some of you will recall the memorial meeting for Louis F. Post in 1928. Prof. William E. Dodd preceded John Z. Dodd in some way spoke lightly of Post's faith in democracy. When John Z. rose his face was crimson with rage. His words exploded like bombs in defense of his life long friend, in defense of democracy, in defense of the down-right soundness and rightness and goodness of the people. John Z.'s tenderness was never misplaced. He showed no tenderness for cupidity and rapacity in office, for aristocratic practice, for feudal precedent, for barbarism, privilege, and abuse of public power.

But in addition to this and his other high virtues, he had one perhaps rarer yet; wit - a wit that never failed him. At a luncheon of a businessmen's organization in Chicago, John Z. was one of two speakers. He had the audience roaring with laughter at the absurdity of our tax laws. The second speaker rose, feebly, to say: "Gentlemen, this is the hardest speaker I have ever had to follow . . ." That second speaker was Will Rogers. And Will Rogers added: "You business men will do well to follow this man's advice."

Address by John Lawrence Monroe - Continued

I have always considered it a presumption to say what another man would say, "if he were alive today." Pseudo statesmen will perhaps have ghost writers, but men like Henry George and John Z. White do their own thinking, their own speaking, and their own writing. No one could do it for them while they lived. No one can do it for them now.

But out of the inspiration of their lives and from their recorded speeches and their writings, we can try to arrive at an understanding of the principles which they saw clearly and which we must see in relation to our lives today.

John Z.'s concept of the three primary and sole functions of sovereignty, exercise of the police power, establishing of land tenure, and securing of rights of way - gives us a pattern for the free society, a basic blueprint for social action. For John Z. was not one to dodge the inevitableness of power existing when a group of men associate. How shall that power be used -- to thwart, or to secure, individual human rights? This was the question John Z. asked. This is the question that our actions in our time must answer.

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The Chairman:

One of Mr. White's life-long friends, an eminent educator, for many years Principal of Lane Technical High School, and for longer than that, an advocate of fundamental democracy, needs no introduction to this audience: Mr. Hiram B. Loomis.

ADDRESS BY MR. HIRAM B. LOOMIS

I shall speak of John Z. White as a student of philosophy and as a scholar. I claim peculiar fitness for this, as I am the only person now in Chicago who belonged to a little group that met periodically half a century ago to read and discuss philosophy. E. G. Cooley, afterwards superintendent of the Chicago school system, was the leader, so far as there could be a leader of a group of such pronounced individualists. Mr. and Mrs. Louis F. Post were members. At that time Mr. Post was editor of The Public. A Mr. Tanner and his wife were of the group. Mr. Tanner was an artist on the Staff of The Chicago Daily News. Mr. Trowbridge, the author of "Bisocialism", was a member. "Bisocialism" is a good Single Tax book that has received less attention than it deserves. Trowbridge, like myself, had more use for the Austrian economists than most Single Taxers. White and I completed the group. After Mr. Cooley became superintendent of schools, White was our real leader.

We read together Weber's History of Philosophy, John Locke's On The Human Understanding, several of Bishop Berkeley's essays, Hume's Treatise of Human Nature, and Kant's Critique of Pure Reason. The group was broken up. Mr. Post took a position under the Wilson administration, and went to Washington. Mr. Trowbridge moved to the central part of Ill-

inois, and the Tanners left the City. White and I remained in Chicago. White did not give up the study of philosophy. He picked up two copies of Schopenhauer's *Fourfold Root of the Principle of Sufficient Reason*, one of which he gave me. The fly leaf of my copy has my name and the date 7/25/04, almost exactly 42 years ago. I know that White read Schopenhauer's main work, for I have in my possession today a three volume English translation containing occasional marginal notes made by John Z. White.

I have given these reminiscences because I wish to pay tribute to the depth of Mr. White's thinking. I wish to emphasize the fact that Mr. White had a real appreciation of philosophical difficulties. No matter in what field we may be working, if we dig below the surface, we shall meet two apparently contradictory theories, neither of which can be honestly or intelligently side-stepped. I shall give a philosophical difficulty that is bothering the physical scientists today, a difficulty with which Mr. White was acquainted. I shall call attention to the fact that it is essentially the same difficulty that bothered the Pythagoreans of ancient Greece, a difficulty with which Mr. White was also acquainted. I shall then by quoting from Mr. White's book, "Public and Private Property", show how Mr. White himself met a similar difficulty in the realm of social science. The philosophical antimony is there. There are those who base their thinking all but entirely on the individual, and there are those who base their thinking all but entirely on the group or the State.

