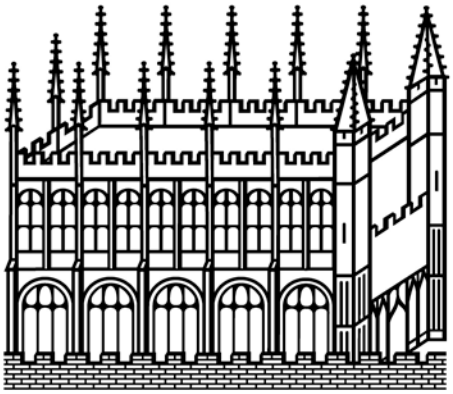


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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Motto:—"*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION.

No. 1. [SECOND EDITION.] FEBRUARY, 1879. One Penny.

## TO OUR READERS.

THIS journal has been issued at the present juncture, in order to serve as an organ of that portion of Society which, accepting the Malthusian theory of population as an incontrovertible truth, has resolved that it shall no longer be passed by in silence by statesmen and political reformers. Whilst most of the other excellent movements of this time have champions in the public press, and even, in many cases, special journals of wide circulation devoted to the advocacy of their cause, the only doctrine which can solve the main difficulties of society, and rid it of indigence, prostitution, and other intolerable evils, remains altogether ignored by the general press, and thus, of course, unknown to the masses. The consequence of this is that, whenever some bold, generous-hearted individual has offered to society at large any of those practical suggestions which are at once deducible from the study of the law of Malthus, this individual has not only been ignored, and his teachings misunderstood, but the clergy and other supposed guardians of public morals have, from their ignorance of the subject, so worked upon the minds of the citizens, that the strong arm of the law has been used in this case, as in so many others, to put down the best doctrines, and persecute the most benevolent and most scientific members of society. The trials which have recently taken so many of us in this country by surprise, have made our boasted freedom of the press seem, to nations like Holland—more thoroughly permeated than our own by the movement which commenced by the great Reformation, and culminated in the French democratic Revolution—nothing but a pretence and a snare. During the lifetime of the great modern writer on Liberty and on Logic, a certain amount of check was placed upon the encroachments of the bigoted party in this most priest-ridden land, by the knowledge that a man of his supreme intellect was by, and that he would suffer no unfair advantage to be taken by the upholders of sinister interests, with impunity. At his death, the party of reaction has been gradually raising its head again in this country, as it has done in Germany since the unfortunate Franco-German war, which evoked the military spirit throughout Europe, and has recently culminated by that State becoming saddled with a ministry which has gagged its press, and delivered it into the hands of theological reactionists, and of military disciplinarians.

One of the first acts of the party interested in the paramount power of the Church and its tenets was to prosecute Mr. Bradlaugh and Mrs. Besant for the publication of a work which was written with the most benevolent intentions, and which had been inspired by the perusal of the works of Malthus and of the late Robert Dale Owen, a man whose memory is dear to the citizens of the United States, in his triple capacity of ambassador, member of the Senate, and philanthropist. The author of the work incriminated by the obscure and church-inspired Society, which styles itself the "Society for the Suppression of Vice," was written by a most able and thoughtful physician, whose name was esteemed in Boston and other States of the Union. This "Society for the Suppression of Vice" used in former days to prosecute, at the instigation of the clergy, all persons who were theological heretics. Gradually, theological heresy began to permeate the land: and to such an extent, that heretical opinions were found among the abler of the bishops and dignitaries of the Church. That cruel and intolerant portion of the hierarchy and their followers who had so gladly persecuted Paine, Carlile, and Hetherington, at length saw that their attention must be turned to other questions if they would maintain their influence over the laity much longer. They, therefore, bethought themselves that, although the laws for the prosecution of theological heretics had become nearly unworkable, there still remained very severe penalties on the statute book directed against all those who should in any way question the dogmata of the Church in matters pertaining to the relation of the sexes. The Council of Trent had decreed that he who declared that celibacy was less to be desired then marriage should be devoted to destruction; and the casuists of the Catholic Church had laid down an innumerable list of regulations, to make the life even of married persons as devoid of all joy as possible, on the principle exposed so ably by Mr. Grote, that tyrants are never at ease when their subjects are free from misery.

Suddenly there arose a great Protestant divine, Mr. THOMAS R. MALTHUS, who cut away the grounds of their ascetic belief,

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and showed that the reason of the misery of married life consisted, not, as supposed by the Catholic Church, in its being a breach of chastity at all, but in the poverty which so often accompanied the over-procreation of the species. The Church again hurled her anathemas against such doctrines; but the scientific men of Europe stood firm. By and bye some philanthropists like Carlile, followed by R. D. Owen, who were aware that, in France, the size of families was so frequently regulated by the volition of the parents, made a yet bolder attack on the dogmata of the Church, and alleged that marriage was the only really virtuous state in which the mass of men and women could exist; whilst, at the same time, they pointed out the lawful and harmless methods made use of by the French peasants to limit their offspring. The Church, however, as Mr. Van Houten says, will never consent to abandon the question of sex to a protesting laity. Accordingly, no sooner had the attempt of taking away the liberty of two of our foremost citizens been foiled by the admirable knowledge of law exhibited by the one, conjoined with the rare eloquence of the other, than Mr. Truelove was attacked for selling similar works, and notably for the sale of one of the most benevolent pamphlets ever written, R. Dale Owen's *Moral Physiology*. How the defendant was acquitted, on his first trial, by the noble conduct of one member of the jury: and how he was convicted the second time of trial, and had to pass four months in the solitude of a modern London prison, with all the horrors which remind us of the sad days when England was noted as the most blood-stained and cruel of all European nations for its criminal code, is known to most of our readers. Mr. Edward Truelove, if better times should dawn in this country (and it would be to despair of human reason to doubt it), will have a place in the affections of all the good men and good women of his native land. He suffered in the best of all causes for the good of the people. His reward lies in knowing that he has greatly added to the chances of human happiness by his most unmerited suffering; and there can be no doubt that, until his dying day, he will be loved and honoured by all of his countrymen who have retained, in these degenerate days, their love of heroism and honest manliness, before all other things.

The policy of this journal will be to stem as far as possible the retrograde spirit which has made us witness persecutions of this kind, not only in aristocratic England, but even in the great Republic of the West. If we can keep this agitation awake for only a few years, the victory will certainly be on the side of science and of virtue. The modern Malthusians have the interests of all mankind on their side; they are fighting a battle against early infantile death, against poverty, with its untold sufferings, and against prostitution; whilst, at the same time, their weapons are directed against the existence of that wide-spread celibacy which leads to so much sorrow, and to so much crime and disease. We have the *only remedy* that the diseases of society can be attacked by. It is our duty to tell mankind how they may be radically cured of the primary ills of poverty, celibacy, and prostitution; and we must, one by one, prick the flimsy bubbles of emigration, lessened production, and home colonization, which are from time to time put forward as remedies or palliatives for human ills, when able men are at length forced to confess that over-population does exist. It is needless to try to do this in the ordinary journals. Ordinary editors are dependent on their subscribers or the owners of their journals. These journals are written, as a rule, to be popular: and it is quite hopeless to suppose that so neglected a question as ours could hope often to be allowed admission into a high-class, or even, for that matter, with one exception, into a radical liberal publication. Let us then ourselves put our own shoulders to the wheel; and hopefully and rationally attempt the task of educating the press and society at large by our own unaided efforts. We call upon all members of the Malthusian League to aid us by suggestions and short articles, which we promise to insert, whether for against our own opinions, as far as our space will perm And, as our League is yet a small minority, we confident rely upon our trusty friends to indoctrinate their neighbou with the views of the neo-Malthusian school, and to assist extending the influence of this journal.

## THE SOCIAL EFFECTS OF MALTHUSIANISM

PERHAPS scarcely sufficient regard is had, as a rule, to t social effects which would follow a general adoption Malthusian views. Yet the question of "Large or Small F milies" is one of an essentially social character, and we m well ask how would society be affected if conjugal pruden became the rule instead of the exception.

Small families, I venture to assert, are best for the intere of society as a whole, as well as best for the family and for t individual. It would be for the happiness of each and of if the home were gladdened with two or three children, i stead of being overcrowded with ten or twelve. To ga however, all the advantages possible, small families must ru side by side with early marriages. Late marriage is bad, po tically, socially, and individually. Politically it would, universally adopted, be injurious, because it would weaken t physique of the race, not only by the less robust health whi long-maintained celibacy would inflict upon the parents, b also because the children of those who marry late in life a not as strong and as vigorous as those which spring from p rents in the full flush of their youth and strength. A ra healthy and powerful physically, forms a nation capable of s defence, and of active initiative, and early marriage gives th race to the State. Socially, late marriage is bad, because implies a number of dwarfed and isolated lives, instead of number of happy homes, radiating brightness around them every side. And since late marriage does not, and never wi imply celibacy, it is the source of endless social corruptio degrading love into lust, and ruining thousands of helpl women, outcasts from all pure affection and respect, at on the children and the scourgers of man's vice. Early marria saves both men and women from prostitution, and by purifyi society makes it more stable and more happy.

Individually, late marriage is bad, physically, mentally, a morally. Prolonged celibacy shortens the term of life; t unmarried die, on an average, at an earlier age than do t married. It tends also to inflict injury on the mind, as m be seen by a slight examination into the statistics of luna asylums. Morally, it deteriorates both men and women; makes men harder, more cynical, more selfish, more scepti of human virtue; it makes women more frivolous, more n row-minded, more sour. The home is the best school both f man and for woman; there they learn patience, gentlene thought for others, selflessness, tenderness, and charity. The are no teachers of these virtues like the little children, a these added to courage, strength, endurance, intellectual effo make up nobility of character in both sexes alike.

The only reason why marriage is delayed, or avoided, in t majority of cases, is the dread of a burden of a family too lar to be supported on the available means. This dread remove hundreds would form happy homes who now live disconten edly in solitary lodgings. Early marriage, to the non-Malth sian, means the almost certainty of a large family, with t necessary accompaniments among those who are straitened means, of endless toil for the man, endless drudgery for t woman. The spectre of poverty scares people back from ma riage, and this great social mischief would entirely pass aw if Malthusian views were generally adopted by the people.

[To be continued.] ANNIE BESANT

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

A GREAT deal has been said in Courts of Law during the last two years about the Malthusian principle of population. The Lord Chief Justice of England has pronounced that it is an irrefragable truth, and that all parties who have studied such questions know, since the days of the Rev. T. R. Malthus, that the great cause of indigence is the tendency that population has to increase faster than agriculture can furnish food. And yet we have serious doubts whether one out of a thousand of the population of the British Islands knows who Mr. Malthus was, or, indeed, whether he was a Roman, or a citizen of modern Europe, at all. It is, therefore, we are convinced, very important to let his countrymen know that Thomas Robert Malthus was an Englishman; that he was a denizen of the 19th century; and that he lived most part of his life in the neighbourhood of London.

Thomas Robert Malthus was born at the Rookery, near Dorking, in Surrey, in 1766. Those who are interested in the matter will do well to make a pilgrimage, as we have done, to the romantic birth-place of the discoverer of the law of population, the greatest (if we measure discoveries by their effect on human happiness) ever made. Malthus' father was an able man, a friend and correspondent of the noble and unfortunate J. J. Rousseau, and one of his executors. Thomas Robert was his second son, and, as a boy, evinced so much ability that his father kept him at home and superintended his education himself. The son repaid his father's care, and had awakened in him that spirit of independence and love of truth which were ever afterwards the characteristics of his mind. He had two tutors, in addition to his father, both men of genius—Richard Graves and Gilbert Wakefield—the former the author of the "Spiritual Quixote," the latter the correspondent of Fox, and well known in his day as a violent democratic writer and politician.

In 1784, when 22 years of age, T. R. Malthus went to Cambridge; and, in 1797, became a Fellow of Jesus College. After this he took orders, and for a time officiated in a small parish near his father's house, in Surrey. In 1798, appeared his first printed work, which may be seen in the British Museum. It is entitled "An Essay on the Principle of Population, as it affects the future Improvement of Society; with Remarks on the Speculations of Mr. Godwin, Mr. Condorcet, and other Writers."

The writer in the Encyclopædia Britannica, from whom these details of Malthus' life are taken, informs us that the book was received with some surprise, and excited considerable attention, as being an attempt to overturn the prevalent theory of political optimism, and to refute, upon philosophical principles, the speculations then so much in vogue, as to the indefinite perfectibility of human institutions. In this remarkable essay the general principle of population, which Wallace, Hume, and others had very distinctly enunciated before him, though without foreseeing the consequences that might be deduced from it, was clearly expounded; and some of the important conclusions to which it leads in regard to the probable improvement of human society were likewise stated and explained; but his illustrations were not sufficient, and he, therefore, sought in travel further confirmation of his theories.

In 1799 he visited Norway, Sweden, and Russia, and, after the peace of Amiens, France; in which countries he busily collected all the data he could bearing upon his researches. In 1815 he was appointed to the professorship of political economy and modern history at Haileybury, near London, which chair he occupied until his death in 1834, at the age of 70. He left behind him one son and one daughter. The son is, we believe, still alive, or was so a few years ago.

The account given by Mr. Malthus of the way in which he discovered the law of population is to this effect. His father, Mr. Daniel Malthus, a man of romantic and somewhat sanguine character, had espoused warmly the doctrines of the great writers Condorcet and Godwin, with respect to the perfectibility of man, to which the sound sense of the son was always opposed; and when the subject had been very frequently discussed between them, and the son had always objected to Godwin's views, on account of the tendency of population to increase faster than subsistence, he was asked by his father to put down in writing his views on this point. The result was the Essay on Population; and his father was so much struck with the value of the arguments, that he recommended his son to publish it.

In the first edition of this work he principally deals with the views of Condorcet and Godwin; but on his return from the Continent, where he had collected ample materials, the state and prospects of the poor became the prominent features of the second edition, which appeared in two volumes, in 1805.

The latter years of the life of Mr. Malthus were passed in the midst of his family, in the performance of his professional and professorial duties, and in the editing of the various editions of his work and other treatises on political economy. In proportion as the views enunciated in his Essay on Population became known, his fame was extended. Most of the statesmen of his time, and the whole of the eminent political economists of Great Britain, adopted his opinions; and thus the way was prepared for the adoption of a better system of poor-law relief than the one which at that time was ruining England. On the Continent, too, and indeed wherever science extended, his views were adopted by the foremost writers on political economy. He was elected a member of the most eminent scientific societies abroad, such as the Institute of France and the Royal Academy of Berlin. At home, he founded the Political Economy Club and the Statistical Society.

In the other departments of the science of Political Economy, Malthus was a distinguished writer. He was, in company with Dr. West, a promulgator of the theory of rent, first mooted, it seems, by a Scotchman, Dr. Anderson, a contemporary of Adam Smith. Ricardo, the eminent political economist, has acknowledged his deep obligations to Malthus, for his exposition of this theory.

The great Principle of Population has been examined carefully and accepted as a splendid discovery by the master minds of all countries since the discoverer's death in 1834. To say that it is looked upon as axiomatic by the two Mills, by Ricardo, Senior, Cairnes, Alexander Bain, Garnier, Bertillon, Fawcett, William Ellis, and William Hunter, is to say that its truth has been fully proved to the ablest thinkers on social science and on political economy that this and other European States have produced.

It was, before the days of Malthus, the almost universal belief of mankind that the wealth of a country was in proportion to its population. Statesmen, poets, and philanthropists were constant in their endeavour to secure as rapid a multiplication of the citizens as possible: and, up till the publication of his essay—indeed, long after that event, it was the custom in many European States for the Government to give prizes to such parents as had given birth to and reared a more than averagely large family of children. Such a law, indeed, was not abrogated until about 25 years ago in Sardinia.

Mr. Malthus clearly exposed the error of such teaching. He showed that, such is the immense power of increase in the human family, it is probable that, were food plentiful enough, population might double in some fifteen years, or even less. With incredible assiduity he read and examined ancient history and the statistics of European countries and their colonies, for the confirmation of his theory. He found, for example, that after the great pestilences which had from time to time ravaged

European states, the surviving population had been so well fed and housed that it had been enabled to replace the blanks left by deaths usually in a very few years—in twenty years in several instances.

[To be continued.]

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## ANSWERS TO CORRESPONDENTS.

W. Francis, Halifax.—The works you might read on the Malthusian Question are as follows: "Malthus on Population," (Reeves & Turner, ed. 5, 1873); James Mill on Political Economy (1824); MacCulloch (1825); Sismondi (1829); Chalmers (1832); Dunoyer (1835); Rossi (1840); Thornton (1846); J. S. Mill, Ricardo, Senior, Cairnes and Fawcett. Add to these "The Elements of Social Science," "Every Woman's Book," by Carlile, "The Law of Population," price 6d., by Mrs. Annie Besant (Freethought Publishing Company, London), and you will have a good idea of the greatest of all modern questions. The Malthusian League pamphlets are also very useful as introductions to the subject.

# THE MALTHUSIAN.

FEBRUARY, 1879.

SECOND EDITION.—Note—The First Edition having been sold out in a week, we have re-printed the February number, with a little new matter.

## THE VALUE OF EMIGRATION AS A REMEDY FOR POVERTY.

In the recent speeches of many prominent men, and in the current editorials of several important provincial journals, two facts are generally admitted, viz., that much poverty exists in this country, and that this poverty is caused or aggravated by over-population. One remedy only is directly counselled by such speakers and writers, *i.e.*, emigration, except, perhaps, in the case of the *Nottingham Journal*, which has boldly faced the population difficulty. The editor of the *Times* does say that working-class leaders should teach prudential restraint, but the value of this counsel from the *Times* is diminished by the fact that Mr. Walter was one of the jury in the Queen *v.* Bradlaugh and Besant.

The object of this essay is to show—1st. That emigration, even if on a very large scale, can in any case only be a temporary alleviation for already existing poverty; and that it is not a permanent remedy for, or protection against the recurrence of poverty. 2nd. That emigration on such a large scale as to produce marked amelioration in the condition of those left behind is only possible, as in the case of Ireland, after a long endurance of misery and suffering, and when the pressure of poverty has become so great that revolution at home, or flight to a foreign land, are the only alternatives. 3rd. That there is no place to which English paupers can emigrate with any reasonable hope of a successful struggle for existence. 4th. That from the places to which emigration is recommended, Canada and America must in future be excluded. 5th. That the climate of South Africa, and other conditions, render it an inadvisable field for immigrants. 6th. That the distance to, and consequent cost of reaching Australia, prevent the Australian colonies from serving as an important relief to the labour pressure at home.

That emigration, even when most successful and on a very large scale, can only be a very temporary alleviation of the pressure of population—unless prudential or birth-restricting checks prevail from thenceforth amongst the people left in the old country—is clear, if we for a moment consider the power of increase of population when there are sufficient means of subsistence. Taking the population of Great Britain and Ireland to-day at about 34,000,000, and assuming that with sufficient food this population could easily double itself in twenty-five years, then you would require a constant stream of emigration to the extent of 1,400,000 per year, merely to keep the country from growing worse off; and this emigration must go on without in any degree insuring real improvement in the condition of those left behind. Any such continued large emigration from this country is simply impossible. The actual increase in population in Great Britain and Ireland, between 1867 and 1876, despite the continued operation of life-destroying checks, has been 2,754,000, or a daily increase of more than 500 persons. And during this time, too, there was an emigration to various parts of the world of more than 2,300,000 persons, so that, but for the emigration, the increase at home would have been over 5,000,000 in ten years.

Undoubtedly the emigration from Ireland, which, in the decade from 1841 to 1851, took away 20 per cent. of the population, did work a great improvement in the condition of the country; but from 1873 the tide of emigration has slackened, and since that year the condition of the working population of the United States has not been such as to encourage the arrival of immigrants in large numbers. And what was the state of things which compelled nearly four millions of Irish people to quit the land of their birth in less than thirty years? Let any one who really wishes for reply, read the speeches of the defendants in "Shaw's Authenticated Report of the State Trials of 1844."

A large portion of the people of Ireland were utterly destitute. Pressed down by poverty, the strong man pined for employment in his native land for the daily pittance of sixpence. In the agony of his misery there was but little hope of redemption at home. Those who strove actively to better their country were indicted for sedition. Rebellion and emigration were the only alternatives when the Government of the day succeeded in stifling lawful agitation for improvement.

That there are many parts of the world to which a man, either single or married, may still emigrate with advantage, if he possesses a few score pounds, is not only possible but probable; and it is certain that with £400 and upwards of capital there are many spots abroad where an industrious

family may do well, and far better than with treble the amount at home. But, unfortunately, the mass of people to whom emigration is recommended because they are poor, have neither the few score pounds nor the hundreds, they have not even the means of transporting themselves to the other side of the Atlantic or of the Pacific. Where are the paupers to go? and from what fund is the cost to come of conveying them to their destination? The cheapest points are Canada and the United States, but paupers cannot even pay to reach Montreal or New York, and, if they could so pay, neither in Montreal nor in New York is employment to be found. If the emigrants are sent out as paupers, they are not likely to do much good in a new country under any circumstances. Again, how are they to be sent? by voluntary charity? this is too uncertain; by local or imperial taxation? but what inducement is there to any citizen to stay and struggle, or to make an effort to pay for his own journey if the idle and improvident may travel at the cost of the more industrious members of the State? To be successful, emigration must be voluntary and self-sustained. In reckoning the cost of emigration, it should be remembered that the cost of railway from Boston or New York to Galveston in Texas, to Lincoln in Nebraska, or to St. Paul in Minnesota, is larger than from Liverpool or Glasgow to Boston or New York.

In dealing with the question of English, Scotch, and Irish emigration it must be borne in mind that the pressure of population has during the last few years driven the Teuton, Scandinavian, and Sclav in large numbers across the Atlantic. A one time the Briton had the monopoly of colonization; but to-day he has—and especially in the United States—to struggle with the German, and, unfortunately, to struggle at a disadvantage, and against considerably increasing numbers. The German can live more economically, his habits are more thrifty than those of either the Englishman or Irishman. From New York west in the United States, the Germans outrival the Briton in every branch of skilled labour.

It is worthy remark that while the Briton is no match for the German immigrant in the West, the Irish settler is driven out by the French Canadian in the New England states. Through Maine, Massachusetts, part of New Hampshire, and Rhode Island, the French Canadian is found in many of the mills and factories, and especially is this noticeable at Lewiston in Maine, and Lowell in Massachussetts. What used to be known as the Irish quarter in Lowell now hardly contains an Irish resident, and the French signs and announcements seen in the streets of Lewiston, show that the French Canadian is no insignificant client to the tradesman.

To-day America has its own labour difficulties. The Bureau of Statistics of Labour, in Massachusetts, after careful enquiry, estimated that six months ago 570,000 persons over 18 years of age were out of employment in the United States. The more extreme advocates of the labour party claimed that 3,000,000 of the population, or about one in thirteen, were unable to obtain work. The last figures probably exaggerate the evil, but even if the first estimate be taken, the situation was bad enough then, and, in most occupations, is assuredly worse during the winter months. That there will be a revival of manufactures in the United States, and that the condition of her people will improve, is certain. She has vast undeveloped resources of coal and iron, as well as of other minerals, and these will be gradually won into useful service. But even then the labour struggle will not be free from difficulty. In New England for several years past it has been difficult for working men to earn a sufficient wage. Five years ago, the careful enquiries of the Labour Bureau showed that even the steady hard workers of Massachusetts had on the average no opportunity for margin of provision from their daily wage against the possibility of sickness and the certainty of old age.

Many persons are enticed from this country by the hope of getting fertile land. It should be borne in mind that all fertile land within reasonable distance of a market has long since been appropriated. A settler who intends to live by agriculture must take care that the cost of getting the produce to where any one will buy it is not greater than the price which the produce will command when it arrives at the place of sale. The Grange movement in America arose originally, in 1867, because many of the Western farmers then found that the rates charged by the railroad companies for the conveyance of grain were so high that the corn when grown was practically worthless because unsaleable. In Kansas, Nebraska, Wisconsin, and Minnesota tons of grain have been burned for fuel because the freight rate was and is too high to leave any profit to the farmer on the price realised at Milwaukee, St. Louis, or Chicago. In Iowa the price of potatoes, to the farmer who grows them, is subject to the charges for getting the potatoes to Chicago, or to the East, and the deduction sometimes leaves little or nothing for the farmer.

CHARLES BRADLAUGH.

*To be Continued.*

## LORD DERBY ON EMIGRATION AND THE LAND QUESTION.

ONE of the most hearty of all liberal journals, if not the most so, *The Echo*, in speaking of Lord Derby, recently, expressed the hope that ere long that distinguished statesman might link his political life with the Liberal party, to which his opinions and convictions naturally ally him. Nay, the *Echo* goes so far as to look forward to the time when Lord Derby may, perchance, occupy the grand position of a liberal Premier. All who have watched the career of this able man have doubtless gradually become aware that he is one of the natural leaders of the democracy in this country. Mr. John Stuart Mill had a very high opinion of his sagacity: and all his college friends remember with pleasure the thoughtful and profound student of Trinity College, Cambridge, whose acquirements in the exact sciences and in classic lore, gave such a promise of a life of labour and utility to his native country. That such a man should cast in his lot with the aristocratic party and the Church party of England has always been a mystery to us. We suppose that it is his extreme wealth that has prevented him feeling so acutely for the sufferings of the masses, sufferings which wealth so far removes us from, as to prevent him from any enthusiastic attachment to reforms in our strange and anomalous society. Yet, if Lord Derby has found himself tied by hereditary considerations and friendships to the party of the clericals, and the privileged classes, he has ever shown his leanings towards a scientific and just distribution of the fruits of labour. A clear-headed political economist, a student of Adam Smith, Mill, and Malthus, he has on many occasions shown that he is but too well aware of the supreme importance of a knowledge of the law of population. Hopeless, however, as too many politicians have hitherto been of seeing any real grappling with this great question in the present unscientific condition of English education, Lord Derby has spoken with very great caution: but to those who do not forget what he formerly uttered, and who place perhaps greater hope, in some respects, in him, than they even do in Mr. Gladstone as a future bulwark against the inroads of clerical and military despotism in Europe, his sentences are fraught with wisdom. Some years ago, it will be remembered that speaking of France, he told, how that a great contractor had mentioned to him that the French population was probably the wealthiest in Europe. Lord Derby ascribed that to its true cause, the slow increase, or nearly stationary condition of the French population. Speaking the other day, in January, 1879, at Rochdale, he remarks: "I think it is a very fair question in

this tight little island of ours, whether we are not getting packed too close, and whether we have not suffered from the comparative stoppage of emigration in the last few years? Emigration is, for a people like ours, a natural and even a necessary outlet. You may pass what law you please—you may lighten the burden of taxation until the working-men are practically exempt, but so long as there are more of them than can get work, so long as two men are looking after one employer, neither votes, nor freedom from taxes, nor anything else that politicians can do, nor yet any expedient of their own for producing artificial scarcity of labour in special employments, will in the long run, prevent them from being badly off. I am not contending, of course, that any of you should start off for the New World without inquiring as to the chances when you get there. Just now the Americans have their troubles as well as we; but with their boundless soil, they are rapidly accumulating capital, and with their exceptional energy, they are sure to rally, before long; indeed, I believe the rally has already begun. There are children living who will probably see the United States numbering two hundred millions of inhabitants, and I don't think there is any subject to which leaders of working-men can more usefully turn their attention than the supplying to those who want it, true, accurate, and trustworthy intelligence as to their chances beyond the Atlantic, either north or south of the Canadian boundary-line. We shall always have men enough left at home, and even if emigration were to go the length of checking the increase here, which it almost certainly will not, *surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"

Lord Derby, by this last sentence has won the esteem and gratitude of the Malthusians in this and all countries. That is exactly what they have been saying for the last half century. Joseph Garnier compares in his work on the Population Question, the nation of Switzerland in 1848 with that of Ireland, and asks whether it is not better to have two and a half millions of contented and prosperous Swiss than eight and a half millions of indigent and starving Irish. Thoughtless persons say—No! The larger the population the more powerful the people in time of peace, but particularly in time of war. To this Lord Derby in his Rochdale Speech replies as follows: "There are many persons, I know, who would object, on the ground that though emigration may be good for the individual it weakens the State. I cannot take that view. A contented people go a long way to make a state powerful, and I have always been convinced that a great deal of our freedom from internal trouble in this country, which is sometimes ascribed to national character, and sometimes to our political constitution, is really due to the various outlets which both in past and present times, we have created for ourselves beyond the seas. These are our safety valves, and if they get choked I should expect the results to be uncomfortable." In another part of our issue we have given the view of Chalmers on emigration; and we have no doubt that Lord Derby is fully aware of the imperfect nature of the palliative he suggests for our chronic over-reproduction. He knows as well as Chalmers, that population in the British Islands tends to double so fast that an emigration of two millions a year would probably not keep it as stationary as the French now keep it by parental prudence and restricted births.

Upon the important question of Land Reform our statesman gives some excellent hints. "You will hear from some, no doubt, that all manufacturing industries are over-stocked, and that a part of the population of our towns ought to go back on the land as occupiers or owners. Of that expedient, I speak with more respect, but I confess it does not seem to me to be a very hopeful one. We may have changes in the land laws. We probably shall within the next few years; but though they may lead to more careful and profitable cultivation of the soil, they are very unlikely to lead to a larger number of persons being employed upon it. The small freeholder and the very small occupier have never held their own in England, any more than the hand-loom weaver against the competition of the power-loom. I think it will be so still; I think the future will, in that respect, be like the past, but many people take a different view, and to them I say that the experiment is very easily tried. There are plenty of acres to be had, plenty of owners willing to sell. Let them who have faith in what are called "peasant proprietors," go into the market, form a company, buy land, and divide it into lots of the size they think the most suitable. If they fail to find purchasers, we shall know that the supposed demand does not exist. If they succeed they will have done useful service, and in any case they will have practically tested the soundness of a theory that has never yet been verified or refuted."

All readers of Thornton, Mill, and the later economists know well how admirably the peasant properties of France and some parts of the Continent have acted in educating the poorer classes into a knowledge of the population difficulty. When we hear of whole districts in France where the peasants habitually limit their families to two children, we can see the immense value of property in land in certain states of society. Whether or not English farming is compatible with small holdings, is as Lord Derby says, a matter we know nothing of by experience. Our own view is that combinations of peasant proprietors would be capable of underselling even the wealthiest capitalist farmers, because if the small holders are only educated enough to combine their efforts when required, for purposes of drainage and machinery, the care of poultry and kitchen gardens is more likely to be far more constant and economical among small farmers like those of the Channel Islands or France than in this country of capitalist farmers.

## THE REV. THOS. R. CHALMERS ON EMIGRATION.

THE following extract from Dr. Chalmers' works (1832), has been forwarded by Mr. John Page, one of the secretaries of the *M. L.*:—

(1). "The necessity of emigration from a country is in itself, practical evidence that its resources are not illimitable. We may be assured, that if other remedies for the destitution of the land were at hand they would have the preference over this. Could home colonisation, or the invention of new employments, or the increase of capital, or the openings of foreign trade, have furnished ready and withal indefinate resources for our population we should never have witnessed, to any great extent among them a disposition to renounce the scenes of their infancy, with all the charms and associations of home, for the chances or the perils of distant and unknown lands. We have already endeavoured to prove how it is that the commutation of taxes and tithes must make room for a larger population, though that room would soon be occupied to the full: and, after a briefness of general prosperity among all the classes of society, there would ensue the same straitness and difficulty as before; proving that, in every direction and on all sides, there are limits at home which throw out, as it were, the tide of our increasing numbers on the general community, and produce a feeling of pressure and discomfort there; against which, relief is sought by an afflux of population from a land that is too narrow for them. We have now only to estimate the strength and the efficacy of this expedient, after which we shall enter, though briefly at this time, on the question of private charity; the last of all the expedients, which, if tried and found wanting, would seem to land us in the conclusion—that, either there is a helpless and irremediable necessity for extreme and extensive want in human society, from which, by no practicable device, can society be protected; or that, if there be a specific against this overwhelming calamity, it must be different from any of the expedients which shall have yet passed under our review.

(2). "When the agriculture of a country arrives at its limits, there is a pressure that would not be felt but for the tendency of the population to increase. But long before this limit is reached is the pressure felt; because the *tendency* to an increase in the population exceeds the rate of enlargement in the agriculture. The probability then is, that even emigration will not remove, will not eventually alleviate, the distress of our land.

"The same cause which outstrips the enlargement within, may also outstrip the efflux abroad. Certain it is that the colonies of Britain, notwithstanding their perpetual draft on the families of the mother country (and many of them but too powerful absorbents for our excess of population, from the balefulness of their climates), have still left us in a condition of difficulty; scarcely, if at all, lessened by the outlet which they afford every year to such a number of adventurers. But this may be made a matter of computation.

"The capability of increase in the population may be estimated with tolerable accuracy, and the extent of emigration requisite for lightening the pressure of our redundancy may be estimated along with it: and that with an approximation to the truth sufficiently near for the purposes of a practical agreement.

(3). "Population, when permitted its full development by an unbounded supply of the means of subsistence, can double itself in fifteen years; and we proceed on a computation greatly more moderate than this, when we affirm that, for an emigration sufficient to allow an unchecked multiplication of our species in the British islands, there behoved to be at least half-a-million of human beings transported annually from our shores.* The expense of so mighty a transportation, and the magnitude of that immense flotilla which would need to be upheld for the business of these annual shipments are of themselves sufficiently startling, and might well disabuse us of the idea that any very effectual relief can be ministered by this expedient for the wants of our population. But we may properly add the ever-increasing difficulty of new settlements abroad after that the most accessible and best portions of territory have been occupied. It is no great recommendation of a scheme that, the longer it is prosecuted, it is always becoming more impracticable: in so much that every successive year must witness another augmentation both to the cost and the labour of it. Neither can we admire, as a sound or lasting expedient for keeping right the overflowing population of one country, a process that hastens onward every other country to the same consummation.

"We should greatly prefer an expedient that would equally apply to all countries; and that would not lose its efficacy, even though the globe should throughout be peopled up to its capabilities, and the millennial era had arrived at which we beheld a general fulness and prosperity in all lands. But the near, the practical consideration, is that the relief afforded even now by all the emigration which even the most sanguine of its advocates can count upon, is but an insignificant fraction of what a population, left to its own unchecked spontaneity, would need; and every year this relief would become more insignificant.

(4). "Now here is the evil of every partial and, at the same time, ostensible relief, against the effects of a mischief that is brought on by the general recklessness of the population. It adds to that recklessness, and so may aggravate the pressure on the one hand more than it alleviates that pressure upon another. This we hold to be the precise operation of a public charity, instituted for the supplies of general indigence. The power of it is overrated beyond the product of it, and so it relaxes the economy and the providential habits of the people to such a degree that it falls greatly short of supplying the poverty which itself may be said to have created. It is thus, too, that in a country, the system of whose interests and affairs is much complicated by the multiplication and rarity of its resources, we should look for a more oppressive redundancy of people than in a country of simple economy; in Britain, for example, where people have commerce and colonies, and the demand of various and lucrative professions to count upon, than in Norway, where the necessary limit of population is not so obscured by complexity, and which limit, therefore, in consequence of being more distinctly seen, is more decisively acted upon.

[To be concluded].

* Written in 1832.

## CURRENT TOPICS.

We hear that Mr. E. Truelove's appeal has been postponed until April.

Dr. H. A. Allbutt, Leeds, writes to the Editor: "I beg to state that I shall do all I can to support your new venture. I wish it every success. May it be circulated by thousands! It is just what was wanted. Kindly send me a number of the first issue. I shall be glad to exchange advertisements with you in the *Emancipator*."

The generous donor who has already helped the Malthusian League in its early struggles, writes to the President of the League as follows:—"*January 1st*: Inclosed is a cheque for £100. It is a New Year's gift from the same friends who have already twice contributed through you to the funds of the Malthusian League, of which you are President. They do this because they believe you to be engaged in promulgating one of those cardinal truths, ignorance or disregard of which must entail disappointment and misery on many whose conduct would otherwise secure well-being for themselves and society." This makes the fourth hundred from the same generous source.

The *Labourer*, of January 18th, gives in its warm adhesion to the tenets of the Malthusian League, and points to the favorable contrast between the French peasants and the English farm labourers.

*Lo Spillo*, an Italian journal published at Ravenna, is also one of the enthusiastic supporters of our League. There is an article in its favour in the issue of January 16th.

An excellent leaflet, entitled "Low Wages, Dear Food," written by Mr. Page, is sold by Mr. Reynolds, 23, Amersham Vale, New Cross, for 7½d per 100.

A pamphlet, "The Present Bad Trade," and a leaflet, "Orthodoxy and Heterodoxy and the Population Question" (Heywood, Manchester), have reached us. Both are excellent, and deserve to be read by all who care about the popular spread of our question.

In our next will appear an article entitled "The Progress of Society," and Reviews of "State Remedies for Poverty;" (by the author of the "Elements of Social Science"); also a review of Professor Hunter's pamphlet on Heresy, &c.

## LECTURES PAST AND TO COME.

Mr. Page lectured, on January 19th, at the Commonwealth Club, on the Causes of Poverty. The Rev. Stewart Headlam occupied the chair. Mr. Page's essay was most exhaustive of the question; and we trust that the Malthusian League may often have him as their exponent. He will lecture on the same subject at Deptford on February 9th, at 8 p.m.

We learn that Mrs. Annie Besant has been invited to lecture in the agricultural districts of Lincolnshire, on the Population and Land Questions, under the auspices of a large Agricultural Labourers' Union. This is one of the most important events that have taken place since the Population Question has become a prominent and possible one.

Dr. Drysdale will speak on "State Remedies for Poverty," at the Eleusis Club, in Chelsea, on February 16th, at 8 p.m.; and on the Land Question, at the London Dialectical Society, Langham Hall, on February 19th, at 8 p.m.

# The Malthusian League.

OBJECTS.

That the objects of this Society be:

1. To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.

2. To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

PRINCIPLES.

1. "That population has a constant tendency to increase beyond the means of subsistence."

2. That the checks which counteract this tendency are resolvable into positive or life-destroying, and prudential or birth-restricting.

3. That the positive or life-destroying checks comprehend the premature death of children and adults by disease, starvation, war, and infanticide.

4. That the prudential or birth-restricting checks consists in the limitation of offspring by abstention from marriage, or by prudence after marriage.

5. That prolonged abstention from marriage—as advocated by Malthus—is productive of many diseases, and of much sexual vice; early marriage, on the contrary, tends to ensure sexual purity, domestic comfort, social happiness, and individual health; but it is a grave social offence for men and women to bring into the world more children than they can adequately house, feed, clothe, and educate.

6. That over-population is the most fruitful source of pauperism, ignorance, crime, and disease.

7. That the full and open discussion of the Population Question is a matter of vital moment to society, and such discussion should be absolutely unfettered by fear of legal penalties.

## EXTRACTS FROM REPORTS

*of working men sent by the Bristol Chamber of Commerce to report on the Paris Exhibition and the work shown there, and state of artizan life in France.—This report is printed and issued by the Bristol Chamber of Commerce.*

"THE married artizan has in his wife a help,—meet to share the burdens of life with him, and, by the way, he shows a propensity in many instances to allow her the biggest lump. Be that as it may, his *better half* being relieved from the cares which fall upon those whose conscientious convictions will not allow them to *regulate* the number of their families, is enabled to render substantial assistance by working at her trade towards the expenses of the home, or towards the purchase of a house, by the investment of savings in Government bonds, as an appropriate provision for a "rainy day," and to appease the dislike which he has to paying rent. . . . The cost of living, of course, varies somewhat, but a man and wife and the two children can live comfortably on half-a-crown or three francs a day. . . . Thus by a repression of possible demands, low rent, and a careful use of revenue, the French artizan is placed on great vantage-ground when pitted against English workmen under present conflicting circumstances, part of which he alone is responsible for."

GEO. F. MORGAN (*Report on Floor Cloths*).

"We are all agreed that one of the real glories of a nati and a real mark of national prosperity, is the growth of population; a sign that in France is wanting. One of great reasons for the lack of growth of population is that th home life is not of a character to be an incentive to marriag lacking that domestic comfort and family-binding elem that is the great safeguard to morality and religion."

THOMAS THOMAS (*Report on Stationery*)

"What does a Frenchman's home consist of? (the you man's especially). Himself, wife (*sans ceremonie*), and, as rule, no children. They both work at their respective bu nesses and the combined earnings form a considerable incor which enables them to have an amount of pleasure on evenin Sundays, and saint-days, scarcely understood by us. Th don't booze, but indulge in pleasure of a much less harm kind." F. SHELLARD (*Report on Engineering*)


## PAMPHLETS by MR. BRADLAUGH.

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# THE MALTHUSIAN

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ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY.

No. 2. MARCH, 1879. One Penny.


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## MR. FREDERIC HARRISON ON THE EDUCATION OF WORKING MEN.

IN the *Times* newspaper of the 7th February appeared the brief report of a lecture on the education of working men, given the evening before at "the Working Men's College" by Mr. Frederic Harrison.

Mr. Harrison is so able, zealous, and well-tried a friend of working men, that all actions and suggestions coming from him must command the most attentive consideration.

Although the summary in the *Times* is exceedingly condensed, we think we are warranted in assuming that Mr. Harrison is of opinion that the working boy's school education needs to be supplemented by subsequent college education, whether the college be as ordinarily meant by that word, or be what is represented by the world at large. He also cautions his hearers not to allow their attention to be distracted to comparatively unimportant studies, seeing that the time at their command is mostly too short to admit of their doing full justice to studies which can only be neglected at the risk of great individual and general suffering.

We trust we are borne out in what we have written, and we may add that we agree most cordially in Mr. Harrison's opinion and suggestion.

It might, indeed, be said that the principal value of the boy's education is that it fits him to profit by the education which will be offered to him as a man. In reality, school education should aim at two purposes: first, to make college education attainable; and, second, to enable college education to be dispensed with as harmlessly as possible.

One of the principal hindrances to college education at the present time is the want of aptitude of boys to profit by it when they quit school. And no doubt Mr. Harrison would agree with us that one of the means of spreading college education would be to improve the character of the education given in our schools.

We would not so much insist upon the particulars of the instruction in our schools, as upon the spirit in which and the purpose with which it is given. The effect aimed at should be from the very beginning to stamp upon the boy's mind, to incorporate with his very being that the happiness of himself and his companions principally depends upon their own conduct, individually and collectively. A course of instruction leading to such a result might be termed Lessons in Human Conduct as a cause and means of Human Well-being.

But, lest we should be misunderstood if we dealt exclusively in generalities, let us particularize. Boys should be led, by appropriate methods, to observe and discover for themselves that men, to live comfortably on our earth, constituted as it is, must work, learn to acquire humility, practise to acquire skill, save to provide against future wants, be faithful in performing engagements, and therefore cautious in contracting them, whether in bargains between buyers and sellers, borrowers and lenders, masters and servants, landlords and tenants, employers and employed. We are quite aware that much of this is enjoined directly and indirectly in ordinary teaching, but besides this we claim that boys should be led to discover it for themselves and enjoin it upon themselves.

The study and discovery of the kind of conduct which leads to well-being inevitably suggests the consideration of the kinds of men from whom such conduct is to be expected. If we are not mistaken, the uniform answer to inquiries conducted in this spirit will be that men must be industrious, intelligent, skilful, economical, honest, truthful, sober, trustworthy, diligent, courageous, and ready to encounter danger and suffering in behalf of the weak and the suffering.

Growing out of and interwoven with this teaching will be the further inquiry how the qualities may be forthcoming, without which conduct conducive to general and individual well-being is hardly to be expected. The full answer to this question might require a quarto volume. We must, then, be satisfied with one in few words,—the instruction and discipline of infants by adults, to be accompanied and followed by self instruction and self discipline.

Mr. Harrison will, no doubt, agree with us, that instruction such as we have sketched, ought to be provided in the education of all human beings; and we are not prepared to contend that it can be completely given in the schools for the young. So large a part of it, however, may be given as to make easy what may be left for the colleges.

Continuing from school to college, whether much or little be spared to the latter by the work of the former, let us turn to that portion of Mr. Harrison's lecture which bears upon our views of education, as assisting to promote well-being:—

"A really popular education should embrace four things:—1. The elements of Geometry, and some notion of the leading Physical Sciences. 2. An outline, or general conception of the History of Mankind, as a whole, with a special knowledge of the great critical movements of modern Europe. 3. Some acquaintance with the greatest poets of ancient and modern times. 4. A notion of Philosophy and the Laws of Human Thought."

Without the remotest intention of criticising Mr. H.'s language, we confess our dread, our weak un-academical dread of generalities. However well used by those who write or speak them, we may misinterpret them. For self-protection, therefore, we recur to that one view of education which makes us consider it as a means of promoting human well-being, or of warding off human misery. And we cannot close our eyes to the frightful extent of the latter, that usually prevails everywhere.

One conclusion which we have arrived at from our own studies is that one among the principal causes of human misery is the never ceasing birth of more children than their parents can provide for, even with the material means of well-being; and that those excessive numbers are pared down by poverty, disease, and vice.

The choice seems to be presented to mankind, that they shall limit the number of births within that for which adequate provision is prepared, or leave it to disease, and other forms of misery, to pare down the superfluous numbers.

This, which we call our knowledge, is actually unknown to the great mass of mankind; and conduct is in a great measure uninfluenced by it. Further instruction is called for to remove an ignorance so fatal to well-being. It may be that Mr. Harrison's scheme for the instruction of working men comprises this, and we are in accord with each other. But if not, and he thinks that we are mistaken, we ask him in behalf of working men, where and why he differs from us.

The necessity of limiting the number of births so as to guard against the later thinning of superfluous human beings in the most painful and distressing ways, has given rise to some serious collisions with prevailing opinions and customs.

Married life is looked forward to and entered upon by most people as the most desirable state of existence. With married life, unfortunately, is associated the superstition that husband and wife either cannot control, or ought not to control, the number of children to whom they give birth. Two frightful evils result from this superstition:—1st. That more children are born than the parents can provide for; and, 2nd. That while many young people are deterred from entering into the state of matrimony, they find themselves unequal to resist the temptation which allures them to vice, disease, and premature decay.

"A special knowledge of the great critical movements of modern Europe" (to quote Mr, Harrison's own words) ought to comprise, first, an acquaintance with the enormous increase of wealth, owing to the greater efficiency of labour, skill, intelligence in that direction; and, second, the comparatively small diminution of misery removable and preventible among "workmen," urging on to the inquiry what further must be learned and practised to remove from us this great blot upon modern civilisation, to enable human beings so to conduct themselves that increased wealth shall provide comfortably for all. Q.

## SOCIAL EFFECTS OF MALTHUSIANISM.

II.

BUT it is not only in respect of early marriage that the Social Aspects of Malthusianism are attractive. Not only does Malthusianism make early marriage possible, but it also makes it healthier and happier.

And first with regard to health. How many women are annually sacrificed to constant child-bearing? Let anyone call to mind some merry girl, married at the age of twenty, and a mother at twenty-one; as each year passes it brings another child; the mother becomes paler and weaker with each successive birth; the children become more fragile as they too quickly succeed one another. Ten years pass away; the mother at thirty is a worn-out shadow of her former self; she is aged, weak, weary, too happy if she have escaped actual disease. It cannot be too often stated that over-rapid child-bearing i ruinous to women's health, and that that teaching is immora and mischievous which sacrifices the strength and happines and usefulness of a womon's life to the Moloch of an imagine duty. In a fashionable journal a week or two ago it was state that a late Duchess, married young, brought her husband twelv children in twelve years, and died in giving birth to a thi teenth child. No wonder; but the journal seemed to think quite a matter of course that the woman should thus suffe what it was pleased to call "maternal martyrdom." Martyr dom is only admirable when suffered in a good cause; sacrific for home or for country is glorious and noble, but what benef did the home or the country derive from the martyrdom tha gave to both twelve little lords and ladies, while it deprive the home of the wife and mother? Society would have bee none the worse for a smaller invasion of new citizens, and th children would have been much the better had the mother life been cherished instead of being thrown away. An even where the actual life of the mother is not thus sacrificed the home suffers where the over-rapid child-bearing destroy the mother's vigorous strength. It is a wrong to a little chil of a year old that it should be thrust out of the exclusive righ to mother-care by a new-comer whose still tenderer yout claims still more constant cherishing. And where the mother strength is failing under the never-ceasing drain made upo it, she is unable to exert the vigorous and steady over-lookin on which the future of her children depends.

The happiness of every home must rest chiefly on th wife and mother. Where the mother's health is sacrificed the happiness of the home must suffer. Narrowing, for moment, our views of woman's duties to those which she dis charges as wife and as mother, the perfection of such discharg must depend, to a great extent, upon her health. The happi ness of many a middle-class home is marred by the ill-healt of the wife; her children run wild, the household is irregular the absence of guidance and control causes constant discomfort the husband is over-weighted and consequently ill-tempered and draws an unfavourable contrast between the active girl h wedded and the languid woman who is his wife. Aye, but the gi had not had the spring of activity destroyed by the constantl repeated physical strain, and who is to blame for the change save the husband and wife themselves for their lack of con jugal prudence, and the Society which frowns on the limitatio of the family, and bids every married pair increase and multi ply without the smallest regard to consequences?

[To be continued.] ANNIE BESANT.

## THE VALUE OF EMIGRATION AS A REMEDY FOR POVERTY.

II.

AMONGST the emigration schemes just now submitted t the public is one, extensively advertised, for Texas. I should be borne in mind that nearly all the river bottom land of Texas are extremely unhealthy; that the whole of the bor der land fringing the Indian territory is unsafe: and that th good lands of Texas, of which, doubtless, there are plenty, ar as yet unsettled, only so left without settlers because they ar too far distant from any available market.

Poor people invited to emigrate should remember how har it is for persons used to England to encounter extremes o heat or cold, while it is absolutely impossible for them to tak reasonable precautions against either the exceptional heat, on th one hand, or the bitter cold on the other. In the extrem North West of the United States, the cold in winter is ver

often under 20 degrees below zero; and in Canada, in the winter, the houses may be seen packed round with two or three feet of earth to keep out the frost. When men are well fed and well clothed, it is always difficult for them to struggle for any long time against the severity of a climate utterly foreign to their whole natures. Much more difficult and painful is the struggle when the immigrant is hungry, and his clothing is unsuited or insufficient.

The tide of emigration, during the past ten years, has been from Canada into the United States, and this conclusively shows that the advantages must be on the side of the American Republic; but if this be so, the whole of the arguments given above as to America, will apply with still greater force to the Canadian Dominion.

In the present state of affairs in Southern Africa, it is needless to do more than point the would-be immigrant to the fact that although the climate is stated to be favorable, and special advantages are boasted, either the length, and consequent cost of the voyage, or hostile conditions not generally known, have hitherto operated to prevent the Cape from attracting any large number of our countrymen. Emigration to Brazil has been a cruel fraud so far as English people have been concerned.

There are, doubtless, many parts of the Australian colonies where our poor would be much better off, but the expense of the longer voyage will prevent the very poor from getting there; and assisted passages are only given to strong and healthy people, used to special kind of labour, and, even then, to the merest few compared with the great crowds of hungry ones at home.

The ills of poverty are conceded on every hand, it is the remedies that need to be known. One hundred years ago, the poverty-disease had its roots in every peasant's home in France. There the remedy was a terrible revolution, out of which has come a land tenure, which permits to-day 5,708,000 peasants to be small freeholders in France, and during the eighty years which have rolled away since this change commenced, each peasant parent has watched carefully that the land he tilled should not have too many mouths to feed.

What France has, we need. But we want it without revolution. Let there be as much emigration as you can, to lessen the pressure of to-day; let there be such new Land laws enacted that men may, on their own lands, grow their own food for to-morrow; and let the people be taught such prudential restraint that they may not again crowd children to hunger's portion and misery's doom.

C. BRADLAUGH.

## THE *DAILY TELEGRAPH* AND *ECHO* ON CELIBACY.

MR. MALTHUS and the whole of his followers for the last three quarters of a century have proved to demonstration that no European population ever doubles in less than thirty years, a phenomenon which has often taken place in the United States and our Australian colonies, during this century. Hence, all educated economists admit that population in England, France, Germany, &c., is always powerfully checked, either by the so-called *preventive* checks of Malthus, including celibacy, or by the *positive* checks of premature mortality of the poor and their children, or by emigration and a few other similar means. In modern times, and especially in the United Kingdom of Great Britain and Ireland, as also in Sweden and Norway, the preventive check of celibacy is very extensively practised. In our own islands, for instance, there is at present a surplus of above nine hundred women over men, who are naturally for the most part compelled to remain in a celibate condition the whole of their lives. Besides these there are also hosts of women who never marry, seeing that so many men, especially of the wealthier classes, take no partner for life. And it must also be borne in mind that the average age at marriage of the women who *do* marry is some 24½ years, *i.e.*, nine years after the period of nubility of European women. In Sweden, one-half of the whole population, between the ages of twenty and forty, was found to be unmarried at the last census; and something not very far different from this will be found to hold true in the British Islands.

Such facts will give us an approximate idea of the strong pressure of population upon food which is taking place continually in old countries already so densely peopled. In the earlier stages of society, the pressure of population on food was occasionally lessened by the occurrence of great wars, which suddenly laid waste and depopulated large and flourishing communities, or by the rapid extension of those terrible plagues and famines which sometimes destroyed one-half of the population in the filthy towns of the Middle Ages, in the course of a year or two. The survivors of such wars and pestilences felt for a generation or so but little of the evils of that over population which, in present times, when the science of healthy living has been so much studied, has become a chronic evil, reducing the life of the worst-paid classes of Europeans of this day to one continued hard struggle for food and clothing from youth to the grave.

There has instinctively always been a great reverence for celibacy among all nations that have become civilised enough to become crowded and over-peopled. It has always been dimly felt that marriage and its consequences but too often lead to poverty and its horrible cortège of evils, early death, and misery of all kinds. Hence we find, as MALTHUS points out in his great work, that among the Romans and other settled communities of antiquity, celibacy was always considered a condition of greater purity, especially in the female, than marriage. The vestal virgin alone had the privilege of keeping up the sacred fire. Christianity kept up this tradition, and we find Saint Paul, in the seventh chapter of the first Epistle to the Corinthians, throwing the whole weight of his own example and precept on the side of celibacy. The Romish Church has always remained faithful to the teachings of Saint Paul, and has admitted marriage only as a concession to the weakness of the flesh. In the famous Council of Trent, that church passed the well-known resolution—that whosoever should say that marriage is a preferable state to celibacy, should be held to be accursed. And to this day the priests of that Church give an example of their adhesion to such precepts to such a degree that, in countries still dominated by that Church, the check on population by celibacy is notably increased by the existence of hosts of priests, monks, and nuns. In Belgium, we see, for instance, that there are, in addition to more than eight thousand male religious celibate persons, no less than fifteen thousand religious women vowed to celibacy for life, out of a population of about four millions of persons.

The *Daily Telegraph* of February 16 has recently adverted to the fact that a good number of medical men have raised their voice against this method of avoiding the pressure of population on food in European states. We have, it seems, a great consensus of theologians in favour of celibacy; but, according to the *Daily Telegraph*, that section of society which specially attends to the health of the body has recently been directing strong attacks against this dictum of Catholic Europe.

Dr. Stark in Scotland, Bertillon and Diday in France, and Casper of Berlin, are the leaders of this revolt, which, it is shrewdly suspected, is beginning to find not a few adherents in conservative England.

Let us see, then what these doctors have advanced against this traditional church dogma. The *Daily Telegraph* naturally complains of medical logic. Everyone does this, because in

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physiology there is always such a plurality of causes. However, let the illogical doctors be heard, and then they can be refuted if their premises do not warrant their conclusion. And, first of all, we find Dr. Casper, of Berlin, in an article "On the Influence of Marriage on the Duration of Human Life," written in 1835, attempting to prove by statistics that in Berlin, from the age of twenty to thirty, four and a quarter bachelors and two and a half single women die, as against three married men and nearly five married women. This, he thought, showed that marriage was a preservative of life to men between twenty and thirty, whilst it was destructive to the life of women of that age owing to childbirth. From thirty to forty-five, he added, twenty-seven bachelors died, and only eighteen married men: whilst twenty-four single women died and sixteen wives. So that men older than twenty were always benefited in health by marriage, women not until thirty.

[To be concluded.]

## ANSWERS TO CORRESPONDENTS.

J. Newland (Exmouth) writes:—"I enclose 1s. in stamps as my annual subscription to the Malthusian League. If its principles had been followed out more generally, what a vast amount of suffering would have been saved during the past severe weather!"

T. Griffiths (Manchester).—Read the *National Reformer*, and the articles signed "D." will give you a good idea of the views of the scientific school of political economy. In the issue of February 2nd you will find an admirable article on the present chaos of opinion among the latter-day professors of economical science. Read Malthus, James and J. S. Mill, Senior, Ricardo, Chalmers, Cairnes, and Fawcett. Above all, read J. S. Mill's "Principles of Political Economy." It is by far the most important work on the science of this century.

J. Featherstone (Liverpool).—Yes; subscriptions,—yearly 1s., Life Membership, one guinea,—to the League are payable to the Secretary, 28, Stonecutter-street, E.C., and will be acknowledged on receipt of stamped envelope.

N. (Gloucester-road).—The queries are not soluble. We have no experience to guide us, and experience is the only avenue of knowledge.

F. Williams.—No; we should feel much obliged to any of our readers if they could give us any further details as to the family left by Thomas Robert Malthus. His photograph can be obtained at Truelove's, 256, High Holborn, London, price one shilling. He left a widow and two children. The Rookery is about two miles from Dorking.

## LECTURES PAST AND TO COME.

Mr. Page lectured, at Deptford, on the Cause and Cure of Poverty, on February 9th, and his lecture awakened the greatest interest among a numerous and critical audience. R.

Dr. C. Drysdale lectured at the Eleusis Club, Chelsea, London, on February 16th, on State Remedies for Poverty, to a large and most enthusiastic audience, who seemed quite favourable to the Malthusian theory. Mr. Luscombe occupied the chair, and on the platform we observed Mr. Truelove, Mr. Symes, M. Descours, Mr. Pennack, and several other well known Malthusians. Dr. Drysdale's view, that it was a duty incumbent upon all persons, *whether rich or poor*, to limit the number of their family very greatly, and that some slight penalty should eventually mark with a stigma those who took an undue share of that blessing, parentage, in old countries, was received most cordially by a large number of the politicians of the Club. Mr. Haslam opposed in the name of Godwin, and Mr. Luscombe and Mr. Symes supported the views of the lecturer. If all working men's clubs were as favourably disposed to the new faith as the Eleusis, better times would quickly come for the poorest classes in this much over-populated land. K.

A Meeting of the Council of the Malthusian League was held on Thursday, 6th March, the president in the chair. Present:—Mesdames Besant, Grout, Parris, and Rennick; Messrs. Bradlaugh, Bell, Coupland, Dray, Parris, Page, Reynolds, and Trulove. The day of meeting of the Council was altered to the last Wednesday in the month, and *The Malthusian* will appear on the first of the month following. Mrs. Besant reported two most successful lectures at Brighouse, Yorkshire, and Burnley, Lancashire. The Leeds branch is very anxious to have a lecture at Leeds, and Mr. Parris was asked to lecture there for the League.

Mr. Bradlaugh announced that he would lecture on Poverty, in Paisley Scotland, on the 21st inst. Letters were read from Mr. Gerritsen, as t the great interest on the question excited in Holland; and from Dr. Stille of Hanover, speaking of the question as it stands in Germany. It wa unanimously agreed that Dr. Stille be asked to be Vice-President of th League. Mrs. Rennick was granted 25 copies of *The Malthusian*, to len out to families in her neighbourhood. It was suggested that the names o all persons who are willing to sell *The Malthusian* be put in the journa It was mentioned that Mr. Parris would leave for Scotland on the 23r inst., and was open to lecture on the Population Question, in Glasgow Edinburgh, and other Scotch towns, after that date and through the whol of April. The February number of *The Malthusian* had gone through tw editions, and was nearly exhausted. Mrs. Rennick is engaged in pro paganda among the poor women in her quarter.

## CURRENT TOPICS.

The Female Franchise and the Population Question.—W are rejoiced to see that a vigorous movement is again takin place among the friends of the Female Franchise in Londo and the provinces. Few movements can be so favourable t the grand aim of all good men and women—the removal o poverty. Mr. J. S. Mill, the great inaugurator of that won derful uprising of the female sex against centuries of subjectio looked, it would seem, for the main solution of our economica difficulties to this. He remarks in his *Principles of Politic Economy*, in reference to his idea of enforcing on recalcitrant the duty of limited procreation: "There would be no nee however, of legal sanctions, if women were admitted, as o all other grounds they have the clearest title to be, to the sam rights of citizenship with men. Let them cease to be confine by custom to one physical function as their means of livin and their source of influence, and they would have, for th first time, an equal voice with men in what concerns tha function." This seems to us to be rather too sanguine a view the effect of granting the franchise to women; but as it is one the most important indirect means of attaining to that limite procreation which is the *sine qua non* of well-being, we wis all success to the movement.

We have great pleasure in calling the attention of ou readers to the *Philosophic Inquirer* of Madras, which is an a dent admirer of the neo-Malthusian views of Mrs. Anni Besant and Mr. Bradlaugh. It is doing a grand work b teaching the poor natives of India these important truths.

We are greatly pleased to receive, from a valued hand, th *Merthyr Echo and Aberdare Gazette* of Feb. 14, with an admi able leading article upon "Workmen and Wages." Here a quotation: "If we choose to go on multiplying our specie regardless of the resources for keeping them, not only aliv but in some little comfort, on our own heads be the cons quences. Prudish and empty-headed sophists may howl loud as they like, Nature will right herself, come what may We thank the editor for his aid of the neo-Malthusian doctrine

Lo Spillo (the pin), an Italian journal, published at Rom speaks most enthusiastically of the crusade of the Malthusia League. We have received a great many copies of that ver enlightened paper.

The Secretary of the *Social Purity Alliance* read a paper the London Dialectical Society, on Feb. 5th. This Leagu is making a crusade against prostitution; but its members a usually too little acquainted with political economy, and a thus but too fond of preaching up celibacy as a virtue. Cel bacy is not a virtue at all, but is one of the population check and not the least painful of them. It should be replaced by ear marriage for all, with voluntary limitation of births. If t members of the Social Purity Alliance were less theological their methods, they would command the entire sympathy the Malthusian League.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

TURNING to the colonies of Great Britain in the United States, Malthus confirmed what the great pioneer of all progress in political economy, Adam Smith, had noted, namely, that the colonists of those States had doubled since their settlement in considerably less than twenty-five years in some cases, without taking into account any fresh immigration. In an article in the Encyclopædia Britannica, written by Malthus, he gives most accurately the figures of the doubling of the population of the United States from the year 1790 until 1820; and shows, from statistics, that very few immigrants had arrived from Europe during this period. Making ample allowance for the contingent for such immigration, Malthus showed that, from 1796 to 1815, the population of the States had more than doubled. Hence he was led to the following expression:—"Population, when unchecked, goes on doubling every twenty-five years, or increases in a geometrical ratio."

He next shows that the tendency of agricultural produce fit for the food of man is to increase very much more slowly than man can increase. This has been termed the "law of agricultural increase," and is very easily understood by taking an example. Let us grant that the average quantity of wheat that can be grown at present on an acre of ground in England is thirty bushels. It would be clearly impossible to suppose that, in 25 years, 60 bushels could be produced; in 50 years, 120 bushels, and so on. Whereas, the tendency of population to double in from 12 to 25 years is clear enough, when it is remembered that the human female commences to be capable of reproduction at fifteen and continues so until forty-five, in this climate. Were European women to marry as early as the Hindoo women, there would be a possibility, if food were forthcoming, of a doubling of the population in some fifteen years or less.

Mr. Malthus closely examined the statistics of European nations when he wrote in 1805. Before the commencement of this century, he found that the time taken for doubling of the populations of Europe was often as great as some five hundred years. This remark had been anticipated by Adam Smith, who had all the materials, had he sufficiently reflected on them, to have written accurately on the Population Question, since he also was acquainted with the rapid doubling of civilised peoples, when they had been conveyed to new and fertile colonies such as the United States. Here, then, was the conclusion of Malthus, which is perfectly obvious when it is clearly stated. Whenever population, in Europe or elsewhere, fails to double itself as rapidly as it does in new countries, it must be checked in some way or other. Proceeding a little further, he adds that it must either be checked by there being fewer births or a greater number of deaths. Whatever tends to produce a smaller number of births is included by Malthus among the *preventive checks* to population: whatever leads to a greater number of deaths, among the *positive checks*.

His travels through Europe were mainly directed towards the inquiry as to what kind of check was prevalent in each European state. In ancient times, he saw that the positive checks to population had everywhere extensively prevailed. Plagues and famines, with war and infanticide, had been the checks in Greece and Rome, as now in China and Hindostan. In the Europe of his day, all of these positive checks existed, in greatly diminished proportions, indeed, but still they were far from unknown. The extreme prevalence of celibacy, however, struck him in all the civilised states of Europe which he then visited. He noticed that, in many parts of the Continent, where the death-rate was lower than elsewhere, it was the custom for the women to marry very late in life. In canton of Switzerland, where comfort and longevity were n notable, Malthus found, on enquiry, that it was the custom the spinsters to delay their bridal day till long after the ag thirty. On the other hand, wherever marriages were ea and the birth-rate was high, he found on investigation t the death-rate was also above the average.

From this experience of his, he was led to the conclus that early marriage was certain to lead to poverty and the p tive checks to population; and, therefore, in his practical m ims for improving the condition of the poorer classes, he loo forward solely to the exercise of that celibacy, which he found so often accompanied by long life and material comfo

Had Mr. Malthus lived at this moment, he would h been aware of the remarkable fact, that the French peasa of modern days have, simply from experience and without theory, become acquainted with the results of his enqui that a rapid increase of births leads inevitably to poverty early death. To quote from the most celebrated of Fre statists, M. Maurice Block, the artizans of towns, and pea proprietors of whole districts of France, are accustome limit the size of their families to two children; and thus, though France is the most noted for its number of mar couples of all European States, it is also the country in Europe which is the least rapid in the increase of its pop tion. The population check in France, then, Malthus, ha lived, would have found to be, not celibacy, but the *volun limitation of families*, in the midst of a married and most m and domestic community. The great philanthropist, who so distinguished for his charming temper and amiability, c not have failed, we may rest assured, to have, with J. S. M Garnier, and Sismondi, given the preference to the mo French checks to population over all others.

In closing this chapter, we should like to refer to a few ditional biographical circumstances of Malthus' life. T have been supplied by Mr. Robert Porter, of Beeston, Nott gentleman well known as an admirer of the great discov and as an expositor of his views. "The Reverend He Malthus," Mr. Porter writes, in February, 1879, "the son of Thomas Robert Malthus, lives at Effingham. only daughter, Emily, was living at Bathwick Hill V Bath, some time back. She married Captain Pringle. I h many letters from her, as also from her mother, who living with her in 1862, in her 86th year, when she a photograph taken from the family portrait, and sent to with a scrap of his MS. handwriting. I send you thi see and peruse. I wrote to Mrs. Pringle about the memo her Father in his *Political Economy*, saying there was muc Mr. Daniel Malthus in it, but nothing about his mother, f whom I thought Mr. Malthus had received his best quali In letter 3 you will see the reply, and I think will be terested to read it. Dr. Anderson really *discovered* the La Rent, as you may see in Vol. 6 of *The Bee*, pp. 292—300. 1791.

The information given by Mrs. Pringle, and referred t the above letter to Mr. Robert Porter, is as follows. A referring to Mr. William Ellis' teachings in the *Friend of People*, written about the year 1860, she speaks of the pers appearance of her father as follows: "The likeness (photog sent) is excellent, and to enable you to form a complete of his personal appearance, I must tell you that his comple was fair, with light and curling hair, red whiskers, and bl darkish blue eyes. His height was five feet eleven in and a very well-formed figure." Another granddaughte Mrs. Malthus, the mother of Thomas Robert, says that D Malthus, the father, although refined, was a selfish His wife was devoted to him, and although not a *tal* woman, was accomplished, and educated her own daug without a governess. All her children were devoted to

especially her eldest son. Thomas Robert was, perhaps, more attached to his father; but his mother's amiability descended to him, for he was never known to say a harsh word of anyone, although more attacked than any writer has perhaps ever been. It appears that Malthus died, not of heart disease, but of bronchitis. His mother's maiden name was Graham, and she was of an old Scotch family. Here is one sentence to depict her character:—"In short, I imagine her gentle, unobtrusive, loving, romantic, and perfectly unselfish; but not the sort of person to form her sons' characters, though to attract their affections."

*To be Continued.*

## STATE REMEDIES FOR POVERTY.

THE author of the "Elements of Social Science" has written a few pages, as an addition to his work, upon the subject of State remedies for poverty. The question is so new that we shall simply endeavour to render an account of the author's views, and reserve comment on them until some future opportunity. He speaks of an endeavour to extinguish poverty by *direct legal enactment* in the only way in which this could possibly be done, namely, by means of a statute limiting the size of families, and forbidding any one, whether rich or poor, to have more than a certain small number of children. Mr. J. S. Mill's opinion is quoted, who says in his Political Economy, "It would be possible for the State to guarantee ample employment to all who are born. But, if it does this, it is bound, in self-protection, and for the sake of every purpose for which government exists, to provide that no person shall be born without its consent."

In another place the great economist says: "The practical result of the whole truth might possibly be, that all persons living should guarantee to each other, through their organ, the State, the ability to earn by labour an adequate subsistence; but that they should abdicate the right of propagating the species at their own discretion and without limit: that all classes alike, and not the poor alone, should consent to exercise that power in such measure only, and under such regulations, as society might prescribe with a view to the common good." The example of trades' unions is given by Mill in one place, and he shows that all schemes for raising wages invariably are based on the lessening of the supply of labourers. "If the opinion," he remarks, "were more generally established among the labouring classes, that their welfare required a due regulation of the numbers of families, the respectable and well-conducted of the body would conform to the prescription, and only those would exempt themselves from it who are in the habit of making light of social obligations generally; and there would be then an evident justification for converting the moral obligation against bringing children into the world who are a burden to the community into a legal one; just as in many other cases of the progress of opinion, the law ends by enforcing on recalcitrant minorities obligations, which to be useful must be general, and which, from a sense of their utility, a large majority have consented to take upon themselves."

Mr. Mill adds that he thinks such legal sanctions would not be needed if women were admitted to the same rights of citizenship with men. The author does not quite take this view. He thinks that even if women were admitted to the franchise, and other rights and privileges as citizens, there would still exist the most weighty reasons in favour of legislation on this subject.

"The great reasons for such an enactment seem to me," he says, "to be, that a law to regulate population, if duly carried out, could of itself remove poverty and overwork; that no other law, or laws, could do this; and that the force of public opinion, and the conscience and self-interest of individuals are not strong enough, without the aid of law, to accomplish so vast a purpose. What is indispensably needed for the extinction of poverty is a restraint on population so powerful and general, as *to remove the excessive pressure on the soil*."

If this were done, and the less productive land were thrown out of cultivation, this country would be somewhat in the position of a new colony, where labour is highly remunerated and food is cheap. Our author thinks that such a movement requires the co-operation of all, and the assistance of government. He points to France for a confirmation of this view, since, even there, where prudence, among the thoughtful, as to the matter of families is general, there is still great over-population, as seen by the very low wages, and high price of food.

All able economists agree that large families are the only real cause of low wages and dear food in such countries as this. Hence, Government has the *power* to raise wages if it pleases. All other measures but this are indirect, and do not go to the root of the evil. Philanthropists hold that mankind are bound together in mutual interest, and that they should, as far as they can, try to ensure each other against the evils of life: and poverty is the greatest of all evils.

As to the charge of interfering with individual liberty and despotism, our author truly enough remarks, that the vast majority of persons in society are, at this moment, compelled to exercise such an immense amount of control in the matter of marriage and parentage, that such a Malthusian statute would make scarcely any practical difference to them. To those who at present are forced to live in celibacy, this law would be a clear gain, since, if families were not excessive, almost all adults could marry. The only persons who would be interfered with would be those with large families; and this would be a blessing to them, since, in old countries like this, large families are almost always felt as a great cause of suffering. In France, it is the rich, and not the poor, who most carefully limit their families. Our author believes, therefore, that the abolition of poverty, the mightiest of all social revolutions, could be quietly and peacefully effected by this means, with only such an amount of interference with personal liberty, as would be comparatively little felt as a positive evil by mankind.

Even at present restrictive statutes are common enough in European States. In many of the Continental countries, persons are not permitted to marry without the possession of some means. In England, husband and wife are separated in the poor-house. Such statutes, our author thinks, are doubly unjust, firstly, because they attack only *marriage*, not numbers of children; and secondly, because they apply to the poor and leave out the rich. The statute he proposes would, therefore, he contends, be no novelty in principle, but would be rendered just, by being applied to all classes alike, as Mill suggests.

It is said that such a statute could never be enforced, but in order to pass it, much strenuous discussion would be required; and it could only come into action if the nation became convinced of its utility: and the majority, in this case, could not escape from the law they imposed on the minority. He would add that it might be possible to make the limit of the family pretty high, and the penalty for exceeding it slight, as the great object of such a law would be to guide public opinion. The mere discussion of such a point, he holds, would be of immense benefit.

Had the population question been long ago openly discussed, he adds, we should never have seen that perversion of justice by which two of the most gifted of English citizens have been sentenced to fine and imprisonment for seeking to benefit the poor. It is incumbent on those who prosecute others, to state plainly their own views, and which of the necessary evils resulting from the Malthusian law they prefer. The question

is, what check to population will we have, since checked it will be. Persons may say they prefer poverty, prostitution, and celibacy to the simple means made use of by French peasants; or, with Malthus, that complete celibacy is the only proper check. Or again, they may see nothing wrong in the parental prudence of the French; nay, they may themselves adopt it, but hold that this should not be spoken or written about, an opinion which is untenable, for if it be morally right to use these measures, they must be carefully discussed, to see what influence such acts are likely to have on health and happiness. Opponents are, therefore, bound to state their case. This has, as yet, not been attempted, either by the party who have acted as prosecutors, or by their counsel, and hence, those who honestly meet and try to solve this greatest of human difficulties, are attacked and threatened with legal penalties by those who evade it altogether, and therefore do not give any real grounds to justify their condemnation. The author ends by rendering a warm tribute to the heroic conduct of the defendants in the late trials.

## THE REV. THOS. R. CHALMERS ON EMIGRATION.

(From Mr. Page).—*Continued.*

IT is thus that the growth and enlargement of towns, though powerful absorbents for the population bred in country parishes, has not relieved—has, we think, on the contrary, augmented the pressure that is felt in the country; and it is thus also that the rise of colonies, the demand from both the Indies for men from Britain has excited, we do believe, a greater overflow of population than it can possibly draw away from us. And we have just as little faith in the virtue of emigration. We dread that any vacancies left behind it would not only be filled, and that immediately, but filled in a greater degree of compression than before. It would form just another of those resources, which by adding to the general delusion, might aggravate the general distress. A very slight relaxation in the provident habits of the people, and more especially in the habit of prudential marriages, would suffice for this. And though the spontaneous emigration of families should be left to itself, we do fear that a public, a proclaimed, a national system of emigration would only enhance the evil it was devised to remedy.

Wherever emigration prevails, it is the evidence of a country where the population presses on the means of subsistence, from which pressure it seeks to be relieved by successive discharges. We believe that a regular system of emigration would certainly bring on and perpetuate such a state; and surely far more desirable, than that a people should thus press on the limit of their own home resources, were it, that they kept comfortably and somewhat largely within the limit. The effect of emigration has been compared to that of a safety-valve. But a safety-valve in the boiler implies a great force of distension; and surely it were better for every land that the distension were prevented than that it were relieved and only kept down to a certain maximum, which cannot be sustained without a strongly felt violence and discomfort within the borders of the territory. The alternative may be stated within a short compass. It were better that the population should not be carried up to the extreme limit of what the country can bear, by the recklessness of the people, than that it should be kept down by emigration. We may be sure that every country is throughout in a suffering condition, which requires to be disgorged, from year to year, of its redundant families. There may be a few spirits, alive to the charms and the romance of adventure, to whom emigration would prove a lure rather than a terror. But, averagely speaking, there must be a great experience of distress and destitution to account for the voluntary exile of thousands from the land of their forefathers. It must be no evil from which they are making their escape, when, in the a doing so, they forego all the recollections of their boyhood, scene and the dwelling place of their dearest intimacies. I in respect of the economic condition of a people, it may be with peculiar justness, that if one member suffer, all the mem suffer along with it. The destitution which forces a certain n ber, though it should be a proportionally small one, from the of their nativity, is the symptom of a general destitution and tress through the country at large, or at least in the professio which they belong. And rather, infinitely rather, than a sy of things which encourages a population up to the necessit emigrating, would we prefer that, in virtue of smaller numb the population fall somewhat beneath the employment which munerates, or the food that sustains them.

## THE MALTHUSIAN LEAGUE IN HOLLAND.

Mr. Gerritsen, vice-president of the Malthusian Lea writes to us again from Amersfoot, under date of Febr 22nd, to the effect that the population question is at moment a burning question in Holland, owing to the pr ganda of that most distinguished writer, Mr. Van Houten. appears, too, that there, as here, a physician has recently c bated the views put forward by the neo-Malthusians, on plea that any restraint on the number of families is detrimental to health. Professor Rodenstein, of Leyde German physician, has, it seems, been lecturing on this p in the principal cities of Holland. Mr. Gerritsen congratul us on the appearance of the *Malthusian*, which he says is splendid paper, and no wonder, as your contributors are well-known persons."

Mr. Gerritsen would do well to remind Professor Ro stein that the most celebrated Professors of Medicine of Fra including Velpeau, Trousseau, Marjolin, Gubler, Bertil Perrin, Bergeron, Poggiale, Delpech, Devergie, Pidoux, I chardat, Fauvel, Charcot, Lassegue, Broca, Gosselin, Ric Hérard, Behier, Nélaton, Trélat (*pere*), Trélat (*fils*), Mill Siredey, Rochard, Dumontpallièr, Labbé, Lancereaux, Le and others, as will be seen in the *Lancet* of Sept. 7, 1 p. 353, are so careful of not adding many children to an e crowded State, that, among 61 eminent doctors, there found to be only 109 children, *i.e.*, not as many as two e This shows what the very men who are most consulted Europe on questions of health, think of the custom of bring hosts of poor children into the world only to suffer, pine, die in infancy, or prematurely, in the struggle for existenc

Mr. Gerritsen's own country tells a somewhat similar t for he sends us a most valuable list of medical men: in A sterdam (15), in Rotterdam (25), in Utrecht (24), and in own town, Amersfoort (12); in all, 76 medical men, with children; which gives an average of not quite three child to each. France, of course, in this question is known to be in advance of other European States; but there is no rea why the sage conduct of the Parisian celebrities above quo should not be imitated by the medical men of this and ot countries, and eventually become the received foundation all true social morality; for, as Mr. J. S. Mill observe "Little improvement can be expected in morality, until producing of large families is regarded in the same ligh drunkenness, or any other physical excess."

Dr. Henry Arthur Allbutt has read a most instruct paper on Geology and its connection with sanitary science. Allbutt is a strenuous adherent of the neo-Malthusian vie and shows what an excessive waste of life is always going even in England and France, from preventible diseases. paper is procurable at 84, Fleet Street, London.

## *CORRESPONDENCE.*

THE following comes from a valued correspondent, who sees clearly the extreme importance of our journal as a hygienic instructor.

### MALTHUS, DARWIN, AND SPENCER.

TO THE EDITOR OF THE MALTHUSIAN.

SIR,—I congratulate the League on the establishment of a journal devoted to topics of the greatest moment to the well-being of mankind, and I heartily wish it success.

There is a point I am desirous of drawing the particular attention of Malthusians to, if you will permit me a little space.

It is this, the supreme importance of directing the new power as far as possible towards the destruction of the worst stock in the species. The tendency at first will be for the wise and prudent and best members of society to control improvidence in families, and so to lessen the pressure on the careless, the selfish, and the foolish, who will in consequence be left more room to increase in, to the detriment of the race.

Perhaps the most urgent cases for remedy are of families in which are hereditary diseases — insanity, criminality, epilepsy, consumption, &c. We will not deny them love and help and pity, but while they marry they ought not to have children. The children of these only bring, as a rule, sorrow or shame to themselves or others.

Other cases, hardly less urgent, are to be found in tens of thousands in our great towns. It is piteous enough to break one's heart to see in squalor and hopelessness the children *that ought never to have been born;* children born of parents degraded either by poverty or vice, and inheriting conditions of life which are as demoralising as they are wretched in the extreme.

The pressure of life on subsistence should be eased first where it is most needed, and where its effect would be the most beneficial.

We have defied Nature in her greatest strength. We have crumbled in our hands the great law of life—natural selection. We have seized with our intellect the helm of the ship of life, and we essay to guide the race to a haven of happiness. To reason by halves would be madness. If we discard the guidance and thwart the order of Nature, we have only ourselves to depend on for the advancement of good. Nothing can exaggerate the seriousness of the situation; for countless ages past has Nature been working in a certain way to adapt life to its conditions; and with success. The emotions and intellect of man have come to disorganise her course of action, and now the weak survive and the race degenerates. But with all this the moral law arises, and becomes a power which will rule for good, and take the place of the old. I fear not the result: reason has effected much; it will effect more. My faith is strong; let us advance!—

I am, yours faithfully,

Jan. 26, 1879. G. A. G.

### THE NEO-MALTHUSIANS OF HOLLAND.

TO THE EDITOR OF THE MALTHUSIAN.

SIR,—I undertake, not without some misgivings, to inform the readers of the *Malthusian* as to the state of the Population question in Holland. Dutchmen do not, of course, like to speak openly upon subjects which are regarded by the majority of their fellow-citizens as improper; hence, the population theory is not debated in public in Holland, as it has recently been in England.

From time to time there arises some advanced thinker, who, impressed with philanthropy, is impelled to express his opinion in a pamphlet or monthly review; and the readers of such articles then become acquainted with the points in dispute. This causes a slight excitement in certain circles. As to the period at which society at large will become moved, that is a difficult matter to judge. If Dutch society be once moved, we may hope much from the tenacity of the national character, which is great, and will cause the masses to follow their convictions.

However, before we arrive at that desirable time, all we can do is to content ourselves with judging of the progress of the question from conversations among friends at evening meetings. Well, from such conversations, I conclude that the population question keeps spreading; and that we may expect that, at some future time, it will come to the front. The principal political economists of Holland have for some years studied this question; and, in many instances, they have become convinced of its importance. The consequence of this has been that a certain amount of conflict of opinion has been aroused, and the public have profited by it.

It was our Member of Parliament, Mr. Van Houten, who, in one of his writings, first made our nation aware of the importance of the doctrines promulgated in the work entitled "The Elements of Social Science." His essays, and that work I have just spoken of, however, were read principally by professional men, and not by the public in general. He put the crown on his work when, about two years ago, he published some very able articles in a monthly journal, called "De Vragen der Tyds" (Questi of the Day); and he there made the public acquainted with that t cause of poverty—over-population. At first his views met with k from all sides. The Liberal papers looked with disdain on the ure" doctrines, and styled them the "zenith of selfishness," "im- lucubrations," and so on.

The public, however, began to reflect upon the question. Men read and read again; and, after meditation, great interest in the question arose among them. The result was that a translation of the "Fruits of Philosophy" soon reached a second edition; and the first edition of Mrs. Annie Besant's work soon nearly sold out. A new and better translation of the "Elements of Social Science" obtained many readers. The "Law of Population" has been greatly esteemed.

Already three leading articles in a working man's paper, written and published by members of the working classes, have been devoted to this question, and more are expected to follow.

In these articles Mrs. Besant's arguments and views are explained and commented upon in the most popular manner. In scientific circles, also, many persons are enthusiastically spreading the opinions.

About three years ago, Mr. H. B. Greven, of Leyden, wrote a dissertation, which excited much interest from the clear and accurate manner in which it dealt with the question. His book was called "De Ontwikkeling du Bevolkingsleer" (The Doctrine of Population).

To return to Mr. Van Houten. I must mention that he leaves nothing untried to make the Dutch public acquainted, in his interesting works, with all that has gone on in England with respect to this question. He is considered, and with justice, as the pioneer of the population question in Holland.

It is a pity that we have, as yet, so little combination of our forces in Holland on this point; since by combination we might achieve much more, and might influence the press more than has hitherto been the case.

Meetings, which are so useful to the working classes, do not exist in Holland, and cannot be thought of. We have no Malthusian League, like yours.

I will, however, try my best to create such a League in Holland, and hope to be able to write you again on this point.

In conclusion, it is my opinion that the population question has certainly great chance of becoming appreciated, and practically carried out in Holland. Time alone is wanted to make us say, "Holland sympathises perfectly with the new Malthusian doctrines."

The Dutch clergy, the greatest enemy here, as in all countries, of this doctrine, are very difficult to combat, since *they always* work in secret. They, however, are tolerably quiet in this controversy; and merely continue, in their usual way, to preach the routine clerical morality, as if there were no population question in existence. We must, however, be thankful for small mercies, as they do not inveigh against it in their churches.

Yours,

C. P. GERRITSEN.

Amersfoort, Holland. Jan. 1879.


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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

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No. 3. APRIL, 1879. One Penny.


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## UNIVERSITY TEACHING.

UNDER this head appeared in the *Times* of 20th February, the report of a meeting held the day before at the Mansion House, for the extension of University Teaching.

Deeply convinced as we are that the condition of mankind may be greatly improved, provided the proper means be taken, and equally convinced that Education must occupy an important place among those means, we always turn with curiosity if not always with hope, to learn what is being proposed or attempted in furtherance of the education required.

It must be borne in mind that the meeting was held in the largest town, the capital of the most wealthy country in the world, and that in it are to be found hosts of the poverty-stricken, huddled together in over-crowded rooms, ill-fed, ill-clothed, ignorant, drunken, and wasteful of their too small means.

The object of the meeting was the extension, not the improvement of teaching; but living as we do, in the midst of the suffering poor, we confess that we cannot entirely detach ourthoughts from the consideration of what education, when extended, will be capable of accomplishing. We make this remark, not to imply that the distinguished individuals who figured at this meeting are chargeable with any omission or oversight, but to justify the inquiries which the report of the meeting has suggested to us.

It would be a mistake to suppose that University teaching interests only a comparatively small portion of the community, —those who have wealth, leisure, and more than common ability. Its direct and immediate influence may be confined to them; but its indirect wider and prospective influence affects the whole of society: for among those who attend its lectures are a few, at all events, who are destined to be teachers of all classes—rich and poor, gifted and ungifted.

As a preliminary to our hearty interest in the extension of University teaching, we seek to be informed of the qualifications of the teachers, both as regards their aims and attainments, whom University teaching is to provide for us.

Is it proposed that their aims shall be to impart such teaching and training to their pupils as will prepare them to become good members of society, contributing to the general well-being, without neglecting what it is incumbent upon each individual to provide for himself?

With such aims, what shall be their attainments?

Are they to be familiarly acquainted with the arrangements and relations of social life—the improvements that have been introduced into them through many centuries, and the blots and imperfections that still adhere to them, and which it is ever hoped and attempted to remove?

Are they, for example, while aware of the unsatisfactory wages obtainable by the majority of labourers and workmen, to be prepared to explain the causes of so deplorable a state of things, and to point to the means best adapted for improving it?

Are they, while aware of the deep distress occasioned by bankruptcies, suspensions of work, and other derangements and disturbances of industrial life, to be capable of seeing through the mist which hides the causes of these calamities from the sufferers, and to indicate the means by which such calamities may be prevented in the future, and made less unendurable at the moment?

We must refrain from the hundred other questions which we could put if time and space permitted.

Mr. Gladstone, who took a leading part in the meeting at the Mansion House, just touches upon the line of thought which gives rise to our questions. Taking up the case of commercial and other clerks, he says: "They represent what I may call the lower fringe of the classes who live by what is called head work, and present, as a body, a point at which the greatest social difficulty is now felt. I have read to-day a pamphlet recently published in London for the purpose of making known their grievances. Of course, it consists almost entirely, and very naturally, of complaints that the employers of the clerks do not pay them with sufficient liberality, and of the contrast which is very strongly presssed between their position and that of the higher artisans. I do not enter into the question of those complaints, but the impression left, I think, on the mind of any reader of that pamphlet, or of any one who surveys the state of things in which we live at the present day, would be that it is a question of supply and demand, and that it has happened that, beyond all doubt, the supply of that description of labour represented by the profession of clerks, is in excess of the demand."

After reading and pondering over these remarks, is it possible to avoid thinking of the still more painful cases of the agricultural labourers, and the day labourers in our towns? If the University teachers of the future—those who are to teach the teachers of the masses, will be able to do no more than explain, despondingly or dryly, that their case is one of "supply and demand," shall we not be driven to adopt Hood's agonising expression, and exclaim—

"Oh God! that bread should be so dear,
And flesh and blood so cheap!"

We have better hopes of the University teachers of the future, and do not, therefore despair of a greatly better condition of existence for all classes—labourers, clerks, mechanics, and, though last not least, teachers and literary men.

At present it is generally admitted that the supply exceeds the demand; in plainer words, that there is an excess of human beings compared with the means of all kinds provided for their subsistence. There is this excess after it has been inadequately brought down as low as it is by disease, premature death, and the vice which poverty engenders. What is required from our future teachers is that they shall teach how the supply and demand may be adequately proportioned one to the other, without the intervention of those frightful correctives by which wages are prevented from falling below what Mr. Gladstone terms "the starvation point."

Let not University teachers prove ignominiously unworthy of their high position! They are ripe and cultivated scholars, and masters of literary fence. Let them not abandon the greatest work of the time—the teaching "the nations how to live"—to their less scholarly, but more energetic, enterprising, and determined rivals! Done it must be; done it will be: with or without their co-operation! Q.

## SOCIAL EFFECTS OF MALTHUSIANISM.

III.

IF for no higher reason, yet for their personal comfort and happiness, English husbands and fathers should take a lesson from their French brethren. The vivid sympathy which grows out of united interests can never thoroughly arise where the wife's ill-health prevents her from sharing the husband's more vigorous life. It is easy for a man to complain that he does not find a companion in his wife, and that she takes no interest in the larger life outside the house, and does not feel the throb of the intellectual movement of the age; if the man were in the woman's place, if he were in constant weariness of body, if he had to care for, and watch, and tend half a dozen young children, while his own condition needed physical rest rather than physical exertion, perhaps he also might be indifferent to the strife of opinion, and be too much taken up with the problems of babies to care to solve the problems of sociology. Intellectual sympathy will never be thorough between husband and wife, while the wife is overburdened and over-harassed by the care of a family too large for one woman to tend.

But is woman to be regarded only as wife, as mother, as nurse, as housekeeper? is she never to be thought of as an individual, but always in relation to somebody else? Has a woman no right as an independent human being? We do not regard a man only as a husband and father: why should we regard a woman only as a wife and mother? To think of a man as a citizen, as an orator, as a statesman, as a philosopher, is not thought to throw contempt on the sacredness of his life as husband and as father; why should it be thought, then, to imply indifference to the beauty of wifehood and motherhood, when we say that woman's life does not consist of these alone? It is the radically false notion of "woman's sphere" which twists men's views of these questions. Woman is not only for man; she also has a right to her own life, and to condemn her to constant childbearing, to consume the prime of her life in continual illness and recovery, is an injustice to herself and a grave injury to society. Regarded as wife and as mother, she will be more useful in proportion as these duties take a share of, but do not absorb the whole of the best part of her life; regarded in her completeness as woman, she will be nobler and more beautiful when her intellectual life is fuller and stronger, when she recognises her duty to the world as well as her duty to the home. When this step forward has been made then will true social reform become possible. Man alone can never base on a just and secure foundation a society formed of women as well as of men. The two together must work for the common good, and by joint effort build up the happiness of all.

The woman, however, is not the only one who will benefit socially from the general adoption of Malthusianism. The benefit to the husband will be as great as to the wife, for in a country in which—as in France—small families are the rule, the proportion of producers to non-productive consumers is changed, and thus the burden of toil laid on the producers is lightened. A short time since an advertisement appeared in one of our daily papers, asking that public charity should be extended to the family of a man who had just died, leaving his widow and children penniless; the advertisement stated that the dead man had been the sole support of his wife, nine children, and two female relatives; one poor brain and one pair of arms were required to maintain their owner and twelve other people! The burden pressed this man out of life; how many men are not actually murdered in this fashion, but have all youth, and spring and joy crushed out of them under a similar weight. Where the proportion of children to grown people is as great as it is in England, the grown people have to work too hard, and life is made one long toil. A man may be able to feed and clothe and house and educate two children, who will be a joy and a delight to him, but may be unable to do the same justice to ten, and may wear out his life in a hopeless struggle after the impossible. Thus fatherhood is made a terror instead of a blessing, and men are compelled to remain childless, lest a family they are unable to support should be crowded on their hands. When conjugal prudence is recognised as the highest morality, the bread-winner's life will be gladdened and lightened; he will have leisure, comfort, rest in his home—a home musical with the laughter of happy well-cared children, instead of discordant with the quarrelling and petulance which grow out of poverty and neglect.

[To be continued.] ANNIE BESANT.

## THE *DAILY TELEGRAPH* AND THE *ECHO* ON CELIBACY.

II.

THE next champion of marriage was Dr. Stark, registrar-general of Scotland. He read a paper in 1866 in Edinburgh on the same subject, and said that his figures showed him about twelve hundred deaths out of one hundred thousand bachelors living between the ages of twenty to twenty-five, and only about six hundred deaths among married men of like age. Between twenty-five and thirty, when it seems there are as many single people as married in Scotland, Stark found the deaths among bachelors to amount to about fourteen hundred, whilst there were only about nine hundred among married men. From thirty to thirty-five the figures for bachelors being about fifteen hundred, that for married men was only nine hundred; from forty to forty-five seventeen hundred, as against twelve hundred, and so on. Even at the age of seventy Dr. Stark gave the mortality of bachelors as ten thousand, as against eight thousand married men. Summing up his experiences, Dr. Stark allowed that the expectation of life for men at twenty was fifty-nine if married, and only forty if bachelors. He concluded that after twenty men who lived double had a probability of nineteen more years to live than single men.

The voice of the clergy and literary critics was at once raised against these "materialistic" views of Casper and Stark

It was urged, and has been recently repeated by writers in the *Echo*, and many other English journals, that this was but another example of the well-known fallacy of the medical mind, the *post hoc, ergo propter hoc;* and it was said, with a great apparent amount of justice, although the conclusion was wrong, that married men lived long, not at all *because* they were married, but because they were healthier and more robust than bachelors, and for this reason better able to marry and rear a family.

M. Bertillon, the eminent French statistician, and member of the Academy of Medicine of France, whilst endorsing the conclusions and inferences of Casper of Berlin and Stark of Edinburgh, has recently given further reason for believing that partnerships of the two sexes conduce to sanity, longevity, honesty, and sobriety. In an article on marriage, in the "Dictionnaire Encyclopédique des Sciences Médicales," he mentions first of all that in France, Belgium, and Holland, statistics show that not quite half the number of married men over fifteen commit crimes in comparison with bachelors, and much more than double the number of single women in proportion to married women are accused of criminality yearly in those countries. He adds that the Minister of the Interior, M. Duruy, found on enquiry, that the clerical teachers of schools were accused of four times as many crimes, and twelve times as many misdemeanours as married teachers. Bertillon's statistics also show that out of 10,000 persons of either sex there are about four lunatics among male celibates, and only about two among married men; about three and a half among single women, against about two married. The English "Blue Book" of insanity of 1878, as analysed in the *Lancet* of September 7, 1878, shows like results.

Bertillon's statistics give perfectly similar results to those of Stark and Casper with regard to the mortality of single and married men and women of all ages over twenty, but he adds two very important facts. The first is that the statistics of France, Belgium, and Holland show that marriage is extremely useful to the health of *men* over twenty; but not so when immature youths marry, for Bertillon finds that when single the mortality of young men from eighteen to twenty is only 14, whilst it runs up to about 100 when they are married. Hence he cautions young men from marrying before the age of twenty-one. The second fact which results from the enquiries of Bertillon is very conclusive, in our view, as to the value of marriage to *men*. Widowers are, it seems, exposed to an even greater comparative mortality as regards married men than bachelors are. Of one thousand of each class between the ages of thirty and thirty-five, the mortality of married men being called 100, that of widowers rises to 281, and the comparison is even more unfavourable from twenty to thirty. If, then, widowers are so much injured by single life, it can no longer be said that they, being the weak part of society who failed to get wives, were naturally prone to die soon, since they have *already* secured partners. The real trouble is a physical one. The exercise of all functions conduces to long life, happiness, and health. Villermé, Benjamin Brodie, Dr. Copland, and a cloud of witnesses in France and the Continent admit this, and if that quaint society styling itself the "Social Purity Association," is able to call such an able witness to the contrary as Paget, it is because in this country theology and medicine sometimes are seen in a strange and unaccountable conjunction. Those who visit lunatic asylums soon become aware why celibacy so often leads to some form of insanity in both sexes.

The records of religious orders show that the health of such is low. Dr. Mayer, in his work on "Conjugal Relations," says that between the ages of twenty and forty it has been found that the death-rate among the religious orders of both sexes in France is at four and a half, as against two and three-quarters among the laity. Dr. Diday, of Lyons, writing in 1851 on "Nature and Virginity," attacks Dr. Duffieux, who defends monasticism, and shows, as above, how dangerous it is to th male sex. In 1877, at a meeting of a Catholic society of youn men in Edinburgh, the practice of monasticism was said t receive support from the theory of Malthus, and there is truti in this assertion. Mr. Malthus himself, however, had, lik our modern French parents, only two children; and, had h lived at present, would doubtless have given a preference to suc a solution of the population difficulty, rather than that of lat marriage; which, theoretically and statistically, is so obviousl opposed to the happiness of men and women. He might the have agreed with J. S. Mill's dictum:—"Little improvemen can be expected in morality until the production of *larg families* is regarded in the same light as drunkenness, or an other physical excess."

[To be continued.]

## THE REV. THOS. R. CHALMERS ON EMIGRATION.

(From Mr. Page).—*Concluded.*

6.—We believe it to be strictly demonstrable, that wherever sure and systematic, and withal, a permanent and generally know provision is made for the excess of labourers in a land; this, itself, must depress the condition and circumstances of the whol body. [Dr. C. here explains how this happens.] And the ver same, we predict, would be the consequence of a regular and ex tensive plan of emigration. It would at all times encourage int being a certain fractional excess of people beyond the number wh can be accommodated with decent sufficiency within the border of their own land. And so the alternative would need to be en tertained, whether they will prefer an exile abroad, or the pittanc of a scanty remuneration for their industry at home. But it i an alternative not confined to them. There are not two rates o wages, one for the overplus, who, indeed, it were impossible spe cifically and individually to single out; and another for the genera mass of the operatives in Society. All are brought down equally and, as in the other instances, this attempt regularly and system atically to provide for a small aliquot part, ends in the infliction of a universal calamity. So utterly powerless, or, rather, s positively mischievous, is every expedient for the amelioration o the people, that adds, through the medium of their own improvi dence, to the excess of their numbers. The high road to thei collective comfort and independence, and there is no other, is thei collective virtue, and intelligence, and worth. Off from this, bot they and the patriots or philanthropists who care for them, wil find themselves helpless and bewildered. They may institute thousand devices—schemes of benignant promise—smiling chari ties of goodly pretension and gracious aspect. They will all ter minate in nothing, or worse than nothing. They smile but t betray.

7.—We feel quite assured that the country is in a distem pered condition which is in the condition of a vessel continu ally running over. Rather than this it should be in a stat somewhat short of fulness. That policy must be very questionabl which provides an egress, but at the same time encourages a ingress that will certainly equal and even tends to overpass it. I other words, emigration is anything rather than a specific against the wants of a country; and just because it *stimulates population* The abstracting process will yield no relief if the replacing process be more than proportionally excited thereby. And amid the general impotency of this and all the former expedients for the permanent comfort and well-being of the population, we feel shu up as to our only specific to the operation of that moral check which regulates and restrains the increase of our species.

The End.

## CURRENT TOPICS.

Mr. Truelove's appeal on the Robert Dale Owen pamphlet is fixed for April 19th, at Westminster Sessions.

Mr. Van Houten kindly promises us some valuable information soon about the position of the neo-Malthusian question in Holland.

Mr. Gerritsen writes to say that Mr. Slothouwer, of Amersfoort, Holland, is about to sell the *Malthusian* and advertise it in Dutch papers.

We wish that Dr. Stille, of Hanover, could give us some statistics about the number of children of famous medical men in Berlin and Germany, similar to those obtained in France and Holland. Also that Dr. Feigneaux would do the same in Belgium.

S. T. is thanked for sending copies of the *Malthusian* to different persons as yet unconverted.

Mr. Hember promises us a letter in favour of State Remedies for Poverty. Mr. Tyler has kindly sent us one against it, which shall appear.

The photographic portrait of Thomas Robert Malthus sold by Mr. Truelove (price one shilling), is reported to be an admirable likeness of the great discoverer of the Law of Population. It gives the idea of that great intelligence and benevolence which distinguished the philosopher.

We are glad to find that the founder of the modern faith of political economists is becoming so popular as to have another society, calling itself the *Malthusian Society*, struggling for the honour of his name. The law of population was discovered by Malthus, just as the law of gravitation was discovered by Newton. As to how to act in order to minimise the evils resulting from this law is a fair subject of enquiry, and should be entered into without bitterness. *We* prefer the small-family system of the modern French nation, and are persuaded that it is *the* check to population which will certainly be adopted by all civilised nations, as it is less painful than late marriage, early death, or prostitution.

Mr. Paul Descours informs our honorary secretary that a certain Bonapartist in the French Chamber of Deputies has recently proposed an Act to exempt from military service all Frenchmen who had more than three children in wedlock before the age of 23. After this imbecility, we can well see how necessary it is to know the theory, as well as to practise neo-Malthusianism.

A pamphlet called "The Over-Population Craze" has been sent to us. The author dedicates it (by permission, alas!) to a most popular and able man, Thomas Carlyle. There is nothing more lamentable than to notice how great literary geniuses like Carlyle neglect the accurate teachings of the economists of England and the Continent. The writer of this little pamphlet is evidently an able man; but he has never read Malthus, nor probably any economical work, carefully. Let him take a little time, and peruse Malthus' work on population, and John Stuart Mill's "Principles of Political Economy," and he will feel sorry that he has written such futilities. It is not becoming in serious times like these to talk as if anyone could understand political economy without study. It is the old story of Mill and Carlyle—Bentham and Coleridge—science *versus* poetry, or the method of experience *versus* so-called intuition.

We have received the following cutting from the *Times* of 13th March. That journal has lately shown some tendency towards Malthusian views. The proprietor's son, one of the Jury, was doubtless affected by what he heard at the trial of Reg. *v.* Bradlaugh and Besant.—

"On Natality in France and Germany.—In a recent interesting paper on this subject, M. Bertillon comments on the fact that all the effort of the French agricultural population, and the thrifty *bourgeoisie*, is applied to forming and amassing capital. Germany, on the other hand, seems to have more aptitude for producing men, a race of warriors "apt to seize with strong hand capital already formed." [Is not this the definition of a highwayman?] The German Empire counts at present more than 40 million inhabitants, and has a general natality of 40 per annum and per 1000, giving annually 1,600,000 live births. But if she were limited to the French small natality of 26 instead of 40, she would count only 1,040,000 live births annually. Thus, compared with France, Germany rears an annual excess of 560,000 children over what French natality would give, and this excess produces annually, according to the tables of mortality, about 343,500 adults of 20 years of age. But, on the other hand, if we take as base what a man costs to bring up, it appears from various calculations that we must estimate at not less than 4000f. [that is, £160] the value of an adult of 20 years of age. Then 4000f. x 343,500, = 1,376,000,000f. [about 56 millions sterling per annum.] This is the annual sum which the excess of German natality over the French costs. A like calculation made for France shows that she would have to expend annually 1,240,006,000f. to bring up the 500,000 infants that are wanting to equal the German natality, which would become 310,000 young people of 20 years of age. Thus France capitalizes a milliard and a quarter [about 49 millions sterling] to the detriment of its posterity, and Germany pays more than a milliard and a third for its own multiplication." This is an old paper of Bertillon's, written in 1877, we believe.

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A Meeting of the Council of the Malthusian League was held on the evening of March 26th, the President in the chair. Present:—Messrs. Bell, Page, Swaagman, and Truelove. The next meeting of Council will take place on Thursday, April 17th. Mr. Bradlaugh and Mrs. Besant were unfortunately detained, owing to a serious accident to Miss Hypatia Bradlaugh; but reported in writing that Mr. Parris had delivered two most successful lectures in Hartlepool and Paisley. Mr. Descours had lectured on the Population Question at the Eleusis Club, on the 23rd instant, and Dr. Drysdale was to lecture on *State Remedies for Poverty*, at Hammersmith, on April 27th. Dr. Stille, of Hanover, had accepted the position of Vice-President of the League. It was reported that the second number of *The Malthusian* had sold very well: and that Mr. Parris would lecture for the League in Scotland, in April.

It was mentioned that Mr. J. S. Mill and Lord Amberley had lost their elections, on account of their neo-Malthusian views; and it seemed as if this kind of electioneering cry was to be repeated, since Mr. Montague Cookson, having been chosen as the Liberal candidate for Chichester, the following remarks had been made in the *Daily News* of March 25th: "The word *crotcheteer* is, perhaps, rather singular in the mouth of the writer of an article which appeared not very long since in the *Fortnightly Review*, and in which Mr. Montague Cookson, if he was not very much misunderstood, anticipated the suggestion more recently associated with the names of Mr. Bradlaugh and Mrs. Besant." Mr. Cookson having replied in the *D. N.* of the 26th March, as follows: "I have (as you admit to be possible) been 'very much misunderstood' in reference to the article which appeared in October 1872, in the *Fortnightly Review*, but only by those who failed to read my communication to that periodical which was printed in the following December, nearly five years before Mrs. Besant's name came before the public." The editor of the *Daily News* says to this; "No one who has read Mr. Montague Cookson's article in the *Fortnightly Review* on 'The Morality of Married Life,' can dispute its harmony in spirit and substance with the suggestions more recently put forward by Mr. Bradlaugh and Mrs. Besant."

After the perusal of these letters, the following Resolution was passed:—"The Council of the Malthusian League regrets deeply that the editor of the *Daily News* should have so far forgotten the traditions left by Mr. J. S. Mill, and the advanced liberal party, as to attack Mr. Montague Cookson on account of his most admirable article on the *Morality of Married Life*, in the *Fortnightly Review* of October, 1872." Attention was then called to some observations made by Dr. Hardwicke and a coroner's jury, in the case of the child of a man who, whilst in the receipt of poor relief in Marylebone, to the extent of £300 during a series of years, had married twice, and had no less than 14 children. The jury expressed their opinion that "some steps should be taken to stop this wholesale manufacture of pauperism." The man's name was John Buller, a hanger-on of the *Yorkshire Stingo*.

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*Price One Shilling. P.* 1*d.*

THE POPULATION QUESTION, by Dr. Charles Drysdale. President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—National Reformer.

London: 28 Stonecutter Street, E. C.

# THE LIFE AND WRITINGS OF T. R. MALHTUS.

By Charles R. Drysdale, M.D.

## CHAPTER II.

### AN ANALYSIS OF THE "ESSAY ON THE PRINCIPLE OF POPULATION."

COMPARATIVELY few students of Political Economy at the present day appear to read Malthus' celebrated Essay in the original. This, in our opinion, is a great mistake. That work is as readable now as it was when it attracted such well-merited attention at the commencement of this century; and the statistics given by the learned author become even more valuable than ever, owing to the important additions made to them of recent years by the various modern writers on Social Economy.

The third edition of Malthus' essay, which appeared in 1806, is now before us: and consists of two volumes of about one thousand pages in all, of large type, full of the most interesting accounts ever given of the manners and customs of the different nations of ancient and mdern tmes. The first volume is divided into two books. In Book I. there are fourteen chapters, the first of which states the Law of Population, or the *tendency* which population has to increase more rapidly than the means of subsistence. The second chapter treats of the general checks to population, and the way in which these operate. Then come three most interesting chapters on the checks to population among savage nations, followed by one on those obtaining among the ancient inhabitants of Northern Europe. Chapter seven gives an account of the checks existing among modern pastoral nations; and this is followed by an account of the checks in Africa, and Northern and Southern Siberia. Then follows a most interesting account of the brutal checks to population in Turkey, and the lamentable starvation checks of Hindostan and China. Book I. ends with chapters on the checks to population among the ancient Greeks and Romans.

In Book II. there is a most important account given by Mr. Malthus of the results of his extensive travels in Europe, in 1799 and after years, with details of the checks to population existing in Norway, Sweden, Russia, Germany, Switzerland, France, England, Scotland, and Ireland.

If those persons who at present think that the Malthusian law of human increase has been found by subsequent investigation to be erroneous, could only be induced to read Mr. Malthus' essay in the original, they would soon find that all these objections have been anticipated in that celebrated work, and perhaps acknowledge, with Mr. J. S. Mill and other economists, that the truth is "axiomatic," or no longer requiring discussion. In the last pamphlet, indeed, which we have seen, dedicated to one of the most deservedly popular of modern British authors, Thomas Carlyle, the writer, like Mr. Carlyle himself, speaks as if the law of Malthus *had* been refuted; but, as usual in such cases, it is clear that the writer has not the least idea of what the celebrated Essay on Population was written to prove.

In his first chapter, Malthus observes that Euler, a great mathematician, had calculated that, on the supposition of such a moderate amount of mortality as one in 36 (which is considerably higher than our present mortality of one in 42 in England), and with the further supposition of the births being to the deaths as three to one (a ratio which seems nearly to hold good, at present, in New Zealand), the period of doubling a population would be only $12\frac{4}{5}$ years; and Sir William Petty, in his work on *Political Arithmetic*, supposed a doubling to be possible in some ten years.

Malthus compares this *tendency* with the *actual increase* of man in such countries as China and Japan. He observes that it may fairly be doubted whether the best directed efforts of human industry could double the agricultural produce of China even once, in *any* number of years. The difference between the time of doubling, which has taken place of late in some twenty or thirty years, in North America, and in our Australian colonies, when compared with the slow increase of the Chinese population, gives the most complete view of the case that can be obtained.

In countries which are naturally healthy, and where the *preventive* check is found to prevail, too, with considerable force, the *positive* check, as Malthus observes, will prevail very little, and the mortality will be small; but in *every* country some of the checks are and will always continue to be, in constant operation: so that mankind has only a *choice* of evils, for we cannot possibly escape from *some* of the population checks, which are inevitable.

In his third chapter our author reviews the population checks in the lowest stage of human society; and shows how impossible it is for such unfortunate peoples as the natives of the Tierra del Fuego, or of Van Diemen's Land, to increase rapidly in numbers, owing to their extreme ignorance of the laws of nature. In New Zealand, Captain Cook found the checks to population to be war, and starvation so great as to prompt to cannibalism, in a country where, as it is at present colonized by a civilized people, the deaths seem not to exceed fifteen per 1,000 annually, and population doubles in about twenty years or less, without counting immigrants.

In Mr. Malthus' day, there still existed large numbers of those unfortunate races of American Indians, which are now so rapidly disappearing in the modern "struggle for existence" with civilised Europeans. Then, as now, these tribes lived principally by hunting and fishing, most narrow modes of subsistence. The mortality of infants among such tribes was always enormous, and the Jesuit missionaries mentioned how that the Indians of South America were subject to perpetual diseases for which they knew no remedy; scarcely ever did the individuals of such tribes attain to an advanced age; and the checks to population among them were chiefly of the *positive* kind—plagues, starvation, brutal wars, and disease. The North American Indians, too, lived in such a state of filth and over-crowding in their huts, that every infectious disease carried off vast numbers. Cannibalism, according to Captain Cook as seen in New Zealand and other islands, originated in the fearful privations experienced by such peoples when their numbers were pressing on the food supplies.

And here let us quote Malthus' own words,—"It is not that the American tribes have never increased sufficiently to render the pastoral or agricultural state necessary to them; but, from some cause or other, they have not adopted in any great degree these more plentiful modes of procuring subsistence, and therefore cannot have increased so as to become populous. If hunger alone could have prompted the savage tribes of America to such a change in their habits, I do not conceive that there would have been a single nation of hunters and fishers remaining; but, it is evident, that some fortunate train of circumstances, in addition to this stimulus, is necessary for the purpose."

In chapter V., our author gives a curious account of how population was checked in the islands of the South Seas. It among such islands as these (and, indeed, the British islands in ancient times resembled them greatly), that we trace the origin of many of the singular institutions destined to retard the rapid increase of mankind—cannibalism, late marriage, the consecration of celibacy, and ferocious punishments against such women as reproduce the species at too early an age. Captain Cook found such a constant state of warfare existing among the various tribes in New Zealand, that each village in its turn

applied to him to assist them in destroying the others. In his third voyage he adds that warlike ferocity is so constant "that one hardly ever finds a New Zealander off his guard, either by night or day."

In Otaheite and the Society Islands, again, where the size of the islands was too small, and the knowledge of navigation acquired by the islanders too scanty to make it possible for population to increase rapidly, all sorts of sufferings were seen among the poorer classes of the people; the richer classes, however, seemed, according to Captain Cook, to check their own increase by having recourse to the fearful practice of infanticide, to an enormous and unparalleled extent. Even with these checks, however, population, in the South Sea Islands, occasionally pressed so hard on food that animal food became very scarce in certain seasons, and such destructive wars ensued that Captain Vancouver, on visiting Otaheite, in 1777, and again in 1791, found that most of his friends of 1777 were dead, having been killed in the wars. Prostitution, and destruction of female infants, were extremely common in Otaheite in Captain Cook's time.

In taking a general review of that department of human society, classed under the name of savage life, the only advantage Malthus notices is the possession of a greater degree of leisure by the mass of the people, than that possessed by those of civilised countries. "There is less work to be done, and, consequently, there is less labour. When we consider the incessant toil to which the lower classes, in civilised societies, are condemned, this cannot but appear to us a striking advantage; but it is probably overbalanced by greater disadvantages."

This remark of Mr. Malthus shows us, to a certain extent, on what J. J. Rousseau founded his belief as to the superior happiness of the state of nature over the civilised. Had Rousseau read the Essay on Population, he could not, we believe, have failed to perceive that the evils of civilisation are almost solely due to the universal want of knowledge of the Population Law. The late marriages, and prostitution, so bitterly inveighed against by that author, are merely the sorrowful population checks of most modern civilised nations, that have passed into the pastoral and agricultural stages of society, and have not yet proceeded far enough to control the enormous fecundity of the race by less painful and thoughtful expedients than those Rousseau so clearly perceived and denounced in the French society of the reign of Louis XV.

[To be continued.]

## GERMANY AND FRANCE.

*The following appeared in the* Echo *of March* 11*th.*

TO THE EDITOR OF THE ECHO.

SIR,—Every lover of human happiness must desire to see such estimable people as the Germans and French entertaining a mutual esteem for each other's good qualities; and for this reason, I venture to quote, for the benefit of your readers, some most laudatory expressions from a German physician, kindly forwarded to me this morning, in a pamphlet on the position of France. Dr. Stille, of Hanover, remarks that no European State has such a favourable proportion between persons of the productive ages of life to the non-productive ages as France. Thus, out of 10,000 persons in France, no less than 5,373 are between the ages of 15 and 60; whilst in Holland and Belgium only 4,964 are of these ages; and in England only 4,732. This shows, says Dr. Stille, how much less poverty there is likely to be in France than elsewhere.

Again, in France, it seems that the average age of the living is higher than in any country in Europe, being about 31; whilst in Holland it is 27; in Great Britain 26; and in Holstein 26. There are also in France a greater proportion of persons attaining extreme old age than in other European States. Of 100 deaths, 36 are of persons over 60 in France, in England 30, in Prussia only 19, and in Austria but 17. What a deal of sorrow and tears the last two figures point to! Early infantile mortality, and early death of young adults.

Thirdly, France has the greatest number of married women out of her population of women over the age of 15, of any European State, and few illegitimate births. Thus, of 1,000 inhabitants over the age of 15, there are 560 married persons in France, and only 536 in England.

Fourthly, France, says Dr. Stille, has a smaller emigration than almost any European State. In New York there landed in 23 years, from Ireland, 1,664,000; from Germany, 1,636,000; from England, 539,000; from Scotland, 111,000; and from France, only 77,000. It is clear that if emigration means poverty and suffering at home (and that is the argument of the Rev. Dr. Chalmers), France is less miserable than other nations.

Fifthly, France, says Dr. Stille, is the land which of all others increases most slowly in population. Whilst the United States population increases yearly two per cent., and England and Prussia one per cent., the increase in France from 1861-66 was only 0·36 per cent. There is in France, too, one death in 44 inhabitants yearly; whilst in Prussia there is one death in 34, in Austria one death in 30, and in Holland one death in 35 inhabitants. France is thus *the healthiest of all these States on the Continent.**

Lastly, Dr. Stille calls attention to the fact that France has the fewest births to a family of any country. In Saxony there is one birth in every 25 inhabitants; in Prussia about the same; in Holland one in 29; in England one in 30; and in Sweden one in 31: but in France there is only one birth in 36 of the population. The average number of births to a marriage in France is three, whilst it is nearly five (4·68) in poor suffering Germany, and nearly four in Russia and England.

It is extremely important, in my view, that the French and Germans should thus imitate the good example of my friend, Dr. Stille; and, by comparing notes as to the condition of their respective states, they would soon learn to benefit each other, instead of thinking of inflicting at some future date the miseries of war on an unoffending multitude of mankind. The great object of all science is to make our race happy, and to this end we should never be weary of discussing such questions as those raised by Dr. Stille, which relate to the proportion between the number of mankind and their food. Prejudices, old and stubborn, are all that remain between civilisation and happiness; and, perhaps, at some future day, it will be found the best of all policies "to live and let live.

Your obedient servant,

CHARLES R. DRYSDALE, M.D., M.R.C.P. Lond.;
17, Woburn-place, W.C., Mar. 7. F.R.C.S. England.

Dr. Stille, who was unanimously elected Vice-President of the Malthusian League at the last Council meeting, writes, accepting the post, and expresses himself as a most eager promoter of the views of the League. He will do all he can to spread the doctrines in his native land.

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The following comment on Dr. Drysdale's letter appeared in the *Echo*:—

The French Government has just published the statistics of births, deaths, and marriages in France, for 1877. The

* The Registrar-General gives the death rate of England and France as very nearly the same, so that, doubtless, emigration in England, conjoined with celibacy, take the place of marriage and small families in France; but France seems to be one of the healthiest of all *Continental* States. England, however, has a most heartrending overplus of women over men (900,000), caused by the headlong emigration of her male population, whilst in France the sexes are nearly in equal numbers.

number of deaths in that year was 801,900, and the number of births 944,500. This shows that the excess of births over deaths was 142,600, or at the rate of about a million in seven years. This gradual increase is not sufficient for a certain class of writers, who appear to regard human happiness to consist in the indefinite multiplication of the human family, and who appear to be much more interested in the *quantity* of children born, than in the *quality* of men and women who may inhabit a country. We are consequently to-day treated with a comparison between France and England in this particular. We are told that the United Kingdom, with a population of 3,000,000 below that of France, had, in 1877, an excess of births over deaths of 387,000, or nearly three times of that of her Gallic neighbour. But the mere number of human beings born ought not, according to Dr. Drysdale, whose letter we publish in another column, to be the first consideration. He points out, though there are fewer children born in proportion to the population in France than in England, that in France men and women are healthier, and live longer than they do in England. There is no doubt that the struggle for existence in the United Kingdom is just now getting intense, and, but for the outlets afforded by emigration to different parts of the world, that struggle would get unbearable, if our population went on increasing in the same ratio as now. In instituting a comparison between the relative increase in population in different countries, it should never be forgotten that the English are to a large extent an emigrating people, whilst the French prefer to stay at home.

## Correspondence.

### SWEDENBORGIANISM AND MALTHUSIANISM.

To the Editor of the Malthusian.

Sir,—Allow me just a few lines in your valuable journal to draw the attention of your numerous readers to the woful amount of injury done to both young men and women, by means of the Anti-Malthusian doctrines inculcated by that body of theologians styled Swedenborgians, or, as they delight to call themselves, members of "The New Jerusalem Church."

I was myself for many years a Swedenborgian, the first thing, however, that shook my faith in that visionary creed, was the strong opposition of nearly all Swedenborgians to any limitation of offspring.

In one respect the New Jerusalem Church resembles in its views those held by the neo-Malthusians, viz., the desirability of early marriages. Here, however, the mischief commences; offspring is to be desired (all very well if confined to only one or two), and no means adopted to regulate the number of births.

Listen to the late Rev. John Hyde. In his work on "Character; its Elements and Development," he says, "he who hesitates to marry lest the birth of children should compel him to work harder or more continuously than at present in order to provide for them, or lest their being dependent upon him should necessitate the reduction of his style of domestic arrangements, is both selfish and mistaken. Every physically and mentally healthy human being born into the world, however straitened may be his circumstances, experiences more joy than sorrow,—more pleasure than pain. Hence the birth of every such child adds to the great sum of human happiness. We hold that it is the solemn duty of every healthy man to have children, born in order, by wedlock, and whom he may train to do better service for society than he himself has been able to perform. * * * * *Men with large families are not the least successful workers in the world.*"

I have quoted the above from a popular Swedenborgian writer, one whose works are chiefly circulated among the young men and women of this country, and being written in a pleasing style, are, therefore, calculated to do harm on this particular question of marriage and offspring. Surely any one acquainted with the works of the great political economists of this century, and with the neo-Malthusian doctrines, will see the fallacy of Mr. Hyde's arguments.

Would not a father be much more selfish, much more hard-hearted, much more mistaken, if recklessly he multiplied his children, and doomed them to lack of proper food, clothing, shelter, and education, than if he limited them to his means?

Again, would it be right to his one or two children to reduce their comfort, their expectations, their chances of education, by bringing more children into the bosom of his family than his means will allow?

What would the father gain by having "to work harder and mo continuously" in order to keep a swarm of children? Nothing but l of bodily and mental strength, disease, premature old age, and early dea His children would be orphans, exposed to the cold charity of the wor with loss of position, friends, and means of education. Is the wife nothi that she should be pulled down by frequent child-bearing, worn away the constant drain? Has Mr. Hyde reflected on this matter? *There* the selfishness in the husband, who can bear to see a blooming young w dwindling away before his eyes; a selfishness far greater than that limiting his family.

Are men with large families the most successful workers in the worl I have in my mind's eye, at this moment, men reduced to poverty by numerous offspring. When a man becomes crippled in his means, can no longer be of such great value to society, as all his efforts are co centrated in the struggle to obtain bread.

Mr. Hyde says, "limiting the number of the family would inducet limitation of industrial and productive effort." We have in this count at present a reply to the above argument—swarms of starving people a no trade. "Earth was intended to be a seminary for heaven. * * * * Those married couples who refuse to have offspring frustrate the divi purpose, prevent the existence of human souls, deprive angels of objects guardianship, and limit the numbers of the kingdom of heaven."

So heaven is to be built up out of the miseries of earth; poor, l starving children must be allowed to increase in the world, that heav may be filled? Young souls must suffer wretchedness here, misery wi all its horrors must abound, starvation, pestilence, wars, and other ove population evils must startle the earth, in order that "the divine purpose may not be frustrated, and that the population of the kingdom of heav may not be lessened!!

How visionary, I may even say, how wicked, to inculcate such disastro doctrines on the population question, founded, too, on theological myth How long will theology oppose sound political economy? not for lon the people are growing wiser, and will not allow so-called "divine pu poses" to interfere with the happiness of mankind.

I have written this letter in order to call attention to the evils incu cated by the Swedenborgians on the great Malthusian question. I tru it may be of use in many ways in opening the eyes of your readers to possible source of danger to us, in hindering the propagation of our ne Malthusian views—as Swedenborgian writers possess the faculty of ad dressing the public at large by means of popular books on social subject only slightly tinctured with their own peculiar theological views. The therefore secure a large number of readers.

I am, Sir, yours sincerely,

Russell Lodge, Leeds,
March 16th, 1879.

HENRY ARTHUR ALLBUTT,
L.R.C.P. &C.

## Literature.

"Heredity: being a Village Dialogue on some Causes of De generacy in our Race." By a Protestant Clergyman (London: Remington & Son, 1878.)

THIS is an interesting little book, written by a gentleman of ma ture years and most liberal tendencies, dating from Gros venor St. The author gives, in the work, a little narrativ of a village girl who has two suitors for her hand. The first is very strong and healthy man, an engineer, sober and cheerful but without money; the second a gardener, who is steady and in dustrious, but who has inherited a weakly constitution. He however, has saved money, and all Mary's friends consider th gardener the more eligible suitor. Mary's father, however, seems to be a sensible and thoughtful man, for he remarks to his daughte that she may, by marrying, become a mother, and she must re member that children inherit the bodily and mental qualities o the parents. The father adds that the relations of Mr. Robinson the engineer, are all healthy and sturdy persons who enjoy life whilst those of the gardener, Mr. Spooner, are sickly and mis erable. Evidently, the Spooner family are consumptive and scrofulous in the highest degree. "Nothing," says Mary's father, "is more astonishing to me than that people, even pious people, should think so little about the beings to whom they give existence." Mary, upon this, wisely refuses Spooner. In conse quence of this action of the heroine, a conversation takes place be tween three of the notables of the parish—the Rev. Mr. Clerk, Sir F. Hedley, the squire, and the doctor. Sir F. Hedley says that i

all persons against whom, or against whose family there is some objection, are to lead lives of celibacy, what is to become of the world? Dr. Lucas observes, that religious tracts are not the only works of which the tendency is to discourage marriages of inclination, and to over-extol prudential ones. Most writers on social science enforce Malthusian doctrines; but their force lies in this, they forget that attention to the *quality* of the children, that are brought into the world is more important than the limitation of *quantity*. We might suggest to Dr. Lucas, who is evidently the author himself, that the self-same calculation as to the *size* of a family, which is recommended by Mr. J. S. Mill, whose name he cites, would at once enable even delicate persons to marry; since they might then take the sound advice of Professor Mantegazza—"Love, but do not produce offspring!" Rational selection of the species becomes possible only when the views of neo-Malthusians are applied; and, doubtless, the culture of the human animal will be one of the tenets of future moralists. The author has done much good service by writing such a nice little book. We would ask him to aid the Malthusian League in its effort to make men and women wiser and more moral. And, in conclusion, we would just note that one of the commonest causes of scrofula and consumption is poverty. The privations, cold, hunger, and poor dwellings of the lowest classes in old countries like this, are all constant factors of pulmonary consumption, rickets, and scrofula. By limiting families, therefore, we get rid of a vast amount of these preventible diseases.

*The Shield*.—This is a journal of the party headed by Mrs. Josephine Butler, Madame Venturi, and Mr. Stansfeld, which is struggling with a crusade against prostitution. Do they desire to get rid entirely of this sad phase of female existence? If so, let them read Malthus and his recent annotators; and they will see that the remedy for prostitution is for men and women to marry young, and that this can only be accomplished when they are taught that they must not bring children into being unless there is a great probability of their leading a desirable life. We can trust Mr. Stansfeld and Madame Venturi; but confess that we cannot comprehend the views of the *Social Purity League*, of which Mr. Stuart is an upholder.

## Malthusian Poetry.

### THE SONG OF THE LAND.

With feelings stubborn and sad,
With brains neither strong nor clear,
A labourer sat in the village tap
Smoking and drinking beer—
Sip! Puff! Sip!
At pipe, and baccy, and beer,
And still with a voice of rage and hate
He sang with a savage leer:—

"Dig! Plough! Dig!
While the landlord gets his rent;
And Plough! Dig! Plough!
While my money is nearly spent.
It's sad to be a 'Hodge'
Where such goodly crops are grown,
And never to have a bit of land
That I can call my own!

"Plough! Dig! Plough!
Till the frame gets old and thin!
Dig! Plough! Dig!
For what other people win!
Cow, and horse, and sheep,
Sheep, and horse, and cow,
Till over them all I fain could weep
While driving my master's plough!

"Plough! Reap! Plough!
My working ne'er is o'er;
And what are its payments? a thatch of straw,
A chair, and a sanded floor—
That whitewashed wall—this broken door—
A table you can't call nice—
And a room so cold, my blood, I think,
Will turn to a lump of ice!

"Oh, married men, and boys!
If your wages you would raise,
Just start a laugh at brother Hodge
When the parson gives him praise
For rearing children ten,
That he finds it hard to keep;
For when there's many to work, you know—
You must sell your labour cheap.

"If he has but one or two,
You may shake him by the hand;
For you need not him then view
As 'a burden on the land.'
Oh, brothers, pray hear my voice!
I feel what I sing is true!
I find *I've* been wrong in what I have done,
So I give this advice to you."

With feelings stubborn and sad,
With brains neither strong nor clear,
A labourer sat in the village tap
Smoking and drinking beer—
Sip! Puff! Sip!
With brains not so strong as his hand
And still with a voice of rage and hate,
He sat and railed at his wretched fate,
While singing the "Song of the Land!"

From *Isle of Wight Chronicle*. BILL HOOD.


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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 4. MAY, 1879. One Penny.


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## WHAT IS TO BE DONE WITH THE SLUMS?

WE find this question as the head of a paper in the April number of Macmillan's Magazine. It is put by Mr. W. T. McCullagh Torrens, M.P. It is evident that he would gladly help to get rid of these slums and substitute better dwellings in their place. So far we agree with him. But he fails to shew how this is to be done.

He points out many of the blunders that have been made in attempting to put an end to these horrible pests designated as slums, but he fails to shew how the masses of the people are to be provided with a sufficiency of comfortable dwellings.

Indeed, how could he, so long as he confines his attention to the dwellings of the occupants, giving little or none to the occupants of the dwellings.

It would be a sad mistake on the part of Mr. Torrens were he to countenance such a delusion among the poorer of his constituents as that any improvement would ever be made in their dwellings without their intelligent and active co-operation.

They have, as they know, to furnish themselves with food, clothing, and other necessaries, although various tradesmen assist them, not gratuitously, in their exertions. In like manner they have to provide themselves with shelter, seeking the assistance of landlords or owners of houses. How they provide themselves, whether satisfactorily or not, in all these respects depends upon their means, mostly wages, and upon the members of the family to be provided for. According as these means are large in proportion to the household, so will be the comforts of the household, assuming the housekeeper to be well cared for. And according as the means are deficient so must the comforts be missing and the discomforts endured.

As with everything else, so with lodgings!

Let our thoughts range over a large area! Let us take and follow the cases of many of the poorer, not merely the poorest households. Young people start in married life occupying, according to their means, a small house, letting one or two rooms, or as lodgers themselves in one, two, or three rooms. With careful administration in all other respects, can it be doubted that many of these houses will degenerate into slums, and that some of the lodgers who cannot afford to pay rent to the landlords who will not consent to have their houses converted into slums, will be driven to seek shelter in slums elsewhere?

It is sad to think of the misery which awaits many of the young people who thus start in married life, even when fairly gifted with industry, intelligence, skill, thrift, sobriety, trustworthiness, and other good industrial qualities, many of them cannot make their increased earnings keep pace with the increasing number of their children. Victims in their turn of the ordinary misfortunes and calamities, from some of which no one can escape, they are unable to recover their equilibrium, so weighed down are they by the number of their children. Their dwellings become transformed into "slums," or they are driven from them to seek shelter in slums elsewhere.

If this be the fate which awaits many of them who are fairly gifted with great industrial qualities, what must be that of the less gifted of our population? of the ignorant, idle, wasteful, and intemperate? We share in Mr. Torrens' horror of slums and his pity for those who are condemned to dwell in them. We hope he will continue his enquiries till he has found out how they are to be got rid of.

Meanwhile, we are bound to confess and declare that our own enquiries and reflections have led us to the conclusion that the great industrial qualities, however widely diffused, are not alone and unaided capable of freeing us from "slums" or other consequences of poverty. Our freedom in this respect, it appears to us, requires that the good industrial qualities should be supplemented by the knowledge universally diffused among married people: that the number of their children admits of being limited so as to be well within the means provided for family wants.

The question of "slums," as may be seen, is but the part of a much larger question, the solution of which warrants our summing up in the following words:—

The study of our surroundings, in conjunction with the records of the past—aided by the lights placed at our disposal by modern science—suffice to assure us that "slums" and other morbid secretions of poverty will never be extinguished, or, if that be too ambitious, will never be brought as near as possible to extinction, till the conviction and sense of duty be widely prevalent among mankind that the number of children born shall not exceed that for which the means of a reasonably happy existence has been provided. Q.

## SOCIAL EFFECTS OF MALTHUSIANISM.

IV.

PASSING from the home to the State, what effect will result from the general adoption of Malthusian views? When Malthusianism is thoroughly understood and believed in, the great principle will be recognised: "it is a crime for a man and woman to bring into the world more children than they are able to feed, clothe, and educate." A crime as towards the children, and as towards each other, for the reasons given above; a crime as towards society, as I now propose to shew.

Let us take a very common case. A young man is earning as an agricultural labourer 12s. a week in winter and 15s. in summer; he falls in love with a young woman, as is natural—marries her, and the new home is bright, though the poverty is great. A child is born, and its coming is welcomed, and the narrow wage is stretched to cover the new claimant. A second year passes, and brings another child; the rejoicing is less, for the mouths are growing while the food remains stationary; years go by, and each year adds another life to the household, husband and wife are young and strong, the country air is pure and invigorating, the children thrive, though the later-born lack the full strength and sturdiness of the elder. At the end of a dozen years, eight little children sit round the cottage-board, and the mother works daily in the field and nightly at the needle, striving to win bread and clothing for the eight hungry mouths and the eight growing bodies. And her old beauty has gone, and she is pale, and worn, and coarsened by ceaseless toil, and her voice has grown sharp and her temper harsh. And when the ninth child is born and the mother is idle, no resource remains but—the parish. So the parish doctor is called in, and some out-door relief is asked for and obtained, and parish loaves appear on the cottage table. And henceforth, whenever sickness comes, the family falls back on parish aid, and the squire's lady and the parson's wife send odds and ends of food and clothing to "that poor Mrs. Jones with her nine children to keep on such small earnings." And so the habit of dependence is formed, and self reliance and self respect gradually dwindle away before the pressing need for food. Week after week parish aid is given. But what is the "parish?" It is the other members of the community in which Mrs. Jones lives, so that the large family of Mr. and Mrs. Jones is fed by her neighbours, and the prudent and the temperate are taxed to fill the mouths created by the thoughtless and the improvident. Thus do we encourage temperance among our English workers! Is a man thoughtful, saving, and provident? tax him to support the family of his reckless, thoughtless neighbour. And then we complain the rates are heavy. They are likely to become heavier, until we teach everywhere the doctrine that no one has a right to possess a larger family than he and his wife can themselves support. We have no more right to compel other people to feed and clothe our children, than we have to steal their purses; the one is as much robbery as is the other. We do not urge only that the limitation of the family is not immoral; we say that the immorality is in the non-limitation, and that conjugal prudence is a duty imperative on all.

Let every man and woman remember that if their neighbours have a larger family than they can support, those neighbours take so much out of the mouths and off the backs of their own children. Let it be looked upon as a sin against society when a large family comes upon the rates. Let it be regarded as disloyalty to duty when too many are thrown into the labour market and thus reduce the wages of labour. So shall public opinion condemn reckless multiplication, and the greatest social reform of the century shall raise the masses from the poverty in which they are now plunged.

ANNIE BESANT.

## *STATE REMEDIES FOR POVERTY.*

### MR. JAS. SULLY ON MALTHUSIANISM.

THE following passages from Mr. Sully's important work entitled *Pessimism: a History and a Criticism*, tend to show once more how fully convinced are the best philosophic minds of our age of the transcendant importance for human happiness of a full recognition and a thorough application of the population doctrine. This has been kindly sent us by a gentleman, who is himself opposed to State action in this matter.

"I do not here raise the question how far it is well either for law or for public opinion to seek to regulate the individual pursuit of happiness. Nobody will dispute the assertion that one of both of these agencies are rightly brought into play in removing where practicable, impediments to happiness, as also in securing that all individuals born into society shall, as far as possible, start with a proper natural equipment for life and happiness. But if so, there appears to be no limit to the scope which lies open to collective action for reducing the evils of civilisation, repairing its losses, and even helping to hasten on its blessings.

"Let the reader just consider for a moment the control which a society possesses over the conditions of happiness in the power of regulating its increase of population, whether by legal enactment or by social sentiment. *Does any reasonable person doubt that society will exercise this controlling influence as soon as it becomes deeply convinced of the relation of a reckless increase of population to the characteristic evils of our modern industrial civilisation?* Again, is it doubtful that some check will be put to the right of propagation among diseased and criminal families, as soon as the full import of the modern doctrine of inheritance has been grasped by the national mind? When it comes to be distinctly understood that by thus limiting the number and improving the average quality of the people who are to be our successors, we may add to the possibilities of happiness of each individual member of posterity; the predominance of a very moderate amount of altruistic sentiment will, one supposes, secure the performance of these collective services, (pp. 379-80.)

"I would maintain, then, that man has already reached the point at which he is capable of anticipating, so to speak, the action of natural selection, and of directing for himself his future upward advance. Already he is able to set in action forces which do the work of natural selection in raising himself to a higher plane of intellectual and moral attainment. Let us see how this is possible even now, and whether the forces at our disposal contain a promise of producing even greater results in the future history of the race.

"As I have already remarked, a moderate development of the capacity of moral feeling and sympathy limits the action of natural selection. Moreover, these sentiments, even if first called forth by natural selection, tend to grow indefinitely both in intensity and in extent by the mere force of exercise or habit. Now, supposing a certain amount of these moral impulses is shared by the majority of a community, and is fixed and embodied in law and public opinion, and with this a corresponding degree of intelligence, we shall then have a force capable of securing the future improvement of the community in all the elements of well-being and happiness. As surely as a certain stage of moral or intellectual culture in the youth leads to an independent desire and effort for further knowledge and more excellence, will the attainment by a community of a like stage of intellectual and moral development be followed by a similar line of independent endeavour. And as a matter of history few will deny that the recent progress of our own country in all that is valuable and good, is due in no small measure to the elevation of the moral forces of public opinion to a prime agent of national life, and to the constant improvement of these forces. Indeed this is practically conceded by Mr. Darwin in the last edition of his Descent of Man,' where he quotes approvingly the view of

Mr. John Morley, that 'the more efficient causes of progress seem to consist of a good education during youth, while the brain is impressible, and of a high standard of excellence inculcated by the ablest and best men, embodied in the laws, customs, and traditions of the nation, and enforced by public opinion,' (p. 143.)

"If now we suppose this public opinion to be still further enlightened as to the real causes of well-being, physical and moral, and still further moralised so as to include in the object of its sympathy and beneficent impulse not only the contemporary generation but coming generations, it is evident, I think, that we have here a force fitted to supplant to a large extent the action of natural selection. Thus, as I have hinted, such a well-formed public opinion might help to secure the improved well-being of future generations by seeking to limit population and so to remove the harsher aspects of competition," (pp. 390-1.)

Mr. Carveth Read—the well known writer on logic—in the issue of *Mind* for last July, commenting on Mr. Sully's book, says, "We saw above that an obstacle to culture was want of leisure, and that leisure and wealth were both dependent upon a decrease of population." Mr. Read remarks of the principle of population that Mr. Sully "justly observes that it is within the control of an intelligent community."

These extracts speak for themselves, and are certainly in the direction of State regulation of population.

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## STATE ACTION FOR THE PREVENTION OF POVERTY.

THE progress of Malthusianism since the late trials is strikingly shown, not only by the establishment of a journal devoted to the discussion of the subject, but by the more determined attitude which is taken by some well-known exponents of the modern doctrines. Those who remember how, but a short time since, the question as to the advisability of using preventive checks to population was debated in but one or two places in all London, and even in those with some nervousness, cannot but feel the greatest pleasure at observing the continued references to the subject in the press by the medical profession, and in lecture halls. Let no Malthusian be discouraged by the fact that many of these utterances are far from complimentary: the greatest difficulty which Populations doctrines have to contend against is that people try to avoid the discussion of them, and hence anyone who refers to them, even if unfavourably, helps to familiarize the public with the subject. A new point of view has of late been imported into the controversy from the fact that the learned author of the "Elements of Social Science" boldly contends for a limitation by law of the maximum number of children which should be permitted to each married pair, and in this contention he is supported by the able and philanthropic president of the Malthusian League. What shall we say then to this suggestion? Is it—as is stated by a writer in the "National Reformer" for March 2nd—theoretically and practically wrong? Is it—as some others think—Socialistic? Is it opposed to Free Trade and Evolution? Is it but the idea of an enthusiast seeking the aid of physical force for results which should be obtained by moral force alone? If all or any considerable portion of these objections to State intervention can be maintained, it is evident that the new policy is not likely to be accepted. I do not pretend to answer fully all the opposing views here put forward, but I hope to shew that State action for the prevention of poverty is not so unjustifiable as may be at first supposed.

There is one objection urged by the writer mentioned above which may be answered at once, viz.: that "to agitate for law . . . can only bring the cause into contempt." Now if the proposal were that Malthusians should bring the demand for State intervention forward at every political meeting, and announce that they would not vote for any parliamentary candidate who would not advocate their views, there might be some force in the objection. But what has to be determined first of all is, whether State interference is right in principle? if so, then its application must be determined by time, plan, and circumstance: if not, no time, place, or circumstance will make it beneficial. The discussion of principles is permissible at all times: moreover, it is useless to expect that men who (like the author of the Elements) have given years of study to this great subject, will confine their thoughts to the mere needs of the day. By all means let them state their most mature ideas: however impracticable they may seem at the moment, they may be fraught with the best consequences for the future.

The question of State action for the prevention of poverty can best be considered under two aspects. 1st. Action with regard to foreigners. 2nd. Action with regard to native born citizens. In commenting upon the first case let me begin with an illustration. The hunting grounds, among savages in the hunting stage, in the course of time become exhausted, and hence the struggle for existence is very severe. Under these circumstances the savage knows of no other means of relief than to encroach upon the domains of some neighbouring tribe; this results in war. If the aggressors are the most powerful they drive out the defenders and remain in possession, if not they will be destroyed. The relation here depicted appears to me to be analogous to that which would ensue in the event of an extensive immigration from the East to the West. By centuries of work, by the application of inventions, by improvements in government, by the labours of philosophers and philanthropists the nations of the West have been raised into a comparatively high standard of comfort and intelligence. On the other hand the countries of the East are fearfully overcrowded, and have a very low standard of living and intelligence. Upon what principle of justice or of evolution then can it be contended that the progress of the West may be impeded by the wholesale immigration of foreign labour? Upon justice? Such well-being as exists is the work of the West and to it it belongs. Upon evolution? In the eyes of the economist a low standard of living signifies a low type of human being, and the survival of such is not the survival of the fittest but of the unfittest. Since it is clear that wages in the long run are determined by competition, and the price of food by the pressure of population upon the productive powers of the soil, what use is there in bewailing the evils of poverty, and of preaching prudence in the parental relation, if, at the same time, there may exist an unrestricted immigration of races willing to work for a bare subsistence?

