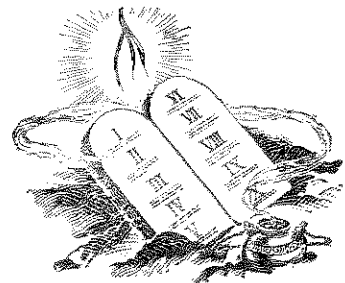


# The WORSHIP of BAAL



By C. J. EWING

253 Chidester Avenue, Mobile, Alabama

PRINTED  
IN U.S.A.

1-77

*Inscribed to the religious mind and  
especially for the consideration of  
orthodox thought in America. - -*

BY THE AUTHOR

MOBILE, ALABAMA

1958

## THE WORSHIP OF BAAL

IN READING the Bible, it is well to use not only our religious faculties but also our reasoning powers and our knowledge of history. It is well to consider other books and authorities that throw light on the times, on the culture of peoples and on those conditions that concern economics, liberty and enlightenment. All of these conditions are closely bound together and inseparable.

In considering Baal worship we may first note that it is not Confucianism or Brahmanism or Buddhism or Mohammedanism and certainly not similar to the Mosaic or Christian concepts.

As to Baal worship, I shall consider it first in reference to the tribes and peoples in and around Palestine at the time of Moses and the Prophets; and second, as it may exist in essence and in spirit in some parts of the world today.

In the time of Abraham, and later in the time of Moses, the various governments on earth were based on injustice and on the denial of equality. Injustice prevailed in matters both governmental and economic. The greatest degree of inequality existed as to the status of classes and individuals. The privileged classes ruled—called under various names meaning the king and the nobility and satellites. They were those who controlled the land and the terms on which the workers could gain access to the land

from which source alone sustenance and wealth could be secured. The landowners were the ruling class—the King, nobility, etc., with their far-reaching estates, the latifundia.

As an illustration, this same condition existed quite generally during the middle ages in Europe and under Feudalism.

Lord means god or master. The Land Lord was the god or master of the land. The House of Lords was formerly composed almost entirely of the owners of the land. To these lords or gods they bent the reverential knee and said "Your Grace" So-and-So.

Reverting again to the time of Moses, we can repeat that the ruling class—Kings, Nobility, Tribal Chiefs or by whatever name called—these were the landowners and they dictated the terms on which the workers could have access to land from whence alone could come food, clothing, shelter and all wealth of whatever kind. This condition prevailed under Baalism but could not exist whenever and wherever the Mosaic system was enforced.

The ruling class maintained itself in power by the military arm of government. The military, as such, were not workers and they produced no wealth. In order to maintain the military, the ruling class ordained that the workers should be taxed or deprived of wealth in various forms. By means of this wealth abstracted from labor, not only the ruling class but also the military class was supported and sustained.

And still another! The ruling class also

saw that it would be advisable to design and prepare a religion of formalism, display and ceremony that might answer to some extent the universal craving of the human heart and also that would appeal in some measure to the physical or sensual nature. So wherever possible, a religious form would be established, based on an unjust and imaginary god—such a god as would condone and sanction a condition of injustice, a system of inequality among men and classes, a condition of servitude and oppression for the masses. Thus the Baal worship was founded, first upon the idea of maintaining injustice; and second upon the invention and the worship of an unjust god. Would anyone now believe that such a system could have evolved accidentally or without conscious scheming?

Upon this double and essential foundation of evil, other features were added, as the securing of the most effective music available, and forms and ceremonies of such pomp, display and dramatic power as could be mustered under the circumstances of the time and place.

In order to make this religion such as would appeal to the animal instincts of the serfs and slaves and ignorant masses who were being kept in permanent ignorance and slavery thereby, there were added to the observances certain features of religious dances, festivals and occasions not only for drunkenness but for licentious debauchery of various kinds. This manufactured religion was thus made an adjunct of the ruling

classes and was another means by which injustice was maintained and the laboring masses were continued in slavery. We thus see the conditions of injustice and depravity existing in Palestine and other localities at the time of Moses.

Concerning the system of Baalism and such peoples as would support it, is it any wonder that a sentence of extermination was passed upon it and upon them? Arrangements were announced for another people to take over and for another system to be established which would be the exact opposite of Baalism.