One of my last talks with White on philosophical subjects was in connection with a book of popular lectures by Prof. Max Planck of the University of Berlin. Planck discovered the quantum, and the quantum theory has been bothering physical scientists for years. What is the Quantum? and what is the Quantum theory? The quantum is the smallest thing I ever heard of being measured. It is a decimal point, twenty six zeros, $6-1/2$ erg seconds. The erg is a small amount of work. I have done several ergs of work talking to you tonight. The second is rather small. Now when you multiply two such small things together and put $6-1/2$ of them in the 27th decimal place, you are dealing with something very small. What Planck found was that when light was sent out from any source, it was sent out in whole quanta. There was never a fraction of a quantum sent out from a luminous source or received by the eye or photographic plate. You can have a few trillion quanta or a few trillion and one quanta; but never a few trillion quanta and a half quantum. In plain words, a quantum is an atom of light or some other form of radiant energy and light is atomic in its structure.

In 1890 I was a student of physics at Johns Hopkins University, and it was generally understood that the wave theory of light had entirely supplanted the old corpuscular or atomic theory. Now we have good evidence in support of both theories, and the physicists can't reconcile them. Let us see what Prof. Eddington of the University of Cambridge, England, says of the situation in his book, "The Nature of the Physical World." He writes, "Sir William Bragg was not overstating the case when he said that we use the classical theory (the wave theory) on Mondays, Wednesdays and Fridays, and the Quantum theory on Tuesdays, Thursdays and Saturdays." On the same page Eddington acknowledges that

he cannot give a logical reason for not using the theories the other way around, but experience tells him not to do it. The physicists feel that there must be some way to reconcile the two theories. In the meantime what do our scientists do? They use the theory that they know will work. When they feed a message into a radio receiving set, they feed it in quanta (in atoms); but as soon as it gets out into space, they drop the quantum theory and use the wave theory. Then when it comes to the receiving station, after paying their respects to the wave theory by tuning their receiving apparatus, they drop the wave theory and receive in quanta. They at least know which theory applies in which field.

Our physical scientists are the men who gave us the steam engine, the gas engine, the dynamo, the motor, the telegraph, the telephone, the radio, the airplane, and the atomic bomb. They are no fools. I believe they are wise in using one theory on Mondays, Wednesdays and Fridays; and the other theory on Tuesdays, Thursdays and Saturdays. They know on which days which theory works.

The difficulty is as old as philosophy. According to the Pythagoreans of ancient Greece, number ruled the universe; and when they found that they could not get two numbers, one of which would exactly represent the side of a square and the other the diagonal, they were in trouble. The gods must have slipped a cog in making the universe. Such a secret must be kept. Tradition has it that the gods got even with some fellow who gave it away by shipwrecking them. They could not work geometry on the theory of an atomic universe. They could not get a unit of length small enough to go exactly into the side and diagonal of a square. Any attempt to apply arithmetic to geometry involves philosophical difficulty. The theory of limits bothers pupils in geometry. The trouble is that arithmetic is atomic in its nature, while geometry is not. Arithmetic is based on counting. We count, one, two, three. We jump from one to two and we jump from two to three. The in between is left out of account. But, you say, fill in with fractions. All right, fill in with tenths. You jump from one tenth to two tenths and from two tenths to three tenths. Fill with thousandths, with millionths, and with umpty-umpty illionths, you are still jumping from one to two and from two to three. No matter how small the atoms, there is always an in between. But in geometry things are different, you glide along a line or over a surface without any jumps. You have continuity in geometry, but discontinuity in arithmetic. Yet we use arithmetic in all our engineering and scientific calculations. The wonder is that it works. Mathematicians have recognized the difficulty all along. The Last chapter of Dantzig's Number, The Language of Science has for its title, The Two Realities, the atomic reality of arithmetic, and the continuum reality of geometry.