It is said that to regulate the introduction of foreign labour is opposed to the principle of free trade. This is by no means clear; it appears to me that there is a complete distinction between the importation of labourers and the importation of the *products* of labour. But for the moment let the objection be granted, and let us enquire why free trade is desirable at all. Surely it is because science and experience demonstrate that by means of it the productiveness of labour is increased, and thus nations become more prosperous. Now when it is seen that the effect of extensive immigration has not increased happiness for the masses, but the opposite; that it represents a force tending to keep down wages and the standard of living, it is evident that free trade is here overruled by that higher principle, which, indeed, in other matters, is the justification for itself, viz.: general well-being,

That this is not a merely theoretical question is shown by the fact that public opinion has been agitated for some time past in San Francisco by the great numbers of Chinese which have migrated to that country, and prohibitive legislation has been initiated; similar legislation has been for some years in force in one or two of the English colonies. Again Mr. Macfie in a very able lecture delivered before the Sunday Lecture Society, says: "There would be nothing very wonderful in our hearing of Chinese being employed ultimately in many branches of skilled as well as unskilled labour in Great Britain. Indeed, whatever view we take of the solution of the labour problem, it is extremely perplexing, and the prospect is at best comparatively cheerless. If a mighty tide of labouring competitors should come from the East and undersell any class of our workpeople, how is the section that might be thus misplaced to live? If Oriental immigration should come here, will it be resisted by force? . . . . . We can only hope that some factor—not at present visible—may eventually be furnished by social science and imported into the reckoning in order that a peaceful and satisfactory adjustment of the portending industrial difficulties may be attained." I hope so too; but those who work for the establishing in these islands of a community at once free, comfortable, and cultivated, cannot rest with such a lame conclusion as that just quoted. If we can induce a nation of starving semi-barbarians to remain at home by argument, so well and good—if not, I say we are justified in using force. By a divine necessity are the nations of the West being taught the duty of prudence, by the same divine necessity must the nations of the East learn also.

Thus I hold that—as a principle—the right to regulate or prohibit the introduction of foreign labour is proved, and that, in acting upon this right, nations may be only defending their own civilization and the possibility of further progress. To what extent action is desirable must be determined by circumstances as they arise. The nations of the West are in the same plane of civilization, their aims and aspirations are similar, their interests much involved, and in solving the population question there is every reason to believe they will follow the lead of France. Hence any legislative interference with such nations may do more harm than good. But with regard to the East the position of affairs is very different. In that part of the globe there exists an enormous population which, even at the best of times, is at starving point. It is civilized enough to compete for a good deal of the labour done in this country, and yet is of a decidedly lower standard. The possibibily of the extensive introduction of such a population cannot be thought of without alarm, and those who take an interest in human welfare should be prepared to act accordingly.

W. R. HEMBER.

[To be continued.]

# Official Notices.

A Meeting of the Council of the Malthusian League was held on April 17th, the President in the chair. Present:—Mesdames Besant and Vincent; Messrs. Page, Reynolds, and Truelove. It was decided that in future the meetings of Council be held on the third Thursday in the month. The next meeting will, therefore, be on May 15. Letters were read from Mr. Parris, announcing the success of his lectures in Paisley, Edinburgh, and Hartlepool. Two lectures were to be given in a few days, one in Edinburgh and the other in Glasgow. Mrs. Besant narrated the story of her appeal in Lincoln's Inn, and spoke of the heroic way in which she had obtained a hearing for the Malthusian doctrines in the Court and in the *Times* newspaper. That lady handed in an extract from the *Scotsman* of April 11, where the writer, whilst observing that the terrible practice of infanticide was dying out in Hindostan, spoke of this practice as constituting "a check to the increase of that class of the population which is peculiarly unable to make any provision for hard times." This quotation showed how absolutely necessary it was to limit families as the French did, in order to avoid such crimes and famines as the Hindoos and Chinese suffer from. Lectures were proposed to be delivered in May at the Southwark Liberal Club, at the Alexandra Hall, Woolwich, at the Walworth Hall, and at Deptford and Bexley Heath, if Mr. Reynolds and Mr. Page could make arrangements with the secretaries of these institutions. Dr. C. R. Drysdale was to lecture on Poverty at the Working Mens' Club at Hammersmith on the 27th April. The first number of the *Malthusian* had been all sold out: and it was agreed that the journal be continued for another three months, as the early numbers had succeeded so well.

## NOTICES TO CORRESPONDENTS.

Mr. Walcote, 154, High-st, Winchester, confirms that over-population is the curse of the country. He may rest assured that the Malthusian will keep this point steadily in view, and will thankfully accept the aid of all persons of whatever nation or creed.

Mr. James Brydone, 20, William Street, Stratford, can learn the price of the work he seeks by writing to 28, Stonecutter Street. The Malthusian is a penny monthly paper.

T. James (Manchester).—Mr. Bradlaugh lectured on the New Criminal Code on the 17th April: and expressed his opinion that in some points it is an improvement.

Mr. John Brown is thanked for his communication and good opinion.

THE MALTHUSIAN.

MAY, 1879.

## MRS. ANNIE BESANT'S APPEAL.

The judgment pronounced by Lord Justice James at Lincoln's Inn, on April 9th, shows that, by the law of England, a married woman is the only slave in the British dominions. She has nothing to do with her children, if her husband so please. Perhaps the best remedy would be for women to refuse to marry until the laws were amended. This would soon put an end to such cases. The female suffrage will do good in this matter. Lord Justice James and his brother judges are no doubt most learned in the law of England; but they are not learned in political economy; otherwise they would not have gone out of their way to say they agreed with the verdict of the special jury in the case of the Queen v. Bradlaugh and Besant. "We are constrained to say," says Lord Justice James, "that we entirely concur" in that verdict. Great lawyers and judges in this country have often been noted for their wonderful ignorance of science and the "Law of Nature," but it is inexcusable for our present judges to be so after hearing the Malthusian Law so frequently discussed as has been ever since that trial, and knowing the facts as they exist in France. As Mrs. Besant eloquently oberved in her trial:—"The only principle involved in Knowlton's pamphlet is that man and woman are bound to limit the number of their family to their means of supporting them. I am told that that is not a subject which should be treated of in such public fashion. Now my Lords, it is very easy for barristers, who do not know what sufferings from poverty are, to ignore them; but, if you had known as I have known, families of eight or nine children sleeping together in one room—boys and girls of 15 or 16 years of age—your Lordships would readily understand that physiological knowledge might tend to make them more decent, but could not corrupt them. If you will turn to Lord Derby's opinion with respect to the famine in India, you will find that he says that this horrible famine was caused entirely by over-population. In Ireland famine was brought on in the same way. If you turn to Germany you will find there that the same cause has led to the danger of revolution; while in France it is well known that they do limit their families. In France a family is almost invariably found to be limited to two or three children. France, as your Lordships are aware, is growing in wealth, while Germany is in danger of revolution. I claim the right to teach the people this, because I believe it is wiser and better—more moral and more humane—to teach people conjugal prudence, rather than to allow them to suffer the pains and consequences of an opposite course. If there is a wrong teaching, then, my Lords, I ask you, what are we to tell the people in the present state of distress? It has been said that this doctrine of conjugal prudence is revolting; but, my Lords, on the other hand, what are we to say to the people? We go amongst them, we visit them in their cottages, and we see them as they are; yet we are told that if we try to teach them prudence, that then we are teaching them immorality. I plead to you, my Lords, that you will not take away from me my child simply because I hold opinions differing from those of the ruling minority of her Majesty's subjects, and because, seeing the misery of the poor, I have tried to shew them how they may rise out of their poverty without resorting to violence and force, and without being led away by the dreams of a socialistic revolution."

The Court of Appeal, in rejecting Mrs. Besant's claim to have her child returned to her custody as she had an evident right to according to the deed of settlement, has clearly shewn that the Laws of England are still tainted with that spirit of bigotry and intolerance, which has been left as a legacy to us from the times of our barbarous ancestors. The public opinion which persecuted Mrs. Besant for the publication of the Knowlton pamphlet shows that the traditions of the Jewish religion and Roman Catholicism are still paramount among the masses of this country: and that, whilst in France it has been found necessary for the confessors of families to abstain from denunciations addressed against conjugal prudence, the misguided jurors of England still prefer starvation and famine to the thoughtful and praiseworthy regulation of families.

The only consolation for the suffering lady is that those whose education best qualifies them to judge on this matter consider that she is—and ere long will be judged by all cultivated men and women to be—by far the ablest and most important woman of her age. The name of Annie Besant will be heard in centuries which will never hear of her persecutors but to wonder at the heartlessness and stupidity.

*Price One Shilling. P.* 1*d.*

THE POPULATION QUESTION, by Dr. Charles Drysdale.
President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—National Reformer.

London: 28 Stonecutter Street, E. C.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER II.

(*Continued.*)

### AN ANALYSIS OF THE "ESSAY ON THE PRINCIPLE OF POPULATION."

AFTER speaking of the positive checks to population which have been so universal among savage nations, Mr. Malthus proceeds in chapter vi. to treat of the checks which prevented increase among the ancient inhabitants of the North of Europe. Astonishment has been often expressed at the hordes of warriors that, at various periods of the decay of the Roman Empire, were poured down upon it from the Northern nations. Mr. Malthus explains with great clearness that, wherever the customs of such nations as composed the immigrants were such as to conduce to health and early marriage, the immense fecundity of the race fully accounts for these crowds of immigrants so rapidly succeeding each other until the destruction of Rome ensued. Machiavel, in the beginning of his *History of Florence*, says, "The people who inhabit the Northern parts that lie between the Rhine and the Danube, living in a healthful and prolific climate, often increase to such a degree, that vast numbers of them are forced to leave their country and go in search of new habitations. These emigrations proved the destruction of the Roman Empire."

There can be no doubt that this is a true account of the way in which poverty and over-rapid reproduction cause emigration in ancient and modern times: and we cannot help regarding the present warlike policy of England and Germany as signs of a growing over-population in both of these states, which tempts the *proletaire* members of the governing classes to seek ever fresh territory, and makes the other classes of society so tolerant of such unjust conduct in their rulers. In fact, the adoption of neo-Malthusian views is the only truly revolutionary measure, and the only safeguard of nations against wars of conquest or intestinal dissension.

In chapter vii. Malthus speaks of the checks to population among modern pastoral nations. Pastoral nations, although not so poor as hunting nations, are, of course, far more unable to acquire wealth than nations that have adopted agricultural pursuits. Hence, population increases but slowly in such communities, and they are often on the verge of famine for lengthened periods. Volney, in his travels, says, that the pastoral tribes of the Arabian desert deny that the religion of Mahomet was made for them. "For how," they say, "can we perform ablutions when we have no water; how can we give alms when we have no riches; or what occasion can there be to fast during the month of Ramadan, when we fast all the year?"

And yet it seems that in Arabia, as elsewhere, the direct social encouragements to population are very great. A Mahometan is taught that one of the great duties of man is to procreate children to glorify the Creator. But, as Mr. Malthus truly says, "While the Arabs retain their present manners, and the country remains in its present state of cultivation, the promise of paradise to every man who had ten children would but little increase their numbers, though it might greatly increase their misery."

The checks to population existing in Africa seem to be chiefly of the positive kind. Incessant warfare, with death by famine or epidemics, are described by the early travellers on that Continent, Park and Bruce, as carrying off whole tribes. Park states that, independently of violent causes, the struggle for food is so great in most African states, that longevity rare among the negroes. At forty, most of them becon grayhaired and covered with wrinkles, and but few of the survive the age of fifty-five or sixty. There was, in his da but little difficulty in obtaining slaves in times of famine Africa, as even free negroes were often so pressed with hung as to entreat, according to Dr. Laidley, to be put on his slav chain, to save them from starvation. Bruce reports that, many of the tribes, women begin to be mothers at the age eleven: and to such a life of privation and care does this rap reproduction lead, that he speaks of the women in some Stat near Abyssinia as becoming, at the age of twenty-two, "mo wrinkled and deformed by age, than an European woman at sixty."

Mr. Malthus, after a very curious account of the checks population in Northern and Southern Siberia, then passes in chapter x., to treat of the Turkish Dominions and Persi and his remarks are especially interesting to our mode politicians. The fundamental cause of the low rate of increa of population in Turkey, he truly remarks, is undoubtedly t nature of the Turkish government. Its tyranny, its feeblenes its bad laws, and worse administration of them, with t consequent insecurity of property, throw such obstacles in t way of agriculture, that the means of subsistence are necessari decreasing yearly, and with them, of course, the number people. It is calculated at the present day that populati would double only once in 555 years in Turkey, owing to t positive checks caused by its wretched government. T population of modern Turkey is about 28 millions, or on some 16 persons per square mile; and, in 1876, it was state in governmental reports that the population of the empire w fast declining, and its cultivated lands falling into the co dition of deserts. In Europe, as in Asia, we are informed b Malthus, it was the maxim of Turkish policy, originating the feebleness of government, and the fear of popular tumult to keep the price of corn low in all the considerable town "When Constantinople is in want of provisions, te provinces are perhaps famished for a supply. At Damascu during the scarcity of 1784, the people paid only one penn farthing a pound for their bread, whilst the peasants in th villages were actually dying with hunger."

As to the checks to population in Persia, the dreadful con vulsions to which that country has been subject for man hundred years must have been fatal to her agriculture. Th periods of repose from external wars and internal commotion have been short and few, and even during the times of pre found peace, the frontier provinces were constantly subject t the ravages of the Tartars. Hence the slow increase.

One of the most valuable parts of the *Essay on Population* that wherein Mr. Malthus treated of the checks to populatio in Hindostan and Tibet. In Hindostan, according to th ordinance of Menu, the Indian legislator, marriage is ver greatly encouraged, and a male heir is considered as an objec of the first importance. Hindoo maidens are married at th age of eleven, and even younger: and become mothers befor they attain the age of twelve. For such reasons, Hindosta has been one of the most noted countries in the world fo devastations, epidemics, and famines. The lower classes hav for centuries been reduced to the extremest poverty, an compelled to adopt the most frugal and scanty mode of sub sistence. Whilst the average annual income per head i England was calculated, by Mr. Henry Fawcett in 1870, a about some eighteen pounds; in Hindostan, it was latel stated by Mr. J. Bright, that about two or three pound sterling for food is all a Hindoo peasant gets. And, as Lor Derby remarked in his admirable Rochdale speech in 187 the people of Hindostan seem to be a marked example o how very low a standard of living a nation may peopl down to.

Recent years have made us familiar with the tales of Indian famines; but there is nothing novel in these in the history of that long over-peopled country. One of the Jesuits cited by Malthus says that it is impossible for him to describe the misery to which he was witness during the two years' famine in 1737 and 1738, and another Jesuit writes, "Every year we baptize a thousand children, whom their parents can no longer feed, or who, being likely to die, are sold to us by their mothers in order to get rid of them."

Tibet, it seems, according to Malthus, is perhaps the only country where habits tending to repress population are, or were, universally encouraged by the government. Celibacy is there much encouraged among government employés, and the number of monasteries and nunneries is considerable. "But, even among the laity, the business of population goes on very coldly. All the brothers of a family, without any restriction of age or of numbers, associate their fortunes with one female, who is chosen by the eldest and considered as the mistress of the house." It is evident that this custom, combined with the celibacy of such a numerous body of ecclesiastics, must operate, says Malthus, in the most powerful manner as a preventive check to population. Yet, according to Mr. Turner's account, it appears that the population of Tibet presses on the means of subsistence. Tibet, in Mr. Turner's time, seems to have suffered, as England now does, and as we hear that even our wealthy colonies of Victoria and New South Wales do, from a set of paupers created by an extremely unwise system of out-door relief—a system which but too often manufactures the very paupers it wishes to relieve. [To be continued.]

## CURRENT TOPICS.

### MR. MONTAGUE COOKSON'S CROTCHET.

The *Daily News* calls itself a "high-class" Liberal journal. Does this mean that it opposes the Malthusian theory? If so, we should prefer a simply liberal or scientific paper. It is all very well to pelt Mr. Montague Cookson for being a weak-kneed Liberal; but we object to the Editor of the *Daily News* using the case of Reg. *v.* Bradlaugh and Besant as a missile. Listen to what Mr. Cookson said in the *Fortnightly Review* of October, 1872:—"To refuse marriage to men altogether, or to require them to postpone it indefinitely after the maturity of their judgment has justified their choice, is to inflict an injury on the whole community, by encouraging special forms of evil, and perhaps even calling them into existence. Many a man into whose soul has stolen the slow poison of moral and intellectual cynicism, might have retained his early freshness, if the example of some friend had not tempted him to remain single rather than succumb to the yoke of marriage, with its heavy, because uncertain burdens." If to be convinced of the Malthusian Law of Population, and to act on that conviction, be a crotchet, so must a belief in the doctrine of Universal Gravitation or the Circulation of the Blood. Mr. Montague Cookson was infinitely more revolutionary and "Liberal" in his tendencies than the *Daily News* has been of late years, when he penned his article, for, indeed, the only truly revolutionary doctrine is the Malthusian Law.

Families of Medical Men in Holland (furnished by Mr. Carl Gerritsen, vice-president of the Malthusian League).—*In Maastricht:* Drs. Germain, Batta, Wynans, Fouquet, Schrijnemacher, Nijst, Du Moulin, Bachelier, Wolterson, Schols. Total: 10 doctors with 36 children. *In Utrecht:* Drs. Becker, Brom, Brondgeest, Brutel, Bettink, Dompeling, Epen, Frock, Gruber, Hœk, Idenburg, Koert, Lamping, Van Lier, Loeff, Mausvelt, Onnen, Romondt, Scholter, Schubart, Taats, Walsem, Wellenberg, Wœrden. Total: 24 doctors, with 45 children. *In Rotterdam:* Drs. Boer, Bosz, Burkens, Daniels, Dupont, Ekkers, Fuhri, Giltay, Haas, Hœven, Kallenbach, Kruijff, Levié, Looij, Maury, Munchij, Nortier, Oppenheim, Prez, Scherpenhuyzen, Schuijt, Thomas, Vorstman, Vrolik, Goddard. Total: 25 doctors with 87 children. *In Amsterdam:* Drs. Adler, Barendrecht, Cosher, Daniels, Fabius, Geuns, Juda, Kuhn, Langemeijer, Nedezhasfeelt, Ott, Schillermaus, Tienen, Voort, Zeeman. Total: 15 doctors, with 48 children. *In Amersfoort*: Drs. Foch, Giesbers, Hagedoorn, Visger, Smits, Groenbom, Morren, Driel, Siddré, Meursinge. Total: 10 doctors, with 33 children. *In Groningen*: Drs. Swaagman, Faille, Cohen, Folkersma, Saenger, Wickers, Reilingh, H., Keiser, Felligen, Born, Kovijker, Fokker, Meihuisen, Folmer, Diepluis, Hooij, H. Reiliugh, Driesman, Yonscis, Hofman, Otte, &c. Total: 24 doctors, with 55 children. The grand total gives 110 Dutch physicians with 307 children, *i.e.* not quite *three* children to a family. This shows a great deal of thoughtfulness on the part of the Dutch medical men: and, although not so low as the figures obtained in France by Dr. C. R. Drysdale*—61 French doctors, with only 109 children, or not *two* each—it is a most commendable result in a neo-Malthusian point of view, and a reply to the untenable views of Professors Rosenstein and Evers in Holland, Dr. Routh in London, and Dr. Bergeret in France, as to the danger to health of having only a small and happy family instead of a large and miserable one, destined to die young, and live painfully.

We heartily congratulate the *Staffordshire Daily Sentinel* on the ability of its editorial staff. In its issue of March 11th we find the following:—"If to multiply the nation is to increase the joy, France is in a bad way as compared with England. The excess of births over deaths was in 1877 only 142,600, whereas the United Kingdom, with a population three millions less, had during the same period an excess of 387,000 births, or about three times as great. The reason of this disproportion lies not in the excessive mortality of France, but the fact that relatively to the population the number of births in that country is far less than in England. What is the reason? Not, we believe, except to a limited degree, the conscription; certainly not a comparatively inferior vitality. It is found almost entirely in the greater thrift of the French peasantry. People in France do not think of pairing until they have feathered a nest, and even married people take care that there shall be some proportion between the size of their families and the size of their purses. The immediate result is that marriages are fewer † and families smaller than in England. The ultimate result is that there is no such redundancy of population, with its accompanying strain upon the means of subsistence, as with us. That this is a great advantage is beyond doubt. Whether the advantage is gained at too high a moral cost is a question into which we cannot enter here; but we must protest in passing against the theory that the poor man who marries early and has a quiver full of children is necessarily a more exemplary character than he who takes care to keep his responsibilities within his means of discharging them."

The *Echo*, the most staunch London Liberal journal, says, on April 3rd:—"In England the Royal bounty rewards the woman who gives birth to three children at once, and the China *Mail* notes the coincidence that the same mark of approval is bestowed in China, with this modification, however, that in the latter country all the children must be males. The Royal Bounty is a welcome gift to the mother burdened with three infants at once; but it is questionable whether it does not, in the end, do more harm than good, by putting in the minds of the ignorant an impression that a large family is a meritorious acquisition." At present monarchs reward the parents of large families; but, according to J. S. Mill and others, they should rather put a stigma on those who bring suffering and low wages on the community. Eventually, governments may be wiser.

* *Lancet*, September, 1878.

† It is not true that marriages are fewer in France than in England. The contrary is the case. Of 1000 inhabitants above 15 in France, 560 are married; but of a like class in England only 530.

A GENTLEMAN residing in Plymouth writes to say that, in the report of the Plymouth Free Library for 1878, there appears a donation of works, per Mrs. Annie Besant, consisting of "The Queen v. C. Bradlaugh and Annie Besant," and "The Queen v. Ed. Truelove," with Dr. Drysdale's pamphlet on the Population Question—sent by the Malthusian League.

A correspondent writes us: "A poor man, Moran, in Chester, having been exhorted to marry and carry out the "Divine ordination," 'Increase and multiply,' is now sent to prison for being unable to support those poor children he was ordered to create."

FRENCH STATISTICS OF LIFE.—The *Journal Officiel* for March publishes the statistics of births, marriages, and deaths for the year 1877. They are very striking and suggestive. The births sank from 966,682 in 1876 to 944,576 in 1877; they were even nearly 10,000 fewer in the latter year than in 1874, when 953,655 were registered. The deaths, on the other hand, have increased from 781,709 in 1874 to 834,074 in 1876, and 801,954 in 1877. The excess of births over deaths during the four years shows an average of about 188,000. The population would thus require a period of considerably over 200 years to double itself; that of the British islands is doubled in about one-fourth of the time. Mr. Malthus, and more recently Mr. Mill, have laid great stress on the necessity of placing some check upon the increase of population, lest the prosperity earned by the industry and self-denial of one generation should be wholly eaten up by the next, and economists of various political opinions have to a certain extent endorsed these views. All have agreed, for instance, that early and imprudent marriages should be discouraged, and that people should be taught that there is serious responsibility in bringing others into the world. Mr. J. S. Mill points out that it is in vain to say that all mouths which the increase of mankind calls into existence bring with them hands, because while the new mouths require as much food as the old ones, the hands by no means produce as much.—*Globe*, March 29.

AN EXCELLANT LEAFLET: "Low Wages and Dear Food," by Mr. Page, is sold by Mr. Reynolds, 23, Amersham Vale, New Cross, for 7½ per 100.

A DISCUSSION on Trades Unions for women was held in the Charter House Schools, Bishopsgate, on the 20th of April: Mr. Stewart Headlam, Mrs. Heatherley, Miss Wilkinson, Mrs. Paterson, Dr. C. R. Drysdale, and others were much in favour of such unions.

## THE *DAILY TELEGRAPH* AND THE *ECHO* ON CELIBACY.

III.

IT has been laid down as one of the laws of physiology that "the health of the reproductive organs and emotions depends, like that of all organs in the body, on their having a due amount of appropriate exercise; and the want of this tends most powerfully to produce misery and disease in both man and woman." This seems to be believed by the mass of medical men of eminence in Europe. We find, for instance the most eminent surgeon of the last generation, Sir Benjamin Brodie, saying, at the Birmingham Meeting for the Promotion of Social Science, in the course of a discussion on prostitution, "The evils of celibacy were so great that he would not mention them; but that they quite equalled those of prostitution." Dr. Villermé in the Dictionnaire des Sciences Médicales says: "It is assuredly true that absolute and involuntary abstinence is the most common cause of hysteria." And Mr. Holmes Coote, a well-known surgeon to the Bethlehem Hospital, lately deceased, said at the Royal Medical and Chirurgical Society in 1859: "No doubt incontinence was a great sin; but the evils connected with continence were productive of far greater misery to society. Any person could bear witness to this who had experience in the wards of lunat asylums." The works of the celebrated medical author Copland, Ashwell, Conolly, Sedillot, Pinel, Esquirol, Ricor and Lallemand give but too gloomy a picture of the evi caused by the wide-spread celibacy of the 19th century. Th law of healthy exercise applies as well to the nutrition of th muscles and glandular structures of the system. The emotion of sex form one of the great natural appetites in the huma frame, on whose due regulation the happiness of the race is s dependent. Professor Bain divides the appetites into si principal classes, namely, sleep, exercise, repose, thirs hunger, and sex. These he defines as "the cravings produce by the recurring wants and necessities of our bodily or organi life." They are powerful desires arising from the deep seated wants of the system; and, if unduly repressed, they a tend, with greater or less force, to cause misery and disease That such a penetrating mind as that of the greatest of moder authorities on mental and moral science should thus speak shows how all-important it is that all who desire to obtain th position of accurate thinkers should recognise that celibacy like hunger, thirst, want of sleep, inaction, and over work, i one of the prime evils of life.

Mr. Herbert Spencer, whose influence is so extended an who has devoted so much time to speculative philosophy, has on the other hand, done much to obscure the question o celibacy and over-population. He is what is styled a "Evolutionist," and seems to think that in the long ru population and the sex appetite will become suited to the mean of obtaining food, without man's actual intervention—a intervention which he appears to dread. In this he is opposed to Professor Bain. We need hardly say how completely we agree with the latter and disagree with Mr. H. Spencer o this point.

## STATE REMEDIES FOR POVERTY.

MR. HENRY TYLER, of 245, Whitechapel Road, writes us a long and interesting article on *overpopulation and artificial limits*, which we cannot insert in its entirety in one of the issues of our diminutive journal; but intend to give extracts from it from time to time. The following quotation is inserted to balance the important communication from Mr. R. G. Hember: and we hope to continue to insert letters on both sides of this very important question as to the right of the State to prevent the existence of *poverty by putting some penalty on the production of large families.*

Mr. Tyler says: "*Legislation Penal.* This remedy, I must confess, to use a sailors' phrase, "brings me up all standing." Nevertheless, as there is proved to be "a soul of good in things evil," so may this remedy contain utility far more than is at first sight apparent. The grounds (as lawyers say) upon which its utility is based are, as far as I know, these:—

*(a)* The moral obtuseness of men in not acting in accordance with exact knowledge as to procreation, even when by them verbally assented to, renders necessary compulsory means. "Of men" I say, because of no class in particular, but indiscriminately whether knowing or ignorant.

*(b)* The difficulty of otherwise originating and guiding a public opinion on a so vastly important matter: and

*(c)* The more satisfactory because less remote method of obtaining, at least, part of our object—decreased population and poverty with increased happiness. In this, of course by implication is included, if not increased, at any rate a statical condition of those moral traits so necessary to mutal warfare—sympathy with all its altruistic offspring, of which, it is said, the latest born is Justice.

Presuming, Sir, that all I am now about to write carrying the implication of opposition to or agreement with this remedy is anticipated by you, I, nevertheless, beg you still to bear with me.

The machinery—for that, I think, is the term best fitted to the idea—for the attainment of the desired end, what is it by derivation? what by association?

If by the first, its character is such as to command our sympathies and confidence, still the second remains a formidable obstacle. But does a perusal of the legislative part of our history lead us to respect its derivation, or, on a closer study of its results in other directions, are

we, on account of its associations, the more inclined to embrace it? I trow not. We have been told that one Malthusian thinker was "strongly in favour" of its employment. Likely enough, but how many like thinkers are there who have no faith in it; on the contrary, who have consumed considerable thought and eloquence in denouncing it as being (like the theologians' "rag doll") productive of many of the ills that flesh is heir to, and none of the happiness. I will not cite the opinions, implied or express, of Adam Smith: sufficient to say that he, fully alive to the question, saw (and it is thought saw clearly) that the remedy lay rather with the people than their rulers. Nor will I name more modern believers in Malthus's doctrine, but I will bring in one, whom Dr. Drysdale has, and doubtless correctly, included in the school of Malthus—Henry Thomas Buckle. A more uncompromisng opponent of State remedies for social grievances, a more devoted and earnest advocate for the "Law-undoing-and-there-staying-policy," if I dare so call his opinion, could not, I venture to assert, be anywhere found. To repeat here his illustrations, arguments, and conclusions would, I know, be entirely unnecessary, nay, presumptuous, they are among free-thinkers so well known. Yet, upon this question, so á propos are some of his words that I cannot forego the following—from his History of Civilization, vol. i., p. 286, new edition: "But it is absurd, it would be a mockery of all sound reasoning to ascribe to legislation any share in the progress" [social], "or to expect any benefit from *future* legislators, except that sort of benefit which consists in undoing the work of their predecessors." Poverty, as apparently understood by Buckle, is that condition of things the removal of which absolutely is impossible, but whose amelioration becomes possible in proportion to the cultivation and practice of individual self reliance, the surest incentive to which he found in perfect freedom of speech and trade, whatever their nature, and speedy, cheap, and sufficient judicial administration. "That condition of things"—poverty—he did not define. But the best definition, because the most scientific, it has ever been my good fortune to discover, is that found in a pamphlet entitled "A New Theory of Poverty," by Hugh de Aula, now sold, I believe, by the Freethought Publishing Company; and in which, (p. 13), some of the probable indirect effects of a State remedy, "Legalized Infanticide," are set forth.

Of all the passions to which mankind are in common subject where is that one more profoundly powerful and subtle than the amatory passions? Although, in regard to some of the weaker passions of men, the proposed machinery has utterly and ignominously failed, yet it is thought that it may be successful in arresting, controlling, and guiding this most dominating influence of our uature. "Ignominiously failed" I say, because, in the first instance, put forward to arrest certain evils, it not only did not arrest but increased them, and, in addition, originated evils quite unexpected, evils that, in their totality, transcended that fault it was so much desired to cure. Illustrations, I doubt not, are at this moment present to your mind. This inevitable concomitant of all regulative legislation is, to my mind, so momentous that I have endeavoured to anticipate some of the fairly probable results of such a law as that proposed by certain influential members of the League.

[To be continued.]

## THE MALTHUSIAN PROSECUTIONS OF 1877 AND 1878.

*In the High Court of Justicc, Queen's Bench Division*, June 18th, 1877. The QUEEN *v.* CHARLES BRADLAUGH and ANNIE BESANT. (Specially reported.) London: Freethought Publishing Company, 28 Stonecutter-street, E.C. Pp. 324.

*In the High Court of Justice, Queen's Bench Division*, Feb. 1st, 1878. The QUEEN *v.* EDWARD TRUELOVE. For publishing the Hon. Robert Dale Owen's *Moral Physiology*, and a pamphlet entitled *Industrial, Family, and National Poverty*. (Specially reported.) Edward Truelove, 256 High Holborn. 1878. Pp. 125.

*Kettervervolging in Engeland*. By S. VAN HOUTEN (Deputy of the Dutch Parliament). Part 1. The QUEEN *v.* CHARLES BRADLAUGH and ANNIE BESANT. Part 2. The QUEEN *v.* EDWARD TRUELOVE. The Hague: August and September, 1878.

*The Past and Present of the Heresy Laws*. A Lecture, delivered before the Sunday Lecture Society, on Dec. 1st, 1878, by W. A. HUNTER, M.A., Barrister-at-Law: Professor of Jurisprudence, University College, London. Published by the Sunday Lecture Society. London: 1878.

THE persecutions which have for the past two years dis graced the history of modern England and the Unite States of America, must make every lover of freedom an human happiness reflect upon what a state of vigilance i requisite in order to maintain the position of vantage groun won over the bigots and tyrants of the race. "The persecutor, says Mr. W. A. Hunter, in his most important lecture, "wi tell us, with engaging candour, that persecution is always righ in principle, however unfortunate it may sometimes be in i application. He will assure us that he persecutes, because h believes it right to suppress error: and admits that if his part were weaker, it would be right to persecute him in turn. B this ingenuous admission, he hopes to shelter himself under th golden rule; but it is to be observed that such a confession never made when there is any opportunity of testing his sin cerity. If this candid gentleman were to find himself among th persecuted, he would be the first to call out most lustily again the wickedness of his persecutors. When, therefore, we tak a persecutor and calmly examine him, we find his moral sens as much at fault as his intellect; both his intelligence and h conscience are clouded: in a word, he is both a rogue and fool."

[*To be Continued.*]

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JOHN GRAHAM, the old Otago postman and cat merchant, who now carri on business as a bookseller, has been doing a roaring trade for som months past in Bradlaugh's "Fruits of Philosophy." The demand havin fallen off, he has printed a memorial to the Attorney-General, compose after the style of the education memorial of the Presbyterian Synod, wit the word "Whereas" at the beginning of each sentence, asking that h may be prosecuted for publishing an immoral work, with a view to increa its sale.—*Dunedin Age* (Canada).

**PAMPHLETS by MR. BRADLAUGH.**

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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 5. JUNE, 1879. One Penny.


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## MORE ABOUT SLUMS.

THAT there has been a largely increased accumulation of the products of industry during this century, and particularly during the latter half of it, is a fact plain to everybody: and there can be no question that this increase has been mainly owing to our advances in knowledge and skill, by which our industry has been made more effective.

It is, unfortunately, too true that this steadily increasing accumulation of wealth has been accompanied by no diminution, or by a very slight diminution, in the number of our paupers and of those who are inadequately lodged, clothed and fed.

Among the encouraging signs of the times is the growing discontent at this state of things of the more intelligent and practically benevolent of the comfortable classes. Whether we be near a remedy for this frightful mass of human misery in immediate contact with profuse luxury, it is not easy to predict, but we have aroused the feeling of discontent which must precede the remedy. Mr. W. T. McCullagh Torrens, M.P., furnished us with an example of this discontent among our legislators lately. The following extract from the *Times* of the 26th April helps us to one from our magistrates:—

"At Guildhall, yesterday, Mary Anne Jones, 7, Gunpowder Alley, Shoe Lane, was charged before Mr. Alderman Nottage with stealing a pair of boots belonging to her son. John Franklin Jones, a seaman, 18 years of age, said he was living with his father and mother. He missed a pair of boots, which he found she had pawned, and he gave her into custody. The prisoner, in defence, said it was true she had pawned them, bnt it was to get food for the family, as they were starving. The prosecutor had had some of the food which was bought with the money the boots were pledged for. Her son was a lazy, brutal fellow. She had kept him in idleness for twelve months, and he had frequently ill-used her. Alderman Nottage was informed that the father, mother, the prosecutor, and five other children lived in one room. He thought such a state of things ought not to exist in the City of London. Mr. Wm. Clark, one of the Sanitary Inspectors for the City, said that he had already visited the premises and given the legal notices for the discontinuance of the practice. If they were not immediately obeyed he would have to bring the landlord before this Court for permitting such a state of things. Alderman Nottage said he was glad to hear that he had taken steps to put a stop to such a state of things. The prosecutor's conduct was disgraceful; he should discharge the prisoner, and if her son ever again ill-used her or threatened her she must come there, and he would be very severely dealt with. The prisoner was then discharged."

Alderman Nottage travels a little beyond the strict limits of his magisterial duties in order to express his sympathy with those who are pleading the cause of outraged humanity. He says "such a state of things ought not to exist in the City of London."

Mr. Thomas Brassey, M.P., in a paper on "The Depression of Trade," in the May number of the *Nineteenth Century* (page 809), also tells us "a land overcrowded with a dense mass of ill-fed, ill-clothed, and poorly-housed inhabitants is surely a miserable spectacle."

Evidently there is no lack of pity for the poor occupants of slums—no unwillingness to get rid of slums. But how is this to be done? Here we are brought face to face with a great, a formidable difficulty, but, we venture to affirm, not an insuperable difficulty.

Slowly and cautiously as the work must be proceeded with, out of regard to the helpless inmates, we can imagine that with time the slums might be demolished. But how are they to be replaced by respectable tenements, and whence are to come the occupants capable of renting them and acting justly by their landlords, and decently and inoffensively by their neighbours and fellow-lodgers?

Granting that the better tenements are provided, the only occupants who can be accepted must be from among those who have the means of paying their rents punctually—the industrious, the honest, the sober, the thrifty, the orderly, and the fairly intelligent. But as a rule the task of preserving such tenants as these from being condemned to abide in slums is not demanded of us. They preserve themselves. The real difficulty is with the would-be tenants who are unacceptable to the proprietors of vacant tenements.

What can be done with and for them and their families?

Most capable and benevolent men, of whom Mr. McCullagh Torrens, M.P., Alderman Nottage, and Mr. Thomas Brassey, M.P., may be accepted as types, will confess with us, however reluctantly, that we hardly know. But whatever else may be attempted, this must not be omitted. Measures must be adopted to supply the place of tenants as they gradually dis-

appear from us, by others of an improved character. To accomplish this, ws mostly depend upon educational efforts—the better instruction of such adults as are capable of receiving it, and an education of children which will qualify them to profit by the additional instruction only obtainable in adult life.

We wish to keep clear from misapprehension. We abhor concealment and subterfuge. We dread ambiguous and ill-defined general terms. We will therefore endeavour to make plain a part, at least, if not the whole of what we include under the term "fairly intelligent" as among the qualifications necessary to preserve men, and women, and children from sinking helplessly into slaves.

To be fairly intelligent within our meaning, a man need not be a "universal scholar," nor aim at being all-wise. He must be possessed of all the knowledge, however much neglected some of it may have been hitherto, which is essential for his own good guidance. Specially he must know, and be deeply convinced, that after he has made all possible efforts to secure a comfortable competence for his family, he has the power of keeping the number of his children within the compass of what he is able to provide for them, however limited that provision may be. Not only must he know that he has this power, but *that it is his duty to exercise it*. Gradually, as this indispensable knowledge, hitherto purposely hidden by those who ought to have spread it abroad, is added to the knowledge and good habits which are needful in the productiveness of industry, wholesome lodging will be provided for all, and the few remaining slums will gradually disappear after becoming tenantless. Q.

## THE PROSPERITY OF MALTHUSIAN FRANCE.

By Johannes Swaagman.

THE official report, published under the authority of the Dutch Government, gives the population of the Kingdom of the Netherlands, on January 1st, 1879, as 3,978,000. This shows an increase, since the last official return for January 1st, 1878, of 53,209. The total increase of the population of the kingdom, during the last 50 years, is set down at 1,364,514, or an average of about 27,290 per annum. It will be observed that last year's increase is very nearly equal to double this average.

What will next year's be? Probably larger still. Up to the present time the population of most countries has been limited to a great extent by "positive checks." What is the result? The result is a lower standard of comfort, poverty, misery, degradation, and crime. What applies to Holland, applies more or less to all countries of Europe. The enormous increase of population has all but neutralised the benefits derived from all the scientific inventions of the last thirty years. And it will never be otherwise as long as people will persist in ignoring the incontestable law of Malthus. Not until prosperity has reached its zenith, and a reaction begins to set in, will the evil consequences of multiplying to the very utmost be felt. Have we already reached that zenith, or are we, perhaps, on the ebb tide? Let us see. If we confine ourselves to Europe, we find Sweden and Norway in a very critical state. Failure after failure is taking place: even great Joint-Stock companies, and manufactories, and banks are going into liquidation. Germany, which eight years ago received two hundred millions sterling from her conquered neighbour, the mighty Teutonic empire that was to be the ruler of Europe, is now groaning under burdens which her poor subjects cannot support; the milliards eaten up by too many mouths, her mighty Chancellor at his wits' end to find new sources of supply to fill up the gaps of reduced receipts, most of her manufactories working half-tim with scarcely any profit,—a fine picture, alas! of human pr sperity and happiness.

I shall not ignore the many other causes which have co tributed to the depression of trade. Mr. B. Francis Cobb, F.S.S in a paper read at the Society of Arts some time ago, allege as causes, in the first place the depreciation of silver, and th enormous consumption of alcoholic liquors. Both of these, n doubt, are potent factors; but I regret that Mr. Cobb has n struck at the root of the evil, by giving, as the foremost caus the excess of population. If we further look to Russia, a read the reports in the newspapers how 20,000 persons of th upper and lower classes have been arrested, and are going be sent to Siberia, for the crime of endeavouring to bett the condition of their country, we must surely conclude th all is not *couleur de rose* there. We find the same unhealth state of things in Italy and Spain. It is hardly necessary f me to say anything about England. Every day we hear ane of wages being reduced, of furnaces blown out, and min closed. The gradual decrease of the numbers of persons recei ing parochial relief has again become an increase, showing th prosperity cannot keep pace with population.

If now we turn to France—happy, prosperous France—w heave a sigh of relief, and at length we see that human bein have it in their own power to lead a better life than a me struggle for existence. France, notwithstanding the hea war indemnity of five milliards, and perhaps an equal e penditure on her own war material, is now, I believe, the on country that has a surplus on its estimated budget, and c even dream of reducing taxation. Besides this, large sums a being spent there on improvements, with a view of accelera ing commerce and industry. Can any one who is at all famili with the French people gainsay that the primary cause of th prosperity is to be found in their prudence with regard to t number of their offspring?

Let all Europe, then, follow her example, and reap ha piness and prosperity, instead of misery and want. France the beacon which will guide the mariner of humanity throu rocks and shoals.

## CURRENT TOPICS.

### JOHN STUART MILL ON *SOCIALISM AND OVER POPULATION.*

The following remarks are contained in the *Fortnigh Review* of March, 1874, in a posthumous article by the great writer on Social Science of this age, Mr. J. S. Mill:—

"M. Louis Blanc, while showing himself much more e lightened than the older school of levellers and democra inasmuch as he recognizes the connexion between low wag and the over-rapid increase of population, appears to ha fallen into the same error which was at first committed Malthus* and his followers, that of supposing that becau population has a greater power of increase than subsisten its pressure upon subsistence must be always growing m severe. The difference is that the early Malthusians thou

* Mr. Mill here seems to have attributed to Mr. Malthus a view wh has been erroneously ascribed to him by many of his opponents; but wh he himself certainly did not hold, as the following quotations from work show: "To suppose," says Malthus, "that in speaking of th effects of the principle of population, I look to certain periods in futu when population will exceed the means of subsistence in a much grea degree than at present, and that the evils arising from this principle rather in contemplation than in existence, is, I must again repeat, a te misconception of the argument. Many countries are now suffering the evils which can ever be expected to flow from this principle: and ev if we were arrived at the absolute limit to all further increase of produ a point which we shall certainly never reach, I should by no means exp

this an irrepressible tendency, while M. Louis Blanc thinks that it can be repressed, but only under a system of Communism. It is a great point gained for truth when it comes to be seen that the tendency to over-population is a fact which Communism, as well as the existing order of society, would have to deal with. And it is much to be rejoiced at that this necessity is admitted by the most considerable chiefs of all existing schools of Socialism. Owen and Fourier, no less than Louis Blanc, admitted it, and claimed for their respective systems a pre-eminent power of dealing with this difficulty. However this may be, experience shows that in the existing state of society the pressure of population on subsistence, which is the principal cause of low wages, though a great is not an increasing evil; on the contrary, the progress of all that is called civilisation has a tendency to diminish it, partly by the more rapid increase of the means of employing and maintaining labour, partly by the increased facilities opened to labour for transporting itself to new countries, and unoccupied fields of employment, and partly by a general improvement in the intelligence and prudence of the population.

"This progress no doubt is slow; but it is much that such progress should take place at all, while we are still only in the first stage of that public movement for the education of the whole people, which, when more advanced, must add greatly to the force of all the causes of improvement specified above. It is, of course, open to discussion what form of society has the greatest power of dealing successfully with the pressure of population on subsistence, *and on this question there is much to be said for Socialism; what was long thought to be its weakest point will, perhaps, prove to be one of its strongest.* But it has no just claim to be considered as the sole means of preventing the general and growing degradation of the mass of mankind through the peculiar tendency of poverty to produce over-population. Society, as at present constituted, is not descending into that abyss, but gradually, though slowly, rising out of it, and this improvement is likely to be progressive, if bad laws do not interfere with it."

It will be remembered that Mr. J. S. Mill mentions in his Autobiography that he and his wife considered themselves to be Socialists, to a great degree. Doubtless, one of the reasons he would have assigned for his proclivity in that direction, would have been that poverty could be far more successfully grappled with by united social efforts than merely by the *laissez faire* system of individualism.

## THE MALTHUSIAN QUESTION IN HOLLAND.

Mr. Carl Gerritsen sends the *Werkmansbode* (Workingman's Journal), of April 16th, which contains no less than two long articles on the Population Question. The first, by J. T. Scheepers, is against Mrs. Besant's book; but the second, signed *Mevrow* Korteweg, *of Groningen* is a warm defence of that excellent pamphlet. The lady writer asks a former correspondent, Mr. V. Halen, who speaks of that little work as "impure," to "take a visit to the houses, or rather lairs, of workpeople with large families, where the wife has to slave the whole day for a few pence, and the children are left to shift for themselves; or to take a glance into the filthy, damp room, where hordes of children creep about with torn clothes and half-clad limbs; or listen to the language of the little ones; or see how, in the presence of the children, all the operations of life are carried on: how adult brothers and sisters sleep together in one room, or even in the same bed, as the parents. Is that (exclaims the writer), not a greater impurity than the adoption of means to prevent population?"

If our Malthusian League had a band of such outspoken and able ladies in England, Holland, France, and Germany, like Mrs. Annie Besant and Mevrow Korteweg, we might hope to give the death-blow to social poverty in a generation, in all civilised states. We earnestly implore all good and true women to rally round the Malthusian League in the early period of its struggles. It is, truly, the only hope of the future.

## MR. COURTNEY ON THE DESIRABILITY OF FORETHOUGHT.

In an article entitled "A Fair Day's Wage for a Fair Day's Work," in the March number of the *Fortnightly Review*, p. 426, Mr. Leonard Courtney thus speaks:—"The reward of the capitalist (interest) is a function of the prudence shown in saving capital: the recompence of raw labour (wages) is a function of the prudence that restrains the increase of population. The prudential ideas of members of the same society cannot be absolutely discoverable, even in different spheres of prudential action, and among different social classes. This is theoretically true, but practically the statement in the text is accurate. The morality of forethought in the way of saving is universally approved, if not universally obeyed. *The morality of forethought in restraint of population is rarely admitted and often condemned.*" We congratulate the House of Commons on having at least one sound follower of Malthus and J. S. Mill. It has others, but they would rather abuse the views than let their own opinions be known at this moment.

## FAMILIES OF THE RICH AND THE POOR.

M. Louis Blanc, in his celebrated work "Organisation du Travail," has the following remark: "If there is an undoubted fact, it is that the increase of population is much more rapid among the poor than among the rich. According to the *Statistics of European Population*, the births at Paris are only one thirty-second of the population in the rich quarters, while, in the others, they rise to one twenty-sixth. This disproportion is a general fact, and M. de Sismondi, in his work on Political Economy, has explained it by the impossibility for the workman of hopeful prudence. Those only who feel themselves assured of the morrow can regulate the number of their children according to their income; he who lives from day to day is under the yoke of a mysterious fatality, to which he sacrifices his children as he was sacrificed to it himself."

The *Weekly Dispatch* of May 4 has the following admirable paragraph in a column entitled "Waifs and Strays:"—"I am sorry to see that her Majesty still continues the bad habit of encouraging the over-increase of population, by sending a cheque for three pounds to a lady who, after having twins, has made matters worse by bestowing triplets to fend for themselves in our well-stocked country. At a time like this people cannot be too often told that the remedy for all this misery lies in their own hands. It is really incredible that a nation which might be happy and contented with twenty-five millions of population, should deliberately prefer to be universally miserable and underpaid with thirty millions. To double a population in fifty years necessarily involves the throwing out of gear of the whole producing powers of the kingdom." We heartily thank the editor of the *Weekly Dispatch* for his remarks. We contrast him with his weak-minded brethren of the *high class* Liberal press, and wish all success to his journal.

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**that these evils would be in any marked manner aggravated." And again he says, "From a review of the state of society in early times, compared with the present, I should certainly say that the evils attendant on population have rather diminished than increased, notwithstanding an almost total ignorance of their real cause. If we can indulge the hope that this ignorance will in time be dispelled, it may be rationally expected that it will be even further diminished. The increase of absolute population which will of course take place, will not weaken this expectation, as everything depends upon the relative proportion between population and food, and not on the absolute population. In the former part of this work it appeared that the countries with fewest inhabitants often suffered most from want of food; whereas, in modern Europe, fewer famines and diseases from want have prevailed in the last century, than in those which preceded it."**

# Official Notices.

A MEETING of the Council of the Malthusian League was held on Thursday, May 15th, the President in the chair. Present:—Mesdames Besant, Grout, and Vincent; Messrs. Bell, Bradlaugh, Page, Parris, Reynolds, Swaagman, and Truelove. The next meeting will be held on June 19th. It was decided that the Annual General Meeting of the members be held on July 18th; and, according to the laws of the Society, all persons willing to serve on the Council for the coming year, required to be nominated before June 17th. Names to be sent to Mrs. Besant, 28, Stonecutter-street, London, E.C., the Honorary Secretary of the League. During the month of April, Mr. Parris had lectured, to good audiences, in Edinburgh and Glasgow, and Dr. Drysdale had had a very satisfactory lecture in Hammersmith, on April 27th. Mr. Parris lectured at Deptford on the 13th May, and there was a good attendance; Mr. Parris was to lecture on Poverty in the Phœnix Hall, Commercial Road, on May 19th, and Dr. Drysdale on the 26th May. Mr. Parris reported that the *Malthusian* had sold well after his lectures in Scotland and at Deptford. It was agreed that Mr. Reynolds should try to arrange for Mr. Parris's lecturing in Walworth at an early date, and Dr. Drysdale was asked to write to the Secretaries of the Workingmen's Club, at Haggerstone and Kingsland Road. Mr. Bradlaugh mentioned that Mr. Smith, ex-President of the Liverpool Chamber of Commerce, had lately alluded to the terrible over-population of this country, and recommended emigration as a cure for it. He added that the New Criminal Code, as amended, did not define the word "obscene," but he had had a long interview with certain M.P.'s concerning the Bill, and when the Bill comes for discussion into Committee, the points relating to obscene libel would be thoroughly gone into. The present Bill contains a proviso, by which the judge can quash an action, if he pleases. It was moved, and seconded, and carried unanimously, that the President of the League petition Parliament that the term "obscene libel" be clearly defined. It was quite improbable, said Mr. Bradlaugh, that the Bill would pass this session. Mr. Truelove's appeal, heard in April, before the Middlesex magistrates, had resulted in a case being granted to Professor Hunter, his Counsel, for hearing in the Queen's Bench, and the result of this would probably be that Mr. Truelove's books would be restored to him. A letter was read by the President from Wanganui, New Zealand, enclosing subscriptions to the League from six ladies of that locality, and expressions of warm adhesion to the tenets of the League. It was urged that ladies should, if possible, rally round the League at this moment, as the question was, above all, important to the poor, and also to the female sex. A four-paged pamphlet, by Mr. Page, was announced as ready to be printed off, and orders were given for its publication.

## NOTICES TO CORRESPONDENTS.

THE following letter from New Zealand, on behalf of six ladies, is most gratifying; and we trust it will encourage a greater number of ladies to enrol their names in our forlorn hope:—

Wanganui, Wellington,
New Zealand, March 28th, 1879.

To the Editor of *The Malthusian*.

DEAR SIR,—I received, enclosed in the *National Reformer*, to which I subscribe, a circular announcing that on Feb. 1, 1879, would be published, at 28 Stonecutter-street, the *Malthusian*, organ of the Malthusian League. Myself and a few friends in this town feel great interest in the cause your publication will advocate, and we desire to become subscribers to the *Malthusian* and members of the League. For this purpose we send a P. O. O. for £1. 5s. The interval between our receiving the circular, and the closing of this and departure of mail being so short, I have not got so many subscribers as I could wish. But every mite helps to make a mickle, and I with a few others who have added their nam to the enclosed list will do our best in future to aid the cause t *Malthusian* advocates, as we consider it a great social question.

Please acknowledge in the *National Reformer* the donations togeth with the names as they appear on the list enclosed, and send me copi of the *Malthusian* from its first issue to the departure of the first mail N. Z. after receiving this communication. Send them in one pack monthly, to me, and I will deliver them to the subscribers. If you li to send a few leaflets I will distribute them in this district.

Yours truly, CAROLINE PEYMAN.

P.S.—Please let me know through the *Reformer* what the annual su scription to the *Malthusian* will be, also quarterly, with postage to N. added, so that I may be able to tell those who wish to become subsc bers.

WE HAVE received a report on the Amended Criminal Code Bill, issu by the London Dialectical Society; and hope to notice at length th part of the suggestions made by the members of the Committee, whi relates to the new Malthusian trials, and the definition of the wo *obscene*, in our July issue. The Bill will not pass into law this session

# THE MALTHUSIAN PROSECUTION OF 1877 AND 1878.*

(*Continued.*)

"THE history of the Heresy Laws," says Professor Hunte "brings before us one of the most melancholy aberratio of legislation. These laws have caused prodigious suffering, b they never conferred upon the human race one iota of counte vailing advantage. They represent a dead loss to the credit si of human happiness, and the passions which give rise to them a an unmitigated and unredeemed evil. Black is the guilt of tho who have abused their position as the guides and instructors mankind, to plant in the infant mind the seeds of unfounded a irrational hatred, and so have helped to pile up that great mou tain of persecution, of man's inhumanity to man, which has ma countless thousands mourn."

Mr. S. Van Houten, of Holland, is a member of the Dut Parliament, and an ornament of the same profession as that Professor Hunter. His detestation of heresy laws is not l profound than that we have just quoted. In his work on t Prosecution of Heretics in England, published in 1878, he ca attention to the extraordinary trials of Mr. Charles Bradlau and Mrs. Annie Besant, and also of Mr. Truelove, for publishi works, the benevolent aim of which was acknowledged by t judges and all liberal thinkers. Mr. Van Houten exclaim "When, in the distant future, the Reformation of the nineteen century shall be an accomplished fact, and its history shall written by the light of its results, as happened formerly in case of the Reformation of the sixteenth century, these tri will doubtless occupy a large space, as being the boldest atten made to arrest the course of progress, and to bridle the freed of thought and of the press. Posterity will judge with severity the lukewarmness with which the Liberals of this ti have stood by and tolerated these persecutions, and the weakn

* *In the High Court of Justice, Queen's Bench Division*, June 1877. Queen *v.* Charles Bradlaugh and Annie Besant. (Specially reported London: Freethought Publishing Company, 28, Stonecutter-street, E Pp. 324, price 5s.

*In the High Court of Justice, Queen's Bench Division*, Feb. 1st, 1878. Queen *v.* Edward Truelove, for publishing the Hon. Robert Dale Ow "Moral Physiology," and a pamphlet entitled "Industrial, Family, National Poverty." (Specially reported.) Edward Truelove, 256, H Holborn. 1878. Pp. 125. 1s. 6d., boards.

*Kettervervolging in Engeland.* By S. VAN HOUTEN (Deputy of the Du Parliament). Part I. The Queen *v.* Charles Bradlaugh and Annie Bes Part II. The Queen *v.* Edward Truelove. The Hague; August and S tember, 1878.

*The Past and Present of the Heresy Laws.* A Lecture delivered be the Sunday Lecture Society, on Dec. 1st, by W. A. HUNTER, M.A., B rister-at-Law; Professor of Jurisprudence, University College, Lon Published by the Sunday Lecture Society. London: 1878.

of all who have encouraged, or, at any rate, given them the moral support of their approval."

Mr. Van Houten speaks with horror of the so-called "Society for the Suppression of Vice," in this country. "This Society," he says, "is one of the consequences of that failure in the organisation of English Criminal Law, alluded to by the Lord Chief Justice in the trial of Reg. *v.* Bradlaugh and Besant—the absence of a public prosecutor. Since the carrying out of the law is not provided for by the State, private persons are obliged to assist, and, since the prosecutor is liable for costs, every one leaves such prosecutions to his neighbour. Hence, however powerful the laws may be against all who attack the Church and her doctrines, the carrying out of such laws would not be secured, were there no care taken to prosecute those who attack it. Consequently, in 1862, certain pious bishops and nobles instituted the Society, by the aid of which such prosecutions can be carried out. In the name of this Society, and its agents, there is a hunt, of intermitting vigour, kept up on all who have, in one way or the other, awakened the wrath of the pious, or who have, in any way, attacked some part of the numerous laws carried by the instigation of the Church to support its numerous dogmas."

"This Society for the Suppression of Vice would, doubtless (says Mr. Van Houten), have completely silenced the intellectual activity of England, had not some men defied shame and imprisonment, in order to neutralise its effects. The Society for some time past has created a certain hesitation on the part of English publishers to issue any work inimical to the interests of the Church. It has swept away such works as Boccaccio's *Decameron*, or the works of Rabelais, from the shops of fashionable booksellers. On the other hand, it has aroused in the minds of certain daring booksellers, such as Carlile, Watson, Truelove, and others, opponents who have maintained the freedom of the press at the cost of their own personal freedom; and through the unwearied exertion of such men, this freedom has constantly been more and more extended.

"To these men, of comparatively, or, perhaps, absolutely, humble social position, England owes a deeper debt of gratitude than she does to most of those citizens whose remains rest in the mausoleums of Westminster Abbey. The machinations of the *Vice Society*, would, but for their opposition, have been a yet more powerful means of destroying free thought than the censure of the Roman Church has ever been; and had *they* not kept alive the flame of open speech in England, the whole of English society would have fallen into an intellectual minority, or that hypocritical devotion which is but only too common among her upper classes. Works, which will be the pride of the England of our day, would have found no publishers; ideas, which are the salt which eventually passes through the whole of society, could never have been published. When posterity, then, shall mete out rewards to the memory of those who have distinguished themselves in the contest for right against might, these men, and not the Members of Parliament, who are eventually compelled to modify the unjust laws directed against such brave men, shall have a claim to the victor's crown."

These are noble and inspiriting words, and coming, as they do, from one of the foremost thinkers of the most enlightened, perhaps, of all our European nationalities, well calculated to fill the minds of all lovers of progress with hope at the prospects of the future, whilst making us in England more alive to the horrors of the past, and even of our present bigoted social condition.

[*To be Continued.*]

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President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—National Reformer.

London: 28 Stonecutter Street, E. C.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER II.

(*Continued.*)

### AN ANALYSIS OF THE "ESSAY ON THE PRINCIPLE OF POPULATION."

MR. MALTHUS' account of the Checks to Population in China and Japan, contained in chapter xij. of his work, is one of the most important contributions to the question conceivable. His authorities are Duhalde's History of China and Sir G. Staunton's Account of his Embassy to China. According to the former author, writing in 1738, the population of China was then estimated as at least three hundred and thirty-three millions. At present China is said to contain some four hundred millions.

The causes of the great populousness of China are, according to Malthus, its advantageous position as to climate and irrigation, and the very great encouragement given to agriculture by the monarchs of that nation. The Emperor himself every year, to set an example, ploughs a few ridges of land, and the mandarins of every city perform the same ceremony. The whole surface of the empire is, with trifling exceptions, dedicated to the production of food for man alone. There is no meadow, and very little pasture, and no waste land. Even the soldiers of the Chinese army are mostly employed in agriculture.

The extraordinary encouragements given to marriage also contribute to make China more populous in proportion to the extent of its territory than any other country. The permission given by parents to abandon their children, which exists in China, is shown by Sir G. Staunton to facilitate marriage, and cause even greater over-population than in more civilized states where such barbarities are not permitted. The effect of this early marriage and rapid peopling is to subdivide property; and it is a common remark among the Chinese, that fortunes seldom continue considerable in the same family beyond the third generation. One of the Jesuits, writing on China, says: "The richest and most flourishing empire of the world is, in one sense, the poorest and most miserable of all. Four times as much territory would be necessary to put the inhabitants at their ease."

It cannot be said in China, as it often is said in Europe, that the poor are idle, and might gain a subsistence if they would work. The labours and efforts of these poor people are beyond conception. "A Chinese will pass whole days in digging the earth, sometimes up to his knees in water, and in the evening is happy to eat a little spoonful of rice, and to drink the insipid water in which it is boiled." This is the remark of a Jesuit: and although it is evidently an exaggeration, since modern researches on diet show that such food could not maintain animal existence, it shows what miseries are caused by the peopling down to such a low standard of comfort.

"The procreative power," says Malthus, "would, with as much facility, double in twenty-five years the population of China, as that of any of the States of America." We can readily sympathise, then, with the alarm felt by our fellow-countrymen in Australasia and California, at the possible invasion of the untold millions which China could, with the greatest facility, pour into them. It is, for this reason, that the Legislature of New South Wales has quite recently, by a large majority, passed a Bill to stem the current of Chinese immigration. It will be for the ultimate advantage of the human race that nations with such a low standard of comfort

as the Chinese, should learn that they must imitate the more prosperous nations in prudential restraint before they can become entitled to claim to become citizens of such countries.

We have lately understood the magnitude of a Chinese famine, where millions of unfortunate people are reduced to misery and death at once, from the failure of the crops. Mr. Malthus notices that, in such times of dearth, China can obtain no assistance from her neighbours: and must perforce draw the whole of her resources from her own provinces. When such failures of the crops occur, the government of China pretend to be very assiduous in providing schemes for the miseries of the people; but, in the meanwhile, hosts of unfortunates are starved to death, since there is not enough food forthcoming, so little margin is left, on account of the very scanty share falling to the lot of each, even in times of plenty.

In this chapter upon China and Japan Malthus makes an acute remark on the question, which is sometimes discussed in this country, whether the consumption of grain in the manufacture of spirits is ever a cause of famine. The whole tendency of such a manufacture is, he asserts, to the contrary. "The consumption of corn, in any other way but that of necessary food, checks the population before it arrives at the utmost limits of subsistence, and, as the grain may be withdrawn from this particular use in the time of a scarcity, a public granary is thus opened richer probably than could have been formed by any other means. When such a consumption has been once established, and has become permanent, its effect is exactly as if a piece of land, with all the people upon it, were removed from the country. The rest of the people would certainly be precisely in the same state as they were before, neither better nor worse, in years of average plenty; but, in a time of dearth, the produce of this land would be returned to them, without the mouths to help them to eat it."

This fact should be borne in mind by Mr. Hoyle and other writers on abstinence from alcohol, since the advocacy of a good cause is often impeded by incorrect reasoning. "China, without her distilleries, would certainly be more populous," says Malthus, "but on a failure of the seasons would have still less resource than she has at present, and as far as the magnitude of the cause would operate, would, in consequence, be more subject to famines, and those famines would be severe." Temperance advocates, then, should, if possible, try to substitute a less injurious luxury in the place of alcohol, which causes so much disease; and not forget that the poverty of over-population is one of the great causes of drunkenness.

The principal cause of the great populousness of Japan is doubtless the persevering industry of the inhabitants. The checks to population in Japan have been famines, as in China and Hindostan; but the Japanese are also more warlike than the Chinese, and there is much less encouragement given to marriage in Japan than there is in China. Hence the superior enlightenment of the Japanese, and the intelligence which has recently made them so alive to the benefits conferred on mankind by European civilization.

The all-important nature of the discovery of Malthus may be better seen by comparing the condition of China with that of the United States of America, than by any other example. So far advanced have the Chinese been, for perhaps some thousands of years, in the knowledge of the art of agriculture, that it is now probable that the four hundred millions at present occupying the Empire could not possibly double in *any given number* of years. Whereas, the population of the United States has for the last century continued to double, aided by immigration, in periods of less than twenty-five years. He must, indeed, be gifted with a poor capacity for reason, who does not, on comparing these two rates, at once see, that the grand problem for our race is to prevent the instinct of reproduction from causing the terrible evils of early death, and chronic poverty. To introduce the new Malthusian views into China and Hindostan is the only way to cope with the famine infanticides, and life-long starvation of these terribly over peopled countries.

[To be continued.]

## STATE REMEDIES FOR POVERTY.

Mr. John Stuart Mill was of opinion that in the long ru the working classss would probably enforce on recalcitrant the duty of bringing only a small number of offspring into ol countries such as those of Europe. The misery of the poo even in England and France, struck him, as it has struck al philanthropists; and he was prepared for what Mr. Arnol calls a grand scheme of "co-operation by the State" to lesse poverty.

In the *Fortnightly Review* of February, p. 255, Mr. Mill says "The condition of numbers in civilized Europe, and even i England and France, is more wretched than that of mos savages who are known to us." Replying to the Darwinis and Individualist, he continues, "It may be said that of thi hard lot no one has any reason to complain, because it befall those only who are outstripped by others, from inferiority o energy or of prudence. This, even were it true, would be a very small alleviation of the evil. If some Nero or Domitia were to require a hundred persons to run a race for their lives on condition that the fifty or twenty who came in hindmos should be put to death, it would not be any diminution of the injustice that the strongest or nimblest would, except through some untoward accident, be certain to escape. The misery and the crime would be that any were put to death at all. So in the economy of society; if there be any who suffer physical privation or moral degradation, whose bodily necessities are either not satisfied, or satisfied in a manner which only brutish creatures can be content with, this, though not necessarily the crime of society, is, *pro tanto*, a failure of the social arrangements. And to assert, as a mitigation of the evil, that those who thus suffer are the weaker members of the community, morally or physically, is to add insult to misfortune. Is weakness a justification of suffering? Is it not, on the contrary, an irresistible claim upon every human being for protection against suffering? If the minds and feelings of the prosperous were in a right state, would they accept their prosperity if for the sake of it even one person near them was, for any other cause than voluntary fault, excluded from obtaining a desirable existence."

In a paper entitled "The Principle of Individual Liberty," How far applicable to the Relation of the Sexes," read before the London Dialectical Society, by W. C. Coupland, M.A.; on page 23 the author says—"There is a perversity of sentiment abroad with regard to personal freedom, which is the true fountain of anarchy. I do not know to whose door it must be laid—extra human morality, or the unregenerate human heart. The perversion is this. Society frowns upon enjoyments whose consequences do not, as far as any practical purpose is served in taking note of them, reach beyond the parties concerned, but says, in effect (the forms of law complied with)—take your pleasure freely, though the pain of others be the fruit." Truly our fabric of thought wants reconstructing when duty is so ill understood. It is not even enough to push the sense of responsibility so far as to say, 'I may rear a family up to the limits of my power to set the members fairly up in life.' The sense of responsibility goes further than that. Every individual added to the existing race, in a world of limited means, affects the welfare of the whole, and no marriage rite can relieve a parent of the obligation to consider the bearing of his action upon the human

world of which he forms a part. The principle of Individual Liberty permits the State to restrict population. When the numbers of a nation have reached that point which its members consider sufficient for well-being, it is quite competent for society to say, 'Thus far, and no further;' enforcing its will either by public opinion, or by express legislation."

## THE "TIMES" ON NUMBERS AND FOOD.

Among the jury that so imperilled the liberties of their countrymen and aimed such a blow at the Liberty of the Press by finding Mr. Charles Bradlaugh and Mrs. Annie Besant guilty on account of editing Dr. Knowlton's work, was Mr. Arthur Walter, son of the proprietor of the *Times*. How can the proprietors of the *Times* reconcile the following extract from their issue of May 15th with the verdict given by Mr. Walter in June, 1877? Or has that juror repented of his verdict?—"Our trade and commerce have thus suffered from bad harvests, from waste of capital, and from the waste of war. The whole truth, however, is not told unless we go on to confess that the extension of the co-operative society of man must, under all circumstances, have a real relation to the development of the means of existence. If all the accidental causes of bad times were removed, *we should still be subject to bad times if no respect were paid to the ratio between workers and work.* The central error of the coal miners at Barnsley lies in the idea that for every man who happens to be engaged in a particular trade a certain quantity of wages can be secured, and that all the other facts of life can be moulded so as to secure it."—*Times*, May 15th, 1879.

## THE CHINESE FAMINE.

It was calculated by Malthus that the population of China would not probably double in *any* given number of years. Here is the melancholy account of the terrible positive check to its increase still going on. When will China and India begin to dream of the humane population checks of France? Mr. Arthur Davenport, the British Consul at Shanghai, in his last report to the Foreign Office, referring to the Chinese famine, says:—"I am not yet in a position to give even an approximate computation of the number of lives lost during the past year, which must, however, be *reckoned by millions.* So great was the misery that the weakly and bedridden, and even passing strangers, were killed; wives, sisters, and children of both sexes were frequently sold, or mortgaged, or exchanged, human flesh being openly sold in the markets; while the inseparable attendant on famine, viz., continued fever, carried off large numbers of the emaciated survivors. To quote the words of the Famine Relief Commissioner, Yen Kingming, 'The roads are lined with corpses in such numbers as to distance all efforts for their interment, whilst women and children, starving and in rags, know not where to look for the means of keeping body and soul together."

## MR. SENIOR ON FAMILIES IN FRANCE.

In a conversation between the distinguished political economist, Mr. Nassau Senior, and M. Thiers, in 1852, reported in the *Fortnightly Review* of October 1877, M. Thiers asks the following question:—"How are we to account for the number of your old maids in England? In France, marriage is the rule; with you it seems to be the exception." Mr. Senior replies—"This arises from the difference in the proportion of children to a marriage. In France there are only three, in England nearly five. As a third of the children that are born die under age, a French couple has seldom more than one daughter to marry; an English family consists often of six or seven. The population of England has more than doubled since I was born; that of France does not double in less than three hundred years. If our families were as small as yours, we should have as few old maids." Yes, and if our families were as small as the French, we should not have a surplus of nearly one million of women left in these islands by the headlong emigration of the males, pushed out by over-population.

# Malthusian Rhyme.

## THE POOR PARSON'S PETITION.

(*Written on reading a begging appeal for Curates.*)

PITY the sorrows of a clergyman!
Whose careworn limbs have borne him to your door,
Whose non-restraints have "narrowed off" his span,
By multiplying mouths beyond his store.

These rusty clothes my poverty bespeak,
This well-worn tie, how I have spent my years,
The many furrows in my careworn cheek,
How numerous is the list of "little dears."

Hard is the fate of this the parson poor,
With sixteen souls around his loaf of bread!
Spurn me not from your hospitable door,
Without something with which they may be fed.

Oh, take one to your comfortable home—
Keen blows the wind, you know the cost of coals;
Think of the price they are just now per ton,
Think what it costs to warm our sixteen souls.

Do you require the cause of all my grief,
The numerous weights that press and keep me down?
Ask your own self the market price of beef,
The little steak I get for half a crown!

Will not the price of mutton, beef, and coals
Pierce to its centre your paternal mind?
Divide three pounds per week 'tween sixteen souls,
And say how much of each that sum will find!

Dear Sir, ah! tell me not my glebe won't feed
The patriarchal number I have got:
Remember "to be fruitful" is our creed,
To be too fruitful is our priestly lot!

Heaven sends misfortunes—why should I repine?
'Tis Heaven has brought me to the state you see,
And your condition may be soon like mine
Should your dear wife as mine so fruitful be.

My tender wife—sweet soother of my care—
Is struck with wonder at the strange decree,
That Providence, who finds the sparrow's fare,
Sends meat to you alone, and mouths to me.

Ah! Sir, had I but read when I was young,
And inwardly digested in my teens,
The truths the Reverend Robert Malthus sung,
My numbers might have been within my means.

Pity the sorrows of the clergyman!
Whose aged limbs have borne him to your door,
Whose sorrows have cut short his little span,
And made him old before he reach'd threescore.

*Beeston, Notts.* ——— R. P.

[The above is from the pen of a tried Malthusian, Mr. R. Porter.]

## MR. LLOYD JONES ON MALTHUS.

THE following remarks by Mr. Lloyd Jones, which appeared in the *Newcastle Chronicle*, show how little the writer appreciates the great Population Question. If Mr. Jones would but consider that mankind tends to increase so rapidly, when supplied with food, as to double in less than twenty years, he could not speak so. Fortunately, the new Malthusian doctrines are widely understood at present by the working classes, and only opposed by the clericals, and nobility, and conventionalists :—"Mr. Sadler's efforts, though chiefly given to the cause of the factory child, were not confined to it. His work on Population, in opposition to the doctrine of Malthus, was remarkable for the abundance of its facts, and differed widely from the received opinions of the time when it was written. There never was anything published more fallacious than Malthus's geometrical ratio of population increase, yet it was devoutly believed in by political economists, and industriously used as a bugbear to frighten working men and women from early marriages. A geometrical ratio of increase in the population has a learned and mysterious look—4 to 8, from 8 to 16, from 16 to 32 each generation, like the old story of the nails in the horse's shoe, and must have been a formidable difficulty in the way of marriage, if people cared anything about it, which happily they did not, and therefore they went on marrying and peopling the world in the old reckless way. Mr. Malthus stole his population thought from Robert Wallace, who had propounded it in a book called 'Various Prospects of Mankind.' To double every twenty-five years going forward, is a problem that should stand the test of halving in going back, and thus, on Mr. Malthus's principle, a population of twenty millions would be reduced to five millions in fifty years, and in a few more generations of a backward movement, the world would be without an inhabitant of any kind. Vice and misery he declared kept the human race in check by thinning off. It was discovered, however, by closer inquiry, that though vice and misery kill off multitudes of the young, the ratio of increase is, notwithstanding, much greater amongst the miserable and vicious than amongst well-to-do people. Much ink has been wasted in refuting and defending Malthus, the wonder now being that any sensible man ever paid the least attentlon to a theory so unsustained by facts. It was originally intended as a bar to efforts for improvement of the condition of the masses of the people. It was said that the more they were improved the faster they would multiply, and the sooner they would bring upon themselves the natural checks of vice and misery. We have come now to believe that human effort for human good is not a nugatory work; that the world possesses many resources undreamed of by Malthus; and that it is quite large enough to admit of much improvement amongst men without any fear of the ugly checks so confidently insisted upon by the Rev. Mr. Malthus."

## Literature.

"STUDIES OF MAN," by a Japanese. (London: Trübner, Ludgate Hill.) Pp. 110. This is a truly admirable work, and, if studied as it ought to be, might do much to make this world more fitting for the human race. The author is tolerant of all opinions: and a deep thinker on several questions, not excluding the Population Difficulty. On page 47, he says :—"Suppression of opinion is not its correction: and errors ought, if possible, to be corrected. Errors when promulgated invite refutation: and there are always enlightened and well-disposed men enough among us to accept the invitation." The benevolence of the author is visible throughout the work. On page 69, he says :—"Although reluctantly assented to in some quarters, it is now generally admitted that our increased power of production has been followed not only by a large increase of population, but by a comparative increase i the number of those who are comfortably provided, and also b a rise in the standard of general well-being. Nevertheless, whil we may derive comfort from the assurance that the quantity an intensity of suffering on earth are on the decrease, as compare with the quantity and quality of enjoyment, we cannot but se that the contrast between the suffering and enjoying classes i keenly felt, aggravating the pain of the one, and embittering th pleasure of the other. There can be little question that the spec tacle of many sufferers from want in close contact with othe revelling in superabundance, is unbearable to some of the rich and becoming unbearable to many more."


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## THE PROGRESS OF SOCIETY

FROM THE BEGINNING TO THE PRESENT, AND TOWARDS THE FUTURE.

MEN must soon have seen, after they had begun to gather together in any parts of the earth, that the individuals constituting each society could not be permitted to do whatever they pleased. Hence arose government and laws for the prevention of certain kinds of conduct, and for the protection of those who might otherwise suffer from such conduct.

In what may be called the infancy of society, before much experience could have been acquired, it is not surprising that many mistakes should have been made, by forbidding acts which were harmless and even useful to society, by omitting to forbid some which were hurtful, and by resorting to modes of prevention which were ineffective and brutal.

Looking back from the present to the beginning of society, we see that there have not only been uninterrupted efforts to maintain governments and enforce obedience to laws; but these efforts have been accompanied by endeavours from time to time to improve the constitution of the government established, and the laws and the administration of them.

These endeavours have given rise to enquiries, investigations, and discussions, which are still going on, in order to distinguish more clearly between good and bad laws and good and bad methods for enforcing them.

It soon became evident that such discussions could not be carried on without involving a preliminary and more fundamental one—concerning the distinctions between good and bad acts, good and bad conduct. And although much remains to be settled and accepted, we may say that men are everywhere becoming more and more nearly agreed that those acts and conduct which must contribute to the general well-being are good and that those acts and conduct which disturb, impair, or destroy it are bad.

A passing glance at some of the more important and familiar acts which have been classed by almost universal consent among the good, will help to illustrate the general expression and to mark the state of opinion thus far formed.

Men ought to labour or work, to learn or study, to apply or practise, to save or provide for the claims of the future or of others while satisfying present and personal wants, to be careful in assuming responsibilities and scrupulous in performing them, or, in other words, to deal fairly and honestly by all, especially the feeble, the ignorant, and the absent.

The bad acts, or the opposite of the good, are idling or refusing to work and learn, wasting, lying, assaulting, stealing or taking from others against their consent, whether by fraud or force.

Governments have been and are mostly doing their best, in accordance with prevailing lights, to prevent bad acts, and where they cannot prevent them, to deter from the commission of them by punishments and penalties. They have found out that they can do little more for the promotion and encouragement of good acts beyond the securing to those who perform them of the undisturbed enjoyment of their fruits. They fully recognise, however,—since good acts, not merely abstinence from bad, are indispensable for well-being,—that efforts for promoting good conduct must not be neglected.

What are these other efforts for the promotion of good conduct which governments seem compelled to turn aside from or to resign to other agencies?

Governments can secure to those who live under them the peaceful possession of the fruits of their good acts: but cannot secure to them the inclination and capacity to perform such acts.

While general opinion was slowly arriving at the better selection of the means for repressing bad conduct, and at a conviction of the limits of the power of governments to enforce good conduct, another feeling was springing up and spreading through society. Because governments were found to admit that they could not do all that was necessary to promote good conduct, there was no ready yielding to the conclusion, no faint-hearted suspicion that nothing more could be done by other agents and means.

Good conduct, said the pioneers of the movement intended to supplement the work of governments, can only be expected in communities where the attainments, disposition, and habits prevail which make such conduct probable, or even possible. To perform the acts demanded for the well-being of society, individuals must know which are those acts, and be disposed and competent to perform them. The state of well-being in any country will depend upon the proportion of the number of well-qualified individuals to the whole population, improving or declining as that proportion increases or diminishes.

As all are born ignorant and incapable, with the germs of

power to be developed and to be well or ill used according to the training and teaching bestowed, it appeared to them that education must be resorted to and relied upon for the accomplishment of what was beyond the reach of government influence. And at last there is hardly any difference of opinion among thoughtful men that our main reliance must be upon education, although education may not be able to realise all our expectations.

Even with the advantage of having at our disposal education properly understood and carried out, much time must necessarily elapse before its results in adult conduct could be reasonably looked for. But if the word "education" is to be the symbol of all kinds of contradictory aims and proceedings, other difficulties besides those of time must be expected. Those, therefore, who rely upon education to accomplish for the good of mankind all that is beyond the reach of government, are naturally anxious to place clearly before the public what they understand by education and what they expect from its intervention.

On its aid they rely to be able so to deal with the young from infancy as to develope in them good qualities, that is, the qualities which conduce to good conduct. These qualities may be briefly summarised. They are Industry, Skill, Intelligence (or the possession of knowledge, with readiness in using it), Honour, Sobriety, Honesty, Truthfulness, Consideration for the feelings of others, Respect for propriety, and Scrupulousness in contracting and performing engagements. An education which only aims at and accomplishes something short of this, may do some good—indeed, will do good in proportion as it approaches the accomplishment of the whole; but is not the education upon which they rely for the banishment of removable misery from earth.

Comparing education thus explained with much of the education as still seen in our schools and colleges, we cannot be surprised that those who press it upon public attention are anxious that their meaning should be known. Nor can we be surprised, since the education of the young is under the control of adults, individually and collectively, that much of it should be tainted with the prejudices, ignorance, and dislike of new methods inherited from former generations.

[To be concluded.] Q.

## STATE REMEDIES FOR POVERTY.

Dr. Charles R. Drysdale opened a discussion at Phœnix Temperance Hall, Commercial Road, London, E., Mr. Parris in the chair, on whether it was not advisable for society, through its organ, the State, to make an effort to raise wages and remove the extreme suffering of the poorer classes in this and other European States by putting a slight fine on all persons who overburdened the labour market by producing large families. He took as his text the following expressions from Mr. John Stuart Mill's works: "It would be possible for the State to guarantee employment, at ample wages, to all who are born. But if it does this, it is bound in self-protection, and for the sake of every purpose for which Government exists, to provide that no person shall be born without its consent." In another part of his works, speaking of the French Revolution of 1848, Mr. Mill says: "The practical result of the whole truth might possibly be, that all persons living should guarantee to each other, through their organ, the State, the ability to earn by labour an adequate subsistence, but that they should abdicate the right of propagating the species at their own discretion and without limit; *that all classes alike, and not the poor alone, should consent to exercise that power in such measure only, and under such regulations, as society might prescribe with a view to the common good.*" Further on he says: "If the opinion were once generally established among the labouring classes that their welfare required a due regulation of the number of families, the respectable and well-conducted of the body would conform to the prescription, and only those would exempt themselves from it who are in the habit of making light of social obligations generally; and there would then be an evident justification for converting the moral obligation against bringing children into the world who are a burden to the community into a legal one; just as in many other cases of the progress of opinion, the law ends by enforcing against recalcitrant minorities obligations which to be useful must be general, and which, *from a sense of their utility*, a large number have voluntarily consented to take upon themselves."

Dr. Drysdale endorsed these views of Mr. J. S. Mill, and said that it was now well ascertained that the grand cause of low wages and social poverty was the pressure of population on agricultural produce, such as wheat and butchers meat. For example, the very same agricultural labourer who was receiving 2s. 6d. a-day in Wiltshire would, if conveyed out to the flourishing agricultural colony of New Zealand, at present receive from 6 to 8 or 9 shillings for a day of eight hours' duration. The great problem, then, for society, was to make the labour of all willing to work as productive as possible, and *there was only one way to achieve this*. That way was to increase population as slowly as possible, and allow improvements in agriculture and emigration to lower the price of food. If reformers really desire to effect anything for the poorest classes, they must take this, the *only means*, to remove poverty; and his opinion was that trades unions and other machinery for raising wages should take this matter up and gradually endeavonr to influence the State to pass a law imposing a slight fine on those, *whether rich or poor*, who had a larger family than the exigencies of old over-peopled countries such as those of Europe required. The fine, he believed, need be but a very small one (say ten shillings), and the maximum of a family might be as high as four children, since many persons would not attain to that maximum, and many would have no family at all. Such a law would rapidly tend to do away with that intolerable indigence which caused the average of life among the artizan class to be some twenty years shorter in this country than it was among the richer classes, and occasioned an infantile mortality among the poor in some cities of England of about thirty per cent. in the first year of life, as against about eight per cent. among the infants of the well-to-do. No one would be injured by such a law. The rich in France have voluntarily acquired the habit of having very small families; and large families are among the poor the origin of all the evils humanity is heir to. Marriage, then, would become universal, and prostitution would disappear. Moral suasion was excellent in all self-regarding acts, such as those of drinking, smoking or idleness; but the act of bringing a new person into an over-crowded country was one of the most important, and certainly was not merely self-regarding. It, therefore, was an act which society at large was bound to see regulated by prudence and due consideration for the welfare of the citizens and their power of acquiring food by toil. No farmer would put too many animals to feed on a limited pasture, and no State should allow poverty and hunger to be brought into being with impunity.

Mr. Haines thoroughly agreed with the necessity of limiting families, but maintained that there was a great difference between holding these views ourselves and fining those who dissent from them. In fact, he believed that most of the evils of society were caused by over State interference. The two great evils of English society were celibacy and poverty. Emigration was one of the causes of celibacy among English women, but not the only one. Prostitution, caused by standing armies, was another cause. Much infantile death, too, was caused by State interference, for instance, by the introduction of compulsory vaccination. It was now illegal, he said, for any infant to be healthy after three months of its life. He maintained that the land laws wanted alteration, and was in favour of the State holding the land. Finally, he would spread abroad the knowledge of the Malthusian

law of population by lectures and moral suasion, not by State interference.

Mr. Archer agreed fully also in the necessity of limiting population, but opposed State interference, as it would spread a deal of confusion through the country. The instinct of reproduction was so strong among some persons that no law would prevent them from having a large family; and among the poorest classes the proposed fine of ten shillings could not be paid, whilst it would be nothing to the rich. He held that moral influence would suffice. In his youth he belonged to a ruined trade, that of Spitalfields weaver. At that time poverty was so extreme amongst the weavers in this district, that many families were compelled to herd together in one room, and yet, even then, they kept on having children. He and his friends fortunately had read the noble pamphlet of Mr. Robert Dale Owen (the pamphlet for which Mr. Truelove was imprisoned for four months and fined fifty pounds), and they thus escaped the miseries inflicted on those who had large families. The franchise could have done nothing for them comparable to that knowledge. Rich people, he thought might have more children than poor, as they could bring them up better, and the State might require numbers on some occasions.

Mr. Goodall was opposed to the view that poverty was caused by large families. The more people, the more customers. Drink was the great cause of poverty in this country, and if a man had a right to drink, he had a right to have as many children as he pleased. Poverty, unless it was in the shape of poor's rates, need not affect people who were well off. As to the idea of having small families he was opposed to it, and said he had heard that a medical man, Dr. Routh, had written a pamphlet to show that the small families of France were injurious to the health of the parents.

Mr. Le Lubez asked Dr. Drysdale whether this was the case or not, and whether limiting families would be likely to produce ill-health among grown-up persons.

Mr. Chatterton, although agreeing with the tenets of the Land and Labour League, thought the population question the most urgent. Firstly, the fear of large families encouraged prostitution and contagious disease. Far better to have no children than to see them miserable and killed by Tory Governments; and even if the land were nationalized it could only support a certain number of persons.

Mr. Parris said that the main question for discussion was, whether, if the State were to put a fine on the production of large families, that would be any infringement of individual liberty. The opener of the discussion alleged that in all self-regarding points, individual liberty should be maintained, but said that bringing too many children into existence was an act that deeply affected the happiness of parents and child and society at large by tending to lower the reward of industry.

Dr. Drysdale, in reply, said he had assumed that all present were aware of the fact that the tendency of population to double in some 20 or 30 years, and the consequent pressure on food was the cause of low wages and dear food in old countries. Drinking alcoholic fluids was a cause of poverty, but not a cause of low wages in society at large, for the agricultural labourer who received 6 or 9 shillings daily in New Zealand, whilst he would receive 2s. 6d. per diem here, probaby drank as much, if not more than the man who remained here. The rich, who had children, brought a demand for food into the world just as the poor did, and tended to make the price of food higher every child they had; only their children, like the strongest sheep in a pasture which would not suffice for all, were able to get the food, and leave the rest to fare very badly. Ten shillings or a pound fine would soon easily be paid by all classes, for such a speedy rise in wages would take place if population were restricted, that no indigence would remain. In reply to Mr. Le Lubez, Dr. D. said that the pamphlet referred to by Dr. Routh was, in his opinion, an exaggerated view of any possible physical evils which might ensue from under reproduction. One fact would show this. The ablest physicians and surgeons of Paris had not, on an average, two children each; and, as this was a voluntary act, it showed that the opinion of other medical men differed from that of Dr. Routh.

## LIFE OF THE REV. THOMAS CHALMERS,

### OF SCOTLAND.

### BY MR. JOHN K. PAGE.

AT a time like the present, when it seems to be left to a comparatively small body of Freethinkers to educate the people in the doctrines of Malthus, and to teach them what is the real cause of poverty, when Christions in too many cases have openly avowed the belief that the propagation of the knowledge of the simple truth upon this all-important question is contrary to their creed, it is well to remind them that many of the most eminent men that Christianity can boast of, have been exponents of the law of population, and have felt it quite consistent with their religion to teach people that the rapid multiplication of our species does unquestionably tend to poverty, notwithstanding anything which may be said in the Jewish sacred books about the blessings of a numerous family.

Among such eminent Christians who have taught the necessity of restricting our numbers if we wish to escape from poverty, one of the noblest, whether we measure him by the purity of his life, the benevolence of his character, or the depth and originality of his writings, is THOMAS CHALMERS, the celebrated Scotch divine. This justly celebrated man was born at Anstruther, in Fifeshire, in the year 1780, and educated at the University of St. Andrew's. In 1803 he was ordained minister of the parish of Kilmany, near St. Andrew's, where, in addition to his church work, he formed and conducted chemistry and mathematical classes, in which subjects he was then taking a great interest. In 1815 he was translated to the Tron Church, Glasgow, from about which time his fame as a preacher dates. But Chalmers did not confine himself merely to preaching. Finding that his parish was in an alarming state of ignorance and immorality, he undertook the task of regenerating it; and so marked was his success that the authorities entrusted to his care as an experiment the management of the poor in one of the parishes of Glasgow, and in four years he reduced the pauper expenditure from £1400 to £280 per annum. In 1823 Chalmers accepted the offer of the Moral Philosophy chair at St. Andrew's, and in 1824 was transferred to the chair of Theology in Edinburgh, where he published his work on Political Economy, as well as several works on theological subjects.

In 1843 came the disruption of the Scottish Church, and Chalmers, followed by 470 clergymen, left the Church of his fathers rather than give way upon the points which he believed essential to the well-being of the Church. He died suddenly at Edinburgh in 1847, more keenly regretted, perhaps, than any other clergyman of this century, as he was not only respected by his countrymen on account of his talents, but by reason of his gentle, guileless, and genial disposition he seems to have been greatly beloved by them. His works extend to thirty volumes. That on Political Economy displays an intimate acquaintance with the principles of the science, while at the same time one cannot read it without feeling that the writer had the heart of a philanthropist as well as the head of an economist, a large part of the work being taken up with the consideration of various schemes for the abolition of poverty. Unlike most modern Christians, he could not rest satisfied with relieving distress, but wished to dry up the sources of it. He examines every scheme that had been proposed for getting rid of poverty, and shows that every one of them would break

down if unaccompanied by some check to the natural increase of population. His chapter upon Emigration is remarkably good, and the extracts from it already given in this paper are well worth the consideration of any who still think of emigration as a cure for poverty.*

But Chalmers might well have complained with the prophet, "Who hath believed our report?" for his arguments seem not to have influenced any beyond the small circle of thinkers upon social questions; and emigration has continued to be preached as a sufficient remedy for poverty, by many who ought to have known better. It is needless to point out how strikingly the conclusions of Chalmers upon the futility of emigration have been borne out by experience. Since his death, emigration has taken place from Great Britain upon a scale never before witnessed in the history of the world, and yet the condition of the working classes is so deplorable that a few months of slack trade is sufficient to bring thousands to the wretched alternative of either starving or accepting the bitter bread of charity.

* These extracts appeared in the *Malthusian* of February, March, and April.

## Correspondence.

To the Editor of *The Malthusian.*

Sir,—I have read with very great interest your article on State action for the prevention of poverty, and entirely agree that the State ought to wield a power determining, within reasonable limits, the propagation of the human race. That such limitation should be exercised in cases where parents are unable to support a large family, is conceded by the worst enemies of Malthusianism that I have come in contact with; but if control is only to be had over such cases, it makes a number of children a monopoly for the rich, and inasmuch as the larger portion of society are not so, laws cannot be made, and State intervention without laws, is, of course, impossible. To my mind, it is as much a crime for a rich man to have an inordinate number of children as a poor one, for the physical excess is the same, and few among the poorer classes will believe it desirable to curtail their progenitiveness when the richer class are allowed to do as they please. At the same time, a law imposing a fine would be easily met by the well-to-do, and this only leaves open one course, viz.—punishment by imprisonment for excess in child-production, and no alternative of a fine. On the other hand I am inclined to think that when the people are better informed, and the evils of overpopulation are properly recognised, society will exercise such a moral power, that few would be so obstinate as to forget their country's welfare, especially as it is so strongly bound up with their own.

13, Lucretia Road, I am, Sir, yours faithfully,
Kennington, May 23rd, 1879. Frank Strange.

The following Letter has been received by our Honorary Secretary.

My Dear Madam,—I enclose an extract, which seems to me a useful one for a tract, written by a well-known man, and in a way calculated to appeal strongly to many minds, it seems to me. I leave it with you to deal with as you may think fit.

Mr. Kittle and myself have set ourselves the task of distributing Malthusian tracts and leaflets throughout the poorer parts of Bradford. We are doing it systematically, street by street, and giving advice as we go. I may say we have been very well received, and the poor mothers have practically felt so strongly the evils of large families that they listen eagerly to what we have to say. Sometimes we find the knowledge has gone before us, but we see the great good which may be done by *encouraging* the practice of conjugal prudence, and pointing out the wrong don by getting children hap-hazard, children which, we find so far are never welcomed, but whose advent is deplored, while the naturally barren woman is looked upon as fortunate, as in the present wretched state of things she certainly is.

We have not been able to get any co-workers, but we think most strongly that great good may be done by this systematic distribution through towns and villages, and wish that the matter might be impressed on the members of the League.

We think we can go through all Bradford in three or four months; and if others would work in the same way in each of our large towns, surely Malthusian morality would spread rapidly through the working population of the kingdom.

We hope too that you may be induced to give us a lecture on population within the next four months.

Your book we are continally recommending.

I remain, dear Madam,
25, Lamb Lane, Bradford, Yours sincerely,
Yorkshire, June 12th, 1879. G. A. Gaskell.

## NOTICES TO CORRESPONDENTS.

To the Editor of the *Malthusian.*

Sir,—It is affirmed by some that Mr. J. S. Mill was a *Neo*-Malthusian. In your answers to correspondents, I should be glad if the grounds for this affirmation were stated, as I can find myself no definite statements on this point in his writings.

I append two passages from Voltaire which might serve to fill up a corner. Yours, &c., G.

"When a country possesses a great number of idlers, be sure that it is well peopled, since these idlers are lodged, clothed, fed, amused, and respected by those who labour."

"The principal object, however, is not to possess a superfluity of men, but to render such as we have as little unhappy as possible."

*Voltaire's Philosophical Dictionary*, article "Population."

[With regard to the question put by our most esteemed fellow-worker we have to state that Mr. John Stuart Mill in early life, in company with another most benevolent gentleman, attempted for a time to do what is now being done in Bradford (vide supra) by distributing tracts on the Population Question, giving practical hints as to how large families might be prevented. His writings teem with warnings against the thoughtlessness of both rich and poor people in this and most other European States with respect to the begetting of large families. One motto of the *Malthusian*, quoted from his work on Political Economy, is to the effect that "little improvement can be expected in morality until the producing of large families is regarded in the same light as drunkenness or any other physical excess:" and he adds, "but while the aristocracy and clergy are foremost in setting an example of this species of incontinence, what can be expected of the poor?" Mr. Mill's great liking for the French people is well known; and this was greatly due to the habits of conjugal prudence so widely spread in that comparatively happy land.

## Official Notices.

THERE was a Meeting of the Council of the Malthusian League on June 19th, the President in the chair. Present: Mesdames Besant, Grout, Parris and Vincent; Messrs. Parris, Reynolds, Swaagman and Truelove. The Honorary Secretary read a letter from Mr. Gaskell, from Bradford, saying that he has been distributing Malthusian tracts, preaching conjugal prudence, in Bradford. The *Standard* of 17th July contains a letter from Mr. Collette, telling that the Malthusian prosecution had been most costly to the Society of which he was Secretary. The next meeting of Council will take place on July 17th, and the Annual General Meeting on Friday, 18th July, at 8 p.m. The following names were submitted as Members of Council for the coming year:—Mesdames Besant, Grout, Page, Parris, and Vincent; Messrs. Allbutt, Bell, Bradlaugh, Brown, Coupland, Page, W. H. Reynolds, W. G. Reynolds, Rivers

Shearer, Standring, Swaagman, Truelove, and Young. A letter was read from Mr. Haigh, of Skipton, asking the Council to print a Malthusian placard. Mr. Parris had lectured at the Phœnix Hall on 19th, and Dr. Drysdale on the 26th May. Mr. Parris was to lecture on June 22nd at Walworth, and a lecture was to be given in Kingston in July. Arrangement was made with Mr. Parris to lecture twice a-month. Mr. Haines, of the Phœnix Hall, wrote urging that Population Lectures should be delivered monthly at that Hall. The President reported that M. Robin, a French gentleman, had kindly promised to write a leaflet in French to send to the Working Men's Association to be held in August next in Marseilles. Papers were to be read in Amsterdam at the International Medical Association, in September, by Mr. S. Van Houten, and Dr. H. A. Allbutt, of Leeds; and Dr. Drysdale would introduce the subject of the diseases produced by over population. Papers also would probably be read in Manchester in October at the Social Science Association by the President and Mr. Page.

Proposed by Mr. Truelove, seconded by Mr. Parris, and carried unanimously, "That the question of the prosecution of Mr. Bennett, of the New York *Truthseeker*, be referred to the Executive, to be considered at the Annual Meeting, with the view of proposing a hearty vote of sympathy with that gentleman in his struggles for a free press."

A letter was read by Mr. Parris from Mr. Cook, bookseller. of Bristol, who alleged that he had never been a circulator of loose literature.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER III.

### OF THE CHECKS TO POPULATION AMONG THE ANCIENT GREEKS AND ROMANS.

THE more equal division of landed property among the Greeks and Romans in the earlier period of their history, must have tended greatly to encourage population, since agriculture, Mr. Malthus says, is the only kind of industry which permits of multitudes existing. When, as often occurred, the number of free citizens did not exceed ten or twenty thousand, every individual would naturally feel the value of his own exertions, and know that, if he left his lands idle, he would be wanting in his duty as a citizen. Hence, a great attention was paid to agriculture in Greece. Population rapidly increased, and colonization was common, so that the legislators of Greece had their attention frequently called to the question of over-population. Mr. Malthus had already shown that the practice of infanticide, as existing in China, tended rather to increase population, by tempting people into early marriage. Solon permitted the exposition of infants, Mr. Malthus is inclined to think, partly for the purpose of tempting the citizens into early marriage, and thus increasing the population.

The great philosophers of Greece, such as Plato and Aristotle, are the origin of all real civilisation in succeeding ages throughout Europe: and have saved us from the deluge of crude theologies, such as those of Palestine or less cultured tribes. The so-called divine law of "Increase and multiply and replenish the earth," and other equally vague and meaningless exclamations, are in strongest contrast with the scientific reasoning of these *masters of all the learned*. Plato, in his "Republic," limits the number of free citizens in his ideal state to five thousand and forty. Procreation, he maintains, when it proceeds too fast, may be checked, or when it goes on too slowly, may be encouraged, by the proper distribution of honors and marks of ignominy, and by the admonitions of the elders to prevent or promote it according to circumstances. Mr. John Stuart Mill evidently was of a similar opinion, and his followers have advocated State intervention as a cure for poverty. Plato also anticipated Mr. Darwin himself and the modern Darwinians, who lay such great and just stress on the point of the rational selection of parents. In the fifth book of his "Republic," he proposes that the most healthy men should be joined in marriage to the finest specimens among the women, and the inferior citizens should be paired with each other. He next proposes that the children of the first class alone shall be brought up, the others not. It will doubtless be one of the results of the neo-Malthusian movement of this day, that persons afflicted with hereditary disease will not so often desire to become parents as the healthy persons, whilst they may follow the advice of Professor Mantegazza, of Florence, and "marry, but not procreate."

From these and other passages it is clear that Plato well saw the tendency of population to increase beyond the means of subsistence. His expedients for checking it were not permissible, indeed, but the extent to which they were to be used shows how great he perceived the difficulty to be. How backward most modern nations are in speculation on such points may be judged of by the unwillingness in Germany, England, and even in France to look the question fairly in the face. In Plato's time wars were nearly perpetual, and very destructive, and if, whilst knowing this, he could still contemplate the destruction of the children of the poorer and sicklier of the population, of all who were born when their parents were either too young or too old, the fixing of the date of marriage late, and the regulating the number of marriages, his reasonings and experience must have pointed out to him the terrible tendency of population to over-pass the means of subsistence.

The great writer, Aristotle, seems to have seen the principle even more clearly than Plato. He fixes the age of marriage for men in his Republic actually at thirty-seven; and, even with the late marriage, he foresaw that there might be too many children, so that he proposed that the number allowed to each marriage should be regulated. Aristotle accuses Plato of not being sufficiently attentive to the population difficulty, and for proposing to equalise property without limiting the number of children (*De Repub.* lib. ii. ch. vi.). This may be a hint to modern Socialists, especially to those of Germany, where Socialism seems to be becoming the creed of the masses, in despair at ever hearing any good thing from the military despots now in power. Aristotle justly observes that the laws require to be much more definite and precise in a state where property is equalised, than in others, since, in ordinary circumstances, an increase of population would only occasion a further subdivision of landed property, whereas, in a state of communism, the supernumeraries would be altogether destitute, because the lands, being reduced to equal elementary parts, would be incapable of further sub-division. He remarks that it is necessary in all cases to regulate the number of children, so that they may not exceed the proper number. In doing this, death and sterility are of course to be taken into account. But if, he says in chapter vii, every person be left free to have as many children as he pleases, the necessary consequence will be poverty: and poverty is the mother of crime and sedition. For these very reasons, an ancient writer on politics, Pheidon of Corinth, introduced a regulation to limit population without equalising wealth.

Speaking again, in book ii. ch. vii., of schemes for the equalisation of wealth, Aristotle says that, in order that such schemes should be successful, it would be imperative to regulate at the same time the size of families. For, if children multiply beyond the means of supporting them, the law will necessarily

be broken, and families will be suddenly reduced from opulence to beggary, a revolution always dangerous to public tranquility. In Sparta the landed property had passed into the hands of a very small number of the citizens: and Aristotle remarks that in such a state the encouragement of large families by rewards could only have for its effect to cause an immense accumulation of indigence, so long as a better distribution of the land were not secured. It would have been well for European nations up to this time, had their rulers known even as much as Aristotle and Plato in this matter: they would have avoided those disastrous historical incentives to procreation, which must always have ended only in increasing indigence and premature death.

[To be continued.]

## STATE ACTION FOR THE PREVENTION OF POVERTY.

(*Continued from page* 27.)

WILL it be said, then, that while the State may act so as to prevent the pauperisation of its people by immigration, it should do nothing to influence the action of its own people to the same end? That the State may protect itself from enemies without, but stand helpless before enemies within? I think otherwise.

The main argument against any Act of Parliament to limit the size of families is founded upon the principle of individual liberty. G. A. G. in the *National Reformer* of March 2nd, writes: "I do not consider it (*i.e.* a law of limitation) consistent with modern ideas of individual liberty and social rights." Again "D.," in an article in the same journal for April 6th, directed against State interference with self-regarding actions generally, writes thus: "Even Malthusians are getting tainted with impatience and intolerance, and fresh from the clutches of the policeman, are shaking their fists at their opponents and threatening them with what they, the Malthusians, will do when they become the majority." Now, the rate of wages depends in the long run upon the ratio between the demand for labour and its supply. Each child born to a labourer is a factor which tends to fix, not only his own rate of wages, but that of his class. How then can the action of a married pair who bring into the world a family only limited by their own physical powers be looked upon as "self-regarding?" Again, the price of food is to a great extent determined by the pressure of population upon the soil—this pressure forcing up the price of food to enable the cultivation of poor land to become remunerative, or to pay for bringing food from distant lands. The children of all, rich and poor alike, help to determine this price of food, and the price is fixed not for each family separately, but for the community. How then, I repeat, can the production of a large family be looked upon as a "self-regarding action?" And what applies to food is equally applicable to other natural agents. Once more, a large number of children are brought into the world by their parents in utter thoughtlessness; it is certain that in workhouses or elsewhere these children will have to be supported by the labour of others. Is such conduct on the part of the parents purely "self-regarding?" or a law which would punish them for it an undue interference with "modern ideas of social rights?" Look at the question also from the children's point of view—those who are born in so many cases to sin and shame and early death; those (and they are a large proportion of the whole mass of labourers) who can understand but little of the beauty and majesty of the world into which they are cast, do these look upon their parents' actions as "self-regarding?" Indeed, when actions which entail consequences whose reach is far and wide, and which relate not only parents themselves, but to any number of reduplications themselves, are called "individual" and "self-regarding," is time to give over argument and to hold an inquiry on th question of—what is an individual?

When the subject of State action for the prevention poverty is looked at practically, an important issue is raised to the form such action should take. Some think that the should be a maximum at once fixed for all parents alike, exceed which should be punishable; others think that it shou take the form of legal punishment of all those parents wh cannot support their offspring without being able to sho what may be deemed sufficient legal excuse. I think that the end, when the economic condition of society may be ver different from what it is now, and ideas of equality preva the first method will be adopted, but for present purpos the second proposal is far more important. Let anyone wal through the more wealthy parts of London on a Sunday afte noon, in almost every street he will find a wretched man woman, followed by a more wretched flock of children, how ing at the top of their voices to endeavour to excite the pi of the inhabitants. Everyone knows that those children a procured for the very purpose for which they are used; ever one knows that they are being trained to beggary and crim Now, if the Legislature could be induced to enact that th existence of a family under such circumstances shall be co sidered as an aggravation of the offence of begging, instead a justification of it, an important step would be gained, and ought not to be impossible to educate the public up to th point. Again, in applying for parochial relief, the existen of a large family is often pleaded as the reason for such appl cation, and the excuse is commonly admitted. Let this ceas let those who come upon the rates be plainly told that th have no right to take upon themselves the responsibility parentage without being able to fulfil its duties—the duty maintenance and the duty of education. It may be said th the result of punishing parents under such circumstances wou only be that the parish would have for a time at least to suppo the whole family. But the object of punishment is preve tion and example to others—not revenge—and the ill effect keeping a family for a time would be small compared to th good effect likely to be produced by the announceme throughout the length and breadth of the land, that inabili to fulfil the duties of parentage is in most cases a crime—crime to be visited by legal penalty and social disgrace. T rich for the time being can be let alone or left to the effects moral suasion. As a matter of fact statistics show that t average size of families is smaller among the well-to-classes than among the poorer, and in the richer classes the is very much more celibacy. In France the wealthy are almo invariably satisfied with one or two children. The evil whi is evident to all is that a great number of children are broug into the world whose parents cannot and do not provide f them, or who provide for them in a very insufficient manne A man who takes half-a-crown from my pocket may punished, but if he only uses the medium of the poor law, may take an indefinite number of half-crowns!

Society in its origin was undoubtedly socialistic; the ide of individuality and right are quite modern—these ideas ma the progress of the race, and upon their fuller developme depends further progress. What the proper relation betwe the two forces, society and the individual, is, is always a dif cult question, but in most cases a person will be right w supports the claims of the latter. Nevertheless there are ce tain fundamental conditions necessary to the existence a progress of society, and these conditions differ according the stage of evolution which any particular State has reache It appears to me that in fully-peopled and civilized commu

ties the most important function which the State can fulfil (after securing justice between one subject and another, and defence against external foes) is to endeavour to ensure to its citizens the elementary requisites of a happy and useful existence, viz.—sufficient food and education; and this end should be attained, not by the State undertaking to provide these requisites itself, but by a strict enforcement of the idea of parental responsibility.

ROBERT G. HEMBER.

## CURRENT TOPICS.

### NEO-MALTHUSIANS IN HINDOSTAN.

THAT most admirable journal, the *Philosophic Inquirer*, the weekly Anglo-Tamil Freethought Journal of Madras, contains in its columns, part of which is written in English and part in Tamil, a most eloquent defence of Utilitarianism, as explained by the late J. S. Mill. Also an article on Hinduism, and, what most interests ourselves, the following observations on our own Journal in page 131: "The March number of the *Malthusian*, a monthly journal of politico-economic science, and the organ of the Malthusian League, greets the *Philosophic Inquirer*." Here follows a fraternal greeting from the *Malthusian* of March last. "Nothing," continues the editor of the Madras Journal, "can be more encouraging to all earnest supporters of our cause than to hear the above opinion of the Malthusian organ as to the admiration of the *Inquirer* for the neo-Malthusian views so stedfastly and so bravely held by Mr. Bradlaugh and Mrs. Besant—views, regarded by that truest friend of the British poor, J. S. Mill, as *axiomatic* and *incontestable*." We send a hearty greeting to our fellow labourers and brethren of the new Malthusian faith in Hindostan. Theirs is a grand and noble task, to raise the standard of comfort of the natives of India until it becomes so high that there shall be no difference in the death-rate of the poorest and wealthiest classes. May the *Philosophic Inquirer* live long and increase in influence among both natives and sojourners in India.

We should gladly hear that we had a branch of the Malthusian League in Madras, and will forward pamphlets and leaflets to the *Inquirer* for distribution if he desire it.

### THE "TIMES" ON OVERPOPULATION.

IN the *Times* weekly edition of May 23, there is reference in a letter from a correspondent to the work of Dr. Fabri, Inspector of Foreign Missions, about Mission Stations for Prussia, the *need of Colonies for Germany*, in which the following statement is made:—"The number of those who have emigrated from Germany during the last 50 years is estimated at about 4,000,000, and the capital thus lost to the State, inclusive of productive power, at about 15 milliards of marks. The population of the German Empire, Dr. Fabri remarks, which on the 1st of December, 1871, numbered 41,058,000 souls, increased in four years by 1,668,000, apart from those who emigrated, and it must have been rising in the same proportion up till now. The annual increase—emigration not considered—is now reckoned at 1½ per cent., while before 1870 it was only from 1 to 1¼ per cent. Under these conditions, therefore, Dr. Fabri calculates the population of the Empire at the end of this century, must number 80,000,000. But the increase of souls can only be regarded as a real benefit to the State when the means of supporting them correspondingly expands, and this having in no way been the case in Germany since 1872, the Empire may be said, from the economical point of view, to have retrograded. The population of Germany, in fact, is being multiplied at a rate calculated to excite apprehensions that the Empire at no very distant date will be unable sufficiently to employ and support its subjects, and that with the increasing number of paupers the social question will become a very critical one indeed. With all the reiterated importunity, therefore, wherewith Iago counselled Roderigo to fill his purse with money, Dr. Fabri exhorts his countrymen to colonize. If the Government will not do so for them, then they must do so for the Government."

The above quotation shows that the Germans are gradually becoming acquainted with the population question. That they should make the mistake of supposing that emigration would help them is natural enough to a country which has not, like this country, had an opportunity of practically experiencing that emigration can never keep pace with reproduction. We can easily prophecy that Germany will not have 80,000,000 for more than a century at least. Ere long all men will begin to act on the French system of small families, and poverty will disappear.

A COMMITTEE of the London Dialectical Society, which has been considering the proposed Amended Criminal Code Bill, has proposed the following alteration in Section 147 of that Bill:—

"Every one shall be guilty of an indictable offence, and shall be liable upon conviction thereof to two years' imprisonment with hard labour, who knowingly and without lawful justification or excuse (the proof whereof shall lie on him), (*a*) Publicly sells or exposes for public sale or to public view any obscene book, pamphlet, newspaper, or other printed or written matter, or any obscene picture, print, engraving, photograph, model, or other object; or (*b*) Publicly exhibits any disgusting object or any indecent show. It shall be a question of law whether the occasion of the sale, publishing, or exhibition is such as might be for the public good, as being necessary or advantageous to religion or morality, to the administration of justice, the pursuit of science, literature or art or other object of general interest, and whether there is evidence of excess beyond what the public good requires in the manner and circumstances in or under which the sale, publishing, or exhibition, is made, so as to afford a justification or excuse therefor; but it shall be a question of fact whether there is or is not such excess. The motives of the seller or exhibitor shall in all cases be irrelevant. The word 'obscene' shall mean lascivious in expression and directly calculated to inflame the sexual passion."

Would not the "Venus and Adonis" of Shakespeare come under this definition of the word obscene?

## Literature.

"A NEW THEORY OF POVERTY," by Hugh de Aula. (London: Freethought Publishing Company, 28, Stonecutter Street.) Pp. 15. The object of this little pamphlet is stated by its writer to be "To bring to light an error which has crept unobserved into the reasonings of our greatest political economists—Malthus, J. S. Mill, and Fawcett." He then quotes the following from a pupil of J. S. Mill: "The cause of low wages, or in other words of poverty, is overpopulation; that is, the existence of too many people in proportion to the food, of too many labourers in proprotion to the capital. It is of the very first importance that the attention of all who seek to remove poverty should never be diverted from this great truth. The disproportion between the numbers and the food is the only real cause of social poverty." . . . And from J. S. Mill himself, who says: "The Population truths should be disseminated as widely as possible, so that a powerful public feeling should be awakened among the working classes against undue procreation on the part of any individual among them—a policy which could not fail greatly to influence individual conduct."

The author for a moment assumes the theory of poverty to be correct, but says the practical rule deduced from this would, if carried into action, be productive of the greatest evil, for it would not at all reduce the population, and would deteriorate the mental and physical stamina of the race. The intelligent and moral, he

alleges, would conform to the rule, but the stupid would go on breeding as fast as ever, so that the race would be sure to degenerate. The reply to this remark has often been given. It is this: As soon as the wise and prudent do resolve to act on the theory, they will necessarily see the importance of enforcing the same rule on stupid and illiterate recalcitrants; and in the future the rational selection of parents, as well as the rational limitation of numbers in a State are inevitable, if the freedom of the press but continue to exist.

The author, however, has the following remark: "Previously to the adoption of this rule a large number of children, good and bad, born into the world, were cut off by reason of the want of means of subsistence, in other words, by poverty. Suppose the numbers so cut off to be double the number prevented from coming into existence under the new rule, the population is just what it would have been had the rule never have been applied, but of inferior type." This remark shows that the author has not studied the facts of population as seen in France. In that country, with a birth-rate of 26 per 1,000, the number of persons per 1,000 in the prime of life, from 15 to 60, is far higher than in any other country; and were prudence as universal throughout all France as it is in the best districts, poverty would already be a thing of the past in that State.

But the author does not believe in the theory of Malthus at all. Poverty is the *cause* of over-population, he thinks, instead of its *consequence*. He then quotes a very curious definition of the word *poverty*. It is, he says, "Want of that, the supply of which puts the limit to population." In dictionaries of political economy the word *wealth* is defined to mean such objects as have exchangeable value; and *poverty*, of course, is the want of such. But our author would call atmospheric air the most important of all parts of wealth—a mistake in definition, which he might see fully explained in "Mill's Principle of Political Economy." He admits, however, (page 7) that the population-limit determiner *at this time in this country*, is food, and in this he is for a moment in unison with Malthus; but he afterwards adds, that means may possibly be found of converting all organic matter whatsoever into nutritious food, in which case food would, he thinks, cease to constitute the controller of population. He never, however, seems clearly to know what Malthus taught, and is always getting into an abstruse puzzle by not attending to the real point, which is, the tendency of the race to double so very rapidly, as in some twenty years. Hence the strange expression (page 15): "Let our opponents remove death and we will joyfully assist them in constructing a paradise." So weak, alas! are all the arguments against the axioms of Malthus and Mill.

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*In the High Court of Justice, Queen's Bench Division*, June 1877. The Queen *v.* Charles Bradlaugh and Annie Besant. (Specially reported.)—London: Freethought Publishing Company, 28, Stonecutter-street, E.C. Pp. 324, price 5s.

*In the High Court of Justice, Queen's Bench Division*, Feb. 1st, 1878. The Queen *v.* Edward Truelove, for publishing the Hon. Robert Dale Owen's "Moral Physiology," and a pamphlet entitled "Industrial, Family, and National Poverty." (Specially reported.) Edward Truelove, 256, High Holborn. 1878. Pp. 125. 1s. 6d., boards.

*Kettervervolging in Engeland.* By S. Van Houten (Deputy of the Dutch Parliament). Part I. The Queen *v.* Charles Bradlaugh and Annie Besant. Part II. The Queen *v.* Edward Truelove. The Hague; August and September, 1878.

*The Past and Present of the Heresy Laws.* A Lecture delivered before the Sunday Lecture Society, on Dec. 1st, by W. A. Hunter, M.A., Barrister-at Law; Professor of Jurisprudence, University College, London. Published by the Sunday Lecture Society. London: 1878.


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Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natura with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

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"*Surely it is better to have thirty-five millions of human beings leading useful and intelliger lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 187

No. 7. AUGUST, 1879. One Penny.

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## THE PROGRESS OF SOCIETY

FROM THE BEGINNING TO THE PRESENT, AND TOWARDS THE FUTURE.

CONCLUDED.

THE history of progress has been disfigured by many pages recording not only the passive resistance to advances in knowledge and conduct, but the persecution of the gifted men to whom mankind now acknowledge that they owe most of the enjoyments and charms of modern existence. Mankind seem slow to welcome knowledge when first brought to their notice, and quick to persecute and vilify the remarkable individuals by whom the knowledge was introduced to them. After a time, succeeding generations have been at a loss to find words adequate to express their gratitude to former "Martyrs of Science," while prompt to make new martyrs of those who are preparing new knowledge, or making new applications of knowledge hitherto neglected. Sad to say, the greater and more important the new knowledge or truth, or the new use of it, the more bitter the persecution. And we have a special exemplification of this in the resistance to the efforts that have been and are being made to teach people through education how to secure a reasonably happy existence for themselves and their kind.

Those who have given deep and serious attention to education, as one of the indispensable agents to bring about a greatly improved state of society have had to encounter two classes of difficulties. First, the passive resistance of those who are actually engaged in conducting and guiding education; and second, the active and acrimonious resistance of those who object to most of the improvements and additions suggested in order to make education what it now is not, but which it ought to be, if a maximum of well-being is ever to be secured.

The apostles of education thus enlarged and yet simplified, rendered but more effective and more easy, contend that, besides cultivating all the good qualities, so far as they can be cultivated during school-days, it will send them forth convinced of the importance and strengthened in the habit of ever keeping in view the consequences of the conduct of themselves, of their fellows, and of men in general. By this habit, and th knowledge combined with it, they will be forearmed with th means of searching for and arriving at a correct judgment o all new cases of conduct as they arise. They will be kept o their guard against mis-judgments and illusions attempted t be pressed upon them by declaiming sophists, reputed to b orators and reasoners, and by instructors who are unconsciou of their own ignorance.

Nobody can be more impressed than are these apostles wit the character and number of the new relations and trials tha await the young as they advance in years. The misery an vice so deplorably prevalent, are a proof to their minds of th inadequacy of education, as hitherto imparted, to qualify th young to meet them. Mankind and their teachers up to th time seem mostly to have stood aghast at the sight of the ove whelming mass of misery around them, the poverty, and or special form of it, overcrowding, the sickness, the profligac the prostitution, and the drunkenness, which generally accon pany or follow closely upon poverty.

The men who, because others have shirked the work, hav taken upon themselves, diffidently but resolutely, the duti of apostles intent upon promoting human well-being, and wh have been drawn to the consideration of education as the mo powerful of means for that purpose, are not likely to be easil turned aside by the magnitude and difficulty of the wor before them.

They ask themselves this question,—"Can it be done? Their answer is, "Yes." And if it can, no difficulty, howeve great, will deter them from persevering till they have secured as well as they can judge, the maximum of attainable huma well-being.

One symptom or form of human misery cannot have escape them—it is too glaringly visible. Everywhere they see parent overwhelmed with children, for whose support they have n adequate means; and, mixed with them, numbers of both sexe who deny themselves the enjoyments of married life becaus they fear their inability to provide for more than one or tw children, and yet are too weak to resist the seductions an allurements surrounding the unmarried.

Have our apostles turned aside from these causes of destitu tion and vice, as if they were grave judges or legislators resigned to let them do their worst, despairing to remove o neutralize them? They have not. They have persevered in their inquiries and studies; and have bravely given the result of their researches to the public, at the risk of finding thei names added to the already long list of Martyrs of Scienc and Progress.

Among other conclusions which they have arrived at, this one is of paramount importance. To overlook it—to hide it from the public—to disregard it, would be to render futile all attempts to reach a maximum of well-being.

Young men and women need not be deterred from marriage by the fear of having more children born to them than they can rear satisfactorily. The limit of the number of children to them is completely under the control of married pairs. It ought to be as much regulated by a sense of duty to their offspring and to society as their expenditure should be regulated by their income.

There is a great variety of temperaments, habits, and tastes among human beings, and there is no reason why they should be restricted in the gratification of them, except this—that their enjoyment is not to be to the detriment of the general well-being. Let those who prefer celibacy please themselves. Let those who prefer married life know and feel that their wishes may also be indulged, provided the number of their children shall not be in excess of that for which they can provide adequately. Two reasons are available, and neither can be safely neglected, to enable married couples to make such provision—one, by their joint industry, intelligence, and economy to accumulate sufficient means for all probable contingencies; and another, where the first may appear inadequate, or unlikely to be obtained, not to allow the number of their children to exceed the number that their limited means will enable them to do their duty by.

These rules of conduct are known to very few, and observed by still fewer. The consequences, though sad, cannot surprise those who have studied the facts and phenomena on which the rules are based. Poverty, sickness, prostitution, debauchery, and drunkenness, are to be seen on all sides. The limited number who have possession of the knowledge, and who are feeling the benefit of it, are determined, like good men and true, to spare no pains in order to impart it to others. They are prepared to encounter obloquy and persecution. They court inquiry, and challenge the most searching scrutiny and investigation. But they appeal to the sense of shame in their opponents, if any survive in them, hardened as they have been and are by the scenes of misery consequent upon prevailing ignorance and superstition, to refrain from the charge of obscenity, except as it applies to those who passively connive at, if they do not actively encourage, prostitution and child-neglect.

The battle still rages. Stripped of irrelevant matter, the contention on one side is—there are means of gradually diminishing, if not ultimately extinguishing the frightful disorders which pervade society. We have explained what these means are. They are known to few, and cannot produce their full effect till generally known and acted upon. It is our intention to persevere in our endeavours to explain and promulgate them till the knowledge of these means has been communicated to all. The contention on the other side is—the disorders of which you speak have prevailed from time immemorial, and will prevail to the end. They are incurable. We decline to listen to or discuss the means of prevention which you are intent upon making known and recommending. They are an abomination in our eyes, and we will leave no methods untried to smother your spurious knowledge and to blast your character.

The battle still rages. On one side an enlightened though small minority determined that the knowledge in their possession shall be imparted to everybody. On the other a large though ignorant and prejudiced majority determined to prevent the diffusion of this knowledge, and, as far as possible, to leave masses of poor people to rot in poverty and sickness. They do not, indeed they dare not, openly defend and actively promote prostitution, but they qualify their blame by expressing a hope that the culprits who promote prostitution will be better behaved after they have "sown their wild oats."

Victory is about to declare itself on the side of the intelligen and active minority. The earth is a globe. It travels roun the sun. It rotates on its axis. Its inhabitants have learn thus much in spite of opposition. And they will soon lear how to live upon it screened from poverty and the vices whic always bear it company. The blessing peculiar to such vic tories is that the vanquished share in it equally with th victors. Q.

## Correspondence.

### SCHOOL BOARD ELECTIONS AND MALTHUSIAN EDUCATION.

To the Editor of *The Malthusian*.

Sir,—In a few months a large number of localities will b engaged in the excitement and expense of elections for mem bers of School Boards. Now, I consider that all members o the Malthusian League should make it a duty to impress upo intending candidates the necessity of a more extended tuitio in the principles of Political Economy in all Board School There is no subject of education so important as that of Politi cal Economy to persons of both sexes, and it is highly neces sary that it should be taught at as early an age as possible. I is a most interesting, and one of the most useful branches o study, and can be inculcated in a pleasing manner, so that th youngest pupils may profit by it.

If Political Economy had been universally taught years ago instead of the theological dogmas of the churches, this countr would have been far happier and greater than it is at present Instead of the squalid poverty, the premature death, and th vice which are now rampant, there would have been plenty long life, and virtue more extended. The principle of popula tion is the keystone of all political and social economy, and a the human race have groaned for ages under the populatio difficulty, let us make an effort to enlighten our fellow creature on the vast and paramount importance of the matter.

Of what use is any knowledge to mankind if food cannot b obtained in abundance, or if in order to obtain it, life is brough to a premature close by constant toil and anxiety? M Malthus himself advocated a more extended knowledge o Political Economy, and especially of the principles of popul tion. He says: "It would add greatly to the advantages of national system of education, if the schools were made th means of instructing the people in the real nature of their situ ation, if they were taught, what is really true, that without a increase of their own prudential restraint, no change of govern ment could essentially benefit their condition; that, thoug they might by such a change get rid of some particular griev ances, yet in the great point of supporting their families the would be little or not at all benefited; that a revolution woul not alter in their favour the proportion of the supply of labou to the demand, or the quantity of food to the number of con sumers; and that, if the supply of labour were greater tha the demand, and the demand for food greater than the supply they might suffer the most extreme want, under the freest an most perfect government that the human imagination could con ceive." And again: "In addition to the general subjects o instruction, it would be well to explain the principle of popu lation, and its effect on the condition of the poor." The grea J. S. Mill, the ablest of modern political economists, also ad vised the dissemination of the population truths among th people by means of education in the rudiments of *true* politica economy. Too long have the great masses of mankind in so called civilised countries been kept in ignorance of that whic concerns them most. It is really time that more enlightene

views of man's degraded condition were promulgated. I would advocate, therefore, at the coming School Board elections that this question should be put in a clear light before intending candidates, and that support should be given to those who pledge themselves to permit and enforce in schools under their control the teachings of political economy based upon the great principle of population.

We may hope more from the rising generation than from the present one. It is difficult to eradicate old prejudices from the minds of those who have not been taught, or who have been taught wrongly; but the minds of youth are pliable, and truths once planted there, we may expect to see flourish and bear fruit.

It may be objected by the prudish that it would never do to teach the young the population question; but I may reply that this subject can be taught in such a manner that none need fear any contamination of morals from such learning. What evil can result from learning the action of a great natural law, ignorance of which is the cause of untold misery and vice, any more than from instruction in any other great law of nature? With just as much propriety might we object to the study of the law of gravitation. Is it not far better to teach the young the cause of poverty, and so make them prudent and happy in after years than to pollute their young minds with the history of wicked and dissolute kings, and of wars which have had no practical benefit for mankind?

It is especially necessary at the present time, when most people are looking forward to a change of the present government as a relief from poverty and bad trade, that right ideas on the population difficulty be spread abroad. Much as I abhor and detest the present Tory government, and shall rejoice to see it superseded by a more Radical one, still I cannot blame all the evils of the present time upon it, Bad as its rule has been, still it must be kept in mind, as Mr. Malthus plainly showed, that the most free government, with all its efforts, cannot remove poverty unless the people limit their numbers to their means. It appears to me therefore to be the duty of the Malthusian League, at the next School Board election, to issue an address to candidates, calling upon them to support population education, also to supply them with Malthusian literature, in order that they may have a clear idea of this important principle.

And the good work that the League might undertake would be to instruct Dr. Drysdale, or some other competent person, to write a Political Economy Primer, based upon the population principle, for schools. It should be written in very simple language, so that children, say of ten or twelve years of age, could understand it.

I have been led to the writing of the above letter by seeing around the lamentable ignorance which prevails on such a very important subject; and I feel sure if we can only get the population truths taught in schools, we shall soon see an amelioration in the condition of the poor. In fact, so great is the ignorance at present on this subject that a weekly journal called *Town Talk*, in this week's number says, that one of the great causes of prostitution is "Man-Midwifery," and if male accouchers were abolished, female degradation and, consequently, prostitution would cease. What ignorance such a statement shows of the population difficulty.

I trust, however, that we are now on the eve of a more extended knowledge of the most importagt subjects which concern mankind. HENRY ARTHUR ALLBUTT, L.R.P.C., &c.

Russell Lodge, Leeds, June 22, 1879.

## ANNUAL MEETING OF THE MALTHUSIAN LEAGUE.

THE Second Annual Meeting of the Malthusian League was held at Langham Hall, on Friday, July 18th, the President, Dr. Drysdale, in the chair. The minutes of the last meeting having been taken as read, the Secretary read the following report:—

In presenting to you the Second Annual Report of the Malthusian League, your Council are able to congratulate you on the steady progress made by Malthusian opinions during the past year, not alone in England but also in foreign countries. You have now on your list of foreign vice-presidents not only Mr. Van Houten, the able and distinguished Deputy of the Dutch Parliament, M. Yves Guyot, and M. Talandier, but also Mr. Gerritsen (of Holland), and Dr. Stille (of Hanover); and various articles favourable to Malthusianism, in Dutch, German, Italian, and French, have appeared in high-class Continental journals.

The sub-committee for specially superintending propagandist work have recommended, and your Council have issued, during the year, three additional tracts and one additional leaflet. There are now eight tracts in circulation, and two more are ready and await publication; the President's Annual Address forms Tract No. 6; Tract No. 7, edited by Dr. Drysdale, is entitled "The Bondsmen of these our days;" Tract No. 8, "The Cause of Poverty," is by your earnest assistant-secretary, Mr. Page; Tract No. 9 will be on "Emigration," by Mr. Bradlaugh; Tract No. 10 will be on "The Social Aspects of Malthusianism," by your secretary, Mrs. Besant. The two latter have already appeared in the *Malthusian*. Leaflet No. 5 is "A Contrast" between the results of French prudence and English recklessness in conjugal relations.

Your Council announce with pleasure the successful establishment of an organ of the League, the *Malthusian*. This journal was started in February last, and has met with warm approval at home and abroad. Various members of your Council have therein used their pens on behalf of the cause, while your President, Dr. Charles Drysdale, has worked indefatigably to render the venture a success. Your Council hope that the paper will meet with the approval of the members, and that its issue may be continued, and they earnestly urge on the members to press forward the circulation of the *Malthusian* as a most valuable propagandist agent.

The branch of your League established in Deptford has been most active during the year, and a number of lectures have been given under its auspices. The Manchester Branch has also made considerable efforts, and lectures have been arranged by it which have done much good; a lecture, delivered in Pendleton Town Hall, by your secretary, Mrs. Besant, was especially successful.

The work done by Mrs. Besant, as special lecturer, has not been as extensive as your Council had hoped. Mrs. Besant, almost immediately after her appointment, was prostrated by severe illness, and for several months was unable to do full work. A large portion of her time has also been taken up with cases arising out of the litigation of last year, which have detained her in town; still, lectures have been delivered by her in Birmingham Town Hall, Pendleton Town Hall, Leeds, Bradford, Dewsbury, Newcastle, Manchester, London, and many other large towns.

Your vice-president, Mr. Parris, has done a large amount of lecturing work, both in England and in Scotland, and your Council have concluded an arrangement with him to lecture regularly for the League. Your President (Dr. Drysdale), Mrs. Rennick, Messrs. Bradlaugh, Hember, and Page, have all rendered gratuitous service to the cause by the delivery of lectures.

As directed by the annual meeting last year, your Council took steps to organise a welcome to Mr. Edward Truelove, on his release from his cruel and unjustifiable imprisonment. Your Council co-operated, as the annual meeting desired, with the Executive of the National Secular Society, and a reception was given to Mr. Truelove in the Hall of Science, London; a

handsome illuminated address and a purse of gold were presented to Mr. Truelove, and speeches were delivered by your President, the President of the National Secular Society, Mrs. Besant, Mr. Parris, and—outside our own movement—by Mr. Moncure D. Conway, the Rev. Stewart Headlam, and Mrs. Law.

The number of members on the books of the League is now 1224; among the additions your Council desire to chronicle the names of a number of ladies in New Zealand.

Several members of your Council have retired during the past year: Mrs. Swaagman and Miss Mitchell, students at the Medical School, were compelled to withdraw; Mr. Rennick has gone to Australia, whither Mrs. Rennick shortly follows him, and Mr. Dray to Jerusalem. Your Council desire to record here their sense of the earnest and painstaking work done by Mrs. Rennick during her tenure of office. Mr. Hember has resigned. Mr. Seyler, owing to press of work, is unable to offer himself for re-election on the Council, but remains an earnest friend to the cause.

Mr. Bradlaugh, one of the members of your Council, succeeded in recovering from the police the seized copies of the Knowlton pamphlet, and your Council are glad to state, with reference to the prosecution of this tract, that when Mr. Collette, the Secretary of the Vice Society, applied to the Treasury to again prosecute Mr. Bradlaugh and Mrs. Besant, and gave evidence of their persistent sale of the pamphlet, the Treasury declined to take any steps in the matter. It may, therefore, reasonably be hoped that the future discussion of the Population Question has been rendered safe by the steady front maintained by your members, Messrs. Bradlaugh and Truelove and Mrs. Besant.

The fate of the seized copies of Robert Dale Owen's pamphlet has not yet been decided; the case will come on for argument in November next, and Professor Hunter, your able and distinguished advocate, will again argue the case.

Your Council once more surrender into your hands the trust they received a year ago, believing that each year's work will be easier than the last, 'each year's advance more clearly marked. Unhappily, bad trade and starvation pressure are now the apostles of Malthusianism among the people, and your Council, in giving up their work, earnestly pray the members of the League to strive to render lighter the burden of suffering by spreading among the masses the knowledge which will make life possible, and the family a blessing, not a curse.

(By order) ANNIE BESANT, Hon. Sec.

The adoption of the Report was moved by Mr. Wayham, seconded by Mr. Williams, and passed unanimously.

The following balance-sheet was read by Mr. Page, financial secretary.

**THE MALTHUSIAN LEAGUE.**

*Receipts and Expenditure for the year ended July 18th, 1879.*

| RECEIPTS. | £ | s. | d. |
|---|---|---|---|
| Balance from last account | 77 | 5 | 8 |
| Receipts, viz., Entrance Fees, Subscriptions and Donations ... ... ... | 139 | 9 | 2 |
| Receipts at Lectures ... | 41 | 6 | 0 |
| Sale of Literature ... ... | 10 | 18 | 10 |
| Sale of the *Malthusian* ... | 12 | 14 | 3 |
| | £281 | 13 | 11 |

| EXPENDITURE. | £ | s. | d. |
|---|---|---|---|
| Cost of lectures delivered, including rent of halls, Bills, Advertising, and incidental expenses ... | 95 | 7 | 10 |
| Printing Tracts, Leaflets, &c. ... ... ... ... | 12 | 15 | 0 |
| Advertisements in newspapers ... ... ... ... | 13 | 18 | 9 |
| Cost of the *Malthusian*, including advertising the same ... ... ... ... | 43 | 16 | 3 |
| Grants to Branch Societies towards expenses incurredby them in Lectures, and other work ... ... | 7 | 8 | 11 |
| Stationery and stamps ... | 2 | 5 | 9 |
| Balance in hand ... ... | 106 | 1 | 5 |
| | £281 | 13 | 11 |

The adoption of the balance-sheet was moved by Mr. Griffiths, seconded by Mr. Hancock, and passed unanimously.

The twenty names sent in for election to the Council were submitted *en bloc*, and carried:—Dr. Allbutt, Mr. Bell, Mrs. Besant, Mr. Bradlaugh, Mr. Brown, Mr. Coupland, Mr. and Mrs. Grout, Mr. and Mrs. Page, Mr. and Mrs. Parris, Mr. W. H. Reynolds, Mr. W. J. Reynolds, Mr. Shearer, Mr. Standring, Mr. Swaagman, Mr. Truelove, Mr. Young, and Mrs. Vincent.

Mr. Herbert and Mr. Wayham were re-elected auditors.

The following resolution was proposed by Mr. Truelove, seconded by Mr. Parris, and carried unanimously:—"That this meeting, believing that on all questions affecting the social condition of the people, free discussion is the condition of progress, protests against the imprisonment of Mr. D. M. Bennett, of New York." The President was requested to forward the resolution to Mrs. Bennett.

A vote of thanks to the retiring Council having been passed, and acknowledged on behalf of the Council by Mr. Bradlaugh, the President then delivered his annual address, which was ordered to be printed. At the conclusion, a vote of thanks to the President was heartily carried, and the meeting broke up.

ANNIE BESANT, Hon. Sec.

## NOTICES TO CORRESPONDENTS.

THOMAS HAMILTON, Glasgow.—Your long and interesting letter received. We hope that the Branch of the League in Glasgow is endeavouring to keep up the interest in the subject by lectures, &c., since Glasgow much needs a knowledge of the causes of poverty and misery.

A CORRESPONDENT sends us a slip from the *Daily News* of July 17th, in which Lord Shaftesbury, one of the Council of the Society for the Suppression of Vice, and doubtless one of ite most energetic and most influential members, in opening a cottage home for little boys at Farningham, is reported to have said: "Some people feared that there was a great evil in the over-population of the country; but his opinion was that if the children were properly trained, the country would be happier and wealthier if her population were doubled." That is, Lord Shaftesbury thinks that, if all people were as good as he would wish them to be, Great Britain would at this moment support sixty-eight millions of people: and, of course, after that, in a few years, 136 millions, &c.

*Price One Shilling. P. 1d.*

THE POPULATION QUESTION, by DR. CHARLES DRYSDALE. President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—NATIONAL REFORMER.

London: 28 Stonecutter Street, E. C.

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

BY CHARLES R. DRYSDALE, M.D.

### CHAPTER III (*continued*).

THE positive checks to population in ancient Greece and Rome are palpable enough. Incessant wars, plagues, and famines prevailed. Livy expresses his surprise that the Volci and Æqui, who were so often destroyed by the Romans, should have been able to bring fresh armies into the field, but when the principle of population is understood, our astonishment ceases. Such conquered tribes, like the ancient Germans, doubtless gave full scope to the powers of procreation, and hence were soon as numerous as before their defeat. And yet it seems clear that the horrible practice of infanticide was very common in Italy, for Romulus was supposed already to have forbidden it, though the constant warfare of the Romans

must have lessened the necessity for this check. The Roman population of Italy soon fell off when the land passed into the hands of a few great proprietors, since the other classes, having no means of selling their labour, or competing with the numerous slaves of the wealthy, would have been entirely starved, had it not been for the curious custom which arose of distributing large quantities of corn gratis to the poorer or landless citizens. No less than two hundred thousand were thus fed in Augustus' reign, and probably had little else to depend upon. Hence the poorer free citizens could not increase, and they are said to have been constantly in the habit of exposing their unfortunate children, since the quantity of food doled out was not enough for a family to subsist upon.

The *jus trium liberorum* (law for rewarding fathers of three children) could effect nothing in such circumstances, in making the poor give birth to large families, although it may occasionally have tempted the landed proprietors to increase their families. Had the poor had large numbers of children in such a miserable state of society, they must have been born only to die of starvation, since the food doled out by the Government was not sufficient to feed all.

Positive laws to encourage marriage, says Mr. Malthus, enacted on the urgency of the occasion, and not mixed with religion, as in China and some other countries, are seldom calculated to answer the end they aim at, and therefore generally indicate ignorance in the legislator who proposes them; but the apparent necessity of them almost always indicates a very great degree of moral and political depravity in the State; and in the countries in which they are most strongly insisted on, not only vicious manners will be found to prevail, but political institutions extremely unfavourable to industry, and, consequently, to population.

On this account Malthus entirely disagreed with Hume, who supposed that the Roman world was probably most populous during the long peace under Trajan and the Antonines. Wars, he says, do not depopulate much while industry continues in vigour: and peace will not increase the number of people when they cannot find means of subsistence. "The renewal of the laws relating to marriage under Trajan indicates the continued prevalence of vicious habits, and of a languishing industry, and seems to be inconsistent with the supposition of a great increase of population."

Hume also thought that the population of the ancient world was greater than in modern times, because, he said, there were hosts of domestic servants in modern States remaining unmarried. But the contrary inference, says Malthus, seems to be the more probable. When the difficulties attending the rearing of a family are very great, and, consequently, many persons of both sexes remain single, we may naturally suppose that the population is stationary, but by no means that it is not absolutely great; because the difficulty of rearing a family may arise from the very circumstance of a very great absolute population, and the consequent fulness of all the channels to a livelihood; though the same difficulty may undoubtedly exist in a thinly peopled country, which is yet stationary in its population.

The number of unmarried persons in proportion to the whole number, says Malthus, may form some criterion by which we may judge whether population is increasing, stationary, or decreasing; but will not enable us to determine anything respecting absolute populousness. Yet even in this point we may be deceived, since, in some southern countries early marriages are general, and very few women remain in a state of celibacy, yet the people not only do not increase, but the actual number is perhaps small. In this case the removal of the preventive check is made up by the excessive force of the positive check. The sum of all the positive and preventive checks taken together, forms, undoubtedly, the immediate cause which represses population; but we never can expect to obtain and estimate accurately this sum in any country; and we can certainly draw no safe conclusion from the contemplation of two or three of these checks taken by themselves, because it so frequently happens that the excess of one check is balanced by the defect of some other.

Causes which affect the number of births or deaths may or may not affect the average population, according to circumstances; but causes which affect the production and distribution of the means of subsistence must necessarily affect population; and it is therefore these causes, besides actual enumerations, on which we can with any certainty rely. "All the checks to population, which have been hitherto considered in the course of this review of human society, are clearly resolvable into moral restraint, vice, and misery."

With regard, then, to the checks to population in ancient Rome, Mr. Malthus thinks that moral restraint acted but feebly in restraining the increase of numbers. And of the other branch of the preventive check, which comes under the denomination of "vice," according to Mr. Malthus, though its effect seems to have been very considerable in the later periods of Roman history and in some other countries; yet, on the whole, he thinks its operation was much inferior to the positive checks. A large portion of the procreative power was called into action among the Romans, the redundancy being checked by violent causes, among which war was the most prominent and striking, and after which came famines and violent diseases.

In most of these ancient nations the population seems to have been seldom measured accurately according to the average and permanent means of subsistence, but generally to have vibrated between the two extremes, and therefore the contrasts between want and plenty were strongly marked, as might be expected in the earlier and less experienced ages of human society.

[To be continued.]