Under Baalism it was intended to perpetuate gross inequality, gross injustice, the people robbed of their rights, plundered of the fruits of their toil, denied right of access to the earth except on terms of slavery or tribute.

The ruling class was the landowning class—owning the land of the country and specifying the terms on which the laborers could get access to land from whence all sustenance and wealth must be drawn.

The word *Baal* means Lord of the Land—in other words Land Lord—an effective monopoly in that day.

It has been noted that this system of injustice (and of rule by the land monopolists) was upheld by the military and also by the religious establishment which had been cunningly set up for the precise purpose of maintaining and perpetuating this monopoly rule by the privileged ones. There were three classes of nonworkers and these three

nonworking classes were nurtured and maintained from the labor of the fourth class, the most numerous class, the disinherited masses ground down by oppression and retained in bonds of ignorance. The three "riding" classes were as follows:

- (a) royalty and nobility
- (b) the military
- (c) the ecclesiastical machine, well organized and potent

In opposition or contradistinction to all this structure of inequality and injustice, came Abraham the Reformer, the great man of Faith, the Father of the Faithful who conceived of Justice, who conceived of economic righteousness, who had a perception of a God of Justice, of a true religion of brotherhood based on equal right of access to the land. Of Abraham it was said (Heb. 11:10), "For he looked for a city which hath foundations, whose builder and maker is God." This indicates he was seeking a Just economic order.

When the Hebrew religion was placed in form by Moses, the great lover of liberty, he placed its secure foundation upon the rock of Justice, and upon the existence of the God of Justice. The Lord thy God is a Just God "and him only shalt thou serve"! Moses ordained the equal rights of all in the promised land, meaning equal right of access to mother earth. Under the Mosaic system, the men of the nation were to have access to land, on which they could live and produce wealth, and they could have this

right of access to the land without the necessity of paying land rent to any other man—to any land monopolist. See Isa. 5:8—“Woe unto them that join house to house, that lay field to field, till there be no place.” See the Eleventh Commandment shown in Deut. 19:14—“Thou shalt not remove thy neighbour’s landmark.” See Deut. 27:17—“Cursed be he that removeth his neighbour’s landmark”—this being the Third Curse. Furthermore, Moses added a moral code which was intended to inculcate proper relationships. He introduced a system of education whereby and whereunder the people were to be led out of the darkness of ignorance and away from the slavery of oppression over into the light of knowledge and the glorious liberty of equal opportunity.

It is important to note certain points of difference, viz.:

1. The Baal worship and system was founded on injustice and inequality. The Mosaic system was founded upon Justice and Equality.

2. The Baal system involved an unjust lord or god and an unjust economic order to be worshipped and obeyed. The Mosaic system constantly stressed a God of Justice. “Thou shalt have no other gods before me.” Nothing was to be considered superior to Justice.

3. The Baal system involved monopoly ownership of the land whereby the monopoly owners could exact monopoly rentals from the laborers, who by this method were thus

reduced to peonage, serfdom and slavery. The Mosaic system stressed the idea that every man should have a right of access to the land whereon he could dwell and labor and that he should not be forced to pay tribute to anyone who might attempt to monopolize the areas of the country.

4. Baal worship included forms, festivals and observances of a debasing and immoral tendency, this being done to placate and attract the masses—to keep them somewhat brutish, grossly ignorant, and somewhat satisfied and lethargic. The Mosaic system included a moral code of an elevating character and embraced the idea of education and enlightenment for the masses so that they could enjoy that Truth which was to make them free.

On these 4 points of basic difference it is clear that the Mosaic system was superior in every way to the Baal system. Concerning the Baal system it is probable that the ruling classes and the priests knew that their religion and system was a hoax and a snare and a falsehood purposely devised to maintain monopoly, injustice and inequality and to keep the masses in subjection and ignorance.

While the monopolistic ruling classes and the priests probably knew that their religion was a cleverly devised hoax, the masses did not know this and were led as sheep to the slaughter of all their natural rights. They had no chance! The world was in darkness, except for that light of righteousness as proclaimed and preserved by Abraham;

enunciated in the Covenant; catalogued and specified by Moses as the infallible, inexorable and indispensable guide and chart for the Israelite nation—in which nation all the other nations of the world (by example) might have been blessed if they had remained true to that mission whereunto they had been set aside, and if they had continued to observe the Word, the Covenant of Justice, the Commandment to a thousand generations!

