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LUXURY AND POVERTY.

TO THE EDITOR OF THE TIMES.

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Sir,—As past or present heads of Settlements we desire to call the attention of our fellow-citizens to the extreme of luxury which exists alongside the extreme of poverty.

Extravagant expenditure on food, on dress, and on passing pleasure has increased, and 28 out of every 1,000 citizens of London are paupers. The national revenue is £125,115,218 and the streets in which the working classes live are mean and often ill-lighted and ill-cleaned. The drink bill is £174,445,271, and there are children who cannot be educated because they are insufficiently nourished.

We are led to believe that luxury which leads people to much expenditure on private enjoyment, amusement, or display without making them more useful to the community is an actual cause of poverty. It diverts wealth from the uses which give the most profitable employment to labour, and tends to prevent improvements being made in the conditions under which the majority of the people live. Money spent in luxury employs labour, and has for its result pleasures which, within reasonable limits, may be justifiable; but money spent on developing the productive powers of individuals or the land employs as much or more labour, increases capital, and has for its result a healthier and wealthier population whose increased demand for the necessaries of life makes the broadest basis of trade and industry.

We will not attempt to elaborate the economic argument; but we would, from our own experience, try to show how the example of luxury permeating the whole body of society makes for poverty.

1. It seems to set up "having" rather than "being" as the chief object of life, and under its influence the individual's powers of admiration, hope, and love are neglected. Education comes to be regarded as a means of livelihood only, not of life, and charity tends to treat men and women as animals with no wants beyond food and shelter. But these neglected powers of "being" are those by which men live. They are the roots of the resourcefulness, the intelligence, the daring, and the sympathy which increase wealth. Luxury, therefore, which draws all classes in the nation to seek satisfaction in "having"-be it drink, pleasure, or the excitement of ostentation-so materializes the nature of the people that they gradually become indifferent to the intelligent action and the spiritual aspirations which are necessary to progress. Luxury prepares the way to poverty.

2. It induces the selfishness which makes us, as a mation, indifferent to the ugliness of our towns. When private possession of wealth is regarded as necessary to happiness, the sky is defiled with smoke, grass and trees are destroyed, and slum quarters are permitted in order that successful people may surround themselves with the comforts and beauty which art and skill provide. But the mass of people who have to do their work amid depressing ugliness and dirt miss the recreation which their wearied minds and bodies might find in an environment of natural beauty. They become less fit for work, a readier prey to drink, and more dependent on exciting pleasures. They start on the road which ends in poverty.

3. It leads to cruelty in our industrial relations. When among rich and poor no good seems comparable to the good which money can procure, profits are put before health, gambling before work, and force before right; child labour is used, conditions of trade and housing which cripple strength are permitted, and wars, industrial as well as foreign, are justified; landlords take their rent, and holders of shares in companies take their dividends and forget the earners' sufferings. Human beings injured and weakened are thrown on the scrapheap, they become unemployed and unemployable, and poverty follows.

The dominant ideals make or unmake a nation, and luxury exalts an ideal which seems to us to be antisocial. is

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We would submit that the example of luxury is thus responsible for much of the ignorance, the depression, and the weakness which result in poverty, and we plead for examples of simple living to counteract the example of luxury. We do not ask for extremes of asceticism or of voluntary poverty. We do not ask for the repression of powers of being, but for their greater use. We ask for the example of full lives spent in refined homes, lives which find their interest in clear thinking and deep feeling, so that people may realize that the greatest happiness is within their reach if they will seek "to be" rather than "to have." We do not presume to put any narrew deficiency huxury; but we are convinced that

simplicity is consistent with beauty, that the most satisfying joys are those "in widest commonalty spread," and that the happiest hospitality is that where hosts and guests understand each other's interests, and have common sympathies.