## NOTICES OF MEETINGS.

MR. PARRIS lectured on the Population question on Tuesday, July 15th, at Kingston-on-Thames. Dr. C. R. Drysdale occupied the chair. Mr. Parris said that the question of poverty was a complex one, and depended on many events in human life. Among others, good government, especially io the matter of good land-laws, temperance, industry, and frugality, must be attended to by nations and individuals. He laid great stress on education in all these matters, and belonged himself to the ultra-liberal or reforming party, so that he sympathised in all movements which had for their aim liberty and equality before the law. His purpose was at present to advert, however, to *another cause of poverty*, which was not so well recognised by the liberal party, and which depended on the natural constitution of man. There was, he said, a constant tendency for the numbers of mankind to exceed the food supplies. Thus, in savage nations living by the chase, very few persons could exist on a square mile; in pastoral nations more; whilst agricultural nations could become most populous; but there was always *a limit* to the food supply, whilst the tendency of mankind was to increase so fast as to double in less than twenty years. Mr. Parris then dilated on the miseries undergone by the children of poor men and women, whose families are large; and said that families of twelve or sixteen children were by no means very rare in country districts, whilst the parents were perpetually looking forward to the time when children of six or eight could earn a shilling, so as to get them bread to eat. How could such poor children be educated, fed, or clothed suitably? He considered that by the exercise of common sense people might easily see that they could not do justice to large families, and that it was no more necessary to have a large family, if the parents did not wish it, than to commit any other piece of

childish and unreasoning folly. In reply to a question Mr. Parris remarked that if the wise and thoughtful would duly limit their children, the rest of society would gradually see the importance of imitating their conduct, since their children would quickly become the rulers of men. Mr. Parris then left to catch a train, and Dr. Drysdale summed up the argument by adding that, if people in the United States could double in 25 years, and no European people ever could double in less than 50 years, of course population always had been and always must be checked in England, France, and other old countries. It was checked among the ill-fed poor by early death: for the children of the poor died in the first year of life in the proportion of about 20—30 per cent, against 8 per cent. among the children of people in easier circumstances; and, the average age at death among the rich being 55, it was only 35 among the artisan class in England. Population was also checked by late marriages or entire celibacy among the women of England: the average age at marriage of women being 24½, and there being hosts of old maids among the richer classes, besides many a million of surplus women who could not marry at all. All these checks were painful, and to them must be added another, namely, prostitution, which terribly degraded the lot of poorer women. Now, the Malthusian League taking these things into consideration, thought that the least painful check was the one even at present so prevalent in France, *i.e.*, the limitation of each family, whether rich or poor, to a very small number. There were 300,000 marriages annually in France, with 36,000,000 inhabitants, and 900,000 births, *i.e.*, about three births to each married couple, according to ordinary calculations, and four to a marriage in England. The latter average was far too high for comfort, and large families should be discouraged in all possible ways. Dr. Bond, M.R.C.S., and several other ladies and gentlemen joined the League, and there was scarcly any opposition, although many most pertinent questions were put and debated. The League is gathering strength daily.

## Official Notices.

A MEETING of the Council of the Malthusian League was held on July 17th, the President in the chair. Present: Mesdames Besant, Grout, Parris, and Vincent. Messrs. Bell, Bradlaugh, Page, Parris, Swaagman, and Reynolds. The Honorary Secretary read the report for the past year, when it was moved, seconded, and carried that the report, as read, be submitted to the Annual Meeting. The Balance Sheet was also submitted and approved of. Mr. Bradlaugh announced that Mr. Truelove's appeal would not be made before November next, at the Queen's Bench. He also mentioned that the Malthusian question was being debated vigorously in Italy, and handed in a newspaper report of a lecture delivered by Signore de Franceschi, in Florence, against the Neo-Malthusian tenets of the League. Meetings had been recently held in Kingston and in Liverpool, where Mr. Parris had lectured, and several members had been added to the League. Dr. Bond, a medical man of Kingston-on-Thames, had joined, and some ladies present at the meeting had given generous donations. The President had been asked to lecture in Edinburgh, in October, and it appeared there were some enthusiastic adherents of the tenets of the League in Edinburgh. Mr. Parris was to lecture in Manchester for the League, on July 20th. A resolution was prepared to be submitted to the Annual General Meeting, sympathising with Mr. D. M. Bennett, of New York, for his most unjust sentence for defending the right of discussion of difficult questions in morality. The *Malthusian* was reported as being popular, and securing a well-continued circulation. The Balance in hands of the Treasurer was £106. The best thanks of the Council were voted to Messrs. Gaskell and Kettle, who had been carrying on a most active house to house propaganda in Bradford. Dr. Drysdale reported that there would be a discussion on the Medical Ethics of the question, Amsterdam, on September 7th-14th, at the International Medic Congress; and hoped that the able and distinguished Dut members of the League might see fit, and be able, to organise meeting, to discuss the question among the citizens of Amsterda during that week. All assistance would be given them by sendi a French address, which, having obtained the sanction of t Council, would be widely distributed in France and oth French-speaking nations.

## STATE REMEDIES FOR POVERTY.

*To the Editor of* THE MALTHUSIAN.

SIR,—Your June issue contains an interesting discussion this question, in which some advocated a fine upon parents having more than a certain number of children. They assum that if this fine was enforced by law, the population would limited. And they assumed that Parliament could easily pa the law.

The whole question of fines in this connection seems to r ridiculous; and those who demand State interference of th kind are, to my thinking, unmindful of existing facts.

First, we find France near enough to our goal, viz.—a slow increasing population. Second, we know that a fine has n brought her to this condition.

The condition was brought about by proper, and not by in proper State interference. The change in French society, a this point I suppose we must all admit, was due to a land la compelling the division of the land among all children of t holder at death. It thus became necessary to a small holder strictly limit the family among whom this division was to made, or their poverty would be extreme. The hard necessity the case produced the limitation in France which we desire see in England.

Apply the same rule at home. Compel the division of re estate at death among all the members of the family. It wou be quite as easy to pass this law as to pass the one inflicting ridiculous fine: and the influence of the one would be effectu while the other it is impossible to estimate.

The one is legislation, than which none is more needed; t other, legislation of the offensive, meddlesome kind, which shou be deprecated. The one we know, from the experience of Franc is effectual; the other we know nothing of as to practicability ensure the end we aim at.

Yours truly,

GAUL.

## CURRENT TOPICS.

FROM AN ESSAY ON "ANARCHY AND AUTHORITY," BY MATTHE ARNOLD.

First published in "*The Cornhill Magazine*." Vol. 18, pp. 246-

"I REMEMBER that the other day a good man, looking with n upon a multitude of children, who were gathered before us in o of the most miserable regions of London—children eaten up wi disease, half-sized, half-fed, half-clothed, — neglected by the parents, without health, without home, without hope, said to m 'The one thing really needful is to teach these little ones to su cour one another, if only with a cup of cold water; but now fro one end of the country to the other, one hears of nothing b the cry for knowledge, knowledge, knowledge!'

"And yet surely so long as these children are there in the festering masses, without health, without home, without hope, a so long as their multitude is perpetually swelling, charged wi

misery they must still be for us, whether they help one another with a cup of cold water or no! and the knowledge how to prevent their accumulating is necessary, even to give their moral life and growth a fair chance.

"May we not, therefore, say, that what we want is Hellenism, the letting our consciences play freely and simply upon the facts before us, and listening to what it tells us of the intelligible law of things as concerns them? And surely what it tells us is that a man's children are not really *sent*, any more than the pictures upon his walls or the horses in his stable are *sent*, and that to bring people into the world, when one cannot afford to keep them and oneself decently, and not too precariously, or bring more of them into the world than one can afford to keep thus, is, whatever the *Times* and Mr. Robert Buchanan may say, by no means an accomplishment of the Divine will, or a fulfilment of Nature's simplest laws, but is just as wrong, just as contrary to reason and the will of God, as for a man to have horses, or carriages, or pictures, when he cannot afford them, or to have more of them than he can afford, and that in one case as in the other, the greater the scale on which the violation of reason's laws is practised, and the longer it is persisted in, the greater must be the confusion and final trouble. Surely no laudations of free-trade, no meetings of bishops and clergy in the East End of London, no reading of papers and reports, can tell us anything about our social condition which it more concerns us to know than that! and not only to know, but habitually to have the knowledge present, and to act upon it as one acts upon the knowledge that water wets and fire burns! And not only the sunken populace of our great cities are concerned to know it, and the pauper twentieth of our population; we Philistines of the middle class, too, are concerned to know it, and all who have to set themselves to make progress to perfection! But we all know it already! some will say; it is the simplest law of prudence. But how little reality must there be in our knowledge of it; how little can we put it in practice; how little is it likely to penetrate among the poor and struggling masses of our population, so long as an unintelligent Hebraism of one sort keeps repeating as an absolute eternal word of God the psalm-verse which says that a man who has a great many children is happy; or an unintelligent Hebraism of another sort keeps assigning as an absolute proof of national prosperity the multiplying of manufactures and population."

### The Emigration Remedy Again.

We referred briefly last month to the observations of Mr. Samuel Smith, ex-president of the Liverpool Chamber of Commerce, upon the causes of our present commercial depression. That gentleman delivered a lecture on this subject, in January last, and his views are published in the form of a pamphlet. From this pamphlet we glean that, from the introduction of free trade in 1845, the commerce of the country increased rapidly until 1873. The amount of income chargeable to income tax doubled in that period, say from 250 millions to 500 millions; and the national income. from 47 millions, in 1840, to 81 millions, last year: notwithstanding a remission of 26 millions of taxes. The railways cost about 700 millions. Mr. Smith says that, owing to the conduct of Germany in adopting a gold standard, after France, prices are almost as low as they were in 1845. About 1873 commenced a series of bankruptcies among foreign loan holders, and the American crisis, which lasted five years, and damaged England by the protective duties put by the States on all imports. Trades unions have, Mr. Smith contends, been injurious to the productive powers of England, and wars have been most mischievous. Hence our exports have fallen off 60 millions in value. Some 150 millions are spent annually in alcoholic drinks. All this we have heard before: and now for the remedies. In page 12 Mr. Smith says: "Our working men must work longer hours, or take lower wages, or give more honest work: and our employers must show greater skill. The ability of this country to maintain its increased population depends entirely upon pushing its foreign trade. If the foreign trade were to come to a standstill, the surplus population must starve, become paupers, or emigrate. The effect of improved land-laws upon the home production of food would, I think, be more social and moral than economical. I do not think we can grow any large amount of food in this country, except at too great a cost; we can buy it cheaper abroad." We may remark upon this, that France imports a very much smaller proportion of her food than England does at present, owing to the far better land-laws which exist in that country: and which are so conducive to the well-being of the French of the humbler classes. Mr. Smith has added but little up to this time in the way of advice for practical guidance; but, in page 16, after an allusion to the "great laws laid down by the Creator to stimulate human industry," he discloses his remedy. It is Emigration! He says: "As to the remedies for the present state of things, I believe, in the first place, that emigration is an absolute necessity. Under no possible system of improved land-laws can we provide for an annual increase of 400,000 people in the British Isles. We must have a large and copious emigration, or else pauperism and starvation on an enormous scale." Quite true, Mr. Smith, *if* we have 400,000 added annually to the British Isles. But have you never heard that there is no necessity to add so many to these islands? Do you not know that the population of France is almost stationary, and that even the peasantry of that state limit their families voluntarily to two or three children. Would not that remedy be better than attempting feebly to convey away a few of those unfortunate persons who, after living for so many years in a struggling condition, are at length compelled to leave their native soil? If we were required to say anything further about the fallacy of expecting a remedy for over-population from emigration, we should at once do so. But one quotation from the Rev. Dr. Chalmers is sufficient; and we have already given that quotation in the February number of the *Malthusian*. Writing in 1832, Chalmers exclaims: "The probability, then, is that emigration will not remove, will not eventually alleviate, the distress of our land. Population, when permitted its full development, by an unbounded supply of the means of subsistence, can double itself in fifteen years; and we proceed on a computation greatly more moderate than this, when we affirm that, for an emigration sufficient to allow an unchecked multiplication of our species in the British Islands, there behoved to be at least half a million of human beings annually transported from our shores. The near, the practical consideration is, that the relief afforded even now, by all the emigration which even the most sanguine of its adherents can count upon, is but an insignificant fraction of what a population, left to its own unchecked spontaneity, would need; and every year this relief becomes more insignificant."

[*Here is an admirable letter.*]

## THE AGRICULTURAL POPULATION.

TO THE EDITOR OF THE BRADFORD OBSERVER.

Sir,—I thank you for your first leading article in Saturday's issue. There is no class among us more requiring notice and help than the poor labourers; socially so important, in popular estimate so insignificant. The more degraded men are, the more reverently we should meet their case, knowing that it is circumstances over which they never have had any control that have made them what they are. I read in the same paper of a funeral at which more than 400 carriages followed the remains of a rich man to the grave. Had this man been born in a bothie how different would have been his end! These may be truisms, but they are truisms which are in great part overlooked, and do not guide our sentiments as they ought. The justice of society always

has been, but I firmly hope will not always be, that "unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." It is not only illegitimacy which is a black spot in our social order, but it is also that reckless custom of large families in the married state, when there are insufficient means to bring them up happily and well. It seems a strange thing to have to say, so obvious is it, that there is no more serious and responsible a private act than to bring a child into the world. Every child born and not welcomed is born in ignorance and sin. From my own observation among the poor, I find that the children added to a small family are not welcomed, but treated as the misfortune that they really are. It is disgraceful that such a state of things should exist in a moral country.

It is found, with a truth which is only too painful, by the labouring class, that many children drag down all concerned into an abyss of poverty and degradation, from which there is no escape for the many. We boast of our civilisation, yet how can that civilisation be worth having to the many, when in the striving for happiness we seem further away from our end than the unreasoning brutes? You say truly, "Natural human feelings and passions exist everywhere. The least sensual are apt to become defiantly immoral when they find themselves placed under a yoke of enforced celibacy by a social system that denies them the right of house and marriage." It is this state of things which so urgently demands rectification. It is part of the cruel unfairness of social life that should doom so many to an unnatural and dangerous celibacy. The root of the evil, which it is usual to so persistently conceal, is in these too prolific marriages, for if there were fewer children to a marriage, more could marry, and the population of a district not thereby be unduly increased. The peasantry in Eastern France have already arrived at this happy state, and there we see exemplified the real superiority of human reason in attaining a happiness beyond the brutes. Travellers state that there is no poverty, hardly any drunkenness, and little crime in these flourishing districts. Why should we close our eyes to the main sources of poverty, of the pitiful degradation of helpless childhood, of the fall of women, who would, in better circumstances, have made themselves happy homes and lived useful lives? The causes of this sad state of things are at our very doors, and there is nothing but ignorance and an unreasoning prejudice between us and the general happiness of mankind. To teach to the poor among us the true way out of the difficulties that beset them is a work, the usefulness of which must be incalculably great.—I am, &c.,

G. A. GASKELL.

June 7th, 1879.

## MALTHUSIAN PUBLICATIONS.

*In the High Court of Justice, Queen's Bench Division*, June 1877. The Queen *v.* Charles Bradlaugh and Annie Besant. (Specially reported.)—London: Freethought Publishing Company, 28, Stonecutter-street, E.C. Pp. 324, price 5s.

*In the High Court of Justice, Queen's Bench Division*, Feb. 1st, 1878. The Queen *v.* Edward Truelove, for publishing the Hon. Robert Dale Owen's "Moral Physiology," and a pamphlet entitled "Industrial, Family, and National Poverty." (Specially reported.) Edward Truelove, 256, High Holborn. 1878. Pp. 125. 1s. 6d., boards.

*Kettervervolging in Engeland.* By S. VAN HOUTEN (Deputy of the Dutch Parliament). Part I. The Queen *v.* Charles Bradlaugh and Annie Besant. Part II. The Queen *v.* Edward Truelove. The Hague; August and September, 1878.

*The Past and Present of the Heresy Laws.* A Lecture delivered before the Sunday Lecture Society, on Dec. 1st, by W. A. HUNTER, M.A., Barrister-at-Law; Professor of Jurisprudence, University College, London. Published by the Sunday Lecture Society. London: 1878.

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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 8. SEPTEMBER, 1879. One Penny.

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## MR. W. T. THORNTON AND THE "WAGES FUND."

THERE are some most important and yet simple truths which are almost as much disregarded in conduct as if they were unknown. It grieves us, therefore, to see them mixed up with statements of facts, and deductions from them, sometimes true but sometimes mistaken, and always comparatively trivial or irrelevant.

One of these truths is, that a store of food, clothing, dwellings, fuel, and much besides, large in proportion to the number of inhabitants, must exist in every country, to admit of their living in a state of well-being. This may be called a store of the products of industry or labour, or, in one word, wealth.

As this wealth, or the various "commodities" of which it consists, is being consumed day by day, it must be replaced as fast as it is consumed, if the inhabitants are to continue in the enjoyment of unimpaired well-being. It must be more than replaced if the store had been found unequal to supply all reasonable wants.

A large number of the owners of wealth appropriate a part of it to the work of replacing what is consumed, and they engage in this work indirectly as well as directly. One form of their proceedings, whether working as individuals, or collectively in partnerships, or by borrowing and lending money themselves, is in contract with labourers, who are glad of an opportunity of parting with the future produce of their present labour for wages, or a share in the products of past labour.

We keep aloof for the present from the controversalists who dispute whether the portion of wealth thus appropriated by its owners shall be called "capital," and whether that portion of capital which is alone available for distribution as wages among labourers, should be called "wages fund."

Reverting to the important truth with which we started, and before attempting to judge how far Mr. Thornton's opinions and our own are in accord, let us state what our own opinions really are. We are convinced, then, of three things:

1. That in no parts of the earth, be they thinly or densely peopled, is the store of wealth commensurate with the reasonable wants of the inhabitants.

2. That the causes of this deficiency of wealth, or excess of population, are manifest—the ignorance and consequent misconduct of a large number of the inhabitants.

3. That a similar deficiency of wealth, or excess of population, need not prevail in the future, provided means—well-known to the better instructed and more intelligent—be taken to impart generally the knowledge and discipline indispensable for good self guidance.

The only portion of Mr. Thornton's paper which calls for our notice is comprised in these two sentences:—

"Production of commodities, being an onerous operation, is undertaken only with the prospect of remuneration sufficient to compensate the trouble it involves, and will cease if that prospect be withdrawn. But production of labour, or rather of those embodiments of labour termed labourers, instead of an onerous operation, is compliance with one of the strongest instincts of our nature, the indulgence of which is its own more than sufficient reward, insomuch that the raw material of labour is often born into the world in quantities greatly in excess of what there is a demand for: the education and training necessary to convert the raw material into effective labourers being moreover bestowed by parents from motives of natural affection, from a sense of duty, or from habit, with comparatively little reference to the extent of employment likely to be opened to the finished labourers."—*The Nineteenth Century*, August, 1879, page 294.

If Mr. Thornton do not directly assert, he tacitly admits that large masses of our fellow creatures suffer grievously from poverty and its concomitant evils, one form of which is insufficient wages. He does not seem surprised that this should be their lot, for, says he, "the introduction of labourers is 'compliance with one of the strongest instincts of our nature,'" hence "the raw material of labour is often born into the world in quantities greatly in excess of what there is demand for."

We cannot say that Mr. Thornton is mistaken when he points to the unreflecting production of labourers in compliance with one of the strongest instincts of our nature, as one of the principal causes of prevailing lowness of wages and other forms of poverty. So much for the past—the present. But must the future be an unimproved copy of the past, or is it given to mankind to do something in the present towards providing a better future?

Our answer is unhesitating. Better teaching and training will prepare and lead future parents to look upon the production of labourers as something more than compliance with a blind instinct, as one of the most intense and humanizing of indulgences, provided it be accompanied by an ever present

sense of the preparation which has been made by parental affection and forethought for the little "embodiments of labour" which shall be permitted to be born. Q.

## THE RICH AND POOR.

SCIENTIFIC enquiries into the causes of epidemics of recent years have made most learned persons aware of the fact that disease is largely preventible by means of improvement in drainage and cleansing of towns and private dwellings. And yet, with all the ability of our medical officers of health in London, and other great cities in Great Britain, it has lately been discovered that, cleanse our streets as we may, let our water supply be as admirable as possible, there still remains a death-rate in our cities ranging from 30 down to 22 per 1,000, which is not amenable to any public hygienic appliances, however judiciously employed.

Let us take London as a sample. With all the advances recently made in that surprisingly healthy city, we find that the death-rate was 22·2 per 1,000 in 1856, and, that in 1876, it was 22·3, a little higher. So that it has been asked by many persons, "What is the use of medical officers of health at all, if they can effect nothing more than this?"

The inference is erroneous. The use of proper drainage and better supplies of water *tend* to greatly increase longevity, and would accomplish this great end of hygienic science, but for the existence of one powerful cause, which I hope to show is the main cause of excessive death-rates in all of our large cities—I allude to *indigence*.

How important a point in the question of health and longevity the possession of a certain amount of the necessaries and conveniences of life is, may be judged of by the fact that Villermé found in Paris that persons over the age of 40, and under 45, when in easy circumstances, had a death-rate of only 8·5 per 1,000, whilst the mortality among a similar category among the poor was more than double, 18·7. That distinguished writer on Hygiene also showed, that in Paris there died, between 1817 and 1836, one inhabitant in 13 in the 13th arrondissement, which is chiefly inhabited by poor people; and only one in 63 in the 2nd or rich arrondissement.

Dr. Heberden was so convinced that a certain amount of poverty would always cause a certain death-rate, that he says, "If the average number of marriages and births be given, the average number of deaths will also be given; and the channels through which the great stream of mortality is constantly flowing will always convey off a given quantity. Nature seems always to seize on the weakest part, thus teaching us to make all parts of our social system strong, and to chase vice and misery from the earth."

I know of no work which has so well illustrated the great comparative mortality of the poor of recent years, as that of Mr. C. Ansell, jun., entitled "Statistics of Families of the Upper and Professional Classes," and published in 1874, in London. The author prepared this work in order to assist in drawing up Tables of Insurance for the *National Life Assurance Society*; and in order to do this, went through the immense task of collecting information concerning nearly 50,000 (48,044) children of the well-to-do classes in England, including members of the legal, clerical, and medical professions, and the nobility and gentry.

Mr. Charles Ansell shows by these researches that, in the first year of life, only 80·45 per 1,000 deaths occur among the children of the well-to-do classes in England. In England and Wales the general death-rate of children in the first year of life is 149·49 (Farr), and in France the corresponding figure is 175·10 per 1,000. That is, in France, when the average annual birth-rate is about 900,000, there is an annual death-rate of infants under one year of 167,000.

The death-rate among the infant children of comforta parents being only some 80 per 1,000, it is furthermore fou that in some of our cities most largely peopled by the poo and less thoughtful classes, such as Manchester and Liverpo the death-rate of infants rises to as high a figure as 239 1,000; and in the slums of these cities as high a death-r among infants as 330 per 1,000 is not uncommon, *i.e.*, fo times as high as it is among the children of the classes better circumstances. In some German cities the figure 500 per 1,000.

Following out the same line of inquiry, Mr. Ansell fi that in the next period of childhood, from one to five, 46 per 1,000 deaths occur among the general population of chi ren. Between five and twenty the difference is 65·47 1,000 among the richer, and 74·07 among the general popu tion of young persons of those ages.

Amongst adults of the richer classes 125·52 per 1,000 between the ages of 20 and 40, as against 124·17 among general public; and between the ages of 40 and 60 the dea rate among the rich is 147·74, as against 168·76 among general population. It must be noted, of course, that number of deaths in the two latter groups of ages do not c rectly represent the mortality, because of the 100,000 child with which each class started, the proportionate number survivors exposed to risk at those ages among the ric classes so far exceeds that among the general population.

Mr. Ansell then estimates, from these Tables, that the me age at death among the richer classes in England and Wa at present is 55 years. It is 43 among the general populati and certainly not more than 35 among the artizan class Thus, wealth in England gives a rich person twenty ye of life more to live. Mr. Ansell found that among the ric classes, of 100,000 births 53·398 persons survived at the of 60, whilst, in Dr. Farr's Tables, only 36,983 attain t age. According to Farr's Tables, again, the annual mortal of children and adults under 60 is 17·5 per 1,000, as agai 10·46 among the richer classes.

One statement of Mr. Ansell's shows the immense impo ance of easy circumstances, perhaps as well as anything co do. It seems that, in the year 1873, there died 368,179 p sons under the age of 60, and, if these persons had lived the position of those contained in the richer classes, o 226,040 would have died. Hence poverty, in one year, England and Wales, destroyed 142,130 lives.

The greatest of our British writers on logic and psycholo Mr. Alexander Bain, writing on the important subject of constituents of happiness, has a remark which is amply bo out by the statistics just cited. "That prime requisite, heal is very imperfectly secured in the lowest grades even respectable citizenship. The public registers have dem strated that mortality and disease diminish with every rise the scale of wealth."

M. D'Espine also remarks, in the *Annales d'Hygiene*, that so-called superior mortality of certain trades is only anot name for poverty. Thouvenin, in an article on the influe of various trades upon health, arrived at the conclusion th with the exception of cotton-beating, dividing and carding silk cocoons, of white lead, grinding, and one or two mo industrial pursuits do not exercise any directly injurious effe on the workman's health. Thouvenin traces the deteriorat of the health of the working classes in towns, and their grea mortality, to defects in their dwellings, to hereditary diseas to skin disease, and venereal and tubercular complaints; the excess of their premature labour, and the scantin and bad quality of their diet, the irregularity of their li whilst still immature, and, lastly, to drunkenness.

This summary of causes is but another way of nami poverty! and D'Espine shows (Ann. d'Hygiene) that whi tubercular disease constitute 68 deaths per 1,000 among

richer classes, no less than 230 per 1,000 of the poor die of these diseases of mal-nutrition.

Dr. Edward Smith, one of our most lamented English observers, found by questions put to 1,000 patients affected by pulmonary consumption, that the average number of children given birth to by the parents of these poor victims was 7·5. Need we wonder that, born and bred as they were in the midst of privations and want, these unfortunate young persons succumbed to consumption? Shall we not rather be tempted to re-echo the exclamation of the great economist, J. S. Mill:—"Little improvement can be expected in morality, until the producing of large families is regarded with the same feelings as drunkenness."

Dr. Edward Smith explains clearly the working out of our modern positive check to population as follows (Sixth Report of the Medical Officers of the Privy Council for 1863). In an article on the "Food of the Labouring Classes," he states as the results of his inquiries, that the food of the workers in silk was found to cost only 2s. 2d. a week; that of a needlewoman, 2s. 7d.; of kid glovers, 2s. 9d.; of shoemakers, 2s. 7½d.; and of stocking weavers, 2s. 6½d. Dr. Smith sums up by saying: "No class under inquiry exhibited a high degree of health. The least healthy are the kid glovers, needlewomen, and Spitalfields weavers. The average amount of food was too little for health and strength."

Poverty, then, I trust I have sufficiently proved in these brief remarks, is the main factor of early death in civilised States. If then, we desire to lower the death-rate in any notable measure, I presume that all will readily admit that we must endeavour to lessen the pressure of poverty: and how is this to be accomplished, is the question?

For my own part, I am most sanguine that much will be done whenever it is recognised by the *élite* of mankind, and notably by the medical world, that the cause of poverty which puts all the rest in the shade is over-population, or the over rapid multiplication of families. As soon as that prudence, which is considered so requisite in all other departments, shall extend to the instinct of reproduction, poverty and early death will be indefinitely diminished.

## THE MALTHUSIAN PROSECUTIONS OF 1877 AND 1878.

[CONTINUED FROM THE JUNE NO. OF THE *Malthusian*.]

*In the High Court of Justice, Queen's Bench Division*, June 1877. The Queen *v.* Charles Bradlaugh and Annie Besant. (Specially reported.)—London: Freethought Publishing Company, 28, Stonecutter-street, E.C. Pp. 324, price 5s.

*In the High Court of Justice, Queen's Bench Division*, Feb. 1st, 1878. The Queen *v.* Edward Truelove, for publishing the Hon. Robert Dale Owen's "Moral Physiology," and a pamphlet entitled "Individual, Family, and National Poverty." (Specially reported.) Edward Truelove, 256, High Holborn. 1878. Pp. 125. 1s.

*Kettervervolging in Engeland.* By S. VAN HOUTEN (Deputy of the Dutch Parliament). Part I. The Queen *v.* Charles Bradlaugh and Annie Besant. Part II. The Queen *v.* Edward Truelove. The Hague; August and September, 1878.

*The Past and Present of the Heresy Laws.* A Lecture delivered before the Sunday Lecture Society, on Dec. 1st, by W. A. HUNTER, M.A., Barrister-at-Law; Professor of Jurisprudence, University College, London. Published by the Sunday Lecture Society. London: 1878.

MR. VAN HOUTEN, being a member of the Dutch Parliament, and one of the most liberal of his countrymen, probably the most liberal, since he adds to the ordinary programme of the Liberal party that of being an ardent Malthusian, has written a most excellent review of the trials of Mr. Bradlaugh and Mrs. Besant, and also of Mr. Edward Truelove. This work, entitled *Kettervervolging in Engeland* (the prosecution of heretics in England), is a very acute criticism of the whole question of the freedom of the press in this country, concerning which many have a very erroneous opinion. The very existence, says Van Houten, of special booksellers, as with us, who call themselves *Freethought publishers*, is the strongest proof how far we in England are behind Holland in respect to true liberty of the press. Holland requires no Freethought publishers, since any ideas, however heterodox, may be published at *any* booksellers. This reminds us of the days of Rousseau, Voltaire, and Mirabeau, all of whom printed their works in Amsterdam. It is, accordingly, to Holland that we turn at this moment for anything like open speaking upon the all-important question of the limitation of families; and we rather think that, owing to the priceless co-operation of Mr. Van Houten, the most enlightened writers and thinkers in Holland are becoming on the side of the Modern Malthusians of London. There remains, of course, a certain portion of the population of Holland still unconvinced: and we regret to see that there, as in England, a certain section of the medical profession, namely those who devote themselves to the care of women in childbirth, have attempted to raise an entirely premature cry as to the evil effects upon the health of women they allege the restriction of families to two or three children would be likely to bring.

Mr. W. Hunter observes, that recent events in Germany have attracted notice to a subject akin to religious heresy, namely, social or moral heresy. Under the influence of a disgraceful panic, the German Parliament has allowed itself to become the author of a political inquisition. It has sanctioned a law bad in principle, and still worse in respect of the authority by which it is to be carried out. The teaching of experience has been ignored, for, if one thing is certain, it is that persecution of Socialist heretics will increase their power, and add to the danger of their error. "It may be a gross error to say with Proudhon, for example, that property is robbery, or to say, with Mr. Noyes, that the institution of family is a relic of barbarism; but surely the proper way to deal with their errors is to exhibit the fallacy of their reasonings, and not to knock them down by brute force. Just as improvement in the art of government is impossible without free and unsparing discussion of proposed and actual legislation; just as true views regarding the constitution of the universe and the destiny of man are impossible under a *régime* of clerical terrorism; just as a scientific knowledge of nature is only possible in a country which freely handles even the most revered names, so progress in morals, an improvement in the conduct of mankind, can only be attained by unqualified freedom in discussing any moral question. If, in a country where polygamy is sanctioned, it is a crime to condemn polygamy, or, in a country where monogamy is established, it is a crime to say anything against monogamy, how is it possible for mankind to change for the better. Whatever reasons exist in favour of political or religious liberty apply with equal force for freedom in the sphere of human conduct or morals."

Speaking of Mr. Bradlaugh's dauntless advocacy of the Knowlton pamphlets, Mr. Van Houten says: "When the question arose concerning the influence of over-population in causing poverty, Mr. Bradlaugh's long felt convictions came into play in the matter. He, assuredly, was entirely free from all personal motives in this question, since any promulgation of neo-Malthusian views, even more than his atheistic opinions, or his Republican tenets, was likely to prove a hindrance to his great ambition of becoming member of the British Parliament. His action in the case of Reg. *v.* Bradlaugh and Besant was, in the words of the Lord Chief Justice, that of an enthusiast, who was permeated with the idea that only through

the limitation of families could poverty and prostitution be prevented."

To this true description of Mr. Bradlaugh's convictions, Mr. Van Houten adds a life-like portrait of Mrs. Annie Besant, and her appearance and demeanour at that sublimest of all the persecutions of the nineteenth century: "By the side of Mr. Bradlaugh (says Van Houten) stood a polished and elegant lady, young in years, but by her period of service to the Liberal cause, already a veteran. The neo-Malthusian views are, in Mrs. Besant's opinion, the only method, in old states which are already densely peopled, of obtaining for the poorest classes a life worthy of being so called. Only by these means can the poor be secured against a life of misery, without suffering from an entire want of love and domestic affection."

To the lasting disgrace of an English special jury, which contained twelve men of the wealthier and well-educated classes of society, Mrs. Besant, adds Mr. Van Houten, had to experience that even English judges can be wanting in chivalry to ladies; "and had it not been for the legal acumen of Mr. Bradlaugh, Mrs. Besant assuredly would have made acquaintance for some months with an English prison, compared with which our Dutch prisons may be truly styled boarding-houses."

It is truly lamentable to think that a native of Holland can thus speak of the institutions of England, and that we should be obliged to confess that bigotry and ignorance are yet the rulers in a land which has suffered already so much from these evil influences.

## Correspondence.

### MEETING IN AMSTERDAM, IN SEPTEMBER.

Mr. V. Gerritsen writes to the President of the League:—

"Hotel Keizerskroon, Scholten, Amsterdam,
"August 10th.

"My dear Doctor,—Since a few days I am here in Amsterdam, to arrange a meeting (Malthusian) during 6—13 September, and at last I have completed this difficult task. A committee of three or four gentlemen will do the rest now:—Mr. T. Sanders, Engineer; Mr. W. Heineken, D.L.; Mr. W. Heldt, the publisher of the *Werkmansbode;* and, perhaps, also Mr. de Veer, our romantic author and publisher of the most widely-read paper in Holland—the *Daily News*. They will now arrange the rest, hire a good hall, advertise it in the paper, etc.

"The Malthusian meeting is, of course, held in another building from that of the Congress, and has nothing to do with the Congress. You ought to speak German or French (but German will be the best understood). There will certainly be a large audience, and I expect also a debate.

The following letter has been received from our most esteemed Vice-President, Dr. Stille, of Hanover. It is addressed to the President:—

"Ihlienworth, bei Otterndorf,
"Province of Hanover, July 2[illegible], 1879.

"Respected Sir and Colleague,—In one of the numbers of the *Malthusian* you expressed a wish to learn from me what number of children the most well known German medical men, on an average, had in their family. I regret to say I can only comply with your wish to a very slight degree. Of the following University Professors and eminent men I know the family details you desire.

"Professor Esmarch, of Kiel, had three children; Professor Bertels, who died in 1877, had no children; Professor Niemeyer, who died in 1875, one; Professor Turgensen (Tübingen), thre Professor Weber (Halle), four; Professor Volkmann (Hall three; Professor Blasias (Halle), one; Professor Nussba (Munich), had none: but he was not married.

"I can also inform you concerning those in my immedi vicinity: there are sixteen members of the Medical Society of t Lower Elbe, among whom there is the collective number of children. But I must add that three among them are unmarrie and others are still young. The highest number of childr among these sixteen doctors amounts to five. I know truly of doctor who would have to lay claim to a greater paternity; whil *e.g.*, among the clergy large families are almost the univer rule.

"The New Malthusian faith has not yet made its way i public attention in Germany. As soon as a small number of li opinions can be united, I will do my best to found here a M thusian Society. In time, also, I shall take the opportunity think, to publish some short essays on the subject.

"(Signed), G. Stille, Dr. Méd."

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

### CHAPTER IV.

#### CHECKS TO POPULATION IN MODERN EUROPE.

Book ij. of Malthus' Essay treats of the checks to popu tion in the different States of modern Europe—Norw Sweden, Russia, Germany, Switzerland, France, Great Brita and Ireland. In Malthus' day, Norway seems to have be perhaps, the most prosperous country in Europe; and it w distinguished by the great healthiness of its people. T death-rate he puts down as only one in 48, in a population about three-quarters of a million.

With such a very low *positive* check, Malthus at once look for the existence of a very high *preventive* check; and fou this to be present in the very small proportion of marria (one in 0·30) taking place annually in Norway.

There were, then as now, no large manufacturing towns Norway to take away the overflowing population of the cou try; and, hence, as emigration was not then in vogue, t Norwegian peasant seldom left the village he was born Until, then, some married person died, there was usually place for another marriage to take place. "In countr more fully peopled (says Malthus) this subject is always i volved in great obscurity. Each man naturally thinks th he has as good a chance of finding employment as his neig bour, and that if he fail in one place he shall succeed another. He marries, therefore, and trusts to fortune: a the effect too frequently is, that the redundant population c casioned in this manner is repressed by the positive checks poverty and disease."

It is without doubt, says our author, owing to the prevent check to population, as much as to any peculiar healthiness air, that the mortality of Norway is so low. In every coun the principal mortality takes place among very young childre and the smaller number of these in Norway, in proportion the whole population, will naturally occasion a smaller m tality than in other countries, supposing the climate to equally healthy.

The population of Norway is now about 1,800,000, a v large accession since the days of Malthus, and there has late years been a very large emigration from that country the United States, which indicates that, in all probability, th will soon be less of prudential restraint in the matter of birt

and hence, doubtless, a higher death-rate than at the commencement of this century. The former low death-rate of Norway, one in 48, is not attained to at present by almost any European State except Norway. It is little more than 20 per 1000 per annum.

Malthus mentions in his work that Norway is almost the only country in Europe where a traveller will hear any apprehensions expressed of a redundant population, and where the danger to the happiness of the lower classes of people from this cause, is in some degree seen and understood. "This obviously arises from the smallness of the population altogether and the consequent narrowness of the subject. If our attention were confined to one parish, and there were no power of emigrating from it, the most careless observer could not fail to remark that, if all married at twenty, it would be perfectly impossible for the farmers, however carefully they might improve their land, to find employment and food for those that would grow up; but when a great number of these parishes are added together in a populous kingdom, the largeness of the subject and the power of moving from place to place obscure and confuse our view. We lose sight of a truth which before appeared completely obvious; and in a most unaccountable manner attribute to the aggregate quantity of land a power of supporting people beyond comparison greater than the sum of all its parts."

In Sweden, in Mr. Malthus' day, the inhabitants of the towns were only one-thirtieth part of the whole population; and the mortality, when Malthus wrote, seems to have been as high as one in 35. The proportion of yearly marriages he found, in Sweden, to be about one in 112: varying from one in 100, in good years, to one in 124, in bad ones. When it is remembered that the marriage-rate in Norway was but one in 135, against one in 112 in Sweden, the reason of the high death-rate is at once explained.

As usual, in Europe at that time, however, Swedish legislators were in the habit of endeavouring to increase population in all sorts of foolish ways, as, for instance, by encouraging strangers to settle in the country. Malthus remarks that, by doing so, the Government of Sweden was merely raising the already high death-rate, and not really increasing the population at all.

According to the economist, Cantzlaer, the principal measures in which the Government had been employed for the encouragement of the population were the establishment of Colleges of Medicine, and of Lying-in and Foundling Hospitals. Malthus remarks, that "the example of the hospitals of France may create a doubt whether such establishments are universally to be recommended. Foundling hospitals, whether they attain their professed object or not, are, in every view, hurtful to the State."

The population of Sweden, in 1751, was 2,229,000. It is now 4,400,000. There has recently been, as from Norway, a very large emigration from that State to America. "The sickly periods in Sweden (says Malthus) which have retarded the increase of its population, appear in general to have arisen from the unwholesome nourishment occasioned by severe want. And this want has been caused by unfavourable seasons falling upon a country which was without any reserved store, either in its general exports, or in the liberal division of food to the labourer in common years, and which was therefore peopled up to its produce before the occurrence of the scanty harvest. Such a state of things is a clear proof that if, as some of the Swedish economists assert, their country ought to have a population of nine or ten millions, they have nothing further to do than to make it produce food sufficient for such a number, and they may rest perfectly assured that they will not want mouths to eat it, without this assistance of lying-in and foundling hospitals."

With regard to the State of Russia at the beginning of this century, Malthus has left us a most interesting account derived from queries made during his travels in that country. At that date, the births in some parts of Russia were, to the deaths, according to Russian statistics, nearly as three to one. This reminds us moderns of 1879, of the birth and death-rate of our happy colony of New Zealand, where in 1877, there was the prodigious birth-rate of 41 per 1000, with the very low death-rate of only 12·4. Russian mortality, in Malthus' time, must have been very low indeed; and Mr. Tooke, in his *View of the Russian mpire*, published about that time, made out that the general mortality in Russia was one in 58 of the population annually. This is incredible, we think, in such an uncivilised State as Russia.

The birth-rate in Russia was, at that date, about 40 per 1,000, or similar to that of New Zealand. The marriage-rate (one in 90) was vastly higher than that of Norway (one in 130), so that the population of Russia was evidently increasing most rapidly at that time. If we are to give any credit to the healthiness of Russia in Malthus' time, it is clear that the city of Saint Petersburg was an exception to it, for the half of all persons born there lived only till the age of 25.

With regard to foundling hospitals, Mr. Malthus' visit to the renowned Russian State hospitals of this description, has often been quoted, and deserves to be attentively studied by all who speak of the question of illegitimacy and charity. Malthus found the mortality in the *Maison des Enfans trouvés* prodigious. One hundred deaths a month was a common average. The average number of children taken into this charity was at that time ten daily, and the death-rate terrible and heart-rending. Children were taken in and no questions asked from the mothers, but were handed over to nurses, and given back to their parents at any time when they could prove themselves able to support them.

The country nurses to whom these unfortunate children were given were paid only some fifteen-pence a week, and the children were received into that hospital without any limit. The children returned from the country (when they did return, for most of them died), at the age of six or seven; and the girls left the charity at 18, the boys at 20. The excessive mortality of the London Foundling Hospital of former days, caused it to be forced almost entirely to close its doors; and to become, what it now is, one of the many useless charities, and shame of the metropolis of Mr. Malthus' native land.

Mr. Malthus also speaks of the great mortality of the Moscow Foundling Hospital, which was instituted in 1786, as follows: "It appears to me that the greatest part of this mortality is clearly to be attributed to these institutions, miscalled 'philanthropical.' If any reliance can be placed on the accounts given of the infant mortality in the Russian towns and provinces, it would appear to be unusually small. The greatness of it, therefore, in the foundling hospitals, may justly be laid to the account of the institutions which encourage a mother to desert her child, at the very time when, of all others, it stands most in need of her fostering care. The frail tenure by which an infant holds its life will not allow of a remitted attention, even for a few hours."

Foundling Hospitals, it is clear, in Paris, Vienna, and in all countries, tend to cause women to become thoughtless and heartless. Malthus, indeed, makes a remark which we have recently heard paralleled in Vienna. "An English merchant at Saint Petersburg told me that a Russian girl, living in his family, under a mistress who was considered as very strict, had sent six children to the Foundling hospital, without the loss of her place. And with regard to the moral feelings of a nation, it is very difficult to conceive that they must not be very sensibly impaired by encouraging mothers to desert their offspring, and endeavouring to teach them that their love for

their new-born infants is a prejudice, which it is the interest of their country to eradicate."

Malthus mentions that the population of Russia, in 1796, was 36,000,000. At present it is computed at eighty-five and a half millions, only seven millions of which is found in Asia, and the rest in Europe.

A Government that had a true sense of what was advantageous for its subjects would, instead of offering *encouragements* to population, and incentives to thoughtlessness on the part of parents, such as foundling hospitals and other charities, encourage, by all means in its power, the feeling of parental responsibility among all classes. To do this, the most direct way would be, to show by some slight fine on the production of large families, that there is no possibility of attaining comfort and a low death-rate without *conjugal prudence*.

[To be continued.]

## Literature.

THE MARRIAGE QUESTION OF TO DAY: a Few Words to Both Sexes, by CAROLINE BRINE, pp. 8. C. Watts, Fleet-street, London.

THIS is an interesting pamphlet on the vexed question of the marriage bond. The authoress speaks out plainly and fearlessly, and has certainly given some useful hints to both sexes as to their duties to each other. As Malthusians we are naturally attracted to the pamphlet by seeing that the writer agrees with us. She says, page 5: "Let us proceed to show that there is so much actual work that may be gracefully done by a wife, and such a world of care that may be taken by her from her husband's shoulders, that if, as a rule, wives would undertake it, even in certain measure, the exceptions would be the unmarried men of the middle classes, not, as now, the married ones. To this it may perhaps be objected, that the rapid increase of the population being at present the great trouble of statesmen, such a result is a doubtful advantage. We reply that, in the first place, it is not from the middle classes (the great centre of the strength of the country) that even a greater increase need be feared:* *and in the second, that procreation is not the only object of marriage.* Few people, *comparatively*, can now afford to do more than replace themselves in the world, yet, at the same time, they may rationally and with great mutual advantage associate their lives and interests. The management of a small income, so as to make it go as far as possible in these days, is in itself almost a science, requiring an amount of time, energy, and high intelligence, which it is simply impossible for a man, whose chief vital forces are expended in a profession, to give."

* Large families in the middle classes cause celibacy,—ED.

## Official Notices.

AT a Meeting of the Council of the Malthusian League, on August 20th, the President in the chair—Present: Mesdames Grout and Parris; Messrs. Bell, Page, Parris, Reynolds, Swaagman, and Truelove. After the reading of the minutes, it was announced that Mrs. Annie Besant had, owing to great occupation, in connection with her studies for the London University, for the next three years, resigned her situation as Secretary, whilst, however, remaining on the Council. It was announced that the authorities of Trinity College, Dublin, had accepted a copy of the Trials of Mr. Bradlaugh, and of Mrs. Besant, and of M Truelove, and Dr. Drysdale's "Population Question," for th library. A letter was read from M. Jean Lombard, of Marseille thanking the Council for the letter to members of the Workman Congress, and promising to distribute them on the arrival of th members. M. Lombard also forwarded a number of copies of a address to the French workmen in towns and cities, for distri bution in England. A letter was read from Mr. Bradlaug announcing that the *Secular Society's Almanack* would print th President's address and prospectus of the Society, and 5000 copi of the former were ordered. The President would deliver a lectu in German in Amsterdam, in the second week of September, at th date of the meeting of the International Medical Congress i that city, and that four other communications on the subje would be made at the Congress, by Mr. Van Houten, Dr. Allbut Dr. Drysdale, and another member; so, it was hoped, the subje would be thoroughly discussed, in Holland, at least. The Pr sident also announced that he had been invited to lecture sin in Edinburgh, on October 5th, and remarked that he was rea to lecture also, in Glasgow, on October 4th, if requested to do s whilst in the North. The first presidential address had been w translated into French by a most ardent member of the Leagu It was arranged that the President and Secretary should ask read papers on emigration and the cause of the present depressi in trade, at the meeting of the Association for the Promotion Social Science, in Manchester, the first week in October. M Parris had lectured at the Hall of Science, London, on Augu 3rd, and Phœnix Hall, 18th August, on the Land and the Peopl and at Manchester, on July 20th, when there was a good di cussion and no opposition.

Mr. Parris having informed the meeting of his intention visiting Scotland, he was requested to lecture five times whil there, for the League, on the Population Question.

It was proposed, seconded, and carried unanimously—"Th the best thanks of the Council be tendered to Mrs. Annie Besan for her great services to the cause during her period of office Secretary of the Malthusian League." Mr. Page and Mr. W H. Reynolds, of Deptford, were elected as Secretaries. T meeting then adjourned until September 18th.

## CURRENT TOPICS.

A VALUED French member of the League writes as follows: August 5, 1879. "I talk about the question with many perso in France, of various classes, and have come to the conclusi that we have everybody with us as to the medical point of vie viz., where the health of the mother or children is endangere *almost* everybody at the family point of view. They have volu tarily limited their *own* family: but it is very hard to get t people to confess it, and they have a number of more or le trivial objections against the open diffusion of their own practic The public ignorance of the social considerations is comple This morning I was talking here with an M.D. on the questi Admitting the individual and family point of view, he boast that he had *prevented* at least fifty births a year. That is all rig But such is the theoretical ignorance, that he considered it *a pri* as evident nonsense your League's first proposition—'That pop lation has a tendency to increase,' etc. . . . . He will study t question better, and I think understand it better soon.

"I had a long talk with the editor of the *R*———*é*, who re the *Elements of Social Science* during my absence. You mu know that it is generally considered by the Continental Socialis that Malthus has been irrevocably refuted by the Russian wri and martyr, Tchernychewscky. [*L'Economie politique jugée p la Science.* Traduction française chez Verryken Rue de l'Etu Bruxelles, 3 fr. 50 c.] I perused his book yesterday, and cc cluded—1st. That his reasoning is founded on a mathemati

subtlety quite beyond the reach of the people, and to be left aside in popular discussions. 2nd. That among the practices which make the Malthusian theory false, he includes PARENTAL PRUDENCE. This supposed attack against us is therefore really supporting the neo-Malthusians. My friend, before having an opinion completely settled, will study this pretended refutation thoroughly. But provisionally he admits the *individual* point of view without restriction, and thinks that nothing can be better to show the working men the necessity to limit their offsprings without depriving themselves of love. However, after communication with our other friends, he thinks that it would increase greatly the difficulty, to make our propaganda under the name of Malthus. It would raise a clamour and prevent all study. Better first to *popularise* the thing, and afterwards to teach its historical evolution. It is therefore agreed that I shall write a pamphlet something like that of Mrs. Besant; but adapted to our special circumstances. It will be advertised and discussed to the greatest extent. I have, then, good hope of having, within the next year, the 'sexual question' discussed in French-speaking countries. My friend will propose a few modifications to the address to the Marseilles Congress. He will bring them to me, and I shall return the copy to you. As soon as possible let this amended address circulate."

### DR. EDWARD AVELING ON NEO-MALTHUSIANISM.

IN AN admirable article on "Playgrounds for Children," in the *National Reformer* of July 13th, Dr. Edward Aveling, after speaking of the miserable condition of the poor children of the slums of our cities, exclaims, "Can nothing be done to help these children? Yes; something is in our power. Let us teach their parents the infinite crime of bringing these helpless, smileless ones into the world in such shoals that there is no room for them to work, much less to play. That is one lesson that everybody can teach: a lesson to be iterated over and over again. All of us can join in giving that instruction. Many of us have opportunity and ability to teach yet other things. Teach parents and children to think rightly and holily on all subjects as well as upon that of population." We are indeed glad to find another lion-hearted combatant added to the ranks of the neo-Malthusians of Great Britain, and one so distinguished as Dr. Aveling has already made himself in the scientific world and in literature. Political economy is the true "science of the poor."

IN AN eloquent lecture, at the Hall of Science, of London, on the 10th August, he observed truly that the poet Shelley had written in defence of social, religious, and political liberty. In his, the lecturer's opinion, of the three, religious liberty was the most nearly gained, since, although an imminet amount remained to be done in this department, yet the days of prosecution of anti-christian works was over: whereas, the "Fruits of Philosophy" had recently been prosecuted. This shows, we trust, that Dr. E. Aveling is likely to be one of the neo-Malthusians of the Church-Militant.

THE authorities of Trinity College, Dublin, have added to the College Library the Knowlton pamphlet and Mrs. Besant's Law of Population; and also the trials of Mr. Bradlaugh, and Mrs. Besant, and Mr. Truelove; and Dr. Drysdale's *Population Question*.

AT A general meeting of the International Medical Congress, to be held at Amsterdam, from Sep. 7-14, the question to be debated on one of the afternoons is as follows: "On the position which the practitioners of the Obstetrical art ought to take up in the social questions which relate to procreation."

THERE will be no less than five discussions on the Population Question at Amsterdam during the meeting of the International Medical Association in September (7th-13th). A paper is to be read by Mr. Van Houten in the Section of Public Health, which is entitled "Protection of Childhood against Premature Labour." The main conclusions arrived at are as follows:—

1. Legislation and custom ought to put a bridle on that excessive competition which leads to the lowering of the reward of labour, in such cases where this lowering is only made possible by the sacrifice of the health and intellectual development of the productive labourers.

2. All that the legislator can do is to lay down general laws for the organisation of labour in the direction of the above principle; workmen's associations must develop the principle in detail.

3. In any case, the principle in question can only be recognised completely when the Neo-Malthusian maxims shall be generally disseminated among the people (restriction of the increase of population without leaving off conjugal relations).

Dr. H. A. Allbutt, of Leeds, has a paper on the mortality of infants, and Dr. Drysdale one on the comparative mortality of the rich and poor, and will deliver a lecture on the Population Question in another hall.

ACCORDING to the *Daily News* of July 11th, 1879, there was a meeting of the Sanitary Institute of Great Britain. Mr. G. J. Symons gave an address on Water Economy, the Duke of Northumberland, and, afterwards, Dr. Richardson being in the chair. "He affirmed that the the quantity of rain-fall could not be increased, but as the population is rapidly increasing, it is becoming imperatively necessary that the water supply shall be placed under the direction of a government department, so that it may be utilised for the whole nation, and that wealthy towns should not be allowed to appropriate large sources of supply for their own individual and separate benefit, as Manchester had done by taking Thirlmere."

A CORRESPONDENT adverts to the passage from the Dialectical Society's Report of July number, *re* the extract from *Malthusian*, July, 1879:

To the Editor of the *Malthusian*.

* The "motives" should be *relevant*, because in the historical trial of Bradlaugh and Besant the jury held that the defendants had no immoral intention in the publication of the "Fruits of Philosophy." Spite of this opinion the Lord Chief Justice held that the defendants *were guilty—an absurdity!*

The "suggestions" of the Committee of the "London Dialectical Society" are, however, "ultra vires," as the Committee were empowered *to report* only. A member moved that the Committee should (in addition to Mr. Bradlaugh's motion to report) also "make suggestions in connection with the 'Criminal Code Bill,'" but the chairman negatived the member's proposition. The Committee therefore, useful as it has been, has strictly gone beyond its accredited functions, a mistake which becomes more prominent when occurring in a "Dialectical Society."

Respectfully, "SECUNDUM ARTEM."

* "The motives of the seller or exhibitor shall in all cases be irrelevant."—*Report.*

WE deeply regret to see that the Government of the United States is too weak to withstand the bigots and oppressors of the liberties of the Press in the Republic of the West, and that Mr. D. M. Bennett is still in prison for heroically maintaining the right of individual opinion in matters relating to morality. The citizens of the States have too soon forgot the bitter struggle they maintained against negro slavery, and are allowing their hard won liberties to be taken from them by a noisy clerical minority.

*Price One Shilling. P. 1d.*

THE POPULATION QUESTION, by DR. CHARLES DRYSDALE.

President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—NATIONAL REFORMER.

London: 28 Stonecutter Street, E. C.

A correspondent sends us the following note from a friend :—

DEAR SIR,—Mr. J. H. Waterston, of Edinburgh, lecturing at Hawick, on Wednesday last, on the subject, "Why is Trade so Dull?" said that if you asked Mr. Bradlaugh that question he would tell you it was because the women of this country got far too many bairns. He said that could not be the cause, for every person born into this world had a pair of hands, and they couid produce far more than they could consume. And he wished to tell Mr. Bradlaugh and Mrs. Besant, with regard to this "population question that they were just like a pair of bogles groping in the dark." He contended that the liquor traffic was the main cause.

Mr. Waterston has made a great economical blunder in not recognising that, owing to the diminishing returns from agricultural industry, every fresh hand does *not tend* to extract an equal amount of produce, but, on the contrary, a diminishing amount. The income per head in over-peopled States like Hindostan, England, or Germany, is very low, when compared with the flourishing States of the North-American Union, or with New Zealand, and the poor suffer terribly from want.

## THE MALTHUSIAN LEAGUE.

PRESIDENT.

C. R. DRYSDALE, M.D., M.R.C.P., Lond., F.R.C.S., Eng.,
*Consulting Physician to the Farringdon General Dispensary, Physician to the North London Consumption Hospital, Lock Hospital, &c., &c.*

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1. To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 9. OCTOBER, 1879. One Penny.

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## WHOSE FAULT IS IT THAT THE "MANY CLOG ONE ANOTHER"?

IT is admitted on all hands that during this century there has been a very large increase of wealth of every description, and with it, or rather preceding it, the range of our knowledge has largely widened; and our aptitude in turning our knowledge to practical purposes has not lingered far behind.

Simultaneously with, or following closely upon, this increase of our wealth, knowledge, and capacity, there has also been a large increase of our numbers, of whom many seem to be as destitute and suffering as if our producing powers had not been increased, or as if no share in the increased wealth had ever reached them.

In the *Times* newspaper of 30th August, 1879, there was a remarkable article in which was drawn a graphic contrast between the resources for comfort, health, and enjoyment at the disposal of the present generation and those of their predecessors sixty years ago. The writer closed his remarks with the following paragraph:—

"It is a great comfort to know that in all our improvements and positive additions to our old resources, the many have what may be fairly called the lion's share. Travelling, the seashore, visits to distant country friends, or to great centres of rational enjoyment, they now share with the rich often on equally agreeable terms. There is nothing the rich can do, or see, or hear, or resort to, but they can do also sufficiently, and generally with less trouble and anxiety. The rich and great can but enjoy the world, and it is now opened, or still opening, to all. If the many press so close, and so eagerly, and inconsiderately as to clog one another, it is their fault, and it rests with them, and them alone, to consult better their own happiness and amelioration."

As bearing upon the question with which we started, and upon the solution suggested by the writer in the *Times*, we will repeat a conversation that was imparted to us twenty years ago:—Two men, who took a deep interest in Education, as they continue to do now, were walking in a wide and crowded street in the neighbourhood of one of the poorest districts of London, when a lad approached them who had emerged from a narrow alley close by. As he approached, they perceived him to be dirty, haggard, clothes ragged and scarcely clinging to his body, and a scowling expression in his face. As he passed, they instinctively turned to follow him with their eyes. Said X. to Y., "What will become of that lad? There can be little doubt he will go on from the Police Court and the Sessions' House to the prison, and possibly to the gallows. And whose *fault* will that be? It is beyond me, and I fancy beyond you, too, to answer that question. Is it equally beyond us to say whose fault it is not?" The two men agreed that it was not the fault of the poor boy. They turned again and resumed their walk.

When the writer in the *Times* says of the "many" that it is *their fault* to "clog one another," he cannot mean that it is the fault of each individual of the many. He must be referring to them in the aggregate or collectively. Possibly, if he were not to relinquish his attempt to pronounce whose fault it is, he might find himself unable to stop short of criminating Society at large. We are quite sure that he would not say of the pitiable children who are born in six-roomed houses, each room occupied by a family, in the locality of one of our large towns, or in a two-roomed cottage, already overcrowded, in the country, that this clogging of one another was *their fault*. Exculpated at birth, at what age might their intrusion into the labour market, or their eligibility to an asylum, a poor house, or a prison, be considered "their fault"?

Let us turn from this puzzling question to another less insoluble, and certainly more practical:

Is it possible materially to diminish the amount of human misery still interwoven with the well-being enjoyed in consequence of the increased knowledge and wealth that mankind have acquired of late years?

The causes of human suffering are manifold, but they may be classed under two heads: 1st. Those which, as well as our knowledge enables us to judge, are beyond man's influence; and, 2nd. Those which arise entirely from his conduct, or rather his misconduct, whether that misconduct be a consequence of ignorance or wilful disregard of what his knowledge advises. Our attention must here be confined to the second, bearing in mind that with the progress of knowledge many of the causes of misery have been transferred from the first to the second division.

The directing and controlling of human conduct with a view to promote the welfare of society, or to diminish and mitigate suffering, whether wisely or unwisely directed, has been the object of laws enacted and enforced by Government, and of customs and manners sanctioned and enforced by public opi-

nion. Indeed, it may be said, at the stage which we have reached, that laws, manners, notions of right and wrong, and what ought to be countenanced and discountenanced, depended very much on prevailing opinion, which has changed, is changing, and greatly needs further change for the better; and it is incumbent upon each of us, according to his lights and opportunities, to assist in that improvement of public opinion wherever it appears to be called for.

Public opinion is the name given to the influence of Society for the time being, not of every member of society, but of that portion which is sure to carry with it all the others, whether reluctantly or not. The public opinion of our day is different in many respects from the public opinion of the past; and there is reason to expect, so far as it is now sanctioning or encouraging conduct which inevitably tends to misery, that it may be altered for the better.

Public opinion justified and upheld the slave-trade and slavery; as it became enlightened and humanized, it forced on the suppression of the one and, afterwards, the abolition of the other. In like manner, the burning of heretics, the torture of witnesses, the vindictive and cruel treatment of prisoners, before as well as after conviction, mutilations, disabilities on account of differences of religion, duelling, commercial restrictions, although disguised under the charmed names of protection and reciprocity, have been swept away by the powerful current of an ever-improving public opinion.

Knowing all this, and knowing what must be the inevitable consequences of parental improvidence, who can doubt that a future improved public opinion will discountenance and frown upon those who give life to children for whose well-being reasonable preparation has not been made? Q.

## THE POPULATION QUESTION IN AMSTERDAM.

NEVER since the well-known and classical trial of Mr. C. Bradlaugh and Mrs. Annie Besant before the Lord Chief Justice of England, in 1877, has the question of population, as enunciated by Malthus and explained by James and J. S. Mill, Garnier, and Dunoyer, had such an opportunity of being openly and fairly discussed by the public as it has had during the past month in Amsterdam. The Council of the Malthusian League, being well aware of the chance offering itself for the publication of the important views entertained by themselves and fellow-members, by the meeting of medical men from all parts of Europe at the International Medical Congress of 1879, resolved to urge the claims of their League on the attention of all earnest and instructed medical and laymen at that Congress. To this end, three members of the Council proceeded to Amsterdam, including the president, the treasurer, Dr. H. A. Allbutt, of Leeds, and several other foreign members of the League, including Mr. Van Houten, Mr. Gerritsen, Mr. Sanders, &c., lent their most valued aid in convoking a meeting for the popularization of the great question among the citizens of Amsterdam, and in reading papers on various topics allied to the Malthusian theory, in all of which that theory was strenuously urged as being the only true cure for the worst evils of society.

Of the papers read, the first in order was communicated by Dr. Allbutt, one of the Council of the Malthusian League, to the Section of Public Health, on the morning of Monday, September 8th. The subject was "The Mortality of Infants," and Dr. Allbutt showed conclusively that the children of persons in want of the comforts and necessaries of decent existence were thereby doomed to a speedy and miserable death in the first year of life in many instances; but in others from the effects of chronic starvation. He laid great stress upon the inadvisability of bringing infants into the world destined only to live a short and painful existence and then to disappear. Such infants surely added nothing to the population of a country, but filled the hearts of their unfortunate parents with anguish and despair at their untimely fate: and it was clear that one of the most important pieces of advice that could be given to the parents of such offspring was that they should take care to make their families only as numerous as was compatible with rearing them in comfort and in health. Dr. Allbutt's paper being communicated in English did not lead to any discussion; but will be printed in full in the transactions of the Congress.

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On Tuesday, in the same Section (*i.e.*, that of Public Health) a paper was communicated by Dr. C. R. Drysdale on "The Comparative Mortality of the Rich and Poor." The paper commenced by remarking that ever since the birth of this most remarkable century it had been known, owing mainly to the researches of Mr. T. R. Malthus and his disciples in England and France, that those persons who, either from birth or education, were enabled to obtain more easily than their neighbours, either by themselves being productive labourers or successful distributors of the fruits of productive labour, a larger share of the necessaries and comforts of life, had a much longer life than those who were less fortunate in their circumstances. M. Villermé had shown, as far back as 1840, that in France persons over the age of 40 died, if poor, at the rate of 18 7 per 1,000, whilst if rich they only died at the rate of 8· per 1,000. He also found that in the 13th Arrondissement of Paris, inhabited chiefly by the poorer classes, there was annually one death in 13 of the inhabitants, as against one death in 63 inhabitants in the 2nd Arrondissement, which is the rich quarter of Paris. The same law held good for London, in the case of the parishes of St. James and St. Giles, and for Brussels and other cities. The great mortality was always found to exist in the quarter where the rents were lowest and the people most indigent, in all cities. The admirable statistics collected by Mr. Charles Ansell, actuary of the National Assurance Company of London, were cited, which showed, first of all, that among the children of well-to-do people in England and Wales only about 8 per cent. died in the first year of life, as against 15 per cent. among the children of the population at large, as shown in the Registrar-General's tables, and as against 30 per cent. among the children of the poor in Manchester, nay, even 50 per cent. of the children of the poor in Berlin.

Nor was the superior death-rate of the poor, as compared with the rich, confined to the early epochs of life: since Mr. Ansell's statistics showed that, at all ages, the mortality among the poor was much higher than among the well-to-do in England and Wales. Ansell's tables showed that the average age at death among the rich was about 55 years, whilst among the artizan class the mean age at death did not exceed 35.

Calculating in the same way, it was easily shown that in England and Wales alone, with a population of 25,000,000, the mortality caused by indigence exceeded 140,000; so that, if it were possible to raise the standard of comfort among the poor to what it was in New Zealand, where wages were high (8s. a day for eight hours of work, and butcher's meat 3d. a pound) the saving of human existence annually would be very great indeed. In fact, easy circumstances give a person possessing them 20 years of life longer than if he were indigent. If the facts were uncontradicted, said Dr. Drysdale, it was plain that the real basis of the science of hygiene must in future be the removal of poverty from our old countries. But, it was now well known, he said, that the only true cause of such indigence in such industrious countries as England, France, Germany, Holland, or Belgium, was the pressure of mouths upon food; in other words, the only real cause of the low wages which

resulted in such increased mortality resided in the large family system of Germany, England, Holland, Belgium, and most European countries. The death-rate in New Zealand at this moment was but 12½ per 1,000 inhabitants per annum, as against 22 per 1,000 even in healthy England and France; which low mortality in New Zealand was mainly due to one cause, namely, the comfort and well-being existing in a new colony where as yet there was so little pressure of population on food, and where wages were so high and butcher's meat and wheat so cheap. If the mortality of the different classes were ever to be equalized, it must be effected simply by the poorer and all classes learning to be less prolific, *i.e.*, learning to be content, like the better classes in French society, with two or three children. Then, and not until then, it would be perfectly possible that the death-rate of even the worst-paid classes might fall to a level with that of their more fortunate neighbours. The Standard of Comfort of the lowest classes must be raised by every means in our power in order to achieve that splendid result of Public Health.

The paper of Dr. Drysdale, although read in French, was not discussed, for, although there were in the Section of Public Health many sincere adherents of the tenets of the Malthusians of latter days, yet the subject was evidently too new a one for the Section to discuss. It has, indeed, hitherto been entirely neglected in the best works on Hygiene, even such as that of the late Dr. Parkes. In the future, there can be no doubt that writers on this important science will add a chapter on the effects of poverty in causing early death, and be forced to attempt some solution of the grand difficulty of the human race, how to make domesticity compatible with health and comfort for parents and children.

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On Wednesday, as there was no meeting of the various sections of the Medical Congress, a public meetnig took place in one of the Amsterdam Institutions, which is called "*For the Benefit of the Public.*" The meeting was prepared by Mr. Carl Gerritsen, Vice-President of the Malthusian League, who was most ably and kindly assisted by Mr. Sanders, an architect of great ability at Amsterdam; by Mr. B. H. Heldt, the energetic and able editor of the *Werksmansbode* (Workingman's Budget), and one or two other ardent Dutch Malthusians. The Hall, which was a large one, was filled to overflowing, as the meeting was free and it had been advertized in the chief Dutch papers, namely the *Handelsblad*, of Amsterdam, and the *Rotterdamsche Courant*, &c. The direction of the proceedings was taken by Mr. B. H. Heldt, and the greatest order and good feeling prevailed.

Dr. C. R. Drysdale, President of the Malthusian League, delivered an address in German, in which he explained the position taken by the Malthusians of England in the question of poverty. He spoke of the very low wages existing in many parts of Holland, where, in Brabant and South Holland, the poor labourer had to subsist on a weekly earning which frequently did not exceed 5—6 guilders, *i.e.*, 8 to 10 shillings English. Such low wages, he said, were incompatible with health and strength, especially for children and weak persons. Poverty like that seen in Holland, England, Germany, and other European States, was the main cause of the greatest evils in society, namely, of early death among children and adults, and of prostitution also, because the children of the poor were so tempted in every way, and so unable to withstand evil influences, on account of their narrow means. Poverty caused ignorance, vice, crime, and war. It was the prolific mother of all our woes: and if we could only discover and remove the cause of poverty the life of mankind might be a pleasant one from birth until death. Well! the cause of poverty had, he said, been thoroughly discovered: and it was now known that in industrious countries like Holland, England, and Germany, the real and only cause of such low wages as these he had referred to as causing early deaths, &c., was the over-rapid reproduction of the human species, and the consequent over-population of these old countries, as compared with the United States of America or New Zealand, &c. To bring the question into practice he would say that the cause of poverty in Holland, England, Germany, and even in some parts of France, was the production of large families by the masses.

France was the only European country that had done much to advance this important question. In France it was known that in many districts both the peasantry and artizans in towns habitually limited their families to two children; to such an extent, indeed, that the custom had now become proverbial, and was known in Germany and elsewhere by the name of the "Two children system."

Were it not that some districts in France were less advanced in this matter, such as Brittany, Savoy, and those countries that were most under the domination of the theological dogmas of the Roman Catholic Church, there might easily soon be such a standard of comfort attained to in that happy country as would make it the paradise of Europe. Already, owing to the prudent and praiseworthy conduct of the poorer classes in France, that country was by far the happiest in Europe, since the death-rate of France was the lowest of all European States, its marriage-rate the highest, its emigration-rate the lowest, its illegitimate births the lowest, its birth-rate the lowest in Europe. Whilst there were 3 births to a marriage in France, there were 4 in England, 5 in Germany, and 4·50 in Belgium.

France would, hence, take three hundred years to double her population, whilst England would take from fifty to sixty, and Germany less. The consequence of the large family system of Germany was a most heart-rending death-rate among the poor in that country, and an emigration, which, among other evils, caused in England and Germany a surplus female population of some three-quarters of a million or more, due to the enforced expatriation of males to our colonies and to the States.

It had been said that States with large over-population caused by large families, were more powerful in war than others: but this was a mistake. France, for instance, had far more persons of the productive time of life (20—60) in comparison with her whole numbers than any other European nation, and, of course, had, on this account, far more men of the age to bear arms and engage in warfare than other nations of equal population, besides being, on that very account, far wealthier, since the persons of a productive age had, in comparison with other countries, so few children or minors to support by their labour, and were able to make much more savings. So convinced was he, Dr. Drysdale, of the importance of persons in old countries like Europe having small instead of large families, that he maintained that the State should, by means of rewards and punishments, endeavour to discourage large families.

Mr. Johannes Swaagman, Treasurer of the Malthusian League, then read to the meeting a translation of the Presidential address of 1878, delivered at the Langham Hall, London, into the Dutch language. He pointed out that in previous centuries, nay, even as late as 1840, the theory of statesmen had always been, until the time of Malthus, that the great desideratum of statesmanship was to encourage a rapid multiplication of population. Napoleon I. thought that the greatest woman was she who had produced the largest family. Plato and Aristotle had long ago dimly seen the true doctrine; but it was only when Mr. T. R. Malthus had written his great work on the principle of population, in 1803, that the theory was fully understood and settled for all time. It was now known that there was a tendency in the human race, which it shared with all other races of animals and vegetables, to increase far more rapidly than food could be obtained for it. For instance, it was known that in new colonies, such

the United States of America, population had on several occasions doubled, without counting immigrants, in less than 25 years. This had been the case between 1790 and 1815, when there had been almost no immigration into the States. There was nothing wonderful in this rapid multiplication, for when it was remembered that the human female begins to be able to reproduce the species at the age of 15, in our climate, and ends at 45, giving 30 years of procreative life, it was clear that, on an average, each woman might easily give birth to ten children, a birth-rate, which would tend to double population in from 10—15 years. It had been found by experience that no European nation could possibly double in so short a time as 25 years. France would take 300 years at present rate, Holland 100 years, &c. Hence, population was always, and must always be, checked powerfully in old countries. It is impossible to get rid of all checks to population in European States: the only point to consider is which check is least injurious to human welfare and health, and choose that one to recommend to the masses. The present checks existing in England and Holland were chiefly early death caused by poverty, restriction of births caused by the late marriage or celibacy of women, or prostitution. The French added another check: *prudence after marriage;* and this was the best of all checks, since, by using this, we were enabled to get rid of prostitution, poverty, and over-work, and its consequence—early death. Earlier marriages and smaller families were, therefore, the aim of those who followed the neo-Malthusian programme, and the League put this forward as the only possible means of attacking the main evils of human society.

After Mr. Swaagman the meeting was addressed by Mr. J. W. Gunning, Professor of Chemistry of the University of Amsterdam. It would, said that gentleman, be a great advantage if there were no more bankruptcies or crimes of any kind; but it was important that any means for the prevention of evil should be such as not to tend to cause evils yet greater. If there be danger of over-population, and the limitation of families be advisable, such limitation can certainly not be recommended if the morality of the methods recommended be not beyond all doubt clear. It was, added the learned Professor of Chemistry, a mistake to suppose that men required animal food in order to keep up their strength. This was now known not to be the case, since from recent experiments made by certain chemists who had ascended Mt. Blanc, it had been found that force as well as heat of the animal system was almost entirely kept up by means of the hydro-carbons contained in bread and other starchy foods. An animal no more required meat than a locomotive fed upon iron. Hence there was no immediate fear of want of food, since all pastures should be turned into corn lands, which would support a vastly larger population than at present. Dr. Gunning, who is a well-known public man, was listened to with great attention, and received, as did, indeed, all of the speakers, much applause, from which it may be inferred that the citizens of Amsterdam are, at this juncture, extremely interested in the population question, and that they are beginning to range themselves on two sides for a formal trial of strength. What the issue of the contest will be we need hardly say. Time and human intellect are continually on the side of great truths.

After the speech of Mr. Gunning, which was not in any way opposed to the teaching of the neo-Malthusians, as the Professor afterwards clearly explained to the President at his own house, the meeting was addressed by Dr. Allbutt, member of Council of the Malthusian League, who, after asking those present who could speak English to hold up their hands, and finding that a large number could do so, proceeded to point out the very great importance of the neo-Malthusian doctrines. One of the most immediate evil consequences of this large-family system, so common in England and Germany, was that enormous death-rate so common among the children of the poor in most countries. Thus, whilst the death-rate in the country of Norway was but 10 per 1,000 children born, in some cities, such as Berlin, the death-rate of infants rose to 41 per 1,000 born, and the children of well-to-do parents only died in the proportion of 8 per cent., as against 30—40 per cent. among the children of the poor in England. Poverty was, thus, the main cause of early death: and in Holland, in some towns the mortality of children was as high as 23 per 100 in the first year of life. In England and Wales close upon 140,000 persons died every year, who would have lived had they been richer. The main cause of poverty was over-population, caused by large families, and the only advice that could make the condition of the poor man, his wife and their family better, was to tell them to content themselves with two or three children, which, if they paid attention to, the future of the working classes would probably be a splendid one.

After the conclusion of Dr. Allbutt's speech, which was greatly applauded by such present as understood English, the meeting was addressed by Mr. Gatzemeyer, a gentleman who described himself as merely an ill-paid workman. He addressed the meeting in German, his native language. Referring to the terrible poverty of the working classes, the speaker said that poor women in Amsterdam often made but three guilders, or about five shillings a week, and it was no wonder that prostitution was so frequent. He maintained that the unjust distribution of wealth was at the bottom of the misery which was so wide-spread in all countries. The only cure for the evils of society, he contended, lay in the tenets of the Social Democrats of Germany, such as Lassalle, who counselled the payment of workmen by orders upon the National Bank. All property ought to belong to the State, and persons ought only to be rewarded according to the work done by them. All property in land or capital held by individuals was, he affirmed, a fraud upon the labourer, who, at the present time, was obliged to work from morning till night for bare necessaries, whilst the rich capitalists and landowners had nothing to do but to enjoy themselves and consume the fruits of the toil of others. All this was extremely unjust, and the Malthusian theory, which advised small families, would do no good until the present unjust state of society was put an end to. He admitted indeed, that small families were less hard to maintain by a poor man than large ones, but this was not at the root of the question.

The meeting was rather impatient with the last-named speaker, which was a pity, since the German Socialists are at this moment of great importance as a party, and it would be an excellent affair if they could be brought to see that the neo-Malthusian views are the best of all weapons which can be made use of by the people to get rid for ever of tyranny, oppression, and injustice. The mainstay of despotism and unfair privilege has ever been that poverty which is so dependent that it can easily be bought to prop up the worst and most unholy of causes.

The next speaker that addressed the meeting was Mr. Verwarda, a gentleman who spoke in the Dutch language, and whose speech, which was entirely in accordance with the tenets of the neo-Malthusians, was received with very great favour by the audience. He urged the claims of the neo-Malthusians of Holland to having of late given a clear solution of the great population difficulty, and spoke of the high services rendered to the cause by Mr. S. Van Houten, the liberal and distinguished representative of Groningen. It was evident, he said, that, as population tended constantly to increase faster than food could be supplied, the only rational way to diminish poverty was to restrain the growth of large families.

Dr. Drysdale, being called on by Mr. B. H. Heldt to reply, said that with respect to the point raised by Professor Gunning, *i.e.*, that of the moral sanction for small families, the only real sanction of any action resided in its being subservient to the happiness of the mass of mankind. The French peasantry who had only two or three children were, judged by this scientific standard, the most virtuous of mankind. As to living on vegetable food, this would be no solution at all of the population difficulty, for population could double in from fifteen to twenty years if it had

enough food, and living, like the Chinese were obliged to do, on vegetables alone, was just the most dangerous of all ways of living, because it left nothing for the poorest classes of such countries to eat when bad seasons came; whilst people accustomed to animal food could take to vegetables, for a season, when bad times came, and resume their higher standard of comfort when better times came again. He thought the Socialists should help instead of opposing the neo-Malthusians.

After the meeting a discussion was held in a neighbouring club, among some friends, including Mr. Swaagman, Mr. Sanders, Mr. Greven, Dr. Allbutt, and Dr. Drysdale, on the details of the Malthusian theory. Mr. Greven made an objection to the teaching of the neo-Malthusian doctrines broadcast to the public, on account of the danger lest they should be adopted by the most thinking and capable, whilst neglected by the stupid and ignorant. In such a case, he contended, the population would tend to degenerate, since stupidity and ignorance would be propagated, whilst intellect and self-denial would die out. To this it was replied by Dr. Drysdale, that as soon as the wise, thoughtful, and self-denying of the population had become persuaded of the enormous advantages of small instead of large families, they would naturally endeavour to persuade the ignorant of the truth of this theory, and if there should still remain a careless and refractory minority, it would, doubtless, be necessary, as was done in other questions, where a certain rule of conduct to be useful must be binding on *all*, to convert the *moral* obligation only to procreate a small family in European States into a *legal* one, by means of some slight fine on the production of more than a certain given number of children by parents who wished to remain citizens of European countries. As to the idea that the struggle for existence, as alleged by H. Spencer and C. Darwin, should be allowed to go on in the human race, as it does amongst the lower animals, in order to prevent the race from degenerating, he, Dr. Drysdale, contended that the *rational* selection of parents and the abolition of poverty were the only means to raise the stamina of the human race.

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On Thursday morning, September 11, a paper was read in the Gynecological Section, by Dr. Petithan, of Liège (Belgium), on the following question: "On the position which should be taken by Gynecologists in those social questions which relate to procreation?" The speaker mentioned that Mr. Donders, the president of the Congress, had asked him to read on this subject. He adverted to the terrible destruction of infantile life taking place in all countries at this moment. The struggle for existence was terrible and heartrending. Overwork caused pulmonary consumption, and over-childbearing also caused this terrible complaint. The poor women of this day required some rest from the constant toil they underwent from giving birth to such hosts of children, which lived but a few months and then disappeared. He was, then, in favour of extreme prudence in the procreation of children: and, in addition to this, he was also of opinion that marriage had greatly degenerated of late years. If wisdom prevailed, no one would marry without consulting a person of experience, to see whether their companions were likely to be suitable to them: and he contended that, when a mistake took place in marriage, which rendered that state utterly miserable, divorce should be permitted. Women should, above all, be made less ignorant of their bodily structure than they have hitherto been: and, on this account, he most warmly welcomed the arrival of women into the medical profession, since, by means of the information they could convey to other women, large families might be prevented and many domestic tragedies avoided.

With regard to the methods by which the increase of families beyond that which it is possible to maintain in comfort, might be prevented, Dr. Petithan objected to all *mechanical* methods; but said that, by the knowledge of the *physiological* facts revealed by Dr. Raciborski, he had found it possible, in the case of such parents as had consulted him, to prevent the increase of the family beyond what was useful to the parents.

Dr. C. R. Drysdale entirely agreed with the views put forward by Dr. Petithan as to the extreme inadvisability of persons living in European States giving birth to such large families as they had been hitherto accustomed to do. He also agreed with that gentleman as to the immense aid that medical women would give in this most important of all points of hygiene. There were two points of practical bearing on which he would like to hear the opinions of his brethren, the able physicians present: (1) Was the practical plan put forward by M. Petithan for preventing an undue increase in families likely to be anything like universally efficacious? (2) What evils were ascribable to the use of physiological or mechanical methods of preventing the over-increase of births? His own opinion was that M. Petithan's method was uncertain, since the Jewish nation, who, he believed, practised this plan from religious motives, was a very prolific nation; and it was well known that the French kept back *their* families by a far less abstruse method, one, indeed, which had been known from the earliest times. For instance, he had collected the statistics of the most illustrious Parisian physicians and surgeons, including Trousseau, Velpeau, Nelaton, &c., and had found that sixty of these doctors had only one hundred and ten children, *i.e.*, less than two children to each family. The check these had made use of was, he believed, the biblical one, and he wished to ask some of the able French physicians and surgeons present whether they had noticed that such conjugal prudence had been productive of any bad result to the health of the husbands and wives in the Faculty of Medicine of Paris.

Professor Pigeolet, of Brussels, in reply to Dr. Drysdale, said that he had noticed that many women seemed to be in better health, when well fed and comfortable, when they carried out the physiological tendencies of their nature and gave birth to a numerous family. He also thought that there might be some slight diseases caused by the methods so commonly made use of in France.

M. Martin, of Brussels, was inclined to attribute a certain amount of the hysteria of married women in modern times to the conjugal prudence so common in France; and a Polish physician said he was inclined to consider that cancer in the female was more common where married women had kept back their families.

Dr. Leblond (Physician to the St. Lazare Hospital of Paris), said that it was well known that the main affections of the female generative organs were due either to child-birth or to miscarriage: and, as the *conjugal prudence*, alluded to by previous speakers, was quite universal among the medical men of Paris, he was able to say that it was not productive either of cancer, or of hysteria, or any other disease worth mentioning among the doctors or their wives.

Dr. Lutaud (Physician to the St. Lazare Hospital of Paris), also gave testimony to the very small families of Parisian medical men. If one hundred such men were interrogated, it would be found that they scarcely ever had more than two children; and he gave no credence to the idea that the simple means made use of by these men (who were the best judges of what was best for the health of themselves, their wives and families), did any harm to the health of any of the parties concerned.

It was mentioned in the course of the debate that M. Aran, of Paris, one of the most well-known physicians and gynecologists of that city, had said that nothing seemed to him to justify the allegations that the practices made use of by French parents for the keeping back their families were injurious to the health of the wife or husband.

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In the General Session of Thursday, 11th September, a paper was read by Dr. C. Drysdale on the causes of prostitution. The author of the paper showed that late marriage, as obtaining at present so greatly in most European countries, was the main cause of that plague of society, prostitution. He maintained that the only way of lessening the amount of this evil, and getting thereby rid of the amount of dangerous contagions which were

spread abroad by it, was by preaching to all the world, rich as well as poor, the supreme virtue of *conjugal prudence*, whilst, at the same time, early marriage was to be encouraged as the only way of avoiding prostitution. He was afraid of the methods so much admired by many able members of the profession of medicine for the regulation of prostitution, lest they should be considered as all-sufficient to cope with such an unfortunate state of life. The truth was that, unless families were small, poverty and prostitution would always abound; and he therefore entreated the medical profession to aid him in advocating the *only radical* measure for preventing the spread of contagious diseases,—early marriage and small families.

The greatest triumph of the Malthusian cause in the International Medical Congress took place on Friday, 12th September, when Mr. S. Van Houten, the most illustrious liberal statesman of Holland, gave the whole weight of a name, than which none is more deservedly popular, or more trusted by the Liberal party of Holland, to the tenets of the League. Mr. S. Van Houten delivered his address at 2 P.M., in the large Hall of the Park of Amsterdam, the President of the Congress, Mr. Donders, of Utrecht, being in the chair. His speech was upon the subject of the *Protection of Childhood against Premature Labour*.

The following conclusions were arrived at by the speaker in his brilliant address, which was delivered in German, and which was continually interrupted by rounds of applause:

1. Legislation and customs ought to put a bridle upon that excessive competition which tends to lower the remuneration of productive labour, in these cases where that lowering is only possible at the price of the sacrifice of the health or intellectual development of the producers.

2. All that the legislator can do is to trace the general rules for the organization of labour according to the principles enunciated; workingmen's associations will have to develop this principle in detail.

3. In any case the principles in question can never be realized completely until the maxims of the neo-Malthusians shall become generally spread abroad (restriction of the increase of population without the renunciation of conjugal relations).

As to the details of the question, the orator declared himself unwilling to enter upon these, since a general treatment of the whole seemed more useful before the audience he was addressing. As to the second heading, he thought that could also be discussed in the newspapers or elsewhere. As to the last heading, he noted that all discussion of this topic was forbidden in some countries, whilst, in Holland, it was not *discussion*, but the want of it, that was considered as dangerous to the State. He took this opportunity to point to the great liberty of holding meetings in his native land, and of the expression of thought and ideas in Holland, without any untoward consequences.

The main point in view ought to be the combat with poverty. Many a keeper of stock would feel ashamed if his cattle were so exhausted as were the great majority of human beings. The whole result of many ages consisted, leaving out of account the upper ten thousand, in the increase of the population of mankind on every square mile. Mankind had advanced quantitatively, not qualitatively. The wages of labour are low on account of the great supply and the small production compared with the number of the producers. The productive power of the individual is too small, since he is too weak: and ways and means are wanting to better this, therefore his wages are so low. It is for this reason that the productive power of the individual needs to be developed.

Is the lessening of the population an advantage or a disadvantage? This depends on the connection between the powers of production of the whole body of the people, as compared with what agriculture can produce. In the west of America, for example, the position of every one becomes better in proportion as population is denser. As a test whether population is too great, we have but to glance at the cultivation bestowed on inferior lands: the cultivation of poor soils is the best test of over-population. In England, after the year 1800, and in Germany, after 1864, the increase of population was rapid, owing to the springs of well-being that were opened out. But, in Germany, the increase took place rapidly, and if it should continue to do so in the same pr portion as at present, that country would surely return to t pristine state of poverty from which it had emerged.

Another means of bettering the condition of a people is t the restriction of the work of children. In this matter he d not expect all to be accomplished by the law, but also he d not expect everything from the customs of a country. Goo customs might become practical by means of laws which a called for by the good customs. For instance, in the case work of children, the desire for restrictions had already be long rooted in the customs of the country before law mixe itself with the question. But the law ought to go furthe and also occupy itself with the normal length of the workin day and with the labour of women.

The legislator should take care that competition does n conduce to the carrying on of unwholesome trades, and al should protect the well-meaning worker against competito who act less according to the law than himself. Cheap pr duction, whereby the producer is not made use of, but ove worked, must not be permitted by law. How many children lives do we not wear out in our clothes or smoke away with ou cigars!

But those parents, whom modern holy custom permits to ha too many children, reckon on the work of their children as pa of the income of their housekeeping, and thus the labour of chil ren has an influence on the whole labour market. Childre should be no factor in the life of the working classes. Th child ought to live for himself, for play, and for the scho (applause). The child should not work for his parents, b they should work for him. Thus, not restriction of children labour is needed; but entire stoppage of such labour.

There is, however, no means sufficient other than oppositi to the birth of children. Nothing can be expected from th Church. The Bible has written in its pages, "Increase an multiply;" and the Church always treats of the life beyon the tomb. The other international great power alone, that science, and, above all, the medical art, can avail us in th matter. Medical men relieve many sorrows of the poor, b let them also tell them about the consequences of a rapid in crease of population. Then alone shall labour and capital wo in harmony and a stronger race shall arise.

Mr. Van Houten added that he was entirely against celibac and in favour of marriage with a restricted family, a syste as he noted, also adopted by J. Stuart Mill. From a physic point of view, there was but little difficulty: as was proved b Bergeret's book. The starvation of the weaker portion of th race, thought by certain persons to be necessary, was a apotheosis of poverty, and injurious even to the stronger pa of the race.

But will women not suffer in their moral tone by such cu toms? The very opposite would be the case, for profliga will find its food wanting when overburdened mothers and o maids shall be altogether wanting, or diminish greatly. Eve man then would be forced to make it the aim of his life study the comfort of the *Venus Domestica*, the housewife, who the present day, among the masses, had often such a sorrowf part to play.

Medical men, said the speaker, in conclusion, have it in the power, if they but please, to forward the solution of this questi half a century.

Mr. Van Houten resumed his seat amidst rounds of applaus and received the best thanks of the President for his address

In the debate which followed, Dr. Petithan, of Li ge, spol of the importance of the assistance of gynecologists (or tho who study the diseases of women) in social questions. Th alarming infantile death-rate, the consumption and early dec of the races of mankind, demand powerful remedies, and ther fore is it necessary to limit the procreation of mankind. S ciety had much damaged the beauty of marriage, above all b want of attention to the physical requirements of the rac

The advice of the medical man was neglected, and hence ensued many unhappy marriages and sickly children. The greatest help was to be hoped from women themselves, when they should devote themselves to the study of medicine, and thus be enabled to open the eyes of their sisters to some of the difficulties of married life.

Dr. C. R. Drysdale, of London, congratulated the meeting on the splendid address given by Mr. Van Houten, whom he had known for some time as the most liberal and boldest statesman not only of Holland but of all Europe. It was a great honour to Holland that such men as he should be at the head of affairs, for in England, and elsewhere, the so-called liberty of speech and of the press was often but an empty name. He entirely supported all the conclusions come to by Mr. Van Houten, and was of opinion, with respect to the restriction of families come to by that gentleman, that eventually, when the *élite* of European nations was once convinced of the all importance of limiting the number of children in each family to some three or four, it would be seen that public opinion ought to culminate in law; and he predicted that before a quarter of a century had passed away, if the subject ripened as fast as it had been doing for some years, it would be seen by able statesmen like Mr. Van Houten, that, if they were anxious to get rid of the parent of all human evils, poverty, they must do something which will convey to the mind of the poor and thoughtless that the gravest offence any one, rich or poor, living in Europe can commit against the well-being of the poorest classes who live by wages, is to bring a large family into being, destined to press upon the food supplies and the powers of the soil. He earnestly begged the attention of his brethren of the medical profession to the fact that the average life of the poor in all European States was some twenty years less than that of the rich, and that their children died in many cases at the rate of 33 per cent., in the first year of life, as against 8 per cent. among those of the rich. The low wages of Dutch, English, and German labourers, in the poorest ranks, were too low for health, and caused consumption, rickets, and scrofula. It would be no infringement of individual liberty if the State were to endeavour directly to influence this miserable state of things, and were to put a slight fine on any persons who had more thun a maximum of, say, 4 children to their family. The medical men of Paris had only 2 children, and 3 was the average of a family in France, so that it could not be said that it was in any way impossible for individuals, or even nations, to carry into effect such maxims of prudence. New Land laws and the prevention of children from labouring were excellent measures, but were, after all, only indirect ways of attaining to the end of all true civilization, which was the existence of mankind in old European States in a manner similar to the way in which they at present lived in new colonies like New Zealand: *i.e.*, with cheap food (wheat and butcher's meat), and a low death-rate (12½ per 1000), caused by the comfort attained by population only pressing very slightly on the powers of the soil.

Mr. Van Houten remarked that what M. Petithan had said as to the advice which women should give to women, as to th size of their families, applied equally in his opinion to men. As to the views of his respected friend, Dr. Drysdale, he thought them at present unfitted for practical statesmen.

Dr. Petithan replied that medical men certainly could give the advice spoken of to their patients; but that a distinct opinion, such as he desired, might be given by wemen, which would also have more influence with women.

Dr. Dooremal said that Professor Rosenstein, had he been present, would certainly have replied to Mr. Van Houten. He would, however, not make any protest, but only say one word. He pointed out the great danger that the teaching of the Neo-Malthusian doctrine might have on the death of children, concerning whose birth so much had been said in the way of prevention. In his opinion it were better that Science should endeavour to bring about a better division of produce.

# Correspondence.

THE following letter, from Mr. R. G. HEMBER, is so instructive that the President of the League has sent it for insertion :—

"London, Septr. 1st, 1879.

"MY DEAR SIR,—I see from your letter to the *Echo* that you are 'all alive' as to the forthcoming Amsterdam Medical Congress, and I suppose you wish to leave town in a day or two.

"I enjoyed myself at Jersey and Guernsey very much. The grandeur of the coast scenery. and the luxuriance of the interior parts, pleased me greatly. Of course I took great interest in the social position of the people, and have some useful facts in regard to them. I have the statistics of population for the last fifty years, and although the numbers have doubled in about that time, yet for the last *decade or so*, the population has been *stationary* —in some parts, in fact, showing a decrease. The official mind, dull as usual, says this is because the people intermarry so greatly (as if that were a new fact in the island!) and hence sterility is caused! I was not sufficiently able to converse with the people to find out to what extent they hold the modern Malthusian views, but I very much doubt if the stationary population is produced in any other way, and for this reason—that living being cheap, and the people more comfortable than in any part of the kingdom I have seen, there is no inducement to emigrate; or, at any rate, not so much as in other parts of the kingdom, and thus decrease the numbers.

"I find that in Jersey, with a population of 56,000, the amount put down for poor rate has *not exceeded* '£400' *a year* for several years past, while, in Guernsey, I could find no rate at all, some sort of charity answering all the purpose. If paupers come from other places, they are furnished with a 'free pass' away again, and vessels which bring people who become chargeable on the rates, are liable to be compelled to take such people back again.

"The death-rate, as you might expect, is very low. In the month of June, for the whole island of Jersey, it was eleven per 1,000, half that of London, which is a healthy town as things go. In the winter, even, I was assured, it never exceeds twenty per 1,000. This shows, what you hold, that a low birth-rate and a low death-rate usually go together in Europe. I called upon the Registrar, and tried to get some statistics with regard to marriage; but there were none to be got:—when I go there again, I shall try for some information on this head in another way.

"Those small farmers who have no paupers, pay rents which an English farmer could not listen to—as much, in fact, as £10 and £12 per acre. In fact, any man who wants to see what peasant proprietorship and small farms can do, should certainly go to Jersey. "With kind regards, yours very truly,

R. G. HEMBER."

# Official Notices.

MEETING of Council of the Malthusian League, September 18th, the President in the Chair. Present: Mesdames Besant, Page, and Parris. Messrs. Page, Reynolds, and Truelove. After confirmation of the minutes it was announced that Mr. Parris had lectured on the Population Question in the Islington Assembly Rooms, Liverpool, on August 31, when one of the largest audiences ever seen at that time of the day assembled. All present seemed unanimous in their appreciation of the subject matter of the lectures. On Sunday, September 14, Mr. Parris had also lectured in the New Hall, at West Hartlepool, called the House that Jack Built, to a good audience, which seemed thoroughly to endorse the Malthusian views advocated. He intends delivering some lectures in Scotland during the next month.

Mrs. Annie Besant announced her intention of delivering a lecture on the Population Question at Lockwood, near Huddersfield, in the Town Hall, on Saturday, September 20.

It was announced that Mr. Page and the President would visit Manchester, to read papers on Emigration and The Present Depression of Trade, at the Social Science Association, on October 4, and that Dr. Drysdale would deliver two lectures in Edinburgh, on October 5, on the Population Question and State Remedies for Poverty. A report was then made by the President as to the success of the Malthusian League's propaganda in Amsterdam. A letter was read from Mr. Charles Bradlaugh, enclosing a cheque on account of sale of some of the three past issues of the *Malthusian*. It was proposed, seconded, and carried unanimously, that a certain number of the back numbers of the journal remaining unsold, should be employed in propaganda by members of the Council. It was mentioned that the *Times* newspaper seemed now to be quite Malthusian in its teachings, since it had recently praised the two-children system of the French peasants. Opposition was decreasing and friends were appearing in unexpected quarters, and it was felt that the prospects of the Malthusian League were certainly fairer than could have been expected in such a short period as it had existed.

The President announced that a paper had been read at the Cork meeting of the British Medical Association, by a Doctor Rabagliati, recommending that families in this country should not exceed three children.

## NOTICES TO CORRESPONDENTS.

Mr. Henry Lofts, of Bexley Heath, is thanked for his kindness in sending verses. We very rarely insert poetry: and only when it is quite in the direction of our views. There is no doubt that good popular songs, such as those of Burns, if inspired by the new doctrine, might be of great service; but it is not given to all to write such odes, whilst all earnest men and women can write prose that may be very useful in this question.

John Thompson, Manchester.—We should be glad to address any meeting in Manchester on the Population Question, or State Remedies for Poverty, on Monday Evening, October 6th, when at the Social Science Congress; but no arrangements have as yet been made to that effect.

## THE HEY-DAY OF NEW ZEALAND.

THERE have every now and again been brief periods in the history of nations, before a pressure of population on food has arisen, when life was all enjoyment and the world a paradise. It seems that New Zealand is now in this condition. May it ever remain so, now that the population theory is understood.

Judge Bathgate, addressing the townsmen of Dunedin, speaks thus:—You will have noticed in the letter I read the question—Is the climate healthy? Well, I should like to see the man that would stand up before me and say anything against the climate we live in (cheers). I can give you the opinion based upon my own experience. It is this: that a man may live in Britain and transact business, but our atmosphere is such that instead of merely living in New Zealand, we enjoy life. The principal fact I mean to lay down is of the healthiness of our climate. I need not quote Dr. Thomson, who has shown from the records of military stations in New Zealand that it is the healthiest station all over the world—far more healthy than Britain. Our death-rate to the 1,000 is, I think, 12 and a fraction, while in Britain it is 28. Then, upon the other side, the birth-rate is 115, while in the Old Country it is only 36; so that we not only live longer, we multiply and increase at a much higher rate. Then as to the fertility of the fields, I quite believe there are doubters amongst us. I know it is the same now as it was in the time of the Apostles—"and some doubted." There is always some cast of mind that cannot help doubting. It is its instinct, its idiosycrasy. Now, I will give you facts as to the fertility of our fields. Their fertility is something of which many of you have not the slightest idea. New Zealand, as a grain-growing country is the premier country of the world. I will give you the statistics to establish that—the comparative statement of the average yield of wheat per acre in the different countries specified—compiled from official sources:—New Zealand, 31·5; Holland, 28·4; Great Britain, 27·5; Belgium, 20·3; Central Europe, 17; Tasmania, 16·4; Queensland, 16·4; Victoria, 15·5; California, 15; Egypt, 15; New South Wales, 14·7; France, 13; United States, 12·2; South Australia, 12 (I think this is over-stated: it ought to be 8·7); Canada, 11; Natal, 10·8; Russia, 5·5. Now this is only one aspect, showing the remarkable fertility of the soil of this Island, but it also shows you how commerce can be developed into large proportions, and maintained and increased, because if we are far away from home, the large yield more than compensates by double for the distance we have to send our grain. As I have said before, I will not assume the ordinary *role* of the emigration agent, but will press upon their attention those facts to which I have alluded. My great effort will be to remove the ignoran I know exists in the minds of educated men at home about New Zealan in supposing that we are living among the Maoris, with blankets rou our shoulders and kilts round our loins. Now I will be able to point wit pride to the security afforded to investors by our system of registration conveyances and land transfers, and to the various statutory means em ployed for the protection of lenders of money to persons in the colony, do not think there is a system of law so well adapted to give thoroug and complete security to investors as that of New Zealand. Mr. Bathga then referred to the national system of life insurance, which, he said, would like to see made compulsory on every man in the colony; to th national system of railways and telegraphs; to the compulsory publicatio of bank returns; to the absence of a poor-law; to the freedom of our loc governments; to our remarkable political freedom and progress; and t the progress of education made in the colony. Respecting the last matte he mentioned that in the year 1860—61 the total number of children school in Otago was 954, and this last year 21,530. In concluding, M Bathgate said: I can express my great faith in the future of this country I can speak of its magnificent and unrivalled scenery. I can speak of th enterprise and industry of its inhabitants. I can speak of the extent its commerce, already, whilst in its infancy, coming to the aggregate thirteen millions. I can speak of its capabilittes for production in manu factures, as well as in agriculture. We know that we have in employmen in the New Zealand Woodware Company an actual battalion of 700 men in ironworks there are as many more; and in various other departmen the same amount of industry is present.

## CURRENT TOPICS.

Dr. A. C. F. Rabagliati, of Bradford, read a paper at the Cork meeting of the British Medical Association, on August 7, on the *Prevention of Insanity*, in which he said: "In order to give such care to their childre as was needed, parents must have the means to do so, and with very larg families this would generally be impossible. It was far too common t hear of large families, of whom nearly all, or more than half, died i infancy. Among the lower classes, especially, this was generally the cas Instances of it came before him every day. Half the children born in thi country died before the age of five years. The system was a wasteful on even from a pecuniary point of view; and, considering the neglect of eve the surviving children, from want of means and time on the part of th parents, and the too frequent ill-health and premature death of the over wrought mother, its consequences were mischievous. He thought that, i our over-peopled country, the number of children in a family shoul average three, who could then be properly cared for: but were the presen high death-rate to continue, then the average number should be five o six.* He had heard it objected that such a course would only be followe by the prudent and thoughtful, who would then soon be swamped by th idle and profligate still multiplying without check; but this argumen overlooked the lesson of history. As the means of effecting limitation o families, abstinence alone should be advocated to bring about the desire result: no other measures could command respect from rightly-disposed and high-minded persons."

* The death-rate is high precisely BECAUSE families are large.—EDITOR.

*Price One Shilling. P.* 1*d.*

THE POPULATION QUESTION, by Dr. Charles Drysdale.

President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—National Reformer.

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## THE MALTHUSIAN LEAGUE.

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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

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## THE POPULATION QUESTION AT THE SOCIAL SCIENCE CONGRESS.

DR. C. R. DRYSDALE, of London, read two short papers on "The Mortality of the Rich and Poor," and on "Emigration: what it can do and what it cannot do," in the Health Section of the Manchester Meeting of the Social Science Congress, on Tuesday, October 7th. The *Daily News* reports as follows:—

"The Health Department had far the best of the attendance today, and during the afternoon, while Dr. Drysdale, of the Metropolitan Free Hospital, of London, was expounding his views of the comparative mortality of rich and poor, the large room was crowded. The leading argument of the speaker was that indigence is the great cause of the non-effect of hygienic advances on the rate of mortality. The Public Registrar had demonstrated that mortality and disease diminished with every rise in the scale of wealth. Dr. Drysdale's remarks on the mortality among young children were corroborated by several ladies, who gave their experience among the population of this manufacturing district."

The reader of the paper observed that it seemed to him as if professed writers on the science of Public Health had laid little or no stress on the question of poverty as a cause of early death. But he was about to show that, no matter what might be done to improve the drainage, &c., of cities, the death-rate in many of them in this country continued almost constant. *i.e.*, from 20—30 per 1,000 annually. This depended on the fact that the poor died so much faster than the rich. To show this he would go back to the statistics of Dr. Villermé, of Paris, who had shown that, in Paris, persons over 40 years of age had a death-rate of 8·5 per 1,000; whilst the death-rate in a similar class among the poor was more than double—18·7. He also showed that in the poor quarter of Paris (13th) one inhabitant in 13 died yearly, as against one in 63 in the second or rich quarter. Then, again, it had been shown by an able actuary, Mr. C. Ansell, jun., that whilst the mortality of the infants of the easier classes (nobility and professionalists) in England and Wales was only eight per cent. in the first year of life, the ordinary death-rate among infants in England and Wales was 15 per cent., and among the infants of the poor this figure rose to 24, 32, and even, in the case of Berlin, to 50 per cent. of all children born. At all ages, too, the rich lived longer than the poor, and whilst the average age at death among the easy classes in England and Wales was 55 years, among the artizan class the average age at death certainly did not exceed 35. Such being the case, it was a calculation far within the mark to say that in any given year, in England and Wales, between 140,000 and 150,000 more deaths occurred among adults and children than would have occurred had they been in easy circumstances. Hence it might be concluded with safety that mortality falls with every rise of the scale of wealth. The main cause of low wages, such as obtained in Dorsetshire and other agricultural districts, was the pressure of population on the powers of the soil, for in a new colony, like New Zealand the very same labourer who would only receive 12s. to 15s. a week in Dorsetshire, would have from 36s. to 42s. a week in a country where butcher's meat cost but threepence a pound and bread is as cheap as in England. The death-rate in New Zealand, at this moment, owing mainly to the well-being of the population of that colony, was actually only 12½ per 1,000 although the birth-rate was 41 per 1000, whilst the death-rate in England and Wales was 23 per 1,000.

With regard to the cure for the high death-rate of the poor there was but one remedy, *i.e.*, the restriction of the birth-rate. Families were far too large in this country, and, indeed, in all European States, for the capabilities of obtaining wheat and butcher's meat. Even in France, where, in many districts, the *two children system* was in fashion among the peasantry and town artizans, other districts were less prudent, and consequently wages were still far too low for perfect health among the worst-paid classes. At this moment, then, when it was admitted that great over-population existed, a cry for emigration was being heard, and it had been recommended even by Lord Derby. Dr. Drysdale said that past experience might show clearly that emigration could never go nearly as fast as reproduction: and, hence, that no European emigration could raise wages among the persons who remained in the old countries although, of course, it was a cure for the poverty of those who emigrated. Population tended to double in from 15 to 25 years, and emigration had, with one exception, *i.e.*, that of poor Ireland, never lowered the population of any European State during this century, whilst it had the evil effect of taking away the men, and leaving a grievous surplus of women amounting to nearly one million in the United Kingdom and Ireland alone. Parental prudence, alone, could lessen the evils of low wages: and the key to an amelioration of the

prospects of society lay in the adoption of the *two children system* of the French by other civilized States in the future.

Mr. Storr, a literary gentleman connected with the London press, said that the case put forward by Dr. Drysdale was incomplete. Intemperance was one of the causes of poverty not adverted to by him. With respect to his strictures on Emigration, it was doubtless true that, as hitherto conducted, emigration had separated the sexes in an unfortunate manner, but this might be removed by, in future, promoting an equal emigration of women with that of men. Dr. Drysdale had far too little enthusiasm for the colonisation of the world by an English-speaking race, and he (Mr. Storr) asked what was the maximum income of the whole people of this country? If that were investigated, it would be found that a more equal distribution of the produce of labour was what was wanted, not a limitation of families to some three or four children, as recommended by Dr. Drysdale. That contentment of the French so admired by Dr. D., which enabled them to live happily in France, was not ambitious enough for his taste. Lastly, he felt that Dr. Drysdale did not, perhaps, pay sufficient attention to the theological aspect of the question. Providence had designed the English race to be prolific, and have large families.

Dr. Fox, Medical Officer of Health for Cheshire, entirely differed from Dr. Drysdale's views as to the cause of early death being poverty. The statistics of Cheshire were not similar to those brought forward by the author of the paper. There was a death-rate of 240 per 1,000 of all children born in the first year of life in that county, but hygiene had done much to lessen the mortality in several quarters. In spite of the great aggregation in towns, the mortality was lower than it used to be. Dr. Drysdale says that the remedy is that the poor ought to have far fewer children. He (Dr. Fox) had remarked, on the contrary, that persons who had the largest families did best, and that those who had few or no children were the poorest. Drunkenness, in another Section of the Congress, was said to be the great cause of poverty, which he endorsed. We are accustomed to be proud of the prolific nature of our countrymen, and to admire the Christian colonisation they carried out throughout the world. And now Dr. Drysdale spoke lightly of all this. He admitted that the adult death-rate in France was lower than here, but were not other circumstances —such as climate—able to account for this besides the small amilies of the French?

Miss H. P. Downing, of London, said that, in her opinion, no question was more important than the one brought forward by Dr. Drysdale. Other questions relating to human ills were, it seemed, more or less external to human nature; but Dr. Drysdale had shown that there existed a disease in the very constitution of human nature which caused early death merely by the tendency of population to press too hard on the powers of the soil. She had been much among the poorer classes, and knew how much the poorer womon suffered from the large families they so often gave birth to. In London, Dr. Tidy, of Islington, had made the remark that, notwithstanding all the efforts that had been directed towards improving the health of that city, the death-rate continued always almost identical. Hence it seemed that by mere external hygienic appliances we can effect but little, and the question of the size of families, and the prevention of over-crowding, must be seriously entered upon, if we really desired to make any real advance in civilization. The question of parental responsibility, or small families, was a woman's question, perhaps even more than a man's. A woman marries, in the poorer classes, has seven or eight children, and then entirely breaks down. In France, the country of small families, children are regarded with pride and pleasure, not as a burden, as too often in this country. Rich and poor are equally concerned in the question of large families. Among the daughters of the rich there is much suffering and celibacy caused by large families, and there is early death in the poorer classes caused by them. As to emigration, she e tirely agreed that it was a most painful remedy for pover She would remind those present of the tens of thousands unfortunate Irish who perished in the process of the exod from Ireland to the United States, and to the terrible sufferin the emigrants underwent in these days of desolation.

Mr. Safford thought that the main cause of poverty was t want of education, and this was common in all classes society.

Miss Lydia Becker said that poverty in women was in gr measure due to the laws which had been made by men. T husband might spend at the public house all the earnings of t week, and it was for this reason that public houses were often haunted by women on Saturday evenings. She thoug that married working-men should be forced to hand over a p tion of their earnings to the maintenance of their families as t fair property of the wife, and masters should pay that sum direc to the woman for the benefit of the family. Everyone m see that large families were great evils. A poor woman ca to her latterly to ask her to let one of her daughters off fr attendance at a Board School. In her arms were two p little children, emaciated to the last degree. Asked on wh she fed them, and why she did not give the babies more mi she burst into tears, and said she could not afford to buy mi but had to give the babies a linen rag containing bread soak in water to suck. It was said by Mr. Storr that equal em gration of the sexes should be enforced; but she (Miss Beck asked how was this to be accomplished? We could not fo (as had, however, been proposed) women to emigrate. Th again, as to other remedies for the poorer classes, sanitary i provements are always very costly. To live in a good a clean house is what poor people find it often impossible to complish. And for this reason she entirely agreed with M Downing that great poverty is the main cause of drunkenne instead of being its consequence as held by many.

Mrs. Amelia Lewis, of Manchester, could not help followi the noble example set by Miss Downing and Miss Ly Becker, and declaring herself as convinced that large famil were a terrible foe to happiness. The woman's life who ha large family is a sad one: they have none of the comforts pleasures of life. If among the poorer classes, their lot is o of unmitigated drudgery and suffering. Occasionally a f kind ladies pay them a visit, and this may give them a glim of consolation; or they may have a sober husband; but t often the husband took to drink and thus added to the horr of the over-crowded home. She gave all honour to su ladies as stood up for such an important question as that of t parental responsibility of married persons. The laws of soci at this time proved entirely destructive of the independence most women in regard to the question of the number of th children, and the man had the complete power in reg lating the size of the family, which the wife would natura wish only to be as large as there were means to support.

Dr. Haviland, Medical Officer of Health for Northampt said the subject brought forward by Dr. Drysdale was of t gravest importance. He had clearly proved that the mortal of the poor was greatly in excess of that of the rich. Em gration would always be carried out, as it always had be since the beginning of civilization; but, as Dr. Drysdale sa although the emigrant may do well, we still have to do w the condition of those who remain at home in old and ov peopled countries. There were other causes, of course, poverty besides large families. Drinking causes much cri and disease; but in his county there was a great deal of fantile mortality caused by over-crowding. The Sanit Inspector can force a house to be shut up; but he cannot forc proprietor to build new and healthy houses; and the ve poor cannot choose for themselves where they will live. was also true that poverty was, in his county, not often caus

by drinking; and strong, healthy men did not run so much to drink as the weakly and over-worked operator did, who drank in many cases to try to get strength. If possible good houses should be provided for the poor, and they should be cautioned not to over-crowd them. He had been acquainted with his friend, Dr. Drysdale, for some twenty-five years, and had known him always as an earnest worker in sanitary matters. He, then, in the name of the meeting, tendered him its best thanks for his papers on "The Rich and Poor," and on "Emigration."

## SHAM LEGISLATION AND WORKING CLASS DWELLINGS.

IN a recent speech delivered by the Home Secretary in the North of England, this official took occasion to defend himself and the Government of which he is a member from a charge brought against them by certain Liberal critics, in respect of the alleged failure of the new Act of Parliament for the erection of improved dwellings for the poor. The Act in question had been characterised as sham legislation, which appears to have wounded the feelings of Mr. Cross, and he was at some pains to vindicate it from such a charge. Now we should be the last to attribute to Mr. Cross the *deliberate* initiation of a sham remedy for so terrible an evil as the over-crowded dwellings of the poor; but we do assert that it is utterly impossible for the present Government or any other Government, whether Conservative or Liberal, to effect by direct legislation any permanent improvement in the dwellings of the poor, and this being so, any laws made for the purpose, however pure-minded may be their makers, may not very incorrectly be described as sham legislation. Such laws are open to the objection which applies to all sham remedies, that they not only do not effect the promised improvement, but they prevent a further and more intelligent search for the cause of the evil which might result in a cure.

It has been demonstrated again and again, and that by our most eminent thinkers, that it is quite impossible to improve the condition of the working classes unless they consent to put a restraint upon their powers of multiplication.

The following considerations upon the Government Scheme for providing the working classes with better dwellings merely applies this truth to that particular subject.

We may point out at starting that the scheme has at the very outset been met in some places with an obstacle which threatens to be insuperable. It is found that the price which the authorities have to pay for the old houses is so great, that new ones cannot be built on their site except at a cost which would require a higher rent than working people could possibly pay.

But passing over this preliminary difficulty we will suppose for the sake of the argument that a more energetic Board of Works than we have ever yet had has overcome every obstacle, and succeeded in erecting the wished for dwellings in sufficient number for every family to enjoy at a rent within their means the space necessary for a healthy life.

This great improvement being effected, how long will it last? Only a very few years, as the following considerations will show.

At present the mortality among the poor is enormously high, chiefly in consequence of the over-crowded state of their streets and dwellings. While out of every 100 children born in good circumstances only 8 die in the first year, among the poor three and even in some cases four times that number perish in their first year. The average age at death, too, which is 55 amongst the rich is only 35 amongst the poor. It follows from this that every improvement in the sanitary condition of the poor will immediately lead to a great increase in their numbers. The next step will be, of course, more men competing with each other in the labour market and so lowering wages, and more mouths requiring food, tending to drive up the price, so that in a few years things will be as bad as ever; and the more efficiently the scheme be carried out the more healthy the improved dwellings be made, the sooner will the counteracting cause be developed, and the temporary improvement nullified.

It is not often that in questions of political economy one can try experiments, but an experiment has been tried in this country and in this century which exactly applies to the case we are discussing. The record of this experiment forms one of the most interesting chapters of English history to those who wish to study the causes of poverty and pauperism. The experiment referred to is the system of poor relief in vogue during the first quarter of the present century. This was, like Mr. Cross's Improved Dwellings Act, an attempt on the part of the State to give the labouring classes more than they could obtain as wages in the open labour market. The plan was this. The State, speaking through the local authorities, said to the labourer, Your wages, Giles, are very low, you cannot decently exist upon them. We will allow you therefore out of the parish rates 2s. a week to help out your wages; a further allowance will be made you should you take a wife, and a further one still for every child you may call into existence. What was the result of this good-natured attempt to help the poor without any effort on their own part? Wages fell in consequence of the rapid increase of the labourers, until after a short time a man received no more both for wages and parish allowance than he had previously received in wages only. But although those who received the parish allowance were none the richer for it, the ratepayers were the poorer. The rates rose to such an alarming figure that in some districts they swallowed up the whole profit of the land, which in consequence was allowed to go out of cultivation. It may safely be affirmed that England was never brought so near the brink of ruin as she was by this well-meant attempt to benefit the poor without placing any restraint on their multiplication.

Now what is the difference between the system just described of giving an allowance in money in aid of wages and letting a man a dwelling at less than its fair rent. It is obvious, the difference is one of degree only; and if the effect is less disastrous it will be because the modern way of giving out-door relief—for that is what the scheme is in its essentials—does not admit of ever being so universally applied as was the old one.

We have shown that if the scheme for providing better dwellings for the poor could be carried out it would miserably fail; but in truth anyone who has the smallest knowledge of the value of property in London, and of the cost of building, knows that it never can be carried out, except at a loss to the body undertaking the work, which would of course have to be borne by the ratepayers. The London ratepayer is a long-suffering being, but we cannot suppose he would long submit to be taxed in order that a small section of the community might live in better houses than they had the means of paying for. In reality this much talked of over-crowding is but one of the results of poverty. There is no lack of house accommodation for those who can pay for it. What is lacking is the means to pay the necessary rent.

In many occupations a man does not earn, taking one week with another, more than twenty-five or thirty shillings a week, and as the rent of a six-roomed house including taxes is thirteen or fourteen shillings a week it is obviously impossible for such to do more than to take a part of a house; hence the over-crowding we deplore. If ever the evil is to be got rid of there must be a material rise in wages, and this there never will be while those working for wages multiply so rapidly.

If the working classes would only agree to keep down their numbers over-crowding would soon cease. The rise in wages which would follow a slower rate of increase would enable a man to take a whole house instead of two or three rooms; while even the present accommodation would in most cases be sufficient if there were not more than two children to a marriage.

J. K. P.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER IV. (*continued.*)

IN Chapter ix. of Book ii., Malthus treats on the Checks to Population in the Middle parts of Europe at the beginning of this century. He makes the observation that there are few countries where the poorer classes have so much foresight as to defer marriage till they have a fair prospect of being able to support properly all their children: and in all countries, he adds, a great mortality, whether arising from the too great frequency of marriage, or occasioned by the number of towns and the natural unhealthiness of the situation, will necessarily produce a great frequency of marriage.

In Holland, in the registers of twenty-two villages, Sussmilch noted one marriage to every 64 persons living, the usual rate being about 1 in 120. Malthus says he was for some time puzzled at this high annual marriage rate, until he found that the mortality in these villages was actually 45 per 1,000 of the population. The extraordinary number of marriages was merely produced by the rapid dissolution of the old marriage by death, and the consequent vacancy of some employment by which a family might be supported. In Norway the mortality in his day was only 22 per 1,000, and the annual marriage rate 1 in 130. This is a notable contrast with the figures relating to Holland just quoted.

Of late years the birth and death-rate in Holland have been much more satisfactory than they were in the days of Malthus: but the extreme poverty of the working classes in South, as compared with North-Holland, has been recently shown by Mr. S. Van Houton to result in a far higher birth-rate and death-rate in the districts adjoining Rotterdam, than occurs among the more prudent and well-fed inhabitants of Groningen. Still, there have been years quite recently in Holland, when the death-rate has been as high as 29 per 1,000 (1871) and even as lately as 1875 it was 25 per 1,000.

The standard of comfort has greatly changed in several cities in Germany. Thus, in Leipsig, Malthus mentions that, in 1620, the annual marriage-rate was 1 in 82: whilst it fell in 1756 to 1 in 120. He observes that, in countries which have long been fully peopled, and in which no new sources of subsistence are opening, the marriages being regulated principally by the deaths, will generally bear nearly the same proportion to the whole population, at one period or another. In Berlin, at the commencement of this century, the annual marriage-rate was 1 in 110, whilst it was 1 in 137 at Paris. Berlin, then as now, was probably a very unhealthy city. The death-rate of infants there at present is said to amount to one-half of all born in the first year of life in some years.

Direct encouragements to marriage are, says Malthus, either perfectly futile, or produce a marriage when there is no place for one, thus increasing the mortality. Montesquieu, Sussmilch, and other authors thought that princes and statesmen would really merit the name of fathers of their people, if from the proportion of 1 in 120—125, they could increase the marriages to the proportion of 1 in 80 or 90. But, says Malthus, as this would greatly raise the death-rate and the poverty in the State, such princes would more justly deserve the title of destroyers of the people. Had Mr. Malthus lived in our day, he would have been aware that a high marriage-rate is not by any means necessarily followed by a high birth-rate, since, in modern France, where there are the greatest number of married women in proportion to population, over the age of 15, of any European state, the birth-rate is *lower* than in any other European state. But, in Malthus' day, human beings were still dominated greatly by instinct, and had not begun to allow reason to dominate in the most important of all human acts, that which leads to the addition of new members to society.

Mr. Malthus mentions that it had been calculated in his time that, when the proportion of the people in towns in any State was to those in the country as 1 to 3, then the mortality was about 28 per 1,000, rising to 32 in 1,000, when the proportion of townsmen to countrymen was as 3 to 7; and falling below 28 per 1,000 when the townsmen are to the countrymen as 1 to 4. This holds true in principle in modern times: and it is out of the question to expect to have the death-rate of large cities as low as it is in country districts inhabited by well-fed peasants.

In chapter vi. our author speaks of the checks to population in Switzerland. From statistics existing in Geneva, it seems that in that town, during the sixteenth century, the probability of life, or the age to which half of those born live, was only 4.88, or rather less than 5; and the mean life was about $18\frac{1}{2}$ years. In the seventeenth century the probability of life was $11\frac{1}{2}$, and the mean life $23\frac{1}{4}$. In the eighteenth century the probability of life had increased to 27, and the mean life to 32.

M. Muret, a Swiss clergyman of Vevey, in the eighteenth century, mentions the case of a village called Leyzin, with a population of 400 persons, where there were only eight births a year. The probability of life in this model parish appeared to be so extraordinarily high as to reach 61 years. And the average number of the births having been for 30 years almost accurately equal to the number of deaths, clearly proved that the habits of the people had not led them to emigrate, and that the resources of the parish for the support of the population had remained nearly stationary. As the marriages in this parish would, with few exceptions, be very late, it is evident that a very large proportion of the subsisting marriages would be among persons so far advanced in life that the women had ceased to bear. The births were only about 1 in 49 of the population or much fewer than in France of modern days (1 in 40). In England they are 1 in 28 of the population at present.

M. Muret made some calculations at Vevey respecting the fecundity of marriages. He found that 375 mothers had produced 2,093 children: *i.e.*, about six children each: and he also found that there were 20 sterile women out of 478, or about 1 in 23 wives. Taking this into account, the average number of children to a family at Vevey was $5\frac{1}{3}$. In modern France it is about 3, in Prussia 4·68, and in England about $4\frac{1}{4}$. In those days, the proportion of annual marriages to population was lower in the Canton de Vaud than even in Norway, being only 1 in 140. In the model village of Leyzin only one-fifth of the total mortality was among persons under fifteen. Such were the results of what Mr. Malthus considered as the only true "moral restraint," late marriages. All these calculations of M. Muret imply the operation of the preventive check to population in a very great degree in the Canton de Vaud. In the town of Berne, the proportion of unmarried persons, including widows and widowers, was considerably above the half of the adults, and the proportion of the living, below sixteen to those above was nearly as 1 to 3 in the beginning of this century. The peasants in Berne were noted for comfort and wealth, doubtless owing to the low birth-rate in that country. A law there prevented those who had no means from marrying.

[To be continued.]

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President of the Malthusian League.
"We cordially recommend this most useful pamphlet."—National Reformer.
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## CURRENT TOPICS.

### Wealthy and Wise.

Mr. J. H. Levy, who is now probably the soundest teacher of the science of Political Economy in this country, and who keeps up in their plenitude the sound traditions left by Adam Smith, Malthus, the two Mills, and Cairnes, has recently delivered an excellent lecture, which is published in the form of a sixpenny pamphlet, to be had at South Place Institute, Finsbury, London. From this pamphlet we make the following extract:—

"Eight years after the death of Adam Smith there appeared another great work, which, following up the principles of the *Wealth of Nations*, laid bare the ultimate cause of poverty. I refer to the Essay on Population, of the Rev. T. R. Malthus. No man has been more persistently abused and misrepresented than Mr. Malthus; and no man ever deserved it less. A clergyman of great benevolence and masterly intellectual powers, he applied himself to economic research with a success which has rarely been equalled. It is, no doubt, very annoying to be reminded that the great cause of the misery existing in our midst is our own ignorance or want of self-control. But if this is the truth—and no one who studies the subject without prejudice can avoid that conclusion,—is it not well that we should learn it? The detractors of Mr. Malthus forget that he did not *invent* the law of population: he only *discovered* it. That law was in operation ages before Mr. Malthus was born. A dire disease afflicted society, but thesource of it was unknown. A gentleman discovered the fountain of distress and turned upon it the light of science with a view to discovering a remedy: and he is vilified as if he were the cause of the misery, which he did his best to cure.

"The distinction between invention and discovery is not always borne in mind. Hargreaves invented the spinning-jenny; and if that machine produced evil results, we might, perhaps, blame him for perverted ingenuity. There was no spinning-jenny before his time, and there never would have been one, if it had not been invented. A man tortured with the thumb-screw might, with show of reason, blame its inventor; but what should we say of a man who, because a brick fell on his head, cursed Sir Isaac Newton for finding out the law of gravitation. Should we not remind him that Newton's discovery did not *cause* the brick to fall on his head, but merely explained *why* it fell. Mr. Malthus' researches are not the cause of poverty, but an explanation of the reasons of its existence."

We have to thank Mr. W. P. Millward, of Shetford, near Manchester, for his verses. We rarely can find room for poetry, but we are glad to see by his last verse that he thinks small families to be the cure for poverty.

Mr. Sanders, of Amsterdam, writes to the President of the Malthusian League:—"Your visit to Amsterdam I hope will prove in a great way the promoter of the Neo-Malthusian principles. As for myself, I believe you had a very great success. The Population Question is beginning to be seriously discussed here in the *Werkmansvriend* (Workman's Friend), a paper of the ultra-orthodox party. A certain Mr. Xater there has opened the question of sexual morals, and had put six questions to you on that subject (very stupid ones), but did not find your replies satisfactory. I propose to answer him shortly. Mr. Gerritsen returned some days ago to Amersfoort, and I will now gather some friends to discuss with them what can be done to promote Neo-Malthusianism. The visit of yourself and friends has given me a keen sense of our Dutch indifference, compared with the heroic zeal of our English brothers and sisters, and I earnestly hope that before long we may equal you in enthusiasm."

In a review on J. S. Mill's life, by Professor A. Bain, in the October number of *Mind* (p. 539), Mr. Bain thus writes of Mr. Mills's views on the population question:—"His views on the elevation of the working classes on Malthusian principles have been much more widely canvassed. But there is still a veil of ambiguity over his meaning. Malthus himself, and some of his followers, such as Thomas Chalmers, regarded late marriages as the proper means of restricting numbers: an extension to the lower classes of the same prudence that maintains the position of the upper and middle classes. Mill prescribes a further pitch of self-denial, the continence of married couples. At least, such is the most obvious interpretation to be put upon his language. It was the opinion of many, that while his estimate of pure sentimental affection was more than enough, his estimate of the sexual passion fell a good deal below the truth." Professor Bain truly says that Mr. Mill was in favour of small families; but we are not sure what his views were as to the details of the question. His intense admiration for the French, and the fact that he in his youth distributed tracts in the direction of those written by Dale Owen and others, make us rather believe that he was not opposed to the commission of vain or self-regarding acts, but simply of injurious ones.

## Correspondence.

### THE FORMATION OF A MEDICAL AND SCIENTIFIC BRANCH OF THE MALTHUSIAN LEAGUE.

To the Editor of the *Malthusian*.

Dear Sir,—It is contemplated to form a branch of the Malthusian League, consisting of members of the Medical profession, both British and foreign, the weight of whose influence will be such as to gain for the principles of the Neo-Malthusians the respect and, ultimately, the adherence of all thoughtful people both in this and other countries. Such a branch will take the same position towards modern Malthusianism as the British Medical Temperance Association does towards the Temperance question. The formation of the Medical branch will, no doubt, be a great and powerful ally to the Malthusian League in giving a stand to the most essential principles of political economy in the eyes of all classes of the community. Medical men, and others who wish to become members of the Medical Branch of the League, are requested to communicate with me.

*Russell Lodge*,
Sheepscar-st., Leeds,
Sept. 21st., 1879.

I am, dear Sir, yours sincerely,
Henry Arthur Allbutt,
L.R.C.P., Edin.; L.S.G., Lond.

## NEO-MALTHUSIANS IN EDINBURGH.

Dr. C. R. DRYSDALE delivered two lectures on October 5th, in Chambers-street, Edinburgh, to large audiences. The first lecture was on the Population Question the second on State Remedies for Poverty.

At the afternoon lecture the chair was taken by Mr. John Lees, and a large and attentive audience was present. The lecturer pointed out that the most important question for human beings to consider was how to make labour and capital most productive: in other words, to study how the greatest amount of produce could be obtained with the least wear and tear of muscles and brain. Before the time of Mr. Malthus, or the end of last century, legislators and thinkers had entertained the most erroneous ideas of the value of a rapid increase of population. Plato and Aristotle had partially seen the true doctrine, and had recommended population to be stimulated or repressed by rewards and punishments; but, during the period of the Christian era, all this had been forgotten, and it had been universally held that large families ought in every way to be encouraged, in order to increase the power and wealth of a nation. Napoleon I. was merely quoting from the philosophers of his day when he said to Madame de Staël that the greatest woman of past or modern times was she who had given birth to the largest family. Malthus, in 1798, showed the true point, which is, that it is only in new colonies that a rapid increase of population is of any service. In all old countries, such as those of Europe, a rapid increase of population is always a very great evil, since it prevents the advance of the powers of production, afforded by improvements in science, from raising the condition of the masses.

The main difficulty in understanding the population law—that there is a constant tendency in population to increase more rapidly than the means of subsistence—consists in this, that, although it is granted that population *has* often doubled in new colonies in less than twenty-five years, and never has done so in less than fifty years in any European state, the checks to increase have not been clearly understood, or perhaps clearly enough explained, owing to the want of a certain set of statistics which were only now accessible to writers on political economy. If we consider that the human female might, on an average, give birth to some ten children, population might easily double in from ten to fifteen years, if food were abundant: and, as it takes more than two hundred years for France to double at its present rate, and England more than fifty, it is important to ask what are the checks which have acted, and still act, in keeping our European people down to the level of the means of subsistence. Taking Malthus' division of *Positive* and *Preventive* checks: in the first class we may notice the surplus mortality of the poorer as compared with the easier classes of society. The early death of children and adults, wars, and emigration were the checks which removed population after it had come into existence. Celibacy, late marriage, and prostitution, with the *two children* system of the French, were the preventive checks noticeable in England, France, and other European states. In all old countries population *must* be checked in *some way*. What, then, was the least painful and the wisest check to recommend to society at large? Early death was a miserable check. The children of well-to-do people in England and Wales died only in the proportion of 8 per cent. in the first year of life, whereas the children of the poor died, in many cases, in their first year, in the proportion of 30 per cent: nay, as many as 50 per cent. of them died in infancy, in Berlin, where families were very large.

At all ages rich people died in smaller proportion than poor people; and to such an extent was this true, that, whilst the average age at death among the rich was 55, it was not 35 among the artizan class of England and Wales. It was an easy calculation to show that, in England and Wales, the mortality of the population was so much greater than it would be if comfort were more diffused, that every year some 142,000 persons died out of 24,000,000 inhabitants, who would have lived had they been in easy circumstances. This was the main positive check in England, France, and Germany. Emigration had been much resorted to by England and Germany, the first of which countries had sent abroad 7,000,000 persons during this century, and the latter also many millions, while France had scarcely had any emigration from her shores worth speaking of.

Coming, again, to the preventive checks to population, there was a great prevalence of celibacy and very late marriage among the women of Great Britain. Not to speak of the 900,000 surplus women who had been left by the reckless emigration of males from her shores, many other women never married, and the average age of marriage, of those even who did so, was actually 24½ years, instead of 15, as it was in Hindostan. Thus, one-third of the prolific age of our women had gone by when they married. Prostitution existed at all because the women who entered its ranks were almost invariably sterile, and did not increase population.

One of the principal modern checks to population existed in France in the form of the very small families, which were so common in that country that M. Block had said that in many districts in France the peasantry and town artizans habitually limited their families to two children. This fact was now getting well known on the Continent, and was alluded to by the epithet of the *two-children system* of the French. To such a degree was this carried out in France that, although there were more marriages in that country per 1,000 of the population, the death-rate of adults was lower than in England or Germany. There was next to no emigration, and a very general well-being, except in those districts where superstition still existed, as in Brittany, and where families were still as large as in England or Germany.

Dr. Drysdale observed that he objected to all the other chec alluded to, as being far more painful and revolting than that the two or three children system of the French. It was, of cours a sad thing that human nature was so constituted as to need have *any* check to population whatsoever; but, as there was n the slightest doubt that we *must* be checked in numbers, it w the part of wise and virtuous men and women to adopt the che of voluntary limitation of families after marriage. If carried o wisely this plan would soon put an end to early death from ind gence, to prostitution, celibacy, late marriage, and the majori of the most hateful foes to human happiness.

In the debate which followed Mr. Wheeler objected to the ne Malthusian plan, on the plea that he was a believer in t Darwinian theory of evolution of a higher race, by means of t struggle for existence. In the past, competition has crushed t weakest, and left only the strongest members of the race; and, competition were to cease, the race would degenerate. As to t 61 French physicians and surgeons, spoken of by Dr. Drysdal with only 109 children amongst them, or not two on an avera to a family, he was sorry that such able men should not ha improved the race by leaving a more numerous progeny. T inferior races, like the Chinese, increased rapidly, and if *we* d not do so, they would occupy the earth in place of us. Fran was, he maintained, sacrificing her future to the immediate ha piness of the masses: since this small-family system prevent emigration from being needed. Even in the United States the views are doing harm. The Anglo-Saxon race refuses to increa rapidly in Boston and New York, and is leaving the keeping of population to the Germans and Irish. He thought that D Drysdale had made too much of the check to population caus by the delay of marriage until 24½ in this country, as compar with the early marriage of Hindoo women, since the numbers children borne by women before 25 were by no means in propo tion to those they had after that age, as shown by Dr. Matthe Duncan.

Mr. Scheu, a German gentleman, agreed in many points wi Dr. Drysdale, and disagreed in others. There might come a ti when the world would be too small for the human inhabitan At present this is not the case. There was plenty of *producti* for all existing at this moment: all that was wanted was go *distribution*. There is no absolute want of food. Even in t siege of Paris many persons had dinners of three courses. T Americans send immense quantities of food to England: and y many of the poor in America are as badly off for food as the po in Europe. The main point, then, was to equalise the *distributi* of wealth, and trades-unions and the schemes of the Socialists Germany and elsewhere would alone accomplish this.

Dr. Drysdale, in reply, said that the Darwinian idea, that was best to let people be miserable and kill each other by ov crowding and competition, in order to obtain a finer race in so far-off future, seemed to him the height of fallacious reasonin The whole object of science and the basis of morals was to ma society free from suffering; and yet here was Mr. Wheeler a vising us to be content with poverty and early death, in order get rid of the weak and suffering. This reminded him of the co duct of the ancient Romans, who sat comfortably in their se and watched, with pleasure, the dying groans of their fellow-me —the gladiators. He considered all these speculations as driv ling and utterly unscientific. Would it not be infinitely easier improve the race by the rational selection of parents, and advi consumptive persons not to reproduce themselves, even wh married. Poverty depended on low wages, and these, again, large families: and man was the only thinking being in t world. It was for him to improve his race, and not leave su to cruel and blind nature. As to what Mr. Scheu had said, t Malthusian pressure of population on subsistence had always e isted in ancient times, and it was a mistake to think that t question was only for futurity. Only by understanding it cou any Socialist or Individualist scheme hope to prosper. *With* t

theory acted upon, and if families were restrained in number there could be no poverty either in the *régime* of individualism or in that of community of goods. *Without* the understanding of this law, all societies would be suffering, and poverty would abound. Mr. J. S. Mill, the most strenuous Malthusian of this century, called himself a Socialist, and he advised the Socialists of Europe, whose public spirit he greatly admired, to take into their programme for the amelioration of society the views of Malthus, Mill, and the Malthusian League.

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In the evening Dr. Drysdale lectured on State Remedies for Poverty to a very large and animated audience. The chair was taken by Mr. W. E. Snell.

The lecturer took for his text the following expressions from the works of Mr. John Stuart Mill: "It would be possible for the State to guarantee employment, at ample wages, to all who are born. But if it does this, it is bound, in self-protection, and for the sake of every purpose for which Government exists, to provide that no person shall be born without its consent." In another place he says: "The practical result of the whole truth might possibly be, that all persons living should guarantee to each other, through their organ, the State, the ability to earn by labour an adequate subsistence, but that they should abdicate the right of propagating the species at their own discretion and without limit: that *all classes alike*, and *not the poor alone*, should consent to exercise that power in such measure only, and under such regulations, as society might prescribe with a view to the public good." And, again: "If the opinion (said J. S. Mill) were once generally established among the labouring classes that their welfare required a due regulation of the number of families, the respectable and well-conducted of the body would conform to the prescription, and only those would exempt themselves from it who are in the habit of making light of social obligations generally: and there would then be an evident justification for converting the moral obligation against bringing children into the world, who are a burden to the community, into a legal one; just as in many other cases of the progress of opinion, the law ends by enforcing against recalcitrant minorities obligations which to be useful must be general, and which, *from a sense of their utility*, a large number *have* voluntarily consented to take upon themselves."

Dr. Drysdale said it was now well known that the grand cause of low wages in European States was the pressure of population on the powers of the soil. An agricultural labourer, for instance, in Dorsetshire, could earn but 12s. a week; but, if conveyed to New Zealand, where wheat could be raised from 3s. 6d. a bushel, and butcher's meat was 3d. a pound, his wages were often 8s. a day for eight hours work. The great problem of civilization was to make labour as productive of food in old countries as in new ones. To do so, the best way would be to discourage, by means of slight punishments, the large families so common in this and other European States. The peasantry, and also the town artizans in many parts of France, even at present habitually limited their families to two or three children, so that France would long ago have got rid of poverty, but for the large families common in Brittany, Savoy, and other backward and superstitious districts. In such a state of public opinion he held that a small fine on the production of large families would act in a most beneficial way in preventing poverty. The fine need only be very small—two or three shillings—and, considering that numbers of parents had no children, the maximum number of children to a family might, perhaps, be as high as four children. No one would be injured by such a law. The rich in France never had large families, and to the poor a large family is an unmixed evil. Such a law would in no way be opposed to individual liberty, since, as Mr. Mill points out, it would not interfere with any merely self-regarding conduct in any individual, but simply prevent people from injuring their children and the working classes by over-population.

In the very animated debate which followed the lecture, Mr. J. Bone said that the whole reasoning of the lecturer was based on a fallacy. It was said that population doubled every 20 or 30 years; but, if so, how was it that the population of this country did not double in anything like that time? The fact was, that the amount of food per acre had doubled since the commencement of this century. As to the French, if they went on as at present, there would shortly not be a Frenchman left: and in the last Franco-German war they had been beaten for want of population. Drink was the main cause of poverty: and teetotallers were never seen in workhouses.

Mr. Scheu was glad to hear Dr. Drysdale in favour of a State remedy for poverty. At present but little can be done, since parliamentary representation was a sham, and did not represent the poorer classes. The State should organise the labour of the community and then poverty would cease. The French were not so happy or wealthy as Dr. D. made them out, for there was much poverty in that country, as well as in England and Germany. In India food was cheap, and yet the people starved. Nothing could be done until society at large regulated the wages of the working classes.

Mr. King said the lecturer had brought forward a most important question, and has given a short cut towards the getting rid of social poverty. The question of large or small families should, he thought, no longer be a private or individual question, left to the discretion of each family, but a public one. When the people were once educated by discussion it would be right to control population by punishing those who had too many children. If Socialism be a good thing, it surely must be one of its objects to get rid of poverty by some law which would discourage over-population and over-crowding of the labour market.

Mr. Marshall, replying to Mr. J. Bone, said that population had, in many instances, in new colonies, doubled, without any immigration, in 25 years or less; but in old countries like this it had never done this, on account of the law of the diminishing productions of the soil, which caused food always to be raised at a greater cost of labour and capital in old countries than in new. With regard to drink causing poverty, it might with far more propriety be said that misery prompts to drunkenness, for poverty caused hopelessness and degradation of mind and body.

Dr. Bowey said that Dr. Drysdale's conclusions were not very clear. Everyone would concede to him large experience, but the subject was a very difficult one. Over-population was put forward as the main cause of low wages, and yet the learned lecturer recommended earlier marriage, and would permit a maximum of four children to a famliy.

Dr. Drysdale, in reply, said he was glad to find so many supporters, and also such vigorous opponents. He hoped Mr. King and others would set up a Scottish Malthusian League, and perhaps adopt the programme of a Malthusian state remedy for poverty. His former lecture had been directed to prove the law of population, and he would only ask Mr. Scheu to study the proof of the law, which was held by J. S. Mill to be axiomatic. No other law than that which he proposed could directly influence wages. Whatever government existed, wages would always depend on the relation of the numbers of the workers to the products of past labour; and, as man could not live without food, all severe pressure of population on the powers of the soil, such as existed in Europe, inevitably led to a low remuneration for labour. In conclusion, as a native of Edinburgh, he had always remembered the words of Burns:

> "That I, for poor auld Scotland's sake,
> Some useful plan or book might make."

*His* plan was a State Remedy for Poverty.

# Official Notices.

MEETING OF COUNCIL of the Malthusian League, October 16th, 1879, the President in the chair. Present: Mrs. Grout; Messrs. Bell, Page, Reynolds, and Swaagman. After the confirmation of the minutes, it was reported that Mrs. Annie Besant had had a successful meeting at the Town Hall, Lockwood (near Huddersfield), where she gave a lecture on the Population Question, on September 20th. Mr. Reynolds mentioned that he had received certain subscriptions from members of the League, which were ordered to be acknowledged in the *Malthusian*. He was in correspondence with the Secretary of the Southwark Radical Club, and with the proprietor of a Hall in Woolwich, as to lectures there: and he hoped that Mr. Parris might lecture there during the month of November. Mr. Reynolds also mentioned that many members of the League were only entered in the books under a numeral, and that he did not know their names, and had occasionally made mistakes by applying more than once to the same person for a subscription. He hoped to be soon better acquainted with names and addresses of members. The President reported that he had delivered two most successful lectures on the Population Question and State Remedies for Poverty, in Edinburgh, on October 5th, the chair being taken by Mr. John Lees on the first occasion, and by Mr. W. E. Snell on the second. Mr. and Mrs. Bayne, Mr. Orr, Mr. Dewar, and many other friends of the Malthusian League favoured the lecturer with their presence and aid. There was much amicable discussion, and only slight opposition from one gentleman of Socialist (German) opinions, and another who believed all poverty to be caused by alcohol. The President also reported that he had been much pleased with the success of two papers on the same subject at the Social Science Congress at Manchester, when the assembly (mostly composed of ladies) was evidently greatly on the side of the small family system of the Neo-Malthusians. The *Metropolitan*, the *Echo*, and one or two other papers had spoken favourably of the arguments put forward, and public opinion was evidently at present turning. Mr. Gerritsen and Mr. Sanders, in Holland, were using all their efforts to found a Dutch Malthusian society, and Mr. Gerritsen was about to write a tract for Dutch artisans. Dr. Stille had written an admirable letter in one of the German journals, and the polished and convincing lecture delivered by Mr. S. Van Houten had been published in the form of a pamphlet, recently received from the author by the President. On all sides friends and adherents were arising—in Italy, in France, and other European states; and the question was ripening daily. If funds were adequate, much more naturally could be accomplished; but the richer classes as yet hardly realised the gravity of the struggle for food, love, and leisure, and were content as yet to look on at the pioneers without doing much to assist them. Soon, however, public sentiment would turn, and then there would be a plenty of friends and probably funds enough. The main point was to keep up the agitation until society at large comprehended the question at issue. Time was always on the side of truth so long as freedom of the press existed, and Mr. Truelove's noble martyrdom had probably contented the intolerant party, who would now, it was to be hoped, leave the question to be discussed fairly and frankly.