The Israelite nation consisted of descendants of Abraham together with considerable admixture from outside tribes either by marriage or by assimilation. The Arab nations are also descended from Abraham. Genealogical data may be found in Gen. 10. The heathen tribes occupying the land of Palestine were called Canaanites or Amorites and were descendants of Ham. Those interested in detail may refer to books by a modern writer, Prof. Louis Wallis, who has made a study as to the Amorite tribes in the land of Palestine.

The word *Baal* means lord or god or master. The local Baals were the local land monopolists or Feudal Lords—the “Big Bulls” in their respective localities. See I Kings 16—“Ahab . . . took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.” This particular Baal was the land monopolist called Ethbaal, the king of the Zidonians or Amorites. Ahab married the daughter of this land-monopolist king, this particular Baal, and Ahab served

him. In other words Ahab served his father-in-law.

Another incident is recorded in Num. 25:3—“And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.” The result is described in Deut. 4:13—“Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.” Moses knew quite well that the economic system and religion of the Amorite tribes, having been founded on injustice, was the exact opposite of the Mosaic system and religion which had been founded on Justice and Truth. He knew that these two opposite and conflicting systems could not exist in harmony in the same country at the same time. Note the command, “Thou shalt have no other gods” (other than the God of Justice). “Thou shalt not bow down . . . nor serve them.” The Lord thy God is a Just God.

In Ex. 23, vs. 23-33, the command was given again and again that the Amorite tribes were to be utterly driven out, that the Hebrews were to make no covenant or agreement with these Amorite tribes. The Hebrews were commanded to utterly drive out the Amorites and break down their altars. The Lord promised that if the Hebrews would try to carry out this command then the Lord would drive out the Amorite tribes from before them. The Hebrews were forbidden to intermarry with the surrounding alien peoples. However,

they disobeyed this command. Samson married a heathen woman. King Ahab did likewise. This happened repeatedly both in high and low degree.

We will note the positive and precise nature of the following commandments and the vigor of the language used:

Ex. 23:24—"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images."

Ex. 23:30—"By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

Ex. 23:31—"I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee."

Ex. 23:32—"Thou shalt make no covenant with them, nor with their gods."

Ex. 23:33—"They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."

As Professor Wallis points out, the Hebrew nation never did drive out the Amorite tribes. These people remained there, and to a large extent merged into the Hebrew nation. This at times did corrupt the religion of the nation. It also tended to destroy the great ideal of Moses, which had been to

establish a nation which would continue to be devoted to economic justice and serving the God of Justice—in other words, enthroning Justice in the institutions and practices of the nation.

In order to see clearly that the wars with the Amorite tribes were not wars over a metaphysical religion nor wars over the non-worship of a heathen god, see Judg. 11:4—"And it came to pass . . . that the children of Ammon made war against Israel." What was this war about? See Judg. 11:13—"And the king of the children of Ammon answered . . . Because Israel took away my land, when they came up out of Egypt . . . now therefore restore those lands again peaceably."

So this particular Baal, this particular king, this particular land monopolist laid claim to a whole area and said it is "my land." He demanded it back. He claimed personal ownership of the entire area involved—not for his people primarily, but for his own personal ownership. He waged war to get this land back—not primarily for or against any system of academic worship. The king of Ammon waged war for land. In later years in history Mussolini waged war for land. The Japanese empire waged war for land. Hitler and Stalin waged war for land!

That we may know that the Hebrews never did completely drive out the Amorite tribes see Judg. 1:19—"And he [Judah] drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of

iron." (Perhaps the chariots could not be maneuvered easily among the rocks and trees and cliffs of the hills, but could be effective on the more level valleys.)

Judah was the strongest of the 12 tribes. We are told that Judah did not (and could not) drive out all the Amorites. They left the Amorites holding some land. What land? The very richest and best, the land in the valleys. See also Judg. 1:34—"And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley." Down in the valley was where the richest land would be found. As these two tribes had to permit the Amorites to remain in possession of the rich valley lands, it is probable that the other tribes did much the same. The great leaders, Moses and Joshua, had passed from the scene.