We believe that the example of a simpler life—more effectively than legislation, more effectively than great money gifts—would contribute to national stability. It is an example to whose power all high religious ideals bear witness, and to those who call themselves Christians, not only the teaching, but the very spirit of Christ must surely in this respect make peculiar appeal. We leave to the individual and national conscience the interpretation of what is meant by simple living.

JAMES G. ADDERLEY. Oxford-house, Bethnal-

What the letter of our Correspondent brings out, and what a further letter from him which we print to-day brings out no less clearly, is the splendid moral alike of the fighting men by sea and land and of the Japanese people at large. The Japanese have their perplexities, like the rest of us. They have their human affections and griefs, like the rest of us. The picture of GENERAL NOGI, bereft of both his sons and of the nephew who might have perpetuated his name and title, is of that pathos which appeals to the heart of humanity everywhere. In thousands and thousands of Japanese families there is the same grief to which the great soldier gives way in moments of privacy. But in them all there is also his iron fortitude, and his invincible determination to do his duty, not only thoroughly, but with a serene mind and an unabated cheerfulness of demeanour. In that, far more than in her ships and her rifles, lies the real strength of Japan. Among all the lessons of this war, by far the greatest lesson for us is the moral one. It matters not by what creed or by what training that splendid result has been achieved. It is part of our intense provincialism to look at the difference between creeds and trainings, and to conclude that those in which we believe must produce the best results. But the dynamics of national struggles know nothing of methods. It is the result that counts, as we may see just now in both ways-in the magnificent unity of Japan, with the success it has achieved, and in the hopeless disorganization of her antagonist, with its unbroken record of failure.

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THE EUSTACE MILES INDIVIDUAL HEALTH COURSE FOR MEN AND WOMEN.

A Foreword by Eustace Miles

The Need for a Health Course.

Everyone realises that success, real genuine success—and it does not much matter what idea of success a man may have—rests on

health. Not only is success dependent upon good health; personal happiness is also in a large measure dependent upon it.

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Imo Fred in Harm?

"F. H." writes :- "During the night of March 30 Mile. MARIE SOUVESTRE passed away, after a distressing illness, at her residence, Allenswood, Wimbledon-park. The daughter of Emile Souvestre, the well-known novelist, of a Breton family, she was on terms of close friendship with many eminent Frenchmen, including Jules Michelet. M. Ribot, formerly Prime Minister, M. Cherbuliez, and many leading authorities in literature, art, and politics. For nearly 40 years she was at the head of two schools for girls, first at Les Ruches, Fontaineblean, in France, and then at Wimbledon-park. Ladies of well-known families sought her from England, America, France, Germany, Sweden, Spain, and many other countries, including the families of Chamberlain, Strachey, Stephen, Rendel, Kegan Paul, Morley, and Harrison. She will be mourned by a large number of pupils and friends in Europe and in America, and by many in the world of literature, art, and politics. Her strong individuality, her rare eloquence, and wide learning exerted a lasting influence over all who came in contact with her, whether as pupils or as friends. The intense enthusiasm she could inspire in the young for things of the mind, for courageous judgment, and for a deep sense of public duty was the special gift by which her personality impressed itself on all around her in England as in France. Her lectures on history and on the great social movements of the past. rich with the fire of a French causeur and full of original thought, will long be remembered by all who heard them. A zealous politician, a convinced Liberal, and a passionate friend of all great problems of nationality, she ever held up a high ideal of public honour and patriotism. Nor was she less striking in all her judgments about literature and art—the development of which she followed keenly to the last. She will long be remembered as having brought into English society, where her home has been for some 25 years, some of the finest traditions of Parisian culture and not a few of the noblest gifts of the French genius." W. HITT COLLINGRINGE passed away in his

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THE TIMES, WEDNESDA

ROYAL COMMISSION ON THE POOR LAWS.

The King has been pleased to approve the appointment of a Royal Commission to inquire:—
(1) Into the working of the laws relating to the

relief of poor persons in the United Kingdom;
(2) Into the various means which have been adopted outside of the Poor Laws for meeting distress arising from want of employment, particularly during periods of severe industrial depression:

and to consider and report whether any, and if so what, modification of the Poor Laws or changes in their administration, or fresh legislation for dealing with distress are advisable.