THE Secretary begs to acknowledge the following Subscriptions to the Malthusan League:—

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WILLIAM REYNOLDS, Hon. Se


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# THE MALTHUSIAN

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.


Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.


No. 11. DECEMBER, 1879. One Penny.



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## THE POPULATION QUESTION AT THE MEDICAL SOCIETY OF LONDON.

A PAPER was read at the Medical Society of London, on October 27th, 1879, Dr. COCKLE, Physician to the Royal Free Hospital, in the chair, by CHARLES R. DRYSDALE, M.D.; F.R.C.S. Lond.; M.R.C.P.; Senior Physician to the Metropolitan Free Hospital of London, on the "Mortality of the Rich and Poor."

Dr. C. R. DRYSDALE said: It has for many years past appeared to me, during my period of office as Medical Officer of various charities of London, that an immense amount of the sickness and mortality of the poorest classes is almost entirely due to the unfortunate position in which many of them are placed with regard to the acquisition of food, shelter, clothing, and other requisites of healthy existence in a northern climate.

I have no doubt that the same observation has been very frequently made by all medical enquirers who have seen much of the poorer classes; but, in my opinion, there has, up to this time, been too little of accurate statistical information collected in order to enable us to see clearly what I am now inclined to believe, that the poverty caused by low wages is by far the most important cause of premature death, and the main obstacle to all sanitary improvements.

It is doubtless quite true that, during the past three or four centuries, a very great advance has been made in lowering the death-rate in European States, an assertion which will be amply verified when it is known that in the town of Geneva, the probability of life, *i.e.*, the age to which half of the population born lived, in the 16th century, did not exceed five years, whilst the mean of life was only 18½ years. In the 18th century these figures had risen to 27½ years for the probability of life, whilst the mean of life had advanced to 32⅕ years.

England has had a similar history, and a rapid fall in the death-rate during the earlier decades of this century; but it must be noted that for the last thirty or forty years there has been no very perceptible fall in the mortality. And this is in the face of the fact that, at no previous period in the history of the nation, has there been such an amount of capital, labour, and intelligence expended on the drainage and purification of our cities.

Let me take London as a sample. With all the advances recently made in this most wonderfully healthy city, we find that the death-rate was 22·2 per 1,000 in 1856, 22·3 in 1876, and about 23 per 1,000 in 1877 (Vacher): and, if we turn to all England, we see, as Dr. Fergus pointed out at the Cork Meeting of the British Medical Association, that the death-rate of England and Wales was identically the same, namely, 22·35 per 1,000 in each of the decades 1841-50, 1851-60, and 1861-70.

The point that I shall endeavour to insist upon and elucidate is, that the grand cause of the non-improvement of our mortality resides in the mass of indigence, which is now, as it always must have been, the main cause of premature death in all settled and civilised States. M. Villermé, the distinguished Parisian physician, and several of his able collaborateurs in the *Annales d'Hygiene Publique*, have contributed some valuable facts to this argument. Thus, in France, it has been found that persons between the ages of 40 and 45 die, when in easy circumstances, in the proportion of 8·3 per 1,000, whilst, if poor, they die at the rate of 18·7, that is, 2½ times as many poor as rich die at these ages. It was found, too, that at Paris, there died, between the years 1817 and 1836, one inhabitant in 15 in the 12th arrondissement, which is that peopled chiefly by the poor, whilst only one death in 65 took place in the 2nd arrondissement, chiefly inhabited by the rich.

M. Joseph Garnier mentions that, in 1857, the mean life of certain quarters in Manchester was only 17 years, whilst that of other quarters of that city was then 42 years. Dr. Villermé found, some 30 years ago, that the probable life of an infant of a weaver in Mulhouse was as low as 1½ years, whilst that of the infant of the manufacturing classes was 26.

The venerable Mr. Edwin Chadwick, late Chief Officer of the First General Board of Health in England, gave me, in Paris, last summer, a pamphlet of his, written in 1877, "On the Dwellings of the Wage Classes," marking for me the following passage, which will illustrate my point: "A death-rate which is a mean of the death-rates of the whole population, is almost invariably a pernicious misrepresentation. Thus, we have part of a sub-district in London, comprising houses in good condition, where the death-rate does not exceed 11·3 in 1,000, whilst there are adjacent dwellings within the same sub-district where the death-rates rise to the extent of 38 in 1,000 from year to year. A mean of the two is a misrepresentation of the conditions of both. It is now reported that there are particular localities in London where the death-rates are from year to year upwards of 50 per 1,000."

He then refers to an important return made by the Sanitary Commission in the Metropolis, in 1843, in which year the general death-rate was 24 per 1,000, which reads thus: "A study of the common form of return of the proportion of deaths to the living of all classes, will show how little useful information was to be got from it, in comparison with the return for the same year subjoined.

| | Proportion per cent. of deaths from Epidemics to total deaths of each class. | Proportion of deaths of children of 1 year to births within the year. | Proportion per cent. of deaths of children under 10 years to total deaths of each class. | Mean age at death of all who have died men, women, and children. | Mean age of all who have died over 21. |
|---|---|---|---|---|---|
| Gentry, Professionalists, and their families ..... | 6·5 | 1 to 10 | 24·7 | 44 | 61 |
| Tradesmen, Shopkeepers, & their families ..... ..... | 20·6 | 1 to 6 | 50·4 | 23 | 50 |
| Wage Classes, Artizans, Labourers, and families..... | 22·2 | 1 to 4 | 54·5 | 22 | 49 |

These important statistics may seem almost sufficient to prove my point, that the indigence caused by low wages is the grand cause of early death; but the more recent data assembled by Mr. Charles Ansell, junior, and published by him in 1874, are, to my mind, still more trenchant, seeing that they are accompanied by so many interesting details.

Mr. Charles Ansell, junior, in his capacity as Actuary of the National Assurance Company, went, some years ago, through the immense labour of obtaining information through circulars sent out from his office concerning no less than 48,044 children of the well-to-do classes in England and Wales, including members of the legal, clerical, and medical professions, and the nobility and gentry. In 1874 he published his remarkable work entitled "Statistics of Families of the Upper and Professional Classes," from which I will now make a few extracts bearing upon my thesis.

Mr. Ansell points out that it results from his figures that, in the first year of life, only 80·45 per 1,000 deaths occur among the children of the richer classes in England. In the Registrar General's Report it is shown that about 150 per 1,000 die in the general population of England in the first year of life, and we find that the rate rises to 188 per 1,000 in the whole of Liverpool, so that it can be easily understood that the Sanitary Commission's account of the death-rate among the families of the wage fund classes is in London 250 per 1,000 in first infancy, and that, in some cities, the death-rate among the children of the indigent rises to 330 per 1,000, and even, as is the case in Berlin, and other cities in Germany, where the birth-rate exceeds 40 per 1,000, to 50 per 1,000 of all born in the first year of life (Stille). Mr. Ansell next shows that, from one till five there are 46·84 deaths per 1,000 among the children of the richer classes in this country, as against 113·69 in the general population.

Of 100,000 births, Mr. Ansell's tables show, among the richer classes, 80,000 survivors at the age of 21, as against 65,750 among the general public. His tables also show that between the ages of 20 and 40 there die, in the richer classes, 125·52 per 1000, as against 124·17 among the general public; and between 40 and 60, the figures for the richer classes are 147·74, and for the general public 168·76 per thousand.

The mean age at death among the richer classes, in Ansell's tables, appears to be, in England and Wales, at present 55 years, an estimate which is a good deal higher than that already quoted from the Sanitary Commission of 1843—namely, 44. His tables also show that of 100,000 children born among the well-to-do, 53,398 survive at the age of 60, whilst, in Farr's tables, only 36,983 attained to that age.

One statement of Mr. Ansell's, which I noted when his work first appeared, shows the supreme importance of being born of parents in comfortable circumstances. It seems that, in the year 1873, there died, in England and Wales, 368,1 persons under the age of 60; and Ansell calculated that, the mortality among the general population had been on what it was in the upper classes, 226,040 only would ha died. So that, in one year, poverty destroyed 142,130 liv in England and Wales alone.

A remarkable confirmation of this calculation of Mr. Ansel has quite recently been afforded from the official statistics New Zealand. The wages of labour and profits of capi have been for some years so high in that country,* whilst t price of butcher's meat (which, in spite of Dr. Richardso late speech at Croydon, I still venture to consider one of t prime requisites of civilized nutrition) has been only so threepence a pound, and wheat has been about three shillin a bushel, that the most unskilled labourer has been enabled secure an ample supply of food, clothing, and shelter for s and family.

Hence, New Zealand, at this moment, with a very hi birth-rate of 41 per 1,000, has the almost incredibly low deat rate of 12½ per 1,000. This, of course, is mainly due to t absence of any indigent or badly-fed class in that colony.

Had England and Wales that death-rate, some 230,000 liv would annually be saved.

In passing, I think these figures may, perhaps, show tho persons who believe that alcohol is the great cause of dea and most of the evils in this country, that they are rather e aggerating an otherwise important truth. It is probable th the New Zealand labourer partakes of as much, or even mo of this so-called luxury at the Antipodes as he did when home, and yet he lives nearly twice as long there as he wou in this country.

The greatest British writer on Logic, of this day, Mr. Ale ander Bain, in an able Essay on the Constituents of Happine has the following remark, which the statistics just cited verif "That prime requisite of happiness, health, is very imperfect secured in the lowest grades even of respectable citizenshi The public registers have demonstrated that mortality a disease diminish with every rise in the scale of wealth."

M. D'Espine remarks, in the *Annales d'Hygiene*, that the s called mortality of several trades is only another name f poverty; and Dr. Thouvenin, in an article on the Influence Trades on Health, arrives at the conclusion that, with the e ception of cotton-beating, dividing and carding of silk cocoo or white lead grinding, and one or two other trades, indu trial pursuits do not exercise any directly injurious effects the work-people's health. He traces the deterioration of t health of the wage classes in towns, and their greater deat rate, to defects in their dwellings, to hereditary and sk diseases, to venereal and tubercular complaints, to the exc of their premature labour and the scanty nature and b quality of their diet, the irregularity of their lives whilst st immature, and, lastly, to drunkenness.

The summary of these causes is but another way of nami poverty: and D'Espine shows also, what my own experien for many years in the North London Consumption Hospi had led me to recognise, that, whilst tubercular diseases fo 68 per 1,000 of all deaths among the richer classes, no l than 230 per 1,000 of the poor die of those diseases so oft caused by mal-nutrition in early youth. Rickets, too, acco ing to Sir W. Jenner, prevail especially among the childr of the poor who have large families, and who feed th children so badly.

With regard, too, to phthisis, the late Dr. Edward Smi whose untimely death was such a loss to hygienic science, p a number of questions to 1,000 of his patients affected w consumption, and found that the number of children giv birth to by the parents wa sactually 7·5 on an avera

* 36 to 48 shillings a week for ordinary agricultural labourers.

It can readily be conceived how the ill-feeding in infancy of the unfortunate children of these parents had developed the want of stamina which culminated in phthisis. That eminent observer also threw a flood of light over the way in which poverty causes premature death, in an Essay in the Sixth Report of the Medical Officers of the Privy Council for 1863. In an article "On the Food of the Labouring Classes," Edward Smith stated, as the result of his laborious enquiries, that the food of the workers in silk was found by him to cost, per head, only 2s. 2d. a week; that of the needlewomen, 2s. 7d.; that of stocking weavers, 2s. 6½d.; and of kid glovers, 2s. 7½d. He sums up by saying: "No class under enquiry exhibited a high degree of health. The least healthy are the kid glovers, needlewomen, and Spitalfields' weavers. The average amount of food was too little for health and strength." I am glad to see that some most able members of the profession are commencing to speak of this point. Thus, at the Cork Meeting of the British Medical Association, this year, Dr. Rabagliati, of Bradford, is reported as having said: "It was common to hear of large families, of whom nearly all, or more than half, died in infancy. Among the poorer classes, especially, this was generally the case. Instances of it came before him every day."

Poverty, then, I trust I have sufficiently proved by these figures, is the main cause of premature death in old countries such as those of Europe. If, then, we wish to lower the death-rate in any notable degree in this country, I submit that we must no longer content ourselves with drainage schemes, or charitable schemes for building model lodging-houses for a few who are to live in them with the assistance of the rate-payers. I presume that all who are penetrated, as I am, with the weight of these figures, will at once frankly admit that, in order to permanently lower the death-rate, we must endeavour to find out how to lessen indigence, which meets us face to face at every turn, even in our wealthiest cities. How this is to be accomplished is not my task at present. Suffice it to say, that the diagnosis of the disease has been long made. The cause of poverty has long been known.

The real cause of the difference in the remuneration for labour and in the cost of butcher's meat and wheat in this country and new colonies, resides solely in the much diminished pressure on the powers of agriculture in the new colony. If, then, it were possible for us to lessen the birth-rate of 36 per 1,000 of this country down to the rate of France, 26 per 1,000, whilst our present emigration continued for a time, the price of meat and wheat would rapidly sink, and might eventually become as low here as it is in our most flourishing colonies. Our death-rate would then rapidly fall: and might in the end be as low as 12 per 1,000, which Mr. Chadwick says is already the annual death-rate of the well-to-do classes in this country.

My argument is, then, as Sir Henry Thompson expresses it, that our farm is overstocked with human animals, and that this is the only real cause of the permanent death-rate in our cities above mentioned: and I contend that, so long as the people of Great Britain continue to add to the population in the ratio of 362,923 persons, as was done in 1877, or to have an annual birth-rate of 36 per 1,000, it is useless to expect anything from drainage schemes or the other expedients of public hygiene. Slums will always exist as long as people have such low wages that they cannot afford houseroom enough for the over-numerous offspring they engender, a species of improvidence so conspicuous as yet among the poorer classes in the United Kingdom.

In almost all countries, the fecundity of the poorer classes is very much greater than that of the richer. In Paris, for instance, according to the *Statistics of European Population*, the births are one-32nd of the population in the rich quarter, whilst in the poor quarter they rise to one-26th. The poorer classes being less educated are less prudent and more instinctive, and consequently are cut off be what in modern scientific parlance has been styled "the struggle for existence," a struggle which, however interesting it may be for philosophers to contemplate among other races of animals, I humbly submit is contrary to all the instincts of the medical art and of true morality to rest content with.

Mr. Van Houten, in a work on this subject, mentions that in Holland there are two divisions where the mortality of children differs very widely. In South Holland (Rotterdam and its vicinity, and Zealand) there is a high death-rate in the first year of life of 316 per 1,000 born. In that part of Holland the birth-rate is very high, *i.e.*, families are very large. In Groningen, again, where families are very much smaller, the infantile death-rate falls to 134 per 1,000. (*Bijdragen tot d strijd*, p. 96.) And in the quarters of Paris and other French cities where the death-rate is lowest the birth-rate is very low. For instance, I found in 1878, when Vice-President at Paris of the International Congress of Hygiene, that of 61 medical men of the highest reputation at Paris, Bordeaux and Laon, in France, only 109 children had been born, *i.e.*, not two to a family. This is the rule among the well-to-do people in France, and naturally the mortality among such carefully nurtured children was very low. I conclude, then, that the only way to lower the death-rates in old States like this is to slacken the birth-rate until such time as butcher meat and wheat become as cheap here as in the most fertile of our colonies.

After the conclusion of the paper, the PRESIDENT observed that Dr. Drysdale had read a most interesting essay on a most interesting subject. He now invited the Fellows of the Society to discuss it.

Dr. ROUTH, physician to the Samaritan Hospital for Women, said he quite agreed with Dr. Drysdale's figures, which proved poverty to be the cause of early death: but indigence was not the main cause, it was the habits of the poorer classes which caused their greater death-rate. There was, he said, no country where the working classes were more despicable than in this. In his whole professional life, for instance, he never had received a farthing from any member of that class. They habitually ate up and drank all their gains. Many workmen who made thirty shillings a week only brought back a part of it to their families and consumed a great part in the public-house. Then the man would join a union, and henceforward would work as little as he possibly could. The accursed principles inculcated in their trades' unions were the bane of industry. No matter how able a workman might be, he was compelled to receive the same remuneration for his labour as the most unskilful. It was found, by a charitable set of persons in Manchester, that when they saw that the mother really received the food necessary for the family, the mortality of the children diminished. There were no strikes among the upper classes, and many gentlemen in the room would go on at their professioual business for fifteen hours in the day. Think of a working man doing that! Such men would only work eight hours, and even in the times of strike, the workmen drank. If the same principle were carried out by the professional classes, their lives would be as short as those of the working classes. Then, again, the greatest mortality was amongst the drunkards. The want of cleanliness was one great cause of death. Eating, washing, and sleeping were carried on all in one room, and the poor had no idea of ventilation, so that the air in their rooms smelt horribly. Dr. Drysdale had put down the greater longevity in New Zealand to the better feeding of the people there, but the amount of drink consumed there was inconsiderable, and the climate of England was what was so fatal to children. The death-rate here always rose in cold weather. The mortality among the upper classes in France is certainly lower than among the lower, but the cost of food was higher in Paris than in London. Were they to believe Dr. Drysdale that a slow birth-rate was the grand remedy for indigence, in face of the Registrar-General's often repeated allegations that a rapid birth-rate was the best test of a flourishing country? Was it likely that the death-rate could be reduced by imitating the French

and checking the birth of children by voluntary means after marriage? It was a rule of human nature that God had sent poverty, but that was the result of the want of good habits among the working classes. He (Dr. Routh) was summoned to go one night to attend a poor woman in labour. He found the room quite denuded, and the family without food. The woman had triplets, and had obtained the Queen's Bounty. He gave the family some food, but found that the man was on strike, upon which he said to him: "What would you do if we doctors were also to strike?" The man replied: "Strikes are useful, and you have only to strike to fill your pockets." He considered that any imitation of the French in the matter of checking the birth of children among married persons was contrary to morality.

Mr. Paramore said that he thought a large and healthy population was the source of a grand nation. Children embellished a house and could not be too numerous. For his own part, he had remarked that some bright geniuses arose amid scenes of poverty and misery, who would not have been born if their parents had thought of limiting their families. All persons were very glad that they had been born. He was himself, and he dared to say so was Dr. Drysdale. During the past three years he had been favoured with three children, and he was glad to mention it. It was not the number of a family that was the difficulty, but that thousands of parents brought up their children in a way that was contrary to reason and to nature. Thus, there were 150 millions sterling annually spent in drink, and he was surprised that Dr. Drysdale, who had done so much towards opposing alcohol, should not see that drinking was the chief cause of social misery. In conclusion, he thought that medical men should live together in brotherly love, and not try to compete too rudely with each other for business, but remember that they were of a noble profession.

Dr. Crisp disagreed with both Dr. Drysdale and Dr. Routh, that poverty was the cause of early death. In the siege of Paris people lived longer than before. In Surrey, when the labourers had only six or seven shillings a week, they lived better than the poor people in London with much higher wages. They had meat only once a week. In towns, habits were bad, and much drinking abounded, but he did not think that poverty *per se* was the cause. For instance, publicans and butchers were short-lived.

Dr. Heywood Smith said that a great mortality occurred among the children of the poor, because the children themselves take care of each other. Among those who could afford a nursery maid, the children, being better cared for, escaped. Then, again, the poor often succumbed because they preferred to take their chance of an operation, which, if richer, they would not undergo. Any infirmity to the poor interfered so much with their trade that they preferred to risk such operations rather than remain incapacitated for work. If many large buildings, such as Peabody's, were erected, they might, by the care given to the children, much lessen the chances of early infantile mortality. He also was of opinion that the idea of limiting, by volition, the number of children, was contrary to ethics. Some other remedy was needed, and, in his opinion, emigration was that remedy. If the State were to organize a great emigration scheme over-crowding might be cured.

Dr. De Haviland Hall wished to make only one observation, and that was that emigration seemed unfit, as a remedy, for poverty, since it withdrew only the most able-bodied and ablest, and left the weaker at home.

Dr. Woakes said that, if Dr. Routh were right, all we had to do was to let alone, and concern ourselves in no way, with the problems brought forward by Dr. Drysdale. He could not see this at all, but thought that the subject was well worthy of attention. Dr. Routh had said that the remedy proposed was not one that could commend itself to experience; but he (Dr. Woakes) had had some experience of unlimited families. One man he knew had had nearly twenty children, but these were the offspring of four wives. Thus, many women fell victims to over-reproduction of children and continual toil for their offspring when born. Such women, he thought, had a claim to have a voice in t question whether families should be as large as chance wo allow them to be. He thought that prudence in this questi was highly moral, instead of being immoral, as Dr. Routh wo have it.

Mr. Gould said he thought Dr. Drysdale had not gone enough back when he considered poverty as the main cause mortality. In large towns this was true, because there pove implied over-crowding and filth, which the upper classes escap There were many other causes of death besides poverty. T living according to the laws of health was the main point in taining long life. He was sorry to hear the prevention of la families styled immoral. This means so little and was so vag It would be very much better to explain in what way the prev tion of births was injurious and hurtful to society, than simply give it a bad name.

Dr. Rogers said he he held very strongly the views of Routh and Dr. Heywood Smith. He did not think it was unf to use a strong word when we felt strongly. He had lived many years in the world, and wished to protest against the id of limiting families to three or four children. With regard to question of poverty, it is clearly at the root of the evils mentio by Dr. Drysdale, and if that gentleman could propose any oth remedy than that of small families he would go heartily along w him. Although not a teetotaller, he yet considered that drinki was the main cause of poverty, as alcohol was not of the least u in the building up of our tissues.

A Fellow of the Society thought that infantile mortality w mainly due to ignorance in parents, and improper feeding. T was seen very well when it was remembered that in England t poorer classes could not do without bread and bacon, whilst t Scotch brought up their children well on oatmeal.

Dr. C. R. Drysdale, on being called on to reply, thanked t Society most heartily for the courteous way in which his views h been received and discussed. It was a rather amusing, as well instructive fact, to find that his chief opponents, Drs. Rou Heywood Smith, and Rogers were all eminent accoucheurs (laug ter), and he supposed that was to be accounted for by assumi that they saw more of the evils resulting from people attempti to keep their families down to the level of their means than oth members of the profession. His own statistics seemed clearly prove that poverty was the main cause of early death, and all tho who had studied the matter knew well that it was now axioma that the grand cause of low wages and poverty, in old countries Europe, was over-rapid reproduction, *i.e.*, large families. Wh use was there, then, in Dr. Routh complaining that it was "i moral" to talk of checking that rapid birth-rate which, statisti showed only led infants to the cemetery. Morality meant th conduct which conduced to health and happiness, and he claim the right of all rational beings, to base all his arguments on e perience or on science (applause), unrestricted by theologic prejudices contained in works written two thousand years ago more. The experience of the nineteenth century was sure greater than that of the "*Juventus Mundi*." To Dr. Paramo he would say, as he would to Dr. Routh, that surely the case Ireland, which, in 1847, contained 8½ millions, of whom nea three had since disappeared by death, emigration, &c., was proof that mere numbers do not make the wealth of a natio As M. Verneuil had said, it is *quality* not *quantity* we wa Emigration, praised by Dr. H. Smith, was quite inadequat Population could double, if supplied with food, in twenty yea and how could the 200 millions of Europeans be taken acro the Atlantic or Pacific once in twenty years? Dr. Crisp's o servations were only true to a very small extent. If the well-t do in country parts were compared with the poor in ill-fed villag the difference in mortality would be almost as notable as betwe the two classes in towns. Eventually, all, he believed, wou turn to *his* side, and public opinion would probably end in affixi a stigma to the overcrowding of old countries by large families.

(The speaker concluded amidst a round of applause.)

## THE *LANCET* ON POVERTY.

THE *Lancet* of November 8th, speaking of the debate in the Medical Society of London, says:—"The greater rate of mortality among the poor than the rich is no new fact, although Dr. Drysdale may have done well to draw attention to it as he did at the last meeting of the Medical Society. The chief causes of this increased mortality are not far to seek,—greater exposure to accident and violent death, unhealthy occupations, and the total neglect of well-established sanitary laws, are foremost among them. Reformers, up to the present time, have looked forward with hopefulness to the time when, by increased knowledge, violent deaths will be lowered, and the laws of health more carefully obeyed. But Dr. Drysdale appears to have no hope of good from such means; for him, the rapid increase of population, making and keeping people poor, is the one great cause of needless loss of life, and the one hope of lowering the death-rate lies in diminishing the birth-rate.

"The facts he stated by no means support such an inference. We have yet to learn that the majority of evils at present surrounding the poor are necessarily attendant on poverty. We have yet to see a poor population living in dry, well-drained, well-ventilated houses, properly supplied with pure water, and the means of disposal of refuse. And we have yet to become acquainted with a poor population spending their scanty earnings entirely, or in a very large proportion, upon the necessaries of life, for such is not the case when half the earnings of a family are thrown away to provide adulterated alcoholic drinks for one member of it. Until reforms such as these, and others, have been carried out, and the poor are able and willing to conform to known physiological laws, it is premature to speak of taking measures to lessen the birth-rate—a proposal, be it said, which makes the humiliating confession of man's defeat in the battle of life."

This criticism of the *Lancet* shows that its author has probably never studied Malthus' work, or that of J. S. Mill and his successors. To call the proposal to lessen the birth-rate, in order to get rid of poverty and early death, by voluntarily limiting families, as in France, a "confession of man's defeat in the battle of life" is a strange misconception. What Neo-Malthusians hold is, that they can promise with certainty to the whole of civilisation a splendid future, if only the question of the size of families is calmly discussed and understood.

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

### CHAPTER IV. (*continued.*)

Mr. Malthus gives an amusing account of a conversation he had with a peasant who went with him from the Lac de Joux to the sources of the river Orbe. This man said that the habit if early marriage might be really said to be the vice of the country: and he was so strongly impressed with the necessary and unavoidable wretchedness that must result from it, that he thought a law ought to be made restricting men from entering into the married state before they were forty years of age, and then allowing it only with old maids, who might bear them two or three children instead of six or eight. That peasant would have been, we doubt not, one of the most zealous advocates of the *two children system*, so wonderfully carred out in many of the most flourishing districts of France, and probably would have abandoned all desire to keep prudent couples like those in these French districts from marrying. We hold with that simple peasant of the Jura, who had learnt the truths he expounded by sad and cruel experience, he having married himself when very young, and with his family, suffered much from poverty, that governments are culpable when they do not attempt to lessen high birth-rates. To forbid early marriage, indeed, is to encourage prostitution and cause many other evils; but to affix a stigma on those who produce large families is, as far as we can see, a plan which can only produce good and need produce no evil results. It is an utter misunderstanding of the rights of the individual to suppose that each man and woman ought to have the *right* to cause misery to their unfortunate children, and at the same time produce a pressure upon the powers of the soil and lessen the productive powers of past and present labour. That this will ere long be seen to be the truth arising out of the discoveries of the great English professor we cannot for a moment doubt.

*Price One Shilling. P.* 1*d.*

THE POPULATION QUESTION, by Dr. Charles Drysdale.

President of the Malthusian League.

"We cordially recommend this most useful pamphlet."—National Reformer.

London: 28 Stonecutter Street, E. C.

## Correspondence.

### THE TITLE "MALTHUSIAN."

To the Editor of *The Malthusian.*

Sir,—The thought has often occurred to me that the title which the Malthusians as a body have adopted is a stumbling-block in their path, a continual hindrance to their progress. My reason for forming that opinion is, that the word "Malthusian" conveys no intimation to the uninformed of the character of the principles with which it is associated. The majority of the English people have doubtless never heard of Malthus; or, at least, know nothing of his life and works. Now to them the fact that a Malthusian League is in existence conveys no idea whatever. It is possible that thousands who are at this moment pining in poverty and comparative misery might be induced to join our ranks—or, at any rate, would be led to inquire—could they but be brought to the knowledge that our efforts are directed towards the abolition of poverty. But, until this knowledge is conveyed to them, we might as well call ourselves the Carribeean League for any difference that it would make to them. A certain body of dietetic reformers call themselves *Vegetarians.* This is to some extent definite and satisfactory. But supposing they styled themselves *Newmanites* (after the name of one of their most distinguished members, Professor F. W. Newman)—how many people would be aware of the meaning which the title would be intended to convey?

But this is not all. We are *not* followers of Malthus, we are believers only in his views as regards the population question. The orthodox call themselves Christians because they profess to be guided in every action of their life by the teaching of Jesus Christ. We, however, stand in no such position with respect to the Rev. T. R. Malthus, whose views upon any question other than that of the population are more or less indifferent to us. Secularists possess a title which indicates their principles; and they would be extremely ill-advised were they to adopt as a badge the name of any distinguished Freethinker, however eminent or successful.

I propose nothing to supplant the title "Malthusian." I think, however, that there should be some addition to signify and

indicate the crusade against poverty in which the League engages. If you think the matter worth ventilating, some valuable ideas and suggestions may result. Yours faithfully,

*Nov. 6th*, 1879. GEORGE STANDRING.

[There is a great deal of truth in the remarks of our respected correspondent. The name of Malthus, however, is better known than lesser names, but perhaps a sub-title—such as "A Crusade against Poverty," or, "The only Remedy for Poverty"—might be of service. We shall gladly hear suggestions.]—ED.

## NOTICES OF MEETINGS.

A PAPER was read at the London Dialectical Society, on November 18th, by Mr. EDGEWORTH, on the relations between population, wealth, and welfare. The essayist, after a number of interesting attempts to reduce the elements of happiness to numerical calculation, came to the following conclusions: That the Malthusian law of pressure of population on food might be frustrated for a time, in case of the members of a given population being all highly cultured and educated in knowledge of the arts of production of wealth. Entirely accepting the Malthusian theory of the tendency of population to increase faster than food can be obtained, and the necessity of limiting numbers in order to arrive at greater well-being, he urged that the cultured, being capable of enjoying more, and being more likely to do justice to offspring, should be entitled by public opinion to a larger share of the produce of society, and also to a larger number of children than the uncultured. He therefore objected to the way in which Malthus and Mill had looked at this question as not being sufficiently aristocratic, or in accordance with the theories of evolution as worked out by Mr. H. Spencer and Mr. S. Jevons.

Dr. DRYSDALE said he must remark that even were mankind all as intellectual as Sir Isaac Newton, it would be perfectly impossible for any society to obtain food rapidly enough to enable it to double every fifteen years or so, as was the physiological possibility and tendency. As to the able, thoughtful, and wealthy having the mass of children born, he had only this to say, that if ever the population doctrines were clearly seen and acted on by any nation, it would be imperative in all classes to be most sober in the matter of bringing new inhabitants into an old country. And he thought that, as the intellectual people should give a good example in such matters, it was hardly worth while to advise them to have a large family, and thereby add to the over-population everywhere prevalent. When a farmer had only a given piece of pasturage, it was equally bad farming to overstock that pasture with Leicestershire sheep as with a less perfect breed. In both cases starvation and deterioration would ensue.

Mr. LEVY upheld the views of Mr. Edgeworth that the ablest people in society should be encouraged to have considerably larger families than the poor or less able. For instance, he would tell an ordinary agricultural labourer and his wife to content themselves with two children, or merely to reproduce their own existence, whereas, when people had fine qualities, they should have many more than this. He was not prepared to say that any particular maximum should be laid down, or that society had any business to punish persons who had large families for doing so.

Mr. HEMBER thought that society had a right to regulate population.

Mr. ROTHWELL thought that people should proportion their family to their means, and that poor people should have fewer than rich.

AT a meeting of the ratepayers of the Marylebone Division, hear addresses from the School Board candidates, name Messrs. Angus, Stanley, and Watson, which took place Friday evening, November 11th, in the Lecture Room of t Westbourne Park Chapel, amongst the varied questions p to the candidates, was this one, by a person named HEDGE:

Q. When do you think we may fairly expect a reduction the taxes for educational purposes?

A., by Dr. ANGUS: When? why when the querist wou guarantee no further increase of children, but a decrease.

MR. PARRIS lectured at the Tower Hamlets Radical Club, Oct. to a large and enthusiastic audience. There were no questic asked, but several members spoke in favour of the views advocate.

October 26th.—Lectured in Manchester, the effect of whi was to stir up the friends to further propagandist work in t large centre of industrial life.

November 6th.—Lectured, for the first time, at the N Hall, in the Plumstead Road, Woolwich. There was a mu larger audience than was looked for, and a desire expres for further lectures on the objects of the Malthusian Leagu

November 9th.—Lectured in Halifax. Some pertin questions were asked and replied to; several expressing th conviction that the subject was of greater importance th they had at first thought it.

## Official Notices.

MEETING of the Malthusian League, November 19th, President in the chair. Present: Messrs. Bell, Pa Parris, Reynolds, Standring, and Truelove. Minutes of last meeting were confirmed.

Mr. Parris mentioned that he had lectured four times the Population Question last month to excellent audiences twice for the League, and twice independently. Mr. Bell kindly furnished hand-bills for the Woolwich meeting. Reynolds reported that the result of applications for s scriptions had been satisfactory. Mr. Page observed that, many of the subscribers were members of clubs, they wo do well if they would place the *Malthusian* on the club tab Local booksellers, too, might be asked to exhibit a placard contents, and sell some numbers. There were some Lond booksellers who had helped the cause, could not some be fou in provincial towns? Mrs. Annie Besant wrote as follow "I hoped to call this evening to spend an hour at the meeti but find I cannot. I have lectured during the last few we for the League at Bradford, Chester-le-Street (Durham), Nelson (Lancashire), at each place most successfully: gr interest has been shown, and general sympathy. The mo ment seems to be gaining ground everywhere." The Presid remarked that he had read a paper on the same question the Medical Society of London, on November 5th, and met with a very kind and friendly reception from the Fello on that occasion, which made him think that the medical p fession were beginning to reflect on this important point hygiene. This made eight lectures on the subject delive during the past month. If funds were plentiful, of cou lecturing could be pushed more vigorously. A paper on Po lation had been also read at the London Dialectical Socie a Society which had always taken a most enlightened inter in the Malthusian controversy, on November 18th, and interesting debate had followed as to the right of State int ference in this matter. A letter was read from Mr. Standr concerning the title of the League, which was discussed.

# CURRENT TOPICS.

### The "Saturday Review" on Large Families.

The *Saturday Review* of November 15th, 1879, in an article entitled "England in India," on Dr. Hunter's lecture on India, thus speaks:—"The population has been delivered from dangers of every kind, and neither man nor beast any longer make it afraid. But is the relief, after all, very much better than a substitution of one terror for another? Starvation by famine has greatly diminished; deaths by wild beasts have become comparatively rare; deaths by violence of man are less common than in the most civilised of European countries. But that slower starvation which comes from the inability to obtain the means of living in adequate abundance has become far more common than it was; and, as regards this, the action of the English Government only seems to increase the difficulty. The world, perhaps, has never seen such a condition of things as that presented by the more fertile and populous regions of India. The production of human beings goes on almost without check. The standard of living is so low, the actual sum required to support a family is so small, the position of marriage in the Hindoo religious system is so peculiar, that not a single motive to prudence seems to be operative. In the old times there were abundance of counteracting agencies. But Dr. Hunter's whole lecture is an enumeration of the way in which, one after the other, these counteracting agencies have been put an end to. Invasion and war slew their thousands, and bands of robbers slew their thousands. Wild beasts came near to man in the race of extermination, and, if there was a pause on either side, famine came into swell the tale of mortality by millions. Now that the people of India have been delivered from war, from robbery, and from scarcity, there is nothing to check their multiplication, and yet, if it is not checked, what can it mean except a constantly growing destitution?"

Mrs. Annie Besant writes, in the *National Reformer* of Nov. 9th:—"It is very pleasant to see the progress which is being made by Malthusian views. In this month's (November) *Malthusian* there is a most encouraging account of the meeting in the Health Section at the Social Science Congress. Dr. Drysdale, president of the League, read a paper on the "Mortality of the Rich and Poor," and urged that "for the high death-rate of the poor there was but one remedy—*i.e.*, the restriction of the birth-rate"—and dwelt on the French habit of limiting the family to two or three children. Miss H. P. Downing spoke in support, giving her personal testimony as to the evils and sufferings she had seen among the poor owing to over-large families, and remarking that "in France—the country of small families—children were regarded with pride and pleasure, not as a burden, as too often in this country." Miss Lydia Becker (editor of the *Woman Suffrage Journal*) remarked that "every one must see that large families were great evils, and gave some painful details of the poverty she had seen. Mrs. Amelia Lewis declared herself "convinced that large families were a terrible foe to happiness," and "gave all honour to such ladies as stood up for such an important question as that of the parental responsibility of married persons." It is, indeed, a sign of the turning of the tide of public opinion when we find three ladies well known for their public and literary work coming forward to declare themselves adherents of the Malthusian views."

The editor of the *Republican* writes, on November 1st:—"The gospel of Malthusianism is being preached with vigour and effect. The leader of the crusade against poverty, Dr. Charles R. Drysdale, President of the Malthusian League, has been in Amsterdam, organising, lecturing, and discussing before the chief medical men of Europe the question of population. Later on we find him at Manchester, reading papers on branches of the same subject, in the Public Health Section of the Social Science Congress. In Edinburgh, too, the indefatigable Doctor lectured twice on August 5th, his subjects being the Population Question and State Remedies for Poverty. The meetings are reported to have been most successful. The business arrangements of the League are in the hands of Mr. W. Reynolds, the new Secretary, who brings abundant energy and organising ability to bear upon the duties of his office." As all nations will eventually become republican, we are glad to be in unison with the pioneers.

There was, a short time since, a leading article in the *Times* on Mr. Zincke's letter on Agriculture in Germany, in which the following sentence occurs:—"If, as we think we may fairly assume from Mr. Zincke's letter, these good people are not troubled by debts, mortgages, settlements, and what not, and also steer clear between the respective perils of fee-simple and entail, *and have not the enormous families Englishmen are addicted to*, then there exists a class to which we might well address the wish that it was our own, or one of the many in this isle." And yet Mr. Walter, junior, was one of the jurors on the case of Mr. Bradlaugh and Mrs. Besant!

Mr. J. H. Levy will repeat his interesting lecture on "Free Trade in Labour," on December 14th, at 8 p.m., at the Hammersmith Club, 126, King-st., West Hammersmith. Discussion is invited. That excellent paper, the *Labour News*, inserts an abstract of the lecture, and a letter from an opponent.

Dr. Stille, of Hanover, writes in his capacity of Vice-President of the Malthusian League, a most interesting letter upon the doctrines of the League, to the *Memorabilien*, and Mr. Van Houten's address in Amsterdam is printed in the *Wien. All. Med. Zeitung*, so that Germany, like Holland, will soon hear of the *two-children system* of France.

## SUBSCRIPTIONS RECEIVED.

The Financial Secretary begs to acknowledge the following Subscriptions:

J. Lum, 1/-; Mrs. Lum, 1/-; K. Pyrate, 1/-; W. Cooper, 1/-; R. Griffiths, 1/-; J. Griffiths, 1/-; J. Paterson, -/9; G. Watson, 1/-; G. Burling, 1/-; E. T. Burling, 1/-; J. Overend, 1/-; T. Lees, 1/-; J. Paul, 1/-; Mrs. Paul, 1/-; Mr. Candle, 1/-; Mrs. Candle, 1/-; J. Candle, 1/-; Mr. Grinonneau, 1/-; Mrs. Grinonneau, 1/-; Mrs. Cristey, 1/-; J. G. Hilditch, 1/-; Mrs. Hilditch, 1/-; Mrs. Thurston, 1/-; Mr. Rowell, 1/-; Mrs. Rowell, 1/-; Mr. Shearman, 1/-; Mr. W. Ball, 1/-; Thos. Marsden, 2/6; W. Palmer, 1/-; J. P. Kelley, 1/-; Mrs. Whitehead, 1/-; John Faulkner, 1/-; Maria R. Faulkner, 1/-; Sarah Feltham, 1/-; Sydney Stalder, 1/-; T. Saunders, 1/6; W. H. Frank, 5/-; R. Heath, 1/-; George Rought, 1/-; Captain Walhouse, 21/-; D. Woffenden, 1/-; A. Smith, 2/-; W. J. Shaw, 1/-; W. J. Walhouse, 2/6; Thos. Earl, 1/6; C. H. Seyler, 10/-; J. P. Wright, 2/-; T. F. Pearse, 3/6; Wm. Wotherspoon, 1/-

WILLIAM REYNOLDS, Hon. Sec.

Manchester Branch of the Malthusian League.—On Sunday afternoon, November 3rd, a meeting was held at the Grosvenor Assembly Rooms, Grosvenor-street, All Saints', for the purpose of electing officers, &c. Mr. W. H. Colman was voted to the chair, and after a few remarks as to the value of the Society, and the desirability of active work in the cause, the voting proceeded, the result being that Mr. Griffis was elected president; Mrs. Fossard and Mr. Billcliff, vice-presidents; Mr. Carroll, treasurer; Miss Fossard, financial secretary; Mr. Colman, corresponding secretary; and Messrs. Donaldson, Marsden, Hacking, Topping, and Smith, committee. It was resolved that an adjourned meeting be held on Sunday next, at the same place, at 5·30, when it is hoped arrangements will be made for winter lecturing.

The adjourned meeting was held on Sunday, November 9th, at the GrosvenorAssembly Rooms, All Saints'. It was unanimously resolved that the corresponding secretary should wait upon the committee of the Manchester Branch of the National Secular Society, and try to get them to grant the use of their fine hall for a Malthusian lecture, each member doing his and her best to make it a success. Subscriptions will be gladly received by our financial secretary, myself, or any member of our society. Each subscription will be found duly recorded on referring to our financial secretary's books.

W. H. Colman, Cor. Sec., 66, Rusholme Road, Manchester.

# Literature.

*De Heuwere Werld en Levensbeschowing.* By Dr. Von Reekens, of Haarlem. (1877. Pp. 322.)

In this able work the following passage occurs:—

"The geometrical progress in the fertility of man has never been demonstrated: the circumstances which have an influence on that fruitfulness are of such multiple kinds and still so little known, that it is too venturesome to build up at this moment any opinion on the matter. Thus, it is estimated that in Ireland one in every two inhabitants is a child, and in every 100 inhabitants of Brussels, of the poorest classes, there are 11 children born, whilst the higher and richer classes show only two.

"In France, in a population of thirty-six millions, there are no more children born than in the eighteenth century, when it counted hardly twent-five millions. When the number of births increases, the death-rate usually rises, and the average length of life is lowered. The mean life, which in France before the Revolution was about 25 years, has now risen to 36 years (22 deaths per 1,000 annually), while in other parts of Europe it has risen from 18, which it was in the middle ages, to 40 at present."

All this is quite in accordance with the teachings of Malthus and J. S. Mill, and we refer Dr. Von Reekens to the "Essay on Population" of Malthus (1803), and to J. S. Mill's work on Political Economy.

## NOTICES TO CORRESPONDENTS.

Mr. Thomas Hamilton, of Glasgow, writes a long letter, which we wish we had space to insert more of. One sentence is as follows: "Dr. Richardson pointa to *Salutland*, which has no existence outside his own Utopian brain. He is good and well-meaning, but a sad Utopian. Dr. Drysdale shows much more modesty. He only points to France. *Salutland* is not a fact; but France is a fact—a great and glorious fact." He is much thanked for his generous enthusiasm in the only real question of the working classes.

Mrs. R. S. is thanked for MS.


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—o—

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## OUR FUTURE.

THE New Year opens cheerfully upon those sober-minded members of society who, taking their stand on the discoveries made in social science by Malthus, Mill, and the latter-day economists, venture, in the face of the recent distress which has been so prevalent in England, to prophesy that the future of society may and will be a happy and desirable one. When the little journal in which we write was inaugurated, in February last, lovers of scientific discussion on social questions were only beginning to recover from the feelings of distress and horror caused in their minds by the indictment, prosecution, and sentence of Mr. Edward Truelove. The disgraceful proceedings against Mrs. Annie Besant had not at that hour culminated in the most shameful of all modern judgments, which deprived the best of mothers of a beloved daughter's presence, and thereby showed how unable are the bigots and rulers of modern society to understand in what direction thought is at present tending. Everything conspired to cast a gloom over the prospects of the advanced liberal party in this country. It seemed as if all generous impulses in society were forgotten, and that England was beginning, like ancient Rome, to take a decided step towards that tyranny over thought and private conviction which would make the land of Milton, Shelley, and J. S. Mill no longer a fit home for free or brave men and women. The year 1880 promises more fairly for us New-Malthusians. Mr. Gladstone's triumphant progress shows that a wave of liberalism is arising, and the recent appointment of a public prosecutor seems to show that the government feels itself constrained to suggest some signs of repentance before it dies.

Our progress has been wonderfully rapid. Public opinion is fast turning. During the eleven months of our brief existence, letters of adhesion to the tenets of Knowlton, J. S. Mill, Dale Owen, and the latter-day Malthusians have reached us not only from every part of the British Islands, but also from nearly every country on the Continent. Holland, France, Germany, Italy, Switzerland, Sweden, and Denmark are awakening to a consciousness of the importance of the truths promulgated by the League. The United States rang with the echoes of the trials of Mr. C. Bradlaugh and Mrs. Besant; and even our remote colonies in Australasia contain numerous members and warm friends. Not a month of the year 1879 has passed without the delivery, by members of the Council of the League, of several lectures both in London and all the large provincial cities of England and Scotland. Mrs. Annie Besant has delivered several splendid orations on the Population Question, to overflowing and most sympathetic audiences. Mr. Parris has carried on the propaganda wherever he has travelled, and met with little or no actual opposition. The president of the League has opened the question on the Continent of Europe in the International Medical Congress at Amsterdam, and criticisms on that debate are still heard in Germany, France, and Italy. He also has been permitted to make the New-Malthusian doctrine one of the possible questions of the day even in conventional circles, by reading papers on it at the Social Science Association, and before the Medical Society of London; and, strange to say, the general opinion of the assemblies, on all of these occasions, seems to have been that the new opinions, which point to the supreme virtue of great prudence in the procreation of children in old and already peopled states, are true and likely to prevail. On the other hand, we cannot chronicle in 1879 any serious attempt to refute the position of the New-Malthusians. It is true that our opponents—and sometimes our friends—maintain silence, and often pretend to ignore the existence of the opinions we advocate; but the intellect of the nation has been reached, and we have been able to insert quotations from numerous authors of celebrity which all show that the question is ripening daily.

What, then, is *our* duty at this juncture? Plainly, we must be prepared to take advantage of every opportunity to proclaim loudly and without faltering to our fellow-countrymen and countrymomen, that all other virtues which can adorn humanity must and can, for the most part, only end in shallows and despair for the masses, until accompanied by that prudence in the matter of the regulation of families which can alone make poverty a thing of the past to the inhabitants of any European State. Members of the most important league that has ever united human beings, we must be prepared to assist all who are working in our direction, whether by ameliorating the conditions of land tenure, or other indirect methods of bringing home prudence to the masses. In return for our

assistance we shall ask such philanthropists to try to aid us, too, by some direct social sanction, culminating in law, which may as rapidly as possible, raise the condition of the poor and suffering, and wipe away the tears of the sad and despairing among the poorer classes of modern society.

## Correspondence.

THE following letter has been addressed to the President of the Malthusian League by a gentleman of great experience in India, and who held a very high position there.

7th December, 1879.

"I enclose the Indian canal officer's letter, that I spoke of. Though published during last famine, you may possibly think it deserving of reprint in the *Malthusian*.

Your readers will doubtless see much between the lines, or beyond them, because of their progress in your science, which I may style the "Economics of Humanity," or Law of Human Happiness. Indeed, I think the *Humanitarian* would have been a better title than the *Malthusian* for your paper.

I do not know the name of the writer. He appears to have seized on the facts and detailed them honestly, but without realising, or perhaps fearing to declare as boldly as you have done, the conclusions to which they lead all rational men.

"The most observant members of our service have long since recognised the difficulties of the population problem in India, but cant and creed, prejudice and false propriety, have curtailed free thought and free speech on the subject, while cheap credit and popular applause is secured to those whose brains run in routine grooves on this question, or who, preferring social sentiment to common sense, preach to their hearers' prejudices, and teach them what they *feel* to be 'goody-goody,' though *proved* to be false."

[We give a quotation from the article in the *Times*, spoken of above.]

. . . . . .

Since England has been put in the position of an earthly Providence, weak and fallible, but, I trust, sincerely benevolent—a mother rather than stepmother—towards India, let us ask what and how many are the people with whom we have to deal. Much has doubtless been said lately at home of the density of the population, but I may repeat a few figures from the last Census. Burdwan 573, Patna 553, Rajshahye 500, Benares 797 souls per square mile—all strictly agricultural districts—against 262 in the United Kingdom, and 422 in England alone, which is so full of towns—probably one to each half-acre of actual food crop. (All these figures are from the report made to Parliament in 1873.) But England cannot produce food for all her inhabitants, and India must. This by itself proves how near starvation the people must always be.

Yet they will marry and increase. The first is a religious duty, and the second also, at least to the extent of leaving sons; nor do they think of restraining nature. Such national checks as they had devised—as female infanticide, suttee, exposure of the sick—we, of course, have tried to put down. They will live on almost nothing. Rice is a luxury that the really poor cannot afford where it is not the staple crop; two meals a day is a sign of good times, and eating one's fill of coarse food indicates real prosperity. Water is the only drink thought of by most.

. . . . . .

The first question to ask ourselves is—Is it desirable that such a people, under such circumstances, should multiply further or be restrained? Nature, if we leave it to her, says "No," and uses three potent remedies—war, pestilence, famine. But we set ourselves to fight all three. War, whether Mog invasion, Mahratta raid, or internal fray, that slaughtered th adults and starved the children, we put down by extendir our more than Roman peace over the whole country. Pestilenc such as the "Burdwan fever," that for years has been scour ing that district—within my recollection reputed the healthie in Bengal—and Hooghly, some parts of which have ov 1,000 to the square mile, we fight as we may with dispensarie sanitary regulations, and hill sides covered with cincho plantations. And famine—all know how we are fighting wi that now, and mean to make it impossible in future.

Thus we throw down the gauntlet to nature, and will hav none of her severe but effectual remedies. By all means l the people multiply, say we. Very well, but let us rememb that in so doing we also make our difficulty grow on us. Th natives themselves see that our rule is not an unmixed benef They admit that life and property are safer than they ev were before; that riches increase; that oppression is limite and justice done; that work is given to the poor and medicir to the sick. But tradition tells them that, in some respect for the very poor, the former times were better than thes Food has doubled in price in living memory in many place but wages have only slightly increased. They do not see ho this naturally follows from increase of money and populatic together faster than food produce. An old man will adm that his village, and others round it, have a third more popu lation than when he was a child; he knows the fields are r bigger, and the cultivation the same: but he does not see th the share of food to each must be less. No: somehow th Sircar's rule has brought worse harvests, or the Sircar's rai ways carry away the food; else how can it be that people a hungry now, and he does not remember being hungry as child? The Sircar is responsible, and should remedy it.

Well, by irrigation we may increase and make more certa the harvests, and by communications distribute them in yea of local failure. But this is prescribing for symptoms. Th people will increase up to the enlarged limits we provid And what is the use of a human being for whom no work ca be found? I am sure that even now one-third, at least, the inhabitants of each village in the populous districts India might be removed, and there would not be full wor at the lazy Indian rate of work, for the remainder. The why should more come into the world? To that many variou answers will be given by your readers.

Supposing that to sustain in life the largest possible popu lation is our aim, we are so far on the right track. But, wh next? Shall we stop there? I have no panacea; in spite my signature, I must admit that our present course can carr to no nobler end. I only hope to turn the attention of Englis philanthropists to the true Gordian knot—the nature of th people.

Will capital solve the difficulty? India never seems likel to be a manufacturing country, to have means to purchase foo from without; and, short of this, all increase of wealth wi make food dearer for the poor.

Will improved agriculture do it? All who have tried, hav found that they could not produce food so cheaply as the nativ Besides, these remedies only tend, as canals do, to 'enab more to live, without improving their status.

Will emigration do it? But they will not emigrate; an if they would, what country could take, or what ships carr the mere yearly increase of 200,000,000 of people?

. . . . . .

I am, Sir, your obedient servant,

*Debree-on-the-Sone, July.* A CANAL ENGINEER

M. Adolphe Clémence, delegate at Marseilles from the 4me arrondissement of Paris, writes as follows, on Dec. 3rd :—"To the citizens—members of the Council of the Malthusian League. Citizens :—I have just read in the workmen's journal, the *Proletaire*, of 29th Nov., the address which you have sent to the working men's Congress at Marseilles. The question which you raise is, in my opinion, of the greatest importance, it merits the attention and solicitude of all partizans of a speedy and serious emancipation of a moral and economical character. I should be much obliged if you will tell me what publications there are in the French language on the subject, which has been too little studied up to this date by French socialists. I pray you, citizens, to receive my warm salutations. My address is at the "*Union Vaudoise de Credit*," at Lausanne.

Dr. Dubay Miklos writes from Buda-Pesth, that he has been greatly interested with the report of the Amsterdam Malthusian propaganda of the League, which appeared in the *All. Wein Med. Zeitung*. He asks for further literature on the subject.

Dr. Stille, of Hanover, writes that he is doing his best, although quite isolated, to spread the Neo-Malthusian views in Germany, having recently written articles in the medical papers of his native land, and having prepared some small pamphlets for circulation. We sincerely hope that intellectual Germany may soon see that prudence after marriage is as praiseworthy as before it, and that the gravest of all evils is an over rapid birth-rate in a European State.

## THE CHARGE AGAINST MR. COLLETTE.

At Bow-street, on December 11th, Charles Hastings Collette, aged sixty-three, solicitor to the Society for the Suppression of Vice, residing at 48, Portsdown-road, Maida Vale, and of Lincoln's Inn, again appeared before Sir James Ingham, for examination on the charge of converting and appropriating to his own use a sum of £2,300, being a portion of certain property for which he was trustee under the marriage settlement of Mr. and Mrs. Henry Charles Finch.

At the request of Mr. Besley (his counsel), the defendant was allowed to occupy a seat at the solicitors' table. Mr. Truelove, Mr. Bohn, and others who had been prosecuted by the defendant as solicitor the Society for the Suppression of Vice, were present during the proceedings.

Mr. Poland said an unpleasant duty had been thrown upon him in prosecuting Mr. Collette on the charge of appropriating trust moneys with intent to defraud. The facts of the case were shortly stated by the learned counsel, who described the particulars of a marriage settlement, and the appointment of the defendant and others as trustees of a sum of £10,000 in Consols, the consent of Mr. and Mrs. Finch being given to the re-investment of the amount in leasehold property and mortgages. He read the letters of the defendant's firm to the co-trustees on the discovery being made that certain sums had not been so re-invested, and he stated that since the commencement of this prosecution the whole of the sum in default had been repaid, although previous pledges to reinstate the £2,300 had not been adhered to. It was after the continued default of the defendant to fulfil these promises that the matter was laid before the Attorney-General, and he (Mr. Poland) begged that it might be fully understood that no compact of any kind had been entered into by the prosecution. The co-trustess of Mr. Collette were naturally glad to have the money refunded, and they would have been glad enough to have been spared the pain and expense of these proceedings; but it could not be forgotten that every opportunity had been previously given to the defendant to avoid the inquiry, without effect.

Some evidence having been given for the prosecution, the case was adjourned to January 1st, the same bail being accepted.

We have received a letter from M. Collas, (of Paris), expressing his interest in Malthusianism. M. Colas remarks : "Malthus is frequently quoted, but in reality is little understood amongst us."

## MR. JOHN MORLEY ON PARENTAL PRUDENCE.

In Mr. Morley's work on Rosseau (Lond. 1873), a passage has been marked for us by a lady member of the Malthusian League, where he speaks of Rousseau's abandonment of his five children as follows :—

"There is assuredly no word to be said by any one with firm nature and unsophisticated conscience in extenuation of this crime. We have only to remember that a great many other persons in that lax time, when the structure of the family was undermined alike in practice and speculation, were guilty of the same crime; that Rousseau, better than they, did not erect his own criminality into a social theory, but was tolerably soon overtaken by a remorse which drove him both to confess his misdeed, and to admit that it was inexpiable; and that the atrocity of the offence owed half the blackness with which it has always been invested by wholesome opinion, to the fact that the offender was, by-and-by, the author of the most powerful book by which parental duty have been commended in its full loveliness and nobility, and, at any rate, let Rousseau be a little free from excessive reproach from all clergymen, sentimentalists, and others, who do their worst to uphold the common and rather bestial opinion in favour of reckless propagation, and who, if they do not advocate the despatch of children to public institutions, still encourage a selfish incontinence, which ultimately falls in burdens on others than the offenders, and which turns the family into a scene of squalor and brutishness, producing a kind of parental influence that is far more disastrous and demoralising than the absence of it in public institutions can possibly be.

If the propagation of children without regard to their maintenance be either a virtue or a necessity, and if afterward the only alternatives are their maintenance in an asylum, on the one hand, and their maintenance in the degradation of a poverty-stricken home, on the other, we should not hesitate to give people, who acted as Rousseau acted, all that credit for self-denial and high moral courage which he so audaciously claimed for himself. It really seems to be no more criminal to produce children with the deliberate intention of abandoning them to public charity as Rousseau did, than it is to produce them in deliberate reliance on the besotted maxim that he who sends mouths will send meat, or any other of the spurious saws which make Providence do duty for self-control, and add to the gratification of physical appetite the grotesque luxury of religious unction."

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# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER V.

### OF THE CHECKS TO POPULATION IN FRANCE.

IN the sixth chapter of Book II., Mr. Malthus gives us some account of the checks to population which existed in France at the end of last century, which might convince the most sceptical of modern pessimists of the vast strides which a nation may take in a short period towards the attainment of comfort and well-being.

The population of France, before the beginning of the war, says Malthus, was estimated by the Constituent Assembly at 26½ millions. Necker estimated the yearly births, in 1780, to be above a million, and it is curious, as we shall soon see, that France, in 1874, had not a million of births with a population of 36 millions. Malthus estimated that, out of that million, 600,000 would attain the age of 18; and, considering that nearly as many persons are to be found in a given society, unmarried as married, he amply accounts for the seeming paradox that, whilst France was supposed to have lost 2½ millions by actual war, and its consequences, at the time of the Revolution, the population was found to have increased, in 1800, as compared with 1790.

"At all times," says Malthus, "the number of small farmers and proprietors in France was great: and though such a state of things is by no means favourable to the clear surplus produce or disposable wealth of a nation, yet sometimes it is not unfavourable to the absolute produce, and it has always a tendency to encourage population." This last remark of Mr. Malthus has not been verified. In no country does the population tend to increase so slowly as in modern France—the land *par excellence* of peasant proprietors. In all probability, the rapid increase of population at the time of the French Revolution arose from the lower death-rate which always follows a sudden amelioration of the position of the humbler classes, such as that which took place where landed property came into their possession.

The average proportion of births to population in all France, before the Revolution was, according to Necker, 39 per 1000. It has singularly altered since that time, and is now only 26 per 1,000, or the lowest birth-rate in Europe. The death-rate then was 33 per 1,000, and has fallen of late to 21 per 1,000, or nearly the lowest death-rate in Europe.

Sir Francis d'Ivernois, in a work entitled *Tableau des Pertes*, has the following remark: "Those have yet to learn the first principles of political arithmetic, who imagine that it is in the field of battle and the hospitals, that an account can be taken of the lives which a revolution or a war has cost. The number of men it has killed is of much less importance than the number of children which it has prevented, and will still prevent, from coming into the world." To this Mr. Malthus replies: "And yet if the circumstances on which the foregoing reasonings are founded should turn out to be true, it will appear that France has not lost a single birth by the revolution. She has the most just reason to mourn the two millions and a half of individuals which she may have lost, but not their posterity: because, if those individuals had remained in the country, a proportionate number of children born of other parents, which are now living in France, would not have come into existence. If in the best governed country in Europe we were to mourn the posterity which is prevented from coming into being, we should always wear the habit of grief."

"It is evident," he continues, "that the constant tendency of the births in every country to supply the vacancies made by death, cannot, in a moral point of view, afford the slig shadow of excuse for the wanton sacrifice of men. The tive evil that is committed in this case, the pain, misery, wide-spreading desolation and sorrow, that are occasion the existing inhabitants, can by no means be counterbala by the consideration that the numerical breach in the pop tion will be rapidly repaired. We can have no other ri moral or political, except that of the most urgent neces to exchange the life of beings in the full vigour of enjoyments for an equal number of helpless infants."

The next passage shows how immensely ameliorated i condition of modern France, as compared with that before Revolution. "At all times," says our author, "the nu of males of a military age in France was small in propo to the population, on account of the tendency to marriage 113 of the population, according to Necker), and the *number of children*. Necker takes particular notice of this cumstance. He observes that the effect of the very misery of the peasantry is to produce a dreadful mortali infants under three or four years of age; and the consequ is that the number of young children will always be in great a proportion to the number of grown-up people. million of individuals, he justly observes, will, in this neither present the same military force, nor the same capa of labour, as an equal number of individuals in a cou where the people are less miserable. Switzerland, before Revolution, could have brought into the field, or have ployed in labour appropriate to grown-up persons, one-t more in proportion to her population, than France at the period."

How strikingly all this has been altered by the pru habits with regard to families, induced by the peasant hold in France, is clearly seen by the following statistics:—Betw the ages of 20 and 60 the human frame is most capable of duction, and, according to Kolb, there are in 10,000 per in the several States in Europe the following numbers of sons of the productive ages: In France, 5,373; in Holl 4,964; in Sweden, 4,954; in Great Britain, 4,732; an the United States, 4,396. France has, of all nations in Eur the highest average of ages of the living. Thus it is t 31·06 years; in Holland, 27·76; in Sweden, 27·66; in G Britain, 26·56; and in the United States, 23·10. An France there are a greater number of persons who attai old age than in any other country, for, out of 100 deaths t are, in France, over the age of sixty, 36; in Switzerland, in England, 30; in Belgium, 28; in Wurtemburg, 21 Prussia, 19; and in Austria, 17.

But, most notable of all the facts of modern Europe, is marriages are more prevalent in proportion to populatio France than elsewhere, and, curiously, there was the sma number of illegitimate births. Thus, the illegitimate bi in France were, from 1825-67, only 7·27 per cent. of all bi whilst in Prussia they were 8·24 per cent. in 1867; in Swe they were 10 per cent.; in Austria, 11; and in Bavari 1868, even 22 per cent. of all births. Paris is an excep to this, for the illegitimate births there are about one-fourt all births.

[To be continued.]

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## INCOMPETENT FATHERS.

THE trite proverb runs: "A fool for luck, and a poor man for children." While the first part is untrue—what is called luck rarely comes to fools—the latter part is very frequently borne out by observation. It would nearly seem, indeed, to be a law of nature that offspring are most freely given to those who are least capable of providing for them. But really there is no law about it: it is only a seeming. The lack of intelligence, foresight, industry, and judgment, which makes men poor and keeps them so, is apt to render them reckless in regard to the number of their children. More prudent and thrifty men are generally better off, but their very prudence and thrift prevent them from assuming responsibilities which they cannot discharge, and they rightly account children as such.

But the kind of men who are continually suffering from penury, to whom penury appears to be a congenital condition, rarely have any clear idea of responsibility. They let things drift; they drift themselves; they have a weakly amiable way of feeling that they will rub along somehow, without thinking or caring exactly how. They do not understand that paternity involves obligation; that they owe to their offspring support and education at least, and whatever else they can give. They seem to have the spirit, as well as the fortune, of paupers. They expect not only to be taken care of themselves, but to have their children taken care of.

Children are not inevitable, as many people seem to think, nor is it always a duty to have them, particularly under very unfavourable circumstances, such as pinching poverty necessarily begets. Marriage is not license; it should be the reverse. It should teach prudence, and inculcate self-denial. Any man, young, inexperienced, unacquainted with himself, may be excused for taking a wife, or having one or two children. But he should not be excused, nor is he excusable, if, after finding his inability to get on, to provide for such a family as he has, he continues to increase it, heedless of his obligation to it and to himself.

Fatherhood is neither a necessity nor a virtue, but a privilege to which they alone are entitled who are prepared to sustain it at least with decency and independence. There are thousands, many of them lofty in assumption, who are not fitted for, and never should have been, fathers; who wrong their offspring and the community, who commit a politico-economical sin by increasing population without contributing their quota to its sustenance.

Instead of being ashamed of their improvidence or incompetence, they actually make, if not a merit, an excuse of it for many meannesses, and not a little mendicancy. When they wish to borrow—their borrowings are to lenders usually permanent loans—they often say that they would not ask it but for their children. If somebody should reply, "What business have you, being in good health, to have children unless you can take care of them," they would probably consider it brutal. But it would be rational.—*New York Times.*

## Literature.

Dr. H. A. ALLBUTT, in an excellent pamphlet, entitled "A Defence of Vaccination" (Charles Watts, Fleet-street, London, price 3d.), makes the following pertinent remark:—

"How is it that the 'average general death-rate of the kingdom' has not been lowered during the last twenty-five years, notwithstanding the large sums of money expended over sanitary works during that period? This is easily answered, though perhaps, '*Carpe Diem*' will cavil at the reply. It is quite true that the death-rate of London, twenty years ago, was 22·2 per 1,000 living per annum. In 1876 it was a little higher—viz., 22·3, and yet vast strides have been made in sanitary improvements and regulations during the last twenty years; still, there is the astonishing fact that the death-rate is higher. The same may be said, more or less, for the whole kingdom, especially the large towns. But vaccination is not the cause. The real reason is that there has been a great increase in our poor population; and it is well known that the children of the poor die three times faster than the children of the rich. Mr. Charles Ansell, Actuary to the National Life Assurance Society, states that of 100,000 children of the professional classes, only some 8,000 die during the first year, but among the poor, in large towns, as many as 24,000 will die. Dr. C. R. Drysdale says, in his 'Population Question,' that, 'if children are born in great numbers among the poor, they are simply born to die; and it is for this reason that, as a body, we do not increase in longevity.' Hence it is that an increasing poor will cause an increasing infant mortality, which will set at naught all our boasted sanitary regulations and improvements. Professor Bain, of Aberdeen, has truly said: 'That prime requisite—health, is very imperfectly secured in the lowest grades, even of respectable citizenship. The public registers have demonstrated that mortality and disease diminish with every rise in the scale of wealth.' If, therefore, the present rapid and undue multiplication of our species proceeds unchecked, disease and death will claim their victims, and our efforts will be futile. Dr. Heberden says, with truth: 'If the average number of marriages and births be given, the average number of deaths will also be given; and the channels through which the great stream of mortality is constantly flowing will always convey off a given quantity. Nature seems always to seize on the weakest part, thus teaching us to make all parts of our social system strong, and to chase vice and misery from the earth.'"

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# CURRENT TOPICS.

### Mrs. Annie Besant on the Medical Society's Debate.

All that falls from the lips of that distinguished lady who has made the neo-Malthusian question so popular will doubtless prove of interest to our readers. In the *National Reformer* of December 7th Mrs. Annie Besant thus speaks :—

"The *Malthusian* for this month gives a most interesting report of a meeting of the leading medical society of London, at which Dr. Drysdale read a paper on "Poverty." The earnest and brave President of the Malthusian League boldly put before his medical brethren the morality and duty of conjugal prudence, and a most interesting discussion followed. Dr. Routh spoke in opposition. We quote part of his speech, that people may see how opponents of Malthusianism regard their poorer fellow-countrymen :—

"Dr. Routh, physician to the Samaritan Hospital for Women, said he quite agreed with Dr. Drysdale's figures, which proved poverty to be the cause of early death, but indigence was not the main cause; it was the habits of the poorer classes which caused their greater death-rate. There was, he said, no country where the working-classes were more despicable than in this. In his whole professional life, for instance, he never had received a farthing from any member of that class. They habitually ate and drank up all their gains. Many workmen who made thirty shillings a week only brought back a part of it to their families, and consumed a great part in the public-house. Then the man would join a union, and henceforward he would work as little as he possibly could. The accursed principles inculcated in their trades unions were the bane of industry. No matter how able a workman might he, he was compelled to receive the same remuneration for his labour as the most unskilful. It was found, by a charitable set of persons in Manchester, that when they saw that the mother really received the food necessary for the family, the mortality of the children diminished. There were no strikes among the upper classes, and many gentlemen in the room would go on at their professional business for fifteen hours in the day. Think of a working man doing that! Such men would only work eight hours, and even in the times of strike the workmen drank."

Dr. Woakes spoke very straightforwardly in support of Dr. Drysdale. He remarked : "If Dr. Routh were right, all we had to do was to let alone, and concern ourselves in no way with, the problems brought forward by Dr. Drysdale. He could not see this at all, but thought that the subject was well worthy of attention. Dr. Routh had said that the remedy proposed was not one that could commend itself to experience; but he (Dr. Woakes) had had some experience of unlimited families. One man he knew had had nearly twenty children, but these were the offspring of four wives. Thus, many women fell victims to over-reproduction of children and continual toil for their offspring when born. Such women, he thought, had a claim to have a voice in the question whether families should be as large as chance would allow them to be. He thought that prudence in this question was highly moral, instead of being immoral, as Dr. Routh would have it."

It is most encouraging to hear medical men speak in this way, as it shows that reason and common sense are beginning to prevail over antiquated prejudices. I cannot leave unquoted some nobly brave words spoken in reply by Dr. Drysdale : "What use was there in Dr. Routh complaining that it was 'immoral' to talk of checking that rapid birth-rate which, statistics showed, only led infants to the cemetery? Morality meant that conduct which conduced to health and happiness, and he claimed the right of all rational beings to base all his arguments on experience or on science, unrestricted by theological prejudices contained in works written two thousand years or more ago. The experience of the nineteenth century was surely greater than that of the *Juventus Mundi*."

It is satisfactory to learn that Dr. Drysdale's reply was i rupted at this point by loud applause.

### Free-Trade in Labour.

Mr. J. H. Levy delivered a lecture at 142, Old-street, on 26th Nov., entitled "Free-Trade in Labour." After poir out that the subject was a very difficult one to make clear single lecture, owing to the number and abstruseness of the nomic points involved, Mr. Levy said, the first point was to n clear the conditions which determine the remuneration of lab In countries like our own, he said, where capital is su abundant, the remuneration of labour will, in the long run, de upon the quality and proportion of the primary requisites of duction—labour and land. As land, both in quality and quan may be taken as fixed, the reward of labour will depend o own quality and quantity. As knowledge and population g labour tends to improve in effectiveness and increases in quan These results act in opposite directions, and according to w one outstrips the other will the condition of the working-cl be raised or lowered. Ultimately, the economic status of labouring-class will depend on the standard of living which adopt, and any reduction from which would cause them to re their numbers. In our own country, this standard is still fa low; but it is much higher than that of some races; and if British people are not to be reduced to the condition of Chinese, the latter must be kept in economic quarantine till have mended their standard of living. Passing then to the sideration of the question whether there is any danger of Mongol invasion, the lecturer quoted from several of the papers, from a lecture by Mr. Macfie, and from articles and books, which show that the struggle has already commence the Australian and American continents, and that the B working-classes are threatened with it. Mr. Levy procla himself a free-trader, in the sense in which free-trade is e ciated by the great economists, from Adam Smith to Cairnes he denied that labour is a commodity. Labour and good antithetical in political economy; and the propositions v are true of the one are not true of the other. "Cheap goo is a good cry; but, for that very reason, "cheap labour" bad cry, for "cheap goods" means high remuneration of la In conclusion, the lecturer said the cry of "free-trade in labo was raised by people who seemed to care for no interests those of the capitalists and land-owners, and even for thos intelligently. At bottom, it means nothing else than tha rich minority have the right, and ought to have it, to turn bulk of the people out of these islands, and substitut them a people with whom industry has become a vice, an a monotonous struggle for the barest subsistence.

### New-Malthusians on the School Board.

All interested in the right of free discussion, and especial concerned for the free discussion of the population question, ground for congratulation in the triumphant re-election t London School Board of Mrs. Fenwick Miller. Our re will be aware that this accomplished lady had the courage to the Committee for the defence of the publishers of the Kno pamphlet; and the letter which she wrote in doing so wa consequence of her public position, reprinted in many o London and provincial newspapers. Mrs. Fenwick M received her share of abuse for this courageous action, prophecies were plentifully made that her public career wou closed by it, as no constituency would ever re-elect to a p position a lady who had spoken out upon this question. Miller did not, however, flinch from her position, but in a ceedingly able letter, two newspaper columns long, publish the *Eastern Argus*, she boldly defended the work, and her a in respect to it. She thus stood at the recent election thoro committed to the full discussion of the population que Every device was resorted to, as we happen to know, by he ponents in the borough which she represents (Hackney)

by rival candidates, to keep the subject before the electors during the contest, with a view to prejudicing her return. The result is triumphant for our cause. The Hackney poll was headed by a Rev. gentleman, upon whom the strength of the Church was concentrated. Sir Charles Reed, the Chairman of the Board, and once M.P. for Hackney, stood next; and Mrs. Miller was only 160 votes behind him, having 11,850 votes, which were given to her by over one-third of the total number of voters. She had 7,000 votes more than the lowest successful candidate. This result should encourage others engaged in public life to have the same bravery in expressing their true opinions. Had all holding positions before the public, similar to Mrs. Miller's, whom we knew to be as thoroughly with us in their hearts as she was, been equally courageous in expressing their views upon the subject, the miserable Vice Society would have seen its prosecution of Mr. Bradlaugh and Mrs. Besant laughed and hissed down amid universal derision.

### The Population Question in London.

Dr. C. Drysdale lectured on the Population Law, according to Malthus and J. Mill, at the Clarendon (Liberal) Club, Islington, London, on December 7. Mr. Galbraith occupied the chair. This club is quite a new one, having been open only for some three months, but it promises to do well under the care of its Committee and active Secretary, Mr. Pratt. Dr. Drysdale said that the only real revolution that society would ever see would occur when the Population Law, enunciated by Mr. Malthus in 1798, became clearly known and acted upon by society at large. All other political changes were sure, unless this one was taken into account, to end merely in shallows and in misery for the poorest classes. Before the time of Malthus, happiness for the mass of the human race was totally out of the question; and hence the past history of society was but a catalogue of wars, pestilences, and famines, varied by temporary seasons of comparative comfort of short duration, when food was plentiful and over-population a little relieved by death. Since Mr. Malthus' essay was written, the future of society could be contemplated with great hopefulness, not only by enthusiasts, but also by the most sober minded of thinkers. Mr. Malthus had showed that the *tendency* of population to multiply faster than food was so great, that in new colonies, such as the United States of America, population had very frequently doubled in 25 years, quite irrespective of any additions made to it from without by immigrations from foreign lands. Hence, seeing that the countries in Europe in former days used to double their populations only in 500 years, and when France now takes 250 years, and Great Britain 53, there was always clearly a most powerful set of checks to population going on in Europe, as compared with new countries. What these checks were was now far more clearly seen than at any past period of history, since a host of valuable works on statistics were available for examination. Mr. Malthus truly said, that there were two main divisions of *population checks*, viz: into *preventive* and *positive*. As to the positive checks to population, they were evident enough in all European countries. Poverty was the main effect of the population law in civilised states, and the effect of poverty or the pressure of mouths upon wheat and butcher meat, was to produce a very much higher death-rate among the poorest classes of society than was met with among the richer classes. Thus, in a statistical account of the death rate of persons living in highly rented houses in some parts of London, it was found that there was a death-rate as low as about 12 persons per 1,000 living annually; whilst, among the slums of even the richest quarters of London, there were streets where the death-rate per 1,000 was believed, year after year, to amount to the high figure of 50 per 1,000, *i.e.*, four times as high as among the rich. Again, whilst children under one year of age among the richer classes had a death-rate of 8 per cent., the unfortunate offspring of poor people in Liverpool, Manchester, and other large cities of these islands, had a death-rate of from 24 to 33 per 1,000. Moreover, the Sanitary Commission in 1843 found that, in the parish of Bethnal Green, there was a difference in the mean life of families of the gentry and professional classes and those of the artizan class of more than twenty years (44 to 22), so that poverty was the main *positive check* to population at present existing in the British Islands. In New Zealand, again, where an unskilled agricultural labourer at present could earn from 36 to 48 shillings a week, and where wheat sold at 4 shillings the bushel and butchers meat at 3d. the pound, the death-rate was just about what it was among the wealthy in London, viz.: 12½ per 1,000 annually, showing clearly that, if people could only get cheap food and good wages, the length of human life might be greatly lengthened. The preventive check to population was divisible into late marriage, or complete celibacy, and prostitution, with the addition of parental prudence. In this country, late marriage conjoined with complete celibacy of many women, was one of the most painful features of this age, since celibacy created great misery, and led but to frequently to insanity from the violence done by that state to one of the strongest instincts of animated beings. The average age of marriage of women in this country was 24½ years, and besides these, nearly one million of women could not possibly marry at this time, as there was that surplus of the female sex in the British Islands. The great over population of these islands caused by the rapid birth-rate, 36 per 1,000, *caused* the men to emigrate, and encouraged prostitution, a degraded state of women which existed, mainly, because such women most rarely became mothers. In France, on the other hand, although great over-population still existed, as shown by the very low wages prevalent there, there was at least an attempt to lessen misery, since the birth-rate was only 26 per 1,000 annually, instead of 36 per 1,000 in this country, and 40 per 1,000 in Germany. Emigration had been greatly relied upon in England and Germany; but it was a remedy for over-population, which was quite inadequate. Europe, for instance, had a population of about 300,000,000, and as this *tended* to double every 25 years or less, the increase of Europe could fill the globe in a century. Even for the British Isles it would require an emigration of 1½ millions annually to keep the population at its present amount, not to improve it. Hence, taking all things into consideration, he was certain that the least painful population check was that known by the expression the two (or three) children system of modern France. In whole districts of France the peasantry limited their families to two or three children, and poverty was all but unknown in those prudent districts. England could afford a somewhat higher birth-rate than France, but her present birth-rate, 36 per 1,000 was tragical in its effects in causing poverty and suffering of the poor, and he trusted that good and true friends of the people would soon be found to spread this truth among all classes. Ultimately, when opinion ripened, it was clear that public opinion should end in some punishment being inflicted on all couples who over-crowded the labour market of old states like this with more than a fair share of children.

Mr. Galbraith and Mr. Pratt spoke entirely in accordance with the views put forward by the President of the Malthusian League, and there was no opponent present.

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An "Editorial Note" on the Malthusian movement, in our last issue, has evoked a warm expostulation from a good and earnest friend. "I cannot help lamenting," he writes, "that you should give in the *Republican* prominence to Malthusianism. which most people regard as monstrous, or, at least, *nasty*." The question should, he urges, be ignored, in order that the prospects of Republicanism may not be compromised by the presumed "nastiness" of Malthusianism. From this view we dissent most strongly: we believe the Malthusian agitation to be a public movement of vital importance, as tending directly to promote the welfare of the people; and such humble aid as we can render shall always be cheerfully given.—*The*

*Republican.* (We thank the editor of the *Republican*, and would add that the New-Malthusian propaganda is the surest way of attaining to that independent condition of the masses, without which republican institutions are impossible.—Ed. *Malthusian.*

The Land Question.

At a meeting of the London Dialectical Society on December 3, a paper was read by Mr. Rigby Smith, on the Irish Land Agitation.

Mr. Smith observed that the Land Question was a more vital one for Ireland than for the rest of the British Islands, since in Ireland there was so little of any other industry, such as mining or manufactures, for the population to have recourse to when over numerous. The present system of land tenure in Ireland led to over-population, since there was such insecurity of holding, and landlords were accustomed to ask such exorbitant or "rack" rents for their lands. He thought that it would be advisable for the Government, in the case of Ireland, to take the land from the landlords, after payment of an adequate compensation, and let it out at a fair valuation to cultivators, who should not be removable so long as they paid the rent.

Mr. J. H. Levy agreed with the views put forward by Mr. R. Smith, and thought that the nationalization of the land would do much good in Ireland.

Mr. Wilson thought that no person should be allowed to let land to another, and no one should be allowed to hold more land than he could personally direct and cultivate by means of labourers, living in his own house.

Dr. Drysdale preferred individual property in land with facility of transfer, abolition of primogeniture in intestacy, and taxation of the unearned increment of rent, when such existed, for England and Scotland; in Ireland, peasant proprietors were wanted.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

ORGAN OF THE MALTHUSIAN LEAGUE.

**Mottoes:** "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 13. FEBRUARY, 1880. One Penny.

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## THE LAND QUESTION.

THIS important question is at length likely to become a political one. All those who have studied works on political economy have long recognised how very important it is to the position of the poorest classes in all countries, and especially to those who depend upon agriculture, that the land tenure of the country in which they live should be a well-defined one. Such persons as have visited our own Channel Islands, or the more advanced districts of France, where the land belongs to the peasants who cultivate it, cannot fail to have become penetrated with the truth so well described by Mr. Thornton, Mr. J. S. Mill, and many other economists, that these are the happiest countries in Europe. Private property in land, as seen in France, has, among other things, assisted in making the peasantry the least prolific in Europe; and, as Mr. Mill says, peasant properties, although not an absolute remedy, are still the best remedy hitherto known against over-population. In this country the position of the agricultural labourer is, perhaps, the most unfortunate in all civilised Europe. The peasant who, in France, with her five millions of proprietors, would be a happy and independent man, is, in England, the drudge of the capitalist farmer, and but too often ends his days in the workhouse. The farmer, too, in Scotland, the so-called land of long leases, is, it is alleged by Professor Hunter, almost entirely in the power of the landlord, who constructs his leases, it would seem, in such a way as to make it impossible for the tenant not to infringe the covenants therein contained. In England and Ireland the unfortunate farmer has but too often no lease at all, and is thus still more completely at the mercy of the comparatively few who own the land. All this is deplorable; and the injustice of this state of things has been of late years greatly augmented by the disgraceful way in which lords of the manor have contrived to filch still more land by enclosing portions of the commons in every part of England and Wales.

The remedies proposed by Mr. J. S. Mill for these evils were, shortly, that there should be a strict limitation of the powers of entail and abolition of the law of primogeniture in cases of intestacy. All common lands should be retained by the Crown, and let out to peasant farmers at a fixed rent, instead of becoming the property of any man. Lastly, that the State should periodically value the land of the country, and reserve to itself, in the form of a Land Tax, or otherwise, that portion of the increased value of such lands derived solely from the fact of an increased population existing in the country.

We shall notice in the *Malthusian* from month to month the progress of this important social question, and commence this month by alluding to an article in the *National Reformer* of Jan. 11th, by that distinguished lady Mrs. Annie Besant, who, like Miss Harriet Martineau, has shown herself so capable of dealing with the most complicated points in sociology. No country, says this lady, can be sure of its freedom when the majority of its cultivators are "divorced from the soil they till." After remarking that the landowners of this country derive an income of £200,000,000 from their properties, almost without any labour, whilst five millions of persons hold the soil of France, Mrs. Besant shows that five persons own estates exceeding two millions of acres in extent, and that twenty persons own more than five millions of acres. Less than 2,200 individuals own more than one-third of the United Kingdom. The evictions carried out in Scotland by such proprietors are alluded to, where villages were destroyed to make way for deer-forests. Having herself lived in a country district, Mrs. Besant alludes bitterly to the "special Providence" which the landlords are supposed to be to the poor. She speaks of ill-built hovels and starvation wages as the result of this kind of Providence. She ends her admirable paper by the quotation from J. S. Mill: "No man made the land. It is the original inheritance of the whole species. Its appropriation is entirely a question of general expediency. When private property in land is not expedient, it is unjust."

Mrs. Besant demands the following changes: abolition of the present game laws and of the law of primogeniture in intestacy, and a great change in the law of entail. She would also, it appears, compel the cultivation or sale of cultivable land. She is strongly in favour of the simplification of Land Transfer, and the readjustment of the Land Tax. Also she advises a graduated tax to be put upon large estates, and the establishment of a peasant proprietory.* Land, says our lady author, is taxed on a valuation made in 1692, and, even in 1798, the landowners paid £2,037,627 to the state in taxes when the rental

* These are, it seems, the propositions which Mr. Charles Bradlaugh will put forward at the coming meeting in St. James's Hall.

was twenty-two and a half millions. At present, when the income derived from land amounts to £200,000,000, the land-tax is but little more than a million. A rent tax of four shillings in the pound would, she observes, yield forty millions a year to the exchequer. With respect to peasant proprietorships, Mrs. Besant shows how, in East Prussia, a peasant proprietory was created by the state by the great minister Stein. In October, 1807, he passed an act enabling the peasantry to hold land, and in 1811 another act enabled the peasants to become proprietors of their holdings on offering their value to the landowners. In 1850 Land Banks were established which advanced funds to the peasantry, and thus there were created some eighty thousand peasant proprietors in Prussia. Mrs. Besant shows in this paper on the land question how great is the loss of society in not cultivating the thinking powers of women.

Mr. Baxter, M.P., addressed his constituents in Scotland recently on the Land Question, and spoke warmly of the importance of abolishing primogeniture in intestacy and making land easily transferable. It was said that the peasant proprietors of France did not raise so much wheat per acre as the English farmers; but Mr. Baxter showed how this arose, from the fact that, in France, 84 per cent. of the land was cultivated, whereas, in England, only 60 per cent. of it was so.

Professor William Hunter delivered a most eloquent address on the Land Question, as President of the London Dialectical Society, on December 17th. He spoke of the very imperfect tenure of land which obtained in all parts of the British Islands, owing to the landlords having so much power. Even in Scotland, with its 19 years leases, there was such a host of clauses in a lease of a prohibitory nature, that the tenant was certain to break some of them, and thus was in the power of the landlord. The peasant holders of France were in an infinitely better position than the tenant farmers of this country, and the supply of food could be greatly increased if the land were in the hands of the cultivators.

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, on January 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds Institution for Diseases of the Skin, &c.*

Mr. Chairman, Ladies and Gentlemen,—

My theme to-night is *Poverty*, that long-neglected subject, the cause of which was imperfectly understood, the nature of which was disregarded, the influences which promoted and maintained it in all its horrible power unknown, and the idea of its prevention and cure considered chimerical and worthy only of a place in the brain of a madman, until the great Malthus arose, and dissipated the thick darkness which for ages had obscured man's knowledge on this most vital question.

Who dreads not poverty, that great bane of our peace, the thought of which pales the cheek, arrests the blood in its flow, depresses the nervous system, and causes paralysis of all the energies? Who would not willingly avoid it and escape its destructive powers, if the means were clearly shown, and the road from its awful abyss pointed out, so that there could be no mistake?

Poverty—the destroyer—the bones of whose victims would more than twice pave the surface of the earth, has long retarded the march of progress and the growth of intellect. Whilst a favoured few have rolled in wealth and luxury, and enjoyed the good things of the world, the rest have withere and died, struck down in infancy or prattling childhood, in the prime of life, by the chill breath of that gaunt spectr the removal of which will demand all our efforts.

Those who peruse the pages of history, ancient or moder blush with shame, if a single spark of humanity animat their breasts, when vivid descriptions of years of extermin ting wars and fiercely fought battles in which thousands bi the dust, are presented to their view. Yet these same perso will contemplate grim poverty, day by day, with the utmo composure, and even with contempt, considering it as in t order of nature and decreed by heaven that there shall alwa be rich and poor—always a very few to enjoy life, always very large proportion of the human family to curse their l and long for the oblivion of death. Yet the millions who ha fallen on the battle-fields of the world, led to destruction b Alexander, Xerxes, Cæsar, Napoleon, Wellington, and oth despots and ambition-seeking generals, are as mere cyphe compared with the countless myriads who have fallen in t vain struggle for existence, overwhelmed like a flood by th power from which there appeared to be no escape. What we 400,000 men, the flower of Europe, who perished on the snow covered plains of Russia, in 1812, on their retreat from bur Moscow, chilled to death by the keen frosts of night, stru down by the bands of ferocious Cossacks prowling on the rear, and devoured by famished wolves—but a very sma fraction compared to those suffering ones, whose cries are u heard, and whom the dark grave yearly receives—the marty of poverty?

It behoves us humanitarians, especially at this time, to tal into consideration the grave question of poverty, and to us our best efforts in the high and noble endeavour to drive th curse from the earth. We who pride ourselves on superi knowledge should let it be our aim carefully to investigat every cause which maintains and aggravates this great soci blot. Is it not shameful and a disgrace to nineteenth centu civilization that a country like England, boasting to be t greatest power in the world and the centre of commerce, ar and science, should have in her midst a wretched poor, doom to premature death, or at best with only the workhouse look to in old age? Look, too, at Ireland with her starvi peasantry, her ruined farmers, and her unjust land laws—ar tell me if there is not something wrong in our social syste that such a state of things should be?

We who love right and justice, must not sit down with id hands, but put our shoulders to the wheel, and ere long, *pover* that great bane of our race, will be numbered among the thin of the past, and will be remembered only as a horrid nigh mare which too long had brooded over this otherwise beautif humanity of ours.

Poverty, I have said, is a fell destroyer, sparing few up whom it has once set its mark, but eating into their vitals a dragging them to the dark tomb. None who come und its mournful shadow can hope to escape unscathed; even brighter days and more genial fortune perchance be their futu lot, yet a brief sojourn in that valley of death and desp will mar many a noble form, and warp and narrow many generous and lofty mind, and leave some physical, mental, moral deterioration exposed to view—the wounds which ha been received, and the contamination which has been contract in that Slough of Despond, into which, if one falls, the prob bility is that he will sink deeper and deeper till overwhelm he miserably perishes. Truly over the entrance to this regi of horror, death, and despair, might the inscription be place "Abandon Hope, all ye who enter here."

Poverty and premature death are almost synonymous term for of all the destroying agencies to which mankind has be exposed, poverty has been the chief. This portion of my su ject I will consider under two principal heads, viz., infanti

mortality: and the premature death of those who escape the perils of infancy, and die ere the prime of life is past. I shall also have something to say on the grave subject of the comparative mortality of the rich and the poor, which latter question has been so ably argued and illustrated by my friend, Dr. C. R. Drysdale, of London, the learned President of the Malthusian League.

(To be continued.)

# Official Notices.

A COUNCIL MEETING of the Malthusian League was held on January 15th, the President in the chair. Present:—Mesdames Grout, Page, Parris, and Vincent; Messrs. Bell, Page, Parris, Reynolds, Swaagman, and Truelove. After confirmation of the minutes, there was a discussion as to the question of propaganda during the year 1880. Much satisfaction was expressed as to the progress made during the past year. Public opinion had greatly advanced in the New Malthusian direction, and numerous letters from all parts of the world, as well as articles in the press at home and abroad, showed that the question of parental responsibility could no longer be kept in the background. With regard to the question of finance, it was announced by the President that another donation of £100 had been received from the same generous friends as had already contributed £400 to the funds of the League. It was moved by Mr. Parris, seconded by Mr. Truelove, and carried enthusiastically: "That the very best thanks of the Council are due to the generous friends who have again assisted the movement by the gift of £100." The President said that he wished with all his heart that the many generous and wealthy individuals in this country who were wont to subscribe large sums to the alleviation of human suffering would come forward to aid the great cause which aimed at nothing less than the prevention of the greatest of all human evils—indigence. Funds for lecturing purposes were much needed, and it would, he feared, be some time before the organ of the League could be made self-supporting. It would be a great pity if the lectures or the paper should be abandoned or curtailed in extent. Dr. C. R. Drysdale would lecture at the Phœnix Hall, East London, on January 19, and at Edinburgh on March 14. Dr. H. Allbutt was to lecture in Edinburgh on January 25, and Mr. Parris would, as usual, deliver several lectures on the Population Question in January and February. Mrs. Grout suggested that a Guarantee Fund for the support of the journal should be started, and the secretary was asked to write out an appeal to the friends of the movement for this purpose to appear in the *Malthusian*. The circulation of that paper has recently increased considerably.

## MR. TOUZEAU PARRIS'S LECTURES

for the Malthusian League during the past month have been as follows: On Dec. 18th he lectured at Padiham on "The Land and the People." A short but fair report of the lecture appeared in the local paper. On the 19th he lectured at Nelson, on "Poverty; its Cause and Cure." On the 20th he lectured in the large Cloth Hall at Colne, on "The Population Question," to a large and appreciative audience. An account of the lecture was given in the local press. On Sunday afternoon, December 21st, he lectured at Burnley, in the Theatre Royal, on "The Land and the People." The audience appeared without exception to endorse the position advocated by the Malthusian League on the Population Question. On January 4th, 1880, he lectured at Claremont Hall, Pentonville, to a good morning audience. Some little discussion took place, but all present admitted that the question was one of the bravest importance, and that it was the height of folly to ignore it, but differed as to the means to be used in dealing with it.

## SUBSCRIPTIONS RECEIVED.

THE Financial Secretary begs to acknowledge the following Subscriptions: W. E. Mullet 2/6—W. Rivers 10/6—A. W. Busby 1/6—T. Parris 5/—Annie Parris 5/. Total £1 : 4 : 6.

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## THE CHARGE AGAINST MR. COLLETTE

AT Bow-street, on January 1st, Charles Hastings Collette, aged sixty-three, solicitor to the Society for the Suppression of Vice, residing at 48, Portsdown-road, Maida Vale, and of Lincoln's Inn, again appeared before Sir James Ingham, for examination on the charge of converting and appropriating to his own use a sum of £2,300, being a portion of certain property for which he was trustee under the marriage settlement of Mr. and Mrs. Henry Charles Finch.

The same counsel appeared as before.

Evidence was adduced on the last occasion showing that the £23,000 had been received by the defendant on behalf of his co-trustees, and paid by him into the banking account of his firm. Upon application being made for the amount in April, 1879, he was unable to pay it, but pledged himself to discharge his liability if time were given him.

Mr. Lewis W. Lamotte, 8, Billiter-square, City, merchant, deposed that he was one of the joint-trustees, with defendant and others, to Finch's estate. He was present at the last examination of Mr. Hawksley, and the letters referred to by him were seen by witness. He met the defendant ten years ago at a wedding breakfast, but had no other acquaintance with him, not having seen him since till the present inquiry was commenced. He had no personal knowledge of either of defendant's firm. He authorised the prosecution to proceed. The defendant was an active trustee and his firm did the legal work. Witness never gave the firm authority to re-invest the £1,100 in any way but the one proposed in the letters produced—the North-Western Railway stock, he believed. He signed the authority, jointly with co-trustees, to re-invest the money, and received from defendant's firm an endorsement. It was in April last, on the 1st, that he ascertained from his solicitors that neither of the two sums of £1,100 and £1,200 had been re-invested by Messrs. Collette. The information had been received from the father of Mrs. Finch. He communicated the fact to his co-trustees, and informed them that he had placed the matter in the hands of his solicitors, on his own and their behalf.

Mr. Besley said he was quite satisfied that Mr. Collette had both a moral and legal answer to the charge.

Sir James Ingham remarked that he hoped the result would prove this; but it was clearly his duty to submit the inquiry to the decision of a jury.

The defendant was then committed for trial, the same bail as before being accepted. The defence was reserved.—*Echo*, Jan. 2.

THE President of the Malthusian League has received the following letter from the generous donor who has *already* sent £400 to the Malthusian League funds:—"I rejoice in being once more able to place at your disposal another contribution of £100 from the same quarter—to be used as you direct."

DR. CHARLES DRYSDALE will lecture at Edinburgh on March 14th. In case of any friends of the Malthusian League wishing him to lecture in Glasgow or elsewhere while in Scotland, please send early notice to the office of the *Malthusian*.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER V *(continued.)*

FRANCE had, in 1867, a mortality of only 1 in 44·24 persons; whilst in Prussia the death-rate was 1 in 33·88, in Austria 1 in 29·72, in Holland 1 in 36·25, and in Bavaria 1 in 34·65 inhabitants. And here again is a striking contrast of modern France with the country of the days of Necker. France has now the lowest birth-rate of Europe. There is but one birth annually there in 39 inhabitants, whilst in Prussia there is one birth in 25·47; in Holland 1 in 29; in Austria 1 in 26; in England 1 in 28 inhabitants. According to an article by M. Bertillon on Marriage, in 1877, the average family to a marriage in France is at present only 3; against 4·68 in Germany, 3·96 in Russia, 4·35 in Spain, and 4·25 in England. This is what has been recently styled in Europe the "two (or rather three) Children System of the French." When we hear of the absurdly high birth-rate of 4·68 of Germany, need we wonder that the death-rate in many German towns sometimes amounts to one-half of all born in the first year of life?

France had, in 1872, a population of 36,102,921, and the number of births with this population (966,001) did not come up to what it was in the days of Necker, when the population was only 26¼ millions. And whilst the population of the United Kingdom, according to our Registrar-General, is increasing at the rate of 1,173 a day, of which about 700 are left to swell the home population, the surplus of births over deaths in France is generally not much more than some 60,000 persons annually added to her population, so that it would take some 300 years for that country to double at its present rate.

As a consequence of our great birth-rate, 36 per 1,000, there is naturally a great emigration, amounting, as the Registrar-General tells us, to some 468 persons daily from these shores on an average, an emigration which, as it has been mainly masculine, has left us a surplus of nearly one million of women in these islands. In France there is no great need for emigration; and hence but little takes place; whilst, so contented are the peasant proprietors with their homes, that, in 1872, it was found that of the 36 millions of France 30½ millions were born within the registration districts. This fact accounts for the continuance of a Republic in France. Poverty is the cause of the ruin of Republics.

We add a few passages from a recent author to show how great a step has been taken by the inhabitants of many parts of France towards the removal of that terrible indigence which is found in most European countries, and even in less favoured districts in France.

In an article on Auvergne, written in 1874 and contained in his work entitled *Essays in Political and Moral Philosophy*, which appeared last year, Mr. Cliffe Leslie makes the following remarks: "The minute subdivision of land during the last 25 years in the Limagne, whatever may be its tendencies for good or evil in manners and other respects, assuredly cannot be ascribed to over-population, once regarded in England as the inevitable consequence of the French law of succession. . . . . The Report of the *Enquête Agricole* on the department states: 'All the witnesses have declared that one of the principal causes of the diminution of the population is the diminution of children in families. Each family usually wishes for only one child; and when there are two, it is the result of a mistake (*une erreur*), or that having had a daughter first, they desire to have a son.' A poor woman near Royat, to whom I put some questions respecting wages and prices, asked whether my wife and children were there, or at one of the other watering places, and seemed greatly surprised that I had neither. She thought an English tourist must be rich enough to have several children; but when asked how many she had herself she answered, with a significant smile, 'One lad; that's quite enough,' Our conversation at this point was as follows:—'*Votre dame et vos enfants, sont ils à Royat?*' '*Non.*' '*Où donc? A Mont Dore?*' '*Moi, je n'ai ni enfants ni femme.*' '*Quoi! Pas encore?!*' '*Et vous, combien d'enfants avez-vous?*' '*Un gars: c'est bien assez. Nous sommes pauvres, mais vous êtes riche. Cela fait une petite difference.*' The translation of which is: 'Are your wife and children at Royat?' 'No.' 'Where then? At Mont Dore?' 'I have neither wife nor children.' 'What! Not yet?!' 'And you, how many children have you?' 'One boy: that is quite enough. We are poor, but you are rich. That makes a little difference.'"

Mr. Leslie continues, p. 424: "If over-population gives rise to tremendous problems in India, the decline in the number of children in France seems almost equally serious. If two children are born to each married couple, a population must decline, because a considerable number will not reach maturity. If only one child be born to each pair, a nation must rapidly become extinct. The French law of succession is producing exactly the opposite effect to what was predicted in this country. Had parents in France complete testamentary power, there would not be the same reason for limiting the number of children. M. Leon Iscot, accordingly, in his evidence on this subject before the *Enquête Agricole* on the Puy-de-Dome, said—'The number of births in families has diminished one half. We must come to liberty of testation. In countries like England, where testamentary liberty exists, families have more children.'"

Mr. Leslie puzzles us terribly. He recommends, in an essay on *The Celibacy of the Nation*, that the state of female celibacy should be greatly encouraged in all countries that desire to have happy marriages, but yet he is against the *two-children system* of the French. Decidedly, Mr. Leslie has not thought out the question. He adds, on p. 424: "Whatever may be thought of the change which is taking place in France in respect of the numbers of the population, there is one change of which no other country has equal reason to be proud. The agricultural population before the Revolution was in the last extremity of poverty and misery—their normal condition was half-starvation; they could scarcely be said to be clothed, their appearance in many places was hardly human. No other country in Europe, taken as a whole, can now show, upon the whole, so comfortable, happy, prosperous, and respectable a peasantry."

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## NOTICES OF MEETINGS.

Dr. C. R. Drysdale lectured in the Phœnix Hall, Commercial Road, London, on January 19th, on the following text: "Is Indigence unavoidable? Could the State not prevent it?" The lecturer observed that there was a great amount of hopeless indigence in every European State, not excepting the least suffering

France. And this indigence existed under all forms of government, and under almost every form of land tenure. No doubt the land tenure of France, which had done so much for the peasantry of that happy State, was immeasurably juster than that of England, and so, possibly, was the equal division of property among children, since these facts tended to lessen the number of births to a family to such a degree that, in some provinces of France, the peasantry had rarely more than two children. But in the more backward parts of France, large families were common as they were in England and Germany, and hence something more radical was required to get rid of the greatest of human evils, the indigence caused by over-population. Nothing in human life could exceed in horror the chronic poor living of the lowest paid classes, except, perhaps, the miserable celibacy of the women of the upper classes in Europe. There was but one way, he contended, directly to cope with the evils of old and over-peopled States, such as those of Europe, with its 300 millions of inhabitants. In New Zealand no poverty as yet existed, although the principle of private property in land and in other things was the same there as in Europe. Hence it was clear that poverty *need* not exist in Europe, if the birth-rate were only reduced to a low enough figure—*e.g.*, 20 per 1,000 per annum.

No person, whether rich or poor, had any right in this or other over-peopled States, to lower the remuneration of labour and raise the price of food by having a large family. Hence society, through its organ, the State, should put a stigma, or inflict a small fine, on those who had more than say three or four children in any European State.

Mr. Chatterton said that although he was quite of the opinion that families should be small, he yet contended that neither private property in land nor in capital should be permitted. The land and capital of a country should belong to the State. He perfectly agreed that people had no right to have large families. That was the real question, and legitimacy or illegitimacy had nothing to do with the matter. Emigration, he added, was the greatest humbug of the age. New Zealand and other countries would, in the long run, be over-peopled.

Mr. Page said it was one of the prevalent errors of Socialist Reformers that there was quite enough produce if that produce were only fairly distributed. Nothing could be a greater error. The question of poverty was one of production, not of distribution of wealth. Population tended to increase so very rapidly—doubling, when well fed, in from 15 to 30 years—that it continually pressed upon the powers of the soil in all but the newest countries. So that even if all produce were distributed equally to-morrow, there would be indigence directly if population followed out its natural rate of increase. Thus the allowance system, which was in fashion before the passing of the present Poor Law, proved utterly useless and mischievous, because it encouraged people to have more children. Many people, like those in the Trades' Unions, acted on the population views of the economists, and sent abroad the surplus workpeople in order to effect a rise in wages in times of strike, thus forming a scarcity of labour.

Mr. Rose agreed that the population question was the main one for society to consider: but although it might be right to say that no one was to have a large family, he thought it no less right to agitate that no one should live without working. Restriction of children was an individual duty as well as a national one. Hence all persons are bound to restrict the size of their families to their means.

Mr. Archer said that Dr. Drysdale had quoted Lord Derby that the income of the country was 1,200 millions annually. Some people got far too much of this. The profit-mongers had far too much, and the land-owners had 400 millions of the whole. Professional men's wages were far too high, such as lawyers and doctors. All this was taken away from the people. The population question, however, was the greatest of all questions, and he quite agreed that no one had a right to have large families.

Mr. Haines complained that whenever any set of persons thought their subject of great importance, they were apt to call upon the State to assist them—witness the teetotallers, &c. This he objected to entirely. The land question had not been enough dwelt upon. The present landowners take one-third of all the income of this country themselves. The 1,200 millions alluded to, if divided by 34 millions of inhabitants, would give £35 a head to every man, woman, and child. The system of poor-law relief in London varied according to each parish. Some parishes required that all relieved should go into the house; others gave out-door relief. The teaching with respect to the size of families had hitherto been entirely wrong. In future the teaching must be reversed, and the producing of only small families inculcated as a duty.

Dr. Drysdale, in reply, said he was in favour of most of the movements of the Radical party, such as abolition of primogeniture and all unfair advantages of one class over the other. But, he maintained that the shortest cut to all social improvements was through a direct State intervention to keep down the birth-rate by casting a stigma on all, rich or poor, who had more than a moderate share of offspring. All other improvements would follow or go along with this grand revolution.

## LORD DERBY'S STATISTICS OF BRITISH INCOMES.

THERE can be but little doubt that, if Lord Derby pleases, he can and will be, sooner or later, the future Liberal Premier. He is at this moment, next to Mr. Gladstone, the only man in this country who unites to great independence and dignity of character, a masterly knowledge of the science of society. Educated most carefully, and versed in all the learning of his time, he has a penetrating insight into the real character of his countrymen. The quotation we have placed as one of the mottoes to this journal shows how sound he is in all the deepest questions in political economy. His speech at Huddersfield, reported in the *Daily News* of January 9, is full of wise remarks. From it we learn with gratification that the standard of comfort is rather higher in the British Islands now than it was even ten years back. He bases his argument on the income-tax returns, on the sum deposited in savings banks, and on the consumption of luxuries by the people. It seems that, in 1870, there were 53 millions of deposits in savings banks, and 74 millions in 1878; the incomes liable to taxation in 1870 were 445 millions, in 1877 570 millions; in 1870 there were 117 millions of pounds of tea imported for home consumption, in 1878 this rose to 157 millions. Taking into account the tendency to underestimate incomes, Lord Derby considers that incomes liable to taxation in the British Islands amount to about 600 millions. The incomes of the working classes under the taxed value have been calculated to be about equal in amount to this sum, so that the annual income of Great Britain would appear to be some 1200 millions. Mr. Gladstone some time back put down the national income at 1000 millions. Which is it?

Taking the estimate of Lord Derby as correct, and assuming that 600 millions of this property is held by some six millions of the population, we can readily understand that the dividend allotted to the labouring classes per head is by no means as satisfactory as it might be. It has been estimated by Mr. H. Fawcett that the income per head among the people of England in 1870 was £18, in Scotland £13, and in Ireland about £5 per annum. These figures are not so cheering as Lord Derby's.

With regard to our foreign trade, about which Dr. Chalmers used to speak so very slightingly, Lord Derby observes that 140 millions are as much as can be attributed to this head in the total income of the country (1200 millions). This, as he

observes, shows that our foreign trade affords not more than one-seventh of the income of the country. The worst of it is that we are so dependent on foreign nations for our *food supplies*, because these supplies tend, in the long run, to be required for the maintenance of the rapidly increasing population of the new countries. Try as we will, it is unlikely that butcher meat, butter, or poultry will ever be cheap again in England, so long as we have a birth-rate of some 35 per 1000 annually. And, doubtless, the able speaker knows this as well as we. The way in which Lord Derby speaks of the hateful military spirit of modern Continental Europe will atone to advanced liberals for the many years spent by him in the camp of the aristocratic party. "Do you think," he says, "t hatthe emperors, grand dukes, archdukes, field-marshals, and tremendous persons of that sort really want the manufacturing industries of their empires to be developed?" He points out that the military spirit must always be opposed to the busy and industrial tendencies of all states, and the expression he makes use of with regard to the present government that if it is going in for the "Gunpowder and glory business it must expect to lessen trade," will often be quoted. His entire and unreserved adoption of the important doctrine of free trade shows how hopeless it will be to take in such a clear-headed follower of Adam Smith, Cobden, Bright, and the latter-day economists. So that, as we commenced with saying, we hope and believe that Lord Derby may, ere many years are past, lead on the Liberal party to new victories over routine and ignorance. The only pity is that he is not a commoner like Mr. Gladstone, but that is his misfortune, not his fault.

## CURRENT TOPICS.

### To Our Readers.

WE desire to draw the attention of our readers and of members of the Malthusian League to the desirability of extending as much as possible the circulation of this journal. So long as the daily and weekly papers, with one or two honourable exceptions, continue to ignore the Population Question, it is of the utmost importance that we make our voice heard in the only way open to us. So far, our success has been more than we could have expected. Notwithstanding the small sum we have felt justified in spending upon advertising the *Malthusian*, we receive orders for it not only from the most remote parts of the United Kingdom, but also from the Continent of Europe, and even from the Antipodes. Gratifying as this progress is, we should like to do still more during the year that has now opened upon us. The cost of keeping up the journal is considerable, but will become less and less in proportion as the circulation becomes greater, until ultimately it leaves a profit to the League, enabling the Council to spend more in other directions—for Lectures, for instance—than they have hitherto been able to do. We therefore ask each reader to do his best to increase the circulation of the *Malthusian* during the present year, and we throw out the following suggestions of various ways in which this may be done:

1. By personally inducing one or more friends to subscribe to the paper.
2. By persuading a local news-agent to keep it on sale, and exhibit a contents bill.
3. By placing it in reading-rooms, coffee-rooms, &c.

Lastly. There are many whose sympathies are with us, but who cannot take any active part in the propaganda. These can help us by sending a special contribution to the *Malthusian Fund*. We send out monthly a large number of copies to prominent M.P.'s, and others known to be interested in social questions, and we propose to increase number if our friends will kindly enable us. Dona for this purpose will be gladly received either by Financial Secretary, Mr. W. H. Reynolds, 23, Amer Vale, New Cross, S.E.; or by the Treasurer, M Swaagman, 40, Marlborough Hill, London, N.W., will be acknowledged in the *Malthusian* of the next m except when an acknowledgment by post is requested

The "Times" on Large Families.—The *Times* of Fr Jan. 16th., contains an article on the "Irish Land Quest where there occurs the following expression of opinio

"The farmers with holdings of moderate proportions been able, in spite of this increasing load of debt—almo cruelly heavy as that under which the peasantry of groans—to bear up against one bad year after another those who struggle to support families—*too many of them families*—upon three or four acres, often have, it is sai length utterly succumbed. . . . The three-acre and five holdings may generally be presumed to be of the poorest the tenants have rarely any capital, even of the most m kind; and *the national tendency towards large families*, an sub-division of households, prevents the accumulation of savings, as in France." We congratulate the editor o *Times* on this article.

### The Contagious Diseases Acts.

It would seem that the so-called "Contagious Diseases (Wo Acts" are not popular either among the ablest women o country, or among the working classes. Probably this counted for by the fact that women and poor people are liable to be unjustly dealt with by them, than men or rich p We would humbly suggest to both parties in this very impo struggle, that they should listen to the New Malthusian doc which is, that prostitution can be eradicated or reduced to a mum only in one way, i.e., by taking into account and assu the necessity for marriage being all but universal after the adolescence, and by the adoption of that system of small fa or parental prudence, which alone can make early ma feasible.

The fourth annual meeting of the Working Men's Na League for the repeal of the Contagious Diseases Acts was on January 14th, at the Memorial Hall, Farringdon-street, the presidency of Mr. Alderman S. E. Hadley, the treasur the League. There was a large attendance, and delegates present from Liverpool, Birmingham, Maidstone, Chatham other towns. Mr. Joyce, the secretary, read the annual r which gave a favourable account of the progress of the agi for the repeal of the Acts. The executive appealed to wo men to render the League as much assistance as possible hoped they would make this question a test one at the ge election, so that they should not vote for any candidate wh not pledge himself to support a measure for the entire rep the Acts. Mr. J. Fitzpatrick, general secretary of the Live Shipping Trades Council, in moving the adoption of the r said that in Liverpool they knew very little about the Acts was well for those towns that were free from their operation he believed that if they were introduced into many other t it would be the signal for their repeal.—Mr. T. C. Parish, ge secretary of the United Society of Brushmakers, seconded motion. The chairman, in putting the resolution, said h glad to find there had been a meeting of 500 women in Ste to help the League for the repeal of those Acts. He di think this should be made a test question at the next ele with either Liberals or Conservatives. He looked upon meeting, not as a political gathering, but one for removin oppression and a grievance. The motion was carried.—M Lucraft moved, "That this meeting considers the Conta Diseases Acts relating to women are a cruel and shameful

and unjust to working women within the sphere of their operation, by placing their reputations and their persons at the mercy of an irresponsible secret police; that they are a violation of that principle of our laws which requires the accuser to prove his charge before the accused is called upon to prove her innocence; that no considerations of expediency can justify the enactment or the exercise of such laws; and that nothing short of their immediate and total repeal will suffice to allay the widespread and increasing indignation with which they are regarded by the working classes."—Mr. Lucraft argued that it was only by political action that they could bring about the repeal of the Acts.—Mr. A. Simmons, of Maidstone, general secretary of the Kent and Sussex Agricultural Labourers' Union, in seconding the motion, adduced numerous instances in which respectable women were insulted through the operation of the Acts.—The resolution was supported by Mr. Gulliver (Birmingham), und Mr. Jones (Liverpool), and passed: and with that the proceedings closed with a vote of thanks to the alderman for presiding.

## ECHOES FROM THE AMSTERDAM CONGRESS.

### THE VEGETARIAN FALLACY.

READERS of the *Malthusian* may remember how that on the occasion of an address on the "Population Question," delivered in German by the President of the Malthusian League to a popular audience in Amsterdam, at the meeting of the Medical Congress in that city in September last, Professor Gunning, of Amsterdam, remarked that, if vegetable food were substituted for animal, there would be no need for so much anxiety as to the tendency of population to increase too fast. That gentleman alleged that vegetable food was quite as useful in keeping up the strength, and that all European nations would do well to take to it. A much respected vice-president of the League, Mr. Gerritsen, sends us a lecture given by Dr. H. J. Menalda van Schouwenburg, in reply to Professor Gunning. This lecture was delivered at Utrecht, and we give here the main argument contained therein. Dr. Schouwenburg observed that in nature there is a constant struggle for existence going on, and that among the lower animals one species continually pressed on the other. Nature in this way forms, he remarked, but one chain, out of which one link cannot be taken without deranging the rest. For instance, some years ago, in Germany, a great destruction of all birds was carried out, which caused insect life to become so destructive that the birds had to be replaced by importation. Man cannot prevent this course of nature by becoming vegetarian, as recommended by Prof. Gunning. The constitution of man placed him in an intermediate position between the carnivora and the vegetable feeders. The teeth, for instance, of a sheep differ entirely from those of a cat. The former animal lives on vegetables, the latter on animal food. The teeth of man are between those of the sheep and the cat. Man has incisor and canine teeth. Hence he is both fitted for vegetable and animal food. The same is made clear by the character of the digestive organs. The intestine of a sheep is some 22 times the length of the animal; that of a lion is hardly three times its length. Man is thus physiologically *omnivorous*. Vegetable food contains all the elements of human food, but not concentrated enough for the size of man's stomach. Potato eaters have over-large stomachs. If all cattle were removed from the fields, this would remove the chief power possessed of raising food which resides in manure. Dr. Schouwenburg then referred to another question, first opened up by the celebrated English economist, Malthus, that mankind tends to bring into life far more children than food can be supplied for. That, he observed, is a law of nature, which holds true for all animals, and which has its cause in that instinct which prompts every living being to reproduce itself. Man, also, is endowed with this instinct: he differs in no way from them in this; but what distinguishes him from the rest of the animals is that he is capable of regulating this instinct, and placing it under the command of the will. He advised his hearers to co-operate in making this idea the common property of the species in all lands.

Dr. PETITHAU, of Liege, has forwarded to the President a pamphlet, entitled "Notes on the Amsterdam Congress," in which, after alluding to the splendid oration of Mr. Van Houten, and to his own paper, an abstract of both of which will be found in the October number of the *Malthusian*, he says:—"The conclusions in my paper were followed by an interesting discussion, in which M.M. Drysdale, Leblond (Paris), Pigeolet, Martin (Bruxelles), Papillon (Lille), took part. The last-named gentleman added a proposition which was adopted: *It is advisable to put off till* 18 *the legal age of marriage.* All had, indeed, the same opinion as to the dangers resulting from an excessive number of births and of too frequent childbirths for women. The point of the debate turned on the means that ought to be taken in order to attain to the restriction of births, whether the mechanical and anti-physiological neo-Malthusian system, or that of relative continence, according to Raciborski and Avrard, advised by myself as the least dangerous and the most efficacious in reconstructing the race." We assure Dr. Petithau that there is no "neo-Malthusian" proposition as yet formulated. It remains for himself and other able men to discuss this all-important question in physiology and social economy, and to instruct their fellow-citizens of Europe in the best method of attaining domestic comfort.

## NOTICES TO CORRESPONDENTS.

M. KARL KAUTSKY writes from Vienna:—"I send you my book "Der Einfluss der Volksvermehrung auf den Fortswitt der Gesellschaft," hoping you will find it convenient to notice it in your columns. My point of view is Socialistic, but with acknowledgment of the law of population by Malthus. A friend of mine will translate the book into English, and I shall be very glad if you will assist me in the edition of this translation. But if the work were translated with alterations, or epitomized omitting the socialistic tendency, I should be obliged to protest against such falsification. I am sure that you, a friend of Socialists, will assist my endeavours to reconcile Malthusianism with Socialism." We shall notice Mr. Kautsky's admirable work next month.

## Literature.

A DEFENCE OF VACCINATION, by Dr. H. A. ALLBUTT, of Leeds (Watts, Fleet-street, London). This is an excellent pamphlet. It is written by a most experienced physician, and one who quite understands the Malthusian proposition that the removal of death by one form of disease does not necessarily involve a lower death-rate so long as poverty exists. It is a clear vindication of vaccination.

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# Correspondence.

To the Editor of *The Malthusian.*

SIR,—I quote the following from a newspaper :—

"LAMBETH WORKHOUSE.—At yesterday's weekly meeting of the Lambeth Board of Guardians, the chairman, Mr. G. Ward, drew attention to *the large increase* of unmarried women admitted to the workhouse, and the *number of illegitimate births* that took place there. Last week eight or nine cases were brought before him, and a similar number that morning. It appeared that Lambeth Workhouse was the most favoured resort of unmarried women in the metropolis. During the past year there had been 214 births in the workhouse, 147 *of which* were illegitimate, and 53 legitimate, and 14 stillborn. Of the latter number, 12 were illegitimate and 2 legitimate, and the number of births was on the increase daily. Ultimately a resolution was agreed to that a 'call over' should be made with the view of getting the workhouse rid of some of the young mothers."

Surely it would be a work of charity, not only to the poor women, but to others, were the "guardians" to allow the *Malthusian* to lie on the tables of the various Infirmaries, with a view of stopping the large increase of births through the knowledge acquired thereby. Lambeth Workhouse seems to be specially favoured, and Mr. G. Ward might sanction the purchase of the monthly numbers of the *Malthusian*, if he knew of its existence. I therefore beg to enclose stamps, 1½d., if you will order one to be forwarded to him, say January, 1880, No. 12.

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A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**

**Mottoes:** "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 14. MARCH, 1880. One Penny.

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## THE TWO-CHILDREN SYSTEM IN GERMANY.

INTELLECTUAL Germany was sure, sooner or later, to take up the New-Malthusian movement which had long been smouldering in England, and had so long been practically carried out in France. Hence it is that the publication of the *Elements of Social Science* in the German language, has been followed by numerous intelligent criticisms, and after having been subjected to a certain amount of antagonism, has begun to awaken the minds of the more thinking literary men in that well-educated country to the important truths first elucidated by the great English clergyman, Malthus. In addition to the admirable pamphlet of the earnest and accomplished Vice-President of the Malthusian League, Dr. G. Stille, of Hanover, entitled *Die Bevöclkerungs-frage* (The Population Question), which was published in Berlin, in 1879, we have been favoured this year, 1880, with two most able contributions from Germany on the same important topic. The first of these is a pamphlet of 195 pages, published in Vienna, by a gentleman of the name of Karl Kautsky, and entitled *Der Einfluss der Volksvermehrung auf den Fortschritt der Gesellschaft* (The Influence of the Increase of Population on the Progress of Society). The second is a pamphlet from the pen of Dr. Otto Zacharias, of Silesia, entitled *Die Bevölkerungs-Frage in ihrer Beziehung zu den Socialen Nothstaenden der Gegenwart* (The Population Question in its Relation to the Social Necessities of the Present Time). Dr. Stille's work has already been alluded to and quoted from in the pages of the *Malthusian*, and we can only express a hope in passing, that he may ere long inaugurate a German Malthusian League, of which the two other gentlemen, whose works we are about to speak of, may be prominent members.

The work of Mr. Karl Kautsky is a most interesting and learned essay upon the condition of modern society. The author is avowedly a Socialist, *i.e.*, he affirms that there should be no private property, but that land and capital should be held by the State. He completely disagrees with Malthus, as to his politico-economical doctrines. In his first three chapters he endeavours to prove that, even if the poorer classes were to put off their marriage day, or in any other way limit the supply of labour, still that, so unjust is the present distribution of social power, they would not thereby arrive at being able to secure anything like good wages, since the mass of the fruits of their labour would be taken by the privileged classes. We are not concerned at present to criticise this opinion, because it is perfectly clear that in all countries, even the most civilised there yet remain a host of unfair inequalities, which will have to be redressed in better times. Whether such a drastic remedy as Socialism be required or no, it is not for us to decide. We heartily sympathise, meanwhile, with Socialists like Mr. Kautsky, in their disgust and dissatisfaction at the present miserable state of society. It has always seemed to us wonderful that the *élite* of mankind could remain so long contented with the abject condition in which so many of their fellows pass their lives; and we must say, as Mr. J. S. Mill remarked, that the modern Socialists are, above all, distinguished for their ever-burning philanthropy. We hope that this will serve to show Mr. Kautsky that his Socialistic views are not held in abhorrence by any intelligent Malthusian of these latter times, and we now proceed to speak of that part of his work which especially affects our own propaganda. Our author is entirely a convert to that propaganda, for he strenuously contends that even were human institutions perfectly just, they would fail in alleviating poverty, unless there were a much lower birth-rate than exists at present in any European State.

Mr. Kautsky, in common with ourselves, opposes the proposal of Malthus, that marriage should be postponed by the working classes until they are able to afford to enter into that position. "On an average," he says (page 169), "some sixty per cent. of the population is of the fruitful age, and, at most, twenty per cent. of marriages are unfruitful: we then make a very moderate computation when we allege that, of the 300 millions which Europe has at present in her several States, at least 100 millions would yearly be fruitful, which would give a yearly increase of 50 millions. And this would be no increase of producers, but for a long time only of consumers, who not only have no labour fit to produce goods, but who, indeed, absorb a mass of productive labour to take care of them." He then alludes, with contempt, to the idea that emigration could remove such countless hordes from Europe,

especially as no one willingly leaves home who is comfortable there: "It is an impossible Utopia to attempt to put an end to the struggle for existence. Shall we, then, lay our hands in our laps? Is it really a crime for men to try to make men happy? Are prostitution and celibacy, disease and misery, war and murder, and all the miseries of modern times unattackable? They are so (he replies) when we do not learn to understand the population law in all its aspects. Only when men recognize a law clearly, can they shelter themselves from its injurious effects: only when, for instance, they have learnt to understand the law of electricity, was it possible to discover how to make lightning-conductors. And as long as people struggle to maintain that there is any exception in the case of man to the universal law of population which obtains throughout nature, so long as they do not believe in over-population, so long will it threaten us: but only just for that time."

Mr. Kautsky finds the only solution of the population problem in the small family system of the intelligent part of the population in France and other countries. "Moral conduct is that," he says, "which lessens the sum of human misery. We have in life too frequently only a choice between several evils, and morality is the choice of the least of these. Let us compare with the ordinary standard of morality the methods which have been recommended by late writers, in order to retard population, and let us investigate whether the evils which these bring with them are truly so horrible as the manifold forms of vice and misery which turn modern society into a hell, and which Socialism could indeed banish for the moment, only to rage again with redoubled fury on their victims. No other weapon can annihilate these for ever, except a due regulation of the population." He adds, "that our great endeavour in future must be to teach men how to lessen the birth-rate in the most moral manner. That the so-called *moral*, but in reality most immoral *moral restraint* is not to be among these means, I need not urge at greater length. The proposal of moral restraint may at the present time be considered as exploded."

Our author next shows that comparatively late marriage is not really any great check on population, by citing the fact that, in Sweden, out of 10,000 births it was found that only 212 were the offspring of women under 20, and 1,518 of those between 20 and 25; whereas the mass of all children are produced by women of or above the age of 25. It appears that, of the said 10,000 births, only some 624 were produced by women under the age of 22, so that our author thinks that only six or eight per cent. of all births would be prevented by advising women to delay their marriage duty till after 22. He believes that the most fruitful weddings are those where the man is of 30 and the woman 26 years of age, so that Malthus' advice to postpone marriage would be of no use, unless women married at some 36 or 38 years of age, or that only a few married and the rest were kept in sorrowful celibacy. So that all other devices which try to get rid of vice and misery only tend to these in other forms, with the sole exception of the French *two-children system*.

As a Socialist it might be expected that Mr. Kautsky would not agree that the poor alone should be asked to have small families. Mr. J. S. Mill applied his anathemas against large families to all classes without any distinction, and our author (page 183) quotes a well-known German writer, Schäffle, who thus speaks: "In an unequal division of the income of the nation, the moral advice to limit population solely applies to the poorer classes. Only when the burden of moral restraint is equally distributed, that is, when a moderate number of a family is attainable by each pair is it credible that all should obey such a precept of their own accord." Schäffle is, then, like Mr. Mill, of opinion that no one, whether rich or poor, has any right to bring into the world more than a very moderate number of mouths to press on the food supplies. "The question," says our author, "can no longer be whether conjugal prudence shall be practised, but rather when it should be practised, and what variety of it is to be advised. With irresistible necessity does conjugal prudence press upon us as soon as we have arrived at a complete understanding of the problem of population. In the present state of science we know of no other way for regulating population and must therefore accept this."

"This method," he continues, "is probably the method which of all possible ones, brings the least evil consequences with it. Even if no further discoveries in this region were attainable, even in this case we may consider the solution a satisfactory one. Let us calmly ask ourselves whether the sum of human happiness would not be infinitely less prevented through the slight inconveniences which such practices bring with them than by the frightful evils which at present pursue the whole of society, resulting from over-population? All friends of mankind, and, above all, the Socialists, are hence in duty bound to investigate the physiology of the science of this question."

Here our author does the Council of the Malthusian League the honour of referring to the letter written by that body to the socialist workmen at the Workmen's Congress held in Marseilles, last autumn, as a proof that New Malthusians in England are disposed in a kindly way to all movements which have for their aim the removal of human misery. Incessantly he adds, "and in all quarters we must discuss the question of over-population, and must pay respectful attention to all writings which tend towards increasing the happiness and destroying the evils of our race."

Mr. Kautsky is impressed with the importance of women studying the science of physiology. Men alone hitherto, he says, have had any knowledge of the secrets of generation which women should be quite familiar with also. Here, as elsewhere, are the questions of human well-being dependent upon knowledge and education being made common to the two halves of the race. "The struggle for existence," says our author, "will last as long as the world we inhabit; nothing can make it cease. All that we can do is to turn the struggle of all *against* all into a struggle of all *for* all, and thus with united strength more easily conquer the enemy of all by the weapon of science. Conjugal prudence is to be chosen because it is more moral than hunger and disease, war and murder, syphilis and prostitution. And, as we are not pessimists but socialists, we must hope that it will result from the earnest investigations of mankind, that the slight inconveniences belonging to that method will be lessened. The population question can never be solved without human aid. Long toil, some labour, untiring investigation can alone lead to the result." We may congratulate ourselves that such clear-headed men are at present to be found in Germany, and rejoice that the Socialists are in harmony with us in this question in so many instances. Mr. Mill and his wife were both Socialists to a certain extent, and although we ourselves cling to the system of private property, of which alone we have had any experience, we would gladly see any experiment made in the direction of Mr. Kautsky and his friends, since by experiment alone can we judge of what is the best form of human life.

In Dr. Otto Zacharias' pamphlet we recognise the work of a highly cultivated student of nature, and we hear that our author is a well-known writer on scientific topics in many of the German periodicals of the day. Dr. Zacharias is a sceptic concerning State interference. There is, he thinks, too much of that already in Germany, so that his standpoint quite differs from that of Mr. Kautsky. But they both are staunch believers in the population law of our English Malthus. Thus, on page 8, Dr. Zacharias says: "The main cause of all social evils—in so far as these are not clearly due to the conditions of the ele

ments—lies in a too rapid increase of population, and this again is a consequence of the over-exercise of the powers of reproduction which we possess in common with all animals. The majority of economists look on this kernel of the whole population question as a *noli me tangere*, and are afraid of letting the full light of science fall upon the facts relating to it. In Germany, especially, prudery in such matters is so great that Julius von Kirchman, who brought this question in 1866 before the Workmen's Assembly in Berlin, when vice-president of the Appelationsgericht at Ratibon, thereby lost his post. At this moment, when hunger and over-population are felt in different quarters of the German Empire, when the newspapers daily bring news of the infinite mass of suffering which is going on in the Saxon Erzgebirge, in Over-Silesia and Northern Bohemia, the population question has become a burning question, and the discussion of it can no longer be postponed."

Dr. Zacharias mentions that, whilst in some parts of Silesia there was, in the years between 1861-71, an increase of 61 per cent, there was not an increase of 1 per cent in Prussia. This, he says, fully accounts for the terrible misery at present prevailing in Silesia. All popular remedies, which point to the momentary alleviation of the evil, leave this point quite untouched. "And yet the rate of wages, especially in an industrious and civilised state, almost entirely depends upon the prevention of a too rapid birth-rate. No one has more thoroughly granted this fact than Lassalle. Neither a revolution in the relations of property, like that which Socialism aims at, nor any tax can avert the calamities caused by an unmeasured exercise of the powers of re-production. It must be clear to all who have read statistics, that poverty, such as seen in Over-Silesia, is no *economical*, but merely a *physical* evil, the remedy for which resides alone in bridling the reproductive powers."

Our author adds (p. 24): "Probably many, on reading my words, will say that mankind could never be persuaded to lay a restraint on their reproductive powers. To this I have but to remark—and all well-informed physicians will agree with me—that this restraint already takes place among the upper classes in all states; and, consequently, it is only now necessary to persuade the poorer classes to take upon themselves a like restraint. It is far better—and this is the case at present in France—when any increase of population takes place mainly through a lessening in the death-rate. It would be well to take this to heart in Germany, and not with conventional vanity to call out: 'God be thanked that we have not yet come to the *two children system*.' This pharisaical way of judging of another nation, which economically stands in a far higher position than ourselves, is possible only with those who regard the question superficially. A small family, it is clear, can be better and more carefully brought up than a large one. The mortality will be less in families with few children, as nature and experience show, than where there is an overflow of the *blessing* of offspring."

As to emigration, Dr. Zacharias, like Mr. Kautsky, points to the rate of human increase, and to the impossibility of exporting some 50 millions from Europe yearly. In Germany, as in England, all sorts of similar popular remedies are proposed in times like the present, when hunger and suffering prevail. He concludes his pamphlet with the well-known quotation from the great master of the New-Malthusians, Mr. J. S. Mill:—"The evils of society can no more than bodily diseases be prevented or cured, unless they are openly discussed and spoken about in plain language." The dawn of that new truth, which can alone truly "revolutionise" modern society, is thus arising in modern Germany, as it has recently arisen in our midst. All honour and sympathy to the pioneers of our movement in that great Teutonic Empire of Europe. We ardently trust that Dr. Stille, Dr. Zacharias, and Mr. Kautsky may succeed in rapidly forming an organised body for the purpose of spreading the glad tidings throughout the length and breadth of the Vaterland, and thus put an end to the reign of poverty and human suffering.

## THE CELIBACY OF THE NATION.

DR. C. R. DRYSDALE read the following paper at the London Dialectical Society on February 18th:

The end of all science has been said justly to be to augment human happiness. Perhaps, more modestly, we might say—to deliver our race from the worst evils which are constantly menacing its existence. I think no one, even the most thorough of modern pessimists, will object to the assertion, for it is not over-ambitious. Now, it clearly results from the discussions which have been carried on by speculative thinkers for some time past, that the main evils of life are caused by a want of profound enough acquaintance with the way in which the relations of the sexes can be maintained without injury to society.

The object of the few remarks I am about to make this evening, is to point out that, in this and all other European States, there is at present an immensity of human suffering which is preventible, and which is caused by the existence of CELIBACY (by which I mean the prevention of the union of the two constituent adult parts of the race), which has been hitherto so prevalent, because of the imperfect state of speculation on such questions.

This century has been called the century of woman's rights, and I have a very strong opinion that it is only when the position of women shall be infinitely better than it is at present in any State, that it will be possible even to attempt to get rid of the evils which infest both halves of humanity. The question of poverty in a country like this is now seen to be almost entirely a question of sex. The question of health is mainly, too, a question of sex; and it is for this reason that all reflecting persons should turn their most serious and earnest attention in the direction of topics such as that on which I am about to speak, whenever they can spare time from their daily bread-winning occupations, or when the claims of political warfare will allow them to do so. For, if I were a very poor person, or if I were a woman, I frankly declare that I should take but little interest in most of the questions which occupy the attention of practical politicians at the present time. If very poor, I should ask—What good is it to tell me of the progress of civilization or of the sciences, when these bring neither good food nor warm clothes to me? Were I a woman, I would say—Why am I to care for all the parade men make about glory and ambition, when I am rendered by the laws of most civilized States so entirely the slave of the stronger sex, that when I marry I am deprived of all my property, and, if I do not marry, I am scarcely allowed to earn by my toil enough to feed me, and dare not, of course, even think, in such a case, of maternity; for did I contemplate anything like such an independent existence, I should be annihilated by the anathemas of society?

My task this evening will be to show that the female sex, especially among the upper classes, are among the truest martyrs of modern civilization; and my hope is, that some of my hearers may be incited by the facts I shall narrate, and the remedies I shall put forward, to assist in doing a little towards the alleviation of such an unwholesome state of human affairs as modern society exhibits.

[To be continued.]

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

[CHAPTER V. *(continued.)*

IN an article on "Holidays in Eastern France, Seine et Marne," in *Fraser's Magazine*, September, 1878, we find this passage:—"We are in the midst of one of the wealthiest and best cultivated regions of France, and when we penetrate below the surface we find that in manners and customs, as well as dress and outward appearance, the peasant, and agricultural population generally, differ no little from their remoter fellow-countrymen, the Bretons. . . . There is no superstition, hardly a trace of poverty, and little that is poetic. The people are rich, laborious, and progressive. . . . It is a significant fact that in this well-educated district, where newspapers are read by the poorest, and where well-being is the rule and poverty a rare exception, the church is empty on Sunday and the priest's authority is *nil*.

"It is delightful to witness the widespread well-being of this highly-favoured region. 'There is no poverty here,' say my host and hostess, 'and that is why life is so pleasant. True enough! Wherever you go you find well-dressed contented-looking people—no rags, no squalor, no pinched want. . . . The habitual look of content written upon the faces you meet is very striking. It seems as if in this land of Goshen life were no burden, but matter of satisfaction only. Class distinctions can hardly be said to exist. There are employers and employed, masters and servants, of course; but the line of demarcation is lightly drawn, and we find an easy familiarity existing between them, wholly free from impoliteness, much less vulgarity. . . . One is struck, too, by the good looks, intelligence, and trim appearance of the children, who, it is clear, are well cared for, The houses have vines and sweet peas on the walls, flowers in the windows, and altogether a look of comfort and ease found nowhere in Western France. . . . Here order and cleanliness prevail, with a diffusion of well-being hardly to be matched out of America. . . .

"Dirt is rare, I might almost say as unknown, as rags. . . . Drunkenness is also comparatively, in some places we might say absolutely, absent. As we make further acquaintance with these favoured regions, we might suppose that here, at least, the dreams of the Utopians had come true, and that poverty, squalor and wretchedness were banished for ever."

In the month of August, 1878, I had the great advantage of reading, in my capacity as Vice-President of the First Section of the International Congress of Hygeine at Paris, an essay on "The Too Rapid Increase of Population as a Cause of Disease and Death." In the debate which followed, Dr. Bertillon, the distinguished Professor of the Faculty of Medicine of Paris, who has done so much for social statistics, said that he considered that in many parts of France there was too great a disinclination on the part of the people to increase the population. In Brittany, the marriages were few but very prolific, and the people were very poor. The influence of the priests was paramount in that province, and the mortality, both adult and infantile, great. There were very few children to a family in Normandy, and the death-rate was low in that province. The French Government, he said, appeared to be acting according to the plan advised by the reader of the essay, since they taxed persons with large families as much as those with small ones. He admitted that the size of a family should be regulated by parental forethought; but thought that at present French population was too stationary.

Dr. Lagneau said, that in France it was the rich who had the smallest families, whilst the very poor often had large ones. The rich employés of Government, above all, were noted for the small size of their families. In the case of t peasant vine-growers of the Marne, many would only ha one child, or even none at all, since these peasants found difficult to get people to come from the town and help th with their farms, and had to do all the work by themselv Hence, female labour was much in demand.

These facts will, doubtless, afford to many thoughtful p sons a clear enough picture of the remarkable position modern France, the only country in Europe which, as y seems to have begun fairly to grapple with the giant quest of population.

(To be continued.)

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# POVERTY:

THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, January 25th, 1880, by HENRY ARTHUR ALLBU L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds stitution for Diseases of the Skin, &c.*

II.

INFANTILE Mortality—the deaths of those numberless in cents who should have lived, and grown up to happy manh or womanhood, loving and beloved, the pride of their country, a source of wealth to the community—will now engage our att tion. All the facts which I shall bring forward can substantiated by accurate statistics, many of which I shall qu It was very clearly shown by Dr. Drysdale, in a paper read him at the annual meeting of the British Medical Association Bath, in 1878, that the infantile death-rate in England is v much understated. For instance, the returns of infantile m tality in this country are not strictly accurate, on account of law allowing a period of six weeks to elapse from the time birth before registration is compulsory. Now in France all bi must be registered on the third day at the latest, and in Nor on the day of birth itself. It will be seen from the above t considerable error is liable to arise as to our knowledge of real number of infant deaths in this country, as many deaths never registered at all, or are treated as still-born, even if liv for a certain time. Hence our system of registration is far fr perfect and cannot be strictly relied upon. I believe, too, t infanticide is more or less encouraged by such a law, as plenty time is given to dispose of a child which is not wanted. I wou therefore, strongly advocate the far more perfect Norweg system of registration on the day of birth itself. It is to be ho that another Government will alter the law and compel regist tion at a very early date after birth. Perhaps, however, th who are in power do not want accurate statistics as to the fea mortality among infants, as the publication of the same wo

open people's eyes and make them clamour for a remedy against such a state of affairs.

However, as our registers now show of 1,000 deaths 0—1, 811 die in the first month; this figure is much too low, as the French statistics show 417 in the first month. It will be seen from this that Dr. Farr's figure of 149, as the mortality per 1,000 born in the first year of life, is not to be compared with the more accurate Continental rates. It makes it not much higher than Sweden, 137; and much lower than that of France, 187, of course making correction for falsly registered births. Now, poverty is the main cause of all infantile deaths, both in this and other countries—if the parents were not poor most of our infant population would live. If the children had more of the comforts of life, proper breast milk, warm clothes, and more airy dwellings, how few would pine and die, how many would grow up, strong, vigorous, healthy and full of physical and mental energy.

In Norway the death-rate is only 104 per 1,000 born in the first year of life, which may be partly accounted for by the greater well-being of the parents compared with those of the corresponding class in other European countries. Mr. Charles Ansell, Actuary to the National Life Assurance Society, has shown by valuable statistics which he has diligently collected, that among the richer classes in England and Wales, only 80 per 1,000 children born die in the first year of life; but in Liverpool, Manchester, and Glasgow, as many as 330 per 1,000 die in the first year of life, among the wretched poor, cut off by foul fevers, convulsions, diseases of the respiratory organs, rickets, scrofula, bad and unsultable food, and contaminated carbonic acid-laden air, &c. In the towns of Sweden, the mortality is 193 per 1,000 from 0—1; the rural mortality being 124; in the French rural districts it is higher, 186, the French peasantry being more ignorant than the Swedish. In France and Russia the mortality of foundlings is enormous, and used to be so in England. It was at the rate of 874 per 1,000 born in the Loire Inférieur, in 1860; and in France the mortality of such unfortunates still varies from 500 to 700 per 1,000 born. In High Bavaria the rate is 404, and in Austria proper 317 for 1,000 born. It is not well known what the minimum infantile mortality possible might be. It is only 80 per 1,000 among English well-to-do people, and it might probably be reduced to 50, or even 40 or 30. It is about 71 per 1,000 among the children of the richer classes in France. Of all infantile deaths from 0—1, one-third occur in the first month; among illegitimate children from 0—1 who die, one-half die in the first month of life. The mortality of illegitimate children in France is 337, as against 175 legitimate. In Bavaria there is little difference between the legitimate and illegitimate infantile death-rate. A large number of infants are lost from want of breast milk. In England the practice of maternal lactation is more prevalent than in France—the consequence being that many English children are reared who would otherwise have died. Of 59,927 children born in Paris, 20,049 are sent out to hired nurses in the country; the death-rate of such who are sent out to nurse being from 500 to 700 per 1,000. The death-rate of those who remain in Paris is 243 per 1,000 under the first year. Mr. Van Houten, a learned member of the Dutch Parliament, states that in Holland the infantile mortality widely differs in two districts of the country. In South Holland, 316 die in the first year of life per 1,000 born. In Groningen, the death-rate is only 134 per 1,000.