During the French Revolution, the French peasants took over many of the landed estates and divided the lands; and this largely persists—the French peasants still have their little *farms*, about three acres each. Their little tracts of land seemed very important to them.

Also an illustration from Ireland. Some years ago I heard a Chicago police captain relate events that he had seen with his own eyes in Ireland when he was a boy (possibly 60 years prior to the recital). He stated that the children of the locality were at school when word came that the Redcoats (soldiers) were coming. Terror seized the whole neighborhood. The soldiers went to farm after

farm and evicted the tenants, removing them forcibly from the land—they and their pitifully small belongings. They left the miserable families huddling in the road, cowering with fear. The captain who related this saw it with his own eyes, the eyes of a boy. The memory remained for life.

Baal worship—what was it? What is it? It was the worship of an unjust and heathen god. It involved also the upholding of an unjust economic system wherein there was neither Mercy, Justice, Truth, nor Brotherhood. Could it be much the same today in these aspects? Personally I never could quite understand how any man after making an image (of wood or stone or gold) could worship or obey or follow it, or expect any other person to do so. How could anyone either physically or mentally serve or obey an inanimate image of wood or of gold? It cannot be done.

Let us analyze this. Suppose someone comes to a wooden image and offers adoration. The wooden image cannot appreciate adoration. Nothing registers. One cannot serve a wooden image. But suppose the worshipper brings a ham, a chicken, a bushel of potatoes, a precious pearl and a pound of gold. He places these objects before the image and goes away. A short time thereafter some recognized authority, some living person, comes and takes away the ham, chicken, potatoes, the pearl and the pound of gold. This person who takes this material wealth away either uses it himself or turns it over to his employer or to some interested



class or group. Whom then did the worshipper serve? He did not serve a wooden image, because a wooden image cannot be served. The worshipper actually served and obeyed and paid tribute to those persons or institutions who removed the offerings and made use of them.

As stated in Judg. 10:10, "The children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim" (that is the local Baals, the local land monopolists). And this they had done, to their sorrow. They had served the several Baals; they had subjected themselves to the land monopolists of the several areas; they had rendered tribute to living individuals and they had been despoiled by living individuals. They had not been despoiled by any wooden image nor by any pile of rocks constituting an altar.

It is a lament in Jer. 11:10, "And they went after other gods to serve them." Yes, they served—they served real persons and paid tribute as monopoly rent; and when they did so, their liberty disappeared.

The prophets appeared from time to time and preached with great boldness. They condemned the Israelites because they had forgotten the covenant—they had violated the covenant and sinned against it. What covenant? The economic covenant relating to the land of Canaan—the equal right of each in the Israelite nation to have access to nature's bounty without paying monopoly tribute to any private grabber.

The prophets warned: Ye have sinned against Jehovah (the God of Justice). Ye have broken the covenant. Repent this sin; return to the covenant and ye shall be blessed. Violate the covenant and ye shall receive the punishment of wrath. The prophets came; they delivered their message. In many cases they were rejected, or stoned, or put to death. Most students are familiar with the conflict between Elijah and the land grabber and apostate King Ahab. As an event in this conflict see I Kings, chap. 21, relative to Naboth's vineyard. This recital shows clearly that the Baal system of monopoly ownership of the earth, which system was personified by King Ahab, was the precise opposite of the Mosaic system.

Many prophets could not even get a hearing unless in some supernatural manner they performed or secured miracles. A miracle was about the only way to secure the attention of the ignorant multitude. Does a similar condition exist in our present era of boasted enlightenment? Again and again the Bible indicates that the followers of the Baal system were in full force and power in the cities of the plains. They had control over the fertile lands in the valleys, holding the worth-while locations in monopoly grasp. As to the faithful followers of Jehovah, the believers in the covenant, those who upheld the Mosaic code of Justice and equal right of access to the earth—where were they?

They were outside, in the wilderness. They were in the hill fastnesses, in places where

land had little value, where a meager living might be wrested from hard surroundings—but in the hills where liberty might still be defended and where tyranny might still be defeated. These worshippers of Jehovah and upholders of the covenant were thus living a rather precarious existence as outlanders in the wilderness, among the rocks. If one of these outlanders might venture into one of the villages of the plain and fall under the suspicious gaze of the local constabulary, we can well imagine the fervency of his desire to escape, as expressed thus: "I will lift up mine eyes unto the hills, from whence cometh my help." Perhaps a group of commandos from the hills might come to rescue him.