The Commissioners will be:—
The Right Hon. Lord George Hamilton, M.P.,

Chairman.
The Right Hon. The O'Conor Don.
The Right Hon. Sir H. A. Robinson, K.C.B.,
Vice-President of the Local Government Board
for Ireland.

The Right Hon. Charles Booth, F.R.S. Sir Samuel Provis, K.C.B., Permanent Secretary to the Local Government oard for England.

Mr. F. H. Bentham.
Dr. A. Downes.

The Rev. T. Gage Gardiner. Mr. George Lansbury.

Mr. C. S. Loch:
Mr. J. Patten Macdougall, Vice-President of the
Local Government Board for Scotland.

Mr. T. Hancock Nunn.
The Rev. L. R. Phelps.
Professor William Smart.
The Rev. H. Russell Wakefield.
Mrs. Bernard Bosanquet.
Mrs. Sidney Webb.

Miss Octavia Hill.

Many of the members of the Royal Commission on the Poor Laws are already well known in connexion with their Parliamentary, departmental; or philanthropic work. Mr. Bentham has been for some time chairman of the Bradford Board of Guardians, and he acted as president of the Poor Law Conference at the Guildhall. Dr. Downes is chief of the Poor Law Medical Department of the Local Government Board. The Rev. T. Gage Gardiner was one of the founders of Toynbeehall, and was for some time rector of St. George's, Southwark, serving upon the Board of Guardians of St. Saviour's, and acting as chairman of the local vestry. He afterwards became rector of Farnham, and has now resigned that living in order to devote his time to questions of Poor Law administration, on which he is an acknowledged authority. Some years age he served as a Poor Law guardian at Colchester. Mr. Ge. Hansbur, has come prominently before the public in connexion with the unemployed question. He has been a guardian of the Poplar Board and of the House and School Committee. For London. Mr. C. S. Loch is has secreta? of the Charity Organization Society. Mr. T. Hancock Nunn has been connected with Toynbee-hall. He became a member of the Stepney Board of Guardians, and was associated with the Mansion-house Fund of 1886. He has been connected with almost every Mansion-house Unemployed Committee for London. County Council Committee on Want of Empl. ment in 1903, and of Mr. Long's Committee. He how lives at Hampstead, where he is a guardian and borough councillor. The Rev. L. R. Phelps is a Fellow and Tutor of Oriel College, Oxford, and is a well-known economist. Professor Smart, of Glasgow, is another well-known economist. The Rev. H. Russell Wakefield, rector of St. Mary, Bryanston-square, has been Mayor of Marylebone, and has served on Mr. Long's Committee. Mrs. Sidney Webb and Miss Octavia Hill have been prominently associated with Poor Law work. Mrs. Bosanquet is the wife of the Professor of Moral Philosephy at St. Andrews.