The Registrar-General, in the Thirty-seventh Annual Report, page 22, says: "The high rate of infant mortality in our large towns is attracting serious attention. It will be seen in the subjoined table that a much larger proportion of infants under one year of age died in some towns than in others. In Liverpool, for instance, out of every 1,000 births registered, the lamentably large number of 239 perished annually, in the five years 1870-4, whereas the proportional number in London was 161, and in Portmouth 148." What does the above prove? The fact that whereas out of 100,000 children born among the richer classes of society, only some 8,000 die in the first year of life; but 24,000 die in the first year among the general population, and among the poor of Manchester, Liverpool, and Glasgow, 33,000 die in the first year of life out of every 100,000 born. In the Rhone districts of France the mortality is only 5 per cent. in the first year of life, but in several of the departments near Paris, the mortality is 75 per cent., or even more.

Dr. Drysdale, in the summary of his Bath paper, says: "These are my conclusions—the chief causes of infantile mortality are, —the poverty of the parents, want of lactation by the mother, illegitimacy, when marriage is essential to the status of the mother, and town life. The main or leading cause, which, indeed, is so important as to throw the others into the shade, is poverty in the parents. This doubles, trebles, and even quadruples the infantile death-rate in this and other countries. Poverty, then, is the chief factor in infantile, as it is known to be of adult mortality."

Mr. Charles Ansell, in his "Statistics of Families," says: "Any large community, whether town or country, it must be borne in mind, is mainly composed of the lower classes, including under that term all those whose social position does not place them above the necessity of earning their livelihood by manual labour; and, consequently, the rate of mortality in such community as a whole, must necessarily approximate more closely to the rate of mortality among the lower classes in it, than to that of any other class. In seeking, therefore, for an explanation of the difference in the rates of mortality indicated by the "Upper Class" data, and the "Carlisle" or "English Life" tables, it will be sufficient to consider the influence which may induce a higher rate of mortality among the lower classes, than is here shown to prevail in the upper classes. "Such influences may be ranged under two heads, physical and moral. Among the former may be enumerated :—

Food, insufficient in quantity, and improper as to quality.

Deficiency of warm clothing.

Want or delay of medical attendance in illness.

Crowded and unhealthy dwellings, and neglect on the part of parents.

[To be continued.]

## THE FREE TRADE DEBATE.

THE difficulty which persons unacquainted with Political Economy find in understanding the social phenomena around us was strikingly exemplified by the debate in the House of Commons on the 13th February, on the alleged failure of Free Trade. Mr. Wheelhouse, the member for Leeds, opened the debate, and attempted to show that Free Trade had not benefited the country as the common opinion is, but had acted injuriously, and he asked for a Select Committee to enquire into the matter. The reply made to the hon. member was to the effect that Free Trade had not injured the country, but on the contrary, had largely benefited it, since the exports and imports had increased enormously under the system, and this argument that the greatly increased imports and exports proved increased prosperity seems to have been considered conclusive by all except the little band of eight who voted for Mr. Wheelhouse's motion. Now, the answer made by the Government may have been conclusive so far as Mr. Wheelhouse's fallacies are concerned, but it does not dispose of the difficulty which is at the root of the grumbling against Free Trade. It is all very well to say "look at our increased imports and exports," but what if no one is any better off for the increase? This is the point which it seems to us needs attention. No one who has studied these questions can doubt that Free Trade does *tend* to make the country more prosperous, but it is equally certain that its tendency has in some way or other been counteracted, since we are very little better off, and

have to work almost as hard to gain a living as people did before we had Free Trade. The explanation, as known by all Political Economists, lies in the law of population. Free Trade caused cheap food and gave occupation for a greatly increased number of people, in a word, made living much easier. But easier living is always followed by more marriages, as the Registrar General's return show, and more marriages have hitherto implied a large increase of population, this, in its turn, causing a greater demand for the necessaries of life and a consequent rise in prices, and a greater supply of labour, with a consequent fall in wages.

If, when the Corn Laws were abolished and free trade was established, people had been wise enough to use the advantage it conferred upon them in making themselves more comfortable instead of in the rearing of large families of children, the benefit would have been permanent. As it is, it has been almost lost so far as any improvement in the well-being of the great mass of the people is concerned. As Mr. Mill has said, we believe (but we quote from memory only): "It is doubtful whether such improvements have lightened the toil of any human being: they have simply enabled a larger number of people to lead the same life of drudgery." J. K. P.

## Official Notices.

A COUNCIL MEETING of the Malthusian League was held on February 19, the President in the chair. Present: Messrs. Page, Swaagman, Reynolds, and Truelove. After the minutes had been confirmed, it was mentioned that there had been a greater sale in London of the *Malthusian* than before in various newspaper shops. Since last meeting, various lectures had been delivered by members of the Council, Mr. Touzeau Parris having addressed good audiences on the Population Question at Manchester, Nottingham, the Hall of Science (London), in Birmingham and West Hartlepool. The President had read a paper on the "Celibacy of the Nation," on February 18th, at the Langham Hall, which had been followed by a most instructive debate. A letter was read from Mr. Charles Bradlaugh, sending articles from the *Liverpool Echo* on the population of France, quite in the direction of the principles of the League, and an excellent letter addressed to the *Bradford Observer* by one the most ardent friends of the cause, Mr. G. A. Gaskell. The President said that it was clear that the Germans were beginning to take up the question. M. Joseph Garnier, the most eminent political economist of France, was about to publish a translation of the paper and debate in the Medical Society of London on the population question. Mr. Parris mentioned that he had been enrolling new members and getting some subscriptions. Mr. Gaskell sent a letter with kind promise of subscription in aid of sending out numbers of the *Malthusian* to persons who might aid the cause. Dr. C. R. Drysdale announced that he was engaged to lecture at Edinburgh on March 14th, and at Glasgow on March 15th, when he hoped that perhaps a Scottish Malthusian League might be started. He knew that there were many earnest New-Malthusians in both those cities, and hoped they would organise themselves into a compact body for defence and propaganda.

MANHOOD SUFFRAGE LEAGUE, "Queen's Head, Little Pulteney Street, Golden Square, W.—On Feb. 1st, Mr. E. Hopes delivered a lecture on "Political Economy," and in a very able manner reviewed the writings of Ricardo, J. S. Mill and others, arguing in favour of a limit to population as a means of regulating wages and poverty, with a view to a more equal distribution of wealth.

## CURRENT TOPICS.

### THE LAND QUESTION.

That greatest of all indirect methods of teaching man how "not to overstock the farm with human animals," v lies in the attainment of a good system of land tenure been greatly aided, during the month of February, by splendid meetings, convened by Mr. Charles Bradlaug delegates from a host of districts in England, Ireland Scotland, and which has culminated in a grand meeti Saint James's Hall, London, on the evening of February A full account of the proceedings of this Land Law Re Conference will be found in the *National Reformer*, of Feb. and we have, of course, only space to notice in a very impe manner the able speeches made by the various orators took part in the morning and evening debates. The speaker in the morning's debate was Mr. P. Barry, who vocated the resumption of the land by the State, and op the receipt of interest on money as immoral. He was foll by Mr. Cameron, of Glasgow, who read a most excellent p in which he showed the terrible injustice of the law of H thec, and spoke of the disgraceful conduct of the Duk Argyle and Sutherland, in causing a desert to arise i north of Scotland by evicting wholesale their tenantry, o plea that a man has "a right to do what he likes wit own."

Mr. BURT, M.P., said, that the men he worked with i north of England were heart and soul with the promot the Land Law Reform League, and said that the me represented 400,000 persons.

Mr. LATHAM, of Manchester, speaking as a land-o earnestly supported the League, as calculated to benefit owners as much as any class.

Mr. BRADLAUGH then read his propositions for Land Re which we have before printed, but which, we may remin readers, were briefly—1. Abolition of primogeniture in tacy. 2. Abolition of right to settle for non-existing 3. Simplicity of transfer of land. 4. Abolition of land preferential rights in case of debt. 5. Abolition of Game 6. Compulsory cultivation of good uncultivated land. 7 curity to tenants for improvements. 8. Re-valuatio taxation. 9. Land-tax to be heavier on large than on estates. 10. Land laws of Great Britain and Ireland the same.

Mr. GROUT advocated the resumption of the land b State.

Mr. REYNOLDS moved, and it was seconded, that Mr. laugh's Land Law Reforms be adopted. In opposition Morgan objected to Free Trade in land, and said the should belong to no one but the community. This wa the opinion of Messrs. Murray, Kitz, Weber, Weiler, members of Socialist clubs in London.

Mr. FERGUSON spoke of the happy condition of the pe proprietors in France, &c.

Mrs. ANNIE BESANT, who was received with prolonge heartfelt applause, thought that nationalization of land true as a theory, and that it should be carried out in new tries; but in a country like this it was out of the questi try to carry it out suddenly. Only two courses were po if nationalization were carried out—confiscation or purc But confiscation meant revolution, and no thoughtful m woman would advocate that. Purchase meant, on the mod basis of twenty years valuation, the payment of 4,000 mil sterling. Where was this to be had? She urged tha voting for nationalization, they would make a practical movement impossible. Voting for the programme before they would vote for that which was at least practicable would lead to the nationalization they all desired ultim

The scheme of the nationalizers could not be carried out say for the next fifty years. If passed, those present would be sending forth their voices dooming the labourers of to-day and their families to another fifty years of that condition wherein they now were, and, while busy making their theory perfect, they would make all practice of reform impossible.

The amendment was lost, and Mr. Bradlaugh's programme was then carried.

In the evening the great Saint James's Hall was filled to overflowing by a most enthusiastic audience, and most eloquent addresses were delivered by Mr. Bradlaugh, Mrs. Annie Besant, Mr. Davitt, Mr. Parris, Dr. Aveling, Mr. Symes, Mr. Joseph Arch, Mr. Biggar, M.P., and Mr. Sullivan, M.P. for Limerick, besides by Mr. Bryson, from Newcastle, and other delegates, from Glasgow, &c. The Mayor of Northampton presided, and the most perfect unanimity prevailed as to the necessity for very extensive reforms being speedily made in the Land laws of Great Britain and Ireland. We need not say how heartily the wishes of all enlightened followers of J. S. Mill, and the latter-day economists, and new-Malthusians go with the new Land Reform League. It has been ever our task to point to these parts of Europe where the land is in the hands of the peasant, as above all exhibiting the spectacle of a contented, industrious, and, above all, a prudent population in the matter of reproduction.

### Fresh Meat from Australia.

A most successful experiment has been accomplished by the importation of about 30 tons of fresh meat from Sydney and Melbourne, which may possibly lead to a new era in the meat trade. The enormous increase in the quantity of fresh meat received from America proves that an important trade has been developed between the United States and England; but whether the same success will attend the establishment of a regular supply of fresh meat from the Australian colonies, which are four times the distance America is from England, remains to be seen. The promoter of the experiment just tried is Mr. T. McIlwraith (of the firm of McIlwraith, McEacharn, and Co., Leadenhall Street) and the vessel which conveyed the meat is the "Strathleven," one of Burrell and Son's line of steamers, now lying in the West quay, East India (Import) Dock, and on board of which several gentlemen attended yesterday by invitation to inspect the "meat room" and the machinery, and to practically judge of the quality of the food by partaking of a luncheon consisting of Australian fresh meats. Subsequently Mr. McIlwraight, who presided, gave the usual loyal toasts, after which Sir R. Torrens proposed "The Colonies of Australia." The Premier of Queensland (Mr. T. McIlwraith), in replying, said it was the immense undeveloped resources of that colony which prompted the Chairman to try the experiment of which the success had been proved that day. About £5 per head had been paid for the bullocks which would have cost £28 or £30 per head in England. He referred to the immense capabilities of New South Wales and Queensland for producing meat, and expressed the belief that in the future a great trade would be developed. They could produce meat and sell it at a profit at 2d. per lb., and he had no doubt it could be placed before the British public at 4d. per lb. Mr. A. McIlwraith, in responding to the toast of his health, said that the meat was purchased at about 1½d. per lb., and was expected to realise 6d. to 7d. in the Smithfield Market. Mr. R. M. Stewart, in giving "The Meat Trade," remarked that the beef which they had tasted had retained its flavour. In August last beef was selling at 1½d. per lb. in Brisbane. This report clearly shows how great is the difference between the life of a colonist in the most flourishing parts of the world and of a poor family in Europe. Over population and dear food are synonymous terms. When will our thinkers begin to set themselves to solve this question?

Subscriptions (Feb.).—J. A. Perow, 1/6; Henry Tyler, 1/-

Dr. C. R. Drysdale will lecture on the Population Question in Chambers Street, Edinburgh, on March 14, and in Glasgow, March 15.

Erratum.—Mr. J. F. Haines writes to say that in our summary of the discussion which followed Dr. C. R. Drysdale's lecture at Phœnix Hall, on Jan. 19th, he is made to say "The present land-owners take one-third of the income of this country themselves. It should have been one-third of the income *from the land*.

A Malthusian Lecture.—Mr. Elley Finch delivered a most excellent lecture for the Sunday Lecture Society, on Sunday, Feb. 22, "On the Science of Life worth Living." Here is one of his conclusions: "The first causes of scientific culture of life involves limitation of numbers, and the controlling of physical conditions of reproduction through the application of human intelligence." We wish Mr. Elley Finch would join the Malthusian League.

## Correspondence.

To the Editor of *The Malthusian*.

Paris, 11 Feb. 1880.

Sir,—I have been directed by M. Joseph Garnier, editor-in-chief of the *Journal des Economistes*, to translate for the said periodical an article inserted in the *Malthusian* of December 1879, on "The Population Question at the Medical Society of London."

Now, I read, on page 32, first column, lines 15 to 18 from the bottom, that "his (Ansell's) tables also show that, between the "ages of 20 and 40 there die, in the richer classes, 125·52 per 1000, as against 124·17 among the general public."

I think there must be some mistake or misprint in the underlined figures, as they are in contradiction to the general spirit of Dr. Drysdale's paper, which gives a rate of mortality for the richer classes much lower than for the general public.

I should feel thankful if you could oblige us with some explanation on that point.—I remain, Sir, yours obediently,

B. SAX.

*** The contradiction is only apparent. It arises, as Mr. Ansell shows, because, of the 100,000 with which each class started, so many more of the rich are left at these ages to be exposed to risks.—Editor.

---

The following letter has been received from a most respected member of the League. It is addressed to the President.

6, Chester-street, Bradford.—Feb. 18.

My Dear Sir,—It has occurred to me, on seeing the enclosed extract, that as over-crowding is by no means confined to one occupation, it might be useful to publish a special number of the *Malthusian* containing letters from unfortunates in different professions. This first special number might be devoted, say, to the professions of medicine, law, art, music, and teaching; and very telling comments might be made on the contents.

Letters from the unfortunate victims of a high birth-rate might be invited by advertising in the newspapers; or by inviting the advertisers.

By judiciously distributing this number and putting it forward, attention might be drawn to our work, and some advance made.

It is the simple fact that people in easy circumstances do not at all realise the dreadful state of high pressure to which such numbers of our fellow-creatures are subjected. If they understood better the facts they would, I think, be more inclined to favour a radical remedy.

A common error is that only one or two occupations are over-crowded, and therefore the remedy is to take up an occupation which is not crowded. This fallacy would be exposed.

If you think this suggestion worth carrying out, I should be glad to assist and subscribe.—Yours very truly,

G. A. GASKELL.

P. S.—Permit me to express my admiration, and, as one of the public, my thanks, for the noble way in which you have pushed the Malthusian gospel before so many societies and in so many ways. The good you have effected must be very great.

Mr. Gaskell sends the following extract :—

A GLUT OF DOCTORS.—"M.D." writes to the *Standard* :—"Thinking that the fearfully over-crowded state of the medical profession may be a subject of general interest to your readers, I have sketched a short account of my experience during the past twelve months in the fruitless endeavour to obtain employment. A gentleman recently advertised for an assistant, offering £100 a year, and he received between 400 and 500 answers. And well can I believe it, for here have I, with good qualifications and recommendations from some of the best men in London, with 20 years' experience, successful beyond the average as far as my patients are concerned, with full health and capacity for work, been condemned to enforced idleness, owing to the frantic rush of applicants for every glimmer of an opening. I have answered endless advertisements, and sent in testimonials for almost every appointment that has been vacant during the past year, either at home, abroad, or even in the most deadly of climates, but they have all been snapped up voraciously. I have tried most of the shipowners, but found that the great companies had long lists of candidates waiting for vacancies in their permanent staffs; others told me that they had eight or ten men a day applying for surgeoncies to ships, and one told me that if I took his ship out there would be no salary, as so many were ready to go for the passage only, and that the ship would not return. So, not wishing to find myself at the Antipodes with little money, and the prospect of having to pay sixty or seventy guineas to get back again, I declined the lucrative offer. I have advertised vigorously myself for all manner of things, as *locum tenens*, as assistant, and have had many resident insane patients, as medical attendant to a lunatic or invalid, &c., &c., but all with no result, and I am now as far as ever from the slightest prospect of obtaining employment. So blank and hopeless, indeed, is the lookout that I should be only too thankful to take to-morrow anything whatever that promised the barest means of livelihood. Surely parents should think twice before incurring an expensive education for their sons to place them in a profession where every cubic inch of space is already choked with hungry, struggling, gasping, but well qualified aspirants."


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NAME.

That this Society be called "THE MALTHUSIAN LEAGUE."

OBJECTS.

That the objects of this Society be :—

1. To agitate for the abolition of all penalties on the public dis of the Population Question, and to obtain such a statutory de as shall render it impossible, in the future, to bring such dis within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a kn of the law of population, of its consequences, and of its beari human conduct and morals.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**


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No. 15. APRIL, 1880. One Penny.



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## THE MALTHUSIAN LEAGUE: ITS ORIGIN AND HISTORY.

IN obedience to the request of the Nestor of political economists of Europe, the distinguished editor of the *Journal des Economistes* of Paris, M. Joseph Garnier, we give a short account of the reasons which led to the foundation of the Malthusian League, the latest product of the nineteenth century's ideas in the direction of social progress. It gives us unfeigned pleasure to be the means of making the most thorough of all French writers on the doctrines of our English latter-day economists acquainted with the position which the great population question has recently assumed in this country. It is not, we believe, too much to allege that the most advanced thinkers of this country are at this moment well aware of the existence of the new-Malthusian remedy for the evils of society. How this has come to pass we proceed at once to show.

It was not long after the publication of Mr. Malthus' work that some thoughtful men began to notice that in modern France the late marriage customs of most European States were replaced to a certain extent by prudence after marriage. Mr. Francis Place was one of the first to write a work on population, in which he recommended the physical checks so commonly made use of by French parents for adoption in England. He is said to have remonstrated with Mr. Malthus about an expression in the first edition of his essay, in which he spoke of such checks under the head of *Vice*, and the tradition is that Malthus left out the expression in his subsequent edition: and, as he had himself two children, Mr. Porter (of Nottingham) believes that Mr. Malthus was, like Mr. Mill (the father of John Stuart Mill), himself a believer in the *conjugal prudence* practised by the better class of peasantry and townspeople. Mr. Place is also said to have converted Mr. Robert Owen, the socialist, to this opinion, and it is believed that Mr. Owen owed the success of his colony of New Lanark to a knowledge of this point, which he communicated to his workmen. Mr. Robert Dale Owen, a son of Robert Owen, emigrated in his youth to the United States of America, and became before his death, in 1877, one of the foremost citizens of the western republic. That gentleman, having doubtless heard the question discussed by his father, Mr. Francis Place, and other friends in London, was induced in 1830 to publish a now well-known treatise on the population question, entitled *Moral Physiology*, a work written with the most philanthropic design and couched in the most careful language consistent with clearness and the attainment of its end, in which he gave a description of the above-mentioned physical checks. This work was, however, written subsequently to the publication of Mr. Richard Carlile's tract, entitled *Every Woman's Book*, which was a most outspoken work, written by one of those fearless thinkers who have done so much to complete the reformation in England and secure freedom of speech and of the press for this country. Had it not been for him and his co-workers, England might at this day have been in as backward a condition as modern Spain. Dr. Charles Knowlton, an able physician of Boston, Massachussetts, U.S.A., was the next person who wrote upon this question in his now famous little pamphlet, the *Fruits of Philosophy*, wherein there was contained a good deal of popular information on physiology, and a careful account of the checks spoken of by Mr. Dale Owen and Mr. Carlile. This work was followed after a long interval by a small pamphlet by Mr. Austin Holyoake, entitled *Large and Small Families*, which, in company with the tracts by Carlile, Owen, and two other works were sold for many years by booksellers of the ultra-liberal party, latterly styled the *Secularists*.

In 1876 the *Fruits of Philosophy*, after circulating without notice for forty years, was suddenly attacked as an obscene publication under an Act of Parliament called "Lord Campbell's Act," and a bookseller in Bristol, of the name of Cook, was sentenced to two years' imprisonment for selling it. The London publisher of the work, Mr. C. Watts, was also prosecuted for selling it, but, on submission, was let off with merely the payment of costs, or about two hundred pounds fine. The work would have been suppressed had not Mr. C. Bradlaugh, the head of the Secularist party and editor of the *National Reformer*, the most advanced liberal journal in England, in company with a young but already most distinguished lady, Mrs. Annie Besant, came forward and sold it openly. In order to try the case, Mr. Bradlaugh and Mrs. Besant entered into partnership in a publishing establishment in Stonecutter-street,

Farringdon-street, London, and sold the *Fruits of Philosophy* quite openly, sending copies of it to the city authorities. Mr. Bradlaugh had for many years been an avowed Malthusian, and the lady also was quite convinced of the importance of the question. Both were determined that no bigoted society should put the work under the ban of the law without a fight for it. The case was first tried at Guildhall, and was sent on to the Court of Queen's Bench, before the Lord Chief Justice Cockburn. The trial took place on the 18th of June, 1877, and lasted three days. The jury contained, among other persons of wealth and position, the name of Arthur Walter, Esq., the son of the proprietor of the *Times* journal. After a most powerful defence, in which Mrs. Besant and Mr. Bradlaugh delivered speeches which told most powerfully upon the judge and all present in the Court, the jury delivered the following very puzzling verdict: "We are unanimously of opinion that the book in question (the 'Fruits of Philosophy') is calculated to deprave public morals; but at the same time we entirely exonerate the defendants from any corrupt motives in publishing it." The judge—who had charged quite in favour of the defendants—would have let them off with a nominal fine, but, influenced by the information that they intended carrying on the sale of the work, strangely sentenced them to a heavy imprisonment and fine. Fortunately, the higher Court of Appeal decided that there had been an error in the indictment, and thus the defendants were set free. The prosecution has not been repeated since that date.

The excitement caused by this trial led to the formation of a society called THE MALTHUSIAN LEAGUE, which was set on foot as a means of opposing both active and passive resistance to the attempts made to stifle discussion on the population question. Mr. Bradlaugh had commenced such a league many years previously, but the time was not ripe for it. The first meeting of the League was held in the Minor Hall of the Hall of Science, Old-street, on July 17th, 1877, for the election of officers. That meeting elected Dr. C. R. Drysdale president, and Mrs. Annie Besant honorary secretary, in company with Mr. Hember and Mr. R. Shearer. The Council of the League consisted of Messrs. Bell, Brown, Dray, Page, Mr. and Mrs. Parris, Mr. and Mrs. Rennick, Messrs. Rivers, Seyler, G. Standring, Truelove, and Young. Mr. Swaagman was elected treasurer to the League.

Very soon after the formation of the League, another prosecution of Mr. Edward Truelove, bookseller, of High Holborn, took place in the Queen's Bench on February 1st, 1878. The works he was prosecuted for were quite of the same character as Knowlton's "Fruits of Philosophy," and were entitled: "Moral Physiology," a most philanthropic pamphlet by Mr. Robert Dale Owen, senator of the United States, and another pamphlet entitled "Individual, Family, and National Poverty." Mr. Truelove was most effectually defended by Mr. William Hunter, and the case fell through, as one of the jury considered the book quite moral and philanthropic in its tendencies. The secretary for the "Society for the Suppression of Vice," Mr. Collette by name, followed up with the prosecution, and Mr. Truelove was tried in the Central Criminal Court on May 9th, 1878, and condemned to a fine of £50 and an imprisonment of four months duration, which he underwent. An immense meeting was held in St. James's Hall, on the evening of June 6, 1878, to protest against this disgraceful treatment of an honest man like Mr. Truelove, at which the president of the League took the chair, and enthusiastic addresses were delivered by Mrs. Besant and Mr. Bradlaugh. Meanwhile, the husband of Mrs. Annie Besant thought fit to bring an action against that noble-minded lady in order to get his little daughter out of her charge in violation of an express agreement come to between him and herself as to the custody of the two children. The case was tried, and carried to the Court of Appeal. On April 9th, 1879, the Court of Appeal confirmed the judgme of the lower court, and Mrs. Besant was thus deprived of h only daughter. The pretence of the husband—a clergym of the English establishment—was that Mrs. Besant wa disbeliever in the theology of England, and also that she h published a work which was considered immoral by a jury.

We have little more to add to this short account of t Malthusian League. There are at present the following vic presidents :— Mr. C. Gerritsen (Holland), M. Yves Gu (Paris), M. Talandier (deputy, Paris), Mr. J. Birch, M.A T. Parris, Esq., Mr. S. Van Houten (deputy, Holland), Dr. Sti (Hanover), Mr. G. Anderson, C.E., and Mr. Bryson (Ne castle). The first number of the *Malthusian* was published monthly organ of the League on Feb. 1st, 1879, and it has a peared regularly since that date. Lectures are given frequen and tracts and pamphlets distributed by the League.

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, January 25th,* 1880, *by* HENRY ARTHUR ALLBUT *L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds stitution for Diseases of the Skin, &c.*

III.

"THIS last [neglect on the part of parents], though it can be considered to prevail generally, is still of such frequ occurrence, especially in some of the manufacturing distric where it is common for young married women to pass the working in the mills instead of attending to their home duti that it must not be lost sight of.

"Among the moral influences may be considered :—

"Illegitimacy.

"Children being a burden upon, or considered as such by th parents. Parents having a direct pecuniary interest in the de of their children. The mortality among illegitimate children well known to be very large as compared with legitimate childr and there can be no question that the proportion of illegitim to legitimate births is vastly greater in the lower than in upper classes.

"It cannot be doubted that when, as is sometimes unfort ately the case, the dominant feeling with parents in regard their offspring is that they are a burden to them, the chances the latter succumbing to the perils of infancy and childhood seriously increased. Without necessarily assuming the interv tion of any active criminal intent, it is enough that all, or nea all, the physical mal-influences just alluded to will be rende more likely to be called into play.

"In a large number of cases, parents in the lower classes h a direct pecuniary interest in the death of their children, throu the operation of a system which prevails extensively, especi in towns, of insuring their lives with Friendly Societies or surance Offices which cultivate what is termed "industri business.

"The ostensible object of such insurances is to make provis for the funeral expenses of the children should they die. T sum insured is, however, frequently far in excess of any legitim requirement for that purpose; and although, of course, it is suggested that in most, or even in a large proportion, of su cases there exists any improper motive, there is much reason fear that in not a few instances the lives of children so insu are thereby exposed to additional hazard. That, indeed, wo almost appear to be recognised by those who conduct such

stitutions, for the rates of premium for children's assurances charged by one of the largest of them are 300 per cent. in excess of what would be required by the actual risk as shown by the "English Life" tables, while for ordinary Life Assurances an addition of 25 per cent. would be considered ample."

The mal-influences, both physical and moral, enumerated by Mr. Ansell, have their chief root in poverty. It is the poverty of the parents which prevents them from finding sufficient food and clothing for their young ones. It is poverty which crowds young and old into unhealthy dwellings, and causes want of proper medical attendance in illness. It is poverty which causes parents to neglect their children and leave them to the cold charity of the world. Gnawing poverty drives the mother to the mill to earn a scanty sum per week to add to the miserable wage earned by the toil-worn and prematurely aged father—the children being left to the kind (?) care of perhaps some drunken neighbour, who keeps them quiet with laudanum or gin. Poverty promotes illegitimacy, as the poor cannot marry and be bound to wife and home, as they can barely keep themselves, much less a possible family, therefore temporary unions prevail, with the usual results. How many children come into the world and are greeted with curses and wishes that they had never been born, by those who should have welcomed them with parental love, but who, alas! cannot maintain them, no, not even on scanty fare.

How many of the poor, too, desire the death of their little ones that they may get the "insurance money" for the burial, to eke out their starvation wages, or perhaps to spend in drink, the drowner of their cares. Have I overdrawn? This modern Athens, this most beautiful of all the cities of Great Britain, could show many dark places where the young are simply born to die—born to live a few hours, days, or weeks, and then to drop out of existence, uncared for and unmourned.

We need not wonder that the children of the poor die off so rapidly "when we contemplate the conditions of life under which infants and young children exist among the poorest and least provident classes, especially in our large towns, where they are housed in atmospheres fetid with every odious product of human filth, and where in inclement weather warmth is mainly obtained from the huddling together of the living, we can understand how the delicate and sensitive breathing apparatus of infancy and childhood readily breaks down under the influence of the filthy air which is breathed." Listen to what Mr. Kay says in the 'Quarterly Review,' describing some of the back slums of London, the centre of civilization:—"The children sit along those depositories of death, or roam through the retired courts, in which the abominations of years have been suffered to accumulate. Here reigns a melancholy silence seldom broken save by an irritated scold or a pugnacious drunkard. The pale, discoloured faces of the inhabitants, their shrivelled forms, their abandoned exterior, recal the living skeleton of the Pontine Marshes, and sufficiently attest the presence of a secret agency, hostile to every physical and moral improvement of the human race." Need I say more than to re-state that poverty is the great destroyer of our infantile population? The fact must be patent to all who give a moment's reflection to the frightful subject.

The premature death of those who escape the perils of infancy, but live not past the prime of life, must now be considered. The population of England and Wales is about 25,000,000. Of these about 500,000 die every year. Of such deaths, one-tenth (50,000) are of persons who have reached the age of seventy-five years and upwards; *nine-tenths* are premature, that is to say, those persons whose lives have been cut short before the termination of their natural period of living. Thus it will be seen that in England and Wales, 450,000 persons die prematurely. Twenty-four per cent. of such=108,000 are infantile deaths; 41 per cent.=184,500 die before the fifth year is completed; 59 per cent.=266,000 die between the fifth year and the seventy-fifth. We may consider premature deaths to include all kinds of death excepting old age. Now let us look at the various causes of premature death:—

Diseases of the lungs,—including of course phthisis or consumption, that great scourge of these islands—hold the foremost place: 26 per cent.=130,000 of premature deaths being caused by those diseases.

Infectious diseases, such as scarlet fever, typhoid fever, measles, and small-pox cause 15½ per cent. of premature deaths=78,700.

Twelve per cent. of such deaths=54,000, are caused by diseases of the brain and nervous system.

Ten per cent.=45,000, die from such diseases as rheumatism, gout, syphilis, cancer, scrofula, scurvy, privation and alcoholism.

[To be continued.]

# Official Notices.

A Meeting of the Council of the Malthusian League was held on March 18, the President in the chair. Present: Mesdames Grout, Page, and Rothwell; Messrs. Bell, Page, Reynolds, Rothwell, G. Standring, Swaagman, and Truelove. After confirmation of the minutes, it was mentioned that Dr. Woakes and Dr. O. Zacharias had joined the League, and that Dr. Stille, of Hanover, had translated into German the debate on the population question at the Medical Society of London, whilst the same debate was about to appear in French, translated by the commands of M. Joseph Garnier, editor of the *Journal des Economistes*. The President reported that he had addressed two large audiences in Scotland on the 14th and 15th of March, in Edinburgh and Glasgow, and that there was much enthusiasm exhibited on the part of many of his hearers for the New-Malthusian view of society. Mr. Parris had lectured twice for the League since last meeting. The *Malthusian* had sold well, and Mr. Chatterton had succeeded in getting many new booksellers in London to sell it. Mrs. Rothwell handed in a slip from the "Liverpool Courant," in which mention was made with approval of the slow increase of the French population. Mr. J. Grout had sent a slip from an American journal, headed "quality not quantity," where the duty of parental responsibility was pointed out with regard to the numbers of offspring. The prospects of the League were considered as very hopeful, for after the elections were over it was thought that public attention must be paid to the all-important questions of poverty aud over-population.

## SUBSCRIPTIONS RECEIVED.

Bentley McLeod, 1s; Ellen Nursey, 1s; Alex. Nursey, 1s; W. L. Walter, 1/6; Richard Hough, 2/6; R. H. Brown, 10s; John Rothwell, 10s; Dr. Otto Zacharias, 21s; Dr. Woakes 1/6.

## The Criminal Code and Married Women.

A most important and interesting criticism of the New Criminal Code in its bearing upon the position of women, was read at the London Dialectical Society on March 3, by Mrs. Woolstenholme Elmy. Referring to clauses 181 and 205, it was shown that the new code was less fair, and even harsher, than the old law in cases of infanticide or so-called concealment of birth, whilst the father had no responsibility in such cases. Marriage, too, could still be entered into by a girl of 12, and husbands had still power over the persons of their wives. A discussion followed, in which Mr. Jacob Bright, Mrs. Arthur Arnold, Dr. Drysdale, Mr. J. H. Levy, Mrs. Heatherley, Mr. Mozley, Mr. Bax, and Mr. Rothwell took part. The meeting was greatly in favour of alterations in the code, and it was hoped that these would be thorough.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER VI.

### ON THE CHECKS TO POPULATION IN ENGLAND, SCOTLAND, AND IRELAND.

MR. MALTHUS. in the seventh chapter of his second book, speaks of the checks to population in England. He points out that a man of liberal education, with an income just sufficient to enable him to associate with educated people, must feel absolutely certain that, if he should marry and have a family, he will be obliged to mix in the society of uneducated persons. Such considerations make him pause. Sons of tradesmen and farmers are exhorted not to marry until settled in some business or farm, and the labourer who earns two shillings a day, and lives comfortably while single, will hesitate to divide that pittance among five! The servants of rich people have so many comforts that *they* naturally are averse to sink down to be the proprietors of some poor ale-house.

Hence, in Malthus' day (1806), the annual marriages in England and Wales were as 1 in 123 of the population, a smaller proportion than obtained in any European country at that time, except Norway and Sweden. Dr. Short, writing in 1750, proposed that single people should be heavily taxed for the support of the married poor. Mr. Malthus replies to this proposal of the learned judge, that it is not wise to ask people to enter the married state, so long as such crowds of children die in infancy and so much poverty exists among married persons. Those, he adds, who live single or marry late do not diminish the actual population by so doing. They merely prevent the proportion of premature mortality which would otherwise be excessive. Sir F. M. Eden mentioned that in some English villages the mortality seemed to be very low, viz. 1 in 47, or 21 per 1,000. London, in the beginning of this century, was, it seems, by no means so healthy as it is at present. According to a great authority, Dr. Price, the mortality was actually 50 per 1,000 (1 in 20¾), whilst at present it is about 23 per 1,000. At the same epoch, the Manchester death-rate was 1 in 21, or 35 per 1,000; so that Manchester was in those days much healthier than London. Manufactures, alas! however useful, are almost always most unwholesome, because they crowd hosts of people together without comfort, education, or forethought.

Mr. Malthus truly observes that "there certainly seems to be something in great towns, and even in moderate towns, peculiarly unfavourable to the very early stages of life." Towns, he adds, are especially dangerous to the life of children. "In London, according to former calculations, one half of the born died under three years of age; in Vienna and Stockholm under two; in Northampton under ten. In country villages, on the contrary, half the born live to thirty, forty, forty-six, and above." He adds that in parishes where the mortality is so small as 1 in 60 or 1 in 75, half the born would be found to have lived to 50 or 55. This is precisely the case among the members of the professional classes in England and Wales at this time, according to Mr. Charles Ansell's oft-quoted tables.

Dr. Short, it seems, estimated the birth-rate of England at 1 in 28, or 35 per 1,000. This is just about our present birth-rate. "It has hitherto," says our author, "been usual with political calculators to consider a great proportion of births as the surest sign of a vigorous and flourishing state. It is to be hoped, however, that this prejudice will not last long. In countries circumstanced like America, or in other countries after any great mortality, a large proportion of births may be a favourable symptom; but in the average state of a well-peopled territory, there cannot well be a worse sign than a large proportion of births, nor can there well be a better sign than a small proportion." This sentence ought to be written in letters of gold on the public monuments of all civilised States.

Sir Francis d'Ivernois, who is by no means always so wise is cited by Malthus as writing as follows:—"If the various States of Europe kept and published annually an exact account of their population, noting carefully in a second column the exact age at which the children die, this second column would show the relative merit of the governments and the comparative happiness of their subjects. A single arithmetical statement would then perhaps be more conclusive than all the arguments that could be adduced."

Mr. Malthus speaks of the great difficulty that existed in former centuries of obtaining reliable information as to the numbers of the people. According to Davenant, he says, in 1690, the number of houses (in England and Wales) was 1,319,215. Allowing five persons to a house, this would give a population of six millions and a half in 1690; and it is quite incredible that from this time to 1710 the population should have diminished nearly a million and a half. So that the estimated population of England and Wales in the latter year was said to have been only five millions.

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In chapter eight of his second book, our author speaks of the checks to population in Scotland and Ireland. At the beginning of this century, as now, Scotland seems to have been one of the healthiest countries in Europe. Malthus mentions that in the parish of Crossmichael, in Kirkcudbright, the mortality was given as 1 in 98 and the yearly marriages one in 192 of the population. Mr. Wilkie stated that from the accounts of 3 parishes, the expectations of an infant's life appeared to be as high as 40·3. There can be little doubt that these figures are all, more or less, erroneous.

Mr. Malthus, writing in 1806, says that "in these parishes of Scotland, when manufacturing has been introduced, which offered employment to children as soon as they have reached their sixth or seventh year, a habit of marrying early naturally follows; and while the manufacture continues to flourish and increase, the evil arising from it is not very perceptible; although humanity must confess with a sigh, that one of the reasons why it is not so perceptible is that room is made for fresh families by the unnatural mortality which takes place among the children thus employed." Mr. Van Houten gave a most eloquent variation of this theme at the meeting of the International Congress of Medical Men at Amsterdam, in 1879, when he said that children should never be employed in industry:—"The child belongs to himself and to play. How many lives of children," he continued, "do we not wear out in our clothes, or smoke away in our cigars!"

[To be continued.]

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## THE DISTRESS IN IRELAND.

IT is, if one considers it, a curious thing that the fearful distress now prevailing in Ireland should receive so little attention from the English public. One or two of the newspapers have furnished tolerably full accounts of the state of things in the distressed districts, but most of them content themselves with such brief notices of the matter as they would give, were the suffering in China or Timbuctoo. Newspaper proprietors, however, must be supposed to know what their customers like to read, and so we are led to the uncomfortable conclusion that people generally are not greatly interested in the matter in question. To us, this is very sad, because we hold that it is a positive duty to take an interest in such a question—a question which affects some thousands of our fellow subjects. Probably the principal cause of the general indifference to the misery in Ireland is a feeling that there is no remedy for it. "The poor shall never cease out of the land," is the base doctrine which reconciles too many to preventible suffering and misery. Malthusians, however, cannot sit still with such lazy indifference; they know that there is a remedy for the evil, and that, whatever may have been the case in the days of Moses, poverty is now preventible. Even if it were not *known* to be preventible, the poverty in Ireland is of such an aggravated kind, that people caring at all for their species could hardly rest satisfied until every means which seemed to promise a cure had been tried. The state of the people is so deplorable, that one reporter says, after a harrowing description of their mode of life, "I verily believe that Cetewayo would not have permitted his Zulus to be housed like these wretched people." Certainly, none of the accounts we have seen of savage life represent the people as being worse off than these unfortunate subjects of Queen Victoria. Take the following from the *Standard*, of March 5th, a paper not given to sensational writing:—"Their miserable homes are like small heaps of dirty stones, in which a hole had been scooped out. Their land is bog covered with rocks. On their little patches of farms, reclaimed by untiring industry, but only a degree better than the barren waste, they grow in favourable seasons a few potatoes, and these constitute almost their entire food. In some of the cabins, children were crouching almost naked round the fire, their ragged clothes scarcely covering the upper portion of their bodies. On our entrance the shivering little creatures shrank behind their mothers, whose single garment, a worn thin dress, offered little or no protection against the keen wind that blew through holes in the roof. One little child, almost an infant, had nothing on at all but a red handkerchief wrapped round its shoulders. Near him sat his sister, a modest girl of 17 years of age, and a piece of cloth she had folded round her was all that sheltered her from the cold."

Such misery as this ought to touch the heart of the most callous. Even if we grant that some of the men have not been such good subjects as they might have been, the sufferings of the women and innocent children must claim our sympathy. But besides being bound by considerations of humanity to wish to see an end of such misery, we must feel that it is against our interest as a nation to have such a mass of wretchedness with us, breeding as it naturally does, discontent, vice, and crime.

What then is the cause of the evil, and what the remedy to be applied?

The immediate cause is the failure of the crops, in consequence of the bad season, and in too many quarters this reason is held to be sufficient. But the seasons have been bad in England and France too, and the crops have been short, without causing such distress as has resulted in Ireland. This present writer had a large patch of potatoes in Essex, which scarcely yielded him the seed he had planted, and the same was the case all round, yet there was no destitution as in Ireland. The fact is that in Ireland the people habitually only just manage to exist; they have no margin in good years out of which to save for bad ones; and the real question, therefore, is why they are thus habitually poor; what is it that keeps them permanently in such an unprosperous condition? The answer given by some is that they are over-rented, but a moment's consideration will show that this cannot be the cause. The rents are so low, in consequence of the smallness of the holdings, that it was stated during the debate in the House of Lords on the 1st ult., that in Mayo, there were 17,000 farmers with rents under £4; in Galway, 18,000; and in Donegal, 20,000. Now it is quite possible, and extremely probable, that these holdings are rented above their value, but it is quite certain that were the rents not merely reduced, but abolished altogether, the difference would not be appreciable. If a man with his family is starving while paying a rent of £4 a-year, it is quite certain that the abolition of that payment will not raise him to a condition of comfort; he would still be miserably poor.

The real cause of the great poverty of the Irish people is that there are too many of them—too many in proportion to the capabilities of the soil. This is clearly indicated in the report we have quoted above. The land is, in many districts, so barren, that even in good years it yields but a poor return; but the increase of population forces the inhabitants to go even to poorer and poorer soils, instead of leaving them to nature, and depending upon the better soils for subsistence.

In the case of a manufacturing country like England, it is not always easy to show, except by going more deeply to the root of things than average people have patience to, that poverty and low wages are caused by over-population. In Ireland, however, the fact stares us plainly in the face. The people live directly (as we all do *in*directly) from the soil; their numbers are so great that the good soils which would yield them a good return, and enable them to save in good years for bad ones, no longer suffice; they have to culivate the poorest soils with the most easily grown article—the potato—which, in good years, just enables them to exist, and in bad seasons leaves them absolutely destitute. After the great famine, an enormous emigration took place, and for years there was a great improvement in the condition of those left behind, but numbers have gradually increased, and now things are almost as bad as ever.

What then is the remedy? Is there no cure for such disastrous evils? If there be not it seems to us that our civilization is a mockery, and our assumed superiority over other nations and other times, a miserable delusion.

The remedy is plain. It is that the Irish must be content to increase less rapidly. We notice with pleasure that this view found more than one advocate in the House of Lords during the debate to which we have already referred. The Marquis of Lansdowne is reported as saying, that "until Irishmen learned that it would be better for ten families to live in comfort on a certain limited space of land, rather than that twenty should exist upon it in stolid misery, there would be permanent distress." Nothing could be clearer than this, and other noble lords spoke as plainly, though, unfortunately, some of them could see no better means of keeping down numbers than the barbarous one of self-expatriation, or emigration. One wonders what kind of feeling towards their native land people can have who so complacently tell others to leave it. Love of country is one of the most deeply seated feelings of our nature, and to coldly tell people to leave the land of their birth argues great insensibility. Besides, emigration can never be a permanent remedy. If a sufficient number left our shores to-morrow to reduce the population to the capability of the land, in a very few years the vacant places would be fitted up, and things would be as bad as ever. "They manage these things better in France," and the French peasant with his two children shows us the least painful way which has yet been discovered of keeping down the number of mouths to the level of subsistence.

If the Irish would only adopt that plan, and each married couple make a point of only producing one or two children, poverty would soon cease. The poorest farms would go out of

tillage and into pasture, and the rents of the better ones in consequence of the diminished competition for them would fall to the rate now paid for the poor and unproductive soils.

J. K. P.

## THE POPULATION QUESTION IN SCOTLAND.

DR. C. DRYSDALE addressed a large audience at Edinburgh, in Chambers Street Hall, on the evening of March 14th; Mr. King occupied the chair. Among those present were Mr. and Mrs. Bayne, Mr. and Mrs. Marshall, Mr. and Miss Lees, Mr. and Mrs. Anderson, Mr. Martin, Mr. Orr, Mr. Wilson (who occupied the chair in the morning), and several members of the learned professions in Edinburgh. The lecturer observed that at this moment the allegation of Malthus, J. S. Mill, Chalmers, and the economists, that population could easily double in twenty-five years or less was strikingly illustrated at the moment by the birth and death rates of New Zealand. The birth-rate of that healthy colony was over 40 per 1,000, and the death-rate only 12·4. This would allow of the population of that colony doubling, without any aid from immigrants, in less than 20 years. What was it that prevented our European countries from doubling so fast as this? It was, first of all, because food was so much dearer in Europe than in New Zealand. Butchers meat there cost 3d. a pound, and wheat could be raised at a much less cost than in Europe. The checks to population in Europe were now well-known by statistics. The poorer classes died far before their time; and, whilst the death rate of infants among the rich was but 8 per cent., it rose to 24—32 among the infants of the poor in large towns in the first year of life. Similarly, whilst the mean age at death among the professional classes in England was 55, it was not 35 among the artizan class. The richer classes checked population by celibacy or late marriage, which fostered prostitution, and emigration took off a certain number of persons yearly. In France, there was also a great difference in the death-rates of the rich and poor, but there was a large and increasing class of peasantry in that country, who, though not rich, were affluent enough to live their whole lives. That class was found to check its increase neither by early death, nor by celibacy (for it was the most married population in Europe), nor again by emigration; but by parental forethought, or the bringing into the world only two, or three children at most. This was clearly, in the lecturer's opinion, the only check to population which humanity could contemplate without horror. And so all-important was a slow birth-rate, *i.e.*, the production of small families, that every effort, indirect and direct, should be made by the State to make the people see this great truth. A perfect land tenure was the best of all the indirect methods of teaching this point to the cultivators of the soil, and hence the land-laws should be revolutionized in the United Kingdom. But far more important in the speaker's opinion, than any indirect method was the State regulation of births by rewards and punishments. In New Zealand a large family was useful to all; in Europe it was the cause of early death and every social misfortune. Hence Society by means of its organ the State should, as Mr. J. S. Mill suggested, inflict some small penalty on those parents who brought into the world more than their fair share of offspring, and that whether such parents were rich or poor, since all new comers tended to press upon the powers of agriculture, and make wheat and butcher meat dear.

After the lecture, Mr. King mentioned that the medical men of Paris seemed to be of Dr. Drysdale's opinions, since 61 of the most eminent of that body had been found only to have had 109 children.

Mr. Gaskin thought the New-Malthusian programme greatest revolution in morals since the abolition of slavery the States. He feared that if the poor man should begin to li his family, the rich would do the same, and so wealth mi not be any better distributed than now. Emigration of Anglo-Saxon race was also desirable to spread it over world. Lastly, if people were not to struggle for existenc weaker race might exist than at present.

Mr. T. C. Martin, Lecturer on Political Economy, said was a thorough New Malthusian, but came forward to c tend against Dr. Drysdale's State remedy for poverty. In opinion, this was impracticable. He would as soon exp to see nationalization of the land, or Socialism, as this p carried out. How could such a law be expected to reach poorest classes, who most needed it? Let us suppose a sm fine imposed on those who had more than four childr How was this to be levied? The parents would say, perha the fifth child was a mistake. And then, who was to punished, the husband or the wife? If Dr. Drysdale wo advocate an enlightened public opinion against the product of large families, he would be with him, but he could agree to his advocacy of a State rewarding or punishing such matters.

Dr. Hay said all the trades depended for their remunerat on other trades, and hence there could not be too m workers in a country. Poverty was not unknown in N Zealand, as he knew from letters from emigrants. As to medical aspects of the question, he thought that the che used in France ought to be discussed openly by all approved of them.

Dr. Drysdale said that the Anglo-Saxon race would b far finer one when it was better fed at home, and not for to emigrate by starvation. The survival of the fittest c be accomplished by healthy persons alone becoming pare As to Mr. Martin's objection to a Malthusian State remedy poverty, he would urge that unless some social stigma w put on those who lowered wages by large families, it wo be out of the question to get the masses to attend to matter. The educated classes were the instructors of the p and one of the best methods of imparting instruction wo be found to be a positive law, which should teach those had no time to read and think, what was the real duty parents in old countries. As to the medical discussion French checks, this was not the place to enter into it.

Dr. Drysdale delivered a similar lecture in the Ton Hall, Glasgow, on the evening of March 15th; Mr. Roy oc pied the chair, and the attendance was large. This hal situated in the parish where Dr. Thomas Chalmers so n taught the principles of Malthus to his parishioners for e years of his busy life. After the lecture, which was liste to with the greatest attention, Mr. Henrietta said he took ception to the comparative comfort of the French b ascribed to the small birth-rate of that State. It was consistent with morality to limit the family as was done so many French parents to two or three children. was a grandfather, and objected to any such means b thought of.

Mr. McEwen, after complimenting the lecturer on manner of addressing the audience, yet would blush to hint such an idea to any of his children as that they ough limit their family voluntarily. Morality was the doing others what we wished them to do to us.

Mr. Gass said that the lecturer was thoroughly conver with the physical part of man's nature; and accurately quainted with the causes of death and disease; but he wo ask how he intended carrying out his views as to mak the population contented with small families. It must ei be by moral suasion or practical legislation. The Malthu League was a blunder, for it was put forward in the plac

a hundred more practical schemes, such as teetotalism and other reforms. It was extremely unpolitic.

Mr. McCullock thanked the lecturer with his whole heart, although no Malthusian. He thought this question one of the most interesting that could be discussed. A vote of thanks was put and carried, with great applause, to the lecturer, who, in reply, said that he was glad to have had a little opposition to what was now becoming fast an article of faith among the instructed classes in Europe. No such revolution could be rapidly carried out without much expression of hostility: but it was silence that was the danger in all such matters. Discussion, however painful to any, was what was wanted to awaken the intellect.

## Correspondence.

### THE TWO-CHILDREN SYSTEM IN HOLLAND AND GERMANY.

Mr. Gerritsen, vice-president of the League, writes from Holland on March 4th :—

"You will have received the little pamphlet I have written about the Malthusian question, and especially the moral aspect of it. The whole is written in a very popular style, and published with the intention to be read by artisans and the poorer classes. The price of it is one halfpenny. Employers who have many hands at work will be invited to distribute it among their people. In our town, the "Society for the Prevention of Epidemic Diseases" (of which I am a member of the council) will buy about 500 copies to be distributed gratis among the lower classes in the town. At every house they will leave a copy.

There is very much talk here about the population question, in private circles, but in public it seems that our nation does not like to discuss it.

As you will see from my pamphlet, the checks are not mentioned, because I wish to prevent the priests and clerical people in general from calling it a "disgusting," "immoral," &c., pamphlet.

The principal thing is that the poorer classes should understand the question. They ought to understand that it is their own interest to limit their families, and earnest men will then soon find out the means. However, besides this, it is my intention to write a small farthing tract, in which I shall again call attention to the question, and also speak of the physical checks. Perhaps I am wrong, but this seems to me to be the best way to make the ignorant masses acquainted with the great question in the most systematic way. I shall be glad to hear your opinion. You may, of course, publish this in the *Malthusian*."

[We heartily congratulate Mr. Gerritsen on the appearance of his most useful pamphlet. It is impossible to say what is the best method to make known to the poorest classes of society that a rapid increase of families is their greatest foe. All and every attempt in the right direction is most laudable. Would not a Dutch Malthusian League be now feasible?

Our greatly respected vice-president, Dr. G. Stille, of Hanover, writes to the President of the League, on March 1, as follows:—

"You will speedily receive by the post the sum of 21 shillings from Dr. Zacharias, of Hirschberg, in Silesia, to constitute him life-member of the Malthusian League. That gentleman is, as you have already seen, in his work on the population question, an eager partizan of the New Malthusian principles. His pamphlet has recently attained to its second edition, and is greatly read. A little while ago an opposing pamphlet appeared, by Dr. Fabri, under the title, "An Obscure Point." Therein were contained the well-known accusations of immorality, &c., a refutation of which is naturally impossible.

"I send my best thanks for the portrait of Mrs. Annie Besant, and for the few lines written by her own hand. I have forwarded the photograph to Dr. Zacharias, who will perhaps soon publish it in an illustrated journal. I will put myself soon in relation with Herr Kautsky. I have long ago ordered his book, but not yet read it. As soon as I have perused it, I will communicate with him, and as soon as we have some others of like opinions as ourselves, I will attempt to commence a German Malthusian League.

I forgot to write that Dr. Zacharias is desirous to have the *Malthusian* sent regularly to his address. He is a zealous and most advanced Malthusian, and of very great value to the cause from his relations to the German liberal press. I will as far as possible keep up a constant correspondence with him, and believe that by his means we may be able to find a publicity for many ideas which otherwise we could not have.

"At last, after longer delay, I have had news from my publisher, that my work, which has been ready for the last three months, entitled, "Der Neo-Malthusianismus," has been put in the printer's hands. I think it will appear in a few weeks. As soon as it is ready, I will send you a copy. With most hearty greeting and best wishes for the future progress of Malthusianism.—I remain, yours faithfully,

"Dr. Med. G. Stille."

## Literature.

*Een Krachtig Middel ter Bestrijding van Armœde en lage Loonen.* —A powerful remedy against poverty and low wages.—By M. Karl Gerritsen, Vice-President of the Malthusian League.—(Amsterdam, Heldt. P. 16.)

This is a most excellent pamphlet, written in the Dutch language, by our much esteemed fellow-worker, Mr. Karl Gerritsen, a gentleman who has already done so much to forward our cause by translating Mrs. Annie Besant's work into Dutch. The pamphlet is in the form of a dialogue between two simple-minded but earnest citizens, Peter and John (Piet and Jan), on the subject of poverty. The evils of mere charity are first of all discussed, and the remedies proposed by politicians of the cultivation of waste lands, communism, emigration, and other proposals for raising wages are well explained. At length the real cause of social poverty is propounded by Jan to reside in the large families so commonly seen among the poorer classes of Holland. He points to the fact that six or seven persons often sleep in one or two rooms in miserable little houses, where only two or three ought to live. Thereby comes an immense death-rate among the children of such poor parents, amounting, it seems, in Holland, in some places, to a mortality of two-thirds of all born before the age of five years. But, he explains, late marriages are bad, since they make men drink and cause prostitution and illegitimate births to be common. There is, then, but one remedy for poverty, and that is, that marriages should not be so prolific as they are among the poor in Holland.

For details as to how this can be accomplished, he refers to the Dutch translations of the well-known English works, "The Fruits of Philosophy," "The Law of Population," &c. Peter asks if this advice is not immoral. Jan replies that the meaning of morality is that conduct which lessens misery and makes people live longer and with less suffering. As to the idea that such truths should be kept back, because some

unmarried persons should take advantage of them, he asks are the good people all to be rendered miserable and poor because some bad people might make a bad use of some new truth. The objection is then made that the idea is indecent. To this it is replied that all new ideas appear strange, and frighten the world, until it becomes accustomed to them. No one calls the peasantry of France indecent, although the *two-children* system, *i.e.*, the limiting the number of children to a family in many parts of France is quite in fashion. Peter thus expresses himself, p. 14:—"We think the idea indecent at this moment, because it is new. As soon as it is seen that the salvation of mankind depends upon it, the practice will no longer be considered indecent. People are not sufficiently convinced of the necessity. When a medical man treats the case of a modest woman, we do not call the treatment indecent, since it is necessary and useful, and this takes place when the physician is quite unacquainted with the patient, whereas the advice to restrain the family is given to a pair who are well acquainted with each other, and in the case of whom no such charge can be brought." We heartily congratulate our author on his most useful pamphlet.

---

Dr. C. R. Drysdale will lecture on the Population Question at the Holborn Literary Society, 36, Great Queen-street, W.C., on April 8th, at 8.30 p.m.

Mr. Gaskell sends most cheering accounts of his successful propaganda in Bradford. We hope to insert his most eloquent letter to the clergy, on behalf of the Malthusian League, in our May number.

Mrs. Annie Besant refers to the population returns of France and Germany in 1878, in the *National Reformer*. We shall comment upon these statistics in our next.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**


**Mottoes:** "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.


No. 16. MAY, 1880. One Penny.



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## THE SMALL-FAMILY SYSTEM
### IN GERMANY AND HOLLAND.

ON all sides we hear the echoes of our British debates on the Population Question. In Madras, it seems, an active propaganda is being caried on. In Prussia, Drs. Stille and Otto Zacharias are effecting great things in our direction, and the work of Herr Kautsky cannot fail, in addition to several articles in the *Wiener Allgemeine Medicinische Zeitung*, to spread the New Malthusian faith in Austria, as it is now being spread in France by M. Joseph Garnier, and in Italy by Professor Mantegazza, of Rome.

The admirable pamphlet of Dr. O. Zacharias, of Silesia, noticed by us in the March number of the *Malthusian*, has called forth a reply from a writer of note, Herr Friedrich Fabri, of Barmen, who, in an essay entitled "Ein Dunkler Punct" (A Dark Spot), combats the New Malthusian teachings of Stille and Zacharias. This gentleman is a great admirer of emigration as a remedy for the extreme poverty of Germany. At the same time he confesses that marriages are too easily undertaken and too fruitful in his native land, and would enforce *celibacy* by legal enactments. He is, however, in favour of enfranchising the female sex, and in this point he will meet with the complete sympathy of the most of the New Malthusians in this and other European States. But he is entirely opposed to our main views, and we shall here quote his own words.

"On one matter," he writes to Dr. Zacharias, "I am in complete opposition to you. It is when you recommend the French Two-Children system. I admit that, in addition to other weighty factors, such as greater economy, one of the causes of the well-being of the French population is to be found in this: I grant that, as a consequence of this, it may seem feasible to point to France as an example. Still I regret this recommendation, and should look upon an imitation of the French in this matter as an event full of evil consequences for Germany." These are the author's feelings, and he bases them partly on the assumed necessity for a severe struggle for existence, and partly on theological or teleological arguments. "It is," he says, "flying in the face of Nature," and then he asks whether his interlocutor ever saw a German workman who was hard-working, God-fearing, &c., who has come to poverty because his table was crowded by too many children. Such observations betray an extreme ignorance of political economy, and show how much the learned German nation has up to this time neglected the science of Adam Smith, Malthus, and the two Mills. With such feeble opponents Drs. Stille and Zacharias and Mr. Kautsky have the way clear before them, and we heartily wish them well in their propaganda.

Turn we now to one of the most cultured minds of modern Europe—to Mr. Van Houten, the most distinguished of all Dutch Liberals—and we shall see what it is to have our question taken up by such an accomplished writer and thinker. We have before us Mr. Van Houten's great address, entitled "Vorzeitige Kinderarbeit" (Premature Children's Labour), delivered at Amsterdam in the month of October last. After a few words of regret at the want of freedom of the press, exhibited in England and other countries, which *ought* to be so much more enlightened (which, he observes, contrasts so unfavourably with Holland, where all bridling of the liberty of the press is now looked upon as most dangerous to the welfare of the State), Mr. Van Houten speaks of the miserable condition of the lowest stratum of society in most European countries. "Mankind has, above all, developed itself quantitatively, not qualitatively."

Although there is, he admits, a very bad division of the products of labour, yet the great cause of poverty is the unproductiveness of labour. "If all that the capitalists gain were handed over to the labourers there would be scarcely any appreciable amelioration of their position. The clear cause of poverty lies in the relation between the mass of products and the figure of those who have to divide them. Then, too, the mass of products is too small for everyone to obtain from it what he needs to satisfy the claims of health." Mr. Van Houten will not admit that the lawgiver should sit still and fold his hands under such circumstances. Some persons exclaim, "*Quid valent leges sine moribus?*" (What can laws effect without customs?) but he observes truly that it might be also said, "*Quid valent mores sine legibus?*" (Of what avail are customs without laws?)

He shows, with truth, that the Sunday cannot be kept as a day of rest without legal enactments, and that children will be employed in industrial pursuits if there be no law to prevent it. We would ask Mr. Van Houten if this argument would not also apply to the case of large families? Will not these always be apt to prevail until some legal penalty be laid on those who take more than their fair share of offspring?

Mr. Van Houten is opposed to the views of Mr. Herbert Spencer, and others, that Government has no business to interfere with over-competition, and we entirely agree with him in this. At this moment, he says, we smoke away in our cigars and wear out in our clothes the lives and happiness of myriads of children. The great way to prevent poverty, says our author, in countries already thickly enough peopled for the division of labour to exist to its fullest extent, is the New Malthusian precept—marriage without large families. He points to the works of Dale Owen, to "The Elements of Social Science," and to Mrs. Annie Besant's work, as examples of what Society should aim at in future; in short, to the two-children system of the French nation. "I am," says Mr. Van Houten, "no defender of celibacy. The social and individual evils which arise from continued celibacy are well enough known."

With respect to the views put forward by some—that a "struggle for existence" is necessary, in order to get the best succeeding race, Mr. Van Houten well remarks that this is quite contrary to all our experience. What farmer, he says, would, in order to have one hundred healthy animals allow two hundred to struggle with each other until one hundred died? The rational breeder of animals selects the best specimens of his flock for racial purposes, and takes care to keep them well fed and in good condition, not underfed and miserable.

Finally, our author shows that prostitution would not exist if the New Malthusian views gained the day. There would then be no poverty to force women to sell their persons, scarcely any old maids, and no indigent mothers of families to swell the ranks of the class of women who are so dangerous to the public health. He ends his noble address to the International Medical Congress in Amsterdam, by an impassioned recommendation to the medical men of Europe to take up this question, and by their advice, which is so eagerly sought for, to assist in stemming the excessive birth-rate which reduces all improvements to nothing but numbers.

## OUR RURAL HOMES

AS the increase of towns is to a great extent owing to the influx of people from the country, it will be interesting, perhaps, to consider the manner in which children living in the country are brought up, and the resulting type of character which is formed. As the mortality of rural districts is considerably less than that of the populous portions of towns, the real increase of population is, therefore, greater in the country (though it is apparently marked by the above tendency to aggregate) than it is in the towns; and it follows, therefore, that the greater part of the general population has been produced in the country. Although country people have the benefit of more healthy occupations and surroundings, they are equally under the many disadvantages which affect their fellows in the towns. The social condition of the agricultural labourer is certainly low in the extreme, and until lately he had little or no education. His wife, formerly a servant in a small family—and then, perhaps, in fair health—is generally more or less invalided, and has a large family to attend to. This latter point should be more fully recognised. It is the rule for a woman to have a numerous family, a the exception to have a small one. Besides being able witness the present state of things, ask some of the old wom in a village how many children they have had. The numb is generally over six, and often reaches twelve, fourteeen, even more. Besides the burden of producing children, agricultural labourer's wife has to bear the frequent burd of losing them. Statistics prove that over 25 per cent The poor woman—for she is poor, and her husband's earnin hardly suffice to clothe and feed her and her children—is th undermined in health by illness and anxiety. The p children suffer. The house they live in is small—far small for the numerous family, generally very shaky—and bare of the common comforts of life that you wonder th rich neighbours are not ashamed of it. The children brought up insufficiently fed, inadequately clothed, and ge rally in the grossest superstition and ignorance. If the husba falls ill, he and his wife and children must depend upon small allowance of his club. The doctor is provided by parish—a disgrace impossible to avoid, though pardona under the circumstances in which the poor man is placed.

The consequence of these evils, which it is manifest alm entirely result from the large family, is that the offspri become deteriorated. The race, though it may be improv in some respects, is degenerating in physique. The peo live ill-contented, and, therefore, indolent, careless, and basing lives. Their happiness is reduced to a minimum, a they have no higher object in life than the gratification their own passions. The children who are to form the n generation grow up inferior in body, and show at present little mental superiority over their parents. The competit of civilised life is the mere struggle of numbers. It is that competition is undesirable—it is the nature of the strug which is faulty. If people presented a higher standard, co petition would be just as great, but instead of being competition of many it would be a still fiercer competition the select few.

T. FREDERICK PEARSE, M.D
*(Bramshon, Hants.)*

## THE CELIBACY OF THE NATION.

BY DR. C. R. DRYSDALE.

*(Read at the London Dialectical Society, in March, 1880.)*

II.

CELIBACY, it seems to me, is one of the primary evils human life. It should be placed on a level with in gence, and the efforts of the best minds should be direc towards minimising its prevalence. It leads in women to the sorrows of a single life, unblessed by what is the strong of all organic tendencies in that sex—offspring. In m celibacy leads towards drunkenness, and is one of the ackno ledged causes, as I shall show, of vice and insanity. I w not say that male celibacy causes prostitution, because th my definition would be objected to, since we can hardly those of the male sex who have recourse to that unfortun class of women celibate. But there is no doubt that celibacy of some women is one of the causes of prostitution other women, although the real fountain-head of both of th unfortunate phases of female existence is clearly traceable incontinence in the production of what ought to be reckon the scarcity-article of all old countries—offspring—at prese exhibited by the married women in all European States.

I may remark that although I have long seen all this ve clearly, and had come to the conclusion that the wrath society would ere long be poured out upon the heads of su

parents as take so much more than their share of the blessings of parentage, especially by the chief victims of their selfishness—the unmarried ladies of our more prudent and thoughtful classes of society—I should probably not have so soon brought forward this subject, had it not been that I find in a work kindly brought before my notice by Mr. J. H. Levy, that there are persons living at present who actually consider celibacy a good thing and worthy of being fostered.

To show that I am not exaggerating in this, I will read from a work entitled "Essays on Political and Moral Philosophy," by Thos. E. Cliffe Leslie, LL.D., written in 1872, from an essay called "The Celibacy of the Nation" (published 1863), the following passage:—"What are the causes of celibacy? Is it the inevitable lot of millions in this country? It was found in 1851 that 3 in 7 of all the women in Great Britain of the ages of 20 and upwards were without husbands, and of every hundred women between 20 and 40 years of age 40 were set down in the Population Table of that year as 'spinsters.' The Census of 1861 may probably show that a larger proportion of a larger population than at the end of the previous ten years remained unmarried, and that there are not only many more spinisters now than there were ten years ago, but there are more in comparison with the total number of women; so that celibacy is increasing in rate as well as in amount. Are we to conclude," says Mr. Leslie (p. 11), "that as civilisation and general prosperity advance, as the mass of men become emancipated from the control of such restraints upon marriage as we have been talking of, celibacy will become rarer, until it finally disappears from the notice of statisticians? On the contrary, the conclusion to which the evidence points is that celibacy, without vows or compulsion, is a form of human existence which is commonly to be seen only in civilised society, and which becomes commoner as civilisation goes forward and spreads."

In this point Mr. Leslie is in error. If we compare many of the backward parts of France, such as Brittany, with the more civilised parts, such as Marne, it will be found that marriages are far more numerous in the latter than in the former.

Mr. Leslie goes on to say (p. 12):—"We pass on, therefore, to the main causes of celibacy, which we affirm to be two—marriage and civilisation. The most obvious and immediate answer to the question 'Why are so many women unmarried?' is 'Because so many women are married.' Emigration, even when it succeeds, is so far from always making an immediate provision for marriage that it has considerably increased the number of unmarried women in Great Britain, because men can go where women cannot follow."

"Only for the celibacy," says Mr. Leslie, "of one part of the community, marriage would have to stop altogether for a quarter of a century every now and then; and, accordingly, our unmarried ladies ought to be held in honour as the bridesmaids of the nation. We might borrow instruction from a people of much larger experience in these matters than our own. In over-populated China, as M. Huc relates, if a girl will not marry she is honoured after death with peculiar pomp, and subscriptions are raised for a monument to her virtue. At Ningpo, he adds, when the English took the town, they found a whole street entirely composed of such triumphal arches, and they talked of carrying them all off and making of them a complete street in Loudon. M. Huc remarks that such an enterprise would have been worthy of English eccentricity. We should say, on the contrary, that it would have been worthy of English prudence and patriotism to have brought home so excellent a model."

I cannot help thinking that M. Huc was right when he said that to erect a street of triumphal arches in London in honour of celibacy would be a mark of eccentricity. It would be as if we should erect a temple for the worship of suffering and disease, since I shall have to prove further on that celibacy is one of the causes of disease and crime.

[To be continued.]

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, on January 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds Institution for Diseases of the Skin, &c.*

IV.

DEVELOPMENTAL DISEASES, such as premature birth, childbed, teething, debility, and atrophy cause 9 per cent.=40,500 premature deaths; diseases of the heart and blood-vessels cause 6 per cent.=30,000 deaths; 4 per cent.=20,000 deaths, arise from diseases of the stomach, intestines, &c.

Violence, including suicide, causes 3 per cent. of deaths =15,000.

Diseases of the kidneys and urinary organs give rise to $1\frac{1}{2}$ per cent. of deaths=6,750.

Lastly, diseases of the skin and diseases of the joints cause about 1 per cent. each of the premature deaths.

Now, it will be quite impossible in the brief space of a single lecture to go fully into all the causes which lead to the above diseases, which are so prolific in cutting off our population long before they have reached the natural term of human life; but I think I shall be able to make it evident that *poverty* is the chief factor, and lies at the root of most of the mischief. When I come to speak of the comparative mortality of the rich and the poor, as I shall do later on, you will see that poverty acts strongly in determining a higher rate of mortality among those who do not possess the necessary comforts of life compared with those who have enough and to spare.

Lung diseases, especially pulmonary consumption, as you have seen, are very fatal in these islands—"their fatality chiefiy fixes upon youths and adults (fifteen to fifty-five years), and especially upon adults in the prime of life (twenty to thirty years)." The rates of mortality vary in different parts of the kingdom: in the districts south of London, for instance, the deaths being only 1,000 per 100,000 living; in other districts it is 2,000, and about Wolverhampton it is nearly 3,000 per 100,000 living.

Dr. Christison, in a lecture which he delivered in Edinburgh in 1863, points out that in Scotland *phthisis*, or *consumption*, causes $11\frac{1}{2}$ per cent. of all the deaths, the mortality in towns being about 3·33 per 1,000, and in the country 1·86.

In Glasgow the rate was higher, being 3·85 per 1,000 inhabitants; but it was considerably lower in Haddingtonshire, 1·38, and in Berwickshire 1·04 per 1,000 per annum.

Dr. D'Espine, in the "Annales d'Hygiène" for 1830, shows that consumption causes 230 deaths per 1,000 among the poor, but only 68 per 1,000 among the richer classes. We need not wonder at the prevalence of consumption among those who have to gain a scanty living by the exhausting toil of their limbs and the sweat of their brow, exposed as they are to the changes of seasons, cold and hot, damp and dry, and often only poorly clothed and scantily fed, and therefore unable to resist for long the meteorological influences which prevail in this and other European countries. Consider, too, the various trades, such as grinders, stone-masons, workers in cotton-mills, and other employments where fine dust is inhaled into the lungs, and where the masters care not to employ expensive apparatus to carry off the dust, because labourers are so numerous that as fast as they drop off others are willing to take their place, however small the wage. Quoting from a little book on "Premature Death," which enumerates most of the causes of the various diseases, I should like to call attention to a very fertile cause of consumption among young

women and girls—"In straw-plaiting, glove-making, and lace-making, when carried out in the workers' rooms, we observe the causes which are apt to foster lung-diseases in our houses operating in great intensity. Carried on, for the most part, in small, ill-ventilated, often damp, and otherwise ill-found cottages, which are cold in winter and unbearably hot in summer, in an atmosphere usually pervaded with filthy emanations coming largely from the outside, the work is pursued by women, many of them hardly out of girlhood, and by not a few children. Under such conditions they work for many hours, sometimes twelve or fourteen, of the day, producing thus a close resemblance, in the deficient ventilation, the sedentary occupation, the want of active bodily exercise, and a listless state of mind, a state of things approximating to what aforetime had been found to exist and to prove so productive of lung disease in gaols."

What do these poor creatures receive as a reward in the shape of wages for their death-causing employment? Dr. Edward Smith informs us, in an article on the "Food of the Labouring Classes," that the cost of the food consumed per week by the silk-workers was 2/2, kid-glovers 2/9, needlewomen 2/7, shoemakers 2/7¼, stocking-weavers 2/6½. The needlewomen work from ten to twelve hours per day, and their average income is 3/11¼ per week. Is it not a fact that the pay of many poor girls in some establishments is so small that they have to increase their wages by prostitution? Thousands of working girls become food for prostitution, and die from consumption, syphilis, and other diseases brought on by their excessive toil and their life of immorality. The late accident at the Tay Bridge, in which more than one hundred persons instantly perished, caused a thrill of horror to run through the country; and yet few think of the thousands who yearly die from consumption in this country, crushed out of life by the fearful conditions of poverty under which they live.

Infectious diseases, which all fear, and which kill yearly a large number of persons of different ages, appear often to acquire peculiar intensity among the poor. Some may be said to arise from conditions of poverty, as, for instance, typhoid fever from the excremental filth amongst which large numbers live; typhus and relapsing fever, the products of over-crowding, privation, and famine, and the other fevers often arising among the poor and in dens of filth and starvation. When a fever of any kind attacks a person whose constitution is depressed from want of proper or sufficient food, the probability is that he speedily falls a victim. Now, it has been found that the average amount of food which country labourers can obtain for their families is 122 ounces a week. Many working men's share is only about 140 ounces—134 bread and 6 meat. The gaol dietaries allow 254 ounces a-week to persons on hard labour, which is the smallest amount of food which will maintain the body in vigour. The felon is well fed and housed, the honest labouring man is starved, and himself and family become a prey to fever and other diseases. Do you still wonder that fever should arise in and haunt the abodes of poverty?

Poverty, or the fear of poverty, will cause diseases of the brain and nervous system, the poor living, foul air, sleepless nights, and endless anxieties will sooner or later depress the functions and cause degenerative changes in the structure of the delicate nervous fabric. Nothing is so prolific in causing convulsions in infants and young children as the constant breathing of foul air.

[To be continued.]

EDITORIAL.—In the list of early Councillors of the League we omitted the valued names of Mr. Bradlaugh and Mr. Reynolds, of Deptford, and perhaps others. In future years they, to have been among the pioneers of our question, will be a great honour.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By CHARLES R. DRYSDALE, M.D.

## CHAPTER VI. (*continued.*)

### ON THE CHECKS TO POPULATION IN ENGLAND, SCOTLAND, AND IRELAND.

ANOTHER writer in Malthus' day is astonished at the rap increase of population in parts of Scotland, in spite of considerable emigration to America in 1770, and a large dra during the war. In the parish of Duthie (Elgin) the annu births were $\frac{1}{1\frac{1}{2}}$ of the whole population, the marriages one 55. Each marriage in this place was stated to yield sev children, and yet the population had decreased. The wom of Scotland appeared in those days to have been very prolif In the parish of Nigg (Kincardine) there were 57 famili with 405 children—*i.e.*, nearly 7⅛ each. Compare this wi modern France, with an average of three children to a ma riage. In Scotland at present the number of children to marriage is about four.

The illustrious clergyman, Dr. Chalmers, whose centena of birth was celebrated on March 7, 1880, was always great averse to the introduction of the English poor-law syste into Scotland. Mr. Malthus points out that before his d "the poor of Scotland were in general supported by volunta contributions, distributed under the inspection of the minist of the parish; and it appears, upon the whole, that they ha been conducted with considerable judgment. Having no clai by right to relief, and the supplies, from the mode of th collection, being necessarily uncertain, and never abundan the poor have considered them merely as a last resource cases of extreme distress, and not as a fund on which th might rely." In the account of Caerlaverock, in answer the question, "How ought the poor to be supplied?" it most judiciously remarked, "that distress and poverty multip in proportion to the funds created to relieve them; that t measures of charity ought to remain invisible till the mome when it is necessary that they should be distributed; that the country parishes of Scotland in general small occasion voluntary collections are sufficient; that the legislature has occasion to interfere to augment the stream, which already copious enough; in fine, that the establishment of a poor ra would not only be unnecessary, but hurtful, as it would te to oppress the land-holder without bringing relief to t poor."

Chalmers preached these doctrines enthusiastically durin his long and eventful life, and his conduct in moralising th part of the city of Glasgow where he was pastor will ever remembered with gratitude by all lovers of human happiness

The Poor-law Act of 1834, which was carried out in accor ance with the views of Malthus and Chalmers, unfortunate placed no effectual check on the quantity of outdoor relief, a hence the number of outdoor paupers in England are oft as high as one-eighth of all relieved. This demoralises a pauperises the English poor to an alarming extent. This Poo law was introduced, with its worst features exaggerated, in Scotland in 1845, when a brand-new Poor-law was brought with great facilities for outdoor relief. Well might Chalme warn his countrymen against such a Poor-law. It has alrea pauperised the most interesting peasantry in the Briti Islands to such a degree that, whilst in England one out every twenty persons is often a pauper, in Scotland alrea one in twenty-three are so, whereas in Ireland, with a far low standard of comfort, but a much more stringent Poor-la only one in seventy-four persons are in receipt of any pari relief.

"The endemic and epidemic diseases in Scotland," says Malthus, "fall chiefly, as is usual, on the poor. . . . To the same causes, in a great measure, are attributed the rheumatisms which are general and the consumptions which are frequent among the common people. Wherever, in any place, from particular circumstances, the condition of the poor has been rendered worse, these disorders, particularly the latter, have been observed to prevail with greater force." In these observations Mr. Malthus lays the very foundation of the science of health. Health in Europe, he shows, is incompatible with high birth-rates, which cause over-crowding, consumption, and death.

Scotland, says Malthus, writing in 1806, is certainly still over-peopled, but not so much as it was a century ago, when it contained fewer inhabitants. Scotland in 1801, had 1,608,420 inhabitants, and in 1871, 3,360,018, so that its time of doubling has been nearly seventy years, or much slower than that of England and Wales.

With regard to Ireland, there is only one short paragraph in Malthus' tenth Chapter of Book Second upon that country. We give it in its entirety:—"The details of the population of Ireland are but little known. I shall only observe, therefore, that the extended use of potatoes has allowed of a very rapid increase of it during the last century (18th). But the cheapness of this nourishing root, and the small piece of ground which, under this cultivation, will in average years produce the food for a family, joined to the ignorance and barbarism of the people, which have prompted them to follow their inclinations with no other prospect than an immediate bare subsistence, have encouraged marriage to such a degree that the population is pushed much beyond the industry and present resources of the country; and the consequence naturally is that the lower classes of people are in the most depressed and miserable state. The checks to the population are, of course, chiefly of the positive kind, and arise from the diseases occasioned by squalid poverty, by damp and wretched cabins, by bad and insufficient clothing, by the filth of their persons, and occasional want."

Malthus here foresaw the famine of 1848, which, aided by emigration, reduced the Irish population from 8,175,124 in 1841 to 6,552,385 in 1851. Doubtless, as shown by Mr. J. S. Mill, Professor Laveleye, and other subsequent writers, the miserable condition of the Irish peasant is due mainly to the intolerable feudal laws of land tenure, which have been so violently put an end to in our happiest of modern European States, France.

[To be continued.]

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## CURRENT TOPICS.

### QUALITY, NOT QUANTITY.

A writer in the *Weekly Inter-Ocean* (U.S.A.) says:—"I read the 'Home' last night, and I now take up my pen to air some of my opinions, at the risk of pulling Babel around my ears. I must say there is a good deal of reason in 'Old Maid's' saying, 'Why did you have them?' I did not understand her to mean, Why have them at all? but, Why have so many as to overtax health and strength? Common reason and ordinary judgment should teach people that fewer children and better is a good and safe rule. It has been my sad experience in the past year and a-half to see four women die and leave families of three, four, five, and eight children. All died at the birth of the last child, and from no cause but too rapid childbearing. I could mention more, and I think me now of a friend with whom I spent several weeks one summer, who was completely shattered in health by the care of five children, all young enough to be a constant care. Her husband earned a salary only barely sufficient for their support, with nothing to lay aside for sickness or for his children's education. This is wrong, all wrong. Parents have no right to bring into this world more children than they can properly support and educate. There is no danger that our world will not be supplied with human beings. The need is in quality, not quantity. I am a wife and mother, and know the joys and sorrows of the lot, and I know that it is better for a woman to be a healthy, happy, useful mother to one, two, or three children than to bear more, and to wear out health of body and mind over them, or drop into an early grave and leave those you have suffered and laboured for to the care of strangers. I am, and always have been, a working woman, and I know that much that goes to make life pleasant and profitable to myself, my husband, and family would have to be given up if I had more children than I could properly care for. I have been a teacher, and I know, by observation and experience, how much better are children who have been trained at home, and whose parents have not only 'multiplied and replenished the earth,' but have taken care that those they bore were worthy to be in God's beautiful earth."

The Population Question holds its ground, spite of the press of political agitation on every side. The following paragraph has just appeared in the provincial press:—"From statistics just published, it appears that in France during the year 1878 there were 936,000 births, whereas in Great Britain and Ireland during the same year there were 1,152,612 births, although the population is three millions and a-half less than that of France. The marriages in France numbered 279,892, and in this country 239,353, which seems to indicate that the number of children resulting from each marriage is much smaller on the other side of the Channel. The deaths in France were 839,000, the births thus exceeding the deaths by 98,000; but in this country the excess was 436,424. It will become a grave question before long how this rapid growth of population, on a limited territory, is to be dealt with." These statistics are instructive. France returns 40,539 more marriages than does England; England, with 40,539 fewer marriages, has 216,612 more births. Everyone knows that conjugal prudence is almost universal in France and is very rare in England, and opponents of new Malthusianism have said that the general acceptance of its teachings would make marriages less frequent than they are at present. We see a proof of the direct contrary in France; France, wherein these teachings are a commonplace of marital morality, far outstrips us in the number of marriages she records. The last three lines of the above extract show that the over-rapid growth of population is beginning to attract attention and arouse anxiety. —ANNIE BESANT, in *National Reformer*.

MR. CHARLES BRADLAUGH writes from Paris on April 18th:—"I thank the Council of the Malthusian League for their Resolution, which I cordially accept."

MR. GASKIN'S interesting letter, and that of Mr. E. T. Craig on Owen, shall appear in our next, if there be space. The authors are heartily thanked.

## STATE REMEDIES FOR POVERTY.

THE PRESIDENT of the MALTHUSIAN LEAGUE delivered a lecture on the Population Law and State Remedies for Poverty, in the Holborn Literary and Debating Society, on April 8th, Mr. E. W. Oliver in the chair. The lecturer quoted from a speech of Lord Derby on Thrift the following passage: "Pauperism is, to my mind, national dishonour, so is drunkenness, so is preventible disease, so is the miserable squalor in which our poorest classes in the large towns live, even when they escape the workhouse." Mr. Mill had said that "it would be possible for the State to guarantee ample employment to all who are born. But if it does this, it is bound, in self-protection, and for the sake of every purpose for which Government exists, to provide that no person shall be born without its consent." Taking these two quotations together, it was clear that the State ought, as soon as possible, to get rid of poverty by the only possible way in which that could be accomplished, *i.e.*, by discouraging a high birth-rate in European countries. It was only in new colonies like Australasia and the United States that a high birth-rate could exist without causing horrible suffering among the poorest classes. Hence, persons with large families should be punished by a small fine, and that whether rich or poor, since the evil lay in the pressure of mouths upon food, and was as much promoted by the birth of a rich person's child as by that of a poor one. It had been said, as Mr. Van Houten remarked, "What is the use of laws without customs?" but that gentleman had added, "What is the use of customs without laws?" Were there no law for keeping one day in seven a holiday, no holiday would exist. Were there no statute against children's labour, myriads of children would be worked to death. Were there no law of compulsory State vaccination, careless parents would neglect to vaccinate their children, just as they had hitherto neglected to educate them. Having or not having children by married persons was a voluntary act, and the thoughtless classes, or those who made light of all social obligations, required positive punishments to make them conform to any moral law. A maximum of four children might be permitted to a couple, since many women had no children: those having a larger family should be fined.

A most animated debate followed the lecture, and many questions were put.

Mr. DESCOURS avowed himself as entirely in accordance with the New Malthusian propaganda. Small families were the only remedy for poverty. Malthus had made the mistake of advising celibacy, and this accounted for the opposition of P. B. Shelley. In some parts of France the two-children system was carried out by almost all married persons: in others, such as Brittany, Landes, &c., the people were very ignorant and superstitious. The Catholic priesthood in France had given up objecting to this system. He was inclined to think that education would suffice, without any State remedy being needed.

Mr. CHRISTIE, of Melbourne, Australia, had formerly believed that emigration would suffice to banish poverty; but the lecture had shown him that if population in Europe were to breed as it did in the colonies, no emigration would long suffice. He married in Melbourne, aged 36, and had now twelve children. He thought no more of going to Australia now than he thought of going to Edinburgh, and had been there thrice in one year. He quite saw the importance of small families in Europe. Nothing but an enlightened public opinion could do any good. If we bred our race as we did our flocks and herds we should be far happier. The best specimens of the race should be the parents of the next generation.

Mr. GARKE objected to a State law against large families, for education would effect the object better. Healthy persons ought to have more children than others. Is it not poss that if these views are adopted the race might die out?

Mr. CHOYCE had studied "Plato's Republic" 25 years when he married, and therefore had only had two child Nothing could be more foolish than for persons to bring the world too many children.

Mr. CASSON said that if theories of heredity were tru would seem that distinguished men should have far m children than others. From such considerations as thi had not yet been convinced of theadvisability of State in ference: in all other respects he was an ardent New Malthus

Mr. HEMBER said he went a long way with the lecturer. must be remembered that women would always desire to h children, so that all fear lest the race should die out migh dismissed. The State had a perfect right to see that the ch ren and the rest of society did not suffer by the careless con of besotted or prejudiced parents. Having children is no regarding action like smoking, and the State has a perfect r to inflict a penalty on conduct which is injurious to all.

Mr. FRAMJEE, of Bombay, said he entirely agreed with lecturer in all his views on this question. Celibacy wa cure for poverty. The only true remedy was the French children system. Unfortunately, religious prejudices still in the way, but these must give way to science.

Mr. NORRIS said that emulation had been of great us civilising nations. How would this be made up for if pe were all to be comfortable?

Miss WITHERS agreed with the lecturer, but thought no was needed.

Mr. OLIVER thoroughly endorsed the views of the Presi of the Malthusian League. The main question now was, h to make these views reach the classes who stood in nee them—the poor and ignorant? The difficulty seemed to h decide how many children should be considered fit in a g country. Perhaps a tax on large families might do.

A vote of thanks was unanimously passed to the lectu who, in reply, said this was the best debate he had had on subject.

## THE MALTHUSIAN LEAGUE IN YORKSHIRE.

THE following noble letter has been sent round by respected fellow-member of the League, Mr. G Gaskell:—

TO THE CLERGY OF BRADFORD AND NEIGHBOURHOOD.

In your ministrations among the poor you must continu have before your eyes the sad results of a state of pover children ill-fed, and often, in consequence, diseased; mot haggard and worn, fathers stupified by misfortune and mis You may be aware that here we have the simple explana of the fact that three times as many children die among poor as among the rich. The hard life of the poor m terrible havoc among the young children.

If you refer to Mr. Balterfield's report in the *Brad Observer* of February 28th, you will find that the death of children under one year of age in Manningham is about half of what it is in the rest of Bradford. Now M ningham is largely peopled with families in comfortable cumstances. Need I say more?

Poverty is the *greatest curse* on the face of the earth. state of the populations in China, India, and, to come ne home, Germany, is worse even than here. Some say d is the main cause of poverty, but these do not think of I or Turkey, where there is little or no drinking, and drink not alter the wage-rate. It is truer to say that misery is main cause of drunkenness. To thinkers the cause of pov is well known, and to know the cause is to know the cur

I ask, could anyone adopt a nobler and more useful cause than to teach the poor and ignorant the way out of the misery which encompasses them—to fight against poverty as one would fight against a cowardly and horrible dragon, whose food was the weakest and most defenceless of our race? The strong can elbow their way to comfort, but the weak are left to go to the wall. People who dare to think find the condition of things heartrending.

Mr. Alfred Illingworth, in his recent speech at Stanningley, referred to the million paupers living on a public dole, and said that the stratum above the pauperised classes found it a hard struggle to keep body and soul together.

If questions were judged on their intrinsic merits, this question would be seen to be the most important that can be conceived. I appeal to you, therefore, to aid by your voice the great modern crusade against poverty.

It has been left almost solely to the "infidels" to speak up on this great subject and to seek to relieve suffering humanity. I am sorry to know that there are only a few clergymen enrolled in the Malthusian League; but I think if the operations of the League were better known there would be more, for none know better than some of the clergy how sad is the condition of the poor.

I appeal to you to in some way join in this splendid crusade, that a great effort may be made in favour of reason and morality. If only a number of earnest people would combine to push forward this earthly gospel of salvation, a great and noble work might be done.

Are there any who vainly dispute the theory of Malthus, of Mill, of Darwin, of Spencer, and the host of thinkers? Turn to the practical administration in rural Eastern France, and learn in the happy faces of intelligent and sober peasants, and in the smiles of their few but joyous children, that it is only in being rational and moral in all relations of life that happiness may be secured to mankind.

By the cries of children dying around us; by the haggard faces of unfortunate men and women; by the dirt and destitution of comfortless homes, I appeal. I appeal with the strength that knowledge gives me, with the assurance of the way of salvation that science teaches me.

The happiness that reigns over parts of France may be ours if we work for it. For me, I should hold myself in the most utter contempt if, knowing the truth, I should not at least do something to set my fellows free. G. A. GASKELL.

6, Chapter-street, Bradford,
March 6th, 1880.

Mr. Gaskell adds to his numerous efforts in the propagation of the New-Malthusian views a promise to this effect: He will be glad to write to any newspaper which contains any subject bearing upon the question of wages, and will thank members of the League or other friends to let him know of journals writing on such likely to receive contributions about it. His noble propaganda will not fail to have its reward in bringing happiness to many a poor home.

## Official Notices.

A MEETING of the Council of the Malthusian League was held on April 14, the President in the chair. Present: Mrs. Parris and Vincent, Messrs. Page, Parris, Reynolds, and Truelove. After passing the minutes of last meeting and the accounts, it was noticed that an immense field lay open to the Society since the accession of the Radical party to power, if only funds were obtainable for lectures, &c. Many of the new members returned to Parliament were Malthusians. Proposed by Mrs. Vincent, seconded by Mr. Reynolds, and carried by acclamation—"That this Council begs to tender its warmest congratulations to Mr. Charles Bradlaugh on his being elected member of Parliament for Northampton. They trust he will still continue to remain a member of the League, and will accept the office of Vice-President." The President announced that he had lectured at the Holborn Literary and Debating Society to a number of fervent Malthusians, and that every speaker seemed on the side of the New-Malthusian views. The only matter for discussion seemed to be how the views could most rapidly be made to prevail. It was mentioned that a French gentleman, member of the League, had been so kind as to translate Mrs. Annie Besant's "Law of Population" into French. The best thanks of the Council were tendered to that gentleman, and it was hoped that funds might ere long admit of the publication of that valued work in France. The same gentleman had translated the Presidential Address into French, and had also written the letter to the delegates of the French Workmen's Congress at Lyons of 1879. Mr. Reynolds mentioned that a School Board visitor had written for various tracts to distribute in his visits throughout London. Mr. Gaskell had been carrying on an unwearied propaganda in Bradford. Mr. Bradlaugh wrote to call attention to the way in which Malthusian views were being advocated in Madras and in Melbourne. It was intended to read a paper on "Malthusianism as the Basis of Social Morality" at the Secularist Congress in Brussels in August, on "The Population Question and Public Health"; at Turin in the Hygienic Congress, and also in Cambridge and Edinburgh at the meetings of the British Medical and Social Science Associations. Members were advised to get up meetings and discuss the question in all cities at home and abroad. Attention was called to the terrible crowding of all parts of London. In Holborn, Mr. Mackonochie, of St. Alban's, spoke, on April 15, of rooms twelve feet square with families of eight children in them, and Dr. Hardwicke said the death-rate in such houses was 40 per 1,000, or twice what it ought to be. The food of such people, too, was miserable, the fund which supported the large family of ten not amounting to twenty shillings a-week, with meat 9d. a pound, when in New South Wales, &c., butcher's meat was 2d. a pound, simply because there was less pressure of mouths on food. "*Slums*," as observed in a powerful series of articles in the *Malthusian*, would exist so long as there were very poor people. There were none such in Melbourne, Sydney, or Dunedin as yet, because wages were high, and working people, when well remunerated could pay for good lodgings.

Subscriptions to the Malthusian League during the month:—
J. Moore, 1/6; P. S. Y., 4/-; M. Brasch, 1/6; Miss Bella Howard, 1/6; A. Forrester, 1/6; J. Duncan, 1/6; Thos. Roy, 1/-; D. A. Beckett, 2/6; Geo. Mitchell, 1/6; Wm. Smith, 1/-; W. W. Wright, 2/-; J. H. Cresswell, 2/6; R. Sced, 1/-; R. Pratt, 3/-; G. T. Gray, 1/6; total, £1 7/6.

## Literature.

*De Outwekkeling der Bevolkingsleerdoon.*—H. B. GREVEN, Member of the Netherlands Mint Committee at Utrecht.—(Leiden, 1875.)

THIS is a most able work, written by a most ardent student of English philosophy, and a credit to Dutch scholarship. It is divided into four chapters. In the first we have Malthus' "Population Law;" In the second the antagonists of Malthus are referred to, such as Richards, Carey, Grey, Doubleday, and Herbert Spencer. In chapter three the author begins to study Herbert Spencer's objections to the views of the New-Malthusians, and to speak in doubt as to whether it is not dangerous to give over the struggle for existence which destroys the weaker parts of society. In chapter four Mr. Greven speaks of Malthus' "Moral Restraint," and of the additious to it made by Mill and Garnier, in recommending small families in place of late marriages. He gives many quotations from a work much read in Holland and in Italy and Germany, as well as in England—"The Elements of Social Science." And then,

after having been a strong New-Malthusian for some years, he is terrified at the productions of Grey and Galton, Spencer and Darwin, that if the cleverest and the best members of society limit their families there will be a survival of the most unfit, and abandons the New-Malthusian ranks. Would not a State remedy for poverty, which should in some way punish any (rich or poor) who overburden the labour market of old countries with large families, meet all Mr. Greven's objections?

## Correspondence.

### THE VEGETARIAN FALLACY.

To the Editor of *The Malthusian*.

SIR,—It is undoubtedly futile to suppose that Vegetarianism as a system of living can vie with Malthusianism in extinguishing poverty; but, without theorising, it is evident that as an auxiliary towards raising mankind from poverty, a more extended knowledge of the composition and palatable working of vegetable substances containing large proportions of flesh and heat-forming material would be advantageous in many households, in which dietetic knowledge the French and other nations again excel. Such farinaceous articles as beans, peas, lentils, maize, oatmeal, maccaroni, &c., are not bulky, contain much nutriment, and are exceedingly cheap—pound for pound, beyond all measure so with meat at present prices. Potatoes and green stuffs, naturally containing much water, like fruit, are therefore bulky.—Yours faithfully, SECULARIST.

[We quite agree with our respected correspondent. We are fully aware of the importance of studying the question of the best diet, and it is only when Vegetarianism is put forward in place of a slow birth-rate that we New-Malthusians have to do with it.—EDITOR.]

Mr. Hughes, of Carnarvon, writes:—"Under the heading of "The Population Question in Scotland" in the April number, you say that Dr. Chalmers taught the principles of Malthus. I should be glad if you could inform me whether there is anything in the works of Chalmers touching upon the question."—[Chalmers' "Political Economy."—EDITOR.]


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That this Society be called "THE MALTHUSIAN LEAGUE."

OBJECTS.

That the objects of this Society be:—

1. To agitate for the abolition of all penalties on the public discu of the Population Question, and to obtain such a statutory defin as shall render it impossible, in the future, to bring such discus within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a knowl of the law of population, of its consequences, and of its bearing human conduct and morals.

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That the condition of membership be the payment of an entranc of 6d. (which shall be taken to imply adhesion to the rules of the Lea an annual subscription of 1s., or, to constitute life-membership, a s payment of one guinea.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**

**Mottoes:** "*To a rational being, the prudential check to population ought to be considered as equally natura with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarde in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelliger lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 187

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## MRS. ANNIE BESANT AND DR. LAGNEAU
### ON THE SMALL FAMILIES OF FRANCE.

MRS. ANNIE BESANT, by her noble efforts in behalf of the freedom of the press, has done more than any other woman has been able to accomplish for the sacred cause of human happiness. Writing in a late number of the *National Reformer*, that lady refers to that most remarkable of social facts in modern Europe—that whilst France contains the greatest number of married persons of any country in Europe in proportion to the adult population of each, that country has the slowest birth-rate of all European States. In 1878 there were, it seems, but 936,000 births in France in a population of some thirty-seven millions; whilst in Great Britain, with a population of some thirty-four millions, the number of births was 1,152,612. The deaths in France in 1878 amounted to 839,000, so that only some 98,000 persons were added to the population of that country in a year; whilst in our British islands the excess of births over deaths rose in 1878 to 436,424.

In the face of this great preponderance of births in the British islands in 1878, the marriages in France numbered 279,892, and in this country only 239,353 that year, showing that the number of children resulting from each marriage is much smaller in France than it is here (3:4). Thus France returns 40,539 more marriages than the British islands, and yet we have actually 216,612 more births. These figures are cited by Mrs. Besant, and she adds, "Every one knows that conjugal prudence is almost universal in France and it is very rare in England; and opponents of New Malthusianism have said that the general acceptance of its teachings would make marriages less frequent than they are at present. We see a proof of the direct contrary in France—France, wherein these teachings are a commonplace of marital morality, far outstrips us in the number of marriages she records."

M. Gustave Lagneau, who, with Dr. Bertillon, is one of the most distinguished statisticians of Europe, has most kindly sent us a pamphlet published by him in the *Bulletin de la Soci d'Anthropologie* of Paris in 1874, "On the Relative Fecundit of the Different Classes of Society," which contains many in teresting details as to the actual population of France. As general rule, it is found that in France rich people have ver much smaller families than their poorer neighbours; but th professional classes of France appear to have the smalle families. Thus it was found by M. Lagneau that whilst 1( families of professional men or gentry living on their in come in France had but 174 children between them, 1( families of those employed as farmers, merchants, or industria ists were as large as from 273 to 353. M. Lagneau, after maki many inquiries, says that he has come to the conclusion th the more or less rapid birth-rates in different countries Europe have but little to do with physiological consideration and chiefly depend on the desire of many parents to assure their children a social position equal to their own. Thus Brittany, he shows, with a poor population, the birth-ra considerably exceeds the death-rate. On the contrary, th populations of the rich and fertile departments of Calvado Orne, and La Manche have such a restricted birth-rate th in 1860 the deaths exceeded the births by 2,375. And y the races of these departments are similar to the Bretons.

The same contrast is seen between the departments Soissonnais, where there are many large proprietors, and th valley of the Marne, where there are many small proprietor In the former department the birth-rate is very high, in th latter extremely low. Mr. John Stuart Mill has often remarke that the system of small properties in France is the be remedy, although not an infallible one, against rapid birth rates, and this fact corroborates his assertion.

M. Lagneau reminds us that the death-rates of England an France are nearly identical, or about 23 per 1,000, whilst i England the birth-rate is 36 per 1,000, as against 26 per 1,00 in France. This he rightly attributes mainly to the greate intensity of industry in this country, joined to an enormou emigration and an unequalled foreign trade.

Before the abolition of the law of primogeniture in Franc in 1791 the younger sons of rich families constantly sought th refuge of a monastery and the daughters of a nunnery. A present in France some 152,000 persons are devoted to cel bacy by monastic vows. This is a mere fraction of wha obtains in this country, where there are at present nearly on million women in excess. If the poor have more children tha

geometrically, and food only arithmetically, Owen held that he forgot to say that the human mind was a factor in social and political economy, and that the augmenting wants of society would be met by an augmenting power of invention, and higher regard for righteousness in distribution.

It may be conceded that Malthus is right in relation to the evils of a surplus population in existing conditions. Owen was at an advantage if he could have admitted that it would be easier to regulate the members of an organised and well-constituted society, than in the present vicious system of unregulated selfishness. But he held "that, with the discoveries which have been made in physical sciences, the means superabound to create illimitable wealth, so a always greatly to over-supply the wants of the human race by their wealthy exercise only, without the necessity to require injurious human labour from any portion of the population of any country."

To attribute the remarkable success of Mr. Owen, at New Lanark, to the knowledge of the workmen to the prudential check, is not only claiming results from causes not in operation, but the claim is a mistake, as the extraordinary effects were educational, and demonstrated by his happy methods of training the children of the establishment. To ascribe the success of New Lanark to the knowledge of the Malthusian doctrine would deprive Mr. Owen of the credit due to his genius in demonstrating the moral and economic advantages in this education of the children of toil. Owen was the great pioneer of national education, leading to the Board Schools of to-day, but which, with all their facilities, are unequal to the methods adopted at New Lanark, in their relations to the development of character.

There is another objection to the statement about the knowledge of the workmen. Had such knowledge existed it would doubtless have had its influence on the succeeding generation. On my visit to New Lanark, in 1876, I made enquiries as to the state of the population, and I found, from statements made on the authority of the Registrar's returns, that there was a larger number of illegitimate children in the village than in any other parish in Scotland.

Malthus is sound in his reasoning as to the evils of a redundant population, but his doctrines had little influence on Mr. Owen's success at New Lanark. E. T. Craig.

## DIRECT AND INDIRECT REMEDIES FOR LOW WAGES.

THE President of the Malthusian League delivered a lecture at the Phœnix Temperance Hall, Commercial-road, on May 10th. Mr. Le Lubez occupied the chair. The lecturer took as his subject the "Indirect and Direct Remedies for Low Wages—Temperance, Vegetarianism, Emigration, Land Reform, Female Franchise, and Small Families, or a Compulsory Restriction of the Birth-rate." He laid down as an axiom that it was clear that the position of people in a new colony, such as New Zealand, was what ought to be aimed at by the inhabitants of old countries. In New Zealand at this time statistics showed a death-rate of only 12½ per 1,000, even in the face of a very high birth-rate of 41 per 1,000. There was no European death-rate so low as that. Even that of France was (the same as England) 23 per 1,000. He accounted for this death-rate by the low price of food—from 1½d. to 3d. a pound for butcher meat. This made the inhabitants of new countries a well-fed population, as compared with those of England, where in some parts of Devonshire, &c., the wages were not even 12/- a-week. In New Zealand there was a rhyme which went thus—

Eight hours' work, eight hours' play,
Eight hours' sleep, eight shillings a day.

If this held good any length of time, certainly a new country, with butcher meat at 3d. a pound, might well be called *a paradise on earth*. It seemed, then, as clear as day that the cause of that magnificent picture of human happiness could only reside in a diminished pressure of population on agriculture; and hence, if people in Europe desired ever to see paradise on earth, there was but one way to accomplish their desires—*i.e.*, they must consent to increase extremely slowly in numbers, so as not to press upon their powers of procuring cheap food. No other remedy could do anything to raise wages or the real remuneration of toil. Temperance, for instance, was useful to the individual, since alcohol and tobacco were useless—nay, pernicious; but abstinence from them did not tend to raise the ordinary rate of wages. Vegetarianism was also utterly inadequate to raise wages; nay, it tended to lower them, as seen in Hindostan. Emigration never could raise wages, because it could never be anything like as rapid as birth rates could be. Europe with 300 millions of inhabitants would require to send away that number every 25 years, if she increased like New Zealand. Land Reform was the best indirect method, whereby poor people were taught the Population difficulty; but even in France, with her splendid civilisation, there were low wages in many districts, for France was still terribly over-stocked with population. There was but one suggestion that could be made, and that was, that in the words of Mr. J. S. Mill, the production of a large family should be looked upon as the greatest offence against all who had to make their living by toil. Such a state of public opinion, culminating in a law, could not, he maintained, fail to rapidly have the effect of raising wages. In short, the state had it in its power to make any European state a paradise, if only the inhabitants were wise enough, and virtuous enough, to see that the birth-rate was reduced to the extent which was compatible with cheap food for all.

Mr. Haines contended, although he was greatly in favour of small families, that the lecturer had laid too little stress on the inequality of wealth in this country as a cause of low wages. Many persons were mere idlers, and others, such as the members of the army and navy, did no good. In New Zealand nearly all were workers. If the land were all tilled here it would give much more wheat. If the income of this country were divided each person would have £35 a year. Eight shillings a day might not purchase much. If the land were in the hands of the state, instead of belonging to some 3,000 individuals, far more food could be raised. Nationalisation of the land was quite possible. The land would be managed by local boards.

Mr. Page maintained, that the main cause of low wages was the pressure of population on agricultural industry. The amount paid by the working classes in taxes was very small in proportion to their wages. Even free trade in corn, one of the greatest improvements which had ever been made in social economy in this country, had not resulted in much cheaper food. It had only increased the number of people to eat the food that was raised and imported. So it would be with all improvements, they would do no good, unless the birth-rate were greatly restricted. Nationalisation of the land, and other improvements, would speedily be neutralised by an increase of population. Education, even, had done no great good, since it had lowered the salaries of clerks, without adding much to the comforts of the poorer sections of society, who could in reality only be benefited by having very small families.

Mr. Chatterton thought the working classes paid all the taxes. He expressed himself as greatly in favour of the nationalisation of the land, but was forced to confess that even were this effected, the main difficulty would be the Population Question. The overcrowding of houses, even in London, was disgusting and horrible. He was, therefore, greatly in favour of the small family views of the Malthusian League.

The Lecturer, in reply, agreed with Mr. Page that the Population Question, being the most important, should be attended to at once, and not postponed for any other. As to eight shillings a day, in Australasia, it was worth more than here to a labourer, as meat was cheaper, and all food; whilst clothes were hardly dearer, freights being only 50 shillings per ton.

## Official Notices.

A MEETING of the Council of the Malthusian League was held on May 20th. Present: Mrs. Grout; Messrs. Bell, Gaskell, Page, Parris, Reynolds, and Truelove. A letter was read from Dr. Allbutt, of Leeds, mentioning that Mr. Mumgesa Mudalior, of the "Philosophic Inquirer" of Madras, was a warm adherent of the principles of the League, and asking the Committee to forward to that gentleman some of its literature. This was at once acceded to, and the cordial wishes of the Council were voted to Mr. Mudalior for his success in propaganda in Hindostan. Dr. Hardwicke, of Leeds, had also joined the medical branch of the League. It was also proposed by Dr. Allbutt to send an advertisement to Dr. Lees, who edits a weekly journal in Leeds, in exchange for one of his. A letter was read from Mr. Allen, of Glasgow, expressing a wish that a branch of the League could be founded in that city. That city, the writer added, was much in want of lectures and discussions on the all-important question of parental responsibility. The League would be only too glad to aid the formation of such a branch, but it unfortunately as yet has not been able to enlist the co-operation of those persons who, whilst desirous to aid in the amelioration of society, are at the same time in affluent circumstances. Other movements, such as the female franchise, the temperance question, &c., have a large and influential set of zealous subscribers. It remains for the Malthusian League to prove its utility to such persons, and members in Glasgow and other cities must meanwhile put their own brave shoulders to the wheel, and try to accomplish a good deal without funds. During the past month Mr. Touzeau Parris had lectured thrice on the population question—at Birmingham, at Liverpool, and at Bingley, in Yorkshire. At all of these lectures there were good and sympathetic audiences, while there was next to no opposition offered. Some members and subscribers were enrolled. Mr. Chatterton had sold twenty dozen of the *Malthusian* to the London trade, and the last edition had all been sold out for some time, so that orders for it had not been able to be executed. It was proposed, seconded, and carried that some hundred additional copies should be printed. If the journal could become self-supporting, a great step in advance would be made. According to the laws of the League, it was mentioned that all persons desirous of serving on the Council must send in their names at once to the secretaries. Mr. Truelove moved, Mrs. Grout seconded, and it was carried unanimously, that a petition be drawn out to the Houses of Parliament to grant freedom of the press, pointing out how all-important it was that the inhabitants of this over-peopled European State should be made acquainted with the doctrines of Malthus and permeated with the duty of parental responsibility. It was hoped that the member for Northampton might be good enough to present such a petition for the League in July, after signatures had been obtained at the annual general meeting. Correspondence was read from Germany, Italy, France, Scotland, India, and elsewhere, and one or two subscriptions were announced as having been received by Mr. Reynolds.

**Subscriptions to the Malthusian League for the month:—**
**G. T. Gray, 1/6; L. F. M. de Camin, 1/6; Edward Oliver, 3/-; Otto Hehner, F.G.S., 4/-; D. Baker, 5/-; Miss M. Rieb, 1/6; Dr. J. Hardwick (Sheffield), 1/6; total, 18/-.—W. Reynolds, Secretary.**

## CURRENT TOPICS.

### The Population Question in Germany.

The much respected Vice-President of the Malthusian League, Dr. Stille, thus addresses the President. "Ihlienworth, May 9th.—I send you the good tidings that the Population Question commences to occupy men's minds more and more. The press is leaving its former reserve somewhat. Thus, the *Kölnische Zeitung*, a large Liberal paper, first of all in its issue of April had an article on the "*Bevoelkerungs Angst*, a dark spot in political economy."

In a weekly journal, *Der Staatsocialist*, organ of Christian Socialism, there has been inserted for three weeks an article (5-19 April), by Dr. Polakowsky, on "German Emigration," in which the Population Question was dealt with in the preface, according to my pamphlet, with knowledge of the question. The same author, a scientific man living in Berlin, has also an article in the *Deutsche Wacht*, a monthly journal, upon the Population Question, in which this Christian-conservative author pronounces himself in favour of the zweikinder-system (two children system)—another proof that Christianity and worldly wisdom are not opposed to each other.

Lastly, the Berlin *Bœrsen Courier*, which has a circulation of 10,000, and which is a Liberal Jewish organ, had an article in its issue of April 25, on the Malthusian League, which took side neither for nor against it. In its issue of April 28, there was a sequel to this article from the pen of Dr. Otto Zacharias.

You see that our hitherto unapproachable press is beginning to open its columns to our Malthusian propaganda. In conjunction with Drs. Zacharias and Polakowsky, with whom I correspond, I will do my best to work for the new Malthusian views. I am also in correspondence with Herr Kautsky.

From my manifold occupations, medical practice, &c., I am impeded from working as long and as much as I could wish. But very speedily my pamphlet, 'Der Neo-Malthusianismus' will appear, and I will at once forward you a copy. An essay of mine upon 'Infantile Mortality in Large Cities,' will soon appear in a medical journal, and, lastly, Mrs. Besant's 'Law of Population,' which I have in great part translated, will appear in a month or so.

*Signed* (Doctor of Medicine) G. Stille."

In addition to the journals mentioned by Dr. Stille, there is an article on the Population Question in a Silesian paper, of April 11th, *Der Bote*, which seems as if it might have been inspired by Dr. O. Zacharias.

### Butcher Meat, Wages and Profits in Australasia.

In the debate on a paper read by the President of the League, Mr. D. Christie, of Melbourne, stated that he had often bought half a sheep in Melbourne for less than 1s. 6d. Mutton and beef are said to sell for 1½d. a pound in Brisbane. Dr. Bancroft, the leading medical practitioner of that city, writes also on the subject of profits to the President of the Malthusian League.—"With regard to interest of loans and mortgage—Banks, for fixed deposits for periods of one year, here give 6 per cent.; Mortgage, of first-class, 8 per cent. and 9 per cent.; Mortgages of properties very valuable, but not in the best streets of Brisbane, 10 per cent., or more." The *Echo*, of May 18, mentions that some complaints have lately been made about men being out of work in New Zealand. It appears, however, that when the Government offered these men work at 5s. a day, it was refused; whilst in a meeting, in which Mr. Arch was present, in Yeovil, on Monday, 17th May, it was said that wages in that district were often from 8 to 10 shillings a week. England has two sheep for every three people, New South Wales has 30 sheep for every head of her population. Surely the meaning of the Malthusian agitation will, ere long, be understood! Perhaps our children will live to see an agricultural labourer, in old England, earn

dram-sellers that in a time of depression of trade, such as we are passing through at present, their receipts are heavier. Go into the haunts of the poor in London, see the large gin-palaces, all ablaze with lights; note the haggard, care-worn wretches who drink down destruction in the shape of liquid poisons, and then reel along the streets to their squalid homes to sleep off in drunken slumber the fumes of that agent which has caused temporary oblivion to all their cares. Surely a visit to such regions will convince that the poor drink because they forget their toils and their hard lot.

[To be continued.]

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER VII.

### DETACHED ESSAYS.

IN Volume II. of the "Essay on the Principle of Population" (edition 1806) there are to be found a number of most interesting remarks on the population question. Book II. contains chapters on the Fruitfulness of Marriage, on the Effects of Epidemics, on Registers of Births, Deaths, and Marriages, and on the General Deductions from the Preceding View of Society.

"There is no absolutely necessary connection," says Malthus, "between the average age of marriage and the average age of death. In a country the resources of which will allow of a rapid increase of population, the expectation of life or the average age of death may be extremely high, and yet the age of marriage may be very early; and the marriages, then, compared with the contemporary deaths of the registers, would, even after the correction for second and third marriages, be very much too great to represent the true proportion of the born living to marry."

At the commencement of this century, it appears from the transactions of the Society of Philadelphia, in a paper by Mr. Barton, entitled "Observations on the Probability of Life in the United States," that the proportion of marriages to births was as 1 to 4½. As, however, this proportion was taken principally from towns, it is probable, according to Malthus, that the births given were too low, and that as many as five might be taken as an average for town and country. According to this author, the mortality at that date was about 1 in 45; and, if the population doubled in twenty-five years, the births would be 1 in 20 (50 per 1,000).

In England at the commencement of this century the proportion of marriages to births appears to have been about 100 to 350. But in those days Mr. Malthus calculated that the annual marriages to the births in England amounted to about 1 in 4. In the East-end of London at the present day the writer has found that the average number of children to a marriage among the women of the poorer classes is about 7, whilst the annual births in England and Wales to the marriages are nearly as 4¼ to 1. In France the annual marriages are to the births as 1 to 3.

A writer in Mr. Malthus's day, Crome, observes that when the marriages of a country yield less than four births, the population is in a very precarious state; and he estimates the prolificness of marriages by the proportion of yearly births to marriages. If this had been true, the population of many countries of Europe would be at present in a precarious state, since in many, as in France, the proportion of marriages to births is much under 4 to 1.

"The preventive check," says Malthus, "is perhaps be measured by the smallness of the proportion of yearly birt to the whole population. The proportion of yearly marriag to the population is only a just criterion in countries sim larly circumstanced, but is incorrect where there is a diffe ence in the prolificness of marriages or in the proportion the population under the age of puberty, and in the rate increase. If all the marriages of a country, be they few many, take place young, and be consequently prolific, it evident that to produce the same proportion of births a small number of marriages will be necessary, or, with the same pr portion of marriages, a greater proportion will be produced."

Curiously enough, in his day Malthus mentions that France both the births and deaths were greater than they we in Sweden, although the proportion of marriages was th rather less in France. "And when," he adds, "in tw countries compared, one of them has a much greater part its population under the age of puberty than the other, it evident that any general proportion of the yearly marriages the whole population will not imply the same operation of t preventive check among those of a marriageable age."

One of the most interesting chapters in the second volu of Malthus' essay is that which relates to the rapid increa of births after the plagues. According to Sussmilch, very fe countries had hitherto been exempt from plagues, which eve now and then would sweep away one-fourth or one-third their population. That writer calculated that above one-thi of the people in Prussia were destroyed by the plague of 171 and yet, notwithstanding this great diminution of the popul tion, it appeared that the number of marriages in 1711 w very nearly double the average of the six years preceding t plague. Hence the proportion of births to deaths was pr digious—320 to 100—an excess of births as great, perhaps, has ever been known in America. In the four years succee ing the plague the births were to the deaths in the proporti of above 22 to 10, which, calculating the mortality at 1 in 3 would double the population in 21 years.

[To be continued.]

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President of the Malthusian League.

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# Correspondence.

To the Editor of *The Malthusian*.

Sir,—Although I have frequently seen reference made i your journal to the inutility—nay, immorality—of bringin into the world a large number of children who are inevitabl destined to perish in the first or next few succeeding years o their existence, as is the case with a great part of the childre of the very poor, I do not recollect having seen it regarde from the point of view of the loss we sustain by the unneces sary and preventible death yearly of a large number of *mother*

In the last edition of a text-book in so general use as Play fair's "Science and Practice of Midwifery" there will be foun (vol. ii. p. 145), after a statement that the Registrar-General' calculations as to the death-rate of women in the "puerpera

state" are open to certain objections, this passage:—"The nearest approach to a reliable estimate is that made by Dr. Matthews Duncan (*Edin. Med. Journal*, Nov., 1866), who calculates from figures derived from various sources that not fewer than 1 out of 125 women delivered at or near the full time dies within four weeks of child-birth." It is acknowledged that this is a higher estimate of mortality than that usually given; but it agrees with that given by McClintock, who 'calculates the mortality in England and Wales as 1 in 126. And in the upper and middle classes alone, where the conditions may naturally be supposed to be more favourable, as 1 in 146.—(*Dublin Quarterly Journal*, Aug., 1869.)"

I have myself heard the first-named eminent obstetrician and gynæcologist declare to a class of medical students his opinion that even 1 in 125 is too favourable an estimate, and that if we extend the period somewhat and consider the various risks to which a woman is subjected in giving birth to a child, we shall find that 1 out of every 100 is a truer estimate; adding, by way of emphasis, that if the mortality due to railway accidents were even not nearly so great, there would be no such thing as a railway passenger train.

This being the case, let us examine the results it gives us with our present birth-rate and rate of infant mortality. I learn from C. Ansell's statistics as quoted by Dr. Drysdale in his paper read before the Medical Society of London, October 27th, 1879 (see *Malthusian*, Dec., 1879), that only 80·45 per 1000 of the children of the richer classes in England die in the first year of life, while the Registrar-General's report shows a death-rate of 150 per 1000 in the general population during the first year of life, and while the Sanitary Commission's account of the deaths among the wage fund classes is in London 250 per 1000 in this period.

There are doubtless many causes at work to give rise to this startling contrast. But while we allow that those qualities which enable their possessors to rise above their fellows in the struggle of life—broadly considered, intelligence, temperance, bodily vigour—are such as render the chances of living greater for their offspring than we should soon obtain as a general result for the whole population, we are bound to attribute this preponderance in the death-rate of the children of the poor mainly to their *poverty*—that poverty which denies them pure air, good nourishment, and the mother's constant care they so much need in early infancy. Now, supposing that by a conjugal prudence, which proportioned more wisely than now the number of children, *i.e.* consumers, to the powers of the parents as producers, we should succeed in alleviating effectually this poverty. We might not, indeed, get a result of 80·45 per 1,000 for the poorer classes, but we should, at least, allow ourselves to hope for a result of 120 per 1,000 instead of 250 as in London—and more or less our other large towns. We should thus have saved 130 deaths per 1,000 of the children of these classess by avoiding their unnecessary and worse than useless births. But in thus doing we shall have saved the life of one *mother* per 1000 of those now giving birth to children, the fate of so many of whom it is not to reach their second year.

[To be concluded.]

7, Percy-circus, London, W.C., April 22nd, 1880. T. Law Gaskin.

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The Parisian medical men are beginning to take a lively interest in the Malthusian theory. Among other letters, the President has received the following:—

"Academie de Médicine, Bibliothèque,
49, Rue des Saints-Pères, Paris.
13 May, 1880.

Honoured Colleague,—

Permit me to have recourse to your kindness. You have lately published a memoire entitled the 'Population Question.' I should much like to see your work, in order to make a prècis of it for the 'Gazette Medicale de Paris.' But I do not know where to procure it, so I have thought that you might kindly forward it, and I will have the pleasure of sending you the critique when it appears. (signed) Dr. Dureau."

This shows that both the economists and politicians of Paris are beginning to inquire what the New-Malthusians have to say. If so, we may say with certainty, "Vivera la Republique!" France, without poverty, would be an European paradise.

---

Our most esteemed vice-president, Dr. H. A llbutt, writes from Leeds, on May 9th:—"You will see that I am down for a paper to be read at Turin, at the Sanitary Congress. That paper will deal with the Malthusian question.

"If you refer to one of the March numbers of the 'Philosophical Inquirer,' published in Madras, you will see a letter by me on the Medical Branch of the Malthusian League. I also sent the editor some Malthusian tracts. He is publishing them in the same paper in full. I have also obtained a subscriber to the *Malthusian* in Madras. He is sending his subscription for one year to Mr. Page. The editor of the 'Philosophical Inquirer' wishes to exchange his paper with the *Malthusian*. He will send his weekly, if you will send him the back numbers of the *Malthusian*, and then every month as it is published. He would also like to have the tracts. I would advise the Council to accede to this offer, as our Madras friend desires to forward Malthusianism in over-populated India."

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## THE POPULATION QUESTION IN ITALY.

Sir,—From Italian papers I am glad to learn the foundation of the Malthusian League. It is my firm opinion that the only cure of the social evils, from which especially Europe and Asia are suffering, is to be searched for by the aid of Malthusian knowledge. If, some day or other, the League should deem it useful to extend its influence in Italy, I shall be most happy to hold my services at its disposal.—Yours truly, A. Chun.

Leghorn, May 9th, 1880.

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## MALTHUS, MR. PLACE, ROBERT OWEN, AND NEW LANARK.

To the Editor of *The Malthusian*.

Sir,—In the current number of *The Malthusian* a passage appears in the article under the head of "The Malthusian League," which is incorrect and misleading. It is there stated that "Mr. Place is said to have converted Mr. Robert Owen, the Socialist, to his opinions (on 'conjugal prudence' in relation to offspring,) and it is believed that Mr. Owen owed the success of his colony of New Lanark to a knowledge of of this point, which he communicated to his workmen."

No authority is given for the statements, or the "belief."

As I knew Mr. Owen and his views on the subject relating to population, it appears to me that one error arises out of the fact that Mr. Place found a pamphlet in his library, written by John Bellars, a Quaker, on Co-operation, and presented the book to Mr. Owen, who had it reprinted and published in support of his own plans for self-supporting co-operative villages or townships.

It is not historically true to say that Mr. Owen's success at New Lanark was owing to a knowledge of the Malthusian doctrine communicated to his workmen. In fact, Mr. Owen did not admit of any necessity for restraining population, because he knew that inventive genius had introduced a new element into the state. He believed that the science of power production would be compelled to remember the power of science in wiser modes of distribution than any that have hitherto prevailed.

While Malthus stated that mouths went on to multiply

the rich, it is, says M. Lagneau, because it is much more easy for the labourer to find work in his own sphere for a numerous family than for those parents in a higher position, who, if they have many children know that these will surely be forced to descend in the social scale.

M. Lagneau might have added to his account of the causes of low birth-rates in France the law of equal, or nearly equal, division of property among the children in a family. According to the *Enquête Agricole* of one part of France, this is one of the most powerful incentives towards the restriction of the family among French parents.

In this country, where the law of primogeniture and entire freedom of bequest still obtains, the rich man is often contented if he can leave his eldest son in a satisfactory position, believing, as he is often justified in doing, that if the head of the family is rich and powerful, he may be able to help his destitute brothers into some public appointment. Mr. John Bright referred to this when he called the Civil Service in this country in former days the *outdoor relief of the aristocracy*.

M. Lagneau, although an admirable statistician, has not grasped the idea of the great Malthus, for, in the pamphlet before us, he imagines that illustrious English economist to have supposed that population was gradually tending to press more powerfully on the means of food than it formerly did. Malthus had no such superficial view of society as that. He believed, as we do, that the tendency of civilisation is to make population press less severely on the power of the soil. He merely said that population has a *tendency* to increase far more rapidly than the means of subsistence, and that it would always remain impossible for the population of any European State to double in some twenty years, as has often been done recently in America and Australasia.

By his example Mr. Malthus was a Malthusian of the most modern school—*i.e.*, he limited his own family to two children, as M. Lagneau informs us is the case among the professionalists and gentry of that happiest of modern European States, France. And, were that great benefactor of his kind but alive at this moment, we are persuaded that he would, like M. Joseph Garnier, Professor Mantegazza, Mrs. Annie Besant, the Lord Chief Justice of England, and many of the noblest minds in England, Germany, and Italy, assist us in replacing the sad population checks of poverty, prostitution, and celibacy by the humane and ennobling check of parental prudence, which results in the small family customs of the happiest districts of La Belle France.

Mrs. Annie Besant, in her noble and eloquent address to the jury in the trial of Reg. *v.* Bradlaugh and Besant, spoke touchingly of the affection which French parents have for their children. To that foremost of the women of the nineteenth century we owe that the question of poverty has become one which may come to be solved in this century.

## THE CELIBACY OF THE NATION.

By Dr. C. R. Drysdale.

*(Read at the London Dialectical Society, in March,* 1880.)

III.

"CELIBACY," adds Mr. Leslie, "should be carefully fostered in England, as the effect of marriage and civilisation, by all those who are not prepared to put a stop to either. We appeal on behalf of celibacy, likewise, to all whose love of country leads them to hope that England will never be all town and market-garden, of which it begins to show some signs already. There are some unreasoning people whose doctrine, if it were carried into practice, would soon make England one great poor-house. If these people are not paupers already, they owe to those whom they call old bachelors and old maids before their time. E form of expression which tends to bring the meritorious stat celibacy into disrepute should be especially discountenance all those who, like the writer of this essay, wish to be ha married themselves."

Mr. Cliffe Leslie appears to have penned this short p in 1863, but he publishes it among a number of interesting essays in the year 1879. I must, there suppose that he has not changed his opinions as to the vantages of celibacy up to the present date, although I mus if this be so he is not a good example of what is called education, since the remarkable discussions and trials which taken place of recent years might have been supposed to reached the ears of a barrister who is also a political economi note.

In the first place then, celibacy in a new country, such a United States of America, does no great good to anyone; ar this moment in New Zealand the marriage and birth-rate enormous, and yet the death-rate is only 12½ per 1,000, or s half of what it is here. Hence it is clear that Mr. Leslie sh have explained more clearly what he meant by saying that cause of a lower death-rate in modern times was due to celi It is only true for old and over-peopled States like this; even this admission requires distinct limitations, which Leslie could surely have made by his own experience of Fr Thus he mentions that in a summer trip made by him to vergne in the year 1874 he found that whilst the peasants inhabit the mountainous part of that province were very supe tious and addicted to placing their daughters in nunneries (ha large families), there was a totally different form of existence ar the dwellers in the plains. Here is a quotation from p. 42 his work:—"The Report of the Enquête Agricole on this partment states, 'All the witnesses have declared that one o principal causes of the diminution of the population is diminution of children in families. Each family wishes for one child, and where there are two it is the result of a mis *(une erreur)* or that, having had a daughter first, they desi have a son.'" With facts like these known to him it was s very superficial in Mr. Cliffe Leslie to speak as if the only tion of the problem of an old civilisation such as ours lay ir devotion of an ever-increasing population of its women to a long celibacy.

It is my intention to return to this point, and I will now tion what are the most recent statistics with regard to celiba this country, derived from the Census Tables and the Lu Reports.

The Census of 1871 showed a surplus of women over me England and Wales of 594,398, in Scotland of 153,732, in land of 131,764, in the Isle of Man of 2,214, in Jerse 6,877, and in Guernsey, &c., of 3,103. This gave a tot 892,088 excess of women over men in the British Island 1871, and it has since then been stated that the excess at sent may be taken at one million, in round numbers.

If we look to Germany we find that at the last Census, in 1 there was a surplus of 629,762 females over males in that Sts

On the other hand, when we glance at the statistics of pop tion in France we find no such inequality in the numbers o sexes as obtain in these islands and in Germany. The pop tion of that country now reaches thirty-seven millions, with a small surplus of females, and about a million births annu (Bertillon, B.M.J., 1880, Jan. 30).

*To be continued.*

We have been favoured with copies of that most admir paper, the *Philosophic Inquirer*, of Madras. It is the n enlightened journal of the day among those published abroad.

We are favoured also by the receipt of a new pamphlet by O. Zacharias, from Silesia, to which we will refer in our issue.

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, on January 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds Institution for Diseases of the Skin, &c.*

V.

WHILST on this subject of disease acting upon or through the nervous system, I would like to say a few words concerning the members of my own profession—the profession of medicine. It is generally considered by the public that the life of a medical man is free from all care. This is a great mistake. No men have to make more arduous struggles to raise themselves above want than doctors. The public expect them to keep up a good appearance, and yet are often the last to remunerate them for their services, the consequence being that long years of exhausting mental anxiety are passed by those who are essentially the best friends of humanity, which tells upon hundreds of my professional brothers, and makes them prematurely aged, even if in the long run they have been able to save some trifle for old age. Here the fear of poverty kills prematurely.

Time will not allow of my treating of the influence of poverty in producing numerous other diseases. However, I will briefly point out its action on the most important. It causes rheumatism by exposure to cold and damp; syphilis by preventing marriage, either from poverty or fear of poverty, and the consequent encouragement of prostitution; cancer, scrofula, scurvy, &c., from impoverished blood; alcoholism from drink, the illusory drowner of care; diseases of the heart and blood-vessels, from overwork and strain; diseases of the stomach and intestines from improper food and from hurry, causing imperfect digestion; diseases of the skin and joints from mal-nutrition; of the kidneys and urinary organs from drink and exposure to the cold, &c.; and, lastly, it causes suicide by driving many poor wretches to escape by a violent death from the miseries of life.

Thousands of children die from being sent out to work by their parents ere their bodily structure is fully formed. The working of children under sixteen years of age should be firmly prohibited by law. What said Mr. Van Houten in a noble address delivered by him at Amsterdam last September at the meeting of the International Medical Congress? Working men, bear it in mind, if you love your children. "But those parents, whom modern holy custom permits to have too many children, reckon on the work of their children as part of the income of their housekeeping, and thus the labour of children has an influence on the labour market. Children should be no factor in the life of the working classes. The child ought to live for himself, for play, and for the school. The child should not work for his parents, but they for him. Thus, not restriction of children's labour is needed, but entire stoppage of such labour." A child who works ere his bodily structure is developed receives into his system the seeds of decay and death. Do not, I implore you, let those to whom you have given life fret away their young lives in arduous toil. It is well known to those who are versed in political economy that in those trades where the wife and children work as well as the husband —as in hand-loom weaving—the wages are lower than in trades where only men work. Mr. Mill says—"In the case of children, who are necessarily dependent, the influence of their competition in depressing the labour market is an important element in the question of limiting their labour in order to provide better for their education." In other words, if the labour market is overstocked by adding children as labourers, the labour of grown men and women will always be inadequately remunerated.

Poverty, then, or fear of poverty, is the great destroyer of all those who escape the perils of infant life. I will briefly refer to the question of the comparative mortality of the rich and the poor. In the work entitled "Statistics of Families of the Upper and Professional Classes," which Mr. C. Ansell prepared for the National Assurance Society, some very valuable statistics are given as to the comparative mortality of the children of the legal, clerical, and medical professions, and also of the nobility and better classes of our inhabitants. Mr. Ansell calls his tables the "Upper Class Tables," and shows that, in the first year of life, of 100,000 children born, 8,045 die among the upper classes, and 14,949 according to the "English Life Tables." From one to five years of age out of the survivors of the said 100,000 born 4,684 died according to the "Upper Class Tables," and 11,369 among the general population. Between five and twenty the deaths in the upper class were 6,547, against 7,407 among the general public. According to the above tables, it is calculated that the mean age of death is fifty-five years in the upper classes, compared with forty-one years among the general public in England; or, as Dr. Drysdale puts it in his "Population Question," —"It may be said of 100,000 children born alive among the middle and upper classes 53,398 survive to the age of sixty, whereas of the same number born in the general population only 36,983 survive to sixty. According to the 'English Life Table,' the average annual rate of mortality among children and adults under sixty is 17·5 per 1,000; but the 'Upper Class Table' shows it to be only 10·46 per 1,000 among the richer class. During the year 1873 there died in England and Wales 368,179 persons between these ages; but, if the rate of mortality had not exceeded the "upper class" rate, only 226,040 would have died. Hence, in one year 142,130 persons died who would have lived had they been more comfortable."

Dr. Mayer says that "about the year 1770, according to Duillard, out of 1,000 births there remained 583 individuals at the age of five years, and 502 at twenty. From 1817 to 1831, Demontferrand found, in the same number of birth-rates, less than 720 survivors at five years and 638 at twenty. From 1840 to 1859 Dr. Bertillon found that there were, out of 1,000 born, 723 survivors at five years of age and 643 at twenty." The above shows that with the gradual rise in comfort of the French peasantry the premature mortality lessened. Mayer again says, and with him every philanthropist will agree—"We humbly confess that we should prefer to see 800 children born, of whom 750 should live to the age of five, rather than 1,000, of whom only 723 would reach that age, as takes place in our day."

I could give many other valuable statistics, but, as this part of the subject is wide enough for a single lecture, the above will suffice. It is plain to all that those who possess the comforts of life will have a longer average life than those who are poor and often devoid of the barest necessaries. Death is certain to seize upon the weakest part of the community, and that part which is the weakest is our numerous poor population. Truly, therefore, may *poverty* be branded as the ruthless destroyer of our race, both infantile and adult.

Most of our gigantic social evils have their origin in poverty. Drunkenness has its root in an impoverished condition of the inhabitants of this country. That great traffic in alcoholic drinks (over £100,000,000 per annum), which is a disgrace to the people and Government of the United Kingdom, is not the cause but the effect of poverty. If all men and women became total abstainers to-morrow, there would still be widespread poverty, the only difference being that it would be more respectable poverty. Temperance reformers make a great mistake in stating that indulgence in intoxicants causes widespread penury. It may cause individuals to be poor, but has no effect in that respect on the community at large. Whilst, therefore, a temperance reformer myself, I would strongly urge my fellow-workers in that field of social reform to go deeper to the root of the matter, and not remove a symptom of social disease only, but endeavour to remove the grand cause. The poorer people become, the more do they drink—so much so that it has been remarked by publicans and

8 shillings a day, and butcher meat at 2d. a pound.—"There's a good time coming."

Dr. H. A. Allbutt has lately been made a Member of the Royal College of Physicians of Edinburgh.

On going to press we learn with joy that the noble speeches of Mr. Gladstone, Mr. Bright, and of the Liberal party have triumphed over the bigots, and that, in all probability, Mr. Charles Bradlaugh will soon take his seat in Parliament.

The letter of J. S. R. is omitted for want of space, but it shall appear in our next.


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That the objects of this Society be:—

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Election of Officers for the Year 1880-81.—Members are re that the name of any lady or gentleman they may desire to no for the Council should be sent into the secretary at once. The e will take place at the annual meeting to be held in July, of wh notice will be given. The following have already been nomina Dr. Allbutt, Mr. Bayne, Mr. Bell, Mrs. Besant, Mr. Couplan Gaskell, Mr. and Mrs. Grout, Mr. Hember, Mr. John Lees, Mr. E Mr. and Mrs. Page, Mrs. Parris, Mr. W. H. Reynolds, Mr. ar Rothwell, Mr. G. Standring, Mr. Swaagman, Mr. Truelove, an Vincent.—(By order), J. K. Page, Hon. Sec.—London, May 24, 1


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# THE MALTHUSIAN

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Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

No. 18. JULY, 1880. One Penny.

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## THE SMALL-FAMILY QUESTION IN GERMANY.

SINCE we last wrote upon the spread of new-Malthusian views in Germany, it will be seen by a letter from Dr. Stille that the question is at length beginning to take root in that most important European State. We have received within the last month two further pamphlets upon it; the first from the pen of Dr. O. Zacharias, entitled "The Danger to Social Well-being through the Over Early Marriage of Persons without Means." The other, "New Malthusianism the Remedy for Poverty," by our inestimable vice-president, Dr. Stille, of Hanover. (*Der Neo-Malthusianismus*, Berlin, 1880.) Both of these pamphlets are brimfull of admirable remarks based on statistics, all tending to prove that a slow birth-rate is the only sure preventive of poverty and early death.

Dr. Otto Zacharias, in his new pamphlet, tells us that there are about 400,000 marriages yearly celebrated in Germany, and that, in 1878, the surplus of births over deaths was 556,473 persons. He adds, that the population of Germany is now nearly 45 millions. Of late years, he adds, the excess of births over deaths in Germany has been about 14 per 1000 of the population, in England 15, but in France only 4 per 1000. "Germany is, therefore, only exceeded in its increase by the notoriously over-peopled England." He refers to figures often cited in the *Malthusian*, how that the deaths of infants in their first year is but 80 per 1,000 among the well-to-do classes in England, whilst 300 per 1,000 die in the poor streets of our cities. In Berlin the same holds true. In 1878, of 45,875 children born, 14,893 died in the first year of their life. In Leipzig, Munich, and Stuttgard, no pleasanter tale can be told. The cause of this terrible death-rate, says Dr. O. Zacharias, is the immense birth-rate. There is not enough comfort to enable such children to be reared, and they perish miserably. Saxony is, it appears, a terrible example of how poverty is caused by over-rapid births. One district is mentioned where, in 39 years, the population had increased by 75 per cent., and on one German mile there is a population of 20,868 inhabitants.

Crimes against person and property have terribly increased of late years in that district, owing to the intense struggle for existence caused by this rapid birth-rate. Thus, in 1871, there were 11,000 persons punished where, in 1877, there were 21,319. Murder and brutality of all kinds have increased from 340 to 1,949 in that space of time. Dr. Zacharias points out that until the inhabitants determine to have very few children no amelioration of this terrible picture can be hoped for. *Conjugal prudence*, he remarks, is the only cure for such misery. Charity is here out of the question, and does far more harm than good. Dr. O. Zacharias is inclined to propose a law to regulate the epoch of marriage among the poor. We cannot agree with our learned author in this point. Late marriage brings so many evils in its train, and is so unpleasant, that it has never been a remedy against poverty. Early marriage is quite possible, and may be recommended without fear, in countries where, as in France, the peasantry so habitually practice the system of conjugal prudence, as only to have two or three children during all of their married life. Hence, what is wanted is—not a law against early marriage—but a law directed against large families, a law which the future of civilization is certain to contain. Emigration, to keep German population at its present level, he adds, would require to remove some 300,000 persons annually. In my opinion, says Dr. Zacharias, large families are the chief misfortune of the German and English working classes. "It must come to this, that want of moderation in the production of children must be looked on just as excesses in any other physical inclination, for example, in eating and drinking. Then prudery will be swept away, and the regulation of the increase of population will be considered a part of public health. Man regulates the increase and quality of the other animals by foresight and study, and he will do the same for his own race ere long."

After these admirable remarks we are a little puzzled when Dr. Zacharias seems to be terrified by some statistics quoted by M. Leroy-Beaulieu in a French journal, (*L'Economiste*, March 13th, 1880) who asks what will happen to France in 200 years, if the French go on increasing so slowly, as compared with the Germans and English. It seems, according to that author, that France has already one million of foreigners in the State. Is not this a sign that France is a happy coun-

try, worth emigrating to? It seems that in a certain part of Picardy, 35 comfortable peasants were proved to have only 37 children. We suspect that, for all that, the price of the necessaries of life is very high in Picardy in comparison with New Zealand, and that France is still over-peopled, like all the rest of Europe. If the ignorant and stupid bulk of the French population were only brought under the control of public opinion in this respect, it would no longer be necessary for the most enlightened part of that population to take less than their fair share of the blessings of offspring. In an old country, says Malthus, those persons who have no children do not, at the present day, in any way lessen the population. They merely make the mean age of the living in the country higher, *i.e.*, there are more persons of a productive age in it, as compared with those below these ages. In quickly increasing countries in Europe, as a general rule, the generations succeed each other rapidly, and the mean age at death is low, so that persons who have no children, or only one or two, are perhaps the most virtuous of all.

Dr. Stille's work is a most valuable one, and is especially gratifying, inasmuch as that most learned author does the Malthusian League the honour to translate whole chapters from the *Malthusian* into his pages. Thus we find chapters on the Life of Malthus, on the Amsterdam Medical Congress, and on the Malthusian League, which cannot fail to make our little organ well known to our respected fellow Europeans in Germany. We say fellow Europeans, because in Europe we are all suffering from the terrible evils of over-population, and, sooner or later, it will be found that the same principles must be applied to all States which desire to get rid of poverty and to become truly civilized. The *United States of Europe* will, eventually, carry out, we are certain, the programme of the Malthusian League, and then—but not till then—we may hope to see war, pestilence, and famine disappear. Dr. Stille speaks of Germany and England as both suffering from great over-population. The latter he speaks of as "the land of millionaires and beggars." According to Block, Germany, in 1872-77, had a birth-rate of from 41 to 42·5 (greater than New Zealand), whilst France had a birth-rate of about 26 per 1,000, although in France, out of 1 000 inhabitants, there are 140, in England 133, and in Prussia 128 married women between the ages of 15 and 50. Whilst, then, the French are building up a population possessed of capital, the Germans are preparing a predatory population, "ready to seize on the property of others." The wealth of France is great as compared with that of Germany. Two millions live by the cultivation of vines alone. And, owing to the adult nature of French population, Dr. Stille shows that Germany, with 45 millions, has only 2,888,000 more than France of persons of an age to work, whilst she has no less than 5,112,000 unfit for work more than France has. The proportion of women to men per 1,000 of the population in Germany is as 1,036 is to 1,000; in France only as 1,008 to 1,000: and in Germany some 200,000 beggars render the streets of the great cities dangerous to the quiet citizen.

Dr. Stille has some most important remarks on the position of the peasantry in Hanover, who, it seems, are terribly weighed down by mortgages on their properties, often as high as from one-half to two-thirds of the value being pledged. No less than 80 per cent. of such peasants were obliged to sell their land between the years 1820-30. The only cure for this, he says, is the *two-children system* of the French peasant. It is given in evidence in one of the Malthusian leaflets quoted by our author, that this system carried out in France conduces to happiness and comfort. Pauperism is lessened by it, and also celibacy, since a wife and *one or two* children are necessary to the working of the land, so that no land in Europe can boast the same excellent morality between the sexes. Violence towards women in French agricultural districts is unknown. Compare this with Germany, as spoken of by Dr. Zac above. France is the most civilized of all European In England, says Mr. Arnold, there are many good thing they are shared among so few. Otterndorf, where Dr. lives, is a notable example of neglect of new-Malthusian In 1875 it contained 17,205 inhabitants, purely agricu In 36 years there has only been an increase of 495 pe Every year, however, there is a great excess of birth deaths, about 10 per 1,000 yearly. All these children h emigrate from the place at the ages of from 15 to 20. author calculates that this costs the inhabitants of Otte yearly no less than £19,000. Thus, the inhabitants put themselves, voluntarily, a tax which is nearly four tir great as the Government tax, which they complain of as mous. Conjugal prudence would prevent this misery.

