

misunderstood. The personnel of the committee must also be such that there will be no ground for lack of confidence in its fairness or intelligence on the part of those who have remedies to suggest.

Should this suggestion meet with your approval, I will be glad to do what I can to furnish the committee with information and feel sure that other Singletaxers as well as advocates of other reforms, will do the same. Your organization will then be in a position at your next meeting, to take definite action in the war against poverty. Yours very truly,

JOSEPH FELLS.

June, 1911.

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THE LAND QUESTION AND THE WHITE PLAGUE.

From a Sermon Preached on Tuberculosis Sunday, April 30, 1911, before the Jewish Reform Congregation of Minneapolis, by Dr. S. N. Deinard, Rabbi.

The ravages wrought by the dread disease against which the modern crusade is conducted, the so-called "White Plague," are well-known to all. Christian Scientists may deny this fact; but people of common sense are too well aware of it. The ruthless foe in the fighting of whom we are all requested to engage is no respecter of persons. He attacks the rich and poor alike. The tuberculosis germ is in the air we inhale, and clings to what we eat and drink and wear and touch.

But how can we successfully overcome this treacherous foe? How can we stamp out the White Plague? It is not enough to provide hospitals and sanatoria, dispensaries and open air schools, for the cure of those already affected, which cure is rarely successful. The question is how to check the spread of the disease, and ultimately to banish it from the habitations of man.

Tuberculosis is bred in places of filth and foul air, of congestion and darkness. The cities' slums, the habitations and work shops of the poor, whether they be labyrinthine tenements or rickety shacks, are the favorite haunts of the tubercular germs. As long as such abodes of misery and squalor exist, there can be no remedy for the dreadful evil.

The problem of all problems, therefore, is the proper housing of the working classes and all other submerged classes of our population. That the poor working people who are generally blessed with large families should have proper homes, modest cottages with plenty of air and light and a little space for their children to play in, is a plain matter of justice. Should not they who build our homes and produce all else we need for our welfare, have decent homes and the necessary comforts of life? But when their present poor hovels become breeding places of disease, a disease that

threatens us all alike, then surely the question of the housing of the poor becomes one of prime importance to all of us. Self-interest, if not interest in the welfare of our fellow men, demands a satisfactory answer.

But this answer depends entirely upon a change of our present system of land tenure. As long as speculation in land is allowed or tolerated, as long as men may acquire large tracts of land and keep them idle, waiting for big profits on them, so long will the housing problem remain unsolved. Mere philanthropy will not solve it. All the treasures of our retired captains of industry will not suffice.

While tuberculosis has its most favorable breeding place in the abodes of the poor, and thence spreads over all sections of the community, it finds its readiest victims among the enfeebled and enervated, those whose vitality is low and who lack the power of resistance. These, too, are generally found among the overworked and underfed poor. We can imagine how delicate girls, working nine or ten hours a day in factory or shop or modern emporium for a wage hardly sufficient for their proper maintenance, and who are afterward called upon to assume the burdens and sacrifices of motherhood, must fall an easy prey to the dread disease. The modern economic stress and strain and struggle produce the same effect on men. I admit that a person's vitality may also be exhausted by dissipation, by the underwork and overfeeding of our rich and middle classes, too. For that they are themselves to blame. But for the overwork and underfeeding of the submerged, society, we, are responsible. We must see to it that economic justice be established in our land, by restoring nature's wealth to the entire nation—God's gifts to all His children. With equal opportunity for all to employ their God-given powers, with free and equal access for all to nature's bountiful storehouse, there will be no submerged class any more. It is this that will banish the dread White Plague, and most other evils that humanity is now heir to, from the habitations of man.

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WHAT REWARD ARE YOU AFTER?

Dr. Frank Crane in the Chicago Examiner of May 9, 1911. Published by Permission of the Examiner.

When Jesus Christ was crucified there was a thief hung upon each side of Him. Somewhere I remember to have read that this is a good sample of what the world is always doing, to-wit: Killing two kinds of persons, those who are ahead of it, and those who are behind it, in the moral procession.

This seems to be true. Two varieties of people go to jail, John Bunyan and Jesse James. We note two sorts of disturbers, Owen Lovejoy and