From I Kings 19:18 it may be assumed that at one time there were in Israel only 7,000 who had not bowed the knee to Baal or to the Baal system. These would have no safe place of abode other than in the hills or solitary places outside the villages or cities. The faithful followers of the Mosaic system of Justice were frequently in this position, as outlanders, while the Baals (the Big Bulls, the land monopolists) controlled the rich valley lands and the cities of the plains. Recall again the narrative of the Irish boy who saw the tenants dispossessed by armed troops in Ireland.

Consider now the sad plight of a poor Israelite who for years had refused to bow the knee to Baal. He had for years upheld the Justice of the Mosaic economic system whereby men would not be forced to pay

tribute to land monopolists for right of access to the earth. This poor man had been faithful—he had refused to bow down in subjection to Baal. Therefore, on account of his convictions, he would not be permitted in the area of the plains. He cannot hope to enjoy or use the rich land of the valleys. Those who use those lands must bow the knee to Baal and must pay tribute to him. This poor Israelite has loved liberty and has served the cause of Justice. But at last it is more than he can bear. He cannot gain a living in the wild places, out beyond the margin. His wife and children are starving. So with a sad heart and reluctant feet he begins his march down from the hills—away from liberty, on toward slavery, walking toward the home of Baal, the monopolizer of the fertile valley. At last he reaches the village, he approaches the center of power, he craves an audience with the mighty Baal of the place or with one of his satellites or deputies. He finally enters the presence of the Baal himself or his chief deputy. He pleads for a plot of land on which he can produce the necessities for himself and family. His request is refused. He is accused of being one of the intransigents from the hills—one who would cause trouble in the dominion of the Baal. Again and again he makes his plea; again and again he sorrowfully tells that his wife and children are starving and that he must have some land from which he can secure a living and feed his family. Again and again he is denied, insulted, and warned to leave. He promises that he will cause no trouble,

and that he will regard the Baal as his lord and master. He promises obedience and loyalty. Finally the Baal or the deputy says, "I do not believe your promises and I do not have any faith in your intentions. However, if you are in earnest in your protestations, get down on your knees, bump your head three times on the floor and swear allegiance to Baal as your lord and master." The suppliant does as he is told, he *bows his knees to Baal* and to the Baal system. He receives a small allotment of land upon such terms as the Baal may regard as satisfactory to himself. He is given a final lecture and a strict command. He is again told that the Baal has no confidence in him and that he is under constant suspicion and surveillance. He is told that the slightest deviation will be fatal. He is also told, "In view of your being held in constant suspicion, you will return to this place every day at 2:00 P.M., bump your head three times on the floor and repeat your pledge that Baal (and Baalism) is your lord and master and that you will be loyal and obedient."

After about ten days of this procedure, the Baal or deputy gets a little tired of the personal attention that this requires and a modified edict is promulgated, viz.: "Hereafter you will not come *here* each day but you will go each day to the public square or to the crossroads. There you will observe an image which represents Baal and Baalism. You will there publicly kneel, bump your head three times on the foundation stone and repeat your pledge. Remember you

are being watched constantly. Deviation means your death."

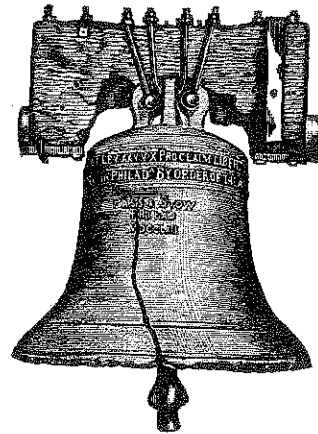
Baal worship then in the long ago. Does it still persist in modified form in some countries or localities? The exaltation of some to the position of gods! The degradation and enslavement of the masses.

The Prophet still would say: "Thou shalt have no other gods" (other than the God of Justice). Thou shalt not bow the knee to Baal. Thou shalt destroy the Baalim and tear down his altars. And what are altars? An altar is a place where sacrifices of value are presented. "The profit of the earth is for all" (Eccles. 5:9). "Thou shalt not remove thy neighbour's landmark." Does this involve a further conclusion: Thou shalt not deny to thy brother man his equal right to the use of the earth? Have these commands ever been rescinded or abrogated by the One who formulated them and who indicated to Moses the promulgation of the same?