Dr. Stille quotes J. S. Mill when speaking of the lab classes, when he says: "It would be possible for the St secure employment and ample wages to all who are bor if it does so, it is necessary for its own existence and for purposes for which government is instituted, to take car no one is born without its consent." Lasalle was we quainted with the "standard of comfort" theory. A provements in the position of the poorer classes have hi been set at nought by the rapid increase of their fa But the moment the working classes begin to act upo new-Malthusian teachings, wages must inevitably tend t and they need not desist from rising until they reach th at which they are in a new state like New Zealand. I says Dr. Stille enthusiastically: "*This* is the solution Social Question." The Malthusian League is fortun having so distinguished and learned a champion in Ger It would be interesting to know whether Dr. Stille shar views of the great thinker Mr. Mill, and whether he w like some of his British disciples, be in favour of a St gulation of births, as suggested in the passage quoted. many and France are more accustomed than England intervention of the State, and in Germany such an expe would be certain to succeed, if only public opinion were gained over to Mr. Mill's proposal.

## MRS. ANNIE BESANT AND REV. STEW D. HEADLAM ON SMALL FAMILIES.

AT a very crowded and enthusiastic meeting of the L Dialectical Society, on June 16th, a paper was re Mrs. Annie Besant, on "Europe in 1900." Mr. Charles laugh occupied the chair, and a very distinguished au was present, among whom we noticed Professor Hunte sident of the Society, Mr. and Mrs. Swaagman, Mr. Don Mr. Coupland, and other well-known members of the L party. The appearance of Mr. Bradlaugh and Mrs. B was the signal for a most rapturous burst of applaus members of the Society being, in most instances, admirers of these distinguished persons.

Mrs. BESANT'S address, which was listened to with greatest attention, naturally embraced a very extensive of subjects, political, theological, and social. We wi need any excuse for not following her in either of the f points, since our journal is a special one. On the S question Mrs. Besant was thoroughly sound and scie What has happened in France, said the lecturer, will, b the end of this century, happen here. Early marriage small families will be certain to replace late marriage celibacy. Late marriage means vice: early marriage, ac panied by conjugal prudence, is the *sine quâ non* of virtue. referred to the five million land owners in France, and

emigration of England and Germany, which had, as in Ireland, in 1847, been due to bad sociology.

After the lecture some questions were asked, and Dr. Drysdale said he entirely agreed with Mrs. Besant in her modest Utopia. One point he would urge was that the State might do much to assist the progress of social well-being. At present the clever people and the wealthy got all the sweets of life, and left the husks of it to the others. This was quite unnecessary, if only the State knew how to interfere in the question alluded to by Mrs. Besant.

Mr. J. H. Levy objected to State interference in population, vaccination, or other matters, and was in favour of very complete individual initiative in social questions.

Mr. Stewart Headlam was greatly in favor of small families as alluded to by Mrs. Besant. He was, however, of opinion that the main difficulty lay in the absence of works like those written by Mrs. Besant, which should in a simple and plain manner explain to poor people how they might prevent the over-rapid increase of their families. He thought that if some five or six medical men were to write a little treatise on this question, and all sign it with their names, no prosecution could be maintained. He (Mr. Headlam) was in favour of Church or Voluntary Socialism, not of State Socialism.

Mr. Hember said the question of State interference was one of definition. Some contended that having a large family was a self-regarding act, others said it was not so at all, but an act which affected the whole of the members in any civilized community, not to say their immediate offspring alone. Hence it was contended by the latter that the State had a perfect right to declare its opinions as to this point by rewards and punishments, as it did in other questions of great importance. If the Chinese were kept out of Australia, *á fortiori*, people had quite as great, nay, greater right to keep families small by inflicting some disability on those who made food dear and overcrowded the labour market at home in an over-peopled State like England.

Miss Downing referred to the female franchise, and said that the population question, and the necessity and duty of having only small families was beginning to be discussed among the best women of the land, together with the other questions of the female franchise.

Mrs. Annie Besant, in her reply, maintained that the most important question of modern times was that people should have courage and dare to suffer for their opinions. She believed that the last prosecution for Malthusian doctrines had been seen, and thought that works on the subject might now be easily published by medical men. One distinguished physician had told her of the numerous evils caused by celibacy, such as insanity, disease, &c.

## THE CELIBACY OF THE NATION.

By Dr. C. R. Drysdale.

*(Read at the London Dialectical Society, in March,* 1880.)

IV.

I HAVE been curious to ascertain what is the number of males as compared with females in our newer colonies and in the United States of America, in order that we may have some idea of the evils caused by our modern want of forethought and the absence of wisdom which still prevails in the councils of the nation. Taking Canada first, I find that in 1871 there was a surplus of 43,082 males over females. In the United States in 1870 there was a surplus of 428,757 males. I have no statistics of the Cape of Good Hope, but when we turn to Australasia we find in New South Wales in the year 1871 a surplus of 47,121 males. In New Zealand in 1874 I find that there was a surplus of 42,448 males. In Queensland there is no separation of the sexes in the "Statesman's Year Book," but in 1876 there was a population of 173,180, and, I presume, a surplus of at least 10,000 males. In South Australia in 1871, there was a surplus of 4,190 males. In Victoria there was in 1871 a surplus of males over females of 70,572, and in Western Australia in 1871 a surplus of 5,965. Taking these statistics in their totality, I find, then, that there is a surplus of the female sex in England and Germany alone of about 1,600,000; whereas in the United States and in our Australian colonies there does not appear to be a surplus of more than 652,000 males.

We must then calculate that, even taking into account the number of men who serve in our army and navy, and who were in foreign parts when the Census was taken, there must be an immense surplus of English-speaking women for whom at this moment there is no possibility of marriage, according to the law of England—probably half a million at least. In the thirty-third Report of the Commissioners of Lunacy I find it stated that in 1871, there were, in England and Wales, a total of 5,785,759 women between the ages of 15 and 50, and of these there were only 2,538,808 married. This will give some idea of the enormous amount of female celibacy which at present exists in the British islands. It amounts to 55 per cent. of all women from 15 to 50. There were, again, in 1871, 4,690,060 women living between the ages of 20 and 50, and of these there were 1,477,789 single—*i.e.*, about one-third of all the women between 20 and 50 were unmarried. And it must be remembered by all those that reflect upon this subject that this celibate condition of the women of England and Wales is to a very great extent kept up among the most refined and best educated amongst them, the very persons who, according to the late fashionable doctrines of natural selection of the fittest, ought to become the mothers of the next generation; whilst the poorest, most thoughtless, and improvident women are, for the most part, married. Anyone who will reflect upon the hosts of old maiden ladies everywhere met with in drawing-rooms, and compare them with a similar experience among the poorer classes, will need no aid of statistics from me to prove this point.

Why is it, then, that these highly civilised women of modern days refrain from marriage? Is it on account of the irrevocability of the marriage tie, as some say? Does it not suit the denizens of a more advanced age to cast all their chances of happiness on one throw? Or, is there not another cause still more potent at work, although misunderstood by many? May it not turn out that irrevocable marriage, as it exists, with all its injustice, has been mainly forced upon society by circumstances, and that it can be ameliorated only by a thorough discussion of the relation between mouths and food?

I have the very greatest sympathy with those ladies who have recently been so eloquent in inveighing against the modern law of marriage and the laws of property relating to married women in this kingdom. Their indignation at the condition in which our English laws place married women is not one iota too great. And when that greatest of all modern ideas, the political enfranchisement of women, becomes an accomplished fact in this and other advanced countries, marriage will have to be made compatible with the higher position which it is to be expected and hoped that women will then have attained to. Hitherto, however, it has been impossible for women as a sex to become independent. They have been crushed under the iron law of the struggle for existence caused by the immense legion of births, which marriage has been the means of bringing into existence. Therefore, let those who look upon the modern marriage tie as the chief of evils remember that it cannot be greatly altered without fully understanding that something more scientific must be substituted for it. Mr. Godwin, a well-known writer at the beginning of this century, in his work on "Political Justice" (b. viii., c. 8. p. 498), considers marriage as a fraud and a monopoly; and the great poet, Percy Bysshe Shelley, also spoke in this strain. One of the most important contributions to this difficult subject was made in reply to Godwin by Mr. Malthus in his Essay (book iii., p. 104): "Let us suppose,"

says that writer, "the commerce of the sexes established upon principles of the most perfect freedom. Mr. Godwin does not think that this freedom would lead to a promiscuous intercourse, and in this I perfectly agree with him. The love of variety is a vicious, corrupt, and unnatural taste, and could not prevail in any degree in a simple and virtuous state of society. Each man would probably select for himself a partner, to whom he would adhere as long as that adherence continued to be the choice of both parties. It would be of little consequence, according to Mr. Godwin, how many children a woman had, or to whom they belonged. Provisions and assistance would spontaneously flow from the quarter in which they abounded to the quarter in which they were deficient. And every man, according to his capacity, would be ready to furnish instruction to the rising generation."

"I cannot conceive," says the writer, "a form of society so favourable upon the whole to population. The irremediableness of marriage, as it is at present constituted, undoubtedly deters many from entering into this state. An unshackled intercourse, on the contrary, would be a most powerful incitement to early attachments; and, as we are supposing no anxiety about the future support of children to exist, I do not conceive that there would be one woman in a hundred, of twenty-three years of age, without a family."

"With these extraordinary encouragements to population, and every cause of depopulation, as we have supposed, removed, the numbers would necessarily increase faster than in any society that has ever yet been knowu. I have before mentioned that the inhabitants of the back settlements of America appear to double their numbers in fifteen years. England is certainly a more healthy country than the back settlements of America; and as we have supposed every house in the island to be airy and wholesome, and the encouragement to have a family greater even than in America, no probable reason can be assigned why the population should not double itself in less, if possible, than fifteen years."

[To be continued.]

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

*A Lecture delivered at the Scottish Secular Union, Edinburgh, on January 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds Institution for Diseases of the Skin, &c.*

VI.

"OH, Sir, the poorer the neighbourhood the more gorgeous the gin palace!" And so it is—poverty begets drink, and drink kills prematurely: a short life and a merry one is all the poor can look for. Their life is hard, they are often treated worse than dogs, their wages are low, their clothing insufficient, their lodging a disgrace to civilisation, and their pleasures very few—can it be wondered at that they should fly to drink, the only soother of their numerous troubles? Drink to the half-starved wretch seems to be a heaven-sent blessing; it removes the craving for food, braces up his shattered nerves, enlivens his senses, and, like the *haschisch* administered to Fritz in the island of Monte Cristo, elevates him to regions of delight where care and sorrow are unknown.

Oh, my friends, if you wish to free our isles from the demon of drink, remove its great cause—*abject poverty*. Give to all men more of the comforts and genuine pleasures of life; let all be well fed, well clothed, well housed, and free from prolonged or too exhausting toil, and speedily will depart, nevermore to return, that foe to the physical, moral, and mental health of man—a large and increasing drink traffic.

Poverty is the great cause of celibacy. The joys of wife a home are denied to many, either because they are too poor marry, or have a fear of being dragged down to poverty if they so. In order to prove this assertion, the following statistics be quoted. In 1873 the trade of England was fairly good- larger number of people were better supplied with the comforts life; the number of marriages was: England and Wales, 205,6 Scotland, 26,730; Ireland, 26,270. And for the year 1878 England and Wales, 189,657; Scotland, 24,333; Irela 25,363; showing a decrease for the British Isles of 19,352, over 50 per day. Fifty fewer marriages daily! How many heart has been blighted, how many a fond affection stifled, h many a sigh suppressed by those who have been doomed, ow to hard times, to abstain from marriages which, in a better c dition of things, would have been consummated. I hear so say, "But celibacy is good." I reply that it is an evil, and of the causes of prostitution and sexual diseases. Statistics pr that the married live longer than the single, and enjoy better more vigorous health, and are, moreover, much less subject insanity, or to become vicious or criminal.. I cannot quote the statistics on this subject, but will mention what to you Sco people will be interesting. In December, 1866, Mr. Jas. St read a paper before the Royal Society of Edinburgh, entitl "On the Influence of Marriage on the Mean Mortality of the T Sexes in Scotland." He found that among 100,000 bachel from 20 to 25, there were 1,174 deaths; but among 100,0 married men of the same age there were only 597 deaths, or l the number. Between 25 and 30 years of age, among 100,0 bachelors there were in one year 1369 deaths, and amongst same number of married men only 865 deaths. From 30 to the mortality of bachelors was 1475, that of married men 90 from 40 to 45 the rate was for bachelors 1689 and married n 1248 per 100,000; from 60 to 65 bachelors are 4330 and marr men 3385. At 70 the figures for bachelors are 10,144, and married men 8058. Dr. Stark informs us that the mean age mortality from 20 up to the end of life is 59½ years, and bachelors only 40 years. It will be evident, therefore, that those who remain unmarried after the age of 20 have a probabil of a shorter life by 19½ years than those who marry. Althou the mortality is not so marked between married women maidens, yet there is no doubt that unmarried women suffer fr many functional and organic diseases from which those who married are more exempt. Celibacy, therefore, I contend i social evil of a very grave nature, as it affects the health happiness of both sexes. If we desire to abolish it we must move poverty, its great cause, and grant more facilities marriage.

Prostitution—that horrible occupation to which thousands poor girls are driven—has its origin in extreme poverty. Th who practise prostitution for the love of it are but few in num compared with that large body of unfortunates who are doomed a dreadful mode of life by their pressing wants. How m would only too gladly relinquish their calling if they could any other escape from starvation; but the only alternative grinding penury on the one hand, and prostitution and the stre on the other. In London there are about 12,000 prostitut In the year 1864 there were entered on the books of the pol administration of Paris some 4232 females whose occupation wholly or in part prostitution. Parent Duchatelet remarks: " all the causes of prostitution, especially in Paris, there is n more frequent than the want of work, or poverty, the inevita effect of insufficient wages. What do our sewing-women or shirt-makers earn, and, in general, all who occupy themsel with the needle?" Speaking of their sterility, he says: "It generally recognised that such women have no children, or that they have, it is in so small a number that they may be regar as barren. I find from inquiries that 1000 prostitutes scarcely nish one birth yearly in Paris." According to Madame Legra who was chief of the Maternity Hospital in Paris, not more th

from 4 to 6 prostitutes enter the hospital yearly. Their children are either still-born or live but a short time. Dr. C. R. Drysdale says in his "Population Question" (a book, by the way, full of information for those who are interested in the removal of poverty) "Persons who speak so severely against the women who form the ranks of what has been well named of late years 'unfortunate women,' should ponder well these two remarks of Parent. They will then learn why women accept this sad life, and how it is they go on with it." It is because of the existence of prostitution that venereal diseases, both virulent and non-virulent, are so widely spread. Many diseases have their origin in syphilitic contamination, and will baffle medical skill to the utmost until the remote cause is discovered and the treatment directed to its removal. Obscure diseases of the brain, spinal cord, lungs, kidneys, skin and organs of sense have to my knowledge been of syphilitic origin. Therefore, I say, if you wish to banish venereal diseases from the land you must get rid of poverty, thereby removing prostitution.

Infanticide and the horrible practice of abortion are largely on the increase in this country. Dr. Taylor's figures prove the fact conclusively. "In 1862, of 20,591 inquiries which took place in England and Wales, 3239 concerned children under one year of age; and of 124 verdicts of wilful murder, more than half referred to infanticides. In 1863, of 22,757 inquiries, 3664 re- to infants, and among these 166 resulted in verdicts of murder." Mr. Kay says: "There can be no doubt that the greater part of the poorer classes of this country are sunk into such a frightful depth of hopelessness, misery, and utter moral degradation that even mothers forget their affection for their helpless little offspring, and kill them, as a butcher does his lambs, in order to make money by the murder, and therewith to lessen their pauperism and misery."

[To be continued.]

## THE POPULATION QUESTION
### AS AFFECTED BY THE LAND TENURE OF RUSSIA.

THE solution of the difficulty at present so apparent in the land tenure of this country is probably that bodies of cultivators should eventually hold the land, either from the State or otherwise, in companies at limited liability. Apparently this form of tenure has many advantages over even the system of tenure of France, with its five millions of proprietors. It is, indeed, to be hoped that in France the isolation of proprietors may give place to a combined system of *grande* culture. Of course, all who know anything of the population question, are aware that the main advantage of a good system of land tenure is that it tends to make the peasantry of a country scrupulously careful not to increase their families with too great rapidity.

Professor Emile de Laveleye, in his most delightful work on *Primitive Property*, a work, he tells us, written at the suggestion of Mr. J. S. Mill, evidently looks forward to a system of State holding, or so-called *Nationalization* of the land of Europe. He speaks with great admiration of the *mir*, or village communities of Russia, and in chapter iii. of his work quotes the following passage from the writings of one of the Panslavist writers of Russia: "Pauperism, the bane of Western societies, is unknown in the *mir*; it cannot come into existence there, for every one has the means of subsistence, and each family takes care of its old and infirm members. In the West a numerous offspring is an evil which is avoided by methods which certain economists advocate, but which morality condemns. In Russia the birth of a child is always matter for rejoicing; for it brings the family new strength for the future, and entitles them to claim additional land for cultivation. The population can increase. There are vast territories in Europe to be colonized; and, when these are stocked, the immense plateaus of Asia will open for the indefinite expansion of the great Slavonic race."

Those who have read the description of Russia by Malthus will know how much credence to place in these sanguine hopes of the Panslavists. Meanwhile let us see what M. Laveleye has to say about the actual condition of the inhabitants of the village communities of Russia. In page xxxi. of his translated work, we find the following passage: "The point in the organisation of the *mir*, which is really calculated to alarm economists, is that, contrary to the maxims of Malthus, it removes every obstacle to the increase of population, and even offers a premium for the multiplying of offspring. In fact, every additional head gives a right to a new share in the partition. It seems, therefore, that the population ought to increase more rapidly than anywhere else. This is the chief objection raised by Mill to every plan of reform in a Communistic sense Yet, strange as it seems, Russia, like France, is one of the countries where the population increases most slowly. The period for the doubling of the population, which is about 120 years for France, is 90 years for Russia; while in England and Prussia it is only 50 years. What is the cause of this unexpected phenomenon, which seems to contradict all the previsions of Political Economy?" The reply to this query is, that in Russia there is an immense mortality among adults and young children, whilst the fertility of marriages in Russia is nearly twice what it is in France, according to Quetelet, writing in 1869. Von Buschen, a Russian statist, makes the number of children to each married couple in Russia about 5, whilst in England it is only about 4. The death-rate in Russia at present, according to M. Laveleye (p. 32), is 38 per 1000, as against 23 per 1000 in England and France. "In the agricultural region of the Volga, the average of life sinks to 20 years, and in the provinces of Vialka, Perm, and Orenburg, even to 15. The unsatisfactory average is due especially to the great mortality among young children."

On reading this melancholy account of the "positive checks" to population going on in Russia, with its communistic land tenure, and comparing it with the account of many parts of France, where the death-rate is extremely low and the birth-rate the lowest in Europe, we are forced to come to the conclusion that systems of land tenure are no panacea for the prevention of poverty. The existence of low wages in any European State at this moment is entirely a question of over-population, as may be well seen when we consider that in New Zealand, where the system of land tenure is nearly as bad as it is in England, there is nothing like the poverty to be heard of which we in European States are so familiar with. Whilst, then, all movements for the amelioration of our most unjust feudal laws should be fostered and encouraged by lovers of liberty, equality, and fraternity, it is evident that there is a far greater necessity to promulgate and, if necessary, enforce, the necessity of a very restricted birth-rate in all countries which aspire to the high appellative of *civilized*.

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# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER VII (*continued*).

"IN contemplating," says Malthus, "the plagues and sickly seasons which occur in the tables of Sussmilch, after a period of rapid increase, it is impossible not to be struck with the idea that the number of inhabitants had, in these instances, exceeded the food and accommodation necessary to preserve them in health. The mass of the people would, upon this supposition, be obliged to live worse, and a greater number of them would be crowded together in one house; and these natural causes would evidently contribute to increase sickness, even though the country, absolutely considered, might not be crowded and populous. In a country even thinly inhabited, if an increase of population takes place before more food is raised, and more houses are built, the inhabitants must be distressed for room and subsistence."

In Chapter xi. we have some general deductions from the preceding views of Society. Mr. Malthus there shows that the main cause of the slow growth of populations in Europe is insufficiency of supplies of food. No settlements, says our author, could have been worse managed than those of Spain or Mexico, Peru and Quito. Yet, under all their difficulties, these colonies made a quick increase in population. But the English North American Colonies added to the quantity of rich land they held in common with the Spanish and Portuguese settlements, a greater degree of liberty and equality. In Pennsylvania there was no right of primogeniture in Malthus' time: and in the provinces of New England the eldest son had only a double share. The consequence of these favourable circumstances united was a rapidity of increase almost without a parallel in history. Throughout all the northern provinces the population was found to double itself in 25 years. The original number of persons which had settled in the four provinces of New England, in 1643, was 21,200. Afterwards it was calculated that more left them than went to them. In the year 1760 they were increased to half a million. They had, therefore, all along, doubled their numbers in 25 years. In New Jersey the period of doubling appeared to be 22 years; and in Rhode island still less. In the back settlements, where the inhabitants applied themselves solely to agriculture, and luxury was not known, they were supposed to double their numbers in 15 years.

The population of the United States, says Malthus, writing in 1806, according to the last Census, is 5,172,312. "We have no reason to believe that Great Britain is less populous at present, for the emigration of the small parent stock which produced these numbers. On the contrary, a certain amount of emigration is known to be favourable to the population of the mother country. Whatever was the original number of British emigrants which increased so fast in North America, let us ask. Why does not an equal number produce an equal increase in the same time in Great Britain? The obvious reason is the want of food; and that this want is the most efficient cause of the three immediate checks to population which have been observed to prevail in all societies, is evident, from the rapidity with which even old States recover the desolations of war, pestilence, famine, and the convulsions of nature. They are then for a short time placed a little in the condition of new colonies, and the effect is always answerable to what might be expected. If the industry of the inhabitants be not destroyed, subsistence will soon increase beyond the wants of the reduced numbers; and the invariable consequence will be, that population, which before perhaps was nearly stationary, will begin immediately to increase, and will continue its progress till the former population is recovered."

The decennial censuses of the United States during this century have been as follows, in round numbers:—In 1800, 5,305,000; in 1810, 7,239,000; in 1820, 9,638,000; in 1830, 12,866,000; in 1840, 17,069,000; in 1850, 23,193,000; in 1860, 31,443,000; in 1870, 38,558,000. If we compare the cypher of 1830—12,866,000—with that of 1800—5,305,000—we see that the population of the States far more than doubled itself in the first thirty years of the century, making all due allowance for immigration, by the simple process of fecundity inherent in the human species.

[To be continued.]

# Correspondence.

To the Editor of *The Malthusian*.

(*Concluded from page* 132.)

By the Registrar-General's Reports for 1879 I find that in that year 1,144,571 children were born in the United Kingdom. I have no means of ascertaining with sufficient accuracy for a precise statement in figures—in fact, it seems well nigh impossible to do so—how many of these children were born of parents unable to give them the full chances of living. I will leave it to the reader to infer from his own experience of the number of the poor in our manufacturing towns, and throughout the country generally; and from the fact that in almost all countries the fecundity of the poorer classes is very much greater than that of the richer, how many of these children fall under this categery.

And it must not be forgotten that over and above the excess in the death-rate of the first year of life there is a further increase in the proportion of the mortality of the poor as against the rich in the next four years; for Mr. Ansell's statistics, as quoted by Dr. Drysdale in the paper above referred to, further show that from one till five there are 46·84 deaths per 1000 among the children of the richer classes in this country as against 113.69 of the general population. Nor does want of proper food and proper care cease at five years to heighten the death-rate amongst the children of the poor.

Thus we find that, in so civilised a country as we boast ours to be, a vast number of children are born for no other purpose (supposing we leave out of consideration the peopling of heaven and hell) than to die after a few years of a miserable existence; and upon what I take to be a moderate calculation, quite a thousand mothers are yearly sacrificed upon the altar of superstition—or to the grim idol men have set up in the shape of the idea of what they are pleased to call the 'natural.' To keep up a slaughter of innocents that throws Herod's altogether in the shade, some thousand mothers die in the United Kingdom alone.

And what deaths! When, a short time back, the *Princess Alice* steamer sank in the Thames and carried down with her amongst others a party of mothers enjoying a hard-earned evening's pleasure trip on the river, there arose throughout the length and breadth of the land a heartfelt cry of sorrowing sympathy with the bereaved orphans—with the desolate husbands. And these mothers did not count a hundred. But then their death was startling and romantic—and we must suppose "unnatural."

Listen we for the cry of sympathy on behalf of the far greater number of mothers dying yearly through fruitless childbirth amongst those who "muddle and puddle, and die that the rich may live"? We hear it indeed from many true hearts; but it is drowned by the piteous cry, "What can we, is it not 'natural'?"

To us it does not seem so natural, if natural means right, that hundreds of heavy-hearted husbands should needlessly sorrow yearly for the wives they have lost; nor that hundreds of homes should lose the hallowing influence of wife and mother. It is a blight that falls more heavily on the children of the poor than on those of the rich; for with the latter maiden aunts (miserably plentiful) are generally at hand to make some substitute, though but an indifferent one, for the mother that has been lost.

"But it is not," to use Dr. Playfair's words, "the deaths alone which should be considered. All practitioners know how large a number of their patients suffer from morbid states which may be directly traced to the effects of child-bearing." And, besides these conditions of actual disease, is it nothing that more than a hundred thousand women in the United Kingdom alone should yearly suffer the anguish and depression resulting from the loss of offspring that are born for no earthly good, and had just as well, under present conditions, have been left unborn?

Or, again, from a mere economic point of view, does the nation suffer no loss from so great a number of women being every year quite incapacitated for work during at least one month, and more or less disabled or hampered for a yet longer period; and for no good purpose under the sun?

Surely, sir, it is worth the while of the political economist, it is worth the while of any one who has a heart to feel for the sorrow of others, to consider whether some slight inconvenience is too high a price to pay for exemption from this fruitless tax upon human energies, to pay for the prevention of these needless deaths of mothers.

7, Percy-circus, London, W.C., April 22nd, 1880. T. Law Gaskin.

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Dr. Stille, our much respected vice-president, writes as follows.

Ihlienwerth, Hanover. 9th June, 1880.

Honoured Colleague —I send you by the same post with this my long-intended pamphlet, *Der Malthusianismus*. You will see that I have inserted therein the most important and interesting debates of the International Medical Congress at Amsterdam, so as to secure for them a still wider publicity.

The chapter on the enfranchisement of the peasantry is not suited to English circumstances, but greatly touches Germans. We have at this moment, in the greatest part of our Fatherland, an admirable and sturdy peasant class. But its indebtedness grows on in a giant fashion, and, if it does not very shortly begin to follow the new-Malthusian doctrine, it will be expropriated by Jews and other money-lenders, and sink into the state of proletarianism.

Dr. Zacharias' pamphlet on the population question has arrived at its third edition: the author has quite recently issued a new one, which will doubtless have the effect of again exciting discussion upon the population question and its consequences.

Dr. Polakowsky, of whom I spoke in my last letter, is desirous of becoming a member of the Malthusian League. I will tell him to send in his application to the Treasurer of the League. This gentleman is a distinguished naturalist, and especially a botanist: he was formerly Professor of Botany in San José de Costa Rica, and whilst there made many discoveries in his science. He is at present a private lecturer on science at Berlin. He has lately written a long article in a periodical, the *Deutsche Wacht*, concerning which I intend telling you something more in detail in my next letter."

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The following letter has been sent to the President.

Upsala, 24th May, 1880.

Sir,—I take the liberty to send you a book of mine, which possibly will interest you as treating of the neo-Malthusian principles. It is a lecture I gave at Upsala in February this year; the first time the audience was a Temperance Society, principa composed of the working classes; the second time, when it w given by request, the audience consisted chiefly of students. T lecture was afterwards printed, and enjoyed a considerable dema according to our market. The copy I send you is, as the cov shows, out of the sixth thousand. In case you are not acquaint with the language of our small nation, I add a short account the contents of the book.

The title is: "Some words about the principal causes and r medies of social evils, intemperance especially noticed." In t commencement of the lecture it is mentioned that we ought, wh fighting against intemperance, not only to paint in strong colou the dreadful *consequences* of this vice, but also to trace out a prevent its *causes*. The prevalent cause of intemperance is *pover* The worker's abode is mostly shabby and disagreeable, general crowded with inmates, and consequently unwholesome. He tak refuge in the tavern. As to young men among the higher classe their forced celibacy (which is, as statistics show, more freque in our than in other European countries) is a sufficient explan tion of the propensity to excesses in that drunkenness and oth immorality, which, alas! in a high degree characterises our youth The frequency of marriage with us has been for more than hundred years continually diminishing.

The later part of the lecture forms a short *resumé* of the Ma thusian theory (to the public of our country nearly unknown), general introduction of the *two-children system* is proposed, an physicians are entreated to spread knowledge about the physi logical means of preventing large families.

The judgments upon the lecture have been (as was to be e pected) considerably unequal, especially as to the last part.* Th "Consistorium academicum minus" has given me an "admonitio and warning" (an academical discipline or punishment), acknow ledging, nevertheless, the philanthropic purpose of the lectur This punishment has called forth a general disapproval from th press. Several of the newspapers have mentioned my book wit praise, and by numerous private letters which I have received may conclude that neo-Malthusianism in our country alread numbers many enthusiastic followers. One of these, Mr. André engineer, has lately published a small, ably-written pamphlet— "Hard Times and their Causes"—in which the diminution births is put forward as the sole means of gaining a durabl remedy against the economical distress that has tormented us fo some years.

A friend of mine has translated your interesting lecture i Medical Society from the March edition of *Journal des Econo mistes*. I send a copy of this translation, recently published here and present our excuses for not having (as, without doubt, woul have been more proper) asked your permission. I regret that w did not know then of the publication of your lecture in English I have quite lately procured this year's numbers of the *Malthusian* an enterprise which I wish may be a great success.

I hope you will not be too severe on my faults against you language.

Most respectfully,

Knut Wicksell,
Philosophical Candidate and Student of the University at Upsala, Sweden.

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# Official Notices.

A Meeting of the Council of the Malthusian League was held on June 17th, the president in the chair. Present: Mrs. Page and Mrs. Rothwell; Messrs. Page, Parris, Reynolds, Rothwell, Swaagman, Geo. Standring, and Truelove. It was announced that the sale of the *Malthusian* continued to increase, and that its influence was being felt in most countries of Europe, and in India and Australia. Mr. Parris had

* Six antagonists (among whom were some persons of high social standing) have published pamphlets against my book.

delivered two well attended lectures at Sheffield and Plymouth, and had received subscriptions. Mr. Reynolds read letters, enclosing subscriptions, from Mr. Walker, of Auckland, New Zealand; Mr. Seeberg, C.E., of Vienna; and from a gentleman in India. The best thanks of the meeting were given to Mr. Walker for his kind and encouraging letter from New Zealand. There are also many friends of the League in Wanganui, New Zealand. The best thanks of the meeting were voted to Mr. Mudalior, editor of the *Inquirer*, of Madras, and he was unanimously elected a vice-president of the League. The president reported the receipt of admirable essays on the population question from Naples, from Upsala (Sweden), from Germany, and from Holland. In the last-named country, the question had, owing to the splendid efforts of Mr. S. Van Houten, seconded by Mr. Gerritsen, Mr. Heldt, and other zealous gentlemen and ladies, taken firm root. Italy, too, was awakening, and he had several correspondents in that country. An influential and very learned work, *L'Amplesso Preventivo*, had been sent to the League by the author, a physician in Italy, with the hope that funds might be available to carry it on to completion. Unfortunately, as yet, the League was unable to do much more than keep its own periodical afloat, and must trust to the zeal of its foreign friends to carry on the propaganda as much as possible by their own unaided efforts. Dr. Alice Vickery, having become a registered medical practitioner, was unanimously reëlected a vice-president of the League. The Annual Meeting was fixed for July 28th. The president would lecture on the 'Popular Remedies for Low Wages,' on July 5th, at 8.30 p.m., at the Phœnix Hall, Commercial Road, E., Rev. Stewart D. Headlam to preside. Mr. J. F. Haines was proposed and unanimously accepted as member of the Council for the year 1880-81, as also was Mr. Bayne, of Edinburgh. Mention was made of a most eloquent address of Mrs. Annie Besant in the Dialectical Society on the 16th June, when that lady spoke encouragingly of the future of European countries, to be affected by the 'conjugal prudence of the French.' The Report was read by Mr. Page, and unanimously adopted by the meeting.

The Hon. Secretary begs to acknowledge the following subscriptions:—H. L. Jacob, 1s., J. W. Walker (New Zealand), 19s., Mrs. Symes, 1/6, R. Roberts, 3s., F. H. Hart, 1s., H. A. Allbutt, 1/6, J. K. Page, 1s., Mrs. Page, 1s., U. N. Das, 3s., A. Gibbons, 1s.—*Total* £1 13s.

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NAME.

That this Society be called "The Malthusian League."

OBJECTS.

That the objects of this Society be:—

1. To agitate for the abolition of all penalties on the public discu of the Population Question, and to obtain such a statutory defin as shall render it impossible, in the future, to bring such discus within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a knowl of the law of population, of its consequences, and of its bearing human conduct and morals.

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That the condition of membership be the payment of an entranc of 6d. (which shall be taken to imply adhesion to the rules of the Lea an annual subscription of 1s., or, to constitute life-membership, a s payment of one guinea.

**THE ANNUAL MEETING** of the Malthusian League will be on Thursday, July 29th, at seven o'clock, for the reading of the R and the election of officers for the ensuing year. After the business dresses will be delivered by the President and other friends of the c to which the public are invited. The place of meeting will b ALBION HALL, London Wall (close to the Moorgate-street stati the Metropolitan Railway).

## SPECIAL NOTICE.

Election of Officers for the Year 1880-81.—The election will place at the annual meeting to be held in July, of which due notice be given. The following have already been nominated:—Dr. All Mr. Bayne, Mr. Bell, Mrs. Besant, Mr. Gaskill, Mr. and Mrs. Grout and Mrs. Page, Mrs. Parris, Mr. W. H. Reynolds, Mr. and Mrs. Rotl Mr. G. Standring, Mr. Swaagman, Mr. Truelove, and Mrs. Vincent.- order), J. K. Page, Hon. Sec.—London, May 24, 1880.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**


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No. 19. AUGUST, 1880. One Penny.



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## EVOLUTION AND SMALL FAMILIES.

### MRS. ANNIE BESANT, DR. AVELING, MR. HEADLAM, &c., ON THE SMALL-FAMILY QUESTION.

THE Dialectical Society of London has for some years been known to all advanced liberals in London as the one society in the metropolis where some of the most intricate social questions could be fully and fearlessly discussed. It has thus done much good service to mankind, and will, doubtless, do more; since a free press and a free platform are the most important factors in the advance of true social well-being.

On July 7th, Mr. Ellis being in the chair, Dr. AVELING delivered an address on "Evolution in relation to Malthusianism," in which he referred to the conflict between the doctrines of "evolution," or "*natural* selection," as propounded by Mr. Charles Darwin, and the faith of the New-Malthusians, which consists in the limitation of the size of families to the wants of the community in which they live, conjoined with the *rational* selection of the parents of the next generation. Mr. Charles Darwin, said Dr. Aveling, had laid rather too great stress on the power of mere numbers to secure success in the struggle for existence. He (Dr. Aveling) thought that success would rather be found to attend the production of a limited number of offspring of a good quality, well fed and in good circumstances, than in a multitude of ill-chosen and starved animals.

Again, with regard to the second point in the doctrine of evolution, viz., *variation*, it seemed unlikely that variation in an upward direction would be so rapidly obtained by the production of hosts of offspring which were so like each other as those which were produced when there was no limit to the numbers of the offspring. The causes of variation, however, still seemed to be obscure. This argument applied in the moral as well as in the physical world, variability depending very greatly on the varieties of the parents. Where these had very marked characters with diverse beliefs, he contended that the offspring was more likely to be improved, than if all persons were of one mind. Those men and women who spent their lives in re-echoing the ideas of some other person were likely to be too degenerate in mind to produce an offspring with high moral and mental development. As to *heredity*, he held that bodily and mental qualities, and even habits, were inherited. Thus, when persons began to practice the tenets of the New-Malthusians, their offspring would probably find much less trouble in following in their footsteps, owing to such hereditary tendencies. The variations in mankind were sure to be in the direction of greater happiness for the race on all these grounds, and he entirely gave in his adhesion to the doctrines which had been so well taught to this generation by one of the greatest female thinkers of the age. It must not be expected that the New-Malthusian epoch would come on very rapidly—such evolution of ideas naturally required much discussion. At the same time there had been curious instances in past times of *epidemics*, as it were, of evolution. Oxygen had been simultaneously discovered in France and in England. International disarmament might possibly come on quickly. Such were examples, not of suddenness, but of simultaneity. Perhaps a like wave of New-Malthusianism might sometime pass over Europe and convert the masses.

Summing up, then, Dr. Aveling contended that the Evolutionists and New-Malthusians need no longer consider each other as in any way antagonists, but as the truest allies. They at present divided the government of the scientific schools of social science, and he hoped that the time was at hand when they would work harmoniously together, and thus benefit the whole of the human race. Those persons who called the upholders of these new doctrines quixotic, or eccentric, were only unconsciously showing what Mr. John Stuart Mill had so well shown in his great essay on Liberty, that a people which looked on all new views as eccentric were getting into a very dangerous condition of mind. The doctrines of the New-Malthusians he referred to were those lately expounded by Dr. C. R. Drysdale. In conclusion, the sexual selection spoken of by Darwin would have much more play if New-Malthusianism prevailed.

Miss H. P. DOWNING asked how it was, if women, according to the argument of the Darwinians, had always chosen men for strength, that it was now considered that the physique of the race had deteriorated of late years?

Dr. Aveling said that women *often* chose men for their mental powers; also, the armour of the old knights seemed to show that they were not so powerful as modern gentlemen were.

Dr. C. R. Drysdale expressed his great admiration for the lecture delivered by Dr. Aveling, which was likely, coming as it did from such a distinguished scientist, to do much towards reconciling the so-called Darwinians with the *latter-day* or New-Malthusians. Mr. Darwin was himself a Malthusian of the old school; but *his* science was that of natural history, and he was no authority on political economy. It was for this reason that Darwin spoke of it being dangerous to interfere with the blind and brutal forces of nature. Morality and civilization were in constant conflict with the inhumanity of nature, and *rational* selection was clearly an infinitely better agent for producing an improved stock than the over-production of half-starved multitudes. What farmer who understood his business would put two hundred sheep into a pasture only capable of feeding one hundred, and let *natural selection* select the fittest sheep? Was Ireland benefited by a population of 8,100,000 in 1845, which, in 1851, was reduced to little more than 6,000,000 by famine, fevers, and enforced expatriation? As to hereditary transmission of habits, this might be true; but was it not possible to say that if, in France, the professional classes were now found to limit their families to two children, this was not caused at all by *hereditary* habits, but by traditions and social circumstances, acting on each parent of a family? The practice of conjugal prudence in the future, and the rational selection of parents, would be a gain to all European nations, who were at present ill-fed, in all except the well-to-do classes, as compared with the inhabitants of New Zealand, &c. How could sexual selection, again, of men by women obtain in England, where the over-population caused by large families had caused such a male exodus that there was a surplus of nearly one million of women? To that illustrious lady, Mrs. Annie Besant, it was due that the New-Malthusian question was now a possible one; and he hoped that evolution would soon produce many with energy similar to hers, when an epidemic of New-Malthusianism might soon spread over all Europe, and compel governments to restrain large families by some well concerted plan.

Mr. Rothwell was slightly at variance with Dr. Drysdale as to the enunciation of the New-Malthusian doctrines. He thought that some parents who could support more than their neighbours, would do well to bring many more children into being than others. The new doctrines were spreading everywhere. An excellent work had recently appeared in Naples on conjugal prudence, where the author, speaking of weakly persons, quoted Professor Mantegazza's—"Love, but do not generate."

Mr. J. H. Levy said that Mr. Herbert Spencer had put forward some opinions which were harder to refute than those advanced by Mr. Darwin. Civilization, he maintained, was an entire antagonist to natural selection. It was organized to upset the natural *struggle for existence*. The weak were tended carefully and kept alive as much as possible. But why should the weak not be warned not to propagate? What use was there of bringing infants into the world only to die before five? As to slowness of evolution, this was true for unconscious but not for conscious evolution, which often proceeded rapidly: and thus it might be with the New-Malthusian doctrines, which were so all-important. The emancipation of women could only arrive when New-Malthusian views were accepted. At present, the whole time of one sex was occupied with home work; and thus, by propagating large families, intelligence was destroyed. But the real difficulty lay in the points raised by Mr. Herbert Spencer.

Mr. Hember wished to remark that, whilst the production of a small family in Europe was meritorious, it was not so much so in America or Australia, because it must be rem bered that these countries had to be peopled, if possible the best races. If the Americans and Australians limited t families, the Chinese and other inferior races would possession of our new colonies.

Mrs. Heatherley said that the physical strength of mo men, she believed, was greater than that of the ancient Gre as proved by the size of their limbs. If the French ha any way deteriorated in size (which she did not believe was not due to the small family system of that wise State to the deterioration caused by the destruction of the stron men by the wars of the first Napoleon.

Mr. Stewart Headlam doubted whether Malthus proved his point; but the question of small families w infinite importance to woman, even if the Malthusian were not true. His chief desire was to know whether physical evil might arise by the making use of the chec population in fashion in France.

Miss Marshall said that the religion of health was nearly enough inculcated. Sickly and diseased persons sh as in the days of Moses, be looked upon as transgressors ag the laws of health, either in their own persons or that of parents.

Mrs. Annie Besant (whose rising was received with en siastic applause) said that, if evolution was to elevate the it could only do so by making women great. Quantity, wit quality, would not be likely to improve the race or pro any of that diversity which was so useful. The mass of kind at present were like the cyphers on the left hand decimal fraction; the more of them the lower the fra was. At present society does not allow of *natural* sele taking place. Hence, we must carry out *rational* selecti its logical outcome. It was said that, if the New-Malthu doctrine prevailed, thoughtful people would have so few c ren that they would not be fairly represented in the generation, which would be given up to the thoughless n tudes who propagated fast. But she did not see in n that the rapidly breeding lower animals had any chan putting the higher and other races out of the world. An society, thoughtful persons would, by having fewer chil secure the government of society, and thus civilization w proceed downwards from them. With regard to sexua lection, even among savages the wise man is often as pow as the strong man, and is then selected by the woman. It been said she had spread New-Malthusianism among the This was true. The poor required to know about this more than the rich, who often acted upon their knowle Evolution, in the future, would be far more conducive happiness than in the past. Rational selection would the progress of the race far more rapid. She could not a that women in new countries should be advised to have l families. In no country was that advisable: for large fam destroyed a woman's life. Men and women are unlike, think differently. If they were alike, there would not be same necessity to enfranchise and educate women that t was now. In three or four generations we should expect using New-Malthusianism, to have a splendid race.

Dr. Aveling, in reply, said he did not believe in those lutionists who sat still and waited. There was an evolu of activity. The majority of the scientific men were con round to the New-Malthusian side. Our hope is more in pu opinion than in legislation, and, in future, the struggle for istence, which it may be hoped would prevail, would b struggle for the existence of the best of all the strugg opinions with which society was now so beset. New-M thusianism and Evolution, in the future, would carry all be them. He disclaimed pessimism, as being an impossible fa

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

A Lecture delivered at the Scottish Secular Union, Edinburgh, on Jan. 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., Edin., L.S.A., Lond., Physician to the Leeds Institution for Diseases of the Skin, &c.

VII.

WITH regard to abortion, I believe it is very largely practised not only in this country but also in America. In the latter country it seems to be allowed by the law, which is much to be deplored. English law, however, very properly punishes all those who practise abortion—even if the female practises it upon herself. Yet, notwithstanding the rigorous application of our law to all detected cases, I am persuaded that this wicked practice is largely carried on, even amongst married women. Would we abolish both infanticide and abortion, *poverty*, the main cause of such frightful crimes, must be removed.

I have now shown that the secondary social evils—drunkenness, celibacy, prostitution, infanticide, and abortion—largely depend upon one great primary evil, viz. poverty. Let us now consider upon what poverty depends, and how it may best be banished from the face of the earth. There must be a cause for pauperism, and a cause, too, which is capable of removal, otherwise the future of our race is very dark. Whenever there occurs a period of slack trade in this or other old countries, a large number of persons suffer more or less, and many are reduced to abject want. For instance, during the first, second, and third quarters of 1879 pauperism increased; and during the summer quarter of the same year the total number of paupers relieved in England and Wales exceeded that in the third quarter of 1878 by 46,313, or 7 per cent. The average proportion of the population in receipt of indoor or outdoor relief during the quarter was equal to 28·0 per 1000 against 26·5 in the corresponding period of 1878. In the summer quarter of 1870 the proportion of paupers was 41·2 per 1000 of the whole population. Taking the population of England and Wales at 25,000,000, we find that the number of indoor and outdoor paupers, even in 1878, when the proportion was 26·5 per thousand inhabitants, was 650,000. We thus often have in England and Wales alone nearly 1,000,000 paupers, besides a vast host of persons who can barely live. This winter of 1879-80, poor Ireland, that oppressed land, has, according to Mr. Parnell's statement, 250,000 persons almost destitute of food and fuel. The above are awful facts, and surely it behoves us to look around and see whether something cannot be done to remove the evil of pauperism from our midst. Private charity has been tried over and over again, and has failed, its only effect being to relieve individuals for a time, while the great mass of poverty still remained unaffected. Mr. Peabody spent £500,000 in four separate sums to ameliorate the condition of the London poor. Noble as was this gift, generous as was the donor, still the destitute relieved were but as a drop from the vast ocean of poverty. Yes, the noblest charity, either private or by the State, though it might relieve the wants of one generation of paupers, would have no effect upon the next. If we desire earnestly to remove poverty, let us seek its cause, for, would we wish to cure a disease, the cause of the disease must be discovered and removed—then the disease itself will vanish. Poverty is our great social disease, its cause has for ages remained unknown to the great mass of mankind. Fortunately its origin in fixed natural laws has been discovered: consequently poverty will sooner or later disappear.

[To be continued.]

# THE CELIBACY OF THE NATION.

By Dr. C. R. Drysdale.

*(Read at the London Dialectical Society, in March,* 1880.)

V.

IF, then, the unfortunate celibacy, which, I think, I will shortly show we should all look upon as one of the gravest evils of modern times, is to be got rid of, this cannot be accomplished solely by means of unshackled intercourse or facility of divorce. Marriage, to be universal, must be made compatible with the economy of over-peopled States, before the more civilized of our society will adopt it; but, whenever marriage is no longer looked upon as a state which absolves the conjoints from all responsibility as to the number of new citizens they bring into being, it will then be quite possible to ameliorate the condition of that partnership.

It is a well-known fact that, of all European nations, France gives the spectacle of the highest matrimonality, with, however, the smallest birth-rate, *i.e.*, the smallest families. Thus, over the age of 15, there are, in 1,000 persons in France, 550 married; whilst there are but 536 in England and Wales. Then, with respect to births, France has the smaller birth-rate (258 per 10,000), whilst Prussia has 400, &c. Bertillon (*Mariage, Dict. En. d. Sc. M.*) gives the number of children to a marriage in France as 3, and in England 4. He notices that the three living births in France are reduced to two (1·92) at the age of 20. It appears from a table furnished by that author, that 100 women in France add annually 26 children, whilst, in England, a like number of women of similar age, furnish 40, and 100 Belgian women 44 children. The Department of the Seine furnishes the fewest children to a marriage (2·44), but the rest of the urban population of France is more prolific (3·23 children to a marriage) than the rural population of France.

With regard to the late marriage system recommended by the earlier economists, M. Kautsky, of Vienna, writing this year (1880), maintains that comparatively late marriage is really no great check on numbers of children. He cites statistics from Sweden, where it was found that of 10,000 births only 212 were produced by women under 20, and 1,518 of those between 20 and 25. And it seems that, out of these 10,000 births, only some 624 were produced by women under the age of 22, so that M. Kautsky thinks that only some 6 or 8 per cent. of all births would be prevented by merely advising women to delay their marriage until after 22. He maintains that the most fruitful marriages are those where the man is of 30 and the woman 26 years of age on their marriage day, so that any advice to postpone marriage till late in life would be of no use, unless women married at about 36 or 38.

Mr. Cliffe Leslie has, I am bound to say, many very powerful authorities on his side. First of all, the theologians of this and all other ages have very much disparaged the appetite which prompts to a union of the sexes. And, at this moment, I may freely confess that a certain portion of the medical men, and some of the ablest among them, too, in this country, seem to cast in their lot with the Catholic priesthood, and say, with Dr. Carpenter, that the exercise of the reproductive functions is in no way required to be thought much about, since it is not at at all necessary to the maintenance of the life of the individual. Among philosophers of modern times Mr. Herbert Spencer has thrown his great weight on the side of Mr. Leslie's argument, whilst Mr. A. Bain is in the other camp. So that, it is plain, we have here a topic well suited for the dialectic method, which is best adapted for these forlorn questions having a number of dogmatic assertions on both sides, and therefore, clearly unsettled. I proceed, then, to state one side of the question, viz., that which looks on celibacy as a great producer of disease.

It has been laid down as one of the laws of physiology that "the health of the reproductive organs and emotions depends, like that of all organs in the body, on their having a due amount of appropriate exercise; and the want of this tends most powerfully to produce misery and disease in both man and woman." This seems to be believed by the mass of medical men of eminence in Europe. We find, for instance, the most eminent surgeon of the last generation, Sir Benjamin Brodie, saying, at the Birmingham Meeting for the Promotion of Social Science, in the course of a discussion on Prostitution: "The evils of celibacy were so great that he would not mention them; but that they quite equalled those of prostitution. Dr. Villermé, in the *Dictionnaire des Sciences Medicales*, says: "It is assuredly true that absolute and involuntary abstinence is the most common cause of hysteria." And Mr. Holmes Coote, a well-known surgeon to the Bethlehem Hospital, lately deceased, said, at the Royal Medical and Chirurgical Society, in 1859: "No doubt incontinence was a great sin; but the evils connected with continence were productive of far greater misery to society. Any person could bear witness to this who had experience in the wards of lunatic asylums." The works of the celebrated medical authors, Copland, Ashwell, Conolly, Sedillot, Pinel, Esquirol, Ricord, and Lallemand, give but too gloomy a picture of the evils caused by the wide-spread celibacy of the nineteenth century. The law of healthy exercise applies as well to the nutrition of the muscles and glandular structures of the system. The emotions of sex form one of the great natural appetites in the human frame, on whose due regulation the happiness of the race is so dependent. Professor Bain divides the appetites into six principal classes, viz., sleep, exercise, repose, thirst, hunger, and sex. These he defines as "the cravings produced by the recurring wants and necessities of our bodily or organic life." They are powerful desires arising from the deep-seated wants of the system; and, if unduly repressed, they all tend, with greater or less force, to cause misery and disease. That such a penetrating mind as that of the greatest of modern authorities on mental and moral science should thus speak, shows how all-important it is that all who desire to obtain the position of accurate thinkers, should recognise that celibacy, like hunger, thirst, want of sleep, inaction, and over-work, is one of the prime evils of life.

I have said that Mr. Herbert Spencer, whose influence is so extended and who has devoted so much time to speculative philosophy, has, on the other hand, done much to obscure the question of celibacy and over-population. He is what is styled an "Evolutionist," and seems to think that, in the long run, population and the sex appetite will become suited to the means of obtaining food, without man's actual intervention—an intervention which he appears to dread. In this he is opposed to Professor Bain. I need hardly say how completely I agree with the latter, and disagree with Mr. H. Spencer, on this point.

[To be continued.]

## STATE REMEDIES FOR LOW WAGES.

### MR. TRUELOVE ON SOCIALISM.

DR. C. R. Drysdale lectured at the Phœnix Hall, Commercial Road, London, on July 5th, on Low Wages and the Small-Family Question. Mr. Haines occupied the chair, and Mr. Truelove, with Mr. and Mrs. Rothwell, members of Council of the Malthusian League, were on the platform. The lecturer adverted to the chronic state of low wages which tormented the populations of European States, conjoined with the high price of butcher meat and dairy produce. Compared with the life in a new country such as New Zealand, where meat was but some twopence or threepence a pound, wages often eight shillings a day for laborers, and interest about 9 per cent., the life of the great majority of Europeans was a most unenviable one. Constant toil or constant care was the lot of almost all but the "upper ten thousand." The real and only true cause of this unsatisfactory picture of European civilization resided in the over-population of Europe. Drunkenness was not a cause of the low remuneration of human toil and sacrifices, except in the case of the drunkard. So with idleness, or want of education. Such faults only affected the individual. Over-population affected the positions of *all* who lived by their own toil, whether of the muscles or the brain. Hence, whilst it was out of the question to make people "moral by Act of Parliament," in as far as individual or self-regarding actions were concerned—such as drinking or idleness—it was clearly the province, and manifestly the duty, of civilization to try by means of Government measures, to get rid of the over-population, which was such a complete barrier against happiness. This was the opinion of Mr. J. S. Mill, who said that, when the enlightened classes of Europe were once convinced that the production of large families was the cause of the main evils of society they ought to pass a law, punishing in some effectual manner those persons who thoughtlessly and selfishly refused to be bound by the same clear duty of restraint in this matter as themselves. All other schemes to raise the condition of the masses, could, said the lecturer, end only in shallows and disappointment. Hence, his view was, that all reformers, of whatever denomination they might be—Republicans, Socialists, &c.—should adopt as an integral part of their programme the New-Malthusian motto of "conjugal prudence and small families," in place of late marriages and celibacy. Individual effort was excellent, but the end of all individual attempts should be to arrive at the political stage of the question, which could alone permanently raise wages and give relief to the toilers of the race. No person in a country like this, who brought into being a large family, could deserve the title of moral. A family of three or four children was as large a one as the economy of Europe would admit, and neither rich nor poor should take more than their fair share of that blessing of life—parentage.

In the debate which followed, Mr. Chatterton said, that such meetings should be made common through all parts of London. The nationalization of the land was one of the great ways to get poverty abated, but, even if injustice were put an end to, it was clear that a large family would—as a general rule—always keep a couple poor in this country. Although he was himself a teetotaller, he was yet very poor, and lived in one of the most miserable slums in London, where children swarmed; and he was in favour of some method of keeping back the enormous influx of new persons into an already over-crowded country.

Mr. Rothwell contended that a man with such low wages as many had in some agricultural districts, ought to ask himself whether he could give a large family anything like the necessaries of a healthy existence. Common experience, in other questions, forbade a person from taking a house he could not keep up, or buying anything he could not pay for, and yet, in the most momentous of all responsibilities, the engendering a new member of society, it was the custom to disregard entirely all prudence, when once marriage had taken place. He slightly disagreed with Dr. Drysdale's view, that rich people had as little right as poor to have many children, since it seemed to him that there was so much more chance for the child of a rich man being happy than there was of the offspring of a poor man.

Mr. Truelove said he had reached the age of three score and ten, and, during his long life, had taken part in agitations for Manhood Suffrage, Freethought, and Communism. He had taken part in the Communistic experiment of Mr. Owen, in Hampshire, and well remembered the John Street Labour Exchange. He believed that the future of society would be more and more based on co-operation, instead of competitive efforts: but he had long seen that the main obstacle to anything good was the tendency of people to increase and multiply too rapidly. Hitherto, if the people were made only little better off, they married at once, and

had such a host of children that all improvements were soon at an end. This destroyed all the advances proposed by reformers, whether Socialists or others. But as soon as people began to adopt New-Malthusian tenets, and only brought into being two or three children to each family, wages would rise, Socialism would succeed, and competition would no longer be so keen and so demoralising as it now is. The small-family system was a necessary element in all true social progress.

Mr. Truelove's speech was received with great applause and demonstrations of respect, which were evidently heartfelt, and prompted by the remembrance of the heroic part played by him in the recent struggle for the freedom of the press, and the discussion of the population question, in face of the Tory party and the bigots of England.

Mr. Rose contended that the views put forward by the lecturer were, although true, not sufficient to cope with the evils and injustice of modern society. It was, he contended, the rich and idle who should be forced not to have such large families, as they did nothing for anybody, and not the poor. He greatly objected to Mr. Chatterton's proposals.

Mr. Haines maintained that in New Zealand the rent of land was very low, and this was one of the causes of the cheapness of butcher meat and wheat. Again, there were no idlers in New Zealand to support, no standing army, and no navy. In France, 5,000,000 of people held the land, whilst here the landlords were but a small fraction of the population. Then, landlords kept the people from working on the land, and drove them into the towns. The nationalization of the land would do much to raise wages, and a *public opinion* against large families would accomplish all that was wanted, without any *State* interference. The Catholic priests of France had recently been enjoined to let the people of France have only one or two children to a family without telling them that such excellent and prudent conduct was a *mortal sin*. This was what would take place in all countries. A small family would be considered to be the virtuous family, and then wages would rise.

Dr. Drysdale, in reply, said that the price of wheat or farm produce did not depend on the rent of land, but on the produce of the worst soils under cultivation. Hence, the reason why wheat, butcher meat, &c., were much lower in New Zealand than in England was, not *because* rents were high in England, but because, in New Zealand, it was not yet necessary to descend to infertile land. In other words, because population did not press on food in new countries as it did in old. Old countries might become as happy as new ones if only the birth-rate was kept down until only fertile soils were taken into cultivation, and bar rensoils neglected.

## REPORT OF THE COUNCIL
### TO THE MEMBERS FOR THE YEAR 1879-80.

ALTHOUGH no striking incident has occurred during the past year, as in the two previous ones of the League's existence, to bring the population question before the general public, yet the Council believe they can congratulate the members upon a steady increase in the attention given to the subject, especially among the more thoughtful classes.

At the Social Science Congress, held last autumn, at Manchester, a paper was read by your President before a large audience, and the discussion which ensued showed that the subject was attracting very considerable attention. The debate was widely noticed by the press.

Your President also read a paper before the Medical Society of London, upon the relative mortality of the rich and poor, showing that the only way to reduce the terrible mortality among the poor is by a recognition of the law of Nature discovered by Malthus. This paper, with the discussion that followed it, having been published by its author as a pamphlet, the Council distributed a large number of copies among the medical profession.

At the London Dialectical Society several debates have been held upon various subjects connected with the population question; the opening paper, in one instance, being read by your President.

Abroad, the question has also received attention. The Council would especially mention the Medical Conference held last autumn, at Amsterdam, where as many as six papers were read on various aspects of the question, one being by your President, and another by your Treasurer, Mr. Swaagman. The report of these debates has been translated into German by your Vice-President, Dr. Stille. The debate at the Medical Society of London has also been translated into German by the same gentleman, into Swedish by another friend in the medical profession, and into French by M. Garnier.

From what has been said it will be seen that the question is engaging the attention of the more educated classes as much as could be expected. The Council have also endeavoured, as far as their funds would permit, to bring the truths which the League was formed to promulgate under the notice of the general public. Popular lectures have been delivered by your President in London, Edinburgh, and Glasgow; by your Vice-President, Mr. Touzeau Parris, in London and in a large large number of provincial towns; by Mrs. Annie Besant principally in the Lancashire district; and by Dr. Allbutt in Leeds.

The monthly organ of the League—the *Malthusian*—may now be considered as permanently established: and although its sale is not yet sufficient to render it self-supporting, its circulation has steadily increased. The Council urge all members of the League to do their utmost to increase the circulation of the journal, as, considering the way in which the newspapers, with one or two honourable exceptions, ignore the facts which are at the root of poverty, it is of the utmost importance that the only publication always open for the discussion of such topics should circulate as widely as possible.

Perhaps in no part of the world are the evils of over-population more felt than in India, and the Council feel sure that every member of the League will be glad to know that their efforts to benefit mankind are bearing fruit even in that distant land. The Madras newspaper, the *Philosophical Enquirer*, is calling attention to the subject, and has reprinted, both in English and in the native language (Tamil), some of the tracts of the League.

Several changes have taken place in the Council during the year. Mrs. Annie Besant found it necessary to resign the post of Secretary, held by her since the formation of the League, and the Council requested Mr. Page to undertake the duties, which he has continued to perform, the post previously held by him of Financial Secretary being now filled by Mr. W. H. Reynolds. Mr. W. J. Reynolds and Mr. Coupland have also been obliged to resign from press of work, and, just recently, Mr. Charles Bradlaugh, upon his election as M.P. for Northampton, has felt that he would no longer be able to spare the necessary time. At the request of the Council, however, Mr. Bradlaugh has consented to accept the office of a Vice-President of the League.

The Council now return into your hands the authority entrusted to them. Their achievements have come short of their desires; but they believe that although the progress made is not so great as could be wished, it is amply sufficient to prove the vitality of the cause, and to encourage to increased efforts in the future. (By order) J. Page, *Hon. Sec.*

The Annual Meeting, on July 29th, takes place too late for notice in the August number. An account of it, with Balance Sheet, will appear in our September issue.

## EARLY MARRIAGE.

The following letter has been forwarded to us by our much esteemed fellow-member, Mr. Charles Bradlaugh, M.P. It was sent to the *National Reformer*.

"Sir,—Of all questions which affect mankind there is none of greater importance than that which deals with the relation of the sexes.

Every true man desires the love of a good woman, and every true woman that of a good man.

It is a fact well known to all who are capable of real feeling that the first love can never be replaced. In truth we can never really love but once. We may have to content ourselves with the companionship of one we esteem, but the rapture of the first love is felt to be sadly wanting. Yet how many young people of both sexes have felt the bitter pangs of separating from the object of their choice, whose place they well know can never be filled again. If death alone were this cruel separator we could bow our heads in silent submission to fate, and solace our grief by visiting the grave of the loved and lost, and dreaming of a happy reunion hereafter. But when the light of our life is snatched from us by a designing parent, or a worldly scheming guardian, our blood boils with indignation to think that any one should be so regardless of the sacredness of love as to ruthlessly take away what we most value on earth.

A young man of one and twenty loves a young girl truly, fervently, and better than life. He wishes to do well in the world; wishes to settle, and have a peaceful home of his own, presided over by a dear girl-wife, but he is coolly told that it will be time enough ten or twelve years hence for him to *think* of such a thing. Why this delay? He is doing well, has fair prospects, and wishes to marry and settle that he may be preserved from the many evils which beset the paths of most young men. This is construed into an admission on his part that he is unable to control himself, and that the man who cannot do so is unworthy of any woman worth having. Well, even ten years is rather a long apprenticeship to serve to morality, especially when there is no other objection than youth and inexperience to be urged against the unfortunate candidate for matrimony. Yet thus it is, that for want of a knowledge of the enlightened views laid down in such excellent social works as 'Fruits of Philosophy' many young hearts are severed, many happy dreams of bliss are rudely swept away, and many lives are blasted for ever. The sequel may be easily conjectured. Deprived of home, of wife, of love, cast out into the world alone; no more kind words, no more passionate moments, no more bright hopes; the vision of happiness hath vanished, and life hath lost its savour.

What is life without love? It may be gay to the wealthy, it may give wild pleasure to the debauchee, but never will it satisfy the pure mind, the loving heart, the kindly human soul that seeketh peace. There is no peace on earth like that we feel when in the sweet companionship of those we love. It hath been well said, 'it is not good for man to be alone.' We bless the writer of these words, whoever he may have been, for his kindness and humanity. The heart that is cold may seek solitude, but the ardent pulsing heart of youth flies to bask in the sunshine of love. The only solitude that *it* seeks is that of the grave, when its hopes have been blighted and its current no longer floweth warm.

Let people put off marriage till they are thirty or forty, if they think proper, but let them beware of parting the young, unless for some very sound and wise reason. To do so for the sake of a more advantageous match is simple cruelty. It would often be more kind to kill them outright, for, say what we will, love is still better than gold.

In many instances, a knowledge of the laws of generation and the restriction of offspring would prevent this trafficking in affections, and many more youths and maidens would be encouraged to cast in their lot together. Thus would many wandering, careless young men become sober and settled, while many passionate maidens would be saved from ignominy. This question concerns the welfare of the rising generation, the welfare of multitudes unborn. May more happiness be the lot than has fallen to this generation: may the philosophy of this age bear good and lasting fruit in the next, and promote peace, love, and felicity. J. S. R.

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## Literature.

### THE NEW-MALTHUSIANS OF SWEDEN.

Some Words on the Principal Cause and Remedy of the Social Evils, with special reference to Drunkenness.—An Address, delivered in Upsala, on the 19th and 25th February, 1880, by Knut Wicksell.

THIS address was made at a meeting of a Temperance Society in Upsala, as an answer to the question—What are the most general causes of intemperance, and how can they be removed?

"Nothing is easier than to paint in bright and terrifying colours the *effects* of drunkenness, for we have them daily and hourly before our eyes; but if the question be to lay bare the *causes* of this deplorable vice, the temperance programme and temperance writings give us, for the most part, but scanty and unsatisfactory information on this point.

"What the poor man in our country wants above all, is a *home*—a home where he can thrive, and to which he can withdraw after his work is done, to enjoy in his family circle at least some little of the good things of life. And it is just that want which, in my conviction, contributes more than anything else to people our public-houses.

"Among the students and other classes," says the author, "*celibacy* is another great cause of drinking. According to a calculation made a few years ago, the average age of the students in Upsala is not less than 25 years. They are, therefore, in general, no longer children these 'student lads.' The most of them have reached pretty nearly to the years of discretion. But what a man who has reached the age of discretion requires what he requires according to the dictates of nature herself, we know. It is to live together with a loved woman, found a family, and procreate children. But this is, so to speak, for all students a pure impossibility, not only during their long course of study but for many years afterwards. And the evil increases year by year. As statistics clearly show, the number of marriages in Sweden is continually diminishing relatively to the population, while the average age of marriage, both for men and women, is rising; and the educated classes are the worst off in this respect, at least as far as the men are concerned. What has here been said of the students, holds good in a greater or less degree of nearly all young men of the so-called

middle classes: engineers, shopmen, clerks, young officials, and even, in many cases, artizans; all, or nearly all, are in the same evil plight. All, or nearly all, must pass through life's most vigorous period, the period which should be its fairest, even to the verge of advanced age, without ever having felt a loved woman's heart beating against their own.

"If this is not poverty, I confess that I have never understood the meaning of the word, and if the circumstance above alluded to is not alone more than enough to explain the increasing tendency to excesses in drinking and other immorality which characterises the youth of our time, I will cease to believe in any such thing as a relation between cause and effect. One of our century's most talented women has said: 'To understand all is to forgive all,' and, in truth, many in our world are called criminals who in reality are martyrs.

"The remedies for poverty which have been proposed up to our days, are not only many, but *so* many, that one might perhaps be inclined to conclude, from the continued existence of the evil, that it is really incurable. There is, however, one proposed remedy in whose favour speaks the fact, that it is of sufficiently energetic nature to be at least compatible with the evil to be cured, and also that it has a thoroughly scientific basis, resting on a comprehensive inquiry into the cause and nature of poverty. It has, lastly, the advantage also, of having been applied for a long course of years in at least *one* great country, and with decisively favourable results. This remedy is founded on the views of the causes of poverty, which is called after the English clergyman and political economist, Malthus; not as if he had been the first to bring it forward (its roots, indeed, extend even to Aristotle and Plato), or as if the partizans of the doctrine in our day follow Malthus in everything, but because he, by numerous and profound statistical inquiries, gave, once for all, a firm formation to the theory which had previously been grounded rather on guesses and probabilities.

"The principles of Malthusianism may be summed up in the following words: We are poor, because we are too many. In every country of old cultivation, population has a natural tendency, when left to itself, to increase in a far quicker ratio than the means of subsistence. The results of this are poverty, and its usual companions—vice and crime; and although one can by no means affirm that the evils proceed from over-population alone, yet all measures for their relief will be powerless, unless at the same time the increase of population is so *regulated*, that the development of the food supplies can keep pace with it.

"Therefore, every married pair who have once had their eyes opened to these facts, should regard it as a sacred duty, nay, as the most sacred of all duties, not thoughtlessly to increase their family over two or three children.

"Is, then, such a limitation conceivable? It is not only conceivable, but it has, for nearly a century, been at least approximately carried out in one country of Europe, and in a country, too, which incontestably occupies one of the first places both as regards general well-being, and also temperance and morality. This country is France. There are, in France, only a fourth of the adult population unmarried, in Sweden more than a third, and while the number of marriages in the former continually increases, in our land, as I have already mentioned, the contrary is the fact. At the same time the average number of children in French families has constantly diminished since the beginning of our century, so that one does not now find, even in the country districts, usually more than three children in any family, and, in Paris, seldom more than two."

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THE debate in the Medical Society of London, on a paper on the Population Theory of Malthus, has been translated into Swedish from a French translation in the *Journal des Economistes*.

# CURRENT TOPICS.

## LARGE FAMILIES AND SMALL INCOMES.

AT Brighton, on the 8th ult., a singular application was disposed of, the applicant being a widow with three children, who asked the Court to relieve her of the burden of an infant which had been left in her custody by its parents and deserted by them. She said she was scarcely able to provide for her own children and the Guardians had refused to take the child, threatening her with a prosecution, with the prospect of a month's imprisoment, if she carried out her threat of leaving the child at the workhouse. The Court replied that they could make no order, and that as she had taken the child she would be liable for it.

Well-to-do people sometimes reply to Malthusians that a large family is a blessing. Leaving quite out of the question the effect of large families on the rate of wages and profits and on the cost of living, we doubt whether, even in the case of the rich, there is more real happiness in a large family than in a small one. But, however that may be, it is quite certain that among the poor a large family is felt to be a terrible burden, and we fear that cases like the above are far from uncommon. Surely it would be better for parents to limit their children to one or two rather than have so many that they are tempted to abandon them. For the sake of the helpless children, if not for the parents, the small family system should be recommended to the poor by all who have any influence with them.

THE *St. James's Gazette* of July 7th has an article on Malthusianism and Modern Politics, in which the remark is made that "The Malthusian theory has added to political economy the only portions of that science which are beyond question and cavil, and it has enabled the modern observer and experimentalist to unlock the secret of Nature, and to reconstruct the history of organic life."

THE "Congrès universel de libres-penseurs" will be held at Brussels, on August 29th. We believe that a member of the Council of the League will represent New-Malthusian views there by reading a paper on the question in French.

MR. CHUN, of Leghorn, kindly offers to assist in spreading New-Malthusian views in Italy. The president of the League intends, if possible, bringing forward the question of over-population, in Turin, on the second week of September, at the International Congress of Hygiene, and would gladly address any popular meeting in French (or Italian if necessary), if such a meeting could be arranged in Turin as took place last year in Amsterdam.

MR. EDWARD BERNSTEIN most kindly sends two volumes of the *Jahrbuch für Socialwissenschaft*, an organ of the Socialist party, containing two articles on New-Malthusianism, which we intend soon to notice.

RECEIVED.—The Werkmansbode (Amsterdam)—Philosophic Inquirer (Madras)—Voix de l'Ouvrier (Brussels).

WE should be obliged to Dr. Stille if he could send us his pamphlet which appeared in the *Memorabilien*, on the death-rate of children in German cities.

THE following are unavoidably held over until our next issue: "Some Points in Anti-Malthusianism," by Dr. T. F. Pearse; "Enlightenment in Naples," by Mr. Rothwell; and an interesting letter from Dr. Down.

ON going to press we have received a most interesting letter from our Vice-president, Mr. Carl von Gerritsen, giving an account of a fresh attack on New-Malthusian tenets. This work is from the pen of Mr. de Veer, a well known literary man, and a newspaper editor. Mr. von Gerritsen's letter shall appear in our next, and speak for itself.

# Official Notices.

A MEETING of the Council of the Malthusian League was held on Thursday, July 15, the President in the chair. Present:—Mesdames Grout, Parris, Rothwell, Vickery, and Vincent; Messrs. Bell, Page, Parris, Reynolds, Rothwell, and Swaagman. It was announced that the *Malthusian* continued to increase in circulation, although some difficulty had been found in getting it sold by the trade in Paternoster Row. Arrangements for the Annual Meeting were made, and it was determined that the hour of meeting should be 8 for members instead of as advertised. Mr. Parris had lectured on the Population Question, and the President of the League had also lectured in the Temperance Hall, in Commercial Road, on July 5. A new leaflet was proposed and read aloud by Mr. Rothwell. It was received and ordered to be printed.

Subscriptions to the Malthusian League for the month:—

James H. Boosey, -/6; Mr. Bentham, 1/6; J. Cartwright, 2/-; Mrs. Cartwright, -/6; Henry Clark, 1/-; J. Pitts, 1/-; J. Law Gaskin, 1/6; C. M. Jones, M.R.C.S., 3/-; Rev. W. Hargrave, M.A., 5/-; Mr. P. S. Naylor, 2/-; Mrs. Naylor, 2/-; T. Saunders, 1/-; John Marsh, 1/-; J. K. Harris, 3/-; R. Shibbings, 3/-; (No. 1539), 1/6; F. G. Stonely, 1/-; Mr. Candle, 1/6; Mrs. Candle, 1/-; Mr. J. Candle, 1/-; Mr. Grinowneau, 1/-; Mr. Grinowneau, 1/-; Mrs. Cristey, 1/-; Mr. J. G. Hilditch, 1/-; Mrs. J. G. Hilditch, 1/-; Mrs. Thurston, 1/-; Mr. Rowell, 1/-; Mrs. Rowell, 1/-; Mr. Shearman, 1/-; Mr. W. Ball, 1/-.—£2 : 3 : 6.

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# THE MALTHUSIAN

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A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**

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"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.

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## SECOND ANNUAL GENERAL MEETING OF THE MALTHUSIAN LEAGUE.

THE Second Annual General Meeting of the Malthusian League was held at Albion Hall, London, on July 29th: the President in the chair.

A large and enthusiastic audience was present, among whom we noticed Mesdames Grout, Parris, Rothwell, and Dr. A. Vickery, with Messrs. Parris, Page, Swaagman, Hember, Le Lubez, G. Standring, Truelove, Haines, Descours, Upendra Das, Mozley, and many other staunch friends of the cause. The business was commenced by the reading of the Annual Report for the year 1879-80 by the Honorary Secretary, Mr. Page, which report has already appeared in the August number of the *Malthusian*.

The adoption of the report was moved by the former Financial Secretary of the League, Mr. R. G. Hember, who congratulated the Society on the great progress the League had made during the last year. Meetings, he said, had been held in Holland, Manchester, Edinburgh, and most of the large cities of Great Britain, addressed by various speakers on behalf of the League, and the way in which the *Malthusian* had been conducted was highly creditable to the Council and President. Mr. Descours, in seconding Mr. Hember, spoke of the extreme importance of the New-Malthusian propaganda, and of the great progress that France had made during this century in comfort, owing to the adoption of the small-family system so universally in vogue in that country.

The Report was adopted.

The Balance Sheet was then read by Mr. Johannes Swaagman, the Honorary Treasurer of the League. A copy of this will be found in another part of this journal. After the reading of the Balance Sheet it was moved by Mr. Walhouse, seconded by Mr. Harries, and carried unanimously, that the Balance Sheet, as read, be approved of. The Honorary Secretary then read out the names of the Council proposed for the ensuing year, 1880-81, viz.:—Dr. Allbutt, Mr. Bayne, Mr. Bell, Mrs. Besant, Mr. Gaskell, Mr. and Mrs. Grout, Mr. and Mrs. Page, Mrs. Parris, Mr. W. H. Reynolds, Mr. and Mrs. Rothwell, Mr. G. Standring, Mr. Swaagman, Mr. Truelove, and Mrs. Vincent.

Mr. LE LUBEZ proposed that the Council be formed by the persons whose names had just been submitted to the meeting. He knew most of them personally, and was well aware of their devotion to the cause, and the sacrifices they had already made for this most important question. Even in France it was curious to see how ignorant people were as to the real merits of this question. He had recently visited his native country, and had found that, although scarcely one of his acquaintances had more than one or two children, none of them ever dreamt of speaking of such a thing, or determining whether their action was a laudable one or not. Yet he knew of friends of his in France who would resolve only to have one child, and kept their resolve. It was clear that if the having of small families was advantageous to society, it should be well understood and made a national and not merely an individual question. This was what the Malthusian League had done so much to secure, and he wished that society all success in their benevolent efforts to lessen human misery.

Mr. HAINES seconded the motion. He was very greatly pleased to find that the Society had so good a balance in hand. The object the League had in view was most important, and by acting on public opinion it was certain to accomplish a great deal. In France, recently, since the year 1870, the force of public opinion had compelled the Roman Catholic church to cease its anathemas against those married couples who allowed prudence to preside over the size of their families. The same thing was sure to take place in this country; the clergy would gradually be compelled by the growth of public opinion to cease using their influence against the New-Malthusian doctrines, and all legal proceedings against those who were attempting to promulgate the true doctrines would be given up, so that, in time, the whole of the people would get to know about the true doctrine of population. The motion for the appointment of the Council was adopted unanimously. Mr. Wayham and Mr. Herbert were re-elected as Auditors.

The PRESIDENT then read an address, entitled "*What is the Malthusian League?*" to the members and friends. He alluded to the fact that, before the days of the great Englishman—Thomas R. Malthus—the received opinion concerning popula-

tion was, that the birth-rate could never be too high in any prosperous State. It had, indeed, been dimly seen in ancient Greece, by Plato and Aristotle, that there was a great danger in over peopling a State with citizens who could not obtain a large enough share of the land to cultivate. Adam Smith, too, had known, about the middle of the eighteenth century, that, whilst European nations generally took nearly 500 years to double their numbers, population had doubled in the new colonies of North America in less than 25 years. It was, however, reserved for Malthus, writing in 1798, and in subsequent years, to explain clearly to mankind how that the human race has—like all animals—a tendency to increase much more rapidly than they can obtain food in any but the most fertile and newly settled countries. Never had any discovery since the beginning of history raised such a storm of indignation as did that of Malthus. No doctrine was ever so revolutionary as that enunciated by this Anglican divine. The theologians thundered against him, in the name of Jehovah of the Hebrew scriptures. Poets anathematized his cruelty in showing that love might cause, if not guarded by reason, so many evils. The popular party looked on Malthus as a friend of tyrants and no friend of the poor. Malthus made the mistake of proposing an impracticable remedy for poverty—late marriage—such as he had seen prevalent in Norway. This had caused his doctrines to be so sterile in their results up till the present hour. His discovery was perfect, his treatment absurd.

Since the days when Malthus wrote, statistics of population, having become more accurate, had proved his reasoning to be faultless. Last year one of the most perfect confirmations of the Malthusian law had been published by Mr. Hayter, in his work on the Australasian colonies. The birth-rate at this time in New Zealand was known to be 41.16 per 1000 inhabitants annually, and the death-rate only 12½ per 1000—figures which, according to calculation, permitted of a doubling of population in that colony, without immigration, in about 21 years, and that in the face of the fact that there were 40,000 fewer women than men in the colony. Compare this with the swiftest doubling in Europe, 52 years, and Malthus' law was as clear as day.

In Europe, in our day, population is checked in various ways. In Russia the check is mainly by early death of infants and adults, for the mean life in that country is in many districts not over 23. In Germany the death-rate of infants often amounted to one-third (Berlin) or to one-half of all born in the first year of life. In Norway the check to population was late marriage. Norwegian women marry at 28 men of 31. In England, in addition to a high death-rate among the infants of the poor, the check to population at present is mainly late marriage or entire celibacy, emigration, and overwork in unhealthy cities. Emigration in bad years took away hundreds of thousands, and had left about a million of women in this country who were without prospect of marriage and offspring. In France there was next to no emigration. France was the most married country in Europe, and yet, puzzling to relate, whilst married pairs in Germany had 4·5 children on an average, Italians 5·50, and English 4, French families consisted of but 3 children. The professional classes in France are remarkably economical in respect to the size of their families. The census of 1866 showed that 100 of that class had not 180 children. So, also, with the peasantry in the rich departments of Eure, Calvados, Orne, and Manche, who in 1860, in a population of 1,894,424, were found to have 2,375 fewer births than deaths. France paid the cheapest price for the many comforts enjoyed by her population of any European country. She paid merely in the number of children in a family in her most civilised departments, and public opinion or positive law could ere long make what was the custom in one part of France universal throughout that country. Then poverty would cease in that grand Republic, and other European states would take example from the only nation which at present carried out t teachings of Malthus in a practical way.

Dr. Alice Vickery read the following remarks:—

"On the Position of Women, as affected by Large Families."

"The population question, as it is called, has long appea to me to be a most vital question for women. As society is present constituted it seems possible for men sometimes escape from many of the consequences of a too rapid rep duction; but, as a general rule, the life of most women is entirely a domestic one that the number of children they g birth to has an all-powerful influence upon their destiny. I not see how any one who has given any calm reflection to Law of Population, as laid down in 1798, by Mr. Malthus, at the present time, above all, refuse to admit its truth. T population has a tendency to double in new countries, such Australia and the United States of America, because food cheap in these countries, in periods considerably under thi years, may now be assumed to be demonstrated to all pers who know what demonstration means. Europe, with 300 milli of people in it, cannot double, probably, in less than a centu or, indeed, much longer: and hence it is perfectly clear tha check to population is constantly taking place in every Europ State in various degrees. Having resided as student of me cine in Paris for a year or two, I can bear witness to the that the way in which population is checked in France is i great measure by the voluntary resolution on the part of Fre fathers and mothers not to overburden the family with many children. In other less happy countries of Europe t question is left entirely to tradition, and hence, in Germa and especially in Berlin, Bavaria, and Austria, myriads poor children are cruelly brought into being merely to die the first year of life, and to add to the misery of their alrea careworn parents. A woman, too, in the poorer rank of soci in this country will, as I know by hospital experience in L don, bring into the world, as a rule, some seven children on average, during her married life, up to the age of 50. But you demand of that mother what has happened to her lit ones, she will tell you how that half of them are dead, and t the great majority of those died before their fifth birth-day. ask, is it right that our poorer women should be left so norant of what is due to the health of themselves and th poor babies, as to be allowed by public opinion to give birth so many children, who seem born only in order to people cemeteries, and to inflict on their parents the torments of p verty and over-crowding? I am, and have always been most ardent believer in the emancipation and freedom of wom I long for political and industrial franchise for them, a see tokens daily of the arrival of the time when women w be allowed to take some part in the regulation of human affai But I am sure of one point, and that is, that until public opin secures to women some voice in the question of the number offspring to which they shall give birth, all the best devis schemes for social advancement must inevitably end in d appointment.

"In a new country it may be true enough that, economica considered, the production of large families may be benefic to the community at large; but I am sure that, even in t most flourishing colony, it will always be detrimental to t happiness of women to have anything like large families. T risk of death, in the first place, is not to be despised unless good grounds—every hundred births is said in this country cause the death of a mother—and the ceaseless toil a domestic care required of mothers of large families, in a country whatsoever, is enough to destroy the happiness, a lower the intelligence, of those women condemned to it.

"But if there be a shadow of justification for compelling women to have such large families in new countries, this entirely disappears in Europe, both on public and private grounds. Those persons must have been poor students of economical science who do not by this time know that the vast majority of the evils of European society—poverty, crime, celibacy, prostitution, early death of infants, and over-worked men and women, nay, even drunkenness itself, are directly or indirectly due to the very large families which are yet in fashion in this country. Every woman who keeps house is well aware of the excessive cost of butcher's meat, milk, butter, and poultry, in this country. Such articles are sometimes four or five times the price in London that they are in new colonies, because of the greater pressure of mouths upon subsistence. The male sex, who have monopolised so great a share of the lucrative employments in this country, feel this terrible pressure so keenly that in despair they desert in hundreds of thousands the land of their birth, and seek in America or Australia cheaper food, and greater freedom from care. But, what about the women? Do they not feel the pressure on subsistence as much as the men? Alas! as Mrs. Harriet Martineau once said, "the time for the voice of suffering women to be heard is not yet come." Lord Shaftesbury, a week ago, in addressing a meeting in favour of homes for women, mentioned that many poor girls in London can earn only 2/6 a week. This is what comes of the emigration of men, which has left Great Britain with a surplus of women over men of nearly a million. My medical studies have led me to see how terribly little children suffer from the poverty of their parents. The parents of a numerous family among the poor, having to spend so much on food are unable to spend much on lodging; they therefore crowd together into the courts and wretched lanes—slums!—of our over-grown cities, and we hear often of a father, mother, and six or seven children occupying one room of a house, every room of which is crammed by similarly unfortunate families. What is the consequence? An epidemic of measles, or scarlet fever, or whooping-cough appears. One individual in such a house is affected: soon the whole house is full of disease and death, and thoughtless people blame the medical inspectors for the unhealthiness of the locality. The persons who ought to be blamed are truly those educated orders of society who ought to have long ago explained to the public of our over-crowded Europe, that large families are the main cause of death and disease. The hopes of women are based on the progress of this great truth. Men may think of other questions, such as war, ambition, or business. The affection of women for children will ever make them cling to the domestic hearth with all its humanising sympathies. I appeal, therefore, to all women who wish to help on the woman's question, to study this question of the Law of Population, as demonstrated in the works of Malthus, J. S. Mill, and the economists.

"Political Economy has been called the science of the working classes. I would add, it is also the science of women. It is sometimes objected to the teachings of the latter-day Malthusians, such as J. S. Mill, &c., that when women hear of all these things they will begin to abandon altogether the desire of becoming mothers. This is an entire mistake. The love of children is so strongly implanted in women that it never will require anything more to tempt them to become mothers than a fair prospect of being able to make their beloved children happy, healthy, and prosperous. To inculcate, as has hitherto been done, an entire want of thought upon the most important of all human actions, the bringing of a new person into being, without considering whether he is to live a happy or a miserable life, is surely a mistake in sentiment.

"Then with regard to the education and mental culture of women. Much has been lately said as to the improvements likely to ensue when the hitherto neglected half of the race shall have become acquainted with the most important facts in science. This is all true. But, I ask, how can woman hav any other prospect save that of continuing as mere drudge unless the doctrine of the limitation of families prevail?

"It has been one of the stock arguments against the pro posed enfranchisement of women, and the opening out of nev careers for them, that although there have been a certai number of distinguished women who are, of course, dubbe exceptions, there has been no pre-eminent genius among then comparable with a Newton or a Shakespeare. This is true and, I would ask, was it possible that it could have been other wise? Women may have been possessed of the greatest genius —we have no means of guessing how many, or to what degree— but from the circumstances of female existence in past time it has been impossible that they could obtain the time an means of developing their faculties so as to show what thei abilities were. In the future, however, we may hope that thi will be altered. With families limited to some three childre each, so that girls in their childhood may have equal oppor tunities of mental and physical cultivation with their brothers and with higher educational facilities opened out for them a they advance into womanhood, free, too, from the necessity o appealing to men for the means of carrying out the objects o their ambition, and, when married, freed from the incessan drudgery caused by a numerous family, who can doubt that th record of woman's achievements will show many an exampl to which women may point in proof of their capability for th highest intellectual development.

"The women of the future must be the true queens of nature They must let reason regulate the size of families as it ha hitherto presided over all other departments of human affairs By proportioning the number of their children to the needs o the society in which they live, by refusing to convey onwar consumption, and other fatal hereditary diseases, and by influ encing society in this matter by means of the press, the lectur room, or other channel of information, they are preparing th way for that happy day when civilization shall commence t make a victorious inroad upon misery and early death."

Mr. J. Rothwell said:—"Although, doubtless, most of u feel it to be a pleasure to have children, I think that pleasur is to a great degree dependent, both on the children's accoun and on our own, upon our seeing a prospect of being able t feed and clothe them and to bring them up comfortably. Ever supposing, however, that having children affords such especia pleasure to the heart, that it is better to have one or two o them, although the parents' earnings be very small, surely i does not follow that it would be still better to have eight o ten, rather than only one or two children to feed, clothe, and educate out of these same small earnings! If it does not, why should people engender a number of children that is dispro portionate to their incomes, thereby compelling themselves, i some cases, to forego many of the comforts, and in some case even to stint both themselves and their children of the bare necessaries of life? As to replenishing the earth, of course you *cannot* replenish any distant portion of the earth which you have not the means to go to, and as regards any portion of the earth which you *can* go to, it appears to me that if you intro duce newcomers into it to a greater extent than there is a pro spect of comfortable subsistence for, you are not correctly carrying out a biblical precept, you are not simply *replenishing* the earth, but filling it too full.

Of course, the real reason why many men have more child ren than is consistent with their incomes is not by any means because they desire to have so many children, but because they find great difficulty in refraining from that form of matrimonial affection of which children are the result.

The question arises, however, why not evade this result provided, of course, that it can be done in a perfectly harm less manner, and purely by avoiding to engender life—not by

destroying it. It is true that such a course would, in a certain sense, be interfering with nature—but what of that? We interfere with nature by erecting lightning conductors, or she would knock down our steeples; we interfere with nature by taking chloroform during surgical operations, or she would cause us to suffer excruciating pain; in short, we habitually use our reason, which is itself a superior part of our nature, to guide or even avert the mere crude and mechanical effects of nature, whenever letting these effects take their own blind course would result in social injury or personal suffering or pain.

Mr. Upendra Nath Das, of Calcutta, a Hindoo gentleman, said he had for many years been acquainted with the population doctrines. He had first read Mr. Mill's work "On Liberty," and then had sent to England, to Mr. Truelove, for "The Elements of Social Science," which he had perused with the greatest interest. After this he had read Mr. Mill's "Political Economy," and other works on the same subject, and he, with many of his friends, had become enthusiastic adherents of the New-Malthusian doctrines. He came to England some years ago, and, during the celebrated trial of *Reg.* v. *Bradlaugh and Besant*, he had found some difficulty in purchasing the famous "Fruits of Philosophy." At last he bought one for ten shillings, and sent it, enclosed, to Calcutta, unpaid, as the Post Office, in Tory days, had not scrupled to open book packets containing that work. Many of his friends—like himself—were completely convinced of the value of the propaganda, and he had read every number of the *Malthusian* and the *National Reformer*; but, in India, the misgovernment of his country preventing them from having that calm mind necessary for thinking enough of social questions. With regard to what the President had said about maidens losing caste if not married before twelve, this custom was confined to some of the sects only in India—the Hindoos. It originated, historically in the days when the Hindoos had conquered India, and when their numbers were small. It was then of consequence that every child that could possibly be born should be engendered. What had been an utilitarian law at first had now become a meaningless and injurious tradition.

Mr. Parris said that many speakers seemed to think that the Secular party alone would take up this question; but he had found a number of clergymen who were friends to the social question, which, therefore, he thought should be kept separate from every other, in order that people of all denominations might be led to co-operate in the important work. He added that the question of small families was far too little considered from a woman's point of view, especially as women had the greatest trouble in the matter. It had been said truly that, if Nature had ordained that children should be produced alternately, first by the woman and then by the man, there would never be more than three, since no man would ever have a second. The question was rapidly making way in all quarters, and gaining golden opinions among all classes and sects. He advised the Council of the League to keep on steadfastly, and they were sure to succeed in the end.

Mr. Page said that the present Irish question was an example of the extreme importance of a knowledge of the population question. In 1845 and the succeeding years, a failure of the potato crop had caused an unexampled starvation in that country and an enormous emigration. This lowered the population so rapidly and thoroughly that wages rose from next to nothing to two shillings a day. Since then, the people were again trusting to the potato crop and having large families as before, so that wages had fallen greatly as before, and starvation had appeared.

Mr. Page proposed a vote of thanks to the President for his services during the past year. If it had not been for his energetic and untiring devotion to the cause, the League could not have existed.

Mr. Truelove warmly seconded the motion. He begged add that being now an old reformer, and having reach seventy years, he had lately been convinced that of all q tions the New-Malthusian one was the most promising. had been connected with Socialistic schemes all his life; had always noticed that if the position of the people wa any way improved, at once marriages multiplied and child increased so fast that no one was any better off. In futur the small-family system prevailed, Socialistic schemes w succeed, and society would become far happier.

The President, in reply to a gentleman who asked if t was no poverty in France, said that in France the superstit and uncivilized classes still had large families. Hence, wages prevailed on their account. This proved that the q tion was not a mere individual, but a national, one. No had a right, in a civilized European State, to take more t their fair share of offspring.

## FINANCIAL STATEMENT

For Year ending June 26th, 1880.

| | £ | s. | d. |
|---|---|---|---|
| Balance of last account | 106 | 1 | 5 |
| Sale of *Malthusian* ... | 21 | 0 | 3 |
| Members' subscriptions | 23 | 13 | 8½ |
| Donation ... ... | 100 | 0 | 0 |
| Sale of pamphlets ... | 0 | 10 | 1 |
| Collection at Plumstead meeting ... ... | 0 | 11 | 7 |
| | £251 | 17 | 0½ |

| | £ | s |
|---|---|---|
| Printing account ... | 19 | 12 |
| „ *Malthusian* ... | 65 | 18 |
| Postage ... ... | 6 | 8 |
| Hire of Halls ... | 6 | 10 |
| Lecturers' fees ... | 63 | 7 |
| Advertisements ... | 19 | 1 |
| Distributing *Malthusian* | 7 | 6 |
| Balance in Treasurer's hands ... ... | 63 | 12 |
| | £251 | 17 |

Audited and found correct to this date—July 22nd, 1880.
William Wayham.
Charles Herbert.

William Reynoli
*Secretary.*

# POVERTY:

## THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

A Lecture delivered at the Scottish Secular Union, Edinburgh, on 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., L.S.A., Lond., Physician to the Leeds Institution for Diseases o Skin, &c.

### VII.

THE only cause of universal poverty is over-population. consists in an overstocking of the labour market an undue depression of the margin of cultivation. "Poverty overwork are the effects of a low productiveness of labour, ar from the undue pressure of population on the productive po of the soil." Food, which is the chief necessary of life, rise price whenever population increases so rapidly as to press heavily on the powers of the soil. Wages become low when population increases more rapidly than the capital. If popul outstrips production, food must be dear; if the numbe labourers unduly increase in proportion to the wage-fund, or portion of capital which consists of wages, labour must be ch or, in other words, wages will be low. It is evident to ever that if a certain sum (the wage-fund) has to be distributed an an increased number of labourers, each labourer will recei smaller share than he did when the same sum was distrib among only a few. Low wages and dear food mean povert thousands in an overstocked country like this. Whenever productiveness of labour increases so rapidly as to outstrip population, food and other necessaries of life become very ch

with this increased cheapness in the cost of living the people recklessly increase their numbers; marriages multiply, large families are produced, with the usual consequence in all old countries, that sooner or later the supply of the necessaries of life becomes shorter than the demand, and the competition being on the side of the buyers, the price of food, &c., rises, and as there are a very large number of labourers wanting employment, the competition amongst them lowers wages, the supply of labour being greater than the demand. Many labourers therefore are thrown out of work, and the rest are barely able to live on account of the very small sums they receive as wages, and the dearness of food, house-rent, and other necessaries. How often have I heard the remark made by married labourers, and even by people whose education should have given them clearer and juster views—"Oh! the more children a working couple have, the better it is for them, as when their children are old enough they can go out to work and increase the earnings of the family." Such forget that the labour of children, by overstocking the labour market, helps to depress wages, and soon tends to bring about that condition of things in which grown men and women have to work for children's wage, and when the whole earnings of the family put together do not amount to as much as the man would earn by his labour alone when the supply of labour is less than the demand. You who bring into the world young, innocent children under the idea that you are going to increase your incomes are committing a great crime; you are condemning yourselves, your young ones, and your fellow-countrymen and country-women to poverty, or at the best to hard and life-shortening work with little remuneration. In short, you are overstocking the labour-market and fastening the iron bands of slavery tighter round yourselves and others. Pray bear in mind that noble address delivered on this subject by Mr. Van Houten at Amsterdam.

There are two laws belonging to our human organization, viz., *the law of exercise and the law of increase*. The law of exercise is that it is necessary to the perfect health of man and woman that the reproductive functions should be properly exercised. The law of increase is that every woman is capable of bringing into the world from 5 to 15 or 20 children. The above are two very powerful laws of man's nature and tend to cause our race rapidly to increase. There is, however, another law which may be called a law of the soil; it is *the law of agricultural industry, or diminishing productiveness*, according to which the proportional returns to agriculture tend to diminish, or in other words, the produce of the soil increases in a less proportion than the labour bestowed upon it. This latter law opposes the two former. The law of the soil presents an obstacle to the laws of man's nature. Human beings, in common with animals and plants, tend to increase at a very rapid rate when supplied with sufficient food, so much so that in some parts of the United States during the early years of settlement the population doubled in sixteen years. Sir W. Petty considered it possible for population to double even in ten years. The produce of the soil, however, even with all our great improvements in agriculture, cannot be made to keep pace with the increase of population. If we suppose (which is reasonable) that population is able to double itself every 25 years, and that it is possible for agricultural improvements to have reached such a state of perfection that the produce of the land doubles the first 25 years, we cannot expect this doubling to go on every 25 years, as such increase is contrary to all we know concerning the properties of the soil. Hence it is plain that population must soon outstrip production.

[To be continued.]

THE President of the Malthusian League begs to thank Mr. Chun, of Leghorn, most sincerely for his letters about the International Congress of Hygiene, to be held in Turin in September. He hrs sent a paper to that Congress on "Over-Population as a Cause of Disease," and trusts that it may be read and lead to a discussion.

# THE CELIBACY OF THE NATION.

BY DR. C. R. DRYSDALE.

*(Read at the London Dialectical Society, in March,* 1880.)

VI.

I HAVE now, I think, laid down sufficient materials f raising a conjecture as to what the future solution of t problem of marriage and celibacy shall be. It seems to n abundantly evident, from what I have mentioned, that the viev of C. Leslie, Herbert Spencer, and Paget are untenable. hold that the sex appetite is just as natural as any other our organic tendencies, and not a whit less innocent. It is constant quality, to be taken into consideration by all the rizers on human nature, just as gravitation is allowed for in a calculations about mechanics. Moreover, this appetite is pe haps the most important of all in its social aspects. It promp towards affection and care for some other being besides se It is the incitement to the formation of the family and t warm affections of home. Without the sex appetite, indee life would be divested of its greatest and most innocent joy It becomes us, then, to see that this appetite, like a great ev flowing river, be not opposed, but that it be directed into sa channels, so as to prove beneficial and not hurtful, as it has often been. The grand evil resulting from a thoughtless ex ercise of the function of reproduction is over-populatio Avoid this, as so many in France do, by parental forethough and we may look forward to the future of society as a pr mising one. But if we do as Mr. Leslie does, talk with pr found admiration of that modern celibacy which is one of t gravest evils of human society, or do as Mr. Herbert Spenc wonld have us do, viz., allow things to come right of then selves, and population and food to become aequated by son wonderful "evolution," we shall act as the countryman di —"*wait until the river flowed by*." The upper classes of society and, above all, the women of these classes, are those who suff most at present in this country by celibacy. It is their dut then, and their interest to see that the married persons of thes days be no longer allowed with impunity to bring large famili into being. Until every healthy adult woman has the prospe of marriage and of being the mother of at least one child durin her life, society must ever be a heartless and unfeeling ste mother to her daughters.

I would say to the educated men and women of this day— Never cease the discussion of this question until a rationa marriage becomes universal and the recognised birth-right all. And what I would indicate as the practical result of wha I have said is this,—whenever the thinkers of this age sha come to the conclusion that large families are the cause celibacy, it will then be their duty and privilege to advise th stigmatising of all, in whatever class of society they mov who take more than their share of the blessings of paternit and maternity. Individualism in this question will, I fe certain, not attain to much. What is wanted is a burning in dignation culminating in some slight punishment directe against all those who, by having many children, cause so man women to remain unwed, so many children to die an untimel death, and so many lives to be one great sorrow.

Dr. HEINEMANN asked the reader of the paper what th medical discussion in Amsterdam, relating to the health such persons as had small families, had resulted in.

Dr. DRYSDALE replied that the French medical men ha maintained that the small family system of France was quit innocuous to the health of the parents, but one or two Belgia medical men had slightly doubted this.

Mr. ROTHWELL quite disagreed with Mr. Cliffe Leslie, bu thought nature had endowed men with the passion of sex muc more strongly than women, who, having but little of it, woul not marry unless for a maintenance. Even if it were necessar

that persons intending to have children should marry, it did not seem that this was equally obligatory on those who did not wish for offspring. The main point was that children should only be brought into being with the full wish of their parents, and that the instinct of reproduction should be entirely subject to the government of the will.

Dr. BITHEL asked if it were not a physiological fact that there were very many women who cared nothing for marriage. He hoped there were many such. He would like to defend Mr. Herbert Spencer, who meant probably that as society advanced mankind would become wiser with regard to the questions relating to posterity. He himself had done in his life much towards spreading among friends a knowledge of how to limit a family to the means at its disposal, and this idea would gradually become spread abroad, so that, in the long run, poverty and other evils would disappear gradually.

Mrs. HALLUCK said, Dr. Drysdale's paper was very dispassionate. Men generally were apt to judge women by themselves; but women are attached to men in quite a different way to that in which men are attached to women. An esoteric society ought to be formed to discuss these questions fundamentally. A lady who lectured in the United States had said, with much wit, that all men ought to marry, but no woman ought to do so.

Miss DOWNING asked whether it was not true that one in every hundred births was followed by the death of the mother.

Mr. RIGBY SMITH in the main quite agreed with all that Dr. Drysdale had said. He thought it was a pity to advise that there should be any ill-feeling on the part of the unmarried against those married women who had too many children. With regard to the question of the irrevocability of marriage, he thought that this greatly depended on the point that, when two persons had agreed to live together, and thus raised hopes of the permanence of the connexion, it was very difficult for those persons to separate. This was over and above the argument of Malthus.

Mr. WILSON quite agreed that there was a very great impropriety in having large families, and was also glad to hear that those who objected to large families called themselves *New*-Malthusians, since Malthus would not have agreed with them.

Mr. HEMBER thought it very difficult to make up the mind as to what was true, in the face of such conflicting statements about the sex passion as those made by the author of the paper and by Mrs. Halluck. He much doubted whether the sex passion could be supposed to be so dormant in women as it was alleged to be. If this were the case it would be an evil prospect for the race, since, if women cared so little about the other sex, they would probably, in the long run, refuse to reproduce the species, which could only, of course, please the pessimists. With regard to the indissolubility of marriage, how could it be supposed that people would be at all likely to enter into such contracts when there was such difficulty? If a woman did not possess a man's affections, on what plea could she wish to continue to live with him longer, or if a man did not possess a woman's affections, what plea could be put forward for the continuance of the contract, save the interest of the children?

Mr. PAGE contended that there was but little difference in the passion of the man and woman in love. Men were quite as fond of affection as women, whilst they were courting them.

Mrs. HEATHERLEY contended that a mutual perfection society would be very useful in this question. Marriage as at present existing in this country was often an unholy affair. A married woman could make no friends. If free, marriage would not land us in over-population. In the perfection society of Goethe and his friends, in Berlin, many mistakes had occurred, and this pointed to the conclusion that women ought to be self-dependent, and that they should be enfranchised. If a society were formed to protect such women as did n choose to marry in the present condition of the law, it wou be of great service.

Mr. J. H. LEVY said that it must be remembered that it w almost impossible to expect that women should speak openl about such matters at the present day. Education and the interests lay so counter to open speaking that it was of no us looking for it.

Dr. DRYSDALE thanked the speakers. He maintained th strong indignation against persons with large families w laudable, not objectionable. The sex appetite was a consta quantity, like the rate of the pulse.

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## Correspondence.

### THE POPULATION QUESTION IN HOLLAND.

MR. GERRITSEN, of Holland, writes to us as follows:—

Two years ago, a learned man—Mr. Vitringa—wrote a wo entitled, "Darwinia," which met with great success account of its overflowing wit and humour. An ex-reverer gentleman, acquainted with this success, undertook to wri "Malthusia,"* but a great lack of those qualities whi recommended the first-named work rendered it a meaningle production at the expense of the new Malthusians. Qui ignorant of the question, Mr. de Veer in his "Malthusia tried to amuse that section of the public which had the sam superficial knowledge of the population question as he exh bited himself. He proved how totally wanting he was refinement of feeling and delicacy of thought, by introduci into his works the names of Stille, Drysdale, Van Houte Besant, and Bradlaugh. I was bold enough to wade throu the two volumes, and was quite astonished that the auth should have thought that such coarse humour could appreciated by the more thoughtful part of the Dutch publ From a literary standpoint the work did not receive a favou able criticism, and I leave you to imagine what remains of when true wit and humour are absent, as well as truth explaining the doctrine.

Mr. De Veer is good enough to prescribe only two childr for each pair of parents, and although he does not omit mention that the inhabitants of "Malthusia" (in the ye 1925) are all well-off and that poverty is unknown, yet goes on to inform us that they are very weak and have n the slightest poetry in life. Art does not exist there, a streets and houses are all built after the same model.

Mr. de Veer forgets to offer an explanation of this, and a when he writes that the children of Malthusia are ill-behav and insubordinate to their parents. All the reasons a arguments used by New-Malthusians to defend their doctri are brought forward for Mr. de Veer's criticism. According him, art and science can only flourish in countries wh families are large (eight or nine) and where—especia amongst the lower classes—two-thirds of the children un

* We should like to see *Malthusia*.—ED.

five years of age must perish from want of sufficient food and clothing, while the rest struggle for existence, but not for happiness. This ideal state, where people are so happy because they have to struggle every day for their families, not knowing one day how they shall be fed the next, is, according to Mr. de Veer, the mental and physical condition from which great artists and poets are to be made. Is this enough to make you acquainted with the author? It is certainly a new way of making propaganda for art and wisdom when you combine with it the immoral and careless advice to give birth to as many children as you possibly can. But all this belongs to the "current morality."

Last, but not least, I have much pleasure in telling English friends that the Malthusian doctrines are proceeding slowly but certainly here. The fifth thousand of the pamphlet, "Een krachtig middel te bestryding van armoede en lage loonen" has been published, and is read by the public for which it was written. Instead of prosecuting it, as they did our good friend Mr. Truelove in England. for publishing "Owen's Moral Physiology," I heard that a police officer of one of our largest towns had ordered several copies of it to be distributed amongst his men. Let us hope that by such means, and others equally good, the doctrines will soon be known thoroughly by everyone, for then victory will be certain.

## CURRENT TOPICS.

### The Population Question in Germany.

Dr. Stille, of Hanover, sends us a letter and an article on "Charles Bradlaugh and his Endeavours," treating of Mr. Bradlaugh's trial in the Queen's Bench, and enclosing a request that Mr. Bradlaugh would be so kind as to notice his article in the *National Reformer*, so that the author, Dr. O. Zacharias, may endeavour to carry on his propaganda concerning the true cause of poverty among the poorer classes of Germany." In my last letter, says Dr. Stille, I remarked how that in the *Deutschen Wacht* there had been an article on the rapid increase of the population in Germany, wherein the author advises, first of all, regulated emigration, with the founding of German colonies. He then goes on to say that the French *two-children system* should not be considered as immoral and unfit for recommendation. He then mentions various pamphlets which have appeared during the past year, such as "Fabri's Colonization Plan," "Social Democracy," by an unknown author, and O. Zacharias on the population question, Stille's work, and "The Elements of Social Science," thus giving the majority of the works which treat in Germany of the question. The article is thus written with knowledge of the subject and in an unprejudiced manner. It is truly very encouraging to see how that even in Christian and conservative circles the conviction is at last coming on of the importance of the population question and its consequences.

### New-Malthusians at Cambridge.

The New-Malthusian solution for the evils of poverty, prostitution, and celibacy is gaining over rapidly the most able minds of the older Universities by its irresistible arguments. At Cambridge, especially, it is notable how warmly the teachings of John Stuart Mill, Dale Owen, Garnier, and the author of the "Elements of Social Science" have been received by the élite of the students of philosophy in the various colleges. Before many years are passed it seems inevitable that some declaration of opinion will emanate from those who are so well-known for their enthusiastic adhesion to the New-Malthusian propaganda. Celibacy has been so often shown to be productive of grave evils, that we cannot think that it can again be put forward, as it was by Malthus, as a hopeful solution of the agonies caused by poverty. No! the small-family system of the French can alone secure domestic happiness and banish the evils of celibacy, prostitution, and pauperism. The President of the Malthusian League had numerous conversations with members of the Cambridge University during the meeting of the British Medical Association in that city in August, and found many open and avowed friends of the movement among them. Two papers by him on the subject were sent into the Public Health Section of the Association.

Our much respected contemporary, the *Republican*, has in its September issue the following paragraph:—"The Malthusian question is rapidly making its way to the front. The sternest but most successful of all teachers—grim Necessity—compels even the unthinking to look around for some means of alleviating the miseries of a toilsome and poverty-stricken existence. The tenets of the new-Malthusians point the way to a bright and happy future, when poverty and over-crowding shall be unknown. The Malthusian League is doing its utmost to hasten the good time coming, and the proceedings at the Annual Meeting of members, which was held at Albion Hall on July 29th, revealed circumstances of a most encouraging nature. The chair was taken by the president, Dr. C. R. Drysdale, the extent and variety of whose labors on behalf of Malthusian views are known to but few. The September number of the *Malthusian* gives a full report of the meeting, including a most interesting paper read by Dr. Alice Vickery on "The Position of Women as affected by Large Families." We must refer our readers to the pages of the *Malthusian* for the full record of the important work of the League in promoting the welfare of mankind at large." Republicanism is the government of the future, and privileged classes can endure no longer than poverty and ignorance prevail.

Dr. C. R. Drysdale hopes to visit Edinburgh on the occasion of the Social Congress Meeting on October 6, to read a paper bearing on the Population Question.

Dr. Atkinson's paper on over-population received. Dr. Pearse's article is in type, but is unavoidably held over until next month.

## Official Notices.

A MEETING of the Council of the Malthusian League was held on August 18, the President in the chair. Present:—Messrs. Page, Reynolds, Rothwell, Swaagman, and Truelove. The *Malthusian* had increased in sale last month. A letter was read from Mrs. Caroline Pegman, from Wanganui, New Zealand, dated June, 1880, including two subscriptions for the *Malthusian*. Even in New Zealand a mighty struggle, said that lady, was going on to get out workpeople to that country. The small capitalists were leaving for other countries: hence the restriction of families was necessary even there. A letter was read from Dr. H. Polakowsky to Mr. Swaagman, from Berlin, sending two numbers of the *Deutsche Wacht*, and enrolling himself, by subscription, as member of the Malthusian League. The results of the annual meeting in Albion Hall were considered highly satisfactory, and it was thought that a larger number of copies of the *Malthusian* should be printed for September, containing Dr. Alice Vickery's speech "On the Position of Women as affected by Large Families." This speech had been greatly appreciated. The President mentioned that two papers relating to the Malthusian question had been sent by himself to the Cambridge Meeting of the British Medical Association. There was, he added, a powerful body of very distinguished gentlemen at that University who were at present strong advocates of New-Malthusian views as a remedy for poverty, prostitution, and celibacy. He earnestly hoped that at all the seats of learning such able men would soon perceive how important organization was: and see their way to joining the Malthusian League. A package of Malthusian works and tracts were ordered to be sent to Mr. Mumgesa Mudaliar, at Madras, at his request. The prosecution of a poor man for selling the "Fruits of Philosophy," before Mr. Vaughan, was referred to, and the manifest unwillingness on the part of the magistrate to hear any more of such contemptible prosecutions. Reference was made to the ensuing conference of *Libres Penseurs* at Brussels, at the

end of August, and the Council appointed Mr. Johannes Swaagman as their delegate to that Congress. He will there read a paper in French, written for the purpose by the President of the Malthusian League. Another international Congress on Hygiene was to take place in Turin on the second week of September, and the President announced that he had sent in a paper to be read there, and would personally take part in the Congress if time permitted. Lectures in the Phœnix Hall, in the Eleusis Club, and the South London Secular Society on the population question were announced for September.

Subscriptions to the Malthusian League for the monih :—

William Wayham, 1/-; John Moss, 2/10; John Robertson, 1/-; Mrs. Robertson, 1/-; L. Clode, 1/-; Charles Williams, 1/-; Charles Williams, Jun., 1/-; D. Grove, 1/-; George Robinson, 3/-; Elizabeth Eastburn, 1/-; Thomas Eastburn, 1/-.

The President begs to acknowledge the receipt of 5s. in stamps from F. C., per Mr. Haines, in aid of the funds of the League.

### Evolution and New-Malthusianism.

Dr. G. Down, of London, writes us with respect to the alleged deterioration in physical strength of modern men, that the tallest mummy that has been noted measures but five feet eight inches. The armour of the Ironsides would not have fitted the mean of modern dragoons. Women, too, of modern days are larger and better developed than in former ages. Dr. Down mentions many instances of human stature exceeding seven and even eight feet in this century. He is convinced that the mean of height and weight, as well as of the cerebral capacity, is much higher in modern times than it has ever been in the history of mankind. "I wish (continues Dr. Down) that Dr. Aveling could be heard by thousands. Let us advance the women, for they are the fabricators of intellectual qualities and sound constitutions. The true greatness and excellence of the nation depends upon them."

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OBJECTS.

That the objects of this Society be :—

1. To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

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That the condition of membership be the payment of an entrance fee of 6*d.* (which shall be taken to imply adhesion to the rules of the League), an annual subscription of 1*s.*, or, to constitute life-membership, a single payment of one guinea.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natu with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regar in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intellig lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 18

No. 21. OCTOBER, 1880. One Penny

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## OUR APPEAL TO THE TEACHERS AND LEADERS OF MANKIND.

WE are about to enter on the fourth year of our crusade against poverty. We have made known our intentions and the views and convictions on which they are based. We think we are warranted, therefore, in appealing to all who take an active interest in the welfare of their kind—especially to teachers, moralists, legislators, and public speakers and writers—to co-operate with us, unless they disagree with us, in which case they ought to point out where they consider we are in error.

Our position is very plain and admits of being described in a small compass.

We acknowledge, in common with most people of sound mind, that for human beings, whether in large or small numbers, to live in any part of the earth in anything like a comfortable state, they must be provided with shelter, clothing, fuel, food, and other necessaries and comforts of life proportioned to their numbers.

We recognise also that in no part of the earth are its inhabitants to be found so provided. Indeed, in most parts they are most deplorably ill-provided.

The question ever present to our minds is, how this deplorable state of things may be so rectified as that the supply of the necessaries and comforts of life shall be gradually increased in proportion to the numbers to subsist upon it, till at last it may be commensurate with the welfare and comfort of all. To enable us to solve this question, or even successfully to approach its solution, we ought to know how a store of any kind has been provided and why it should always have been inadequate.

It may be stated that we do know that this store, such as it is, has been got together by human labour. Without human labour there would nowhere be any such store. The more effective the labour the larger the store, and the reason why in most parts of the earth that store is so much larger than it was before is owing to the larger extent of knowledge and skill with which labour has been combined and directed. The same field of observation from which this knowledge has been gathered also lays bare to our eyes why the store is larger. Everywhere we see, side by side with the industrious, skilful, intelligent, thrifty, and sober labourers a number of others with very different qualities, who not only do not assist in producing, but obstruct those who do, and waste and pilfer that which has been produced.

We require, however, to learn more. We cannot but be sensible how vastly more capable labourers of all kinds are than they were formerly, and how much the products of their labour has been increased. But we are still in doubt whether the absolutely larger store of necessaries and comforts of life is relatively larger to the increased numbers of the people that have to subsist upon them.

To the inquiring mind, it would almost seem as if something more was required in order materially to lessen the extent and bitterness of poverty than to increase the productiveness of labour. The same field which enabled us to learn how the stores of the necessaries and comforts of life were accumulated, and why those stores are no larger, also discloses us the reason why an increased, or even the largest conceivable store, may be inadequate to meet the wants of those who have to look to it for their subsistence. We everywhere see around us numbers of children born greatly in excess of the means their parents have to provide for them. This quite explains why a large store of the necessaries and comforts of life is quite compatible with a vast extent of most bitter poverty. We are aware of but one means of averting such a calamity. Parents must know that besides providing for future offspring they must take precautions that the number of their offspring shall not exceed the means they can possibly prepare for their support.

It appears, then, that to lessen and eventually to escape from poverty depends upon ourselves. Not only upon the industry and intelligence with which we produce, but upon the forethought with which the numbers of each family shall be limited to that which can be amply provided for. One concluding remark as to why teachers and moralists are placed at the head of those to whom our appeal is addressed. The gradual diminution and possible extinction of poverty depends upon human conduct, and to make an impression upon this is to teach the whole of mankind what good conduct is, and to inspire them with a sense of what they owe to themselves, their families, and society, we look more to our teachers and

moralists than to any other classes, without undervaluing their co-operation.

The increase of our numbers always has been, must, and will be checked. The only alternative presented to us is whether that increase shall be adequately prevented beforehand by parental care, or later and inadequately by poverty and its ghastly attendants. What choice will be made by those to whom the alternative is presented will depend upon whether they be instructed and thoughtful, or ignorant and reckless.

It is not given to man to fix or alter the conditions in which he is born, but it is given to him so to shape his own conduct as to achieve for himself the highest state of happiness compatible with those conditions. Teachers and moralists ought to explain to us what this conduct should be, its direction, and the limits within which it should be confined. They should also show us how to incline each individual to look for his own happiness in that direction and within those limits.

## SOME POINTS IN ANTI-MALTHUSIANISM.

By T. FREDERICK PEARSE, M.D.
Bramshon, Hants.

IT is advantageous sometimes to consider the objections of those from whom we differ, in order that we may be able to show them the errors of their views, and thus win them over by sound argument to our own way of thinking. I propose, therefore, to discuss a few points upon which many persons are unable to accept modern Malthusianism. We are charged by a profane writer with desiring "to provide channels for the increasing sexual passion which shall have other results than those of procreation." Whether the sexual passion of the English people is increasing will be admitted to be an open question; but if it is so, it rather betokens a surplus of energy, which taking other directions besides satisfying a particular passion will be beneficial rather than otherwise to the country. The charge itself is utterly false. We do not want to provide means or show the paths for immorality, but knowing there is a natural passion in the human mind which must be satisfied, we endeavour to show people the way to avoid the usual result of satisfying that passion, viz., a large number of children. It is admitted that excessive population leads to poverty, distress, and crime, and that over-productiveness is injurious to a woman. These, then, are the evils which we wish to remove, and our objects in limiting the number of births cannot be said in any way to provide channels for satisfying the sexual passion. It is a gratuitous assumption on the part of an enemy who does not sufficiently know or understand our arguments to be able properly to refute them.

It is said also that if the checks to population were generally adopted the number of marriages would be diminished, and a consequent loss of prosperity to the country ensue. The fallacy of this assertion is easily proved. In the first place, it is found that where the checks to population have been carried out the proportion of marriages is higher, because when people know that they need not be burdened by the expense and trouble of a large number of children they marry earlier and in larger numbers. The last part of the objection must have been very hastily made. It is a recognized test that the number of marriages indicates the prosperity of the nation. It obviously shows that the people are in a better position to marry, but it does not follow that if the number of marriages were artificially reduced (as is done on some parts of the continent by limiting the income at which a man can marry) that the nation would become less prosperous. It is proved, however, the other way, and the checks to population greatly increase the number of marriages rather than diminish them. It is as much our object to discourage improvident marriages as our opponents, but what we argue is that checks to population enable people to live better lives by marrying early and having fewer burdens to bear. It is admitted that over-production is injurious to a woman, and we therefore argue that by preventing a woman from over-producing it ameliorates her condition. To remedy the effects of over-population we are told to increase the productions for the maintenance of mankind. But surely the producers of food are doing this to the extent of their power for the sake of their own material benefit.

We are told also that because the children of the indigent are generally less long-lived they cannot be said to increase population. Where then does the increased population come from? Certainly not from the rich. No. It comes from the least cultivated, the poorest, and the hardest worked of the nation—the "labouring" class.

Again, it is said that infant mortality is less rife with us than in France, but if that is so, which I doubt upon a thorough and impartial examination,* it cannot be due to their having fewer children in France, but to some other causes which do not materially affect the question.

[To be continued.]

## MRS. ANNIE BESANT'S "LAW OF POPULATION."†

THAT most distinguished of modern women, Mrs. Annie Besant, has issued a new edition of her noble pamphlet. The following, from her preface, will explain best what the position of that most successful publication is:—

Nearly three years have passed away since this little book was first issued; it was written for the poor, in the hope that by the information therein given—information long familiar to and long acted upon by the wealthier classes of society—poor men and women might make the home happy, and rear in respectability and comfort a limited number of children, children who should hereafter bless the parents whose wisdom and forethought had given them a fair share in the life-race. That hope has been largely realised. During these three years thirty-five thousand copies of the book have found their way into English homes; across the Atlantic it has found warm welcome, and an American edition of twenty-five thousand copies has been sold, making a sale of sixty thousand to the English-speaking nations. It has been translated into German, Italian, French, and Dutch, and has thus spread over the Continent of Europe, while the English edition has been largely sold in Hindustan. A circulation so wide is the sign of the need which this pamphlet has striven to supply. Everywhere men and women are struggling for life; everywhere the labor market is over crowded and the workers are starving; no longer are the masses content to labor and die without effort to change their condition; education is spreading, and men in becoming rational become prudent and far-seeing. Parents see the labor market over-crowded to-day, and can calculate the result of large families growing up in the near future, so that ten shall fight for the work which is already too little for two. Hence the determination to limit the number of the family within the means of sustaining it in decency and in comfort.

This growing determination has been largely spread by the work of the Malthusian League. This body was founded to

* We quite agree in this with Dr. Pearse. Owing to late registration of birth in England, many deaths are put down as still-births.—Ed.

† The Law of Population: its Consequences, and its Bearing upon Human Conduct and Morals. By Annie Besant. Fortieth Thousand. Freethought Publishing Company, 28, Stonecutter-st., E.C. 6d.

defend and promulgate the doctrine of early marriage, parental responsibility, and limitation of the family. By tracts, leaflets, and lectures these doctrines have been taught from one end of the United Kingdom to the other; doctors and clergymen are found within the ranks of these workers for humanity; wives and mothers have pressed in to aid in the good work. To the President of the League, C. Drysdale, M.D., the poor owe large debt of thanks, and in the days to come his name will not be unremembered by those to whom he has devoted his means and his life.

The progress made by the views advocated in this pamphlet has been startlingly rapid. At first no words were too strong to hurl against the audacious teachers of doctrines offensive to the wealthy, although welcomed by the poor. Mr. Truelove was imprisoned for selling a publication identical in object with the present work, and Sir George Jessel, the Master of the Rolls, thought no words too coarse and too brutal for condemnation of myself. To-day, all thoughtful people are recognising the absolute necessity of grappling with the growing poverty of the masses, and the leading journals even of London deprecate the reckless multiplication which renders nugatory all attempts to cure the sore of pauperism. People are beginning to understand that some change must be made; they see France growing in prosperity, peaceful and contented, and they see the threatening socialism of Germany; they contrast the conjugal prudence of the French with the conjugal recklessness of the German; they note the birth-rate of the two countries, and see therein one of the reasons for the contrast. They see the high birth-rate of England and of Ireland, the constant strain of living, the scarcity of work and of food. Rational human beings cannot fold their arms idly in face of these perils, and they are gradually accepting as an axiom the doctrines which they at first repelled with scorn.

"The world moves," and it moves onward. Early marriage and the limitation of the family mean growth of social purity and of home happiness among the people. The bigots and the persecutors may, if they will, still fight against the inevitable, but the people have caught a glimpse of the path out of poverty and none can turn them back. Persecution has only popularised our doctrines. The first issue of this little book was a rallying flag held firmly in the whirl of the struggle; the present issue of the fortieth thousand is the triumphal flag planted on the citadel which has been won from the foe."

Everyone should read this all-important little work.

## DR. ALICE VICKERY ON LARGE FAMILIES AND PUBLIC HEALTH.

THE following report appeared in the *East London Observer* of September 11:—

"Under the auspices of the East London Branch of the National Secular Society, on Monday evening, September 7, Dr. Alice Vickery delivered at the Phœnix Hall, Commercial Road, London, an interesting and exhaustive lecture bearing on the above question, entitled, "The Position of Women as affected by large families." Mr. Haines occupied the chair. The lady lecturer, who has a very earnest and pleasing style of delivery, commenced by observing that she was a member of the council of the "Malthusian League," established for the purpose of circulating throughout society a knowledge of the important law of nature, discovered by the Rev. Thos. Malthus, that population, even in the newest countries, tended to increase faster than food could be obtained. Several ancient and modern writers were likewise very much impressed with the population question, such as Plato, Aristotle, Montesquieu, Adam Smith, and others. Malthus, however, was the first who had a true conception of the question, and showed that a rapid birth-rate in old countries meant early death, poverty, despair, and ev that flesh is heir to. But Malthus made a great mistake posing late marriages for a remedy. It was patent to world that non-marriage did not mean celibacy, particula the male sex; this proposition, therefore, was fatal, a brought the alternative evils of prostitution, disease, and c Doubtless had he lived later he would have been a Malth the French method, and advised early marriage and prudence; the French being the most married people in Healthy, flourishing, New Zealand has a birth-rate of 1,000 annually, although there are 43,000 less women th and the death-rate 12¼ per 1,000. A birth-rate and de of this character would double the population in about 2 without aid from emigration. Population is checked in countries by poverty mostly. Russia has a birth-rat per 1,000, and a death-rate of infants of 300 per 1,000 Sweden, Norway, and Denmark keep their population d Malthus's method, and England by emigration and celibacy. The men emigrate and leave the women behin there are a million more women than men in this c France, on the other hand, keeps the population d conjugal prudence. There they marry, and limit their to two or three, and thus their population remains stationary. Women in England and other European sta not educated, because they are intended to marry, and as many children as Heaven may send (so the phrase They are also to have no skilled employment, but if born respectable classes, to wait in the house of their fat brothers till they are married. As it is just possible t eligible partner of their lives may have some pronounced on public affairs, they are warned not to concern themselv public questions, but to leave them to men, and attend to d affairs. So long as it was thought that as soon as a marries, she was not to concern herself as to the nu children she could bring into the world, it was a waste and money to educate her. What could education do mother with ten or twelve children. She would have no exercise her intellect in the arts and sciences, theref must content herself with learning how to cook, to ma mend, and keep the house tidy for her husband and Once, however, let it be admitted that by foresight the nu the family may be limited, and the whole system of educ women would be changed. Nothing would be more ce bring increased comfort and social happiness than female tion, and small families of two or three. And this was a w question more than a man's. Woman had her full share responsibility and care, and her day's work was never done lecturer, in the course of her remarks, alluded to her exp in English and French hospitals in pursuing her medical and contended that true reformers in the different move such as the land question, &c., should take a deep interes population question, and endeavour to aid the time, when the words of Mr. J. S. Mill—"the production of a large will be regarded as an offence against all those who mak living by labour." Small families and comfort must be sub for large families and misery.

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# THE TRUE PRINCIPLE OF POPULATION;
## TRADE PROFITS, WAGES, EMPLOYMENT, &c., AND THE LAND LAWS.

By T. Royston (Manchester).

THE Population Question, and the important bearing of excess of population upon trade profits, wages, employment, price of food, and rents, being, from thoughtlessness and prejudice, so little understood, and consequently misrepresented, a plain statement of the matter and its connection with a reform of the Land Laws, we think, may be useful at the present time, if it only stimulate the thoughtful to further investigation of this important subject.

The true principle of population, as advocated by the Rev. T. R. Malthus, Professor of History and Political Economy at Haileybury College (born 1766, died 1834), and publicly supported, or admitted by most writers on Political Economy and some of the greatest minds of the age—such as J. S. Mill, Professor Fawcett, Drs. Darwin and Huxley, Lord Macaulay, Lord Derby, the Lord Chief Justice Cockburn, &c.—is contained in the following words:—

"There is a *tendency* in all organized beings to increase faster than the means of subsistence."

This proposition is either *true* or *not* true. If true, the Malthusian is right and the Anti-Malthusian is wrong.

That the proposition is true, we believe, can be and has been demonstrated. The proof of its truth rests, not on speculation or assertion, like some things received as absolutely true, and to a disbelief of which penalties, both legal and social are even now attached, but upon evidence supported by reliable statistics.

This proof depends on the known facts that population can and will double itself under favourable circumstances—such as ought to exist in a right state of society—in twenty-five years, or less, and still retain the *tendency* to do so perpetually; and that food has no such tendency to increase in the same ratio, nor can the land, under the most favourable circumstances possible, be made to produce food in the same ratio for any length of time, because there is no conceivable limit to the increase of population, except that caused by want of the means of subsistence, whilst there is a limit to the produce of the land which is pretty well understood and can be calculated approximately.

The ratio laid down by Malthus is as follows:—Population has a *tendency* to increase in a geometrical ratio; but food only in an arithmetical ratio.

Put in figures they stand thus—

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Population | 2 | 4 | 8 | 16 | 32 | 64 | 128, &c. |
| Food ..... | 2 | 4 | 6 | 8 | 10 | 12 | 14, &c. |

It is not intended that this ratio is to be taken as infallibly and absolutely correct as regards the proportionate increase of food to population, but it is approximately so for old countries, and perfectly correct as regards the principle involved everywhere, which is the main point in dispute, and upon the truth of which the value of the argument depends; the balance of evidence and argument being rather against than for the stated increase of food, because the increase of the produce of the land could not be perpetually progressive, being necessarily limited, and as population increases the area of cultivable land must necessarily diminish for obvious reasons.

The necessary effect of these two rates of increase cannot be better described than in Mr. Malthus's own words in regard to a given space, viz., this island. He says: "Let us call the population of this island 11,000,000 (in 1806), and suppose the present produce equal to the easy support of such a number. In the first twenty-five years the population would be 22 millions, and the food being also doubled, the means of subsistence would be equal to this increase. In the next twenty-five years the population would be 44 millions and the means of subsistence only equal to the support of 38 millions. In the next period the population would be 38 millions and the means of subsistence only equal to the support of half that number. And at the conclusion of the first century the population would be 176 millions, and the means of subsistence only equal to the support of 55 millions, leaving a population of 121 millions totally unprovided for."

After showing that mankind has the power—under favourable circumstances, *i.e.*, plenty of food, good sanitary conditions, and freedom from war—to double its numbers in some twenty-five years, Mr. Malthus shows that the way in which population is checked in various countries is either through late marriages and chastity, vice, prostitution, and the prevention of children being born; or by poverty, great towns, excesses, plagues, famines, and wars.

(To be continued.)

# Correspondence.

## VITAL STATISTICS OF THE PROFESSIONAL CLASSES IN ENGLAND AND FRANCE.

TO THE EDITOR OF THE ECHO.

(These letters appeared in *The Echo* of August 24—27, 1870.)

Sir,—I notice in *The Echo* of yesterday (Thursday) that the French Republic is at present in a most flourishing condition, and that the exports and imports of that State have increased far more rapidly of late than our own. I am disposed to consider this fact in great part due to the well-known paucity of non-producers, *i.e.*, persons under the age of fifteen, existing in France, as compared with any other European State.

It is well known, doubtless, to all statisticians that the population of England and Wales presents, like that of France, a mortality of about 228 deaths in 10,000 inhabitants annually, but that, whilst the English birth-rate amounts to 354 per 10,000, the French only amounts to 266 per 10,000 inhabitants yearly. What is, however, less well known is that, whilst in many of the poorer Departments of France—such as Brittany—the births greatly surpass the deaths, there were, on the contrary, several Departments in that country which were found by recent censuses to have fewer births than deaths. Thus, the population of those rich and fertile departments of Calvados, Eure, Orne, and Manche, with a total of 1,894,424 inhabitants, have sometimes such a small birth-rate, that in 1860 it was found that the deaths had actually exceeded the births by 2,375 in one year.

The professional classes of France are, it seems, especially prudent in the matter of adding new citizens to the Republic, for I find in a pamphlet lately sent me by a celebrated statistician M. Gustave Lagneau, that, according to the census of 1866, 100 families of persons living by liberal professions, or living on their incomes, contained only from 174 to 180 children, *i.e.*, not two each. In England, according to Mr. Charles Ansell, the mean numbers of the families of our professional classes are as follows:—Clergy, 5.36; legal, 5.32; medical, 4.96. That is our professional classes have families which are between two and three times as large as those of the French.

Which of the nations is wisest in this matter? Doubtless we trust to emigration; but, then, that leaves us with a million of surplus women, whilst the French do not need to emigrate, and hence there is no such surplus. I leave the facts with your readers to speak for themselves.—Your obedient servant,

C. R. Drysdale, M.D.

17, Woburn-place, W.C., August 19.

Sir,—In reply to Dr. Drysdale's letter of August 24, I would ask whether he is satisfied with the birth-rate which the French nation at present exhibits, or whether he thinks it would be better to have it still further lessened, so that in time there should be no non-producers at all. I, for my part, do not think

France is the perfect Elysium he would make us believe, for she has her times of prosperity and adversity, I find, just as we have, and her subjects emigrate, just as ours do, for it appears that the French Senate in November, 1877, proposed an inquiry into "the causes of the bad state of trade and manufacturing industry," and it was then stated that 5,000 workmen specially employed in the manufacture of articles de Paris had emigrated since May of that year.

Again, Mr. Macdonald, M.P., at the Miners' National Union, in 1877, said that great as was the depression of the iron trade in this country it was still greater in America, while there had also been severe pressure felt in Belgium, France, and Germany, and, as regarded the coal trade, nearly half the producing power in America was idle, and in France, Germany, and Belgium it was greatly curtailed. Though Dr. Drysdale seems to be perfectly satisfied with the slow rate of increase of the French nation, it would appear that the French people themselves do not look at the matter with the same amount of complacency, for the *République Francaise*, after showing that the population has been steadily on the decline for the last 200 years, says, "This gradual diminution of the rate of increase is deplorable." It considers the rapid increase of the population is not only an element of military strength, productive power, and intellectual superiority, but points out that one of the consequences of this waning population is dearth of labour, inasmuch as France has to import, at considerable expense, labourers from Belgium and Italy for agricultural and industrial purposes. The cause of the evil, it asserts, is to be found in the fact that French marriages are unfruitful, and it considers it to be a serious danger for the political and military power of the country. Again, the Conseil-Général of the Rhone Department, painfully impressed by the falling off in the matrimonial returns recorded within the limits of its jurisdiction, has recently passed a resolution to the effect that "the support of all forsaken children shall be defrayed by the deduction of one-fourth from the salary or pension of every official or pensioner who is unmarried and resident in the Department of the Rhone, from the humblest to the most exalted employé, who belongs or has belonged to the army, magistrature, or any other branch of the public administration."

This, it would appear, is the way in which the French themselves view the matter. Why, then, should Dr. Drysdale wish to make us look at it in an entirely opposite light?—I am, Sir, your obedient servant, PHILANTHROPIST.

---

SIR,—"Philanthropist," in whose writings I recognise a brother practitioner of medicine, asks me in *The Echo* of to-day whether, as I think so highly of the French for restricting their families to the capital of the country, I would go so far as to advise that nation to have no non-producers at all. He can hardly be serious in that query, since, of course, that would imply that the French nation would soon die out, a consummation which could please only the so-called pessimists.

What I do say is that in any European State a slow birth-rate is absolutely necessary, in order to acquire for the nation that amount of well-being and health which it is desirable that all nations should enjoy. New Zealand does well with a high birth-rate of 42 per 1,000 inhabitants annually; but Germany is pauperised by an almost equally high birth-rate of 40 per 1,000. In New Zealand butchers' meat costs but 2d. or 3d. a pound, and hence the death-rate is only about 12 per 1,000 inhabitants annually, whilst in Germany meat is dear, and the death-rate is some 26 per 1,000, or more than double what it is in wealthy New Zealand.

The death-rates of England and France are nearly the same (say 23 per 1,000 inhabitants), but our birth-rate is 36 per 1,000, against 26 per 1,000 in France. Of course our population is an emigrating one *par excellence*, like the German, whilst not 10,000 persons leave France in almost any year. Hence our million of surplus women.

Your correspondent accuses me of calling France an "elysium.' I know France and European countries too well to call any old' country a paradise. New Zealand, perhaps, for the moment, approaches that ideal.

But what I do contend is, that France tends towards eventually becoming an earthly paradise more certainly than any other European State. There are many poor departments, indeed, in France, such as Brittany, Savoy, Landes, &c., where families are as large as they are in Ireland or in the East-end of London (seven children to a family), or in our agricultural counties. There, naturally, the people are poor, ignorant, and superstitious; but there are also many departments in France which are a pattern to be followed by all civilised nations. In these departments it is that families are limited to the means of the parents, and where every child that is born is loved and tended with the utmost affection and care.

In 1877, when Vice-President of the First Section of the International Congress of Hygiene, at Paris, I expressed the opinion that France, owing as she does the great measure of comfort of her people to the thoughtful prudence of her professional classes and peasantry (who, I have shown, limit the number of their families to less than three children), should in some way attempt to make universal a custom which is as yet only confined to the best citizens of that State; and by some slight fine on the producers of large families (say more than four) stigmatise an action which causes the death of so many children and young adults from poverty, and which leads to the myriad evils of over-population. France, with a birth-rate of 20 per 1,000 would soon get rid of indigence.*

Your correspondent talks of the population of France having been "steadily on the decline for the last 200 years." That is a mistake. I presume he means that the rate of increase has been declining, which is true. I am glad to say our rate of increase has also declined, and am certain that it will decline more and more when the duty of a restricted birth-rate is understood by the *élite*, and enforced on recalcitrants, until no more human animals are placed on any given territory than can get cheap food and other necessaries of civilised life without an undue struggle for existence.—I remain, Sir, your obedient servant, C. R. DRYSDALE, M.D.

17, Woburn-place, W.C., August 27.

---

Mr. Swaagman writes:—"I am very sorry to have to tell you that I have not been able to read the paper on over-population at the Congress in Brussels. Mrs. Besant will corroborate that I have done all that was possible to induce the council to place it on the list; but, owing to the many reports of freethought societies, and the voting and discussing of the statutes of the International League, the time was too short to allow all papers to be read, and yours has shared the fate of many others.

"I have, however, read it to a few of the delegates at a subsequent meeting, and I have put the manuscript in the hands of the president of the council, trusting that it may be printed in the report, which will be circulated among all the freethought societies connected with the League. I found that in Belgium the people are not yet enthusiastic on the population question, and I must say that it is very little understood there.

"Some argued that the system of Mormonism would settle the difficulty of over-population, and others urged that the fecundity of the human race would decrease with the increased development of the brain, *e.g.*, that the more the people taxed their intellectual powers the less they would procreate their species.

"With regard to the former, they quoted statistics about the increase of population in the Mormon communities in the United States, which seemed to show that under that system the increase is very slow, and, with regard to the latter, Mr. Herbert Spencer was quoted as an authority."

* The parish of Hampstead, London, has a birth-rate of only 22 per 1,000, due probably to celibacy.

## THE POPULATION QUESTION IN ITALY.

MR. ROTHWELL writes as concerning a most interesting work on the New-Malthusian question, written by an Italian author and published at Naples. It is entitled "L'Amplesso Preventivo; or, the Way to Limit the Family in accordance with the Teachings of Economical Science, Morality, and Sexual Hygiene." This work is the production of a most learned medical man, and contains all that is known upon Darwinianism and the latest researches in the domain of physiological and mental science. The author points out that the poor must be made to feel that their escape from the terrible condition in which they are at present is to be looked for, not in the philanthropy of the rich, or in the alteration of the laws, but mainly in the prudential care that they shall in future exercise in the matter of adding to their numbers. Poverty, says our author, is now the main cause of ignorance, crime, prostitution, disease, and most of the social evils. He quotes the now well-known expression of his countryman, Dr. P. Mantegazza, when addressing consumptive young couples—"Love each other, but do not reproduce yourselves." "Amate, ma non generate." Its price in Italy is one franc.

# Official Notices.

A MEETING of the Council of the Malthusian League was held on September 16th, the president in the chair. Present: Mesdames Grout, Page, Dr. A. Vickery, and Mrs. Vincent; Messrs. Bell, Casson, Haines, Page, Reynolds, Standring, and Truelove. A packet of books was to be sent to Madras, to Mr. M. Mudaliar, who is now a vice-president of the League. Mr. Swaagman reported that the paper sent by the president of the Malthusian League to the Congress of *Libres Penseurs* at Brussels had not been read, since it was judged best to keep the programme of the first international meeting strictly to questions of freedom of the press, &c. A lecture on the population question had been delivered by Dr. Alice Vickery at the Phœnix Hall, an excellent report of which appeared in the *Eastern Observer*; and Dr. C. Drysdale intended to lecture in the Walworth institution on September 19th, in Deptford on September 26th, in Bradford probably on October 3rd, and in Edinburgh on October 10th. It was intended to hold also a public meeting in some public hall there, which would perhaps be addressed by Mr. Snell, Mr. King, Mr. Marshall, and other members of the Malthusian League in Edinburgh, as a demonstration of its principles at the time of the Social Science Congress meeting in that city. Mrs. Annie Besant's "Law of Population" had come to a new edition, and had done incalculable service. A new tract had been printed, from the pen of Mr. Rothwell. A most admirable pamphlet had been sent by Mr. Van Houten on Mr. C. Bradlaugh's triumphal entry into the House of Commons, although "he had professed all those opinions which in England are called *shocking*—Atheism, Republicanism, and new-Malthusianism." It was arranged that tracts should be sent to large districts in the east end of London, and that Mr. Page and Mr. Casson should lecture in the Phœnix Hall in November and December on some phase of the question. Also that the various working men's clubs should be communicated with, in order to the delivery of lectures during the autumn and winter months. Dr. Allbutt mentioned that there would be an opportunity of bringing forward the question in the summer of 1881, when an international meeting of hygiene and medicine would be held in London. The president mentioned with the very highest praise the Italian work just issued in Naples for one franc—"L'Amplesso Preventivo." Everywhere the question was now being seriously discussed by the most earnest citizens.

Subscriptions to the Malthusian League for the past mo

Mrs. Caroline Pegman (New Zealand), 10/-; B. G. W 2/8; E. Owen, 6d.; John Rodham (Life Member), Robert Yates, 1/-; William Reynolds, 1/-; Mary Re 1/-; William Bell, 5/-; James Grout, 1/-; Ellen Grou Dr. Alice Vickery, 1/-; Mrs. Vincent, 1/-; J. H. Boose H. Dawson, 1/-. Total, £2 6s. 2d.