I have tried to illustrate the antimonies philosophers continually meet. I have asserted that they crop out in every line of work. I have done so to emphasize the profound treatment John Z. White has given the antimony that arises in the field of social science. At one extreme we have the individual; at the other extreme the group, the individual and the

government; the individual and the State. Let us follow Mr. White in his treatment.

The title of Mr. White's book is "Public and Private Property". If there is to be public property, there must be a public to own it, there must be government. We meet a philosophical antimony at the very start, the Public or government vs. the individual. I would not carry an analogy too far, but to my mind this antimony in social science is closely analogous to the continuum vs. the atom in physical science.

But let Mr. White speak for himself, I read from page 215: "Freedom and privilege must exist together." Here is a clear recognition of an antimony, for privilege is against the rule of freedom; yet White says they MUST exist together. This is something like the wave theory and the quantum theory. What does White propose? I read on: "But harmony in this relation is possible only with the most positive and unquestioned public regulation of privilege grants". Government is a necessary condition for freedom; strong government is a necessary condition for freedom. Incidentally, the fundamental proposal of the Single Tax is to take ground rent from the individual and to hand it over to the government; in this respect at least, to make government stronger.

For Mr. White's attitude as to government I read from page 212: "There is a public organization also, but it is not contractual. It results from force. It is dominion. It can be fair and just. Also it can be tyrannical. Meanwhile it is the means, and the only means, whereby a decent condition can be established in which social integration can come to its fullest and best development." Strong government is the only means to secure individual freedom.

I turn now to chapter three, Fundamental public functions, The Police Power, Land Tenure and Highways. These are necessary functions of government. If government fails fully to perform these functions, the individual cannot be free. Government must do the things that it ought to do. It must also leave undone the things that it has no business to do. I read from page 60. "If these public functions are equitably administered no need arises for governmental regulation or direction of private activities."

Mr. White is somewhat like our physical scientists, who on Mondays, Wednesdays and Fridays use the wave theory, but on Tuesdays, Thursdays and Saturdays use the quantum theory, and never get mixed as to the days. In public matters Mr. White wants the government in absolute control; but in private matters he wants the individual absolutely free. To show the relative emphasis he puts on the two, I quote from page 29: "Correct solution of these political and economic questions can be found only in guarding public power and individual freedom with equal jealousy."

WITH EQUAL JEALOUSY

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The Chairman:

Among the following generation Mr. White had an ample share of fond and appreciative admirers. One of these happened to share August 8th with him as a birthday. Mrs. Ruthanne Bassler held open house birthday garden parties at her home with Mr. White as honored guest, and now for this occasion Mrs. Bassler has prepared a poem which she presents as:

NINETY TWO MEMORIAL LINES TO JOHN Z. WHITE

Mrs. Bassler:

ADDRESS BY MRS. RUTHANNE BASSLER

Philosopher and teacher, John Z. White,
Some few of all who gather here tonight
May justly claim you as a lifelong friend,
For from your task's beginning to its end,
They fought like valiant stalwarts at your side,
Above the tumult of derisions tide,
And matched your vigor for the commonweal,
With equal eloquence and steadfast zeal.
The rest of us in this fond company,
The children of our own half century,
Were not your intimate associates,
Yet feel the glow your spirit emanates.
This tribute is for all our older men,
Who kept our cause alive, with voice and pen.

Rare Scholar and crusader, John Z. White,
You recognized no power above the right
For man to use the gift of bounteous earth
As naturally as he accepts his birth.
"This is too simple", sophists testified,
Chagrined to anger, mocked and mortified,
Bound helpless in their own complexities,
And scornful of the "ancient verities"
"Your Henry George is gone and his one tax
Cannot supply all that our need exacts.
Your system fails completely to provide
For future welfare, total and world-wide!"

Continuing their attack, the planners said,
"Your perfect remedy is fancy bred.
Huge funds for public welfare must accrue
Or fireful revolution will ensue.
We must build jails, for from each city slum,
A hoard of criminals every year will come.
Have we not lunatics and wards of state,
And others bound to poverty by fate?
No, lost fanatic for the Single Tax,
The State must furnish all the country lacks,

Address by Mrs. Ruthanne Bassler - Continued

To give man socialized security,
And shape him to collective destiny."