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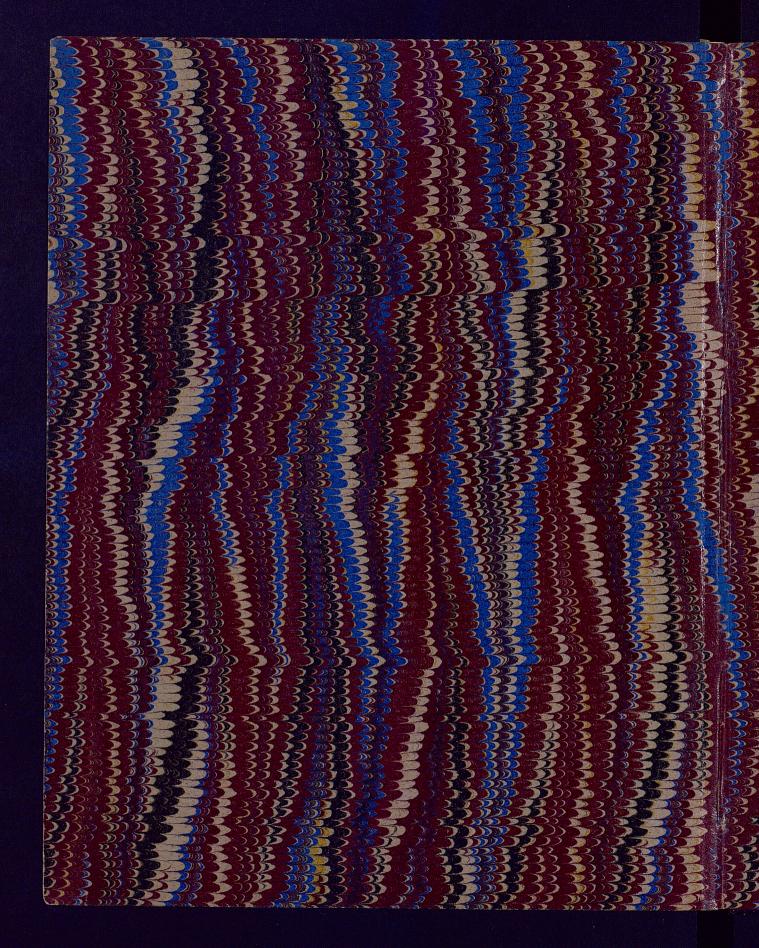
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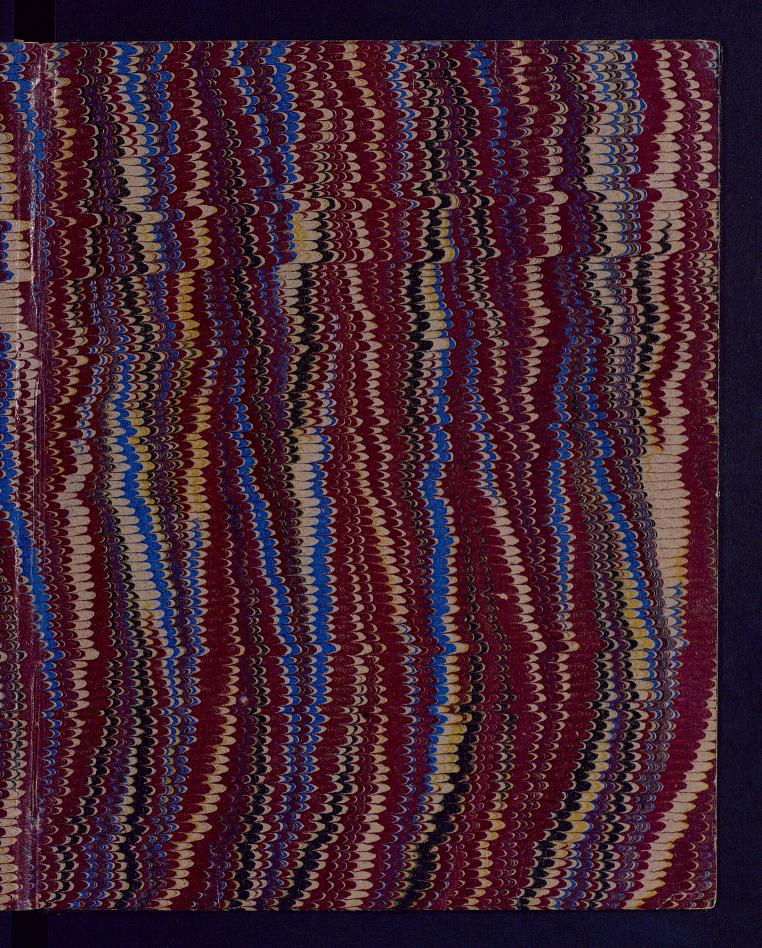


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