Over almost the entire earth we see a condition of uncertainty, of suspicion, of discord—and, in places, a great lack of Justice. The general condition among the earth's inhabitants is not one of Justice, Peace, Tranquility and Plenty. How could one expect tranquility? Bear in mind the Eleventh Commandment and the Third Curse, previously mentioned. Does not this curse apply to nations as well as to individuals? Are there not nations today where freedom is denied to the inhabitants thereof? Are there not nations today which refuse

to recognize the rights of the citizens to an unprejudiced access to Mother Nature?

O Israel, return to the Covenant of Justice—for the Lord thy God is a Just God and him only shalt thou serve (and obey). In our day we have reason to believe that *all nations* are being included in this call and in this mandate. Does the Baal system have any altars now remaining? If so, thou shalt destroy the Baalim and tear down his altars. For "the path of the just is as the shining light, that shineth more and more unto the perfect day." "And the desert shall rejoice, and blossom as the rose."



"PROCLAIM LIBERTY UNTO ALL"  
Lev. 25:10.

## REFERENCES AND AUTHORITIES

Aristotle—"Formerly, in many States, there was a law forbidding anyone to sell his original allotment of land."

Tiberius Gracchus—"The private soldiers fight and die to advance the wealth and luxury of the great, and they are called masters of the world, while they have not a foot of ground in their possession."

Exodus 20:12—"The land which the Lord thy God giveth thee."

Ezekiel 33:24—"The land is given us for inheritance."

I Kings 21:3—"And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Micah 2:2—"They covet fields, and take them by violence; and houses, and take them away."

Micah 4:4—"They shall sit every man under his vine and under his fig tree."

Isaiah 5:8—"Woe unto them that join house to house, that lay field to field, till there be no place."

Isaiah 11:4—"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth."

Isaiah 65:21, 22—"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."

Nehemiah 5:11—"Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses."

Psalms 115:16—"The earth hath he given to the children of men."

Eccles. 5:9—"The profit of the earth is for all."

Jesus—"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

Jesus—"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14.

Jesus—"Seek ye first the kingdom of God, and his righteousness." Matt. 6:33.

Turgot (France)—"Land is always the first and only source of all wealth."

Herbert Spencer—"After all no one does implicitly believe in landlordism. The world is God's bequest to mankind. All men are joint heirs to it."

Tolstoi (Count Leo)—  
 "The land is common to all. All have the same right to it."  
 "Use your autocratic power to abolish landed property in Russia, and to introduce the Single Tax System."

Catholic Bishop of Meath, Ireland (1881)—  
 "The land therefore of every country is the common property of the people of that country."

Thomas Jefferson—"The earth belongs always to the living generation."

Thomas Jefferson—"The earth belongs in usufruct to the living."

Emerson (1841)—"Grimly the spirit of progress looks into the law of property and accuses men of driving a trade in the great, boundless providence which has given the air, the water, and the land to men to use and not to fence in and monopolize."

Mark Twain—"The earth belongs to the people."

Mark Twain—"I believe in the gospel of the Single Tax."

Bishop C. D. Williams (Episcopal)—"Equity insists that we cease levying taxes on the fruits of human toil, and make the monopoly value of land the exclusive basis of taxation."

Rev. Father Edward McGlynn—"There was a man sent by God and his name was Henry George."

Joseph Fels—"The taxation of land values is essential for the complete solution of the housing problem."

Theodore Roosevelt (1913)—"The burden of municipal taxation should be so shifted as to put the weight upon the

unearned rise in the value of land itself rather than upon the improvements."

Francis Neilson—"The world owes Henry George a debt which it can never repay."

Frances E. Willard—"I see in Henry George's proposal an effort to establish a principle which, when established, will do more to lift humanity from the slough of poverty, crime, and misery than all else; and in this I recognize it as one of the greatest forces working for temperance and morality."

For information regarding Henry George Philosophy and supporting authorities with fiscal data, write to:

HENRY GEORGE FOUNDATION  
OF AMERICA

417 Grant Street  
Pittsburgh 19, Pennsylvania

## THE WORSHIP OF BAAL

BY C. J. EWING

PRICE: 10¢ EACH.