O patient guide and answerer, John White,
You never once despaired of giving sight
To those so visionless they could not see
The rising form of aristocracy,
Which growing stronger than our nation grew,
Depressed the millions but enriched the few.
Your audiences were small in those mad years,
When false prosperity had lulled our fears.
Yet more than privileged was the youth
Who from such men as you discovered truth.
However, much we veered from freedom's side
Those champions of our individual pride,
Whose words found sense of justice satisfied,
Returned to plague and could not be denied.
How grateful we are for your clear thought!
Dear old, old men by whom we have been taught!
Brave radical and dreamer, John Z. White,
Defender of our liberties and right,
True member of our Mayflower stock,
Immutable you were as Plymouth Rock,
Upon which William White prescribed his life,
That his descendants might be free from strife
With conscience and unwontedness.
Inured you were to hardships and distress
That touched your person, as that Pilgrim child
Your first American progenitor, born wild
Beside a beach in old Cape Cod, the first
White native who had ever yet been nursed
On this new soil, the orphaned Peregrine.
You saw the long and always moving scene
Of marching people, your ancestral line,
Pushed farther westward with each changing sign
That marked our progress, pushed to new frontiers,
You saw America through passing years,
Removed from Europe only in degree,
And threatened with relentless tyranny,
That caused the landless, armed with discontent,
To cross an ocean, then a continent,
To seek that they might find the promised place,
Where they could rear a God-like race.

Economist and speaker, John Z. White,
The torch you lifted was a beacon light.
Your mind received the method, learned the plan
Whereby man may yet save himself from man.
Your heart responded to the urgent call
To bring this light to every meeting hall.
You trained your voice to fill the largest room,

Address by Mrs. Ruthanne Bassler - Continued

Made quick your pen, gave hope for mankind's gloom.
Warm lover of a real democracy,
Your faith can yet restore our liberty,
If we like you, are not ashamed to fight,
To keep the cause you loved forever bright,
Remembering why we honor you this night,
Immortal leader, John Z. White.

The Chairman:

Given democracy as a common goal, and freedom as a common means to achieve that goal, we discover a universal and enduring bond of fraternity. I dare say that if there was one man in this world our next speaker, Mr. Henry L. T. Tideman loved and admired more than any other, that man was John Z. White.

Mr. Tideman:

ADDRESS BY HENRY L. T. TIDEMAN

Whose are the great names that mankind delights to honor all down the centuries? For what did they stand and for what did they live?

In the ancient record is the story of Moses who took a race of slaves from the house of bondage and for forty years drilled them in the desert until he had made of them a race of conquerors with a set of institutions designed to keep them free men. His leadership seemed a tyranny and when he died it was boasted that no one knew where he was buried. His only monument was the ideal of freedom he had instilled into the minds of his followers. But with the passage of time men began to neglect that ideal and as a consequence trouble and destruction descended upon that nation.

Then came another, a disturber of men's complacency, Jesus of Nazareth, preaching the equality and dignity of the individual man. The aristocracy of that day got rid of Him in a fashion that should discourage others from following His example. But a dozen men who had learned from Him took the message and transformed the world of ideas. His message is not yet accepted wholly; but all the world reveres his memory.

Looking away from ancient history, let us glance at the history of our own land. Whose are the great names to whom honor is paid. Are they men conspicuous because of fortune? They are men of the world of ideas.

There is George Mason, conspicuous as the author of the Virginia Declaration which to Thomas Jefferson was the inspiration under which he wrote The Declaration of Independence.

Where do we find more heart stirring words than these which Jefferson wrote into that Declaration? "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their

Address by Henry L. T. Tideman - continued

Creator with certain unalienable rights, and that among these are life, liberty and the pursuit of happiness."

Here we have the basis on which the moral evolution of man depends. The right to live, since man can live only upon the earth and must get all his subsistence from the earth, means that he must be free to labor the land for his support.

Man must be free; none may enslave his fellow; none may prevent him from going any place upon the earth, taking his goods with him; none may despoil him of the fruit of his labor.