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## MALTHUSIAN LECTURE AT WALWORTH

THE President of the Malthusian League addressed a la most interested audience in the York-street Hall, Wal on the 19th inst. He contended that the only way to of the intolerable evils of over-population was for soc enforce by means of some governmental sanction the i tive duty on all persons living in old countries of only very small families, and thus diminishing the birth-rat to allow of food remaining cheap and employment pl Mr. Wood, Mr. Josephs, Mr. Miller, Mr. Dunn, ar Heaford spoke warmly in favor of the Malthusian propa Mrs. Simpson and a gentleman in the body of the hall some opposition. The question seems fairly launched i worth, and great enthusiasm evidently prevails amo young married persons of that district. Mr. Dunn mad very interesting remarks upon the way in which pop had in the Roman Empire often increased at the exp the productiveness of the soil, so that fruits had bee sumed and not reproduced, and soils had been rende fertile.

# POVERTY:

### THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

A Lecture delivered at the Scottish Secular Union, Edinburgh, 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P. L.S.A., Lond., Physician to the Leeds Institution for Disease Skin, &c.

VIII.

IN order to keep population down to the level of the of existence, population is checked by celibacy, pr tion, sterility, premature death, or preventive intercou in other words, by *preventive* or *positive checks*. Now, positive checks are evils, and it has been shown that c and prostitution are evils also, but mankind can only from all the horrors of poverty and want of food existence and operation of one or more of the above che

How, then, can man rise out of poverty? How cause poverty to cease, and yet at the same time be fre all the evils, physical and moral, attending the positi preventive checks? The laws of exercise and increa powerfully operating—the law of agricultural indus powerfully opposing; would man, therefore, be happy, w and in the enjoyment of all the blessings of the world sex, the duty of *limited procreation* is necessary. Celiba prostitution are immoral and injurious because oppo nature; yet a voice in man calls upon him would healthy to exercise all his functions; he knows if he d that his race will increase faster than the means of subsi

and premature death be the result. What must he do? Let all men and women marry young and enjoy the comforts of home and of sex, but with this restriction—that *limited procreation* be a sacred duty. Early marriages will banish all the sexual diseases; limited procreation will remove poverty and premature death. Would we have virtue promoted in the State and a condition of sexual purity, it is essential that every man of twenty-one years old, and every woman of twenty should be happily married. Mr. Duffey says:—"A marriage properly entered into by chaste partners, with the natural laws which should regulate the relations of marriage properly understood and regarded, is the happiest condition upon earth. But how many understand these laws? More than this, how many persons are there who really know that there are natural laws in marriage relations, which, if disregarded, will bring apathy, disease, suffering, and even death? Is not every effort to reveal these laws frowned down as something criminally improper by a certain class who rule public sentiment? I know I run a risk, in writing and publishing the following chapters, of shocking and offending many excellent people, who would hide all these subjects in complete obscurity, and never speak of them above a whisper. But when I hear the moans of suffering women; when I see infants dying through the ignorance of their parents; when I find husbands are inconsiderate and even brutal—not intentionally so, but because they do not know what consideration and humanity in these relations really require of them—it gives one courage to speak, and I shall speak to the utmost that is in my heart, unless I am silenced." Marriage, therefore, properly understood is the great safeguard against all sexual vices and diseases. If, combined with early marriage, there is strict conjugal prudence, poverty will disappear. When poverty, prostitution, celibacy, and abuse are banished, then will the human race rise from its condition of misery, degradation, and slavery to a state of happiness such as the world has never beheld.

The great philosophers and statesmen of the Greek era dimly saw that poverty was caused by an overcrowded condition of the inhabitants of a country. Solon permitted infanticide by law, a brutal check; Plato advised the magistrates to regulate the increase of the citizens; Aristotle proposed that each woman should produce only a limited offspring, and made the true remark that if, as in most states, every one were allowed to have as many children as they pleased, poverty, the mother of crime and sedition, must result.

In later days the thinkers had some vague idea that over-population was an evil, for instance, Montesquieu, Mirabeau, Quesnay, Adam Smith, Dugald Stewart, and Arthur Young. It was reserved, however, for the illustrious Malthus, by his immortal "Essay on the Principle of Population," to throw a clear light on this subject. He demonstrated that poverty was caused by over-population; but he erred in his remedy. In his estimation, late marriage was the cure for poverty. At that time little was known concerning the frightful physical and moral diseases induced by celibacy: but with the increase of medical knowledge, a broad flood of light has been thrown upon the subject. John Stuart Mill, the greatest thinker of the age, came to the rescue, and logically proved that the only rational remedy for poverty and all other allied evils was conjugal prudence," or, in other words, "limited procreation." "Only," says Mr. Mill, "when, in addition to just institutions, the increase of mankind shall be under the deliberate guidance of a judicious foresight, can the conquests made from the powers of Nature by the intellect and energy of scientific discoverers become the common property of the species, and the means of improving and elevating the universal lot."

[To be continued.]

## CURRENT TOPICS.

Mr. T. Law Gaskin's paper received, and shall appear as soon as possible.

Mr. G. A. Gaskell's valuable paper on "Malthusianism and the Working Classes" shall appear in our next number.

In our notice of Members of Council of the League for 1880-81, we omitted the following names:—Mrs. Heatherley, Mr. Casson, and Mr. Haines.

The following has been received by the President:—"Clare College, Cambridge, 27th August, 1880.—I have great pleasure in enclosing a cheque for £10 10s. for the Malthusian League, being £10 from myself and 10/- from a friend.—Very truly yours, T. O. Bonser."

Dr. H. A. Allbutt calls attention again to the Medical Branch of the Malthusian League, of which he is the earnest secretary. He tells us that there is much sympathy for our views among medical men, but, hitherto, a good deal of apathy. That is true. There is a tendency in this direction among all classes that are in rather easier circumstances than the rest of mankind.

Mr. Upendra Nath Das writes to correct an error in the report of his excellent speech at the annual meeting of the Malthusian League, contained on page 156 of the *Malthusian*. Referring to the custom of very early marriage among the Hindoo women, he said: "This custom was not universal with us, it was more prevalent in some provinces than in others; nay, in the same province it was often confined to some sections of the people and did not obtain among others. The exceptions to the supposed rule of custom that are mentioned were all concerning Hindoos."

Mrs. Caroline Pegman writes a most interesting letter from Wanganui, New Zealand, June 18, 1880. She has been in the colony sixteen years, and is very indignant at the conduct of the "Land ring," who she alleges use the public funds to bring over hosts of emigrants for whom no land is to be had, and who are obliged to remain in the towns and fare badly, owing to want of suitable employment. We are very grateful to Mrs. Pegman for her sympathy and active interest in our League. No doubt there will be gluts in the labor market of that happy colony if immigration goes on too fast, and Mrs. Pegman is doing good service to all at home and abroad by pointing out that emigration should be very gradual, if it is needed at all—which should not be the case in a prudent country.

*Nature* writes that he quite agrees with all said by the skilful lady physician, Dr. Alice Vickery, at the annual meeting of the League, and takes the side of Mr. Hember and the President in their views as to the evils of celibacy. He is sceptical as to the view put forward by Mrs. Halluck in the Dialectical Society's debate, *i.e.*, that women have but little sex passion. He thinks that the difference between the sexes is only apparent, and caused by the graver consequences to the female sex. Mr. Rothwell alluded to the will-power, but *Nature* contends that if men chose to use their will-power they might check their impulses quite as easily as women do. Women suffer greatly by so doing.

"The Progress of the World."

Under the above title, Mr. Mulhall, a fellow of the Statistical Society of London, has written an interesting work on the statistics of Great Britain and other nations. Mr. Mulhall is, like the author of the "Progress of the Nation," Mr. Porter, a great admirer of the wondrous progress in wealth made of late years by the more civilised nations of Europe. It seems, according to this author, that the population of civilised nations has doubled in this century, *i.e.*, in eighty years. Since 1860, he says, income tax returns prove that the wealth of England has increased 75 per cent., that of Scotland 80, and that of Ireland 52. One

paragraph in this work makes us pause. It is as follows: "Instead of six millions of adult women depending on the men for support, three millions now earn their own living, of whom two millions are independent, including 1,071,000 house-maids, 362,000 milliners, 232,000 laundresses, 85,000 teachers, and 86,000 who keep lodging houses. Mr. Mulhall seems to think nothing of the surplus of one million women over men in this country, and of the enormous celibacy of the women of the more comfortable classes. In the midst of his jubilation, however, he is forced to admit that the pressure of pauperism is excessive, "and it must be viewed in connection with the *one great drawback* to British prosperity—the increase of drunkenness." So that Mr. Mulhall actually thinks that if we were all total abstainers, there would be universal prosperity. If so, why are the Hindoos starving, and the poor inhabitants of Turkey? These are nations of total abstainers. Try again, Mr. Mulhall!

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# THE MALTHUSIAN

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"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.


No. 22. NOVEMBER, 1880. One Penny.



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## THE POPULATION QUESTION AT THE SOCIAL SCIENCE CONGRESS.

A PAPER was read before the Edinburgh Meeting of the Social Science Association in the Health Section, 1880, Dr. Beddoe, F.R.S., in the chair, by Dr. C. R. Drysdale, Senior Physician to the Metropolitan Free Hospital of London, on the "Vital Statistics of New Zealand," which dealt with the Population Question. It read as follows:—

"Various and most ingenious attempts have been made from time to time by authors, both lay and medical, to estimate the minimum death-rate which the human family will attain to, if hygienic science progresses in all civilized countries. Dr. Benjamin Ward Richardson, for instance, in some of his charming and most popular treatises, has seemed to place the possible average of life at some 100 years; and there can be no doubt that at this moment the mass of mankind, even in the very most advanced countries in Europe, have a mean length of life greatly inferior to that which they might attain to were their surroundings more healthful. England and France, for instance, than which no great European states are more prosperous or more solicitous for the health of their subjects, are still unable to lower the death-rate for any number of years below 22 deaths per 1,000 inhabitants living. Prussia, where education in science is well-known to be most sedulously attended to, exhibits a death-rate of upwards of 26 per 1,000, whilst the death-rate of Austria and Italy both exceed 30 per 1,000 inhabitants living.

"The death-rate in early infancy in most European states is very high. In France, leaving still-births out of account, the infantile death-rate in the first year of life is 170 per 1,000 born. In England it is probably quite as high, although—owing to the loose way in which registration of newly-born children is allowed for as long as six weeks after birth—a number of infants, dying in the first few weeks of life, remain uncounted, being buried as still-births.

"In Germany, the figure of infantile mortality rises in some cities to the dismal figure of 330 per 1,000 born; in Russia and Italy, the figures are as high, and in some cases even higher than these.

"With regard to the birth-rate, in most European states—such as Germany, England, and Italy—the birth-rate varies from 40 per 1,000 inhabitants yearly, to 36 (England), or to 31 (Sweden and Denmark). France has the very exceptionally low birth-rate of 26 per 1,000.

"The marriage rates of various European states are also variable. Although there are considerably more married persons in France, in proportion to the number of inhabitants, over the age of 15 than in any other European nation, the marriage-rate in England varies from 17 per 1,000 to 15.8 per 1,000 inhabitants yearly, the figure for Prussia varying from 20 down to 15¼, and in Belgium from 17 down to 14½ per annum. The marriage-rate varied in France from 14 per 1,000 in 1854, its minimum, up to 19½ in 1872.

"Curiously enough, it is not to Europe that we must turn in our day to learn what is the natural death-rate of members of the race to which we belong. It has been reserved for an island, seated as far distant from our own islands as possible, to give us an idea of what the progress of modern hygienic science is tending towards.

"New Zealand has a climate in the northern island comparable to that of Italy, and, in the southern island, to that of Devonshire. Even as early as the first year after their discovery the islands were found to be extremely healthy. A hundred years ago, Captain Cook put into one of the sounds of the South Island to refit, with his entire crew affected with scurvy. In fourteen days, he tells us that they were restored to health. Surgeon-Major Thompson, in a work, entitled, 'The Story of New Zealand,' adduces statistics which prove that the colony was the healthiest of all the military stations in the British Empire, and much more so than England itself.

"The recent colonial statistics of Mr. Hayter fully confirm this view. Thus, in 1877, the total number of deaths in the colony was 4,685, equivalent to 11.47 per 1,000 of the population. This is little more than one-half of the average death-rate of England and Wales, which may be taken at 22.3 per 1,000.

"Probably, then, we may be justified in supposing that New Zealand is one of the most healthy climates for our

branch of the race yet known. It is more so than the other colonies of Australasia, and travellers from the adjoining colonies, where the same climate does not exist, are said to be struck with the ruddy complexion and vigorous look of New Zealand children. It is so marked, we are credibly informed, that, when the elder members of a family have been born in Victoria, a difference in favour of the children born in New Zealand can observed.

"The healthful climate of New Zealand seems to be partly due to the absence of those extremes of heat and cold which are so perceptible in the United States of America. There are also scarcely any marshes, the danger of which is well known in many European States, such as Italy, France, and Holland. The islands are long and narrow, and hence the sea breezes attain the most inwardly situated localities with their purifying influences.

"Diseases are rare also among domestic animals in New Zealand. Sheep thrive surprisingly well, so do cattle, horses, and poultry, and all of them increase very rapidly. Rabbits, introduced but a few years ago, when not checked by cultivation, increase so as to become a pest. Mutton was recently 2d. a pound. The birth-rate of New Zealand is, at this moment, perhaps as high as any in the civilised world. In 1877 it amounted to 42 per 1,000 inhabitants, at a time when the birth-rate of France was 26 per 1,000. With a birth-rate of 42 per 1,000, and a death-rate of 11.47, the excess of births over deaths in New Zealand is higher than in any of the Australasian colonies. It has been calculated at 197 per cent., that of England (1853-73) being 57 per cent., and of Tasmania 77 per cent., and admits of the population doubling without the aid of immigration in less than 23 years.

"The proportion of illegitimate births is naturally very low in a country where there are 40,000 men in excess of women, and where, consequently, marriage is largely sought after by the male sex. It amounts to only 2 per cent. of all births, the average in England being some 5 per cent., and in some parts of Austria rising to the remarkable figures of 70 per 100 of all births being illegitimate.

"As another indication of the healthiness and comfort of New Zealand, it has been found that the rate of infantile mortality (under one year) is only 10¼ per cent., as compared with that of France (17) and of Germany (30).

"The deaths from pulmonary consumption amounted in 1877 to 81¼ per 100,000 of the population of New Zealand; whereas, in Victoria the similar figure was 128, and in England 257, or three times that of New Zealand.

"The great productiveness of the soil of New Zealand, as well as the climate, must be credited with much of the benefits it confers on its inhabitants. The value of the exports of New Zealand in 1878 amounted to £6,015,700, being greater than the combined exports of Queensland, Western Australia, and Tasmania. That a handful of people (414,412) scarcely amounting in numbers to the population of a second-class English city, should, in the 38th year of their existence, be able to export produce of this value is a fact quite unparalleled in the history of new states.

"The basis of the remarkable prosperity of New Zealand is undoubtedly to be found in the fertility of its soil and excellent climate. The high average return of agricultural and pastoral produce is quite remarkable in these islands. The average yield of wheat per acre in the province of Otago (southern island) exceeds 30 bushels per acre without any manure, whilst the average yield in the other Australian colonies and in the United States does not usually amount to one-half of this per acre.

"Hence it is that we see such paragraphs as the following:—'The ordinary labouring men work eight hours a day. They have plenty of the best to eat (1878), plenty to do, with an agreeable sprinkling of holidays, and receive eight shillings a day of wages.' The rate of interest on money loaned on real property ranges from 8 to 10 or 12 per cent. annum, showing how high profits are as well as wages. those familiar with such questions know that such h rewards for labour and abstinence can only exist in very p ductive soils.

"The chief causes, then, of early death in Europ countries are wanting in New Zealand. There is no pove as yet worth mentioning, and when it is remembered that mean age at death among the well-to-do classes in Beth Green was found in 1843 to be 44.5, whilst that of the wa class was but 22, it will be no mystery why New Zealand yet has a low death-rate, seeing that it is also so free fr swamps and excesses of cold or heat. In London, even the present time, Mr. Chadwick speaks of as low a death-r as 11.3 per 1,000 among the families of the wealthy clas and Mr. C. Ansell, of the National Assurance Co. (Londo has found the average age at death among the richer cla to be as high as 55. The death-rate in wealthy Hampst (London) is only about 13 per 1,000. The high birth-rate 42 per 1,000 per annum in New Zealand is imitated in Eur by Germany, and the result is a very high death-rate of per 1,000. It is only, of course, in such flourishing r countries as that we have adverted to that a high birth-rat advisable. In any European state it is extremely injuri and ought to be discouraged by all civilised states. Even England, which can better afford a high birth-rate, owing her unparalleled emigration, than any other state in Europe, separation of the sexes caused by the emigration whic rapid birth-rate of 36 per 1,000, and which has left us wi surplus of a million women, is no small drawback.

"New Zealand, for the moment, is flourishing beyond expectation. We have seized its heyday to point the m that over-population is the main evil of life. If the bir rate in England and France were, like that of the parish Hampstead in 1879, as low as some 21 births per 1,000 of population, we, too, might as a nation have as low a dea rate as 12 per 1,000, and it would not be necessary to bet ourselves to new colonies in quest of a happiness wh should be endermic."

At the conclusion of the paper, the President, Dr. Bed observed that in all the colonies of Australia the death-r was lower than in Great Britain. This was no doubt grea due to the superior comforts of the colonists as compared w those at home.

Mr. H. H. Collins expressed himself as greatly pleased w the charming picture of the prosperity of New Zeala Whilst perusing the paper in his own study before it w accepted, he had felt quite inspired by it. But the very n day there appeared in the *Times* newspaper an account of grave indebtedness of the government of New Zealand, wh detracted a good deal from the splendour of that colony.

Dr. Alice Vickery pointed out that the public debt of N Zealand did not represent a loss as our debt did, which h been spent in wars, but was in reality capital which had b spent in opening-up the resources of that country, and wh would all be available if the railways and other product works were sold to private companies. (Hear, hear, a applause.) Referring to the birth-rate of this country seemed to her out of the question to attempt to do much improve the homes of the poor whilst the birth-rate of United Kingdom remained at 36 per 1,000. Poor peo with small wages would always create slums and over-crow ing, which need not exist in a class where families w small, as they were among the professional classes a peasantry of the better provinces of France.

Miss Downing also said that the enormous birth-rate of N Zealand was quite unsuited to an old state such as Engla Here, with a birth-rate of 36 per 1,000, families were so la

that the poorer classes were continually striving to shift the responsibility of keeping their children upon some other person. In various sections of the Social Science Congress apparently philanthropic schemes were brought forward, such as truant schools, &c., for lessening the evil caused by the improvidence of parents who had more children than they could manage. What above all should be inculcated in the poor was prudence in not adding so many children to the community to become a burden to it.

Dr. DRYSDALE, in reply, said his facts were all derived from the Registrar of the Australian Colonies for March, 1878. Gluts of the labour market naturally must occur when too many emigrants suddenly entered any country.

## THE MALTHUSIAN LEAGUE AT EDINBURGH.

A DEMONSTRATION in favour of the principles of the Malthusian League was made in the Chambers Street Hall, Edinburgh, on Saturday, October 6. The room was well filled by a most attentive and intelligent audience of ladies and gentlemen. Mr. Martin occupied the chair, and there were present—Mr. and Mrs. A. Bayne, Mr. and Mrs. Marshall, Messrs. Snell, King, Grey, Wilson, Robertson, Fergusson, Mr. McGrigor. Dr. Alice Vickery, of London, Miss Burton, of Edinburgh, and many other members of the Social Science Association were present. The chairman, in introducing the president of the Malthusian League, referred to the clear evidence in favour of the teachings of the Malthusian League, and to the difficulty which still existed in making the various classes of society aware of the gravity of the population question. The president of the Malthusian League then opened the debate in a short speech, wherein he explained the tendency of population to increase more rapidly than food could be obtained in all but the newest and most fertile colonies. The main checks to population in old countries like Scotland were either poverty, with the excess of deaths it caused, or the celibacy of the richer classes, which was accompanied by the phenomenon of prostitution. The richer classes had a mean age at death of about 55 years, the poorer certainly did not live on an average to 35. The death-rate of the children of the poor was often one-third of all born in the first year of life. That of the rich not more than one-twelfth. Celibacy was also a great evil, both because it was a great privation of happiness, and because it tended to produce prostitution and misery, not to speak of the loneliness and hopelessness of that state. Population must be checked in European states, for no European state could double in 20 years; and hence wisdom should step in and determine the least injurious of all the checks to human health and happiness. Emigration was no remedy for the over-population of Europe or Asia, and could only be resorted to when over-population already existed, besides which, it had left one million of surplus women in the British islands alone. Prudence after marriage was the only population check compatible with health and happiness, and the Malthusian League earnestly desired to impress upon society that the future of civilisation demanded that small families should alone be produced by the citizens of long peopled states, such as those of Europe.

In the debate which followed, Mr. MCLEOD, a scripture reader, asked whether such teachings were in accordance with the teachings of the old and new Testament.

This question was considered by the chairman as irrelevant.

Mr. HENRY asked what would have become of Europe if small families had been in fashion in the time of Henry VI.

Mr. WHEELER contended that if the English race began to limit its increase very much the other nations would take possession of the uninhabited parts of the earth. The paper read the day before at the Health Section of the Social Science by the president of the Malthusian League, on the death-rate of New Zealand, showed what splendid climates yet remained to be colonized by the Anglo-Saxon race, which would not be so colonized if families were as small here as in France.

Mr. SNELL said that the struggle for existence caused by the law discovered by Mr. Malthus had always been acting since the dawn of history. In early times the positive checks of wars, plagues, and famines, cut off the populations. As civilization progressed, the preventive checks to population had been gradually substituted for the positive checks that had caused such misery, and the programme of the Malthusian League was to entirely do away with all other checks to population, by the substitution of a restricted birth-rate in place of all of them. In the days of Edward VI. population was small because capital was small, and what was wanted was an increase slow enough not to press upon the powers of agriculture so much as to raise the price of food.

Mr. GAVAZZI KING, in reply to Mr. Wheeler, contended that the modern struggle for bare existence kept back very many improvements. It was impossible for a very poor people to make many discoveries in the arts or to be artistic. Art required leisure to be cultivated well. It had been found, too, that labour-saving machines had been often invented by new settlers in sparsely-peopled countries, such as the United States of late years. Invention was often caused by the love of invention, and not by griping poverty.

Dr. ALICE VICKERY contended that over-population, such as existed in European countries, was a cause of the extremest suffering and degradation of men, and, above all, of women. Men were forced to compete in a frantic manner with each other for the barest subsistence, whilst women's wages were often so scanty as to be quite inadequate to keep them in health. In reply to Mr. Wheeler's allegation that the infantile mortality was high in France, that was only the case in large cities such as Paris, where the mistaken fashion existed of mothers devolving on other women the duty of lactation. This was the cause of the high infantile mortality of Paris, Lyons, &c., and that mortality would cease if French mothers in these cities would only have more common sense. But the infantile mortality caused by poverty—often four times that in the richer classes—could only be stayed by small families becoming prevalent.

Mr. MARSHALL observed that Chalmers, the great Scottish divine, had always contended that no other remedy for the sufferings of the poor existed save in prudence in the question of population. Had Chalmers lived now, he doubtless would have ranged himself in the ranks with Mr. J. S. Mill and the members of the Malthusian League, and recommended the small family system of the best French populations, which was now recognized to be such an excellent check to over-population. The present thoughtless action of mankind, in respect to the size of the family, caused misery even in the newest countries. The birth-rate, for instance, in the United States, joined to the immigration, caused the inhabitants of even that immense territory to have suffered terrible commercial disasters of recent years, whilst gluts in the market and commercial crises were of periodical occurrence in almost every European country. The real remedy for these evils was the small-family system of the French, which would, in the long run, rid the world of poverty and its worst evils.

Miss BURTON thought that the great evil of the present day was self-indulgence. She thought that people should have as many children as they could, and had often seen lazy parents with one or two children worse off than stirring fathers and mothers of large families. People should live more abstemiously. Some people could not bring up one child. She had been in France, and thought that the morality of that country was not high. Laziness was one of the main evils of society.

The PRESIDENT of the Malthusian League, replying to the

last speaker, said that although self-indulgence might certainly lower the producing power of an individual, it did not lower the productive power of labour in a country. That, as was known, depended on the fertility of the worst soils taken into cultivation. When cultivation descended to poor soils labour and capital were less productive and worse remunerated; hence, although drunkenness and self-indulgence were injurious to individuals, they are not, as large families are, the causes of social poverty.

### Dr. Alice Vickery on the Position of Women in Over-crowded Countries.

Dr. Alice Vickery addressed a large and most sympathetic audience in the Chamber's Street Hall on October 10, on the "Position of Women in Over-crowded Countries." Mr. Martin occupied the chair. The speaker called attention to the fact that, whilst the position of men in over-crowded countries was bad enough, it was not nearly so bad as that of women for several reasons. The education of women had hitherto been directed far more towards rendering them fit for domestic life than that of men. Hence, in the struggle for existence, women in this country were terribly weighted in comparison with men. A man could easily change his domicile, or leave his native country in case his wages were too much depressed, in quest of a better market for his labour; but women's training and knowledge had hitherto made them unable to move about in this manner. Whilst hosts of men, therefore, had sought the United States and other colonies, in consequence of the over-population caused by the large families which were so prevalent in this country, there was a surplus of actually a million of women over men in this country at this moment. The men who were left behind had in many cases to provide not only for their wives, but for other female members of their family, who would have married in a less crowded and struggling state of society. Hence arose a great demand for employment on the part of these men, and the cry that single women were more and more invading the fields of their labours, and reducing the wages in all trades. But the women must work to live, and *must* therefore compete in the labour market, so that it was quite out of the question to suppose that they could be kept out of all the trades as they used to be. Women's wages, in consequence of over-population, often descended to that of a mere pittance, utterly unequal to maintain health and strength. Lord Shaftesbury, for instance, spoke of hosts of women in London earning but 2s. 6d. a week. What could come out of such a life-in-death as that? What but one of the many evils of over-peopled states, female degradation and the slavery and prostitution of the poorest women? The mother of a large family, even in a new country, was in a most unenviable position, without leisure or tranquility; but, in the vast majority of cases among the poorer classes in Europe, the mother of a large family was turned into the position of a domestic drudge, without rest by day or night. In countries like the colonies, where there was a surplus of men, women's labour was well remunerated, indeed, in many cases, better than that of men. It was well known to all readers of the works of J. S. Mill and the economists, that the cause of over-population was simply that the married people in this country had very large families. Thus, whilst there were three children to a family in France, there were four to a family in Great Britain, and five in Germany. The consequence of this was that, in those parts of France where families were very small, poverty was almost unknown (Seine et Marne), and in other parts (Brittany), where families were as large as in Wiltshire or Ireland, misery abounded. Women had no chance of gaining even by political enfranchisement, unless they gained the right of refusing to become mothers of such a host of children. Maternal instincts led a woman to desire to have children, but also to take care of her beloved ones, and, hence, all female reformers ought in every way to assist in the dissemination of the truth so boldly enunciated by Mr. J. S. Mill, that the production of a large family in an old country was the gravest offence against all who had to gain their livin labour.

Mr. Job Bone contended the lecturess had contradicted self. She had admitted that the maternal instincts were strong, and this proved that all attempts to restrain the num of a family would be useless. Large families were not the c of poverty.

Miss H. P. Downing said that maternal instincts might women to have a few children; but, in her experience medical student, the advent of a new-comer in a family w was already large was often looked upon by poor women as an addition to their misery. She had heard a poor wo exclaim, at the birth of such an unwished for child, "How to provide for it?" In recent debates at the Social Sci Association, all sorts of attempts had been made to provide neglected children, by means of truant schools and other *so* charities. All these charities had to be paid for by the payers, and she herself, as an unmarried woman without chil protested vigourously against being called upon to pay for children of those who brought large families into the world out any means of providing for them. She thought that the should step in and inflict some punishment on those who so pletely ignored their duties towards their offspring, in bri them into being, and then handing them over to other prudent persons to feed and educate.

### The Malthusian State Remedy for Poverty in Edinburgh.

The President of the Malthusian League addressed a very merous and animated audience in Chambers-street, Edinb on the evening of October 10. Mr. Gavazzi King occupie chair, and there were present Mrs. Wolstenholme Elmy, Bayne, Dr. A. Vickery, Mr. and Mrs. Marshall, Mr. McG Mr. Snell, Dr. and Mrs. Husband, Mr. and Mrs. Martin many members of the Social Science Association.

The subject of the opening address was, "State Remedi Low Wages and Dear Food, Emigration, Improved Land and Restriction of the Birth-rate." The lecturer assume most of his audience agreed that most European states, a as China, Hindostan, and Japan, were suffering from c over-population. There was, to use an agricultural phras much stock on the farms of Europe. Hence wages were food dear, and the struggle for existence fierce, incessant, detestable. Various remedies had been proposed for miseries. He would mention first of all emigration. Emigr in the words of Chalmers, is only a remedy for a disease a existing. A nation must be suffering greatly from over-popu before its inhabitants can make up their minds to leave native land; and, moreover, nations which emigrate muc apt to trust too much to this plan, and thus become more peopled than countries which cannot avail themselves o palliative. Again, emigration from the British Islands caused a most disastrous separation of the sexes. One n of women in excess of men existed in this country, becaus men had been forced out of this country by its over-p state, and had left the women behind. Emigration, then, reality not a remedy for low wages, since it was so easy to the places left by emigrants by large families. The alterat the land laws of this country was a far more hopeful state r for over-population. In France, the provinces where ther the greatest proportion of landed proprietors were alm variably the happiest and freest from indigence. Mr. J. S had said that peasant proprietorship was not an infallib the best indirect remedy for over-population; because, wh peasant who cultivates the soil also owns it, he is brought face with the fact that, if his family be large, he must ine have to give up his holding, or at least to see his children adrift to swell the indigent population of large cities. Th positions put forward in that hall on Wednesday last Charles Bradlaugh were, therefore, of the very highest impo

as state remedies for over-population, the abolition of primogeniture and entail, the assimilation of the law of real property to that of personal property in cases of intestacy, the simplification of transfer of real property, as in New Zealand and other colonies, the taxation of real property to its just extent, and the division of it, as far as possible after death, equally among the offspring—all of these were of the greatest moment towards the well-being of the poorest classes. The land question was, he repeated, by far the best *indirect* remedy against over-population. But why should civilized states rest satisfied with any indirect remedy? Why should not the remedy be a *direct* one? He would carry on the tradition bequeathed by the great economist of this century, Mr. J. S. Mill, and say: "It would be possible for the state to guarantee employment at ample wages to all who are born. But if it does this, it is bound, in self-protection, and for the sake of every purpose for which government exists, to provide that no person shall be born without its consent." Civilization should, if possible, banish wide-spread indigence, and this could only be effected if the birth-rate were sufficiently restricted. As an example of what a restricted birth-rate meant, he instanced the parish of Hampstead in London, where, in a population of 45,000, the birth-rate was but some 21 per 1,000, in place of 36 per 1,000 in the whole of England, and the death-rate but 13, as against 23. If the birth-rate in the British island were as low as that of Hampstead, wages would rapidly rise, and profits, too, in all probability, and food would become cheap, whilst rents of land would rapidly fall, since the only class in this country which had profited by the rapid increase of numbers since 1850, had been the landowners. A small penalty or stigma affixed on the parents of more than a limited number of children (say four as a maximum) would be a *direct* way of teaching the people of old countries their duty in the important question of adding new competitors for the food supplies, and this *direct* method of combating over-population, he believed, was much more likely to raise wages and lower the price of food rapidly than any *indirect* one.

Mrs. Wolstenholme Elmy agreed entirely with the lecturer as to the imperative necessity of controlling the size of families in over-peopled Europe. She could not, however, see any necessity for invoking the assistance of the state in this question. The example of France showed that in the thriftier districts the peasantry limited their families sufficiently, and this had taken place without any state interference. If the state should inflict a fine that would be too late, as the child was already born. But she upheld entirely the supreme importance of producing only small families. This was a prime social duty.

Dr. Bowie agreed completely in the views of the lecturer with regard to the consumption of alcohol and tobacco. He had listened with great interest to his lecture on that question in the morning, but, as to the proposal just put forward, that the birth-rate in an old country ought to be restricted, in order to lessen poverty, he could not but think this would never be adopted until all other plans had been tried. The poorer classes at present squandered much of their earnings in things of no use to them, and ought to be taught what to eat and how to cook their food. Emigration was far more of a remedy than it had been admitted to be, and if people were fined for having more than a maximum number of children, he thought they would be often guilty of infanticide.

Mr. McGrigor said that parents ought to be made more responsible for their children than at present, and compelled to maintain all they gave birth to, instead of being assisted by "charities," which acted as an incentive to reproduction.

Dr. Husband thought that emigration was at present doing very little good. The eastern parts of the United States were already so over-peopled that criminal checks to population, in the form of abortion, prevailed greatly in New York, Boston, &c. Even in this country such evil practices were on the increase, and it was evident that the French plan of limiting the number of the family voluntarily, without any crime, was infinitely preferable to such criminal practices as these. The emigrant from Europe, too often on landing in New York, Philadelphia and Boston, remained in these cities and gradually formed a population of paupers like those of Europe, for immigration might go on far too fast for the capacity of even the new state to absorb all who arrived, and to give them employment and food.

Mr. Martin was entirely in agreement with the lecturer as to the cause of poverty in old countries, but was opposed to state interference. He questioned whether Mr. J. S. Mill would have sanctioned such an interference with the liberty of the individual. In France, which had such small families, there was no state interference. The land question was coming to the front, and this would assist greatly; but he admitted that poverty and over-population might exist, even if there were good land laws, if families were large.

Mr. Hay observed that he was one of thirteen children, and that he was convinced that poverty could never be grappled with as long as families were so large. The poorer people should be encouraged to have very much smaller families.

In reply, the Lecturer said that France was, in his opinion, an excellent example of what could be done without state interference and what the state could effect. He had pointed out, in a discussion of this question in Paris in 1877, that in the poorer districts of France, the thoughtless and improvident (*e.g.*, Brittany, &c.), had large families which immigrated into the cities and raised the price of food and lowered wages. The state could, in France, easily enough render universal a custom as beneficial as that kept up in the more prudent cantons, by fining the recalcitrants who still had large families. What was true of France was true for all old states. The question was too large for individual teaching. Laws were the best teachers of morals to the masses. Dr. Bowie's idea that a fine of a few shillings on the fifth child would cause infanticide, was untenable. Such a fine could lead to no bad results.

## THE MALTHUSIAN LEAGUE AT BRADFORD.

The President of the Malthusian League delivered two lectures on the population question in Bradford on October 3. The chair was occupied by Mr. G. A. Gaskell, and Dr. H. Allbutt, Dr. Alice Vickery, and other members of the League were present. Dr. Aveling, being in Bradford that day, was good enough to be present for a few minutes.

Mr. Gaskell, in opening the debate, mentioned that there had been another hall engaged, but at the last moment some proprietor had taken fright at the subject matter, and refused to carry out the engagement. This shows the importance of members of the League lecturing steadfastly in all the large cities, otherwise this all-important question may be long kept from the poorer classes by the efforts of a few ignorant persons proprietors of public halls. In the first lecture, the causes of poverty were touched upon by the lecturer. Idleness, ignorance and drunkenness were all alluded to, and the effects of unjust institutions were dwelt upon in causing poverty. After due allowance was made for all such sources of low wages, it was shown that there was one cause for low wages and dear food that was all powerful, and that was the tendency to over-people which man possessed in common with other animals. Dr. Alice Vickery put in a plea for the misery resulting to the women in thickly peopled states like those of Europe, by the large families which were so commonly seen in most of these states. A gentleman named Thornton, objected to the families of the working classes being smaller, as it was necessary to have numbers to take up the vacancies caused by death and emigration. As to the evils caused by emigration to the female sex, he observed that the men could now so easily come home when they had made some money that they might marry and take their wives out with

them to the colonies, and thus get rid of the surplus of one million women complained of as existing in the United Kingdom. In the evening, the President of the Malthusian League lectured on the Malthusian state remedy for poverty, and contended that, whatever other remedies for low wages were proposed, such as ltered land laws, emigration, or socialistic schemes for co-operation among capitalists and labourers, it would be necessary at the same time to take the Malthusians into the Councils of Nations, and to make some direct provision in the laws of all civilized states for the discouragement of our rapid birth-rates. Otherwise stated, the production of large families should be frowned at by society in whatever class it was found, and some slight stigma (*e.g.*, a small fine) should probably be enforced on all parents who brought into the world a larger number of children than the capital and extent of territory of the country allowed. Dr. H. A. Allbutt gave several important illustrations of the way in which the tendency of population to press on the food supplies caused disease in Europe. In Northern Italy at this moment, and in some parts of Spain, a disease called Pellagra existed, which had been shown by several authors to be caused by poverty, combined with feeding on the damaged fruit of the maize. This caused a terrible condition of suffering in Italy and Spain, and the real remedy for this disease was comfort produced by small families, such as seen in the better fed rural districts of France, where the peasantry limit their families to two children. The high death-rate among the poor in England, as compared with the rich, was attributable to over-population among the poor.

## Correspondence.

### MALTHUSIANISM AND THE WORKING CLASSES.

To the Editor of *The Malthusian*.

Sir,—The fact of the difficulties in the way of changing customs and habits of life has been lately brought forcibly under my notice in the lives of several working men with whom I am sufficiently acquainted to know that they have had the Malthusian question often brought before them, and they have given in their adhesion to the new principles, yet they are increasing their families from four to five or more at the present time.

Facts like these should urge us the more to push forward the new views, for they show the need there is for every effort in order to bring about a better state of things.

In dealing with the working classes, it seems of great importance to point out, not only the general principles which are to guide them, but all the little details of a course of conduct which it may be deemed advisable for them to adopt, for they do not readily apply their knowledge to alter their own conduct from what is customary. It is not sufficient to show them that large families bring trouble on themselves and their class, but it must be impressed upon them that two children are the utmost a working man should allow himself to have, and he must never mind what is the ordinary meaning of a small family, for it seems it means five or six children.

We cannot have marriage increasing and poverty diminishing without families being much smaller than they are, and besides, why should a man, in receipt of a hazardous wage, think it wise to increase his family beyond two? The pleasure of having children is really satisfied by two, for with so small a number the parents can have more satisfaction in bringing these up well and happily, because their means better enable them to do so. If a working man, on thinking the question out (which it seems he hardly ever does), should not think it wise to have more than two children, then he should learn to govern his conduct by his reason.

It has been told me, as if it were not a thing to be ashamed of, that the having four or five children has only obliged t parents to take a cheaper house in a worse locality. N merely to retain, but to elevate the present standard of comfo should be the moral endeavour of every wage-earner, for it this standard which so much measures life and comfort on t one side and the death-rate and misery on the other. I h it to be a disgrace, for which there is no reasonable excu for the standard of comfort to be lowered in order to allow more children with less accommodation and means for reari them, and it seems that men who have knowledge of the M thusian position allow themselves stupidly to drift into t condition.

Child labour has a most prejudicial effect on right condu in regard to the limitation of the family. It causes parents look forward to the time when their boys and girls will earning for themselves, and bring in wages to help to m the household expenses. In considering the position of t working man, it is pointed out that in cases he and his bo and girls can together earn perhaps £4 or £5 weekly, a therefore, the family is in affluent circumstances. Such vie do much to encourage the present evil state of things, for th cover with a false commendableness the very state whi brings about so much injustice and trouble.

It is very hard and unjust upon children that their you lives should be so soon utilized, utilized before they are p perly educated and developed, to help to keep those who oug to be keeping them. The upper classes have learnt t lesson, and do not look for help from children, but inste seek to train and educate them for the world; and this is lesson that should be impressed upon all. The responsibilit incurred by parentage cannot be too much dwelt upon.

I am, &c.. G. A. Gaskell.

## THE TRUE PRINCIPLE OF POPULATIO

### TRADE PROFITS, WAGES, EMPLOYMENT, &c., AND THE LAND LAWS.

By T. Royston (Manchester).

This plain statement of facts, we think, cannot be succe fully disputed, for the principle involved is precisely t same as that which it is universally admitted prevails, a must be obeyed in order to ensure success in all commerc undertakings, viz., the principle of supply and demand, income and expenditure.

The wants of any particular country represent the dema or expenditure, and the wealth produced by the same coun is represented by the supply or income. Therefore, it sho be self-evident to all—being a matter of principle, and, Lord Derby said (in a speech at Liverpool) "of figures," a not mere opinion—that if the wants of the population, or penditure, increase in a greater ratio than the income, supp or means of subsistence, the nation—like a house of busine or an individual—must be getting poorer, and if the same p portion of increase of population or expenditure over wealth income continue, poverty must be the inevitable result.

To illustrate this principle, suppose a married couple, 1870, to have had one child, and their earnings 36s. per we which would be 12s. per head. In 1879, the family h increased by three children, making six persons in all—th earnings remaining the same, not even diminished these b times—the average per head will be 6s. instead of 12s. No supposing we allow 5s. per head per week for food, the fami of three would spend 15s. out of 36s. for the necessaries life, leaving 21s. for rent, manufactured goods, and sundri The family of six would require 30s. for food, leaving only for rent, manufactured goods, and sundries. The small family would thus have 15s. per week more to spend on t comforts of life and for providing for the future than t

larger family. This is an important matter.

To further illustrate this, suppose we take the population of the United Kingdom at 31 millions, as in 1870, and 34 millions in 1880 and compare their relative advantages—the national income, it is assumed, being the same; any variation would simply make the comparison more favourable or unfavourable, and not affect the principle—it may help to throw some light on the connection between the increase of population and bad trade.

Taking £3 per week as the average income per family of five, in 1870, as the basis for the argument, and allowing 5s. per head per week for food, the following results are obtained:—

1870.

| Population. | Families. | Per Week. | |
|---|---|---|---|
| 31,000,000 = | 6,200,000 | at £3 0 0 | = £967,000,000 |
| Amount required for food for 31,000,000 at 5s. per week each ... ... ... | | | = £403,000,000 |

1880.

| Population. | Families. | Per Week. | |
|---|---|---|---|
| 34,000,000 = | 6,800,000 | at £2 14 8½ | = £967,000,000 |
| Amount required for food for 34,000,000 at 5s. per week each ... ... ... | | | = £442,000,000 |

Consequently, the extra amount required to be spent in food, obtained from foreign countries, for 34 millions over that required for 31 millions will be £39,000,000 sterling—if they live as well, and food is *not* advanced in price in consequence of the increased demand—thereby depriving our own industries of the benefits which would arise from the expenditure of this amount upon our own manufactures.

It is thus apparent that the increase of population from 1870 to 1880, notwithstanding emigration—supposing the aggregate income of the nation to be equal to that of 1870, which is more than doubtful—has diminished the purchasing power of the people, as regards rents, manufactured goods, and sundries, by £39,000,000, *in consequence* of the extra amount required for food *alone*, without taking into account "the drink," which will amount to about £12,000,000 more, or £51,000,000 in the aggregate.

[To be continued.]

# Official Notices.

A MEETING of the Council of the Malthusian League was held on October 21, the president in the chair. Present—Mesdames Grout, Parris, Vickery, and Vincent; Messrs. Page, Parris, Swaagman, Reynolds, and Truelove. It was proposed, seconded, and carried unanimously that Mrs. Annie Besant be asked to honour the League by becoming one of its vice-presidents. It was mentioned that the League had still in its possession a large collection of tracts for sale or distribution. Many lectures had been given during the past month. Mr. Touzeau Parris had delivered lectures on the population question no less than six times, namely, in Sheffield on September 29, at Spennymoor on September 24, in Jarrow on September 26, in Rotherham on October 10, and at Bradford on October 24. In all of these cases opposition was almost absent, and as far as this is an indication af the state of public opinion, it was clear that the views of the League were extending far and wide. Mr. Page, Mr. Descours, Dr. A. Vickery, and the president had lectured in London; Bradford, and Edinburgh to large audiences. An important pamphlet had been received from Dr. Stille, vice-president of the League, on the mortality of children in their first year in large cities. Dr. Giovanni Tari, of Naples, was unanimously elected vice-president of the League. Dr. H. A. Allbutt wrote concerning the appointment of a gentleman in Spain to that post, and th president was asked to inquire whether that gentleman woul desire to be elected. Mr. D. M. Bennett, of New York, wa spoken of as the noble defender of the liberty of the press i the United States, and the League sent a contribution to th fund for doing him honour in his passage through Londo Mr. Swaagman showed an extract from the *Echo*, referring the absurd Queen's bounty for triplets. The recipient ha had seven children in two years. "An invaluable woman i —say Manitoba, but a little out of place here." A pamphl by Mrs. Annie Besant will soon be issued by the League.

Subscriptions to the Malthusian League for the month:—

Paul J. Descours, 1/-; D. Lawson, 1/-; Joseph Thornes, 1/6; H Brooksbank, 1/-; Mrs. Brooksbank, 1/-; Chas. Bromley, 1/-; Henr Bromley, 1/-; Henry Lofts, 1/6; J. Markham, 1/-; Geo. Luckwood, 2/- R. Gibson, 1/-; Mrs. King, 1/6; S. Newson, 2/6; John Faulkner, 1/- Mrs. Faulkner, 1/-; O. B. Olsen, 1/3; J. Hacking, 1/-; Martha Har grave, 1/-; Arthur Hargrave, 1/-; R. O. Smith, 1/-; Thos. Marsde 2/6; S. Holdsworth, 6d.; W. Lathbury, 1/6; G. A. Gaskell (Life Member £1 1s.; J. F. Dewar, 2/-; Dr. John J. Ritchie, 1/6.

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# CURRENT TOPICS.

MRS. ANNIE BESANT kindly sends the following extrac from the *Daily Chronicle*:—

A LARGE FAMILY.—At the Bridgwater Petty Session recently, the wife of one of the defendants summoned by th School Attendance Committee for neglecting to send thei children to school, alleged that she had no less than twenty children, thirteen of whom she had still to maintain; tha her husband, a labourer, who recently lost one of his leg through an accident, was unable to work through illness, an that he was compelled to send the boy in question to wor for the sake of his earnings. The case was adjourned.

WE heartily recommend a pamphlet named "The Tru Principle of Population in Trade Profits, Wages, Employment, and the Land Laws," by T. R. (Abel Heywood, Manchester), price 2d., to our readers. It is full of excellent statistics and much of it has already appeared in the pages of the *Malthusian*.

A RECEPTION of Mr. D. M. Bennett, of New York, is t be held in the Hall of Science, in London, on October 29. As this will take place after we go to press, we must defe our notice of it until the December number of the *Malthusian*.

MR. DESCOURS lectured on the Population Question at the Socratic Debating Club, Barnsbury Road, London, on October 10th, and an interesting discussion followed.

MR. J. K. PAGE, Secretary of the Malthusian League, lectured in the Phœnix Hall, 85, Commercial Road, London, on October 11th, on the Cause of Poverty. A capital discussion followed and Mr. Page replied.

THE President of the Malthusian League lectured on State Remedies for Poverty and Low Wages, at the Radical Club, Mile End, on the morning of October 17. An excellent discussion followed, and, at the motion of Mr. Berry, seconded by Mr. Carrol, a hearty vote of thanks was unanimously voted to the lecturer. The subject excited great interest.

MRS. ANNIE BESANT kindly points out that, in the September number of the *Malthusian*, the Annual General Meeting of the League was reported as the *second*, while it was in reality the *third*.

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No. 23. DECEMBER, 1880. One Penny.



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## THE SMALL FAMILY QUESTION IN ITALY.

### PROFESSOR MANTEGAZZA ON THE MALTHUSIAN LEAGUE.

ONE by one the various nations in Europe are beginning to awaken to the truths, as taught by Malthus and his recent exponents in England. France, Germany, Holland, and Sweden already possess numerous able and enthusiastic defenders of the New-Malthusian tenets; but Italy bids fair to rival other nations in our quarter of the globe in her recognition of the all-importance of prudence in the conjugal relations. The most distinguished writer on hygienic science of modern Europe, Professor Mantegazza, of Rome, is there the eloquent champion of the teachings of J. S. Mill and the latter-day economists. In the *Diritto* of Rome, of October 17, he has an article, entitled, "The Malthusians and Anti-Malthusians—Sterility in France," which reads as follows:—

"At this moment in the civilised states of this hemisphere, and of the other, there is going on a double and contrary movement, which tends, on the one hand, to limit the unbridled increase of the population, and, on the other, to encourage it. Which of these two is the companion of progress, which of the two is right and which is wrong? Let us first of all see what are the facts, and then we can study them *sine irâ et studio*.

"On the one hand are the disciples of Malthus, who prescribe moral restraint, preventive conjugal relations, the 'amate ma non generate;' and there are thousands and thousands of prudent citizens, who (although they have never heard the name of Stuart Mill, nor ever have read those guarded expressions which have almost all reached us from England), of their own will, and in the bosom of their family, voluntarily limit the number of the children they could give birth to.

"This voluntary limitation of the population presents itself at present under two very different forms. In England the Malthusian propaganda is carried on by means of books, journals, and societies; but the people remain deaf to all these exhortations. In France, on the other hand, without books, journals, or societies, families contain only two or three children. We might say that in England it is the philosophers, sociologists, and medical men who lament the excessive increase of the human race, whilst the masses continue to keep true to the 'Increase and Multiply' of the holy scriptures. In France, on the contrary, it is the working classes, and especially the rich, who seek to equate the daily bread in the domestic scales with the mouths it is to feed. In Italy, as has always been the case, just as we have at the same time two civilisations, one new and the other old, we see two opposing currents, the one orthodox and prolific, the other heretical, experimental, and sterile.

"The English Malthusian movement is most active, and spite of the profound religiosity of that people, it cannot fail to be translated into figures in the coming censuses. 'The Elements of Social Science,' is written by an anonymous author—a convinced apostle of what he teaches, who has devoted his life to this question, and has already seen pass under his loving eyes more than thirty editions of his book, which teaches that love need not always lead to generation, whilst he can boast of translations into French, German, Danish, Swedish, Portuguese, and Italian, the last of which translations to-day has attained its fourth edition in Italy.

"The *Malthusian* is a monthly journal, which is published for one penny. It is the organ of the Malthusian League, and has in its front page the prophetic words: *A Crusade against Poverty*, and thousands of copies of it are issued. Dr. C. R. Drysdale has written at least four little works (The Population Question, &c.), and it contains also numerous other articles by Messrs. Allbutt, Page, Truelove, by Annie Besant, and by C. Bradlaugh, as also by a Protestant clergyman, which are sold for a few halfpence, and all of which strive to persuade the people not to have too many children.

"I myself am a convinced Malthusian, and in my *Elementi d'igiene*, *Igiéne d'amore*, and *Medico di casa*, I have tried also to make my modest propaganda against the excessive fabrication of paupers, which attempt of mine gained me the honour of being placed in the Index by Pope Pio IX., curiously enough, at the same moment with my respected friend, Terenzio Mamiani."

Professor Mantegazza then gives a *resumé* of an article by M. Legoyt (Rev. Scient, No. 10, 1880, Paris). He exclaims: "What reasoning is more solid than this? Brethren, leave to the lower animals a stupid and indefinite fecundity. Bring not into the world any child, without first preparing in its little cell the wax that is to cover it and the honey to feed it. Remember that fecundity and death are two facts which are inseparable, and which increase and decrease together."

"On the other hand, says our author, the opponents of Malthus say: 'A people which does not increase in numbers will be overcome by its neighbours that increase rapidly, and will thus disappear from the face of the earth The greatest wealth of a country is the number of its citizens, and Russia and England tend in future to divide the empire of the Asiatic world, just because the Russians and English increase daily with a fecundity worthy of a rabbit.'

Legoyt indicates the causes of the small families of France as residing in political and physiological reasons. Firstly comes the decay of theological beliefs, next the desire of greater comfort. The highest fecundity in France is to be found in those departments which pay, for an equal number of inhabitants, the least taxes, and which, as in Brittany, are the most pietistic. A rooted dislike among the French to emigration is assigned as one of the causes of small families in France by Legoyt.

Legoyt alleges that the continual wars which France has carried on have taken away the most vigorous men, and also that the mean age of marriage is now much later than it used to be last century. Moheau, in his day, estimated the marriage age of men in France at 25 and of women at 11, whilst French men now marry at 30 and women at 25. The industry of nursing, again, is another cause of small families in France, since nurses remain unfruitful for two or three years whilst carrying on their trade; 147,000 young women are thus rendered sterile for a time.

M. Legoyt justly believes that it is out of the question to think that the modern French will be persuaded again by Government rewards to have large families. Hence, he looks to a diminished death-rate, instead of a high birth-rate to increase the population of France. This result, he says, will require peace, obligatory vaccination, sanitation of great cities, and the abandonment of the system of hired nurses by the mothers of France.

Of these views of Legoyt, Professor Mantegazza truly says: "All this is more easily talked about than accomplished, and we incorrigible Malthusians do not in the least lament the sterility of France, since that is voluntary, and is in our view a symptom of prudence, and not the effect of corruption or degradation of the race. To judge of the greatness of a nation by the fruitfulness of its women is to think that it is the first mission of a civilised people to murder its neighbours and despoil them of their territory, which seems to us a remnant of barbarism. France, which brings into life so few French, is neither dead nor moribund; and her internal life appears the more intense, because it is less diffused.

"This is indicated by the marvellous elasticity with which the wounds caused by Sedan have cicatrized, by the payment of her large army, and her five milliards of francs, by the way in which she has organised a serious and moderate republic in the midst of so many conspiring old and new dynasties. We are perhaps wrong in hoping that some day or other European wars may all be looked upon as civil wars, and thus rendered impossible, and that the powers of a people will be measured by the greatness of its works and the fewness of its poverty-stricken classes, and no longer by the number of the children given birth to by each female in the country."

All honour to Professor Paolo Mantegazza for his noble defence of our sacred cause, the newest crusade against poverty and war. May Italy listen to his voice!

## THE POPULATION QUESTION IN HINDOSTAN.

IT is not alone in long cultured Europe that the views of t New-Malthusian school are taking root. Asia and the a cient birthplaces of the race are destined ere long to awaken the all-important truths taught by Malthus and J. S. Mill. Madras, Bombay, and Calcutta we have members of the Leagu full of enthusiasm and ready to carry on the propaganda; and November 10th and 12th a thorough admission of the importan of our crusade was made by Dr. W. Hunter, Director General Statistics to the Government of India, in a lecture delivered the Edinburgh Philosophical Institution.

The lecturer, in the first place, asked attention to two of t saddest and most fundamental problems with which a st could be called to deal, namely, the poverty of the people, a the alleged inability of the Government to pay its way. It pr fited little that we had put an end to invasion from witho established order and security in place of rapine and anarc within, and covered the land with schools and courthouses, wi roads, railways, and canals, and given a vast impetus to popu tion and trade, if the people had not enough to eat, and if t country could not support the cost of our rule. The poverty a densely crowded population, small cultivators, and the difficu of defraying the cost of a civilized government from the revenu of an Asiatic country, lay at the root of our position, and un these actual facts were accepted as the basis of our dealings wi India our financial position would be one of difficulty and dang The wealth of nations was nowadays judged, not by the splendo of individuals, but by the general prosperity of the people.

Mr. Hunter showed that under the former miserable gover ments the population did not press on the soil in the same w as at present. In 1789, one-third of Bengal was unoccupie but order had made the people multiply to the starvation poi In Bengal, the population had trebled during the last centu from 21 to 63 millions, and life was harder now than then. British India there were 243 persons to the square mile, a throughout vast districts each acre had to feed one human bei for a year, nay, sometimes two; Ireland had 169 persons to t square mile, but 13 districts of Bengal had 680 persons to square mile. The land was the only industry. The husbandm had to wring a subsistence out of inferior lands he would have touched one hundred years ago. There was a threaten bankruptcy of the soil imminent in India.

In Madras, where the land, instead of belonging, as in Irel and this country, to great proprietors, is mostly in the hands government, the so-called *nationalization* of some of our la reformers, Mr. Hunter showed that in the 25 years ending 18 the population had increased one-half, but the government rer merely one-fourth, because the people were individually poo The endeavours of the British Government, then, to solve problem of increasing population have not obtained much succ in India. Mr. Hunter added that the root of the evil the fact that each Hindoo married as a religious duty, and t marriage took place at the close of childhood, say betw 12 and 13, quite irrespective of their being any means of s sistence for the young couple. In some parts of Bengal, h ever, where there are peasants owning their own land, Hunter testifies to a comfort superior to that seen in most nati in Europe.

It appears that the revenue now raised from India by English Government is much lower than that formerly wr from that poor nation by the native rulers. It is now 34 millio and of this the land-tax yields 18 millions. This gives a taxat per head in Hindostan of but 3s. 6d., whilst our own taxat costs on an average over 40s. a head.

It appears from the experiments made in land law reform the English Government in India that the natives of that cour do not do so well when they rent the land directly from the st

as when they have the fee simple of the land. That is also the lesson taught us by France. It seems, as Mr. J. S. Mill has said, that peasant proprietorship is the best indirect, although it is not an infallible remedy against over-population. Whatever, then, may eventually be the solution of the land question, when nations have adopted a more direct state remedy against the evils of rapid birth-rates, it seems that in the meantime, Ireland, Great Britain, and India would do well to get rid of their large proprietors and encourage a peasant proprietory, when the land shall be tilled, as in France, by the owner of the soil.

## RECEPTION OF MR. BENNETT, OF NEW YORK, IN LONDON.

A RECEPTION was given, on November 5, to Mr. D. M. Bennett, editor of the *Truthseeker*, who was imprisoned for eleven months for courageously publishing a work written by Mr. Ezra Heywood, entitled, "Cupid's Yokes," which treated of questions relating to marriage and population. A number of the members of the National Secular Society and of the Malthusian League were present at the banquet, which was held in the Hall of Science, Old Street, London. Mrs. Besant, Dr. Alice Vickery, the Misses Bradlaugh, Mrs. Bell, Mrs. Grout, and many other ladies were present. Mr. Bradlaugh, M.P., Dr. Aveling, Mr. G. Anderson, Mr. E. Truelove, Mr. Le Lubez, Mr. U. N. Das, Mr. Swaagman, Mr. G. Standring, Mr. Bell, Mr. Reynolds, Mr. Forder, and Dr. C. Drysdale were present. There was some excellent music, conducted by Herr Trousselle. Mr. Charles Bradlaugh, in an eloquent speech, alluded to the heroic character of the *Truthseeker*, and to the determination of its editor, Mr. D. M. Bennett, not to allow the gagging of the press in the Republic of the West. A society analogous to the English "Vice Society" had attempted to suppress a work written by Mr. E. Heywood, and Mr. Bennett had boldly come forward and offered to sell it to test the right of freedom of speech. After an imprisonment of eleven months, on being set free from prison, Mr. Bennett had been welcomed by an enormous assembly of the best and bravest of his countrymen in New York. The meeting in that hall was assembled to add another mark of approbation to that given in New York to the noble courage of a staunch combatant for liberty. Mrs. Annie Besant asked Mr. Bennett not to measure English feeling in his favour by the numbers assembled that evening. In an eloquent address she referred to the struggle for the freedom of the press which had been carried on by the English freethought party. In what church (said she) will you find men and women more loyal to truth and conscience? The name infidel is not for us as long as we are faithful to the truth we know. If I speak as I have done of a national representation in this hall this evening, tell me, you that know those that sit here, who have watched some of them for years, others of them but a brief time, do I not speak truth? Your president but a little while ago, in circumstances similar to those wherein our guest himself was placed, with that true, loving keenness that recognises the mistress under all disguises, beholding his mistress Liberty in danger, under circumstances that would have blinded less sure eyes, leapt to her rescue. He risked the ambition of a life rather than be untrue to liberty. Next him is seated a woman who, student of a noble profession, thought that liberty had greater claims on her than even her work. When we stood in worse peril than loss of liberty, she risked her own good name for the truth's sake. One step further and you see one who (Mr. Edward Truelove) soldier to liberty, throughout a long and spotless life, when the task was far harder than it is to-day, when there were no greetings, no welcomes, when to serve was to peril name as well as liberty, never flinched from the first even till now. He is crowne with the glory of the jail, that was his for no crimes but fo claiming the right to publish that wherein the noblest though is uttered in the bravest words. . . . The traditions of ou party tell us of many who went to jail because they claime for all that right of free speech which is the heritage o all. . . . Because our friend (Mr. D. M. Bennett) wa loyal and true, prison had to him no dread. It was far less o dishonour to wear the garb of the convict than to wear that o the hypocrite. . . . The Republic of the United State dishonoured itself, and not you in Albany penitentiary. Tw hundred thousand of your countrymen pleaded for your release but bigotry was too strong. (Great applause.)

Mr. D. M. Bennett said: Language is hardly adequate t express the feelings of my heart. I am overwhelmed with feeling of gratitude for your gracious words of cheer and en couragement as to what I have tried to do. When I came ove to Europe I did not suppose for a moment that anything of thi kind was in store for me. I came over to attend the Brussel Congress, and my stay was prolonged on the Continent and here. This meeting was altogether unexpected by me and I am very grateful for it. I shall prize what you have said, and this address more than solid gold. I shall keep it to the last day o my life and show it with pride to my friends. I am grateful t you that you sustain me thus, and that you appreciate my efforts. I shall return home full of energy, and shall not forget what good companions I have here in England in the work o bringing liberty to our fellows. It is not alone theology we fight. Our whole work is trying to take steps towards a larger freedom. You have found us in America working with you. I shall carry home tidings of what you are doing here, and the earnestness you show in every way. I am not used to speaking, but I say very earnestly that I thank you. I take the word of you all that you all feel as this address speaks. I shall remember what has passed this night as long as memory holds her seat. (Great cheering.)

The Choral Union, led by Herr Trousselle, sang in admirable style "How lovely are the Messengers," and then Dr. Alice Vickery was called on, and loudly cheered. She said: Mr. Chairman and friends,—We are met to do honour to one of the truest benefactors of our time, a man who has bravely carried on the never-ending and ever-beginning struggle between tyranny and freedom. He belongs to the party of all good citizens, the party that insists that the individual has the right to utter all thoughts that he may deem true and beneficial to mankind, without fear of censorship of police or mob. Selling the book that he sold was carrying forward the traditions of Socrates, Bruno, Spinoza, Paine, and many English-speaking Freethinkers and Radicals. At this moment it is the works that deal with the relations between the sexes that lead to the prison cell. A few years ago honest citizens could be imprisoned for Atheism. Bigots will never relax their efforts whilst there is one atom of freedom still to be won. And in this connexion it is impossible not to note the resemblance between the case of our veteran English Freethinker, Edward Truelove, and that of Mr. Bennett. One would think that the laws determining the relationship between the sexes were so perfect as to merit the appellation of sacred. The clergy and the lawyers appear satisfied with the existing condition of things, and yet every year in Parliament we find questions affecting these relationships coming forward. Divorce, marriage with a deceased wife's sister, the custody of children, married woman's property, are all subjects of discussion. At the Social Science Congress papers on kindred subjects were recently read. One was entitled, "To what is our marriage system drifting?" John Stuart Mill has written that "there are no slaves in England save married women." These are matters that we should discuss fearlessly and openly, these are matters that refer to the happiness of those already in the world, and

to the bringing into the world of children whom we would have more happy than their fathers. Our guest to-night in his defence of the right of dealing openly with these intricate questions, has earned the gratitude of all. In better days he will be remembered among those who dared to suffer in the cause of humanity. (Cheers.)

The meeting was also addressed by the President of the Malthusian League, and by Dr. Aveling and Mr. Das. At its close all shook hands with the brave editor of the *Truthseeker*, and wished him a pleasant passage to New York, to which city he was about to sail next morning. It is clear that the religion of the future must be compatible with a free press, and that it will be adopted by the good citizens of all countries.

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

### CHAPTER VII. (*continued*).

(*Continued from page* 142.)

MR. MALTHUS mentions (chapter XI. p. 67), that in New Jersey "the proportion of births to deaths, in an average of seven years, ending 1743, was 300 to 100. In England and France, he says, at that time the highest average proportion could not be reckoned at more than 120 to 100." At this date, 1880, the proportion of births to deaths in France is as 111 is to 100, and in England it is as 152 is to 100, whereas in Dublin the deaths exceed the births. In New Zealand the births are to the deaths as 340 is to 100. There is nothing, he says, the least mysterious in this. "The passion between the sexes has appeared in every age to be so nearly the same, that it may be considered, in algebraic language, as a given quantity. The great law of necessity which prevents population from increasing in any country beyond the food which it can either produce or acquire, is a law so open to our view, so obvious and evident to our understandings, that we cannot for a moment doubt it. The different modes which nature takes to repress a redundant population, do not appear, indeed, to us so certain and regular; but though we cannot always predict the mode, we may with certainty predict the fact. If the proportion of the births to the deaths for a few years indicates an increase of numbers much beyond the proportional increased or acquired food of the country, we may be perfectly certain that unless an emigration take place the deaths will shortly exceed the births, and that the increase that has been observed for a few years cannot be the real average increase of the population of that country. If there were no other depopulating causes, and if the preventive check did not act very strongly, every country would without doubt be subject to periodical plagues and famines."

This is a well-known passage, and shows the genius of the writer as well as any in his work. How immensely superior is his clear enunciation of the attraction between the sexes when compared with the muddy speculations of Mr. Herbert Spencer of late years, about the supposed gradual decay of that attraction in proportion to the alleged increase in the weight of the human brain. It is quite deplorable to see what ingenuity has been exercised by latter-day philosophers to get over the plain and inevitable conclusions of Malthus and his common-sense school. The struggle for existence and the survival of the fittest has been put forward as a plea for allowing over-population to grind the masses in constant misery, and the delusive ideal of the equation of mouths to food in the course of ages by a mere fanciful tendency of organisms to become more perfect, without the exercise of volition, are the latest struggles of the ostrich to burrow with his head i sand in order to avoid the sight of the inevitable.

"The only criterion," says Malthus, "of a real and manent increase in the population of any country is the in in the means of subsistence. But even this criterion is s to slight variations, which, however, are completely op observation. In some countries population seems to been forced: that is the people have been habituate degrees to live almost upon the smallest possible quant food. There must have been periods in such countries population increased permanently without an increase i means of subsistence. China, India, and the countrie sessed by the Bedoween Arabs, as we have seen in the f part of this work, appear to answer to this description. average produce of these countries seems to be but l sufficient to support the lives of the inhabitants, and, of c any deficiency from the badness of the seasons must be Nations in this state must necessarily be subject to fami

[To be continued.]

## POVERTY:

### THE GREAT DESTROYER OF OUR RACE—THE SOURCE OF EVERY SOCIAL EVIL.

A Lecture delivered at the Scottish Secular Union, Edinburgh, c 25th, 1880, by HENRY ARTHUR ALLBUTT, L.R.C.P., L.S.A., Lond., Physician to the Leeds Institution for Diseases Skin, &c.

Concluded.

THE Malthusian League, in its noble crusade against po teaches men and women that would they enjoy the necessaries of life, viz., food, love, and leisure, early mar combined with prudence must prevail. An objection o to answer and I have done. There are those who think it will never do to limit population otherwise than by th positive checks, because they say the ceaseless strugg existence is valuable in elaborating a higher race of l beings. In order that such may be produced, the weak go to the wall, and only the strong survive. A writer *Secular Review* made the remark that if it had not been f struggle for existence, the world would not have seen great minds as Newton, Homer, Shakespeare, and others reply, I may ask how many a bright genius has been bli by poverty; how many a noble mind, pregnant with goo humanity, has been destroyed, which otherwise would flourished had poverty not barred the way to faster prog The Lord Chief Justice remarked, in that famous "P tion" trial:—"I think that is a point very well worth serious consideration of Mr. Darwin—whether there result, as a consequence of the struggle for existence mankind, the survival of a smaller number of the strong a larger number of the weaker, and whether, should found that the weaker survice, the race is not by that me process of deterioration. The process might result in a a higher race, but the effect on the masses would be an in of suffering and misery."

Some object to conjugal prudence as immoral. Wh may ask, is most immoral: limitation of family in accor with the means of subsistence, or poverty with all its ho

Vegetarianism is lauded as a remedy for over-populat some. It appears to me, however, that the evil would th be increased, as a larger quantity of corn, &c., being cons cultivation would have to descend to more unproductive

Emigration will not remove poverty, as in order effective, 1,173 persons would have to leave the United Ki

every day. Where are they to go to? The Swedenborgian doctrine that it is necessary to increase the population of the earth in order that the population of heaven may thereby be increased, is founded on a theological myth and on the delusions of one who was suffering from mental disease. If the population of heaven is increased by a large number of births, so must the population of hell be also increased according to the view of the Swedenborgians.

Ladies and gentlemen,—I have felt it my duty to bring this question of Poverty before you, and to dwell rather freely upon it in all its details, as I consider it to be one of the most vital subjects, and the great question of the age. Let us boldly face it, and leave no stone unturned until we have renovated society and built up a happy, poverty-free people. We who know only of natural laws and nothing of supernatural, need not fear the empty threatenings of the theological world, for its crippled power is now unable to retard for long the wheels of progress. The heroic deaths and sufferings of the freethought martyrs have so wounded the opposing theological forces that henceforth their power for hurt will be feeble. With advancing thought our race will progress, until poverty, disease, and premature death will be unknown. Would we hasten this truly happy period, the millenium of humanity, let us inculcate and practise the duty of limited procreation.

Already the day is dawning, and the mists of superstition are scattering. The sun of freedom is already rising and dispersing with its cheering beams all the dark shades of theologic night. We who belong to the school of progress and of modern unfettered thought—a school founded on the teachings of science and reason, must be up and doing, striving to rescue from the depths of misery and degradation all our fellow-creatures. Lyell, who by his brilliant work, "The Antiquity of Man," has shown us that our race is of great antiquity and gradually progressive—Darwin and Wallace, our illustrious countrymen, who by their immortal labours have renovated Natural History, and demonstrated that ceaseless struggle for existence which takes place in the organic world, and have given man his true place in the scale of animal life—Haeckel, the great professor of the freethought University of Jena, who in his "History of Creation," "The Evolution of Man," and his famous reply to Virchow—"Freedom in Science and Teaching," has thrown more light on the descent of man than any other naturalist, and has followed out to its logical conclusions the more moderate theory of Darwin—Malthus, the philanthropic economist, who first clearly demonstrated the cause of poverty—Stuart Mill, the founder of New-Malthusianism—Jenner, the much abused saviour of humanity from a frightful disease—and lastly, Dr. C. R. Drysdale, that noble London physician, who is now devoting all his manly energies to the removal of our social ills, are those who demand the eternal gratitude of mankind. To these men will earth's grateful children in the future erect lasting monuments, and hail them as the saviours and renovators of society. All the above have by their labours demonstrated that man is progressive, and capable of overcoming, if he will, those natural forces which have always striven to oppose his advancement. Let us, then, unfettered by theologic ideas, strive to make for ourselves and our children a paradise on earth, a worthy home for the human race, where poverty, vice, disease, and unhappiness shall be unknown, and where true love and free charity shall abound.

### Edinburgh Branch of the Malthusian League.

At a public meeting held on the afternoon of October 30th, at Chambers-street, Edinburgh, the Branch was formally inaugurated. Resolutions were passed endorsing the principles and objects of the League, and appointing a Secretary and Committee. We wish the society good-speed, and predict that it will, if actively worked, be of incalculable benefit to Scotland.

## THE VITAL STATISTICS OF HAMPSTEA

A MOST remarkable instance of the low death-rate of wealthy classes of this country has been lately given the report of the Medical Officer of Health or one of suburban parishes of London—Hampstead. Dr. Gwy estimates the present population of that parish at 45,500, a the approximate number of inhabited houses at 5,600. Dur the year under review the births registered at Hampstead w only 1,046, and the deaths 595, of which 52 were non-reside who died in the various public institutions. The birth-r was 22.96 per 1,000 (that of England and Wales being ab 36 per 1,000), that of the preceding year having been 2 This is a birth-rate much below that even of France (26 1,000). The death-rate was 13.07 (as against 22.50 1,000 for England and Wales), or, deducting non-reside the low figure of 12.4 per 1,000 was reached, as against 13 for the preceding year. The death-rate, in 1879, for London was 23.3. In Hampstead, in 1878, 78 people d between the ages of 65 and 75, 48 from 75 to 85, 12 reacl 85 and upwards, the oldest being 96. Only 40 deaths occur from the infectious or zymotic diseases, fevers, scarlati measles, &c. This is an extraordinary fact and might ma even the most thoughtless reflect. Anyone who has be much in Hampstead knows that the situation being a favor one there are scarcely any of the poorer classes able to resi in it. Almost all the houses, then, are occupied by people easy circumstances and their dependants, and by a few trad men employed by them. The effect of comfort on the deat rate has, as usual, been to lower it to nearly what it is amo the richer classes mentioned in Mr. Chadwick's report. Th gentleman found the death-rate in the wealthier streets of t metropolis to be as low as $11\frac{1}{2}$ per 1,000, and, curious to rela that was the exact death-rate of the wealthy inhabitants of c latest colony of New Zealand. If we look more narrowly Dr. Gwynn's figures, we shall perceive the true cause of th low death-rate to reside in the wonderfully low birth-rate about 23 per 1,000. Comparing this with the very high birt rate of New Zealand (42 per 1,000) we can see what are t conditions of long life in an old and a new state. In an o state the celibacy of hosts of women of the comfortable class as evidently occurs in Hampstead, leads to a low birth-ra and low death-rate. In New Zealand, where food is cheap, high birth-rate is compatible with long life, which in Euro it cannot exist with rapid birth-rates.

The houses in Hampstead are large and spacious, and see to contain more than eight persons each. These are probab composed of the master and mistress of the house, with son four children, one or two unmarried female relations, daughte or sisters of the master and mistress, and several unmarri domestic servants. This gives us an idea of how it is that th Hampstead death-rate is so low. Poverty does not as y enter into that abode of the "upper ten," and the celibacy the sisters and daughters of the owners of the houses and th of the female domestics enables the fathers and mothers of th families to keep up a high standard of comfort. What has be altered in Hampstead in the future is the condition of th celibate part of its population. The death-rate will, doubtles be kept as low, by means of universal adult marriage, accon panied by a fairer division of the pleasures of paternity an maternity among the various members of each family. B the death-rate is splendidly low, and, as the French sa "leaves nothing to long for."

Our respected co-worker, the editor of the *Werkmansbode*, has paragraph on New-Malthusian principles, in his issue of Octob 23, by Mynheer Urban.

# Correspondence.

To the President of the Malthusian League.

Dear Sir,—In the November number of the *Malthusian*, I find reported your lecture at Edinburgh on the 10th October, and on page 173 a question of Mr. Martin: "Whether Mr. J. S. Mill would have sanctioned such an interference with the liberty of the individual?" (with relation to state regulation of the number of children for each family). As I find no answer of yours reported to this question, and as Mr. Mill's opinion about this point is highly valued, I take the liberty to quote here Mr. Mill's words from his autobiography, chapter VII.:—"In those days I had seen little further than the old school of political economists into the possibilities of fundamental improvement in social arrangements. Private property, as now understood, and inheritance appeared to me, as to them, the *dernier mot* of legislation, and I looked no further than to mitigating the inequalities consequent on these institutions by getting rid of primogeniture and entail. The notion that it was possible to go further than this in removing the injustice—for injustice it is, whether admitting of a complete remedy or not—involved in the fact that some are born to riches and the vast majority to poverty, I then reckoned chimerical, and only hoped that by universal education, leading to *voluntary* restraint on population, the portion of the poor might be made more tolerable. In short, I was a democrat, but not the least of a socialist. We (Mr. and Mrs. Mill) were now much less democrats than I had been, because so long as education continues to be so wretchedly imperfect, we dreaded the ignorance and especially the selfishness and brutality of the mass; but our ideal of ultimate improvement went far beyond democracy, and would class us decidedly under the general designation of socialists."

Although Mill's approval of checking the population by legislation is not here given categorically, and though his boundless love for individual liberty is well-known, still no one can, I believe, after reading this quotation, deny the socialistic tendency in his confession, and his increasing—yea, total—approval of state interference for social improvement.

While writing about state interference, I remembered the words of Mr. Van Houten, spoken by him in his address to the International Medical Congress at Amsterdam in September, 1879:—"The liberal legislators of our day are grown too timid to support moral principles by laws. . . . Still, the principle of *laissez faire* is not tenable in the long run. . . . According to my conviction, the legislature must take care that the excitement of over-competition do not compel to actions immoral and pernicious to the general welfare."

As a Dutch authority, and one of our ablest writers on social science, he has a right to be heard, although I must not neglect to mention the fact that Mr. Van Houten spoke the above words with relation to the "protection of childhood against premature labour," while he, at the same congress, opposed your opinions in favour of state interference for checking over-population. It may be true enough that premature labour causes immorality sufficiently great to allow of state interference; but, in my opinion, over-population causes infinitely more evils for which state interference, according to the same socialistic principle, is still more urgently required.

Amersfoort, Nov., 1880. C. V. Gerritsen.

*Price One Shilling. P.* 1*d.*

**THE POPULATION QUESTION, by Dr. C. R. DRYSDALE.**

President of the Malthusian League.

We cordially recommend this most useful pamphlet."—National Reformer.

London: G. Standring, 8, Finsbury-street, E.C.

# Official Notices.

A MEETING of the Council of the Malthusian League w held on November 18, the president in the chair. Presen Dr. Alice Vickery, Messrs. Haines, Page, Reynolds, and Tr love. A letter was read from Dr. G. Tari, of Naples, warn thanking the Council for electing him vice-president of the Leag and promising to work for it. Senor Aldecoa, Minister Charity in Madrid, was also unanimously elected as vice-p sident of the League. It was announced that five hundred cop of Mr. Annie Besant's tract (No. 10), on the "Social Aspe of Malthusianism," were ready for sale. Mr. Reynolds repor that the reception of Mr. D. M. Bennett had proved that th had been a very enthusiastic feeling in his favour, and that M Bennett had been greatly affected by the warm nature of t greeting he had received. After hearing the financial rep read by Mr. Reynolds, it was resolved that the Council of t League should appeal very earnestly to the friends of the ca of parental responsibility for funds, in order to carry on the p paganda more vigorously during the year 1881. Most of other excellent movements, such as those relating to educat in special arts and sciences, could find many and willing s porters, and it was most essential that the all-important tru which the League had to promulgate should receive aid from th who were enlightened enough to see that without prudence in matter of the size of families, all other movements must end disappointment. A letter was read from Dr. Stille, of Hanov in which he mentioned that in Germany the liberal party w rather slow to assist the New-Malthusians. The social democr and conservatives were more sympathetic. Mr. Kautsky, socialist, was a very energetic propagandist. Drs. Zacharias a Polakowsky were also writing much in favour of the doctrin He added: "It will gradually come about from our uni efforts, that all thinkers will become interested in our questi and the victory will then be in our hands." A letter was re from Dr. Allbutt, from Leeds, proposing to give a prize of t guineas to the writer of the best tale embodying the Malthusi doctrine of conjugal prudence, the tale to be about the length one of the numbers of the *Malthusian*, and to be sent in bef the end of 1881. The Council unanimously agreed to this off Dr. Allbutt mentioned that an active propaganda was going in Leeds, and that the *Malthusian* had sold well in that ci Lectures had been delivered by the president of the League the Radical Club, Mile End, at the Zetetical Society, W. and at the Westminster Democratic Club, at all of which t debates had been most animated. Mr. Page had also lectu at the Phœnix Club, and Mr. Rothwell at the Eleusis Club. was noticed that the *Times* newspaper was now decidedly M thusian in its tone. Speaking on November 10 it said: "T root of the evil in India, according to Mr. Hunter, is that t religious ideas of the people teach them that it is their duty marry, without regard to the means of future existence. T question of questions in Ireland is how far the people of the w and the south—the Irish of the Irish, those at whose door w is ever ready to enter, and who supply every successive agitati with an abundant following, are possessed of the same idea."

Subscriptions to the Malthusian League for the month:—

Harriet Moody, 1/-; G. Vernon, 1/-; Mrs. Vernon, 1 John J. Jeeves, 1/-; Robert Henry Mason, 1/2; Jan Worster, 2/-; Albert Yeats, 1/-; James Wolston, 1/-; Sourmely, 2/6; H. E. Smith, 1/6; J. Fulton, 1/-; G. Watso 1/-; Charles Herbert, 2/6; J. H. Rose, 5/-; J. Paul, 2/ Mrs. Paul, 2/6; D. Toben, 1/6; C. R. Bond, 1/6; Willi Feltham, 1/-; Sidney Stalder, 1/-. Total, £1 12s. 8d.

WILLIAM REYNOLDS, *Secretary*,
23, Amersham Vale, New Cross, S.E.

## CURRENT TOPICS.

Mr. James sends us an able report of M. Descours' lecture at the Manhood Suffrage League, "Three Doves," Berwick-street, Oxford-street, on October 24. Mr. Descour maintained that emigration was no cure for low wages and over-population. He was also opposed to involuntary celibacy and in favour of comparatively early marriages, accompanied by small families, as seen in France, where the more prudent classes were so thoughtful in this respect. Messrs. Doughty and Paul took the side of Mr. Descours, whilst Messrs. Morgan and Murray opposed, the latter attributing the poverty of England to bad land laws. A hearty vote of thanks was given to the lecturer.

### Dr. William Hardwicke on the Rich and Poor.

Dr. William Hardwicke, the genial and benevolent coroner for Central Middlesex, wrote, in 1872, a report on Paddington, of which parish he was at that time medical officer. He there made a visitation of the various streets, wealthy and poor, in his neighbourhood, and found (page 21 of his pamphlet) that there were six times the number of children under five among working people in Paddington per hundred persons living than among persons living in squares and mansions. He also found that double the number of persons reach 60 and upwards among the rich; and whereas 69 per cent. are living at ages between 20 to 60 in squares and mansions, the same amount of vitality in the population is represented by 50 in the artizan class. Who can wonder that the mortality among the children of the poor should be four times as great in the first year of life as it is among the rich? Is it seemly that so many children should be brought into the world only to leave it again in a few months? Could society not prevent this?

The editor of the *Nationalœkonomisk Forennig*, of Copenhagen, has written for the Malthusian and other publications for review.

### The Land Question in Ireland.

We notice in a speech by Mr. Parnell, at Limerick, the following plea for peasant proprietors in Ireland: "Let us, then, adopt a sensible land platform. Let us adopt a platform which will enable all classes in this country to benefit by it, the labourers as well as the tenant farmers. It will get rid of a system which has been tried and found wanting in every country in the world: they got rid of their landlords in France, they got rid of them in Prussia, they got rid of them in Belgium. Why should we not get rid of them in Ireland? Are they worth keeping? Are they worth maintenance?" This is exactly what was asked by Mr. J. S. Mill some ten years ago. A system of peasant proprietors as in Prussia would, we believe, do much to solve the terrible problem of Irish poverty and chronic revolt. The Irish have no other industry but the land, and require an indirect way of teaching them the imperative duty of slow reproduction more than the English or Scotch do.

### Vegetarianism.

Dr. B. W. Richardson, in a lecture delivered at the Bow and Bromley Institute, on "Animal Mechanics," mentioned that, whilst the carnivora had cutting and tearing teeth, a small stomach, and intestines only three times the length of their body, man had a larger stomach, and intestines six times the length of his body. But sheep had four stomachs, and their intestines were twenty-eight times the length of their bodies. Man was, therefore, neither carnivorous nor herbivorous, but omnivorous. The safest plan was to take a preponderance of vegetable food and a small quantity of animal food. Alas! our animal food becomes dearer and dearer on account of our high birth-rate. Whilst there are 30 sheep to a person in New South Wales, and mutton costs 1d. a pound, there are only two sheep to three persons in England, and mutton costs 8d. a pound. How many are unwilling vegetarians in this land at present!

Dr. A. Zinnis, Directeur de l'Hospice des Enfants at Athens, sends us the *Statistique de la Grèce*, Athens, 1879, written in modern Greek. Also three pamphlets concerning the death-rates among infants and young children in Athens, all addressed to the Malthusian League of London. We presume from this that Dr. Zinnis is a staunch New-Malthusian, and would be glad to enrol him as vice-president of the League in Greece. In ancient times, Pluto and others dimly saw the population question; but Malthus was the first to make that all-important truth the property of the race.

Dr. Alice Vickery will lecture on "The Position of Women in Over-crowded Countries," at the Eleusis Club, Chelsea, on December 5, at 8 p.m.

Funds to keep up our increased propaganda of the Malthusian League in 1881 will be acknowledged with the best thanks of the Council.

Mrs. Besant's "Social Aspects of Malthusianism" has been published and is now on sale, price one penny.

According to statements by the first writer on statistics for the French people, Dr. Bertillon, of 1,000 human beings, born on the same date, there die according to the classes:—

| | Rich Class. | Poor Class. |
|---|---|---|
| Under 5 years of age ... ... | 57 ... | ... 345 |
| „ 10 „ ... ... | 62 ... | ... 434 |
| „ 20 „ ... ... | 124 ... | ... 492 |
| „ 30 „ ... ... | 204 ... | ... 514 |
| „ 40 „ ... ... | 305 ... | ... 604 |
| „ 50 „ ... ... | 443 ... | ... 717 |
| „ 60 „ ... ... | 602 ... | ... 828 |
| „ 70 „ ... ... | 765 ... | ... 935 |

Other statistics, by the same doctor, state that misery kills in France yearly 190,000 individuals.—*L'Emancipation.*

### EDITORIAL NOTICES.

Mr. John Jeeves, Islington, will probably be able to obtain a copy of *L'Amplesso Preventivo* by writing for it to Mr. E. Truelove, 256, High Holborn, and enclosing 12 stamps.

Mr. Mason, Leeds, will find the point he seeks information about in Mrs. Besant's pamphlet, "The Law of Population."

Mr. Gerritsen's paper will appear in January, also papers by Mr. Gaskin, Dr. Pearce, and other esteemed correspondents will be inserted as soon as possible.

## Literature.

*Parson Malthus*, by James Bonar, B.A. Oxon., M.A. Glasgow, formerly Snell exhibitioner at Balioll College, Oxford, and lecturer on Political Economy under the London Society for extending University Teaching. (Edinburgh: Printed for private circulation, 1880, pp. 55.)

This is a most interesting and valuable pamphlet, written by an excellent political economist. The author says: "Adam Smith has left a book which every one praises and nobody reads, Malthus a book which nobody reads and every one abuses. The abuse is, fortunately, not unanimous. But it is certain that Malthus always had an experience like Cassandra's. It was even worse than Cassandra's, for his prophecies were at least heard and understood, though they were disbelieved, while the warnings of Malthus were disbelieved by those who would not take the pains to hear or understand him. Miss Martineau, in her girlhood, heard him denounced very eloquently and forcibly by persons who never saw so much as the outside of his book. This was in 1816; and when at a later time she came to inquire about him for herself, she could never find any one who had read his book, but scores who could argue about it or write sentimental pamphlets on so-called Malthusian subjects. Even Nassau William Senior, Professor of Political Economy, and an able professor of it, trusted to his ears more than to his eyes for a report of the teachings of Malthus, and confessed his faults very penitently."

(to be concluded.)

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2. To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

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Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natura with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarde in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligen lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879

No. 24. JANUARY, 1881. One Penny.

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## AN APPEAL TO OUR FRIENDS AND OUR OPPONENTS.

WE are now entering into the third year of our little journal. Those who have read what we have to say up to this point know what are our convictions. We are, therefore, in a position to ask our friends to aid us in making known far and wide the all-important truths which Malthus revealed. We are no less in a position to ask those who disagree with us that they should be earnest in openly opposing our teachings in the public journals and by means of lectures. It is not seemly that a truth so necessary to the interests of mankind should be neglected and passed by as if it was of no account, whilst the teachers and leaders of mankind eagerly devote their whole minds to questions which are so comparatively trivial and secondary in importance.

Surely all enlightened people will now concede to us that, in order that human beings should live in comfort and happiness, an ample store of food, fuel, and other necessaries of life should be provided for them. In no country, even the most civilized of the old world, is this the case. Everyone knows that such a store must have been collected by human toil. But it is pretty clear that the wealth of different countries varies quite enormously; some nations, such as England and France, are greatly wealthier than others, such as Ireland, Hindostan, or China.

With a certain number of exceptions, the inhabitants of England and France are skilled, industrious, frugal, and saving, and hence the amount of the store raised by the laborers of these two prominent states is very large. But is poverty much lessened in its bitterness in either of these two states? Truth compels us to say that in England, even in our day, the lot of the classes at the lowest part of society is, indeed, a very unfortunate one. But we soon become familiar with the now well-ascertained fact, that the real cause of the poverty of such industrious countries as this resides in the high birth-rate of the poorer classes. The richer classes here have a slow birth-rate because comparatively few of them marry young, and because there are so many maiden ladie The poor have large families, and therefore die young, an often worn out with toil.

It appears, then, that frugality, industry, and all the othe virtues which can adorn a member of our race are not certai to banish poverty. To leave poverty behind them the huma race must add to these virtues that of *parental forethough* Large families are incompatible with comfort and decency fo the masses. These large families have been shown to be un necessary, since the peasantry of France and the richer classe in that country easily keep the numbers of their children dow to two or three in each family.

"The gradual diminution and possible extinction of povert depends upon human conduct, and to make an impression o that, to teach the whole of mankind what good conduct i and to inspire them with a sense of what they owe to them selves, to their families, and to society, we look more to ou moralists than to any other classes.

"The increase of our numbers always has been, must, an will be checked. The only alternative presented to us i whether that increase shall be adequately prevented before hand by parental care, or later and inadequately by povert and its ghastly attendants. What choice will be made b those to whom the alternative is presented will depend upo whether they be instructed and thoughtful, or ignorant an reckless. It is not given to man to fix or alter the conditio in which he is born; but it is given to him so to shape his ow conduct as to achieve for himself the highest state of happi ness compatible with those conditions. Teachers and moralist ought to explain to us what that conduct should be, its direc tion, and the limits within which it should be confined. The should also show us how to incline each individual to look fo his own happiness in that direction and within those limits."

We quote these words from one of the greatest of moder philanthropists with the hope that the teachers and leaders o society may lay them to heart, and soon begin to aid the New Malthusian crusade.

## MR. R. G. HEMBER ON THE LAND AND POPULATION QUESTIONS.

MR. R. G. HEMBER, Honorary Secretary of the Londo Dialectical Society, lectured at the Westminster Demo cratic Club, Chapter-street, S.W., on December 12, on "Th

Dresden 259, Munich 241, Cologne 240, Leipzig 261, Hanover 275, Frankfort 265. If we compare with these the class of the ages 0-10 years, we find that whilst in all Germany 246 per 1,000 of this class exists, there are in Berlin 196 per 1,000, Breslau 202, Dresden 171, Munich 154, Cologne 197, Leipzig 181, Königsberg 182, Hanover 188, Frankfort 168. When the number of children is so small the death-rate of children must appear smaller in proportion to the whole death-rate. The general mortality must seem smaller than it would in a more normal composition of the population.

In order to rightly appreciate the death-rate of children in large cities, we must compare it with that of whole countries. Of one hundred deaths in the first year of life there were in Bavaria (1835-51), 36·31; in Saxony (1834-49), 36·20; Austria, 27·39; Prussia, 26·31; in Holstein (1845-54), 19·60; in France (1853), 17·50; in Hanover (1853), 17·61 deaths. That is, on an average, there died in 17 European countries 25·75 in the first year of life of all deaths.

On the other hand, there died of 100 children born, in their first year, in Würtemberg (1846-56), 34·7; in Bavaria (1840-56), 30·2; in Austria (1851), 24·07; in France (1855), 14·99; in Prussia (1859-64), 20·4; in Saxony (1839-65), 26·3. In all these states the average was 18·83 per cent.

If we compare with these figures the mortality of sucklings in great cities, we find the following figures :—In Berlin (1854-58), 32·3 per cent. of the total mortality; (1859-63), as high as 37·5; (1864-68), 38·5 (Virchow). In 1871 this figure ran to 44·2 per cent. of all the deaths, and to 37·7 per cent. of all born alive; in 1872, it was 39·9, and 30·52. In Breslau the sucklings that died amounted to (1864), 32·59 per cent.; in 1865 to 37·22; in 1866 (cholera year), to 23·20; (1867), 32·10; (1868), 38·23; (1869), 36·36; (1870), 36·80; (1872), 42·82; (1873), 40·38; (1874), 40·0. In Danzig (1863-69), 36·09 of the general mortality; in 1870, 38·69. The death-rate of infants (0·1 year), 1862-73 was 29·82 per cent.

In Hamburg, in 1874, the percentage of infantile deaths was 34·6 to the whole mortality, and 23·7 per cent. of those born. In Chemnitz, of 100 deaths in 1871-72, 49·98 were sucklings, and of 100 born alive 36·05 died in their first year. In Wurtzburg, of 100 born in 1864-70, 26·3; in 1871-75, 25·7-27·3. In Stettin (1854-58), 25·2 per cent. of all born died in their first year. In Stuttgard, of 100 deaths in 1872, 34·8; in 1873, 41·7; in 1874, 43·2; in 1875, 43·85; in 1876, 42·70; in 1877, 40·73 per cent. died in their first year of life. Of 100 living births in 1874, 25·9 died (0·1). In Erfurt, according to Wolff, there died between 0 and 1 in 1850-59, 20·4 per cent.; in 1860 to 69, 22·1 per cent.; in 1870-74, 28·7 per cent. In Munich, of 100 deaths in 1875, 45·3, and in 1876, 46·40 died in the course of their first year. Of 100 births there were, in 1874, 41·2 deaths (0·1).

It is not only the great cities of Germany which exhibit this great mortality of sucklings. In Vienna, in 1869, 32·0 per cent.; in 1870, 33·0 per cent. of the whole mortality was among sucklings. In Prague (1869-75), 29 per cent. of those born alive died in their first year. In Copenhagen (1875), 26·7 per cent.; (1876), 23·29 of those born alive died as sucklings. In Stockholm (1849-58), 32·5 per cent. of those born alive died in their first year. In Liverpool, Manchester, and Glasgow (according to Oesterlen), on an average of years, 33 per cent. of all children born do not live one year. In New York (1871), 29·63 per cent of all born died in their first year. In Buenos Ayres, in 1877, 35 per cent. of the whole mortality was composed of sucklings.

According to a note in Oesterlen's medical statistics, the mortality of children in Philadelphia, Boston, and New York, composes 50 per cent. of the whole mortality.

These cyphers may suffice to point out the magnitude of the calamity; it is the more notable as in many cities it apparently is greatly on the increase. For instance, this is the case in Chemnitz, Erfurt, and especially in Berlin.

If we enquire after the causes of the great mortalit children, we meet with very complicated and various cir stances. It is quite specially influenced by the birth-rate higher the latter, the more infants there are who perish. Oest says (A. A. O.): "With lower birth-rates the death-rates and the mean length of life rises. On the contrary, the sh the duration of life, or the more and more unhealthy the life birth-rate ordinarily mounts the higher." Some have gon far as to lay down a quite determinate relation between the of birth and death. Schweiz has drawn up from the statist Baden, from 1852-72, the following table:—

| | | | |
|---|---|---|---|
| With a birth-rate of | 1·9 | per cent—a mean death-rate | 1·9 per |
| ,, | 2·1 | ,, ,, | 2 |
| ,, | 2·5 | ,, ,, | 2·2 |
| ,, | 3·6 | ,, ,, | 2·7 |
| ,, | 5·3 | ,, ,, | 3·6 |

## THE LAND QUESTION.

*The Remedy for Agricultural Distress*, by J. W. Barclay, M.P., F shire. The Agricultural Press Company, Limited, 265, Strand, pp

THIS is a most remarkable and original pamphlet. author has very strong convictions on the subje Land Reform, and knows how to express them in a ta manner. He observes that it is an open question whe under the present system of tenure and cultivation, one-h the land of England is worth any rent for agricultural poses. He admits that it will again become as valuable has ever been, but the tenure of the cultivation must be gr changed. Even apart from bad seasons, the position o British farmer has become untenable. Farm produce ca be raised with a profit at the prices at which it is sup from abroad. The home consumption of the United Sta growing fast; but there agriculture is developing wit greater rapidity than any other industry. If the sixteen y from 1862 to 1878, are divided into two periods of years, the average production of wheat in the United S was in the first $5\frac{3}{4}$ bushels per head of population; in second period it rose to 7 bushels per head, with an ave yield per acre of 12 bushels. In 1880 the produce of w gives 12 bushels per head of the population.

If it costs the British farmer 48s. to produce a quarte wheat, rent and tithes make up about 12s. of that sum; American wheat can be sold at a profit when it costs 36s quarter in England. The only chance for the English fa lies in increased production. Mr. Barclay, a farmer him alleges that the produce per acre could be increased fifty cent. over the whole of the wheat land of this country. the necessary conditions of high farming such as that refe to are that the farmer "be perfectly free to deal with land as he thinks best, and that he is fully assured that he have the opportunity of reaping the fruits, be they larg small, that his skill, industry, and capital yield."

The fertility of a field, says Mr. Barclay, which produce an average 28 bushels per acre, can be maintained by annual expenditure of at most 34s. If therefore a field produces 28 bushels can be made to yield 42, its fertility c be maintained by an extra expenditure of 17s. per acre. T the secret of cheap production is large production. The penditure, therefore, of manure must be large, and a leas even nineteen years, our author says, is too short to get benefit of such manuring. Under yearly tenancy the soi seldom raised to a high degree of fertility. Hence the col of English farming.

If farming is to prosper, says our author, and the land to yield rent, we must adopt that system of tenure which the proper cultivation of the land demands. The rent must be fixed, but not necessarily in money. No method of periodical re-valuation offers reasonable expectation of doing justice to both parties. It is impossible to determine what the fair rent of a farm should be, even to an entering tenant. It must be admitted at once that the landlord will cease to have power over his tenant; but Mr. Barclay alleges that if the landlord decline to surrender his power, both the rent and the power will probably be lost. Looking at the new system all round, our author contends that it would be for the pecuniary benefit of the landowners.

With respect to the change proposed by our author, the objection, he says, might be made that in this case the so-called unearned increment of rent would be appropriated by the farmer instead of by the landlord. He replies to this that for many years to come there will be no such increment, and in any case this would be taken into account in the bargain made by the tenant with the landlord.

The land itself is a natural monopoly, and this natural monoply is further increased by the power of distraint and laws which tend to concentrate it in the hands of a few. Unjust rights and despotic power ought not to be saleable, and until the land is freed from them there cannot be free trade in it. "Give a man," says Arthur Young, "the secure possession of a black rock, and he will turn it into a garden; give him a nine year's lease of a garden, and he will convert it into a desert." A perpetual lease at a fixed rent is peasant proprietorship, and that is what Mr. Barclay recommends.

## J. S. MILL ON THE IRISH COTTIER SYSTEM.

"THEY (the cottiers) give up, in the shape of rent, the whole produce of the land, with the exception of a sufficiency of potatoes for a subsistence; but as this is rarely equal to the promised rent, they constantly have against them an increasing balance. . . . In such a condition, what can a tenant gain by any amount of industry or prudence, and what lose by recklessness? If the landlord at any time exacted his full legal right, the cottier would not be able even to live. If by extra exertion he doubled the produce of his bit of land, or if he prudently abstained from producing mouths to eat it up, his only gain would be to have more left to pay his landlord, while, if he had twenty children, they would still be fed first, and the landlord would only take what was left. Almost alone amongst mankind, the cottier is in this condition, that he can scarcely be either better or worse off by any act of his own. If he were industrious or prudent, nobody but his landlord would gain; if he is lazy or intemperate, it is at his landlord's expense. A situation more devoid of motive to either labor or self-command, imagination itself cannot conceive. The inducements of free beings are taken away, and those of a slave not substituted. He has nothing to hope and nothing to fear, except being dispossessed of his holding, and against this he protects himself by the ultimate ratio of a defensive war. Rockism and Whiteboyism were the determination of a people who had nothing that could be called theirs but a daily meal of the lowest description of food, not to submit to being deprived of that for other people's convenience. . . .

"Is it not, then, a bitter satire on the mode in which opinions are formed on the most important problems in human nature and life to find public instructors of the greatest pretension, imputing the backwardness of Irish industry and the want of energy of the Irish people in improving their condition, to a peculiar indolence and recklessness in the Celtic race? Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences. What race would not be indolent and *insouciant* when things are so arranged that they derive no advantage from forethought or exertion? . . . It speaks nothing against the capacities of industry in human beings that they will not exert themselves without motive. No laborers work harder in England or America than the Irish; but not under a cottier system."

Referring to the Irish exodus of 1847-1861, when above two million of that unfortunate peasantry fled across the Atlantic, the illustrious economist adds: "Those who think that the land of a country exists for the sake of a few thousand landowners, and that as long as rents are paid, society and government have fulfilled their functions, may see in this consummation a happy end to Irish difficulties. But this is not a time, nor is the human mind now in a condition in which such insolent pretensions can be maintained. The land of Ireland, the land of every country, belongs to the people of that country. The individuals called landowners have no right in morality and justice to anything but the rent, or compensation for its saleable value. With regard to the land itself, the paramount consideration is, by what mode of appropriation and of cultivation it can be made most useful to the collective body of its inhabitants. . . Peasant rents ought never to be arbitrary, never at the discretion of the landlord; either by custom or law, it is imperatively necessary that they should be fixed."

"The population in fact, reduced though it be, is still far beyond what the country can support as a mere grazing district of England. It may not, perhaps, be strictly true that, if the present number of inhabitants are to be maintained at home, it can only be either on the old vicious system of cottierism, or as small proprietors growing their own food. The lands which will remain under tillage would, no doubt, if sufficient security for outlay were given, admit of a more extensive employment of laborers by small, capitalist farmers; and this, in the opinion of some competent judges, might enable the country to support the present number of its population in actual existence. But no one will pretend that this resource is sufficient to maintain them in any condition in which it is fit that the great body of the peasantry of a country should exist."

## MR. C. V. GERRITSEN ON INFANT PROTECTION.

(CONCLUDED.)

HOW short-sighted their views of economising are is shown by the following calculation:—When both parents contribute 2½d. a week each to a burial club it amounts to £2 3s. 4d. in two years. Suppose every two years they have a child born to them, then they receive £1 13s. 4d. from the club if the child die, while the costs of burial are only 13s. Consider the profit they imagine themselves to have when they contribute to two or three clubs, for then they receive about four or five times the amount which is necessary for the expenses of the funeral. As you see the whole system is a speculation upon the short-sightedness of the lower classes and a premium upon the death of children under one year of age.

The best proof of the exactness of my calculation is this year's report of the Burial Club of the Dutch workmen, who co-operated seven years ago without any fund. They charge their members with the same contribution as the private burial clubs do; but when one of them dies they pay nearly the double as reimbursement; and still, at their last general meeting in October, they resolved to enlarge their reimbursement, while they had besides a balance in hand of nearly £370. . . . And this with only 3,700 members and a costly administration. How much greater

must be the profits of these private burial clubs with a greater number of contributors and a cheaper administration.

From whom come these profits, and how much privation is suffered to pay this contribution?

At this tender age children require the utmost care, and the parents have the best opportunity of avoiding the suspicion of having neglected them purposely. Many parents look upon their house as a breeding-store, where the best business is transacted by the greatest number of births! Is it a marvel, then, that under such circumstances the doctrines of the New-Malthusians fall upon barren ground, and that life by the lower classes here should not be considered of the same value as by the upper classes? How can we expect any moral responsibility to exist when clubs are tolerated which speculate upon the lowest passions of the working classes? Dr. Godefioi, a well-known Dutch statistician, said twelve years ago: "In the Register of Births the names of children and parents are come across which can also be found on turning back to the Register of Deaths of the same year; the same names are even found in both registers for many years successively. A child is born yearly of the *same* parents, which also dies in the same year." This report is rich in examples of the same kind, and it may not be out of place to present to you here some of the *religious* arguments used by these people for not calling in medical aid when their children lie ill; they are too characteristic to be left out. The report says: "And for this neglect they console themselves with, and undertake the responsibility of their conduct by religious phrases and a common-place philosophy, which we should call naive if they were not so self-deceiving and egoistic:—Death is a gain; the little love has been called to heaven; our baby is now out of all its sufferings and free from all cold and hunger; the child is much better off now than if it had been left to our poor opportunities for providing for it; there is one eater the less, and we are delivered from one burden the more. What can life offer to us in our class? What would become of us poor if there were no cemetery?

Is it a surprise that at such a level of morality there is a perfect absence of courage to battle with their hard circumstances; that they see no necessity and find no means to struggle for life with intelligence, and still less to struggle for those whom they use to call their "own flesh and blood"?

I will, in conclusion, bring forward a few more of their arguments given as their reason for neglecting medical aid:—The little creatures cannot say what is the matter with them; they have no window in their body through which the doctor can look, therefore they can only guess what is the matter with them; a child cannot possibly be cured when the milk is turning sour in its stomach; we cannot go for every little ailment to the doctor.

Are not these things enough to make one shiver? And this happens in our civilized country, and may be taking place at this very moment at no great distance from us, and while I write these words.

Let us then try to abolish first these burial clubs, which hold out a premium on death, and when this is done we shall, perhaps, succeed in proving that to limit the family also brings personal profit at a much greater advantage. At the same time, clericalism will modify its metaphysical doctrines on morality when it sees that the great mass make their heaven and hell dogmas in harmony with their earthly well-being. Once more; let us then try to abolish this demoralising kind of burial clubs, and show people the inestimable boon resulting from the limitation of their family, and everything will come right.

Amersfoort, Nov., 1880. C. V. GERRITSEN.

A SPECIMEN COPY of all the League tracts and leaflets sent post free on receipt of six penny stamps, by

WILLIAM REYNOLDS, Secretary,
23, Amersham Vale, New Cross, S.E.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

BY CHARLES R. DRYSDALE, M.D.

## CHAPTER VII. (*continued*).

(*Continued from page* 180.)

ALMOST all the histories of epidemics which we ha
read tend to confirm the supposition that they are grea
caused by that over-population which, as in Dublin in 18
leads to over-crowded houses filled by ill-fed and ill-c
inmates. Dr. Short, an author of the last century, shows
his work (Air, Seasons, &c., vol. ii. p. 206), that a very c
siderable proportion of the epidemic years either have follow
or were accompanied by seasons of dearth and bad food.
other places he also mentions great plagues as diminish
particularly the numbers of the poorest classes; and in spe
ing of different diseases, he observes, that those which
occasioned by bad and unwholesome food generally last
longest.

"We know (says our author) from constant experience t
fevers are generated in our jails, our manufactories,
crowded workhouses, and in the narrow and close streets
our large towns, all which situations appear to be similar
their effects to squalid poverty, and we cannot doubt t
causes of this kind, aggravated in degree, contributed to
production and prevalence of those great and wasting plag
formerly so common in Europe, but which now, from
mitigation of their causes, are everywhere considera
abated, and in many places appear to be completely
tirpated.

"Of the other great scourge of mankind—famine—it m
be observed that it is not in the nature of things that
increase of population should absolutely produce one. T
increase, though rapid, is necessarily gradual, and as
human frame cannot be supported, even for a very short ti
without food, it is evident that no more human beings
grow up than there is provision to maintain. But though
principle of population cannot absolutely produce a famine
prepares the way for one in the most complete manner, a
by obliging all the lower classes of people to subsist mer
on the smallest quantity of food that will support life, tu
even a slight deficiency from the failure of the seasons int
severe dearth; and may be fairly said, therefore, to be one
the principal causes of famine. Among the signs of
approaching dearth, Dr. Short mentions one or more years
luxuriant crops together, and this observation is probably ju
as we know that the general effect of years of cheapness a
abundance is to dispose a greater number of persons to mar
and under such circumstances the return to a year which gi
only an average crop might produce a scarcity."

Much has been lately spoken in professional assembl
about recent epidemics of small pox. It is curious to h
what our author, writing in 1806, or seven years after
discovery of Edward Jenner, has to say. "The small p
(says Malthus, book 2, ch. xi., p. 61), which at present m
be considered as the most prevalent and fatal epidemic
Europe, is of all others, perhaps, the most difficult to acco
for, though the periods of its return are in many pla
regular. Dr. Short (Air, Seasons, vol. ii., p. 441), obser
that from the history of this disorder it seems to have v
little dependence on present constitutions of the weather
seasons, and that it appears epidemically at all times and
all states of the air, though not so frequently in hard fr
We know of no instances, I believe, of its being clea
generated under any circumstances of situation. I do
mean, therefore, to insinuate that poverty and crowded hou

ever absolutely produced it; but I may be allowod to remark that in those places where its returns are regular, and its ravages among children, particularly among those of the lowest class, are considerable, it necessarily follows that these circumstances, in a greater degree than usual, must always precede and accompany its appearance; that is, from the time of its last visit, the average number of children will be increasing, the people will, in consequence, be growing poorer, and the houses will be more crowded till another visit removes this superabundant population."

Other circumstances being equal, it may be affirmed that countries are populous according to the quantity of human food which they produce or can acquire; and happy, according to the liberality with which the food is divided, or the quantity which a day's labor will purchase. Compare, on this standard of our author, the condition of an agricultural laborer in England, with beefsteak at one shilling the pound in London, with that of Dunedin, where, as we write, it is at fourpence the pound, and wages are at least two and a half those in England for that class. "Corn countries are more populous than pasture countries, and rice countries more populous than corn countries. But their happiness does not depend either upon their being thinly or fully inhabited, upon their poverty or their riches, their youth or their age; but on the proportion which the population and the food bear to each other. This proportion is generally the most favorable in new colonies, where the knowledge and industry of an old state operate on the fertile unappropriated land of a new one. In other cases the youth or the age of a state is not, in this respect, of great importance. It is probable that the food of Great Britain is divided in more liberal shares to its inhabitants at the present period than it was two thousand, three thousand, or four thousand years ago."

This passage from Malthus shows that he at least does not believe in the view sometimes attributed to him that the position of civilised society is tending continually to become more and more unbearable from pressure of population on food. Malthus saw quite clearly that the prevention of a rapid birth-rate was more and more practised by nations in proportion as they became better educated, and he therefore did not at all take the pessimistic aspect of human society that many believe.

"In a country never to be overrun by a people more advanced in arts, but left to its own natural progress in civilisation; from the time when its produce might be considered as a unit, to the time that it might be considered as a million, during the lapse of many thousand years, there would not be a single period when the mass of the people could be said to be free from distress, either directly or indirectly, from want of food. In every state in Europe, since we have first had accounts of it, millions and millions of human existences have been suppressed from this simple cause, though perhaps in some of these states an absolute famine may never have been known."

These expressions of Mr. Malthus are entirely opposed to the idea that he held that the future of society was likely to be less bright than that of the past Still there is a certain sadness in the following sentence, which is the real secret of the unpopularity of the great discoverer's doctrine. In page 73, book ii., chap. xi., he says: "Population invariably increases when the means of subsistence increase, unless prevented by powerful and obvious checks. . . Famine seems to be the last, the most dreadful resource of nature. The power of population is so superior to the power in the earth to produce subsistence for man, that unless arrested by the preventive check, premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction, and often finish the dreadful work themselves. But should they fail in this work of extermination, sickly seasons, epidemics, pestilence, and plague, advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic, inevitable famine stalks in the rear, and at one mighty blow levels the population with the food of the world."

TO BE CONTINUED.

## VEGETARIANISM.

Sir,—From time to time I have read in your journal (of which I am a constant reader), references to the need of flesh meat as food, and statements that vegetarianism and overpopulation go together. In opposition to the first, I would remind your readers that Greek boatmen, Moorish porters, and Turkish water carriers find sufficient muscle-forming material in vegetable substances to furnish what strength they require for their laborious occupations; that many laboring men and women in our own country, and many others besides those mentioned, are vegetarians *per se*, while millions are so from force of circumstances; and an impartial view of these people will convince the most sceptical that instead of being worse for the privation, they are really better in health, and less likely to fall victims to epidemic diseases. If we contrast the Esquimaux, who are flesh eaters, and the Fins, who are vegetable feeders, we shall find this view fully borne out. That mental work can be done upon a vegetable diet is shown in the fact that some ol the greatest thinkers and literary workers of past times, and in the present day, have adopted a vegetarian regimen, and have given their testimony to the effect that they are not only no worse, but a great deal better in health for adopting what they are pleased to call a natural diet.

In the last number of your paper, you quote from Dr. Richardson's recent lecture on "Animal Mechanics," to this effect, making him use the words: "Whilst the carnivora had cutting and tearing teeth, a small stomach, and intestines only three times the length of their body, man had a larger stomach, and intestines six times the length of his body. But sheep had four stomachs, and their intestines were twenty-eight times the length of their bodies. Man was, therefore, neither carnivorous nor herbivorous, but omnivorous. The safest plan was to take a preponderance of vegetable food and a small quantity of animal food."

When I read this, and remembering what the same gentleman had said at the "Croydon Sanitary Congress," I venture to think that the correctness of your report is open to question. At Croydon he said:—

"Is it necessary for me to say that every cultivated mind revolts at the sight of the shambles, and an inner consciousness shudders when the veil is lifted which conceals the processes through which the animalised meal passes before it reaches the table? More to this point is it for me to wish to know whether it is philosophical—that is to say, truly physiological—for us to go to the inert and dead to get the best sustainment for the quick and the living. I am in doubt. It does not seem to me that man is constructed to be a carnivorous animal. It does not seem clear, putting the anatomical argument altogether aside, that it can be good to go to secondary sources of supply for our food when nature bountifully presents them to us from her prime source. It does not seem reasonable that we should employ millions of living laboratories for our daily food, and take the risks of disease which they in endless forms produce and propagate for us, when we can get all that is necessary without the chance of such production and of such propagation. It does not seem certain, when we know that the vegetable world is the original source of every particle of living

food, and that carnivorous animals have to depend on the herbivorous for their supplies—so that carnivorous feeding is an anomaly rather than a basic principle of nature—it does not, I repeat, knowing these things, seem certain that the cost of the support of the living laboratories is justifiable on any ground except the extravagant process of making work that work may be at hand and employment procurable. In old and barbarous times, when implements were few and animals were plentiful, it is easy to see why men should feed by hunting and slaying; and it is easy to understand why in a becalmed sea a vigilant captain should set his restless crew to the employment of polishing an anchor. It is not so easy to see why in this day, when the great question of peace is food, cheap food, good food, healthy food, and when means for endless, refined, and ennobling employments are open, we should still maintain the practices of a barbaric era."

As I was present at the Congress, and heard the above statement made, I can vouch for its accuracy.

There is no necessary connection between vegetarian principles and over-population; that it has been so, and is so, I admit, not because vegetarian nations are more reckless than others, but because a people who feed upon a vegetable diet have less of that positive check to population—premature death. It is proved that longevity is rendered more possible when a vegetable diet is persisted in. In the French provinces where the owners and tillers of the soil practise parental prudence, vegetarian diet prevails among the people, but this does not cause them to increase and multiply beyond their powers of properly discharging their obligations to their offspring. The fact is, that it is only increased knowledge that will convince the people of the sin of manufacturing paupers, and this same love of knowledge will also cause them to investigate and find out what diet is best and cheapest to sustain them in health and in bodily and mental vigor, and so the enquirer, when convinced that a flesh diet is unnecessary, will set himself against the prejudices of the age, and feed in accordance with his judgment.

From being an iconoclast on the diet question, it will be easier for him to set aside popular superstition in his personal treatment of the population question, and this is coming about, for from what I know of the members of the "Vegetarian Society" and other kindred associations, no charge of recklessness in the pro-creation of children can be brought against them; they are as prudent as any member of your League could desire or is, and from the same cause, namely, because we always find that the thoughtful and enquiring on one subject have, as a rule, liberal views on others, the population question not excepted.

Your obedient servant,
W. H. TAYLOR.

180, Liverpool-road, N., Dec. 10, 1880.

# Correspondence.

## DR. ALLBUTT'S LECTURE ON "POVERTY."

To the Editor of *The Malthusian*.

Dear Sir,—Kindly permit me to point out a mistake in the concluding portion of Dr. Allbutt's lecture. The doctor makes it appear that the Swedenborgian doctrine is utterly against the exercise of conjugal prudence in respect to the limitation of the family, and that Swedenborgian couples are acting against their principles, if, be they rich or be they poor, they do not bring into existence as many children as they are able. This is quite incorrect. Whilst Swedenborg certainly did teach that the population of heaven is dependent upon the population of the earth, he did not lay down the arbitrary rule that poor married couples who have scarcely sufficient to support themselves *ought as a necessary duty* to ... duce children, trusting simply to Providence for their fu... well-being. Swedenborg believed in care, foresight, ... cumspection, as much as any man. He regarded the conj... relation as being based upon wisdom as well as upon love. ... parents are able to attend to the proper training of child... he would say; if they are able to secure for them ... necessary comforts of physical life so as to form a basis ... the development of their spiritual life, *then* let children ... produced by them. If not, however, don't let them te... Providence by bringing children into the world. As they h... the power to abstain from producing offspring, let it ... rationally exercised. Thus poverty, ignorance, and cr... will be diminished, and numerous diseases, which result f... overcrowding and the propagation of hereditary disorders, ... cease.

With regard to the charge against Swedenborg of insan... I suppose I must not say much in your paper. Allow me ... remark, however, that there are many medical men ... eminence who have pronounced quite an opposite verdict, ... Dr. Garth Wilkinson, Dr. W. H. Holcombe, &c. Mr. R. ... Emerson, in his "Representative Men," says: "A colo... soul, he (Swedenborg) lies vast abroad on his times, unc... prehended by them, and requires a long focal distance to ... seen; and suggests, as Aristotle, Bacon, Humboldt, tha... certain vastness of learning, or quasi-omnipresence of ... human soul in nature is possible. His writings would b... sufficient library to a lonely and athletic student; and ... 'Economy of the Animal Kingdom' is one of those bo... which, by the sustained dignity of thinking, is an honour ... the human race." Surely Emerson does not think Swedenb... insane! Hoping you will kindly insert this letter,—I am, ...

December 16, 1880. Swedenborgian

## LETTER FROM DR. ZINNIS.

Dear Sir,—Will you kindly insert the translation of ... enclosed letter from Dr. Zinnis in your next issue, as I feel s... it will be of interest to your readers.

Sincerely yours,
H. A. ALLBUTT, M.R.C.P., L.S.A.,
Hon. Sec. Medical Branch Malthusian Leag...

Leeds, Dec. 31, 1880.

Monsieur et très Honoré Secrétaire,—I received with pleas... the post card, by which you were good enough to tell me t... the Medical Branch of the Malthusian League has named me ... one of its vice-presidents.

The distinction which your learned society has been g... enough to grant to me is not only a great honor to me; it ... also a great encouragement for me to pursue the scientific lab... which have gained it for me.

Be good enough, I pray you, most honored Mr. Secretary, ... be the interpreter for me to your most honorable colleagues ... my warm gratitude, and accept from myself the expression of ... sentiments of the highest esteem and entire devotion.

Votre dévoué,
DR. A. ZINNIS

Athènes, Grèce, le 18 Decembre, 1880.

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## CURRENT TOPICS.

Mr. Hember writes:—I went to the "Black Horse," High-street, Marylebone, on Sunday, December 9, to speak on the Population Question. The audience was small, but happily intelligent. There was plenty of opposition, because some of the members are Social Democrats, and have the idea that all the evils of society are due to landlords and capitalists. Nevertheless, I could see that several were evidently impressed, and admitted that the population could not go on doubling itself every 25 years."

Cheap Meat in New Zealand.—Mr. Darmvell, a butcher in Dunedin (N.Z.), advertises as follows in the *Morning Herald* of November 18, 1880:—"New Era.—The public are respectfully invited to study the following:—Sides of mutton, any size, best quality, 2d.; legs of mutton, 3d.; boiling beef, 2d.; ribs roast beef, 3d. to 4d.; sirloin roasts, 5d.; rump steaks, 6d.; beef steaks, 4d.; chops, 4d.; pork, fresh or corned, 6d.: corned round beef, 4d.; corned beef, 2d.; genuine pork sausages, 6d.; beef sausages, 4d.; tripe, puddings, brawn, 5d.

Mr. Courtney, M.P., at Liskeard.—Dealing with remedies, he strongly advocated the giving of the tenants a better fixity of tenure if they paid their rent—not to turn them out, or, if they wanted to leave, to be free to sell their rights to the incoming tenant. In the next place, he did not see why there should not be in Ireland an Enclosure Commission in much the same way as there was in England. The result of these alterations would be advantageous to the landlord, and the only thing they would lose was a barren authority. He was reluctant to advocate emigration, and pointed out that the Irish, having for the most part a distinct creed, got scattered about when they went to America, and this did not make many of them favorably disposed to emigration; but he should be glad if it were possible, having regard to this subject, for the English Government to co-operate with the Canadian Government for the education of the priests and laity.—*Daily Chronicle.*

Mr. C. Bradlaugh, M.P., on the Irish Land Question.—Lecturing on this question at the Hall of Science, Old-street, St. Luke's, Mr. C. Bradlaugh, M.P., said the Queen's Speech, so far as it touched upon Ireland, had disappointed and grieved him. He believed, however, that if Mr. Gladstone had been left to himself there would not have been the intimation of coercion and the wretchedly small intimation of remedial legislation which that speech contained. He thought the Prime Minister had unduly yielded to the timidity of the Whig element in the Cabinet. Remedial legislation was to follow, and be subject to repressive legislation. It was said that the Land Act of 1870 had been productive of great benefit, but under the Bright clauses of that Act, intended to create a peasant proprietary, only 700 such proprietors had been created, while the Irish Church Act had afforded facilities whereby 6,000 peasant proprietors had been created. The Queen's Speech alluded only to the possibility of fair rent and free sale. There was not the slightest word in it about fixity of tenure or the possible cultivation of waste lands. They had a right to expect from a cabinet which comprised Mr. Gladstone, Mr. Bright, and Mr. Chamberlain at least a measure of justice to Ireland, based on the lines of the three "F's," fixity of tenure, fair rent, and free sale.

The Secretary's acknowledgments of subscriptions must be held over till next month, through press of matter.

## Official Notices.

A MEETING of the Council of the Malthusian League was held on January 20, the president in the chair. Present: Mrs. Rothwell and Dr. Alice Vickery; Messrs. Page, Reynolds, Rothwell, Swaagman, and Truelove. It was reported that the pr sident had delivered a lecture at the Alliance Club, Shaftesbury-s New North-rd,, to a large and very enthusiastic audience, which co tained among others several members of the Malthusian Leagu There was only one opponent—a German, but he was not mu in opposition. Dr. Alice Vickery had lectured at the Hatcha Liberal Club, New Cross, London, on the Position of Women Over-Crowded Countries, to an excellent audience. There was opposition whatever, but many spoke in favor of the New-M thusian propaganda. The secretary and Mr. Anderson, who a former occasion had opposed, were silent, so that the whole the club seemed convinced.

The president of the Malthusian League lectured on "L Wages and Dear Food," at the Claremont Hall, Pentonville, January 23, to a large and most intelligent audience. T lecturer dilated on the importance of securing a radical alterati of the land laws, especially in Ireland, so that the poorest class of agriculturists should be brought indirectly to see the evil whi results from overstocking a country with young children and th raising the price of food.

In addition to such indirect ways of making people acquaint with the evils of a rapid birth-rate, the lecturer dwelt on t importance of as much as possible discouraging such rapid birt rates by means of some stigma being attached to those who pr duced more than a fair number of children in an over-crowd state of society, as in Europe. Mr. J. S. Mill was right when said that the working classes would in the long run try to put stop to such thoughtlessness by in some way punishing tho who tended, by over-crowding the labour market, to make life le pleasant to those who lived by toil. Mr. Rothwell spoke in t same direction, and observed that it was said that to keep do children, as in France, to the means of the parents, was unnatur This might be true, but so, in the same way, was it unnatural keep lightning away from houses by putting up conducto Nature could not always be trusted with human happiness. T gentlemen opposed. Mr. Pettifer (Birmingham), said that ov population was not the cause of low wages in England. T cause was that we admitted the competition of foreigners admitting their goods free of duty. He recommended the pr tection of native industry instead of the programme of the M thusian League. Another gentleman, whose name was not give objected to the views of the New-Malthusians, because, accordi to Darwin, it would not be advisable to do away with the strugg for existence, since that was an incentive to progress, and ma the cleverest people get on and the weakest go to the wa England, too, was better supplied with food now than she was the days of Elizabeth. The president of the Malthusian Leagu in reply, said that free trade in corn and other commodities w now known to be the means by which human labour was ma most productive. Each nation producing those articles which could produce with the least expenditure of labor and capital, a exchanging them for others, it was thus able to produce to t advantage of all concerned. The theory of protection was e ploded. As to the idea of Mr. Darwin that the present disgrace struggle for existence should be fostered, that was crude and i digested in the highest degree. All true science had for its obj the removal of pain and suffering from the society and the in vidual. To dare to recommend people idly to stand by and s the weak and suffering crushed and starved was atrocious, a such an idea could only be entertained by a person who thoug but little of practical politics and ethical questions. Mr. Darw and Mr. Herbert Spencer were great men in their own depa ments; but they were both of them utterly unfit to pronounce judgment on social questions. Mr. Spencer's views led pessimism and political break-down. Mr. Mill was the tr guide in this matter when he said: "Little advance can be e pected in morality until the production of a large family regarded in the same light as drunkenness, or any other physic excess."

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28, STONECUTTER STREET, FARRINGDON STREET, LONDON, E.C.

NAME.

That this Society be called "THE MALTHUSIAN LEAGUE."

OBJECTS.

That the objects of this Society be :—

1. To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.
2. To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

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That the condition of membership be the payment of an entrance fee of 6*d.* (which shall be taken to imply adhesion to the rules of the League), an annual subscription of 1s., or, to constitute life-membership, a single payment of one guinea.

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2. To obtain a body of scientific opinion on points of sexual physiolog and pathology involved in the "Population Question," and which ca only be discussed by those possessed of scientific knowledge.
3. To agitate for a free and open discussion of the "Population Ques tion" in all its aspects in the medical press, and thus to obtain a recog nition of the scientific basis and the absolute necessity of neo-Malthus anism.

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# THE MALTHUSIAN

## A CRUSADE AGAINST POVERTY.

A MONTHLY JOURNAL,

**ORGAN OF THE MALTHUSIAN LEAGUE.**


**Mottoes:** "*To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 1879.


No. 27. APRIL, 1881. One Penny.



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## THE POPULATION QUESTION AMONG THE SECULARISTS.

### THE NEW-MALTHUSIAN STATE REMEDY AT THE HALL OF SCIENCE.

THE president of the Malthusian League lectured at the Hall of Science, Old-street, London, on the evening of March 6. There was a very large and most intelligent audience, among whom were noticeable many well-known members of the Malthusian League, such as Mr. and Mrs. Le Lubez, Mr. and Mrs. Page, Mr. and Mrs. Rothwell, Mr. Hember, Mr. Ramsey, Mr. R. O. Smith, Mr. Wahab, Mr. Truelove, and Mr. Bell. There was some delightful music before the commencement of the lecture.

Mr. EDWARD TRUELOVE occupied the chair, and announced that a resolution would be placed before the meeting after the lecture to the effect that the brave inhabitants of the Transvaal should be allowed to resume their republican autonomy without any unwarrantable interference on the part of the British Government.

The announcement of this resolution was received with loud cheers and applause.

The LECTURER said that he was about to speak of a late proposal that had been made, that all civilised people should, through their organ the state, regulate, by means of rewards and punishments, the movement of population, and thus secure to all laborious and well-conducted citizens good wages and cheap food. He took for the text of his discourse this sentence from the writings of Mr. John Stuart Mill, the most distinguished political economist of modern Europe: "It would be possible for the state to guarantee employment at ample wages to all who are born. But if it does this, it is bound, in self-protection, and for the sake of every purpose for which Government exists, to provide that *no person shall be born without its consent.*" (This text was listened to with great eagerness, and a good deal of good-humoured laughter was called forth at the condition imposed.) The lecturer pointed out that, in the past history of human societies, the state had almost invariably paid attention to the question of the numbers of the people. Quite recently the colonies of Australasia had with perfect propriety borrowed large sums of money for the purpose of encouraging the settling of immigrants from over-peopled European states in the under-stocked territories of Queensland, New Zealand, or Western Australia. It was in such new states as these that population was truly "wealth," since, without a certain density of population, that proper division of labor, without which labor could never be made fully productive, could not exist. In new countries, then, the state did well economically to encourage large families and a rapid increase of population, so long as wages and profits, *i.e.*, the reward of labor and abstinence, remained high in relation to the price of food. But, for the very same reason that a high birth-rate and a rapid immigration were advisable in such new states, it was clearly advisable that the state in such over-peopled continents as those of Europe and Asia should discourage a rapid birth-rate, in order, if possible, to raise the rate of wages and profits to something like an equality with those of New Zealand, Australia, or the western states of America. The last news, for instance, from New Zealand showed that a carpenter, who, in London, would have to work nine hours daily at 7d. an hour, would there for a day's work of eight hours receive 1s. 6d. an hour, or 12s. to 14s. a day. At the same time, profits, or the reward of abstinence, in New Zealand were so high that the rate of interest on mortgage was from 8 to 10 per cent. With regard to cheap food, again, an advertisement was referred to from the *Otago Times* of September 10, 1880, where mutton was quoted at from 2d. to 3d. a pound for the best parts, and beef at from 2d. to 4d. This showed the enormous difference which existed between the productive power of labor and capital in a fertile new country, as compared with an old one, such as the United Kingdom, where the power of labor and capital to purchase food was so seriously lessened, owing to the over-crowding of such countries, and the pressure of population on the powers of the soil. Many able persons were thoroughly aware of the lamentable tendency of rapid birth-rates to press on the powers of the soil in old countries; but thought that the only way to grapple with the difficulty was to address the self-interest of each individual and each family, and thus to endeavour to make the struggle for food gradually disappear

by exhortations and appeals to the working classes to listen to the teachings of the economists. Well, however greatly he admired those who thus hoped that mankind might be ere long led to attend to such important teachings, without the aid of any state sanction, he was not able to share their hopes in this matter. The state never had, as a matter of fact, left the question of the birth-rate merely to individual will. In almost all civilised countries there were, first of all, marriage customs, which more or less favored celibacy, or, at any rate, late marriage. In many continental countries, for instance, it was obligatory on all men who intended to marry to show that they had a certain amount of accumulated capital. In this country, parents were never tired with exhorting and threatening their children with their displeasure in case of their entering the married state when unable to keep a family. Our poor laws were another instance of this truth, in the fact that, when young couples entered a workhouse, the parents were separated, because society, which agreed to keep those who at present were alive from the worst evils of life, objected to being forced to maintain any number of persons they might summon into being to share their unfortunate position. How could it then be maintained that the state had no business to concern itself with the birth-rate? What, indeed, could more reasonably be looked upon as the legitimate function of a really good government than to see that food did not become too dear, and, therefore, human life too cheap. For the rich in this country had an average age at death of about 55 years (Ansell), whilst the artizan class did not attain to an average of 35; and, whilst the death-rate in England with dear food was 23 per 1,000, it was but 12 per 1,000 in well-fed New Zealand. In France, the death-rate of the richer classes was about 12 per 1,000 per annum, and it was known by the census of that country, that, in 100 families of the professional classes and the rich, there were on an average about 175 children, *i.e.*, not two children to each. The same low death-rate was attained to in England among the rich by the very great proportion of unmarried women seen in that class. The children of the poor in this country, especially in great cities, died in a way that was disgraceful to the intelligence of the race. Whilst 8 per cent. of the children of the well-to-do in England died in their first year, among the poor, who lived in slums in Manchester and London, as many as 33 per cent. died in their first year. He asked, could the state do nothing to make food cheap and life longer among the poor? Well, some of the best economists of Europe thought that it could and ought. Mr. Mill, for instance, in vindicating the action of the Provisional Government of France in 1848, had said: "The practical result of the whole truth might possibly be that all persons living should guarantee to each other, through their organ the state, the ability to earn by labor an ample subsistence; but that they should abdicate the right of propagating the species at their own discretion and without limit; that all classes alike, and not the poor alone, should consent to exercise that power in such measure only, and under such regulations, as society might prescribe with a view to the common good." And, again, he added in his "Elements of Political Economy": "If the opinion were once generally established among the laboring classes that their welfare required a due regulation of the numbers of families, the respectable and well-conducted of the body would conform to the prescription, and only those would exempt themselves from it, who are in the habit of making light of social obligations generally; and there would then be an evident justification for converting the moral obligation against bringing children into the world, who are a burden to the community, into a legal one; just as in many other cases of the progress of opinion, the law ends by enforcing against recalcitrant minorities, obligations which to be useful must be general, and which, from a sense of their utility, a large majority have voluntarily consented to take upon themselves." In the case of recalcitrants against the education of children, or in the case of persons who worked on the public holiday, Sunday, society inflicted a small punishment in the shape of a fine. In the s way, the lecturer contended society might and ought to discou a rapid birth-rate in old countries, by inflicting some very s fine on those, *whether rich or poor*, who became parents of than a certain maximum of children (say four to a family, instance), in a country like this. As to the objections, were (1), that this was an infringement of individual liberty. was not so, since the giving birth to a child was surely b means a "self-regarding" act. (2.) It was contended by Darwin that such an interference with the birth-rate woul rid of the "struggle for existence," which he contended necessary, in order to keep up the excellence of the race. was a transparent fallacy, since the whole aim of social sc and morality was to get rid of starvation and the worst evi life. Darwinism, when applied to society, was an atr (3.) It was said that the most capable people and the he alone should continue the race; but that was evidently more likely to occur when the question of parentage be generally considered to be one over which volition should supreme. Then, and not until then, could the princip natural selection be carried out. (4.) It was contended th the land laws of this and other countries were perfect, would be no need for any such direct intervention of the st the question of the birth-rate. The amount of truth contain this was that land reform was the very best known *in* method of restricting births. In France, the Revolution fortunately divided the land among the people, and the posse of land had began to see that if their families were large, property would be lost to their survivors. This it was made the peasantry in Normandy have such small families or three to each household). A circumstance, too, in F which tended to further remind the peasantry of their dut posterity, was the equal division of property among children the decease of the father. But land reform was no panac over-population, since, even in France, districts could be with the very same laws as those of Normandy, where fa were large and low wages prevailed. Hence, a direct re would, he believed, far more quickly impress the minds c citizens, especially of a state like this, where so many liv cities, of the evil done by the production of more than a moderate number of children. He believed that if this dif were once faced, the future of civilisation might be a br one; whilst, if not faced, all schemes for human wellfare inevitably end in low wages, dear food, and shallows. H glad to see that the socialists in Germany (Kautsky) beginning to add New-Malthusian views to their propagand

After the lecture, Mr. HASLAM said that Mr. J. S. Mi said that little improvement could be expected in morality the production of a large family was regarded in the same as drunkenness. This opinion of Mr. Mill's had, he said him his seat for Westminster. He entirely disagreed with Mill's views, which he maintained were most unnatural, and tained that the great point was to educate the people and them able to assert their just rights, which had been taken them by the governing classes. The people, he was sure, never listen to such advice. Emigration, too, had not sufficiently tried, and ought to be assisted by the state. poverty of the people was their own fault. If they were mined and worked together, they might regain their right abolish poverty. A man had no right to use his property pleased. Property should be used for the benefit of soci large, and not of the individual possessor. The Frenc acted on the advice of Mr. Mill and the New-Malthusian the consequence was that they had become weak as a nat time of war, and had been, therefore, conquered by the Ge in the late Franco-German war. He himself had no famil he thought that the idea of restricting the birth-rate was out of the question.

Mr. MARTIN said that England had been in a far wors

dition fifty years ago, when the population was not much more than half what it was now. Clothing was cheaper now than ever. Forty years ago, Ireland had 8 millions, and now only 5¼ millions, and was Ireland more comfortable now? Was it not necessary that we should increase rapidly, and should we not retrograde if we were to check our birth-rate? He admitted that large families were not to be recommended among the poor. There was, doubtless, such a thing as intemperance in having large families. But if the people were educated, and temperance were inculcated on them in all things, it was all that could be done.

Mr. Rothwell said that Mr. Haslam had contended that it was unnatural to restrain the number of children to a family to the means of the parents. That might be, but, if so, civilisation was unnatural. It was quite natural for the children of the poor and improvident to be cut off in myriads by disease and want; but it was none the less afflicting. A clergyman once visited a poor couple who had just added another child to an already overnumerous family, and expostulated with the pair on their want of forethought. The reply was that "Providence sent the children." "True," he replied, "but the Lord would not send them unless you give him the order." The place of all others where it might be supposed Providence might most be trusted to was the church, and yet so little did moderns rely on it, that it was the universal custom to put up lightning conductors over churches. Well, prudence in the matter of large families certainly tended to produce high wages and cheap food, and when people were enlightened they would trust less to Providence in this matter.

Mr. Hember said that it might be true enough that large tracts of country in England were uncultivated. But that did not prove that, if they were *all* cultivated, it could be possible for the present population to double every twenty-five years as it did sometimes in new countries. That was the point and nothing else was the point. We must, in Europe, have a restricted birth-rate; for, if not, we would always have a deplorable death-rate. All civilisation was a struggle against the blind forces of Nature, wherever these were opposed to the welfare of the race; and in this question it was clearly the province of an enlightened state to see that Nature did not destroy the happiness of the laboring classes, by permitting them blindly to bring a number of new-comers into the world, merely to die prematurely, or by their existence to press unduly upon the capabilities of the state to secure for its citizens the blessings of cheap food and high wages.

## TEACHING AND FEEDING.

A religious contemporary, in a short article, says that "The mutual relations of soul and body have of late years increasingly become a subject of special investigation, and perhaps the most practical fruit of that investigation is the proposal, which the Government is said to have under consideration, of establishing 'Day Feeding Schools.'" Now we are ready to admit that many of the infants who attend Board or National Schools in the poorest districts of the metropolis are ill-clad and often badly-fed mites of humanity; and we are at one with our contemporary in that a sound mind—or, as the writer puts it, "soul"—is in a great measure dependent upon the condition of the body. Where we demur, however, is when it is suggested that such children should be supplied with food at our schools at the public expense.

Poor parents do not feel sufficiently their responsibility in regard to their children already, without having the burden of supporting them taken off their shoulders. Besides, if the children are to be provided at school with a mid-day meal which the parents are either too poor or too neglectful to give them, why not supply the children with all their meals, and so relieve the parents of responsibility altogether? That would be but the logical outcome of the course proposed.

But let us see what are the facts. Parents in the poor districts of London find themselves utterly unable to sustain themselves in any degree of comfort upon the wages received; yet they bring forth large families, which they expect the ratepayers to support, either through the Poor Law or by some other charitable means. Such people have no self-reliance and very little real gratitude, and consequently, their children being neglected and their education stultified by pernicious example at home, it is no wonder that the progeny follows the parents' example.

Year by year the number of paupers is increasing: year by year the number of poor outside the workhouse is beingf augmented, and yet nothing is done to cause the parents to eel more keenly their responsibility.

Two stupid persons, without a pound to call their own, and with very few articles of furniture upon which to set up housekeeping on their own account, are virtually allowed to ruin themselves and to ruin the labor market by generating children whose career must bring them either to the workhouse gate, or to a labor market already overcrowded.

Perhaps it will be said that the poor do not appreciate their position and understand accurately their responsibility, on account of their great ignorance; that as they become more educated, their responsibility as parents, will dawn more clearly upon them.

This may be quite true. But while they remain in ignorance, the children suffer—and society, through them, is made to feel the pang.

The population question very much affects the question of education, as, indeed, it affects the whole field of social life.

With a redundant population food must be dear and wages low. Labor is a commodity whose price is regulated by the supply. The poor crowd the labor market, and wonder how it is that wages are so low. With small wages they are unable to feed and clothe their children, whose education is neglected through the frequency with which they are kept at home, either because of want, of clothes, or to look after "baby," or because several of the members of the family are stricken down with disease, resulting from being confined to the foul atmosphere of a small room on the second floor of a house, up some narrow court or other.

This question of educating the children of the being poor is surrounded by difficulties of an overwhelming character.

It is found that the children unlearn as much in one week at home as it is possible for a master to get into their brains again in a month.

What is to be done then? Are the children to live entirely in the school; have board, lodging, and teaching at the ratepayers' expense? or are they to be sent home to their parents, who should be made to understand that upon them devolved the great responsibility of feeding and clothing them? or if they are unable to do this, should they not at least be made to see that they have no right to bring children into the world for whom they cannot provide?

Arthur B. Moss.

Mr. William Ellis, the benevolent founder and endower of the Birkbeck Schools, and valued friend of John Stuart Mill and George Combe, died in London on February 18th. All those interested in philanthropic schemes will remember him as among the best and noblest men of his time.

The Meaning of "Cheap Meat."—Was Hamlet a clever fellow? Go and see Bandmann, the greatest of living tragedians, and satisfy yourself. At A. D.'s you can buy meat so cheap that you will be enabled to visit the Queen's nightly. See "New Era" price list: Prime mutton at 1½d., prime beef, 2d. For cash at A. Dornwell's.—*Advertisement in New Zealand Paper.*

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

## CHAPTER VIII.

(*Continued from page* 197.)

In Mr. Malthus's edition of 1806, the third book contains several essays on the different systems or expedients which have been proposed or have prevailed in society, as they affect the evils arising from the principle of population. In chapter I., p. 77, he treats of systems of equality proposed by Wallace, and the illustrious Condorcet. Mr. Wallace, whose name has been adverted to by many writers as one of those who partly saw the importance of the tendency of mankind to increase more rapidly than food, did not seem to be aware that any difficulty would arise from this cause till the whole earth had been cultivated as a garden, and was incapable of any further increase of produce. Mr. Malthus remarks upon this idea of Mr. Wallace, that "at every period during the period of cultivation, from the present moment to the time when the whole earth was become like a garden, the distress for want of food would be constantly pressing on all mankind if they were equal. Though the produce of the earth would be increasing every year, population would be tending to increase much faster, and the redundancy must necessarily be checked by the periodical action of moral restraint, vice, or misery."

M. Condorcet's *Esquisse d'un tableau historique des progrès de l'esprit humain* was written, it is said, under the pressure of that cruel proscription which terminated in his death during the French Revolution, and the posthumous publication is only a sketch of a much larger work which he proposed to write. By the application of calculations to the probabilities of life and the interest of money, Condorcet proposed that a fund should be established, which should assure to the old an assistance produced in part by their own former savings, and in part by the savings of individuals, who in making the same sacrifice die before they reap the benefit of it. These establishments, he observes, might be made in the name and under the protection of the state. Mr. Blackley brought forward a somewhat similar proposal in 1880. Condorcet adds that by the just application of such calculations, means might be found of more completely preserving a state of equality, by preventing credit from being the exclusive privilege of large fortunes, and yet giving it a basis equally solid, and by rendering the industry and activity of commerce less dependant on great capitalists.

