

ert wanderers. The Amorite Baal represented the principle of graft and special privilege. The struggle between these gods was a warfare between the monopolists and the oppressed peasantry. (2) In the second chapter of the evolution of the church, the fight revolves around the question how the One God, who has triumphed over the many gods of graft, is to be worshiped. Is religion primarily a matter of theological dogma, or of justice and righteousness? In our times dogma has been discredited and morality has triumphed over priestcraft, thus registering another victory for the people. (3) But we are now entering a new crisis. The evolution of religion has come to a center on the ground of justice, and a great struggle is coming on over the question whether justice is to be interpreted from the individual or the social point of view. Does God call merely for personal righteousness? Or, do the divine laws of justice reach deep down into the structure of human society? The struggle in the church today is between two different Gods, or rather, two different conceptions of God. The grafters and the conservatives hide behind the "individual" God. The radicals proclaim the God of social justice.

In conclusion Mr. Wallis points out that the Bible, as interpreted by modern scientific scholarship, will inevitably stand at the center of the greatest struggle for liberty that mankind has ever known.

This lecture is followed by an address on the Singletax. Mr. Wallis addressed nine audiences altogether in Baltimore, speaking in two pulpits on Sunday and making a most favorable impression everywhere. He certainly opens a whole new field for our propaganda, the importance of which can hardly be overestimated.

His visit here was arranged by Mr. William F. Cochran of this city who, though inclined toward Socialism, recognizes that the Singletax offers a practical and advanced step for human betterment.

CHARLES J. OGLE.



LITTLE ROCK EQUITABLE TAX ASSOCIATION.

Little Rock, Ark., March 1, 1915.

About eighty business men, representing Little Rock's largest jobbing, manufacturing, mercantile and professional interests have signified their approval of the Land Value Tax principle advocated by K. P. Alexander at a recent address before the Little Rock Science Club at the Chamber of Commerce parlors.

A meeting was called at the Marion Hotel last night, at which a number of business men were present. The tax plan was explained in detail and discussed by Chas. S. Stiff, Chas. T. Abeles, K. P. Alexander, J. H. Parkin, J. A. Tellier, Theo. M. Sanders, and others.

An organization was perfected with Chas. S. Stiff as temporary Chairman, and K. P. Alexander as temporary Secretary. The Association adopted the following, which was subscribed to by all present:

This Association is formed for the purpose of creating public sentiment toward justly equalizing taxable values and securing legislation which, by gradual changes in a period of three to five years, will relieve the products of

human industry from taxation at least 75 per cent of their true value. Household goods, evidences of debt and cash in bank to be exempt. Site values to be ultimately assessed at not less than 75 per cent of their selling value; the tax rate to be reduced as rapidly as conditions will warrant.

Adjournment was made subject to call of the Chairman, when permanent officers are to be elected.

It is affirmed by the Association that the adoption of this plan of taxation will result in very material increase of Little Rock's population, and prove of great advantage to the business and industrial interests of the city.

W. W.

INCIDENTAL SUGGESTIONS

ENFORCEMENT OF BAD LAWS.

South Bend, Ind., February 22, 1915.

The Chicago Singletax Club in condemning the indictment of Julius Rosenwald takes the position that a bad law ought not to be enforced, but left like dead timber in the law's lumber-room. The Club doubts the practicability of such enforcement even from the standpoint of securing its repeal. Perhaps Pastoriza's way is the better one, but it must be true that the supposed inefficacy of enforcement as a means to repeal is due to the spasmodic manner in which the enforcement is made. If a bad law were enforced universally, there could be no question of its repeal, for as Edmund Burke once said, "You cannot indict a whole nation."

However, an historic example comes to my mind where the enforcement of a bad law in the case of a distinguished individual shocked the public conscience to demand a quick repeal. I refer to the murder of the venerable George Wythe, chancellor of Virginia, signer of the Declaration, teacher of presidents. He was poisoned by his great-nephew for his inheritance. The job was done by putting arsenic in the old gentleman's coffee. The only eye witness was a negro "mammy." At that time the law of Virginia rendered a slave an incompetent witness in a criminal case against a white man. When the case came to trial William Wirt, later Attorney General of the United States, was assigned for the defense. Public opinion, of course, cried to heaven for vengeance. After much agitation of conscience Wirt decided to enforce the bad law; he kept from the stand the sole witness for the Commonwealth and the murderer went free.

The result was the repeal of a very bad law.

The great audience of humanity is so constituted that the protagonists of liberty must stage their efforts with dramatic setting to secure their finest results. I do not despise the histrionic element in affairs. If the bad law had not been enforced at the trial of the murderer of Chancellor Wythe, scores of criminals would have gone free at less dramatic trials before Virginia awoke to its wrong.

Take courage, Julius Rosenwald! You are not the first to bear the cross alone.

SAMUEL B. PETTENGILL.



"The good critic is he who relates the adventures of his soul among masterpieces."—Anatole France.