The pursuit of happiness; how do men pursue their happiness? Is it not by the thought and labor by which they support their bodies and seek satisfaction of the yearnings of the spirit?

So we come to recent times for the great name associated with the examination of why we have not succeeded in establishing conditions under which the spirit of man might rise to the height of its possibilities. Henry George in his "Progress and Poverty", asks and answers the question: Why in spite of material progress do wages tend to the minimum that will give man but a bare living? Answering he tells us that the demands of justice require that we shall treat land as our common property and leave sacred to the individual everything that urges men toward the production of wealth and the development of ideas.

This suggestion, which reduced to practical measures, instead of requiring a great bureaucracy for the administration of our lands and the collection of rents of the land, Henry George reduced to the simple proposal that all taxes should be abolished except the taxation of land values and that taxation be increased to take as nearly as practicable the entire rent of land.

Now we come to our own time and the present occasion where we are gathered to do honor to the memory of John Z. White, the greatest of the apostles of the gospel of Henry George. When we contemplate the unselfish devotion of this great man, his powerful intellect, the greatness of his view of the possibilities of our erring race, and his unwavering faith in the beneficence of the natural law, we would do well, I am convinced, to take renewed devotion to the cause which in common with us he loved so well, and that we highly resolve that henceforth we shall devote our affections and our best efforts to achieve the most our abilities will permit, for the cause to which he so nobly devoted his life.

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The Chairman:

In the pages of "Land & Liberty" magazine of London, one occasionally sees the name of Ashley Mitchell, one of the stalwarts who keeps the movement for the Taxation of Land Values moving in Great Brit-

The Chairman - continued

ain. I once heard Mr. White say "there is an aristocratic England and a democratic England " Now we shall hear from democratic England.

Mr. Mitchell:

ADDRESS BY MR. ASHLEY MITCHELL

It is fortunate for me that I happened to be passing this way at this time and am able to add my tribute from the outside world to the great work done by John Z. White. I never had the joy of meeting him, but I have known of his great reputation for many years. He was respected by Single Taxers everywhere. It is not possible for any man to do so much as he did without achieving fame throughout the whole movement.

John Z. White was one of the band of faithful disciples, who received their inspiration from the great campaign of Henry George himself. Such as he also were men like Louis F. Post, Joseph Dana Miller, Oscar Geiger; John Paul and W. R. Lester in Britain, Jacob Lange in Denmark, to name only a few of the elect.

The movement owes all to those faithful disciples who carried on the work begun by the Great Teacher. The way in which the truth has spread can be well compared to the growth of Christianity. One man brings a great revelation, he passes on, but his faithful disciples go out into all the world and spread the gospel.

The Henry George movement has grown at a faster rate than did Christianity and with the greater ease of communication today it can do so, should continue to grow.

I have just received word that in Yorkshire we have lost John Archer who died August 7th in his 78th year. He was another faithful disciple.

How clear it is that the world now needs the truth and justice that Henry George made so plain.

Look at the so-called Peace Conference at Paris. Does it sound like a peace conference? But suppose the Western Democracies were Georgist and could therefore say to the others - Look at the state of complete freedom in our countries, but instead they should be there in sackcloth and ashes and if it were a competition as to wearer of the heaviest covering, say between the U. S. A. and Britain, who would like to say which would be the winner? What could that nation say that produced Henry George and had so largely ignored his teaching; what of Britain that used to be a Free Trade country and could then say that it stood plainly for peace since its ports were open for all to trade freely, but now it has thrown all that away? Britain must get back to Free Trade and I assure you that you can rely upon us in Britain, that our cause will be kept in politics there.

But in all our work do not let us forget those faithful elect

Address by Mr. Ashley Mitchell - Continued

like John Z. White who passed on the torch to us. Such men are said to have made sacrifices. Of material things they may have done, but they gained that most precious thing on earth, human friendship. And how rewarded John Z. White must have felt when he saw around him the vigorous young men who are now so ably bearing the standard in Chicago today.

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The Chairman:

As far back as this speaker can remember anything at all about public affairs the names of Henry H. Hardinge and John Z. White have been linked together in his mind; each in his own very able way a great student and teacher of democracy.

Mr. Hardinge:

ADDRESS BY HENRY H. HARDINGE

This nation was born in the 17th century when political knowledge was limited all over the world to small groups who were the governing class. They consisted of kings, princes and landed aristocrats. These were the only people who understood the meaning and the use of political and economic power and they used it for personal and selfish ends. At that time political science meant nothing and it does mean very little today. Economic science was in the raw and angular beginnings and even today is confined to narrow circles, so powerful are the forces of suppression and misrepresentation. Today however, the kings have passed and the day for the commoner is dawning, here and all over the world. John Z. White whose memory we are honoring today was not a common man although he championed the cause of the common man as few ever have done. He was a man of extraordinary talents. To him the term democracy was a vital thing, a word to conjure with and he could picture the democratic state and philosophy in a fashion that few have equaled and none surpassed. He understood the nature of the titanic forces which lie beneath the surface of society and determines its destiny. Those powerful, impersonal, institutional, subterranean, automatic forces which have wrecked every republic in history and if unchecked will wreck this one; forces forever at work, but little understood.

I first saw John Z. White on the stage of the Princess Theatre, where the Boston Store now stands on a sunny afternoon in 1888, fifty eight years ago. He and Clarence Darrow were addressing a small audience and were discussing industrial matters and the "eight hour law" which at that time was a red hot subject, following the Haymarket Riot two years before over the same issue. I got a very definite impression of both men, neither of whom were known to fame or fortune at that time. Darrow became a famous lawyer years later. White a great economic democratic philosopher. At that time I knew nothing of the Georgian philosophy, but I was sympathetic. Five years later in 1893 I joined the movement which head-quartered in Orpheus Hall in the Schiller Building. There I met

Address by Mr. Henry H. Hardinge - Continued

White in person and at once noticed that he was a marked man, an outstanding advocate and logician of the first water. As a debater he was without peer. He could single out a hole in an opponent's armor with greater ease and skill and pierce it with his forensic javelin and do it swifter than any man I ever saw on a public platform. In debate he was a demolition bomb. As his local fame spread he was known as a terror and it finally became very difficult to find a public man who would cross swords with him. Henry George once said of White in my hearing that he was one of the ablest men in the United States. In that I agreed and in the more than fifty years that followed, I have had no cause to change my opinion of his mental powers. White was a truly great character. Friendly, courteous, kindly, observant, penetrating, widely informed, witty, a highly developed sense of humor and enormously interesting as a convivial conversationalist and very charming manners. For a quarter of a century he traveled thousands of miles from east to west; north and south, anywhere and everywhere that he could find groups of men and women who would listen to the gospel of democracy couched in terms of matchless simplicity.

Rarely in the annals of gifted men can you find a man out of the million spawned upon the earth whose singleness of purpose, magnificent fortitude, limitless courage and splendid consecration to a great objective carried him through a long lifetime, dedicated to intellectual, moral, political liberty and economic idealism. John Z. White proved by his remarkable achievement and the high esteem in which he was held by those who knew him best that "a man who is clothed in the armor of a righteous cause is greater than all the hosts of error" He was a great man, we shall not soon look upon his like again.

"Were half the power that keeps the world in terror,
And half the wealth that waits on camps and courts,
Given to free the human mind from error,
There were small need for arsenals and forts"

N. W. L.

John Z. White spent his whole life and splendid talents in an attempt to correct the errors handed down to us from illiterate, misinformed and uninformed ancestors. Such men are needed now as never before in our history.

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John Z. White's ashes are interred at Graceland Cemetery, Chicago, Illinois

When Mr. White served as chairman of the Henry George Centenary celebration, September 1939 in Chicago, in an ecomium of Henry George, he warmly quoted from memory, Robert Burns' Epitaph On My Own Friend and My Father's Friend". We in turn, present it here as the appropriate sentiment of his friends and reflection of the man, John Z. White:

An honest man here lies at rest,
As e'er God with His image blest;
The friend of man, the friend of truth
The friend of age, and guide of youth:
Few hearts like his - with virtue warme'd
Few heads with knowledge so informed:
If there's another world, he lives in bliss;
If there is none, he made the best of this.