Mr. Malthus criticises the schemes of Condorcet as follows:—"Supposing for a moment that they would give no check to production, the greatest difficulty remains behind. Were every man sure of a comfortable provision for a family, almost every man would have one; and were the rising generation free from the killing frost of misery, population must increase with unusual rapidity." And Condorcet himself saw this, for he says: "But in this progress of industry and happiness, each generation will be called to more extended enjoyments, and, in consequence, by the physical constitution of the human frame, to an increase in the number of individuals. Must not there arise a period when these laws, equally necessary, shall counteract each other; when the increase of the number of men surpassing their means of subsistence, the necessary result must be, either a continual diminution of happiness and population—a movement truly retrograde—or, at least, a kind of oscillation between good and evil. Shall we ever arrive at such a period? It is equally impossible to pronounce for or against the future realization of an event, which cannot take place but at an era when the human race will have attained improvements of which we can at present scarcely form a conception."

To this Mr. Malthus replies that the only point in whic differs from Condorcet in the paragraph just cited is regard to the period when it may be applied to the h race. Condorcet thought that his age of iron would not until a very distant era. Our author remarks, on the cont that the period when the number of men surpassed their sistence had long ago arrived; and that this constantly sisting cause of periodical misery has existed ever sinc have any history of mankind, and continues to exist a present moment.

"M. Condorcet (says Malthus) however goes on to say should the period which he conceives to be so distant arrive, the human race, and the advocates of the perfecti of man, need not be alarmed at it. He then proce remove the difficulty in a manner which I profess not to u stand. Having observed that the ridiculous prejudi superstition would by that time have ceased to throw morals a corrupt and degrading austerity, he alludes eit a promiscuous concubinage which would prevent breedi to something else as unnatural. To remove the difficul this way will surely, in the opinion of most men, be to de that virtue and purity of manners which the advocat equality, and of the perfectibility of man, profess to b end and object of their views."

It is from passages such as these that Mr. Malthus diff much from the so-called New-Malthusians, who look fo solution of the population difficulty to the "small-f system" of the French. It would seem that the great F writer, Condorcet, had a prophetic knowledge of wha effect of the great French Revolution would be, a revol which, by converting the cultivator of the soil of that stat the proprietor, has made France the most prudent count the known world in the question of the size of families. Bonar, too, in a clever pamphlet, published in 1880, s that Mr. Malthus retained somewhat the same phraseolo he uses here, in his 7th edition, page 512, where he speaks: "If it were possible for each married couple to by a wish the number of their children, there is cert reason to fear that the indolence of the human race wou very greatly increased." Had he lived in 1881, and seen rapidly the industry of France is increasing, her wealth dev ing, and poverty diminishing in that happiest of m European states in the face of the lowest European birth (26 per 1,000), he would have been the first, we doubt n retract these crude expressions, and to see wherein true consists.

M. Condorcet seems to have entertained some very ho ideas as to the perfectibility of the human frame, and to thought that though man would not become absol immortal, yet that the duration between his birth an natural death would increase without ceasing, would ha natural term, and might properly be expressed by the indefinite. Malthus demurs to these speculations. He t that the average duration of human life will, to a c extent, vary from healthy or unhealthy climates, from w some or unwholesome food, from virtuous or vicious ma and from other causes; but it may be fairly doubted wh there has been really the smallest perceptible advance i natural duration of human life since we had any auth history of man. "What can we reason but from wha know?"

TO BE CONTINUED.

It is hoped that there may be a meeting of the membe the Medical Branch of the Malthusian League in Lond August next, at the International Medical Congress, to di points relating to New-Malthusianism.

# Correspondence.

To the Editor of *The Malthusian*.

Sir, — Several communications have appeared in the *Malthusian* recently from vegetarians, and as it seems to me that the writers do not clearly understand the reason why we Malthusians do not take any interest in their movement, I should be glad if you would allow me to state briefly how the question presents itself to me, and, I believe, to all students of political economy.

Mr. Claud Warren, writing in the March number, says: "There can be no doubt at all that a vegetarian diet is enormously cheaper, and, therefore, if it does as well, it should be adopted by those whose distinctly professed mission is to enable poor people to live more comfortably." This sentence states in a most convenient form what I understand to be the feeling of vegetarians (and, indeed, of many other social reformers) towards us, and the following is what I conceive to be the answer:—

Admitting that a vegetarian diet is cheaper than an animal one, it is only so because few persons adopt it, and because the vast majority insist upon having the more expensive flesh diet.

If everybody adopted vegetarianism, it would very soon be as difficult to earn a subsistence on that diet as it now is to earn the customary flesh diet. The explanation of this lies, of course, in the fact so well known to your readers that population is at present greatly checked by want of food. Instead of doubling in twenty years, as we should do if living were as easy as it is in New Zealand, we only double in fifty years. But adopt vegetarianism, and (according to vegetarians) living *would be* easy, and we should immediately have an enormous increase of population. This would imply an increased demand for food with the usual effect on its price, and the operation would be repeated until it became as difficult to obtain a meal of lentils as it now is to obtain one of flesh. There are other ways of showing the same truth, but, perhaps, the following will suffice:—Wages depend upon the demand and supply of labor.

The supply of labor is, of course, the number of men seeking employment, and depends upon the number of children born; the number of children born depends, unless New-Malthusianism be accepted, upon the marriage-rate, and the marriage-rate is determined by the degree of comfort which lovers insist upon seeing in prospect before they consent to enter the holy estate; so that, in the long run, the remuneration of labor is that for less than which the laborers will not consent to multiply. If they are willing to bring up families on potatoes, then wages will sink to the potato rate; if they refuse to marry until they can afford a flesh diet for their families, wages will never sink below the rate necessary for that. This is amply confirmed by the condition of the people in various countries at the present moment. The Italian peasant is a vegetarian, but finds it as hard to get his bread and onion or maccaroni as the Englishman does his meat dinner. The same is the case with the Spanish peasant, with the Hindoo, and may I not say with the Irishman.

To sum up, any advantage which might be gained by adopting a more economical method of living than the present would soon be neutralised by the increase of population certain to follow, unless the improved system were accompanied by a voluntary limitation of births. If this were done, the improvement would be permanent, but otherwise it would only, in Mr. J. S. Mill's words, "enable a larger number of people to live the same life of drudgery and imprisonment."

It is because we wish to see the benefits derivable from vegetarianism, and other coming reforms permanent, and not merely temporary that we say to all whom we can reach:—Seek ye *first* to limit your numbers, and all other things sha be added unto you.

I am, Sir,
Yours sincerely,
J. K. P.

## MR. GASKIN'S DEFENCE OF NEW-MALTHUSIANISM

(*Concluded from our last.*)

Sir,—Not only by the mere purging of its evil constituent will humanity become purer, generation after generation for, as an immediate result of this process, and accompany ing it, there will be an improvement of the social typ due to the fact that the evil influences brought to bea on the virtuous are ever lessening, while the good in fluences brought to bear on the vicious are ever increas ing, owing to the diminution and increase respectively of th worst and best members of the race. Thus, as the ultimat result of this progressive melioration of the social type, ther must come a time when a condition of equilibrium shall b established, that is to say, when there is no longer any on sexually immoral enough in the world to adopt the preventiv method. Our propaganda will be self-exterminating; it wi have been a drastic purge administered to humanity, and will hav left it all the purer from the removal of much that is worst in it character, supposing, of course, that we are wrong and our oppo nents (the infallible ones) right. Surely it should lessen th emphasis of the denunciation were they to reflect on the cleansin influence of the teaching they denounce. This consideratio should, indeed, allay the anxieties of those who see in th organised diffusion of the New-Malthusian principles a sign o the hopeless moral degeneracy of the age and a source of untol pollution to mankind. Nay, more. It should soothe them t reflect that ranks, from which Satan largely draws his recruits are progressively thinning; for whatever other conditions the may deem requisite for everlasting salvation, of this most Pro testants are assured, that the flagrantly immoral, one and all stand a fair chance of burning for ever.

But the argument does not stop here. Most Christians believ that the devil is ever at hand prompting them to do evil; an they believe also that the devil is capable of transforming himsel into an "angel of light" (II. Corinthians, 14;) English versio "is transformed."

If, then, the conclusion may be drawn from the above con siderations—and I think it can—that the New-Malthusian method are looked upon with disfavour by the devil, as diminishing th numbers of those likely to be consigned to his care throughou the endless future, I submit it to those believing in him as a inference at least capable of being drawn, that in piously shudder ing at the use of these methods they are in reality following th lead of the devil disguised as an angel of light. It is in al seriousness that I submit it. It was as a Christian that I accepte the New-Malthusian principle—for it is a Catholic creed—an this line of argumentation helped considerably to resolve many o my doubts as to the evils I thought might possibly attend it general adoption—doubts belonging to a transition stage from on system of ethics to another.

We who have already taken our stand upon this principle d not find ourselves perpetually being tossed from horn to horn o this dilemma. We believe that we have got hold of the *truth* i this matter.

It is not unlikely, I suppose, that the liberty it gives will b both used and abused; but from its general use there will resul no diminution in the proportion of the best units of the race, a must inevitably follow from the adoption of the celibacy an deferred marriage at present advocated as the only moral pre ventive method—for it is mainly the best of the race, certainly th most self-denying and provident, who will thus keep back thei

offspring, who are even now, in fact, obliged to do so by those who are recklessly intemperate in the production of children; while its abuse, in so far as it may lead persons to shirk too freely the responsibilities of parenthood, will but tend to rid human nature of the very qualities which render its abuse in that respect possible.

J. Law Gaskin.

7, Percy-circus, London, W.C.

## THE POPULATION QUESTION AND THE FOOD QUESTION.

A LECTURE upon the above subject was delivered at the Franklin Hall, Oxford-street, under the auspices of the "Food Reform Society," by W. H. Taylor, Esq. It was mainly a reply to Dr. Drysdale's lecture upon "Low Wages and Dear Food," delivered before the same society two weeks previously.

The lecturer described himself as being in sympathy with the teachings of Malthus, frankly acknowledging that a redundant population was a curse, and could not be converted into a blessing, though its evil influence and consequences might be very much mitigated by a change in the diet of the people from a mixed one to a purely vegetarian one. In reply to the remark, often advanced by Malthusians, that if a cheaper diet were adopted by the masses, they would increase still faster than at present, Mr. Taylor urged that this was not borne out by facts as far as this country was concerned, the vegetarians of this country being thoughtful, well-educated people, who were too wise to overburden the country with a surplus population, and gave many instances to prove that the families of members of the "vegetarian society" were on an average, so far as could be ascertained, as small as those in France. He admitted that the Hindoos and Chinese were vegetarians, and that there was extreme pressure of population in both India and China, which was highly detrimental to the best development of the people, but this he attributed to a false system of theology being promulgated among and accepted by the people which enjoined them to begin to procreate their species as soon as possible in their existence, while such theological teaching among ourselves was fast falling into disfavor, and the notion that "when God sends mouths, He also sends the food to put into them" is now scouted as derogatory to the wisdom of God on the one hand, and the dignity of man on the other.

Vegetarianism was the best ally that Malthusianism had, because people fed upon a vegetable diet could keep their animal passions better under control than those fed upon a mixed diet, which was more stimulating without being more nutritious; hence candidates for matrimony could put off the nuptial day till they had made a proper provision for increase of liability, and, at the same time, live chaste and honorable lives in the interim.

At the conclusion of an address, which lasted over an hour, and was listened to with much attention by an appreciative audience, the lecturer paid a graceful tribute to Dr. Drysdale and other friends of the Malthusian League for having the courage to call public attention to a subject which had been too long neglected, and prophesied that as the truths of Malthus were better disseminated so would individuals, for their own sakes as well as for the benefit of the rest of the community, bring to the question of procreation the same wisdom, foresight, and prudence which characterises the English nation in other affairs of life. The success of both vegetarianism and Malthusianism depend upon increased culture among the people, and the same research or investigation, together with a determination to pursue the right path (undaunted by the sneers and contumely of conventional society), which enables an individual to see the truths and adopt the practice of the former, will also enable him to see the necessity and desirability of the latter.

## Official Notices.

A MEETING of the Council of the Malthusian League w held on March 17, the president in the chair. Presen Mrs. Heatherley and Dr. Alice Vickery; Messrs. Casson, Pag Reynolds, Rothwell, Swaagman, and Truelove. It was a nounced by the honorary secretary that the Albion Ha London Wall, E.C., had been taken for the annual meeti of the League for the evening of May 10. The preside announced that Mr. Moss had written him a letter asking hi to make known the fact that he was ready to lecture in a hall requiring lectures on the Population Question. A ve well-attended lecture had been delivered at the Hall of Scienc London, on the New-Malthusian view of society, and t lecturer begged to thank those members of the League wh had attended and lent him their valuable assistance as listene and speakers in the debate. A letter had been received from gentleman in Hamburg, bewailing the want of some decid opinion on the practical means for keeping families to t number required by economy.

Mr. Swaagman said he had heard from Mr. C. V. Gerritse that there was a well-founded hope that a Dutch Malthusia League might soon be constituted.

Mrs. Heatherley and Mr. Casson related their experienc as to the difficulty of bringing the population question befo the notice of debating societies in London. They promised try to get some papers read on it in some of the new clubs, & So many exciting subjects, such as Irish debates and war i the Transvaal, had been recently occupying public attentio that many social questions had been neglected. It was, howeve not unlikely that the Irish Land Question would cause t question of large families to be discussed, when the Leag would seize the opportunity to insist on the importance of slow birth-rate in this and other old countries.

Subscriptions to the Malthusian League for the month:—
W. H. Frank 5s; W. Stevens 2s; F. H. Hart 1s.—Total, 8

William Reynolds, Secretary,
23, Amersham Vale, New Cross, S.

## CURRENT TOPICS.

Mr. P. Descours writes that he lectured, on March 20, the Battersea Liberal Club. There was very little oppositio and the great bulk of the members seemed to be thorough in earnest, and many of them New-Malthusians.

Dr. Stille, of Hanover, sends us a most useful pamphl which we hope to review next month.

Mr. Murugesa Mudaliar's journal, just received, contai two New-Malthusian articles, one of which we shall reprodu next month.

Mr. Arthur B. Moss writes that he is open to engagemen to lecture on the Population Question at any public institutio that desire to hear the question discussed.

The New-Malthusians of Sweden.

Mr. Knut Wicksell, a gentleman of Upsala, whose excelle pamphlet we noticed some time ago in the *Malthusian*, h issued another equally telling reply to his critics entitled *Sv till mina Grauskare*, in which, in addition to many forcib arguments for the small-family system of France, he gives history of the New-Malthusian movement in England, a translates the debates in Amsterdam at the Medical Congre held there into Swedish. These pamphlets have both, v hear, been most popular, and have been very extensively ci culated in Sweden. As Sweden is one of the most cultur nations in Europe, we sincerely trust that a Malthusian Leag may be established there, as we hear that one is about to established in Holland.

## DR. ALICE VICKERY ON FOOD.

DR. ALICE VICKERY lectured on "Health," at Claremont Hall, Pentonville, London, on March 6. After references to alcohol, tobacco, and also to vaccination and other hygienic topics, the lecturess spoke of food, and then alluded to vegetarianism. She mentioned that an able chemist, Mr. Otto Hehner, had lately translated from the German some most valuable experiments, made by Professor Hofmann, on the relative digestibility of vegetable and animal diet. This observer gave to his servant for a number of days 1,000 grammes of potatoes, 207 grammes of lentils, and 40 grammes of bread. On an average of six days, it was found that 356 grammes of the solid matter were digested, 116 remaining undigested; 38.7 of nitrogenous matter had been digested, 44.4 undigested; 263.8 starch digested, 28.2 not digested. Thus, not even one-half of the total albuminous matter of this vegetable matter had been digested in this experiment.

For five days the same man took daily 390 grammes of lean beef, 126 of pure fat, and 40 grammes flour to be used with butter. The result was that 221.8 solid matter was digested, 33.6 undigested; 73 albuminous matter was digested, 16.9 undigested; 124.1 fat digested, and 4.9 undigested. Hence, animal food was shown to be much more digestible than vegetable. If the low digestibility, too, of vegetable diet was to be made up by larger quantities of food taken, the price of the diet was correspondingly increased, and became greater than with some cheap kinds of animal food, and further difficulties of digestion were introduced by the large bulk required. Bread is one of the most perfect of vegetable foods, yet it is practically impossible to live upon bread alone. According to Marchaal, a sentence of imprisonment, with bread and water diet for four weeks, was considered to be tantamount to capital punishment.

The following figures were taken from a work, "Die neueste Ernæhrungs-Theorie," by Dr. C. A. Meineret (1880). The loss of nitrogen in solid excreta expressed in percentages of the total nitrogen taken was, in meat 2.6, in eggs 2.6, in milk and cheese together, 2.9 to 4.9, in milk alone 7.0, in macaroni and gluten 11.2, in macaroni alone 17.1, in cabbage 18.5, in white bread 18.7, in rice 25.1, in peas 27.8, in black bread 32, in potatoes 32, in carrots 39, in lentils, potatoes, and bread together 47, in lentil flour 8.2, in whole lentils 40.2, in celery, cabbage, and carrots together 31, in Hosford-Liebig's bread 32.4, in rye bread 22.2, in white wheaten bread 19.9, in very black bread 42.3, in potatoes 32, in mixed food with meat (14 days) 18 to 12.

White bread, according to Meyer and Rubner, is a far better food than brown bread (rye). It is far more easily digested, and does not so readily suffer fermentation and putrefaction in the intestines as brown bread does. Rubner took 1,172 and 1,435 grammes daily of meat (very large quantities), and yet all the albuminous matter, save 2.5 per cent., was digested; when 21 eggs were taken daily, 2.9 per cent. alone of the albumen was undigested. Another observer, Flügge, made experiments on himself. When he took a daily diet of 1 litre of milk, 500 grammes of meat, 150 grammes of wheaten bread, and 68 grammes of butter, he found that 94 per cent. of the nitrogen were absorbed and 95 per cent. of the fat. Whereas, when he took a diet chiefly vegetable, he had only 85.3 per cent. of the nitrogen absorbed, and 88.7 per cent. of the fat.

Dr. Vickery said she agreed with Dr. Virchow when he wrote: "If the Esquimaux furnish an example of the fact that health and life may be sustained upon exclusively nitrogenous diet, whilst the Hindoos live almost exclusively upon carbonaceous food, history bears testimony to the fact that the highest achievements of humanity have been accomplished by such people as have lived and live more on a mixed diet. We, the natives of a temperate zone, have not then to decide whether we shall imitate the inhabitants of polar or tropical regions; but rather in *what proportion* we shall make use of the two kinds of food."

Dr. Wald (Casper's Quarterly Journal), relates the following anecdote:—In consequence of a change in the laws, the number of prisoners was considerably increased in the penitentiary at Waltenburg in 1852. The locality of that prison was not unhealthy, for although in 1852 cholera was violently epidemic in Waltenburg, and ten per cent. of the population of the town died, the garrison and the wardens of the prison as well as the prisoners themselves, were almost entirely untouched. But amongst the prisoners another disease began to rage. While, in the six years from 1846 to 1851, there died on an average 15 prisoners, or 48 per 1,000; in 1852, 380 per 1,000; in 1853, 330 per 1,000. In 1854, 254 prisoners died. The deaths were nearly all caused by dropsy, scurvy, and chronic diarrhœa. Dr. Wald was thereupon sent by his government to visit the prison in 1854, and found, of 1,100 prisoners, 320 in hospital and 320 sick in the cells; total, 640 sick, or 582 per 1,000 prisoners. Nearly all of these were suffering from attacks of scurvy, dropsy, &c.

The cause of the disease was as follows:—It happened that in this district the potato harvest had been extremely bad, and as the prisoners had to work, the directors of the prison thought that, by supplying an abundant quantity of leguminous seeds with the addition of 660 grammes of rye-bread and soup, they were fully supplying a good food. White and gray peas and lentils formed the main diet. The mortality and sickness increased enormously, and it was therefore thought best, on *chemical grounds*, to increase the leguminous food. In 1854 beans were supplied five times a week, but yet the mortality increased. Night blindness, such as has also been observed from similar causes in France, appeared, and when it became twilight, whole troops of the prisoners became blind, and had to be conducted back from their work. Dr. Wald at once dropped the leguminous food, and gave milk and coffee, white bread, rice, and meat, and the normal mortality again reappeared. (Hofmann, 1880.)

Taking these things and similar facts into consideration, Dr. Alice Vickery said she could not in any way follow the modern vegetarian agitation so fashionable at this moment in England. The poorer classes in this country, indeed, eat far too little animal food; and hence the main problem of science in future would be to proportion population to food, so that meat would be as cheap in Europe as in Australia. A very low birth-rate alone could suffice to this end.

## Literature.

MR. M. MUDALIAR, of Madras, sends us a very excellent pamphlet, written in 1880, by Mr. V. Vurdapah Naidu, assistant apothecary of the Madras Medical Department, on "Alcohol, Tobacco, Opium, and Gunja." In this pamphlet the author, as a patriot, bewails the introduction of alcohol, tobacco, and opium into India by the English. "Wherever the Englishman steps his foot, there the brandy bottle is diffused over the country. . . . In ancient times we had no arrack, brandy, sherry, port wine, or any wine in India. Their names were unknown to our forefathers. . . . Now, you see even a very insignificant village is furnished with an arrack shop. . . . We do not know how many unfortunate families have been sacrificed at these altars of alcohol." Speaking of tobacco, our author quotes M. Jolly, of Paris, as saying that tobacco costs Paris 500,000 francs daily, and alleging that the male sex in France are terribly damaged by the use of that poison of the nerve centres. The gross revenue from opium in India is stated at

£8,000,000 a year. Opium eaters and smokers, our author says, who begin its use at twenty, may expect to die at thirty, emaciated and worn out. Gunja is a terrible poison, which the poor drink and smoke in the East. "Half the lunatics in India are made so by indulgence in gunja." Verily, the human race has many ways of poisoning itself. Let us hope that future generations may prefer to live and let live, instead of struggling for existence, and then narcotizing themselves or flying to supernaturalism for relief.

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ORGAN OF THE MALTHUSIAN LEAGUE.

Mottoes: "*To a rational being, the prudential check to population ought to be considered as equally natur with the check from poverty and premature mortality.*"—MALTHUS ON POPULATION, 1806.

"*Little improvement can be expected in morality until the production of large families is regard in the same light as drunkenness, or any other physical excess.*"—JOHN STUART MILL, 1872.

"*Surely it is better to have thirty-five millions of human beings leading useful and intellige lives rather than forty millions struggling painfully for a bare subsistence.*"—LORD DERBY, 187

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## MR. GLADSTONE ON LAND HUNGER.

MR. GLADSTONE, at any rate, is not one of those who think that legislation can do nothing for Ireland. He believes in the power of good land customs to render a people happy, and he is not afraid to introduce a measure from which some good may be expected. He has in his time done many great services to this nation. That iniquity, the Irish Protestant Establishment, he swept away, never more to be heard of. And now he startles the dull ear of routine by a measure of land reform such as we of this century, in this country at least, have never heard the like of. All honor to the greatest statesman of the 19th century!

We may say at once that the measures embodied in Mr. Gladstone's Bill commend themselves most thoroughly to our own ideas of what Ireland wants at this moment. Although the condition of that country is at present greatly superior to what it was when we were acquainted with it in 1850, when there was a population exceeding by nearly three millions its present one, Mr. Gladstone is right in saying that there is still a far larger population than can be well fed and employed on the land. Hence has arisen the terrible struggle for a "bit of land," without the possession of which the poorest classes see no way of securing enough to eat. Not that Ireland is nearly so populous in proportion to the acreage as either England or the Channel Islands, for in England there are about two persons to every three acres, in Jersey two persons to one acre, and in Ireland only one person to four acres. But, then, the surface of Ireland is covered in some parts by bogs, and ngland has enormous coal fields and mines. Jersey is the type of what Ireland will become, when her land laws are altered as we trust they will be by Mr. Gladstone's Bill.

It is needless to reiterate what has been so often said, that it is out of the question to allow freedom of contract between large and wealthy landowners and starving peasants, such as are to be found in Ireland. Great diseases require great remedies, and the "three F's," which have served as the basis of Mr. Gladstone's Bill are *the* remedy required for t disease of Ireland. Even yet, in 1879, it seems that the were no less than 227,000 small holdings in Ireland. The small holdings vary from an acre or two up to thirty acr and, notwithstanding that the Bill of 1870 seems to have be of some slight use to these small holders, since the number evictions has fallen to one-half of what it was previous 1870, yet there is much to be done before the land laws Ireland approach in justice to those of France or Germar The proposed advance of public money to enable such sm tenants to buy the fee simple of their estates is evidently bo rowed from the successful measure of those Prussian minist who did so much for their native land early in this centu and when the Bill passes into law we sincerely trust that vast portion of the lands of Ireland may pass into the hands those who will cultivate them as peasant proprietors. Irela will then become as peaceful and thriving an agricultu country as France or our own Channel Islands.

With regard to the other proposal of the Prime Minist that the power of free sale should be established, th was evidently one of the necessary constituents of any ne land bill for Ireland. Those who know how well the custo of tenant right has worked in the province of Ulster, will once grant that a custom which is so well understood in o part of the island should be extended to the less fortuna parts. We apprehend that there will be very little oppositi on the part of the Liberal party, either of Great Britain Ireland, to this part of the programme.

The main difficulty in framing the new Land Bill f Ireland seems to have been found in that part which relates fixity of tenure and fair rent. Fixity of tenure, when pu and simple, manifestly means nothing more or less th expropriation of the present owners, and although there a circumstances which might justify the forcible ejectment such owners, and their replacement by the real cultivators the soil, it does seem out of the question to take the land fro one person and hand it over to another without the ve strongest evident necessity. The state might, of course, ta possession of all the land of Ireland and grant merely leas of a very long duration to the cultivators of the soil; but must be confessed that at this moment the country is not ri for the scheme of nationalization of the land, even in Irelan Mr. Gladstone has, therefore, endeavoured to reconcile t interest of the landlord with that of the tenant, and has giv

fixity of tenure to the latter for 15 years and undisturbed possession of his holding for 30 years (as we read the Bill) so long as he pays a fair, judicial rent. The landlord is to be allowed to raise the rent if the land has become more valuable by the increased number of persons living on its produce, and this, doubtless, is scarcely fair, because, of course, the landlord has no more right than the tenant to take this unearned increment of rent. But it seems feasible enough for the state to absorb most of this increased rent in the form of a land tax, and hence we do not think much objection need be made to this proposal. The same thing may be said of the Court for fixing judicial rents. The idea is an excellent one, and we only hope that such courts may succeed. Of course the population question *lies* at the root of the whole of the Land Question.

## THE POPULATION QUESTION IN HINDOSTAN.

A MEDICAL practitioner, signing himself "Veritas," writes in the number of March of that admirable journal, the Madras *Philosophic Inquirer*, the following most instructive article. It is, indeed, most gratifying to the members of the Malthusian League to see that the natives of India are about to hear of their teachings.

"It is an established fact that the theory of the Rev. Malthus, the great discoverer of an important truth concerning the growth and decay of population, has been proved, beyond all points of dispute, to be theoretically and practically quite correct. Many able minds, such as the two Mills, Fawcett, and Bain, philosophers and statesmen of this enlightened nineteenth century (Mr. Carlyle's "this age of Scepticism") have confirmed his views and also advocated them openly on more occasions than one. "The law of population," writes Mrs. Annie Besant, one of the great social reformers of the present age, "runs through the animal and vegetable kingdoms." The reputed scientist that threw much light upon the origin of species and gave a sufficient and over-increasing impetus to further researches in the domain of biological science, Mr. Charles Darwin, plainly admitted that the law of Malthus explained first to him the principles of the origin of species. Instances for the confirmation of this law by other scientific writers are in profusion. The sterling importance of this question cannot be stated in a few words, nor can it be fully appreciated unless it is closely, patiently, and with an unbiassed mind, observed and discussed. The great evils, poverty, prostitution, and celibacy, that entail corroding misery upon mankind, and that dwindle humanity in course of time to a mass of corruption, could not be well sifted, unless all the truths relating thereto, and bearing upon the human conduct and morals, are universally put in practice. These principles, with the added lustre of new discoveries, are welcomed by the Hindus as necessary to them, and, at the present state of our society, as drops of rain to a parched ground. The law is that population tends to increase in arithmetical ratio and food at geometrical ratio, and that it increases more than in proportion to the produce of the soil. The tendency of reproduction in animated nature is more than the means of subsistence. Dr. Draper, in speaking of this law, observes that—"It has been satisfactorily shown by authors who have given attention to the subject, that the variations of population depend upon the interbalancing of the generative force of society and the resistance to life." In those countries where the means are adequate, the population doubles itself even less than in twenty-five years. When population is far advanced in density and subsistence is much wanting to meet the demand, the natural and preventive checks must of necessity prevail; because "the capacity of increase in the human race," writes the author of the 'Elements of Social Science,' "as in all other organised being is, in fact, boundless and immeasurable." On the discovery of these principles the R
T. R. Malthus proposed as a remedy the postponement of m
riages to a late age. None could deny the truth of the laws.
the remedy he suggested is surely an improper one. L
marriages beget dreadful evils, and the longer we delay marri
the more prostitution spreads furiously like a wild fire. T
relish of sexual enjoyment late in life loses its essential charac
and then becomes blunt. All the evils of celibacy would encro
upon the still mind of the bachelor. Even sumptuous me
after the complete exhaustion of physical and mental power
the ceasing of hunger would little excite the appetite of
sufferer. In the place of healthy and ruddy complexio
haggard and emaciated faces would often be seen. Many a n
would dissipate his life. Practically the results of late marria
have been proved to be injurious to sound health and pul
morals. New-Malthusianism, an improvement upon the ter
of the Rev. Mr. Malthus in the right direction, substitutes e
marriages with conjugal prudence, that is, the limitation of
spring. These are the mature principles of our much respec
and august Malthusian League, which is ushered into existe
by a handful of large-minded English gentlemen. To make
population question a common topic of every day life, to strip
of all the mystery with which it is encircled, to make the pe
view it without horror and hatred, to arrive at a definite und
standing of the practical results of these vital truths, and to
a free ventilation to them for the well-being of mankind, are
most admirable objects of that august body. The two hund
and fifty millions of population of our country are more than I
could at the present time maintain. Even the great diminut
owing to the late monstrous famine of three years standing,
not in any way mitigated the rigor of our sufferings. The
census of the 18th instant would, if inspected by any sympath
of human misery, disclose the fraction of diminution. Ever s
the birth of the Code of Manu, the system and practice of e
marriage is viewed by the faith-bound Hindus with a favor
eye, though the equally important practice of widow marr
which the wise law-giver allowed, is foolishly condemned o
lame plea that it was not meant for the higher orders, the t
regenerated classes. Early marriages are now generally un
stood in the sense of infant marriages, which are the most
vailing forms of marriage. The principle is pushed to the
borders of stupid teaching. The doctrine of New-Malthusian
ably advocated, is, as Mr. Framtge states,* necessarily neede
India, because, the maternal mortality amounts to about 66
every 100,000 child births between the ages of 15 and 25 ye
And the marriageble time in India, according to Manu
generally before the maturity, which invariably occurs in
country between the ages of 12 and 14; and so also in all
hot climates, perhaps with a slight variation. The count
deplorably laboring under the burden of over-population, an
misery the laboring classes are suffering from is so enorm
greater in magnitude that all our attempts to depict the
detail are an utter failure.

[TO BE CONTINUED.]

* Debate in the Zetetical Society of London, 1880.

## Correspondence.

A CORRESPONDENT, dating from Hopfenstrasse 31, Hamb
13th March, 1881, writes to the president of the Malth
League:—

SIR,—Being warmly interested in the noble efforts yo
making to better the condition of the people, by showing
the great advantage they would derive from a judicious limit
in the number of their offspring, I venture to trouble you
the following.

The arguments in favor of the above doctrine in the pages of the *Malthusian* and elsewhere appear very generally to assume that people are, as a rule, indifferent as to the number of children they may get, and that it is only necessary to remove this indifference to ensure small families becoming the rule; this opinion I am well convinced is erroneous, and that, on the contrary, the vast majority of married people among the lower classes regard a large family as a misfortune which they would gladly avoid if they knew how. It seems to me, therefore, that the efforts of the Malthusian League would meet with far greater success if they were directed to conveying to those concerned the knowledge of a thoroughly reliable "preventive check." Several books and pamphlets advocating small families and professing to give information on the subject, are not sufficiently explicit, for several instances have come under my own notice where people, relying upon advice drawn from this source, and happy in the belief that they were quite able to control the size of their families, have been greatly disappointed at seeing the number of their children increasing in spite of their efforts to prevent it. My own experience has been similar.

After entering into some interesting details as to the way in which an unwished for increase in his own family has taken place, notwithstanding the best intentions to check it, the writer continues:—In the interest of the cause you have so much at heart, and which may be called the cause of humanity, I venture to trouble you with the foregoing observations, indulging the hope that you will use your great influence in causing more enlightenment to be disseminated in the direction suggested.

## DR. ALICE VICKERY ON CHEAP FOOD.

DR. ALICE VICKERY lectured, on April 7, at the Franklin Hall, Castle-street, Oxford-street, London, on the following topic: "What is the meaning of Cheap Food?"

The Lecturess spoke as follows:—In accepting the kind invitation of your secretary to speak at the Food Reform Association on the question of food, I felt that I was about to undertake a heavy task. The main object of the muscular exertion of all animals, including man, is directed towards the end of obtaining food wherewith to nourish the body, and, if we look to the weekly budget of the expenses of the working classes in any country, we shall assuredly find that the expenses entailed by the providing for the food of the family are by far the heaviest item.

So true is this that a learned professor of natural history, in University College, London, used to say that animals were merely stomachs provided with limbs for the purpose of obtaining their food supplies. The way in which we may define the word food is as follows:—That portion of matter which passes into the blood, or nourishing fluids of our economy, and which escapes from the body by being secreted from the blood, and a certain quantity of which must necessarily be daily introduced into the digestive passages, if life is to be kept up.

The best way, in my opinion, to get a clear conception of what human food is, is to take any substance which we know from experience to be a perfect food and to see what are its constituents. There is—everyone will at once agree with me—one perfect food, and that is milk. We all know that babies will live entirely on milk for many months, let me say eight or nine months, and every medical student of clinical experience must have seen cases where, as in narrowing of the gullet, or ulcers of the stomach, life has been sustained for weeks and months, and plumpness of the body maintained also, when milk has alone been given as a food. Hence, following Dr. Prout, I will take milk as the type of our diet, only qualifying my conclusion by remarking that infants require more of some of the constituents of milk than they do when they grow up.

Everyone knows familiarly what milk contains. We all know that it contains an albuminous material styled cheese, a fatty material—butter, a starchy or saccharine matter—sugar of milk, and, in addition to these, certain lime salts, phosphate of lime, &c., which are needed in order to form the bones, and water. Hence it will be seen that the human animal requires daily to swallow a certain quantity of—1. Albumen. 2. Fat. 3. Sugar. 4. Salts. 5. Water.

Supposing that we drive off the water from our food, it has been found that a grown up man requires to eat daily about sixteen ounces of starch, a substance which is readily converted into sugar by the juices of the intestines. He requires also to swallow daily some four and-a-half ounces of albumen, perhaps two ounces of fatty matter (butter, fat, &c.), and to drink about a pint or two of water, besides taking a little common salt and certain other salts to replace the lime salts in the bony parts of the frame.

Women, of course, being for the most part less bulky than men, do not require quite so many ounces of starch, albumen, fat, and salts; but, as a rule, those persons require the most albumen, starch, fat, &c., who take the most vigorous out-door exercise, just as the fire consumes more coal in cold weather than it does in hot, and when stirred.

It is now clear enough what the definition of "Cheap Food" must be. Food is cheap in any country when a man or woman by their labor can provide the daily amount of albumen, starch, fat, &c., requisite for keeping up the heat of the body to 98½° Fahr., and for thoroughly nourishing the muscular and nervous tissues.

In some countries at this moment in the history of our race, it is extremely easy for a laboring man to obtain that amount of the above constituents of food. I will here quote from a letter from a laboring man from Canterbury, New Zealand, from the pages of one of the weekly journals (N. R., April 3rd, 1881).

"There is no mistake about this being a splendid country, and generally the people live very much better than the working people in England. We can buy the best parts of mutton for 2d. a pound and beef 3½d. per pound, best fresh butter 7d. a pound, bread 5d. per four pound loaf, potatoes 2s. 6d. for two hundred weight (about 7 lbs. for a penny); house rent—a four-roomed cottage, about 10s. a week; clothing about 15 per cent. more than at home. Most working men that have been out here a few years have got houses of their own and a piece of land attached. As far as I can learn, skilled artizans get from 8s. to 12s. a day."

There we can see an example of what "cheap food" means. A man can make—say ten shillings a day, and need certainly spend less than one shilling a day on meat and potatoes for self and family. Perhaps human prosperity has never at any time in history been so great or greater than this. That is metaphorically the clover epoch of the race. For less than one hour's work, you will perceive, a man in that locality could purchase some six pounds of mutton and enough potatoes, butter, and bread for his family.

Let me contrast this "cheap food" with that obtained at this moment in London. Here mutton is about 8d. a pound, butter 1s. 6d. a pound at least, bread about 7d. the four pound loaf, and house-rent so high for families that in the crowded parts the poorer classes of workmen with large families have far too little space for health.

Then, again, the wages of a skilled artizan are only about half those mentioned as obtainable in New Zealand at this moment, 7d. an hour for 10 hours (carpenters). So that the London skilled workman would require nearly a day's work of ten hours to purchase the same amonnt of mutton, potatoes, bread, and butter as he would if he were at this moment in Christchurch, New Zealand. I do not know what milk costs

in New Zealand, but if butter be so cheap, of course milk must be cheap indeed, whilst in London it has now reached 5d. a quart.

I now come to examine some of the proposals which have been put forward by food reformers of late to mitigate the sorrowful pressure of mouths upon food, which makes the condition of the poorer classes in Europe so bad as to render the description of human life as "A Vale of Tears" so true in old countries.

It is alleged by those who call themselves "vegetarians" that we can find in the vegetable kingdom with facility all the constituents of healthy nutrition, and hence that it is no consequence whether meat, butter, and milk are easily obtainable or no. The chief point, say the ultra-vegetarians, is that wheat should be cheap and that there should be a plentiful supply of leguminous vegetables to support that albuminous part of the food which is represented by the cheese in milk. These vegetarians point in triumph to cattle and horses and exclaim: "Look at the muscles of these animals, and see whether vegetables are not sufficient to nourish masses of muscles."

To this the reply, of course, has always been that our race is not certainly herbivorous, like the ruminants, since the length of our intestines, six times that of our body, is far too short to allow of our assimilating uncooked vegetables, as they do with their four stomachs, and intestines 28 times the length of their body.

To this the vegetarians reply—True, men are not gramnivorous, but frugivorous, like their poor relations the apes and monkeys. But what if it should turn out that even horses and cattle are strengthened by animal diet? Such appears, however, to be the fact. In Germany, some recent experiments have been made by feeding cavalry horses with the residue of the meat used for the preparation of Liebig's food. This substance, powdered, has been added to the food of the horses with the result that they havs been enabled by means of this diet to do a far harder day's work than when fed even on oats and beans.

(TO BE CONCLUDED.)

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

### CHAPTER VIII.

(*Continued from page* 212.)

"THE capacity of improvement in plants and animals, to a certain extent, no person can possibly doubt. A clear and decided progress has already been made, and yet I think that it would be highly absurd to say that this progress has no limits. . . The error does not seem to lie in supposing a small degree of improvement possible, but in not discriminating between a small improvement, the limit of which is undefined, and an improvement really unlimited. As the human race could not be improved in the same way as the domestic animals, without condemning all the bad specimens to celibacy, it is not probable that an attention to breed should ever become general." Here, again, we prefer the injunction of Professor Mantegazza to consumptive parents: 'Amate, ma non generate' ('Marry but do not reproduce'). The speculations of Condorcet seem, to a certain extent, to have been revived in modern days by Mr. H. Spencer and Dr. B. W. Richardson. The former of these distinguished authors seems to look forward to a time when the wants of mankind shall by the process of evolution become equated to their powers of acquiring food, without calling in the will; and Dr. Richardson seems to look forward to a far greater longevity for individuals of the human species than has been experienced in its past history.

"When paradoxes of this kind (says Malthus) are advanced by ingenious and able men, neglect has no tendency to convince them of their mistakes. Priding themselves on what they conceive to be a mark of the make and size of their own understandings, of the extent and comprehensiveness of their views, they will look upon this neglect merely as an indication of poverty and narrowness of the mental exertions of their contemporaries, and only think that the world is not yet prepared to receive their sublime truths. On the contrary, a candid investigation of these subjects, accompanied with a perfect readiness to adopt anything warranted by sound philosophy, may have a tendency to convince them that in forming unfounded and improbable hypotheses, so far from enlarging the bounds of science, they are contracting it; so far from promoting the improvement of the human mind, they are obstructing it; they are throwing us back again almost into the infancy of knowledge, and weakening the foundations of that mode of philosophising under the auspices of which science has of late made such rapid advance. The late rage for wide and unrestrained speculation seems to have been a kind of mental intoxication, arising perhaps from the great and unexpected discoveries which had been made in various branches of science. To men elate and inspired with such successes, everything appears to be within the grasp of human powers, and under this illusion they confounded subjects where no real progress could be proved with those where the progress had been marked, certain and acknowledged."

The great antagonist of Mr. Malthus at the commencement of this century was Mr. Godwin, who, in his work on *Political Justice*, gives a magnificent picture of a system of equality, which, by his account, is to regenerate society. On page 458 of book IV. of that work Mr. Godwin thus speaks:—"The spirit of oppression, the spirit of servility, and the spirit of fraud, then, are the immediate growth of the established administration of property. They are alike hostile to intellectual improvement. The other vices of envy, malice, and revenge are their inseparable companions. In a state of society where men lived in the midst of plenty, and where all shared alike the bounties of nature, these sentiments would inevitably expire. The narrow principle of selfishness would vanish. No man being obliged to guard his little store, or provide with anxiety or pain for his restless wants, each would lose his individual existence in the thought of the general good. No man would be an enemy to his neighbours, for they would have no subject of contention; and, of consequence, philanthropy would resume the empire which reason assigns her. Mind would be delivered from her perpetual anxiety about corporeal support, and free to expatiate in the field of thought which is congenial to her. Each would assist the inquiries of all."

The great error, as Malthus observes, under which Mr. Godwin labors throughout his whole work is in attributing almost all the vices and miseries that prevail in civil society to human institutions. Political regulations, and the established administration of property, are, with him, the fruitful sources of all evil, the hotbed of all the crimes that degrade mankind. "Man cannot live (says Malthus) in the midst of plenty. All cannot share alike the bounties of nature. Were there no established administration of property, every man would be obliged to guard with force his little store. Selfishness would be triumphant. The subjects of contention would be perpetual. Every individual would be under a constant anxiety about corporeal support, and not a single intellect would be left free to expatiate in the field of thought."

Mr. Godwin supposed that the population difficulty would only become of importance at some remote future. "Three-

fourths of the habitable globe are now uncultivated. The parts already cultivated are capable of immeasurable improvement. Myriads of centuries of still increasing population may pass away, and the earth be still found sufficient for the subsistence of its inhabitants." Mr. Malthus asks us to imagine for a moment Mr. Godwin's system of equality realised in its utmost extent, and see how soon the difficulty of population might be expected to press upon us under as perfect a form of society.

(TO BE CONTINUED.)

Price One Shilling (postage 1d.).

**THE POPULATION QUESTION, by Dr. C. R. DRYSDALE.**

President of the Malthusian League.

We cordially recommend this most useful pamphlet."—NATIONAL REFORMER.

London : G. STANDRING, 8, Finsbury-street, E.C.

## THE SANITARY EVILS OF POVERTY.

DR. JOHNSON once said, "If health without wealth is worth little, wealth without health is worth nothing." Like many of the sayings of the great dogmatist, this one is far from a fair statement of the case. Every physician knows how tenaciously permanent invalids cling to life and the hope of living, and how glad they are to exist on any terms. That wealth often gives them the means of so doing, when poverty would certainly lead to quick death, is obvious in numerous cases. The care, the diet, the rich cordials, and chosen food, which keep the invalid alive, all cost money, and often much money; without the cash he dies.

All doctors know how unsatisfactory it is to treat poor patients. They cannot afford to pay for the medicines, the nursing, the alimentation, the airy rooms, the change of air, the quiet, and the attendance they imperatively require to put all the chances in their favor. More than this, they fall sick oftener than the well-to-do. As children, they live in stinking alleys; they sleep in close, noisy, crowded, unventilated rooms; they are fed on coarse food, water, and sour milk, and are subject to suffering from the ignorance and folly of uneducated parents; their clothing is insufficient, and they have not the opportunities of cleanliness. As they grow in years, their exposure is not lessened; they have to follow unhealthy trades, to work when they ought to be resting, and often to eat what is not palatable or healthful.

These are the inevitable curses of poverty. We need hardly mention the vices to which it is prone; its tendency to drive men to drunkenness, in order to give them a delusive respite from their hard fate; the discouragement which is associated with its long continuance; the temptation which it lays in the way of women; the recklessness and improvidence which its constant pressure fosters. All these surely follow in its wake.

How terribly the necessary and accessory evils of poverty tell on public mortality few appreciate. Some striking statistics were collected to illustrate it, last year, by Dr. C. R. Drysdale, of London, and they give food for sad reflection to the political economist, the sanitarian, and the philanthropist. He showed forcibly how great is the advantage of wealth, or at least competence, and how hard a thing is poverty. He stated that in London there are large quarters of wealthy persons living in high rented houses, where the death-rate does not much exceed 11 per 1,000; whereas, in London, even, there are said to be localities where, from year to year, the mortality is as high as 50 per 1,000. The death-rate for the families of the rich in London was compared with that of the poor, in 1843, by the Sanitary Commission charged with that inquiry, and it was estimated by that report that, while the mean life-time of the richer classes in London was 44 years, that of the poorer classes was about 22. The same thing has been found in Paris, where the death-rate among men over forty and under forty-five is found to be 8.3 per 1,000 when in easy circumstances, and 18.7 per 1,000 when in the poorer classes. Between 1817 and 1836, one inhabitant in 15 died in the twelfth *arrondissement* of People, peopled by the poor, as against 1 in 65 in the second *arrondissement*, or rich quarters. Still more recent statistics of a London assurance office show that while the death-rate in the first year of life among the gentry, nobility, and professionalists is 80 per 1,000, this rises to 150, 188, and even to 330 and 500 per 1,000 in Liverpool, in the slums of Manchester, and Glasgow, and of Berlin. It has been calculated that 142,000 persons, in England and Wales alone, die yearly, who would have survived had their circumstances been easy.—*Medical and Surgical Reporter*, New York. (Cited in *The New York News-Letter*, February, 1881.)

## Official Notices.

A MEETING of the Council of the Malthusian League was held on April 21, the president in the chair. Present: Mrs. Heatherley, Mrs. Page, Dr. Alice Vickery, and Mrs. Vincent; Messrs. Bell, Casson, Haines, Page, Reynolds, Rothwell, Standring, and Truelove. Letters to the secretary were read from Mr. Sanders, of Walsall, from Mr. Murugesa Mudaliar, from Madras, and other members of the League. The president showed an admirable little work, just published by Dr. Tari, of Naples, "La Felicita per Tutti," which gave, in a cheap form, the whole of the Malthusian argument. It was announced that the annual meeting of the League would be held in the Albion Hall, London Wall, E.C., on Tuesday evening, May 10, at 8 p.m. Members of the council were requested to be at the hall half an hour earlier. The honorary secretary then read the annual report of the fourth year of existence of the Malthusian League, and, after discussion, the report, as read, was unanimously adopted by the council. During the past month, lectures had been delivered by the president at the Progressive Club, Notting Hill, and at the Tower Hamlets Radical Club, at both of which good discussions took place, and various opinions as to the causes of poverty were expressed. There were many partizans of the tenets of the League present, especially at Notting Hill. A note in the *Echo*, of April 21, was read aloud, which spoke of a poor man with 17 children, who was compelled to enter the workhouse, and referred to the views of the Malthusian League. Great satisfaction was felt at the triumph of Mr. Charles Bradlaugh at Northampton, and it was known that, so long as he was in Parliament, freedom of the press would never want a staunch and unflinching friend. The president referred to the death of Dr. Hardwicke with deep regret. That gentleman had warmly sympathised in the crusade which the League was making against want and over-crowding of families, and had recently bound up the *Malthusian* in one volume, showing how much he prized its teachings. He was an honest and warm-hearted friend of the poor. Mr. G. Standring was to lecture at the Walworth Secular Institute on April 24, on The Malthusian Republic of the Future.

### SUBSCRIPTIONS RECEIVED.

E. Truelove 2/—Mrs Mayer 1/6—Jane Wilson 3/—W. H. Taylor 1/6—Dr B. Gonzalez Valledor 1/6—Mr Symes 1/—Mrs Symes 1/—Mr George Standring 1/—Mr Haines 1/—Mrs Vincent 2/6—Mr & Mrs Naylor 2/—Mr W. Healy 1/6—Mr D. Baker 2/6.—Total £1 2*s*.

WILLIAM REYNOLDS, *Secretary*,
23, Amersham Vale, New Cross, S.E.

## THE ANNUAL MEMBERS' MEETING

of the Malthusian League will be held at

ALBION HALL, LONDON WALL, CITY (near Moorgate Street Station), on

TUESDAY EVENING, MAY 10th, 1881, at 8 o'clock.

The chair will be taken by the President, C. DRYSDALE, M.D., M.R.C.P.L., who will deliver an address on the work and objects of the League. The following ladies and gentlemen will also speak:—Mrs. HEATHERLY, Mr. PARRIS, Dr. ALICE VICKERY, Mr. G. STANDRING, Mr. PAGE and Mr. ROTHWELL.

*Doors open at 7.30. The public are earnestly invited to attend.*

## EDITORIAL NOTICES.

WE have received a pamphlet on the Population Question, by Dr. G. Tari; a pamphlet on the Land Question, by Mr. Van Houten; The Philosophic Inquirer; letters from Mr. Edwin Dickson, Swedenborgian, A Swedish Translator of Mrs. A. Besant's Law of Population, &c.

## CURRENT TOPICS.

DR. HENRY ARTHUR ALLBUTT announces that Mr. C. V. Gerritsen has sent a donation of £5 to the funds of the Medical Branch of the League. Mr. Gerritsen adds that a discussion among medical men, as to the best methods for limiting the size of families, is most of all wanted, as this is the point that most frequently is found to be a difficulty among a certain class of New-Malthusians. We are glad to be able to add that our greatly-respected vice-president, Dr. Stille, of Hanover, has evoked in the pages of the *Memorabilien*, a German medical periodical, some hasty medical opinions against the small-family system, which Dr. Stille intends replying to at an early date. It would be important that Dr. Stille's paper should be read by the secretary at the meeting of the Medical Branch of the League in London during the International Medical Congress, to take place in that city in August of this year.

ADDITIONAL funds to carry on the propaganda are much required, and may be sent to Mr. W. Reynolds, 23, Amersham Vale, New Cross.

WE see that Mr. H. K. Rusden, of Melbourne, has written an excellent Malthusian tract on "Poverty and Wealth." We shall be glad to notice it, if any friend can let us see a copy.

## THE MALTHUSIAN STATE REMEDY FOR POVERTY FURTHER DISCUSSED.

THE president of the Malthusian League lectured on "The Malthusian State Remedy for Low Wages and Dear Food" at the Progressive Club, Notting Hill, London, on April 3, and at the Tower Hamlet's Liberal Club on April 10. There were large and very intelligent audiences present in both instances, and much interest was exhibited by those present in the Population Question. The lecturer stated that although there were many causes of national and individual poverty, such as bad laws, idleness, drunkenness, or ignorance, still that in such highly civilised and industrious states as those of Great Britain, France, or Germany, the clear and main cause why people had to work so many hours a day for the food they obtained was because in Europe population constantly kept increasing rapidly that there was always a pressure on the food suppl To explain this without doubt, was easy enough at this mome because our modern newspapers made us so well acquainted w the rate of wages ruling in the various civilised countries, and old. Well, he found that in January, 1881, the price mutton per pound was in Christchurch, New Zealand, 2 fresh butter was at 7d. a pound, potatoes at 7 lbs. for a pen bread 5d. for the quartern loaf, and milk very low in price. the same time and place in this year the wages of a carpe were stated at about 12s. a day. Comparing this with Lon prices, it would be seen that the price of mutton was four ti as high in London as in New Zealand, butter far more t twice as dear, potatoes about seven times as dear, and that br alone was about the same price, milk being in London 5 quart. Again, in London, a carpenter, working ten hours a (instead of eight hours as he would in New Zealand) made ab 6s. 6d. a day, or about half that he could earn in the colony. that, whilst a carpenter in New Zealand could purchase for hour's work (1s. 6d.) 3 lbs. of mutton, a quartern loaf, 7 lbs potatoes, half a pound of butter, and about a quart of milk, London the same diet would cost the operative 4s. 3d. or m than six hours of a carpenters time. The meaning of this terr contrast between the toil of an old country and a new was sim that there was in England and in other European states a c stant pressure of mouths against meat. The human race ten to double their numbers in about 20 years or less, where f was obtainable with great ease, and, as a matter of fact, birth-rate in New Zealand at present (40 per 1,000) compa with the death-rate (12 per 1,000) made that colony able double in little more than 20 years without the arrival of immigrants, and this, notwithstanding that there was a g scarcity of women, amounting to 40,000 in these islands of Pacific. Everyone confessed at present that this country greatly over-peopled, since emigration was constantly advoc to alleviate that constant struggle for existence, which had lan us with no less than 1,060,000 paupers in the United King in January, 1881. If, then, it were granted that the main ca of low wages and dear food was an over rapid birth-rate, it clear that those persons in an old country who caused all struggle should be in some way warned of and admonis against the great evil they were committing. The productio large families in any European state was by far the gra offence that could be committed by any class against all t who made their bread by their toil, and Mr. J. S. Mill had spoken one whit too strongly when he wrote: "Little impr ment can be expected in morality until the production of l families is regarded in the same light as drunkenness or other physical excess." Doubtless the idea of checking birth-rate in old countries was rather novel and revolution but so were railways and electric telegraphs, and yet mo civilisation preferred such revolutions to the old customs. It strange, for instance, to see a proposition before the legisla to grant sums of money for purposes of emigration, whilst the same time, public men were entirely silent as to the g injustice done to the toiling multitude by all those who c crowded the labor market by the production of large fami The new and important schemes for getting the land of G Britain and Ireland into the hands of the toilers were impor chiefly because, as in the case of France, this change in position of the peasant's holding tended greatly in the direc of prudence in regard to the production of large families. peasantry in many parts of France, as well as the richer cl and the artizans in many towns, had been thereby taug limit their families to about two children. The lecturer tended, however, that in the present time it was a grand mi to trust to such *indirect* remedies as even land reforms to the condition of the people or make food cheap and wages It would be quite possible for the people, through their r

sentatives, to pass a law discouraging by some small penalty (fine or otherwise) the production by any couple of more than a certain number of children. If the birth-rate of this country were reduced from 36 per 1,000 to 22 per 1,000 annually, food might gradually again become as cheap here as in New Zealand, and this might be accomplished probably if a maximum of four children to a family were alone sanctioned by public sentiment. Such an enactment as hinted at would be thoroughly utilitarian, and interfere in no way with liberty or the self-regarding action of the individual. All other schemes to benefit society were sure to end in dear food unless this were carried also, and, in short, in his opinion, the restriction of the birth-rate was the least painful way for society to arrive at that portion of bliss which Nature had made possible for the race to attain to.

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At the Progressive Club, the Chairman, after the lecture, said it seemed to him that the parents of large families were sufficiently fined by the expense they had to undergo.

Mr. Northmore said it had always been his view that for a person with small means to have a large family was the height of folly. He could not possibly keep them as they ought to live. Take a mechanic with a wife and seven children and with about £2 per week. With holidays he would have about £92 a year, and, after paying for rent, fuel, clothes, and shoes, there would only be 4½d. a head daily for food for that family. We do not allow our domestic animals to increase too rapidly, and he fully agreed that the same idea should hold good for members of our race, who, like other animals, could not live without food.

Mr. Neal was in New Zealand for some years, and confirmed what the lecturer had said with regard to wages in that colony. Meat was dearer when he was in Wellington (2½d. to 5d. per pound). Had it become cheaper?

Mr. Rothwell said that children were a great expense, and the main reason why parents had more than they wished to have was because they preferred present pleasure to future. In the long run, doubtless, it would become the fashion to have very small families only, and this could not fail to increase the happiness of society. It was absurd to say that French parents were unnatural in limiting their families to two children; as well might it be said that it was "unnatural" to erect lightning conductors over churches, or to ward off the ravages of epidemics by sanitary means. Death and misery were "natural" enough; but they were none the less disagreeable, and thus the physical checks so much spoken about of late were legitimate and praiseworthy to the highest extent, as they prevented poverty and consequent human degradation.

Mr. Mitchell said that in former times there were fewer people in England, and yet they were worse off than than we were at present. Better laws were needed, and the people who built the palaces had more right to have large families than those who dwelt in them. Socialism was the real remedy for distress, and the soil well cultivated would yield twice as much as it does now. No doubt the Malthusian League doctrines would do much, but the real remedy for society was co-operation.

Mr. Stoneman thought that a fine would be a mistake, since some parents could keep a family more easily than others, therefore such an act would be arbitrary. The death-rate in Belgravia alluded to by the lecturer, was low because sanitary science was better observed there. In the slums it was not the bad food that killed, but the miserable surroundings. The poor were vegetarians in practice in this country.

A Gentleman said he could not understand how the French could be married, and yet have such small families as two children.

Mr. Littlejohn agreed with the views of the Malthusian League. The land laws required reform and primogeniture in intestacy, and entail should be abolished in this country. If the land were equally divided, food would be cheaper, and the nation would be thriftier.

A vote of thanks to the lecturer was carried unanimously, and he was asked to re-open the subject at some early date.

At the Tower Hamlets' Radical Club, Mr. Edwards occupied the chair, and, on discussion being invited,

Mr. Oakley said that it was impossible to over-people a country. The aristocracy were becoming afraid lest the people should become too numerous. If people were told to limit their families, then the parents must separate, and separate houses would be required for the husband and wife. The greatness of a nation depended on its numbers. It took twenty times as much to keep the rich man in luxuries as it did to keep the poor man in the necessaries of existence. The land question was at the root of the matter.

Mr. Spinks said that, in proportion as the land came into better condition, the people became better off. The present land-laws sent the country labourers into the towns, and thus wages were lowered. The land question was, then, the important one.

Mr. Harrigan contended that the views of the Malthusian League were of no use to the working classes. What they wanted was economical emancipation, and to secure all profits to themselves. Nationalization of the land was also needed, for the land gave three profits, as Mr. Disraeli had well said, although in other respects he was not to be depended on. He quoted from a citizen of Boston, who recommended the working classes not to expect anything from Parliament, but to take the government into their own hands.

Mr. Shilfer said that there seemed so many arguments for the views of the Malthusian League, that he thought it a pity that no better scheme could be devised than the one proposed by the lecturer, of affixing some small penalty to the production of an over-numerous family.

A vote of thanks to the lecturer was passed unanimously, and it was hoped that he would re-visit the club ere long and renew the discussion. Many friends of the Malthusian League were present, but preferred to listen to opponents to speaking themselves.

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## Literature.

OUR greatly esteemed vice-president, Dr. Stille, of Hanover sends us, in addition to his work on the mortality of infants in the first year of life, another excellent pamphlet on the great danger to human life of criminal abortion. In the latter pamphlet he points out that Dr. Tardieu, of Paris, had shown that sixty poor women had lost their lives out of 11 cases, when criminal abortion had been made use of, either from loss of blood or from inflammation. In order to provide a remedy against these startling crimes, which horrify us so much when we hear of their perpetration in the cities of the United States, Dr. Stille points out that married persons do not require to have more children than they wish to have. Love without generation is what is needed, or, as Professor Mantegazza of Florence writes: *Amate, ma non generate.* Our author concludes his pamphlet with the following paragraph (page 508):—

"The knowledge of this possibility of limiting the offspring which is quite unknown at all events among the poorer classes in Germany, should as quickly as possible be made to penetrate among those circles, where most of all the production of an unwished for posterity is to be expected and dreaded. If thanks to this knowledge, the occurrence of undesired pregnancies should cease, then would that crime cease which we all wish to see rooted out from society—criminal abortion."

Dr Stille has done more for the spread of enlightened views on the population question in Germany than any other writer. All honour to him for his unwearied struggle in the best of all causes!

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# The Malthusian

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"To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—Malthus on Population, 1806.

"Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess."—John Stuart Mill, 1872.

"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather than forty millions struggling painfully for a bare subsistence."—Lord Derby, 1879.

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## THE POPULATION QUESTION IN HINDOSTAN.

(Concluded.)

THE horrors which each street of any of our towns or villages abound with do not fail to impress any passing observer with the enormities and ravages, which ignorance of these all-important laws have been multiplying. To give an illustration of our meaning. A common cooly, with a daily wages of between two and three annas, is required to maintain a family of generally four or five souls. A Hindu family consists of a man, his wife, his old parents and children, leaving other near kindreds that are sometimes a burden to an already distressed family. There may be some other additional trifling income in the family, but it will not materially alter the wretched condition. The reproductive power is greater in lower or laboring orders than in the higher classes. A family, which is a pitiable object of our daily personal observation, comprises a man, his wife, two daughters, two grandchildren, and two sons, living on the pial (of about 20 ft. by 15 ft) of a house, bearing the stamp of a migrating family of the nomade tribe! They live on charity and manual labor. The wage they earn is far below that absolutely necessary for their subsistence. Hence prostitution, the grossest of all physical evils, begins. In the nights, they all lie down on the same pial in a row, breast to breast, or back to back in the open air, fully exposed to the public gaze and to the inclemency of the weather. Decency and morality are unknown to them; and virtue is a strange guest to them. Poverty is, we need not tell, an ever-attending evil of their life. Such frightful scenes of horror and misery are very common among the Hindu villagers. The state of our native Sepoys is another apt illustration of the wretched state of over-crowding, low wages, and consequent sufferings. What sound morality could be expected of the people where so much want and its resultant evils, prostration of bodily and mental powers, are glaringly observed? When could such a state be bettered? Not till the question of population attracts the attention of all mankind, especially the lower orders, by whom it is mostly needed. The great political economist, J. S. Mill, says that "little improvement can be expected in mo ality until the production of large families is regarded in the same light as drunkenness or any other physical excess." The labor market is over-stocked, and, consequently, the wages are very disportionate to the work done by a cooly. A poor country like India cannot at all attain a prosperous condition unless she strives to be alive to the warm and animated teachings of the scientists on this important branch of Sociological science. The proposal that the State should impose fines on the person, who brings children into existence, whom he cannot protect, and whom he brings only to starve to death in their infancy, is very advisedly given. And India is solely in want of it. This is the only way to check this gigantic evil. Every lover of truth, who has the good of humanity at his heart, and who wishes to devote disinterested service to the cultivation of science for the public benefit, and who has a great desire for truth for truth's sake, would do well to study constantly and minutely the *Malthusian*, the much esteemed monthly organ of the Malthusian League, the well-organized body for the free discussion of the law of population and recognition of salutary rules concerning the limitation of offspring and maintaining small families. It is an admirable organ, and it inculcates the Neo-Malthusian principles and their practical application by means of prudential checks. It often contains the much enlightened views of the scientific scholars and doctors of the western world whose opinions and authority few can question. It is our great desire that the efforts of our, nay, the world's benefactors, the noble and able Dr. Drysdale and his co-workers in the field of scientific discoveries for the enlightenment of the present and future generations and in order to make them enjoy the fruits of life as well as they could, would produce the intended and needful effect. Every patriotic Hindu, who wishes to know the cause of the evils of poverty, prostitution, and degeneracy, and the means of bettering the present miserable state of himself and his brethren at large, would do better to devote his leisure hours to the close study of the *Malthusian*, which we don't hesitate to declare would surely soon revolutionize (if not already revolutionized) the conceptions and opinions of the modern generation on the subject of the growth and regulation of society. We ardently wish that this lasting benefit could be confered on the Hindus who are utterly regardless of the parental responsibility, at no distant date."

It is with the greatest satisfaction that we find such able men as the medical writer of the above, which we have copied from the *Philosophic Inquirer*, of Madras, teaching the grand doctrines of the latter day Malthusians to the teeming nations of his native land.

## DR. ALICE VICKERY ON CHEAP FOOD.

(Concluded.)

I MUST confess, however, that I have in my experience met with but very few genuine vegetarians. Almost all those who style themselves thus partake of milk, eggs, and even, I hear, occasionally of fish. Of course this is giving up the question of vegetarianism entirely, and, therefore, I must suppose that other reasons beyond those of mere food reform urge some persons at the present time to abandon the use of animal food. I think that, as far as I can learn, there are three main arguments against flesh diet. The first is that it is painful to the sensitive mind to fatten on the death of other animals. The second is that there are many diseases derived from animals which are avoided when vegetable food alone is partaken of. There is a third, and that is that vegetable diet is cheaper than animal.

There is much, very much, change needed, I freely confess, in the customs of society before the shambles can be made thoroughly satisfactory to those gentle natures who rightly shrink from the least unnecessary pain being inflicted on any sentient animal. To save and minimise suffering is the avowed end of morality—the greatest happiness of the greatest number, not of human beings alone, but all animals.

I would, however, urge in defence of the killing of animals for human food, that it has been over and over again shown that there is not the least necessity that it should be accompanied by pain. Animals might with facility be put to death instantaneously by means of electric shocks, after passing a well-fed and well-cared for existence, one, indeed, which will compare most favorably with that of the majority of the poorest classes in our over-crowded countries.

Again, are those who inveigh against eating animal food sure that they are in so doing very fond of domestic animals? Let us see. It is clear that if the flesh of sheep, goats, and oxen were no longer required for food, these animals would die out, since being then merely competitors for our food supplies, they would not be allowed to exist. In such case our landscapes would be destitute of one of the charms they at present possess, viz., that of animated flocks and herds. And, again, is it not found that the manure of our wheat farms must be furnished by the flocks and herds if our crops are to be plentiful? It is said that in China, where agriculture has always been held in the greatest respect and honor, the inhabitants having learnt to make use of a surprising surface of the land for the culture of grain-crops to the exclusion of flocks and herds, the landscape is of the most dreary aspect on this account, because of the absence of animated life. Doubtless in warm climates, such as China and Hindostan, less albuminous matter is required to carry on the less energetic life of a tropical country; but, even so, there is no doubt that the abandonment of a variety in food is not without its evils, and the vegetarian feeding of these two wonderfully populous states has probably led to the inhabitants becoming easily conquered and ruled by the flesh-eating Tartars and English or other European nations.

If the principle of the "greatest happiness" for sentient animals is carried out intelligently, I think, then, that it must be conceded that a far greater amount of pleasurable existence is likely to be promoted by the present custom which prevails in civilised European states of finding the greatest part of the albumenous constituents of food in milk, eggs, or animal flesh, and thus enabling a large number of domestic animals to live as long as their existence is useful to the human race, and then being painlessly put to death. I know that I am assuming a great deal when I suppose that the animals we use for food are put to death painlessly, and it is for this reason that I admire the humanity of those food reformers who would rather abandon entirely the use of the flesh of oxen, sheep, or swine, and thereby know that the bloodshed and other horrible sights o our slaughter-houses were past.

What, however, I believe is true in their protest is this Animals should be put to death with all the precautions neede to save the slightest useless suffering. And I would hono and warmly support any popular agitation directed toward such a truly humane project as the reformation of the shambles When I consult the pages of those writers on food reform wh are at present so popular in this country, I notice frequentl that they speak with enthusiasm of the small cost of vegetable diet. We hear it said that people can live an thrive in this country on an amount of food which does nc exceed daily some 2d., 3d., or 4d.

Now, I would venture to suggest to those enthusiasti admirers of vegetable diet that it is not at all impossible t live far too low and far too meagrely. It may be true that on or two diseases, such as gout, are due to high living, mingle let me add, with alcoholic beverages; but consumption, ricket scrofula, and a perfect host of fatal diseases are produced b an over-meagre diet every day.

## THE INTERNATIONAL CONGRESS OF DOSIMETRIC MEDICINE AT MADRID; AND MALTHUSIANISM.

To the Editor of *The Malthusian*.

Dear Sir,—The great congress of dosimetric physicians an veterinarians was held at Madrid, under the high patronage the Spanish Government, from May 20th to 25th. I was ap pointed to attend as medical delegate for Great Britain. Whi anxious to aid to the utmost of my ability in the diffusion the benefits resulting to suffering humanity from the dos metric system of the eminent and venerable Prof. Burggraev of Ghent, I was at the same time determined to do a litt work for Malthusianism in Spain.

I had the opportunity and the great pleasure of calling upo the worthy vice-president of the Medical Branch of the Ma thusian League, Dr. Lataud, 4, Rue Caumartin, Paris. In th course of conversation he informed me that he is editing a important medical paper, the first number of which will ap pear in July. It will have a large number of medical sub scribers in France. It is Dr. Lataud's intention to give pro minence to the doctrines of New-Malthusianism in its page The doctor also intends to be present in London at the Inte national Medical Congress, when he will attend the meetin of the Medical Branch and read a paper bearing upon New Malthusianism, which will be rich in facts drawn from h great experience as physician to the St. Lazare. In Dr. Latau the Medical Branch has a powerful friend.

During my journey from Paris to the Spanish capital I mad the acquaintance of many eminent physicians and scientist among such being Prof. Burggraeve, the inventor of the dos metric method, and M. Charles Chanteaud, of Paris, the founde of the dosimetric pharmacy. I had interesting discussion with these gentlemen, who, without pledging themselves to belief in Malthusianism, seemed to view our doctrines wit considerable favour. Before leaving home I had taken th precaution of sending by post to various parts of Spain th tri-lingual circular of the Medical Branch. On my arrival i Madrid I found some fruit had been brought forth. I had th very great pleasure of making the acquaintance of an emine Spanish physician, a leading member of the Dosimetric Con gress, Dr. Joseph Roquero, 15, Aduana Street, Seville. He a most learned man, versed both in English and French lite ature and science, an ornament to the Spanish profession. H informed me that it was his intention to become a member the Medical Branch. He is at present engaged in translatin

several articles from the *Malthusian*, &c., for a Spanish medical journal published at Seville. He will also try to organise an active propaganda in the South of Spain. Of course, as he informed me, there will be some difficulty at first in this, especially in the small towns and country places, as the people are still under the influence of Catholic superstition. In the large towns, however, the day of the priest is past for ever. I noticed this particularly in Madrid. There the priests have no power. No one notices them. The churches have but few worshippers in them: the people are republican, democratic, and anti-clerical. 'El Clamor del Popolo,' 'El Democratica,' and 'El Liberal,' daily papers of advanced opinions, are largely sold in the streets. Madrid, once Catholic, is now emancipated. Her educated classes have adopted the enlarged views of John Stuart Mill, Darwin, and the great Freethought writers of England.

Dr. Baldomero Gonzalez Valledor, the President of the Dosimetric Congress, is a member of the Medical Branch. Ex-member of the Spanish Cortes, strong republican, he is beloved in Madrid, and has devoted himself to many reforms. I had the pleasure of seeing him often. He is a most eminent member of our profession in the capital of the peninsula.

Other gentlemen whom I had the opportnity of meeting promised me to notice the Medical Branch in their respective papers, viz., Dr. Jollicot of Paris, in 'La Médicine Populaire;' Dr. Oliveria Castro, of Oporto (Portugal), in the 'Rivista Dosimetrica' of Portugal; and Dr. Ricardo, of Turin, in the Italian 'Rivista Dosimetrica.'

The great Congress of Dosimetric Medicine, therefore, marks a new era in the cause of humanity. Great results have been obtained in medical science. I have also been enabled at the same time to do some work for our great Malthusian cause among the enlightened and liberal members of the Congress. What with Valledor and Aldecoa in Madrid, Roquero in Seville, and Lataud in Paris, our cause must advance. It was a rare pleasure to me to make the acquaintance of my Spanish confréres. Their kindness was extreme. I owe much too, to Dr. Castro, of Oporto, who, from his knowledge both of Spanish and English, enabled me to make myself understood.

Spain is again rising. She bids fair to take her place as first among the nations once more. Her first great Medical Congress was a rare success. She will soon, too, have among her sons many workers in the cause of suffering humanity.

HENRY ARTHUR ALLBUTT,
M.R.C.P., L.S.A.,
Late delegate to the International Congress of Dosimetric Medicine.
Leeds, June 4, 1881.

## A CORRECTION.

SIR,—With your permission I am desirous of calling attention to some errors that have crept into your account of Dr. Alice Vickery's lecture on "Health" at the Claremont Hall, Pentonville, on March 6.

Dr. A. Vickery did not discourse principally upon "Food," but only gave it a share in her lecture, which ranged over a number of important topics.

Referring to my notes of the lady's lecture on March 6, I find that Dr. A. Vickery, after some introductory historical remarks, followed by comparisons of national longevity, alluded to the subject of food. In giving her opinion in favor of a mixed diet, Dr. Vickery said: "Animal food was much more easily digested than farinaceous food." To prove the superiority of flesh for work needing great exertion, the inevitable anecdote of the test made of the powers of English and French navvies on the northern railroad in France was once more trotted out. Having given some slight observations on the necessity for the poor having more animal food, and suggesting that beasts should be slaughtered by electricity to avoid cruelty, Dr. A. Vickery dealt with those other topics (which your report avers she treated first) *without even noticing* those "most valuable experiments of Professor Hofmann the relative digestibility of vegetable and animal die Neither was there any mention made of Dr. C. A. Meinere "figures," Meyer and Rubner on "White Bread," or Wald's experience.

If these "experiments" had been stated before the meeti I should, with all due respect for the lady's superior abil and practical knowledge, have done my best to expose th unsoundness. There were two reasons why I did not disc what Dr. Vickery did advance. One was that I forgave t trifling objections to vegetarianism out of admiration at Dr. Vickery's thorough condemnation of alcohol and tobacco. other reason was that one gentleman was permitted to mo polise all the available time for discussion with his tira against vaccination.

Recollecting, as I do, the spirit of fairness which pervad Dr. A. Vickery's remarks, I feel sure she will agree with that it is desirable to be correctly reported. Apologising troubling you, I am, Sir, yours, &c.,

7, Burton-street, W.C. EDWIN DICKSON

## SWEDENBORGIAN OPINIONS ON THE POPULATIO QUESTION.

SIR,—From a perusal of the pages 255 to 258 of Rev. Jo Hyde's work 'on "Character," alluded to by Dr. Allbut have come to the conclusion that the tenor of them has b overlooked. Dr. Allbutt refers to them as expressing Hyde's belief that it is the duty of all married people to br children into the world, *and disregard the dictates of prudenc conjugal relations.*" That Mr. Hyde, however, did not overl the necessity of conjugal prudence is plain from what he s on page 255—"Of course there are circumstances which temporarily override the duty of marriage, as where one aged or female relatives to support, or where the income derives from his labour is totally inadequate to maintai wife, or he has no immediate prospect of being able to ma tain a possible family." Again, on page 252—"To br offspring into the world to whom their earthly life could only a succession of sorrows, would be a sin against soci and against the children themselves." These statements, I aware, are made in favour of abstinence from marriage, they evidently recognise this important fact, that to bur one-self with a large family, or even with one or two child when the income will not admit of their being brought up cept in a condition of abject poverty, or when hereditary eases are likely to be transmitted with all their horrors to th is highly immoral and deserving only of the strongest rep bation. Whilst taking up such a position, then, and adduc the reasons mentioned as reasons why people should *not ma* is it likely that in considering *the case of the married*, Mr. H would so stulify himself as to ignore the principle already down by him? Would he say, for example, to a married cou who had had two children, and who had been able so fa provide properly for them, but who now found themsel reduced to indigence owing to some sudden and unexpe monetary catastrophe breaking over them: "You must go having more children: you will be violating a divine law you do not; don't think of the temporal consequences, Lord will be sure to provide for you." I trow that this wo not be his advice. He would say: "You will be tempt Providence if you have further offspring under your pres circumstances. You must, if possible, produce no more." is not *all married people without exception* Mr. Hyde recomme to bring children into existence. On page 256 he writes, hold that it is the duty of every *healthy* man to have child born in orderly wedlock, and *whom he may train* to do be service for society than he has been able to perform." Th who are healthy, *i.e.* healthy in body and healthy in mind,

*who are able* to superintend the education and provide for the well-being of their children—these are the persons, Mr. Hyde implies, who may legitimately become parents. For others recklessly to become such, that he, as well as Swedenborg, would undoubtedly condemn.

Dr. Allbutt says, "I know for a fact that many leading Swedenborgians are thoroughly opposed to New-Malthusianism and base their severe criticism on Swedenborg's theological system." If New-Malthusianism mean simply judicious limitation of the family, it is difficult to see how any intelligent Swedenborgian can be opposed to it. There is, as I stated in my first letter, nothing in Swedenborg's writings to warrant such opposition, and to that statement I still adhere.

The question of Swedenborg's sanity you would not allow me to discuss at any length in your columns. I would only say that Dr. Maudsley's reasons for regarding Swedenborg as insane are based—(1.) Upon certain untrue stories about him which Dr. Maudsley *imagined* to be authentic, and (2) upon fallacious arguments which would apply equally to *all* believers in what is supernatural. Dr. Allbutt says, "Swedenborg lost his head when he began to dabble in theology." Swedenborg was no *dabbler* in theology, but a perfect giant therein when compared with other writers on the subject; moreover, his mind was as strong and well-balanced after his spiritual illumination had commenced as before it. He wrote upon scientific subjects even as late as 1766, and his work on the finances of Sweden, which the Prime Minister (Count Hopken) pronounced most valuable, was penned long after he had commenced his theological writings.

Haeckel's works may be very excellent in their way, but I fail to see how they can "convince the thoughtful reader that Swedenborgianism has no sure foundation."

I am, dear Sir,

April 19, 1881. SWEDENBORGIAN.

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By CHARLES R. DRYSDALE, M.D.

### CHAPTER VIII.

(*Continued from page* 231.)

IN as short a period as fifty years the whole of the worst evils of society will certainly re-appear, if population be not checked (says Malthus) by moral restraint, vice, or misery. After showing that a régime of equality would inevitably end in these shallows, so long as the birth-rate was not restricted, Malthus contends that some such laws of private property, as those which at present exist, would be certain to re-appear and misery to be increased. He then continues to give the best account of the irrevocable contract of marriage, with which we are familiar, that any writer has ever attempted to give.

"The next subject which would come under discussion, intimately connected with the preceding, is the commerce of the sexes. It would be urged by those who had turned their attention to the true cause of the difficulties under which the community labored, that while every man felt secure that all his children would be well provided for by general benevolence, the powers of the earth would be absolutely inadequate to produce food for the population which would inevitably ensue; that even if the whole attention and labor of the society were directed to this sole point, and if by the most perfect security of property, and every other encouragement that could be thought of, the greatest possible increase of produce were yearly obtained; yet still the increase of food would by no means keep pace with the much more rapid increase of population; that some check to population, therefore, was imperiously called for; that the most natural and obvi check seemed to be to make every man provide for his o children; that this would operate in some respect as measure and a guide in the increase of population, as it mig be expected that no man would bring beings into the wo for whom he could not find the means of support; that wh this, notwithstanding, was the case, it seemed necessary, the example of others, that the disgrace and inconvenien attending such conduct should fall upon that individual w had thus inconsiderately plunged himself and his innoc children into want and misery. The institution of marria or at least of some express or implied obligation on every m to support his own children, seems to be the natural result these reasonings, in a community under the difficulties that have supposed."

Mr. Malthus then proceeds with his theory of the reas why society punishes carelessness in sexual relations mu more in the case of a woman than in that of a man. "T view of these difficulties presents us with a very natu reason why the disgrace which attends a breach of chasti should be greater in a woman than in a man. It could not expected that a woman should have resources sufficient support her own children. When, therefore, a woman h lived with a man who had entered into no compact to mai tain her children; and aware of the inconveniences that might bring upon himself, had deserted her, those childr must necessarily fall upon the society for support or star And to prevent the frequent recurrence of such an inco venience, as it would be highly unjust to punish so natu a fault by personal restraint or infliction, society might agr to punish it with disgrace. The defence is besides mo obvious and conspicuous in the woman, and less liable to a mistake. The father of a child may not always be know but the same uncertainty cannot easily exist with regard the mother. Where the evidence of the offence was mo complete, and the inconvenience to society at the same ti the greatest, there it was agreed that the largest share of blan should fall. The obligation on every man to support h children the society would enforce by positive law, and t greater degree of inconvenience or labor to which a fami would necessarily subject him, added to some feature of di grace, which every human being must incur who lea another into unhappiness, might be considered as a sufficie punishment for the man.

"That a woman should at present be almost driven fro society for an offence which men commit nearly with impunit seems to be undoubtedly a breach of natural justice. But t origin of the custom, as the most obvious and effectual meth of preventing the frequent recurrence of a serious inconvenien to a community, appears to be natural, though not perha perfectly justifiable. This origin, however, is now lost in t new train of ideas that the custom has since generated. Wh at first sight might be dictated by state necessity is now su ported by female delicacy, and operates with the greatest for on that part of the society, where, if the original intention the custom were preserved, there is the least occasion for it.'

These most ingenious speculations of our author contain u doubtedly a great deal of truth in them. At the same tim it is clear that when society shall begin to replace tradition views of morality by more positive and scientific deductio from experience, when it shall be generally acknowledged all civilised states of the old world that the basis of tr morality must consist in that conduct which will keep the birt rate very low, Mr. Malthus's arguments in favour of irr vocable marriage and excessive severity towards those wh prefer not to enter the imperfect marriage arrangements modern European countries, with a full knowledge of wh they are doing, must be gradually replaced by some law whic shall affix a stigma, not so much upon illegitimacy, but rath

upon the production of large families. Those who are well acquainted with the modern position of the marriage question in Europe, and who have studied what has been written on it by Wilhelm von Humboldt and J. S. Mill, will readily acknowledge that, if society would but take care to stigmatise as immoral all those persons who take more than a very moderate share of the blessings of parentage in old countries, it might, as Humboldt proposes, entirely withdraw all legal interference in the contracts between the sexes. Moral obligations might still remain in full force towards those who have been led to base their future life on the increased continuance of such contracts; but doubtless the law of civilised states is at present tending towards far greater facility of dissolving such contracts than Mr. Malthus seems to have approved of.

[TO BE CONTINUED.]

# Literature.

*La Science Economique*, par YVES GUYOT (Paris: Reinwald, 1881.)

THE learned and accomplished author of this work, which has been forwarded *à son collegue* the president of the Malthusian League, is well-known to all who are acquainted with French social life as an advanced liberal, a bitter and successful opponent of the police des mæurs of Paris, and to readers of the *Malthusian* he is known as one who in times of persecution sent in his name as vice-president of our little society, to protest against the nefarious attempts to stifle the discussion of the population question made by the clerical and privileged party in this country. M. Yves Guyot is well acquainted with English literature and with our social views, as well as with the writings of many of our best known economists.

The work we now have before us is contained in a handsome volume of 470 pages, and consists of a series of essays which embrace most of the questions lying in the domain of the science of political economy. Book IV. devotes its first chapter to the population question, speaks of Malthus's law, of the checks to population (positive and preventive), and gives a comparison of the rates of doubling of England and France during this century. M. Guyot is of opinion that Malthus did not take into sufficient consideration the augmentation of the industrial capacity of the human race in his argument, since "the son who has a steam-engine at his back can produce no more infants than his father, but can quintuple or multiply tenfold his productive powers." Thus, he contends, that there has been a tendency in France and England for capital to increase more rapidly of late years than population, for in 1826, when France had a population of about 30½ millions, the value of property left by parents to their children was 1,337 millions, or 44 frs. 28c. per person; whilst in 1876 the proportion rose to 127 frs. 40c. per person. The same fact holds true for Great Britain, for, according to M. Yves Guyot, from 1855 to 1865 the figure in the United Kingdom was 30 per cent. and rose to 44 per cent. in the years between 1865-75. Mr. Giffen is quoted also as stating that whereas in 1790 the wealth of the United States was estimated at 187 dollars a head, this proportion had actually reached the sum of 776 dollars a head in 1870.

All this is accounted for by us Malthusians by the theory that the standard of comfort is gradually rising in all civilised countries among the more thoughtful classes. Unfortunately the most ill-educated classes have not shared greatly in this increase of wealth, a fact pointed out by Mr. Cairnes and Mr. Gladstone on several occasions in this country, and by Mr. Joseph Garnier and M. Dunoyer in France. Of course the reason of this is simply that the preventive checks to population, consisting in France to a great extent of conjugal prudence, and in Great Britain in celibacy, have both been working more and more to take the place of the positive checks of other countries. M. Yves Guyot takes the example of Ireland and France to show that the density of the population does not altogether depend upon the amount of wheaten bread it can obtain. "In the report of Sir J. Burgoyne upon Ireland, published in 1838, we see that the Irish population almost doubled in fifty years, that two-fifths of the men there were without work, their agriculture temporary and their industry nil. They lived only on a rapidly-growing kind of potato of inferior quality. Milk was an article of luxury to them; they never tasted either bread or meat. Their sole luxury was whisky. Scarcely were they grown up than they married at once and multiplied their misery. In the famine of 1847, after exhausting their potatoes, they killed their pigs, and then were reduced to live upon carrion and on grass. The population of Ireland in 1840 was 8,155,000, and now it has but 5,350,000, or a loss of 35 per cent." Surely all who read this will understand at once Malthus's law of population, and see what the *positive* check means.

And yet, says M. Guyot, look at the way in which the Irish still go on reproducing themselves. In 1864, the number of births in that country was 740,275 and the deaths 495,531 whilst in 1877 there were 887,055 births and 500,348 deaths. To a Frenchman accustomed to see in his own country very nearly an equality between the yearly births and deaths, this pullulation of poor Ireland must indeed seem strange.

"Malthus," says our author, "has pointed out as an obstacle to population *moral restraint*. I need not trouble myself as to the form which this may assume. The fact is that there are, in our civilisation, a great number of persons who wish to limit their reproduction, and who do limit it. Why? The causes are clear to the economist. The beggar has numbers of children. They die on the road, indeed, but they have been born. He has children because he troubles himself but little as to their lot. He obeys the animal desire and satisfies it. Whatever may happen, his children can be beggars like himself. Everyone knows the derivation of the word *proletaire:* 'maker of infants.' Now-a-days, as heretofore, its etymology is justified. The infant comes, and its parents count on public assistance to rear it. It may always easily become a laborer like its father. In the same way, very rich folks can have many children, because they are not troubled about their future. Again, in countries where the custom of promogeniture exists, as in England, where a father does not trouble himself to leave anything to his sons, or to give a dowry to his daughters, many children are born. These facts show that a man and a woman procreate the greater number of children, according as these children can more easily attain to a position equivalent to their own."

"Well," continues M. Guyot, "at this moment France is Malthusian, not doctrinally, but practically. Thrift has been recommended and preached to the French. The townsman has practised this virtue. He has never worked except for the privilege of resting as soon as possible. For a long time past the most honored man has been the one who 'does nothing.' In order to secure this privilege, he has lived frugally and sought in parsimony the security of his later days: Thrift was the grand virtue of the townsman. He was thrifty about the number of his family as in other matters. He was logical. Gradually the peasant proprietors and large farmers saw what was the system followed by the townsmen, and they, too, imitated it. They commenced by painfully hoarding, sou by sou, some crowns, by the aid of which they bought a piece of land. Then when they reflected on the division of this land, on its consequences, on the expenses of law, which in one sweep would take away all the product of their sweat, they were sparing of their children too, leaving with disdain the charge of a numerous family to the poorest. The following statistics show this:—

"Dr. Bertillon has divided France into three groups (*Dic. Ency. des Sc. Méd.*). The first includes the 30 departments in which more than a fourth of the peasants are proprietors (on an average 285 per 1,000 inhabitants), the last containing 21 departments where less than one-fifth of the peasants own the land they till, or where there are 177 proprietors per 1,000 holders. An intermediate group of 31 departments is given where the number of peasant proprietors is about 240 per 1,000 of all the cultivating farmers. He finds that in group 1 the birth-rate is 24.78 per 1,000, and in group 3, 28.1 per 1,000. Hence the possession of land by the cultivator is one of the best ways of attaining a slow birth-rate."

"At this moment," says M. Guyot, "France is the country which increases the most slowly in its population. From 1801 to 1870, 100 persons in England had become 221; in France, only 142. . . . Of 100 children born in England (*Réf. Econ.*) as many as 72.6 reach 20 in Norway, 64 in England, 63 in France, and only 53 in Prussia and 51 in Spain. After 20, the mortality of France is lower than that of any other European country." Strange to say, M. Yves Guyot is not content with this. He exclaims: "The population of France has few children, but it takes a relatively greater care, although an insufficient care, of those it engenders. That population is too well preserved and not enough renewed. There are too many old people and too few infants; the old cause a government of the aged, with old ideas, old thiugs, and negative of progress." Decidedly our author is hard to please. Like most Frenchmen, he seems to wish some one to set the example of breeding fast; but we would ask—Does he himself show it?

## Official Notices.

A MEETING of the Council of the Malthusian League was held on June 16, the president in the chair. Present: Mesdames Heatherley, Rothwell, Parris, and Dr. A. Vickery; Messrs. Bell, Page, Parris, Reynolds, Rothwell, and Truelove.

A letter was read from Mr. Alexander Bayne, of Edinburgh, enclosing £2 2s. subscription to the League for himself and Mrs. Bayne, and expressing deep sympathy in its objects. Also a letter from Mr. Carl V. Gerritsen, vice-president, who sent a subscription of £10, and announced that a distinguished lady writer in Holland, Miss Van der Tuuk, had become a member of the League, and that the Dutch Malthusian League would soon exist. There was also a letter from Mr. Yves Guyot, vice-president, with kind offers to allow some of the charts in his work to be reproduced in the *Malthusian*. Dr. Guye, of Amsterdam, had sent the president a most important work on the death-rates of various localities in Holland, and the second volume of the transactions of the International Medical Congress of Amsterdam, with the papers on the population question in it of Dr. H. A. Allbutt and the president of the Malthusian League. It was arranged that a hall or room in a hotel should be secured for the meeting of the Medical Branch of the League in August, at the International Medical Congress to be held in London in the first week of that month. Papers were expected from Dr. Lataud, Dr. H. A. Allbutt, the president, and other medical men, treating on the medical aspects of an over-rapid birth-rate, and how best to lessen it. Great sympathy was expressed with Mr. Bradlaugh in the struggle he was maintaining against prejudice and brute force, and it was hoped that Mrs. Annie Besant might ere long be able again to carry on her great work in teaching the people how to get rid of poverty. A debate was taking place on Malthus in the *Radical*, and Mr. J. H. Levy had written some articles on the population question in the *Labour Standard*.

## THE GOSPEL OF THE FUTURE.

SPEAKING at Walworth Freethought Institute, rece on 'The Gospel of the Past and the Gospel of the Fut Mr. Geo. Standring, editor of the *Republican* and membe the M.L. Council, referred at some length to New-Malthus ism as an element of vital importance in the progress of human race. Freethought would emancipate the mind f the thraldom of superstition; republicanism would strik the fetters of royal and aristocratic tyranny; but while mass of the poor remained in poverty and disease, while already overcrowded labour market was burdened with tinual accessions of idle hands, while the suicidal increas the poorest classes made their dreadful "life" still dreadful, no complete amelioration could be hoped for. A diffusion of the knowledge of the means by which such d trous increase could be avoided was work of the highest noblest character. New-Malthusianism, with Freetho and Republicanism, constituted the glorious "Gospel o Future," to which, and to no priestly creed, mankind look for salvation.

## "HAPPINESS FOR ALL."

SUCH is the promising title of an earnest little boo favor of Malthusianism recently published at Naples The author points out that the adoption of a derog course of life by women ought to attract our sympathy r than our censure, because it is not adopted voluntarily the influence of depraved tastes, but involuntarily unde pressure of poverty at home. The degradation of the dau results from the culpable folly of the parents in bringing children into the world than they can maintain.

In justice to the children they already have, parents sh be ashamed to introduce others, beyond their means, to the bread out of those children's mouths.

The duty of limiting the number of a family to the par means being morally so obvious and practically so simpl Malthusians stare in wonder to see people who could lived in comfort if they had limited themselves to children, condemn both themselves and their families to comfort by senselessly having eight.

We cannot understand why people should be so childi to throw away happiness by incurring pecuniary exp beyond their means, when incurring those expenses c easily be avoided. J. Rothwe

## CURRENT TOPICS.

Mr. Rothwell, in opening a debate on "The Natu Morality," at the Marylebone Debating Society on the 2 May, illustrated the importance of having not simply *a* consc but an enlightened conscience, by reference to Malthusia A man, he said, whose conscience was unintelligent foolishly impoverish himself and family by having a numb children disproportioned to his means, while a man whose science was intelligent would condemn him if he were to h number of children disproportioned to his income, and com him for restricting their number to accord with it.

In a debate on the Irish Land Question at the Som Club on June 14, Mrs. Charles in the chair, a paper was re Mrs. C. Hancock on the Irish Land Question. Mrs. Heat pointed out that emigration was no true remedy for the culties of Ireland, and that if the Irish had no outlet, bu the land in their own possession, they would soon learn

commodate their families to the capabilities of the land to support them.

Mr. Carl V. Gerritsen, vice-president of the League, encloses £10 to the president in aid of the funds of the League, adding: "Nothing would be more deplorable than the cessation of the monthly paper, which keeps united sympathisers of all nations who are fighting for the same cause, abolition of pauperism by a theory which is founded on reason—The Population Law."

### Census of France.

In 1879, it appears that in France there were 864,000 legitimate births, 67,000 illegitimate births, and 44,000 still births. The deaths were 839,800. The increase of the population was 92,000. The number of marriages was 282,700 in 1879.

The Dutch Malthusian League will probably exist before 1882.

The president of the Malthusian League opened a debate at the long-established Marylebone Debating Society, Quebec-street, on May 21, Mr. John S. Dyason, formerly Poor Law guardian, in the chair. The subject was "State Remedies for Poverty," and the opener showed the impossibility of coping with European low wages and dear food by any other way than by encouraging a very much slower birth-rate. The state, as J. S. Mill said, could aid this by its sanction. In the discussion which followed, Mr. Hopes said he had visited Paris as delegate to a working man's society, and found there that workman contented themselves with two children. Mr. Meyer and Mr. Wynn thought this was a most difficult problem, and the former said it went against nature. Mr. Rothwell said that men frustrated nature every day, and should do so more than at any other time when the life of a new person was concerned. There were some doubts expressed as to the danger to health that might arise from only having small families. The chairman also asked whether late marriage was not likely to be bad for the health. In reply to these points, the opener said that although in Paris 100 medical men had only 174 children, he had heard many of them say that this was of no prejudice to the health of themselves, wives, or children. Celibacy, on the contrary, was a life of privation, and fraught with dangers to the health and happiness in both sexes. So that early marriage with small families, as in France, was the solution of the population difficulty. Three cheers were given to the lecturer on leaving the room, and much enthusiasm was evinced.

A London Curate sends five shilling to the League by the hands of Mr. T. O. Bonser.

The first meeting of the Malthusian Branch of the Malthusian League will be held in the second week of August in London, at the Charing Cross Hotel. Dr. Lataud, of Paris, Dr. Hitchman, of Liverpool, Dr. H. A. Allbutt, Dr. C. R. Drysdale, and others have promised papers. The meeting will be held on Monday, August 8, at 12 noon. Dr. Rebante, of Paris, will read a paper on "Malthusianism and Socialism: their Influence on the Working Classes."

T. F., in the *National Reformer* of June 5th, says that English society is intensely Malthusian. "Do not English parents exert all the influence they possess with their children to prevent them from marrying before they have sufficient means to support a family. What is that but practical Malthusianism? It may be said that the difference between Mr. Bradlaugh and the ordinary Englishman is that Mr. Bradlaugh advocates prudence after marriage as well as before.

Dr. Marchant Jones encloses 2s. 6d. in stamps, and writes a most sympathetic letter, which we hope may be read aloud at the meeting of the Medical Branch in the first week of August. It will serve admirably to commence the discussion on the medical part of the question.

In his famous speech in the House of Lords on the retention of Candahar, Lord Derby called attention, in terms of extreme gravity, to some of the real dangers which beset our Indian Empire. He said:—

"My lords, you have a difficulty and a danger before you compared to which, in my mind, the risk caused by foreign intrigues is utterly insignificant. You have a population living on the simplest food, without trade or manufactures, which will not migrate, and which continues to increase. In old times, the population of Bengal was kept down by wars, by famine, and by pestilence. We have put an end to internal wars, we do what we can to mitigate the pressure of famine and to prevent pestilence; and what is the result? Dr. Hunter, the able statistician employed by Government, tells you what is the state of the case. You are threatened with a pressure of population upon your means of subsistence such as the world has never seen before. I only touch upon that subject. This is not a time to go into it, but I think you will find that those who have most deeply studied the economical situation of India are generally those who take the least sanguine view, and who feel the deepest anxiety as to its economic future."

Lord Derby has only given expression to what has often passed through the minds of many thoughtful men, who are not to be blinded to the dangers of the future by the optimism which sees nothing but promise in the rapid increase of population. The time for delusions on this subject has gone by; and, unpopular as it may be, the question will have to be faced, not in India only, but in England and other European states, and (at no distant day) in America too. Eastern and Southern Asia are full to overflowing. China does overflow, but India does not. That is to say, the Chinese are emigrating, but the people of India refuse to leave their native country. I do not say that the population of England is greater than the country would feed, under a wise system of land tenure, of thorough cultivation, and of sewage utilization. But I do say that, under existing circumstances, it is too great. As for China, those who know the condition of the interior of that great empire describe the extreme poverty of the people, and the fierce contest for bare existence, in terms which it is painful to listen to. Now and then, the supply of food, in particular districts of China and India, falls far short of the requirements of the population, and the people die by the million. I know there are "philosophers" who tell us that there cannot be too many inhabitants in a country, and that, whenever the Creator sends a new mouth into the world, he always sends food to fill it. It is useless to argue with people who continue to repeat these comfortable doctrines while whole provinces of China and India are being depopulated by famine. It is useless to shut our eyes to disagreeable facts, and famines are just as much facts as volcanoes or earthquakes. I offer no explanation (except the purely physical one) of these phenomena, for I have none to offer. I leave those who are deeper in the counsels of Deity than I am to explain why the world is scourged with all these terrible visitations. I prefer to deal with obvious *facts*. It is a fact that the surface of the earth is limited in area, that its production of food is therefore limited too, that a limited quantity of food can sustain only a limited number of persons, and that the present tendency is towards an indefinite increase of population. The existing generation has probably nothing to fear, but no real philanthropist can help feeling anxiety with regard to the future. It is not my business to propound a remedy. I leave that task to others, and content myself with simply pointing to the coming danger. —*The Western Gazette*, April 8.

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from poverty and premature mortality."—Malthus on Population, 1806.
"Little improvement can be expected in morality until the production of large families is regarded in the sa
light as drunkenness, or any other physical excess."—John Stuart Mill, 1872.
"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather th
forty millions struggling painfully for a bare subsistence."—Lord Derby, 1879.

No. 32.] A MONTHLY JOURNAL. SEPTEMBER, 1881. ORGAN OF THE MALTHUSIAN LEAGUE. [One Penny.

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## THE POPULATION QUESTION AND THE MEDICAL BRANCH OF THE MALTHUSIAN LEAGUE.

A MEETING of the Medical Branch of the Malthusian League was held at Charing Cross Hotel, London, during the visit of the International Medical Association. The President, Dr. C. R. Drysdale, occupied the chair. The following letters were read. Dr. Stille, of Hanover, wrote: "I send you my best wishes on the occasion of the meeting of the Medical Branch of our League in London. To my great regret, my practice does not allow me to take part in the transactions of August 8, but my thoughts will be in your midst on that day. I know not if you will experience much opposition or not. Here in Germany the majority of our medical practitioners are up to this date anti-Malthusians, mostly from entire ignorance of the data on which our arguments are founded. Still, I often receive communications from the most opposite circles, which prove that the comprehension of the question, and the knowledge of the necessity of solving it by our methods, is spreading abroad in a pleasant manner."

Mr. Naidu, of the General Hospital, Madras, Hindostan, wrote: "I am not only a staunch advocate of the Malthusian League, but a practical and earnest preacher of the Malthusian checks to those of my countrymen with whom I come in contact in my professional career as a humble medico. I am also a subscriber to the *Malthusian*, from 1st January, 1881, and get it through my friend Mr. M. Mudaliar, the editor of the *Philosophic Inquirer*. I have already contributed several articles to that journal touching the great population question in India. All those articles signed V. V. N. are from my humble pen. As a medical practitioner among my fellow countrymen, I shall do as much as I can for the great end of the Malthusian League, whose sole aim is human happiness."

Dr. Burggraeve, of Ghent, Belgium, wrote: "Malthus was an honest man, and a most moral writer; but he was deceived as to the end which he desired to reach, that is in his crusade against poverty and the evils it creates, by seeking to restrain the number of children to the figure of those which could be suitably reared by the capital of their native country."

Dr. Giovanni Tari, of Naples, wrote: "The researches of Pouchet on generation, as also those of his followers in the same path, such as Bischoff, Coste, Naegele, Mayer, and other physiologists, ought not to be forgotten in the search for a natural method of prevention of fecundation. I ought to a that in my propaganda of new-Malthusian doctrines I ha found great difficulty in persuading to the adoption of mecha ical means for preventing procreation: whilst I have su ceeded in persuading a few of my friends to adopt preventiv in some cases. The method, however, which they have ma use of has been that of abstention as advised by Raciborsky. this method alone, for about four years, they have not had a more children, except in the case of one, who confessed th he had not adhered to the time imposed upon him." Dr. Ta also added that a Catholic priest of his acquaintance had to him of a yet more simple method of avoiding an ove numerous family, and which, he assured him, was much pra tised among the common people in Italy.

Dr. Leblond, of Paris, wrote: "9, Rue Mulhouse.

"I expect to be in London for the International Congre and to assist at the meeting which you have kindly invite me to. Some days ago I wrote a letter (which was not pu lished) to one of our medical brethren in Switzerland, on *means employed at Paris* to prevent conception. I will con municate that letter, if you desire it, at the meeting."

Dr. C. R. Drysdale then read the Presidential Addres which contained the following remarks.

"Gentlemen,—As it is the first time that the new medic society, the Medical Branch of the Malthusian League, ha had the advantage of meeting, it has been thought that, i quality of its president, a few words of introduction to th debate might be useful. You are well aware, gentlemen that until the commencement of this fruitful century,—unt Malthus wrote—it was the custom for statesmen and philoso phers to say, that population is always a good thing. Cobbet Pitt, and Napoleon thought it right to reward fathers of larg doctrine, and recommended that statesmen should encourag families, and it was only in 1832 that the Parliament of Sar dinia abrogated a law which had this for its principle. Th ancient religions of the Zendavesta and of Moses are full o praise of such as multiply the number of human beings Plato, however, and Aristotle had a glimpse of the tru doctrine, and alleged that it was right to encourag large families when such were required, and discourage them when over-population existed. The laws of ancient Rom were directed towards the discouragement of celibacy and en couraged large famities, and it was not until Christianity appeared, with its war against the flesh, that celibacy became sought after by large numbers, both of men and of women Napoleon the Great replied to Madame de Stael, who asked him whom he looked upon as the greatest woman of past or present times, that the greatest woman was she who had pro duced the largest family.

Such was the state of public opinion when the illustrious clergyman of Dorking (Surrey), T. R. Malthus, wrote in 1798, his immortal essay on the causes which had hitherto impeded mankind in their search after happiness. In this essay, Malthus showed that when members of the human race were amply provided with food they could double their numbers in periods varying from 15 to 30 years. Hence he showed that in Europe and other long-peopled continents, there being no possibility of obtaining food enough to enable the inhabitants to double in such a short time, there was a constant pressure of population upon the food supplies. Population was, therefore, constantly being checked in old countries, either by early death or by prudence in delaying the marriage day. Emigration, he showed, was quite unable to cope with the power of rapid multiplication possessed by the race; and, hence, he thought that the only chance for the advance of civilisation consisted in the imitation—by all classes of society—of those richer classes, where late marriage and celibacy were, as he knew, so prevalent.

Mr. Malthus had no means of foreseeing that another solution of this terrible difficulty of the human race was taking place even when he was writing his great work and publishing the various editions of it which appeared until 1826.

He did not perceive that, in consequence of the great democratic revolution of 1790 in France, there had arisen in that country among the newly-created peasant proprietor classes an intense desire to maintain their families in the position of modest ease and comfort in which they had been placed by the sudden alteration of the land laws of France. This was accomplished by that prudent people by the simple plan of limiting the number of their children after marriage to a very small figure.

Owing mainly to this parental forethought, which is worthy of all praise, among the French peasantry, it is said by M. Maurice Block that in whole districts of that country the peasants and town artisans habitually limit the number of their children to two Among the professional classes, too, a late census showed that 100 families consisted but of 174 children, or thereabouts, and that the richer classes were equally economical with the professional classes. Among the ranks of medical men in France a notably small proportion of children were found. Sixty-nine of the most distinguished members of the Faculty of Medicine of Paris were, on examination by me, found to have had only 109 children.

The Medical Branch of the Malthusian League has been established to explain to society at large that, as a general rule, those classes which rapidly increase the number of their families in European states are destined to witness a terrible mortality among their poor children, and also to live a life of indigence themselves and be carried off prematurely. The mean age at death in England among the richer classes (Ansell) is 55 years, whereas the poorer classes do not attain to an average of 35. There are but 8 per cent. of the children of the rich who die before the age of one year; but among the poor there are as many as 33 per cent. who die in the first year of life.

Mr. Malthus proposed celibacy as the cure for such terrible indigence and premature death; but the Medical Branch of the Malthusian League has to urge that celibacy, whether in women or in men, tends towards insanity, crime (Bertillon), and terrible privations. Emigration, which is put forward as a panacea for the evils of large European families is a delusion. Europe, for instance, contains upwards of 300 millions of persons, and if it were to increase as fast as New Zealand is now doing it could double its population in less than 15 years. It would evidently then be out of the question to think of exporting 300 millions of Europeans every 15 years.

The only method of coping with the population difficulty that has anything like a chance of being listened to is tha proposed by the Malthusian League. That body proposes tha the production of large families, in the words of Mr. J. S. Mill shall be looked upon as among the most immoral of all action which any of the inhabitants of an old country can commit. Ho this can be attained with the least suffering to the marrie pair, it is the privilege and business of medical science to in vestigate.

Had the meeting had the advantage of the presence of D Leblond, of Paris, he would doubtless have informed us, a he had done the obstetrical section at Amsterdam, that th means made use of in France for the prevention of an over numerous family are of the least recondite and most univers ally known. M. Leblond has mentioned at Amsterdam tha the medical men of Paris had never more than three children seldom so many, and that they merely used the metho spoken of as early in the history of the world as in th Old Testament (Genesis xxxviii. verse 9.) M. Leblon had added that, as far as he knew, this method was never cause of disease in either husband or wife. The French ex periment was doubtless the most valuable and extensive ye known, as that nation had only a yearly increase of ·14 pe cent, whilst that of England was 1·75. It would be interestin to hear what physicians present could say about the question and whether they could add any clear light as to the practica point, which, after all, was the real difficulty.

Dr. Dooremal, of the Hague, said he had in 1879 had th pleasure of opposing the new-Malthusian propositions at th International Medical Association, when Dr. Drysdale and Mr Van Houten had put them forward. He contended that hap piness could not be secured by people having small familie in Europe. First of all, Mr. Van Houten, whose propaganda had excited such interest in the question in Holland, said tha the workman's children, when numerous, were certain to b ill-fed, and hence he had recommended such poor people t limit the number of their families, without renouncing conju gal relations. Well, although there was in Holland muc liberty of speech, it was curious that not a single journal ha ventured to reproduce the last part of the advice given by Mr Van Houten. There was, too, a dangerous side to the ques tion, and he (Dr. Dooremal) was inclined to think that married woman who once began to use such innocent prevent ive means as those spoken of would, if they were unsuccessful be apt to resort to less innocent methods, such as abortion And, then, why ask us to limit the number of our children There was a large quantity of land, even in Holland, quit uncultivated, and the distribution of wealth was very faulty And, again, the means pointed out by several authors wer very uncertain, as he had recently had occasion to notice i the case of some parents who had been endeavouring to limi their families.

Dr. Guye, of Amsterdam, begged to protest against the view just put forward by Dr. Dooremal, that a married woman wh would make use of some innocent method for limiting he family would, if this failed, resort to a criminal one. He re pudiated this idea with his whole strength. As to Mr. Va Houten's exception of the rich from the duty of having only a small family, he cited an article in the 'Fortnightly Review a few years back, where the author had shown that a rich man with a large family would thereby push his children into a class beneath his own, and thus increase the competition in that class. There was another argument that was brought forward which he should like to combat. It was said that, i the intelligent classes began to limit their families, whilst the thoughtless did not, the intelligence of society would be dim inished. This was clearly a mistake. When the mortality of the children of the thoughtless classes was remembered, it was doubtful how far they really competed in generations to come with the prudent classes, even in numbers. There were no statistics as yet to throw light on this subject. He was not

at all interested in combating the anti-Malthusian economical arguments put forward by Dr. Dooremal. These had been so often refuted that it was slaying the dead to attempt to reply to them. He had only risen, as before said, to oppose strenuously the idea that good and virtuous wives, who would try in vain in any innocent way to limit their families, could ever be induced, as Dr. Dooremal had said, to condescend to vicious practices like abortion.

Dr. GASKIN said he could not contribute much from his own personal experience to the debate. Bergeret and others, such as Mayer, had made a number of vague statements as to the injury that might be done to the wife by prevention of large families. He (Dr. Gaskin) was convinced from reading these pamphlets that it was not the use of checks that had done the mischief these authors spoke of, but the excesses that had been committed by either of the conjoints. Dr. Routh, in his pamphlet, had made similar vague statements. Some time ago, he had contributed a paper to the *Malthusian* to show that about 100,000 children were brought into life in this country unnecessarily every year. Dr. Matthews Duncan had said that 1 in every 100 births was followed by the death of the mother in the first month after childbirth. This would give 1,000 women dying quite unnecessarily every year in England alone. These sad maternal deaths would far more than counterbalance any death-rate from other circumstances connected with conjugal prudence. Again, the excessive death-rate of the children of the poor had to be placed in the scale, and when this was done, it would be found that the innocent checks advised by the New-Malthusians were a thousand times less painful than those at present existing.

Dr. H. A. ALLBUTT (Leeds) said he could not contribute any very salient facts to the debate, as he was a specialist, and treated chiefly diseases of the skin. The physiological check spoken of by Dr. Tari had usually proved successful among his friends and patients, but not always. His opinion was that the check opposed by Dr. Brown and that spoken of by Dr. Leblond, as being used by the medical and lay population of France, were the most likely to be the solution of the question, for a time at least.

Dr. C. R. DRYSDALE said that it was due to the late Dr. Knowlton, of Boston, and to Mr. Bradlaugh and Mrs. Besant, in London, to say that owing to their boldness the question was now fast becoming a possible one.

Mr. J. BARON D'AULNIS DE BOUROUILL, professor of political economy in Utrecht, Holland, said he wished to show that there was absolutely nothing but what was strictly logical in the position taken by the New-Malthusians in this question. Malthus had clearly proved that there was a tendency for the race to increase faster than the food supplies, and he was convinced that the recommendation given by the League to citizens of old countries to limit the size of the family to some two or three children was the very best solution of the difficulty. The production of wealth could never cope with the power of increase, and distribution was an affair of party politics. Dr. Burggraeve's idea of diminishing the taxes was out of the question, as a means of raising wages. He had never met in Holland with anyone who was in favour of taxation, except the finance minister, who was always complaining of the difficulty of getting enough money to carry on the government of the country. Taxes were absolutely necessary, and when well administered were part of the most economical expenditure that any people could disburse.

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## DR. HITCHMAN ON THE POPULATION DIFFICULTY.

### *DICHTUNG UND WAHRHEIT.*

YES, indeed; "Dichtung und Wahrheit," or Poetry and Truth, says Goethe to Eckermann—in other words faith and knowledge. Oh, what a contrast! Verily, it is like an embroilment of fable and legend, or religious mythology in a chaos of confusion, evermore confounded, with the facts of demonstrative science in nature and human nature. The human body is not only a microcosm containing all forms and forces of molecular atoms or material elements, solid, liquid, gaseous, and ultra-gaseous, but really no *deus ex machinâ* seems adequate to supersede the inherent properties of material structure, or the inexorable agency of natural conditions, even on the hypothesis, true or false, that brain-protoplasm is the mechanical instrument merely of a spiritual entity. Scientific accuracy of opinion, thought, and action can alone ensure perfect success to a revolution so unspeakably important as that involved in the philosophy and sociology of the population question, enormously influenced as is the latter, now as heretofore, by Bibliolatry, or the catechism of creeds and churches throughout our world of partial emancipation only from the thraldom of antient barbarism and dire superstition. Until the present day, physiology, medicine, psychology and ethics have agreed to regard man as a "*unity*," entirely compact and irreducible—living, feeling, acting and being only as a distinct *ego*, separated by an impassable gulf, or abyss, from all invertebrates and vertebrates by some extraneous or immortal spiritual principle. Indeed, as every one knows, upon this gratuitous though common belief, all existing dogmatic, theological or ecclesiastical, and social as well as political institutions, have been framed "by authority," and are still held up as exclusive law and gospel. I venture to think that new facts will ere long demonstrate this popular belief to be an error—that, on the contrary, death is life, and life is death, scientifically, since the human being is rather a collection of organisms, or distinct lives, in a biological sense, whose seeming unity, perhaps, lies in the harmony of a hierarchical *ensemble*, the concordant elements of which, connected by a narrow co-ordination and evolutionary subordination, may yet carry, each in itself, or *per se*, all the essential attributes, and all the primal characters of the individual factor. In any event, however incomplete, the fauna and flora of our Mother's history show an undeniable series of gradational processes in her mineral and vegetable queendoms, as in the cephalic ganglions of the annulosa, the vertebral channel of the crustaceans, the pulmonary respiration of the arachnids, and the rest; in short, throughout the whole comparative craniology of men and animals. And if you grant that the nervous complex apparatus pervading the cortical substance of the higher and more elaborate brains may have a limited or localised re-partition, it can hardly be denied that special exceptional aptitudes in diverse gifted individuals are largely due to the *equal* participation of every part of cerebral structure in the power and production of splendid human thought. These views have created quite an unusual "sensation" in the Paris Anthropological Society, of which I have the honor to be a Foreign Correspondent, and assuredly they deserve the most serious meditations of all true friends of the Malthusian League, aware as *they* are that the last enemy to Humanity's true religion is traditional mythology. The population question is, of course, alarming for an impotent system of established superstition. Nevertheless, let us say, or sing, with Tobias Smollett, himself a physician as well as a poet:—

Thy spirit, Independence, let me share;
Lord of the lion heart and eagle eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky.

Emphatically I repeat, let us follow the Scientific Idea, build on Nature's teachings, facts and phenomena, convinced that, however much we may reverse or destroy the time-worn dogmas of a by-gone past, our work is full of positive and perennial truth, which the church and the world are alike powerless to conquer, and therefore a thousand times preferable, and more earnestly or devoutly to be revered, than the old scaffolding or framework of illusions and delusions, for which the new edifice of Malthusianism is hereafter to be substituted. Nearly fifty years ago, I was horrified and shocked at the extent of poverty, disease and crime, traceable, directly or indirectly, to *the evil influence of unrestricted and really avoidable trammels of over-reproduction*, brought about, alas! more frequently in some instances without marriage licenses than with them. This experience I gathered mainly from inquiries instituted in the Northleach House of Correction, Gloucestershire, and the large Workhouse Infirmary of that Poor Law Union; not to mention Fairford Asylum for the Insane, and subsequently as Surgeon of the Cirencester Hospital, and Medical Officer, for many years, of a number of parishes under the old Commissioners.

Four at one birth: father, mother, and infants, and, as a general rule, some dozen *previous* children—all, in fact, saturated with syphilis or mercurialism, from corrosive poisons incautiously employed by professional men, or egregious quacks, which last of two are to be found now, as they were then, of either sex and in every village. And here, in this huge city, or seaport town, the great commercial centre of two worlds, for thirty years past I have almost daily witnessed the miseries of poverty, disease and crime, accruing for want of some prudential check to procreation or over-population—in form especially of relapsing fever, recurrent typhus—or, as I call it, MAN'S MURDERS—a persistent *famine* epidemic, with and without eruptions, whose prognosis and complications are fatal, or discouraging, in despite of rest in bed, temporary cleanliness, milk, soup, wine, ice to the head, good nursing, dilute phosphoric acid, ammonia, quinine and iron.

Hypocritical ignorance is ostrich-like timidity, or downright cowardice: in any wise, it is not true social propriety, and that feminine delicacy which I trust will always be held in the highest degree sacred. False modesty is hostile to knowledge, well-being, and a righteous healthy mind, and the genius of beneficence must resolutely put it away.

And why? Because *the only remedy* is discoverable in the moral or material, most practical formulary of Malthusians, and not in any pharmacopœia of the College of Physicians, or other conspectus of prescriptions in medicine, surgery, and obstetricy. It is the most distinctive act of a rational being, or reasoning animal, that wise foresight can suggest *a special culture*, the teachings of which may best be found in the writings of such great reformers and good men and women as Dr. C. R. Drysdale, Dr. Alice Vickery, Mr. Chas. Bradlaugh Mrs. Annie Besant, Dr. H. A. Allbutt, *par acclamation*, or with universal consent, inasmuch as their radical principles, if adopted by the poor generally, would banish from the earth for ever a trinity of devils, named Poverty, Prostitution, and Celibacy, and by their moral physiology would be evolved three of the brightest and most beautiful graces to which we could possibly sacrifice on the altar of Humanity, viz., Health, Peace, and Competence.

[TO BE CONTINUED.]

Read at the International Medical Congress.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By CHARLES R. DRYSDALE, M.D.

(*Continued from page* 244.)

## CHAPTER IX.

### OF POOR LAWS.

IN Chapter V. of Mr. Malthus's book iii., we have these luminous remarks of his on Poor Laws, which have been so often quoted by statesmen and philanthropists:—

"It is," says our author, "a subject often started in conversation, and mentioned always as a matter of great surprise, that, notwithstanding the immense sum which is annually collected for the poor in this country, there is still so much distress among them. But a man who looks a little below the surface of things would be much more astonished if the fact were otherwise than it is showed to be, or even if a collection universally of eighteen shillings in the pound, instead of four, were materially to alter it. Suppose that by a subscription of the rich, the eighteen pence or two shillings which men earn now were made up to four shillings, it might be imagined, perhaps, that they would then be able to live comfortably, and have a piece of meat every day for their dinner. But this would be a very false conclusion. The transfer of three additional shillings a day to each labourer would not increase the quantity of meat in the country. There is not at present enough for all to have a moderate share. What would then be the consequence? The competition among the buyers in the market of meat would rapidly raise the price from 8d. or 9d. to two or three shillings in the pound, and the commodity would not be divided among many more people than at present.

"When an article is scarce, and cannot be distributed to all, he that can show the most valid patent, that is, he that offers the most money, becomes the possessor . . . and when subsistence is scarce in proportion to the number of the people, it is of little consequence whether the lowest members of the society possess two shillings or five. They must, at all events, be reduced to live upon the hardest fare and in the smallest quantity.

"A collection from the rich of eighteen shillings in the pound, even if distributed in the most judicious manner, would have an effect similar to that resulting from the supposition which I have just made; and no possible sacrifices of the rich, particularly in money, would for any time prevent the recurrence of distress among the lower members of society, whoever they were. Great changes might, indeed, be made. The rich might become poor and some of the poor rich; but while the present proportion between population and food continues, a part of society must necessarily find it difficult to support a family, and this difficulty will naturally fall on the least fortunate members."

Malthus mentions that in a great scarcity which occurred in England in 1801, no less than ten millions sterling were given away in charity. In one case cited by our author, a man with a family received fourteen shillings a week from his parish. His common earnings were ten shillings a week, and his weekly revenue therefore twenty-four. Before the scarcity he had been in the habit of purchasing a bushel of flour a week, with eight shillings perhaps, and consequently had two shillings out of his ten to spare for other necessaries. During the scarcity he was enabled to purchase the same quantity at nearly three times the price. He paid twenty-two shillings for his bushel of flour, and had as before two shillings remaining for other wants.

The price of labour, says Malthus, when left to find its natu-

ral level, is a most important political barometer, explaining the relations between the supply of provisions and the demand for them: between the quantity to be consumed and the number of consumers: and, taken on the average, it further expresses clearly the wants of society respecting population—that is, whatever may be the number of children to a marriage necessary to maintain exactly the present population, the price of labour will be just sufficient to support this number, or be above it or below it, according to the state of the real funds for the maintenance of labour, whether stationary, progressive, or retrograde. "Instead, however, of considering it in this light, we consider it as something which we may raise or depress at pleasure, something which depends principally upon his Majesty's justices of the peace. When an advance in the price of provisons already expresses that the demand is too great for the supply, in order to put the labourer in the same position as before, we raise the price of labour; that is, we increase the demand, and are then much surprised that the price of provisions continues rising. In this we act much in the same manner as if, when the quicksilver in the common glass stood at 'stormy,' we were to raise it by some mechanical pressure to 'settled fair,' and then be greatly astonished that it continued raining."

"In the natural order of things, a scarcity must tend to lower, instead of to raise, the price of labour. Many men who would shrink at the proposal of a maximum would propose themselves that the price of labour should be proportioned to the price of provisions, and do not seem to be aware that the two proposals are very nearly of the same nature, and that both tend directly to famine. It matters not whether we enable the labourers to purchase the same quantity of provisions which he did before by fixing their price, or by raising in proportion the price of labour."

These arguments of Mr. Malthus were a death-blow to the frightful system of the rate in aid of wages which at the early part of the present century was fast turning England into the most pauper-ridden country in Europe.

(TO BE CONTINUED.)

## PARENTAL IMPRUDENCE AND WRONG.

TO THE EDITOR OF THE BRADFORD OBSERVER.

SIR,—You will perhaps allow me to make a few remarks on the following two paragraphs which appeared in your issue of Saturday:—

A contemporary gives the name and address of a pair of out-door paupers, the man aged thirty and the woman thirty-four, who have had no fewer than seventeen children; after this fashion—single ten, twins twice, and triplets once. The man is a quarryman, but is suffering from consumption, and has for some time been in receipt of 7s. and five loaves weekly outdoor relief.

The wife of a labouring man named Garner, living in Washington Street, Driffield, the other day gave birth to two daughters and a son; all the children and the mother are "doing well." These make a progeny of thirteen, eleven of whom are living. The mother, who is also a grandmother, is not yet forty years of age.

I am glad you have drawn attention to two such scandalous instances of social evil-doing. It is customary to treat lightly such conduct, yet any person having any reflective powers whatever must see that the results are of a most serious and painful character, alike to the unfortunate children and the ignorant and reckless parents. And what have the ratepayers to say, and the contributors to the funds of the charity organisation societies? Are they in no way concerned? Are they for ever to have their faces averted from the very fount and manufactory of paupers, and busied merely with the regulation and equalisation of distress, when the causes that have produced it have done their work? I protest, sir, that in the more rational age that is coming, men will look back with astonishment at the strange obliquity of vision which, in the latter half of this vaunted nineteenth century, sees so plainly the evil results of a mode of conduct, and yet is so blind to the conduct itself as to permit it, as a rule, to pass without comment or rebuke. The instances you have placed before your readers are exceptional in some respects, but we can find nearer home the same recklessness and ignorance, with its inevitable accompaniments of distress, and drain on the purses of ratepayers to meet it. We have been continually reminded in your correspondence and other columns during the last few years of the depression in trade, and especially in Bradford trade, and yet in the reports of the health officer of this borough we find that the birth-rate still continues near its accustomed figure of almost double that of the death-rate. It is self-evident that there are crowds of children born in this town for which the parents cannot properly provide. Men are in deep anxiety seeking work and finding none; women and children are pining for lack of sufficient nourishment, and yet the production of new competitors for work goes on. What madness it seems. Of course, as this conduct is natural, so the results are natural too. Children dying prematurely: poverty and illness painfully prevalent; men forced to emigrate from the country which proves such a hard and pitiless mother. It is the mission of man to conquer nature and make it subserve his end, which is happiness. With much good, nature also brings us much evil, and that evil we are continually struggling against. Medical skill strives against disease of the individual, political skill strives against the evils of society, and all our efforts in numberless ways are to gain comfort and avert misery. Are we to be worsted at the last, and is this prolific birth-rate for ever to defeat us in our efforts to abolish misery? I hope not, yet all depends upon ourselves. The intellect of the country has uttered for many years past no uncertain voice on the subject, and the speech gets stronger and stronger. For an instance, see pages 192 to 197 of Mr. Herbert Spencer's recent volume, "The Data of Ethics," wherein the author points out the immorality of parents in transmitting weak and diseased constitutions to posterity. There is this man with the family of seventeen, himself in consumption, originating a perfectly appalling amount of misery and weakness, and may at the present moment be originating still more. It is not right. It is, indeed, very sad and wrong. It would be better, and more just to society, if such parents were in durance, rather than acting as they do. What are our criminal laws for but to protect society from the injurious actions of individuals. And what greater injury can be done than to deprave the constitution of posterity. We attend to the stock of our dogs and racehorses, but we do nothing to promote the better reproduction of ourselves. The very lowest, the very worst and weakest of our race, are permitted by society as much liberty as they please to perpetuate their type to the injury and the danger of posterity. Individually, we may, as a rule, act like rational beings, but socially we almost always act like children or fools, and so we have wars and miseries of all sorts as our natural reward.

I have hope, sir, that the reason of Europe will not long remain inactive on the subject of the main cause of poverty, disease and crime, but it requires some to speak out to commence with, and then slowly, but surely, will come about the great change which will eventuate in a general happiness for all. It is in our power to hasten this change, and I rejoice that as long as education prevails no force on earth can prevent it.—I am, &c.,

6, Chester Street, Bradford, 1881. G. A. GASKELL.

Dr. T. LAW GASKIN writes to say he has been so much engaged with other subjects lately as to have forgotten for a time the claims of the League on his attention. Mr. Gaskin sees the population difficulty so clearly that he will doubtless during his career find it impossible to advance the happiness of society unless this question be kept full in view.

## TO THE MEMBERS AND FRIENDS OF THE MALTHUSIAN LEAGUE.

THE Council find it very uphill work to disseminate the principles of the League among the mass of the people, and expect it will continue so for some years to come. But they are prepared to continue their exertions for the desired object, and hope that the members will do their part, each in his or her own locality. The League have a large stock of tracts that are calculated to do a great amount of good if they can be put into the hands of the people who will read them. The Council feel confident that this could soon be done if every mebmer would make it a duty to purchase a few, if only sixpennyworth, and circulate them among their friends. There are also many who believe we are doing a good work who are not themselves enrolled as members of our League. To those we appeal for assistance. The funds of the League are very low, and any business person knows well that the amount of work done by any society can be measured by the funds at the disposal of its committee. We therefore make a strong appeal to the readers of our journal for assistance.

WILLIAM HAMMOND REYNOLDS, *Secretary*,
23, Amersham Vale, S.E.

## Official Notices.

MEETING of Council of the Malthusian League, on Thursday, August 18, the President in the chair. Present: Mesdames Heatherley, Henderson, Rothwell, and Dr. Alice Vickery; Messrs. Page, Reynolds, and Standring. It was announced that a deputation of members of the League had waited on Mr. Fowler, one of the Members of Parliament for the City, and protested against the injustice of the majority of the House of Commons keeping the duly-elected Member for Northampton from taking his seat. It was also announced that a meeting of the Medical Branch of the League had been held at Charing-cross Hotel during the presence of the International Medical Association in London, and that a good discussion of medical points had taken place. It was determined to use more strenuous efforts to make the Malthusian teachings known next session, and to spread the organ, the *Malthusian*. Funds were, of course, required to keep that organ alive until public opinion became fixed upon the supreme importance of the population question. The *Malthusian* would in future, as long as it existed, be sent monthly to the various daily, weekly, and monthly periodicals which were likely to be influenced by it. To show the extreme rapidity with which population could increase, when food was cheap, the President mentioned that the fertile islands of New Zealand, which in 1871 had a population of 256,000, had in 1881 a population of 489,000; that is, the increase had been 91 per cent. in 10 years. Of course, this increase was to a great extent due to immigration; but that was only partially true, since the birth rate 41 per 1,000, and the death rate 12 per 1,000, of New Zealand, would admit of a doubling of the population in little more than 20 years, not taking immigration into account at all. The population of New Zealand at present, then, tended to double, including immigration, in 11 years. If this were compared with the tendency of modern France, which would take about 250 years to double at present rate, some idea might be obtained of the immense population checks which were always going on in European countries. The population of the colony of South Australia had increased 49 per cent. in the last 10 years, and New South Wales nearly 50 per cent. New South Wales and in New Zealand, food is extremely che and, hence, population can double in less than 12 years in th colonies.

Subscriptions for the month ending Aug. 15th—

R. Shibbing 2s; Mrs Shibbing 1s; Mr S. Henderson 1s John Moss 3s; James Wolstenholme 1s; G. Attwell 2/6; M. D son 9d; T. Law Gaskin 1s; R. Yates 1.—Total 13/9.

WILLIAM REYNOLDS, Secretary,
23, Amersham Vale, New Cross, S.E

## Correspondence.

TO THE EDITOR.

SIR,—I hope at the meeting on the 8th inst., at the Chai Cross Hotel, the letter from your "Hamburg correspondei printed in the *Malthusian* for May, will form an important p of the subjects discussed then. The importance of the le is too well known for me to enlarge upon the subject. W is really wanted for "all sufferers" is plain and practical vice. Cannot this be conveyed to all by means of a lea enclosed in the *Malthusian*, or a notice stating where such be obtained, or a reliable work?

One reads month after month of the evils resulting fr over-population, &c., &c., heaps of remedies are hinted at, the one thing wanting seems withheld; attention is at ti drawn to France, but, so far as I read, no plain teaching forth.

Tell married people how to regulate their families, prostitution, poverty, &c., will considerably diminish.

I hope in the September number to see some notice coming answer to this most vital question.

One who knows your "Hamburgh Correspondent" spoken the plain truth. CONSTANT READER

## CURRENT TOPICS.

Mr. A. B. Moss hopes that in the next issue of the *Malthu* there may be an examination of Mr. George's work, which editor of the *Radical* seems to think much of. Can any of readers tell us something about this Mr. George and his wo As far as we know, it is a work which is antagonistic to scientific doctrine of political economy as expounded by Malt the two Mills, Ricardo, Cairnse, Fawcett, and not quite wo the serious attention of those who wish to get informa upon questions of social reform.

The *Weekly Dispatch* had recently an excellent article an Trade, in which it pointed out that when persons grumble poverty still being so prevalent, in spite of Free Trade, should remember that such freedom of trade was only part of question, since without a strong prudential restraint on p lation, Free Trade is powerless to effect any lasting effect society.

THE IRISH LAND BILL has at length become law. In opinion it is a splendid measure, and one likely te confer told blessings on Ireland. There is no reason why, under Act, Ireland should not become tranquil, happy, and pros ous as our Channel Islands, or the best agricultural district France. All honour to Mr. Gladstone!

THE *Republican* for September contains a fine portrai Mr. C. Bradlaugh, M.P., and the first half of an orig biography by Mr. George Standring.

## FAIR TRADE AND POPULATION.

A NEW LEAGUE has been established. For some time we have had a Reform League, a Malthusian League, a Constitutional League, and now, great heavens! we have a "Fair Trade League."

And what, perhaps, is more remarkable is the fact that Tory papers and Tory members of Parliament lend the shining light of their influence and support to this league for the promotion of fair trade. For whose benefit, we may ask, has this league been established? The answer comes in thundering tones—"THE WORKING MAN," "THE WORKING MAN."

The Tories and the working men are now in fond embrace. How charming! Those rich employers who so liberally support the working man in the time of strikes, who always champion the people's cause in Parliament, who promote the comfort and prosperity of the labourers by lightening (very much lightening) their burdens—master and man are now knit together lovingly in one common cause.

"Fair trade," cries Mr. Ritchie in Parliament; "Fair trade," shrieks Captain Bedford Pim at the Conservative Club; "Countervailing duties," shouts Mr. Kelly in the ears of ignorant working men.

Mr. Ritchie whispers that theoretically he is in favor of free trade, although doubtless it has increased the trade of England in the past, we must not allow foreign nations to handicap us in the struggle for existence, if we wish to survive.

Mr. Edward Clarke, that most plausible of sophists, proclaims himself to be as ardent a free-trader as John Bright or Joseph Chamberlain; but he says free trade in practice is a failure.

Foreign nations will not adopt it. New countries will have nothing to do with it; and is England to stand alone? We must have intercepting duties;—Oh, all ye stars of Heaven, O, earth, and shall I couple h—ll!—(no Mr. Editor, object to that word in this journal, if you please)—observe the phrase. Is it not lawyer like? Englishmen must defend themselves by compelling other nations to pay duties.

This is the only means by which the trade of this country can ever again become prosperous.

Sir Charles Dilke and Mr. Chamberlain have answered the fair traders with arguments which will be found difficult to refute; but the *Dispatch* and the *Echo* have indicated the true solution of the problem. The trade of England has not decreased; but the increase has not been in proportion to the population.

If, as Mr. Kelly says, and I have no doubt of its truth, when he goes down to the docks, he finds twelve men ready to do one man's work, he should not blame "free trade" because the increase of labour is not commensurate with the increase of population; he should blame his fellow-workers for bringing so many children into the world, for whom, when they grow to manhood, there is no work in the market.

Foreigners work fifteen hours for a days pay, and thus produce a cheaper article than Englishmen can by working nine hours per day. It is no use to stop the cheap article from coming into our market; we must either work an equal number of hours with our foreign competitors, or even more, or decrease the number of workers, by which means wages would be raised.

It is a good thing to find that a Radical paper like the *Weekly Dispatch* is bold enough to speak out bravely and show that trade can never keep pace with a population that grows in the ratio that ours in England does. ARTHUR B. MOSS.

## THE IRISH LAND QUESTION.

BY JOHN STUART MILL (1870).

THE evidence of the beneficial operation of peasant proprietors in the Channel Islands is of so decisive a character that I cannot help adding to the numerous citations already made part of a description of the economical condition of these islands, by a writer who combines personal observation with an attentive study of the information afforded by others. Mr. Wm. Thornton, in his "Plea for Peasant Proprietors," a book which by the excellence of its materials and of its execution, deserves to be regarded as a standard work on that side of the question, speaks of the Island of Guernsey in the following terms:—"Not even in England is nearly so large a quantity of produce sent to market from a tract of such limited extent. This of itself might prove that the cultivators must be far removed above poverty, for being absolute owners of all the produce raised by them, they, of course, sell only what they themselves do not require. But the satisfactoriness of their condition is apparent to every observer. "The happiest community," says Mr. Hill, "which it has ever been my lot to fall in with, is to be found in this little island of Guernsey." "No matter," says Sir G. Head, "to what point the traveller may choose to bend his way comfort everywhere prevails." What most surprises the English visitor in his first walk or drive beyond the bounds of St. Peter's Port is the appearance of the habitations with which the landscape is thickly studded. Many of them are such as in his own country would belong to persons of middle rank; but he is puzzled to guess what sort of people live in the others, which though in general not large enough for farmers, are almost invariably much too good in every respect for day labourers. . . Literally, in the whole island, with the exception of a few fishermen's huts, there is not one so mean as to be likened to the ordinary habitation of an English farm labourer. "Look," says a late bailiff of Guernsey, Mr. De l'Isle Brock, "at the hovels of the English, and compare them with the cottages of our peasantry. . . . Beggars are utterly unknown . . . pauperism, able bodied pauperism at least, is nearly as rare as mendicancy. The savings' banks accounts also bear witness to the general abundance enjoyed by the labouring classes of Guernsey. In the year 1841, there were in England, out of a population of nearly 15 millions, less than 700,000 depositors, or one out of every 23 persons, and the average amount of the deposits was £30. In Guernsey, in the same year, out of a population of 26,000, the number of depositors was 1,920, and the average amount of the deposits was £40. The evidence as to Jersey and Alderney is of a similar character.

Of the efficiency and productiveness of agriculture on the small properties of the Channel Islands, Mr. Thornton produces ample evidence, the result of which he sums up as follows:—"Thus it appears that in the two Channel Islands the agricultural population is, in the one two, and in the other three times as dense as in Britain, there being in the latter country only one cultivator to 22 acres of cultivated land, while in Jersey there is one to 11, and in Guernsey one to 7 acres. Yet the agriculture of these islands maintains, besides cultivators, non-agricultural populations respectively, four and five times as dense as that of Britain. This difference does not arise from any superiority of soil or climate possessed by the Channel Islands, for the former is naturally rather poor, and the latter is not better than in the southern counties of England. It is owing entirely to the assiduous care of the farmers, and to the abundant use of manure." "In the year 1837," he says in another place, "the average yield of wheat in the large farms of England was only 21 bushels, and the highest average of any one county was no more than 26 bushels. The highest average since claimed for the whole of England is 30 bushels. In Jersey, where the average size of farms is only 16 acres, the average produce of wheat per acre was stated by Inglis in 1834 to be 36 bushels; but it proved, by official tables, to have been 40 bushels in the five years ending with 1833. In Guernsey, where farms are still smaller, four quarters per acre, according to Inglis, is considered a good but still a very common crop." "Thirty shillings an acre would be thought in England a very fair rent for middling land; but in the Channel Islands, it is only very inferior land that would not let for at least £4.

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OBJECTS.

That the objects of this Society be:—

To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.

To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

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That the condition of membership be the payment of an annual subscription of 1*s.* (which shall be taken to imply adhesion to the rules of the League); or 2*s.*, which, in addition to membership, shall entitle the subscriber to receive, post free, a copy of the *Malthusian* monthly. To constitute life-membership, a single payment of one guinea.

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*August 8th*, 1881.

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1. To aid the Malthusian League in its crusade against pover the accompanying evils by obtaining the co-operation of qualified cal practitioners, both British and foreign.
2. To obtain a body of scientific opinion on points of sexual phys and pathology involved in the "Population Question," and whi only be discussed by those possessed of scientific knowledge.
3. To agitate for a free and open discussion of the "Population tion" in all its aspects in the medical press, and thus to obtain a nition of the scientific basis and the absolute necessity of neo-Ma anism.

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# The Malthusian

## A CRUSADE AGAINST POVERTY.

"To a rational being, the prudential check to population ought to be considered as equally natural with the ch
from poverty and premature mortality."—Malthus on Population, 1806.
"Little improvement can be expected in morality until the production of large families is regarded in the s
light as drunkenness, or any other physical excess."—John Stuart Mill, 1872.
"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather t
forty millions struggling painfully for a bare subsistence."—Lord Derby, 1879.

No. 33.] A MONTHLY JOURNAL. OCTOBER, 1881. ORGAN OF THE MALTHUSIAN LEAGUE. [One Penny

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## WEALTHY OLD ENGLAND AND POOR OLD ENGLAND.

### LORD DERBY AND MR. HOYLE.

WE are always interested in the utterances of Lord Derby. He is certainly one of the wisest and most thoughtful of European statesmen. Recently, observing that a feeling of despondency had settled on society in this country, he has done his best to dispel the gloom by a very hopeful speech at Southport, delivered on September 4, on the occasion of the opening of some new markets in that flourishing watering-place. Lord Derby denies that our agriculture is likely to suffer by the importation of foreign produce, or that our foreign trade is to be destroyed by the protection duties imposed by foreign states. In both of these views we cordially concur. Cheap foreign food will merely lower rents, and foreign protection duties merely prevent us doing as much business as we might with the subjects of protecting governments. He did not deny that the material prosperity of this country had recently received a very severe check. That is evident enough. Mr. Bright, indeed, has put down the loss to this country, by the distress of the farmers and bad harvests, as something like 200 millions sterling in three years. Nature, says Lord Derby, has been against us. Such a variety of bad seasons had hardly occurred in the memory of any middle-aged person; but that was no reason why we should suppose that the climate of these islands was permanently changed. We have, says Lord Derby, thirty-five millions of people in Great Britain and Ireland, the majority living in large towns, so that the farmer in moderately good years has an ample market for his produce. He gave it as his opinion that land in this country was extremely cheap at this moment, and that there had never been such a good time as the present to invest in landed property, since the land never increased in quantity whilst the people did. As to trade, our position was not so bad. Our imports were increasing, for in 1870 they were 303 millions, and in 1880, 411 millions. The exports, too, in 1870 were 244 millions, and in 1880, 286 millions, a gain of more than four millions a year. The Post Office and trustees' investments in 1870 were 53 millions; in 1878 they were 78 millions. In 1870 we consumed 117 millions of pounds weight of tea; in 1880, 158 millions. The income tax returns, again, in 1870 were given as 445 millions, and in 1880 as 578 millions, or 13 millions increase per annum an average. Finally, pauperism was decreasing, popula was increasing, and income increasing, so that we were no such a bad way as was generally thought. So much for bright side of the picture.

Mr. W. Hoyle, in a paper read before the Statistical Sec of the British Association at York, gives the shady side English society, we fear, with a considerable amount of tr With all the facilities, he observed, which this cou possessed for amassing wealth, a large section of the pop tion was either wholly destitute or constantly verging on borders of destitution. On January 1st, 1881, there were million and eleven thousand persons on the books in receipt of parish relief. As, according to Mr. Purdy, of Poor Law Board, there would be three and a-half times number applying for relief during the year, that would total of three and a-half millions applying for parish re during the year 1880. Mr. Hoyle added that from pers experience of a wide-spread character he was led to the c viction that the number of those who were constantly on verge of want, and who frequently got help from friends neighbours, was as large as the list of *bonâ fide* paupers. If the total number of our population which was perpetu bordering on a state of destitution would be over se millions, or about one-fifth of the entire population of country. The amount of our poor and police rates in 1 was over 16 millions sterling, the largest amount ever pai one year.

There can be no doubt that the accounts given by L Derby and by Mr. Hoyle contain both a great deal of tr in them. Cheerful people, and optimists with good so position and good balances at their bankers, will prefer story told by Lord Derby. The poor, again, and those fortunates who have neither social position, capital, nor ex skill, will naturally prefer the gloomier view of our anci civilization given us by Mr. Hoyle. We must say that agreed better with Lord Derby on a former occasion, when insisted, as we are always doing, on the necessity of a m slower increase of population than we have lately witnes in these islands. An increase of production is now known be a trivial affair in human destiny. What civilization n wants is a better distribution of the products of industry. is but of scant interest to the philanthropist whether the r become or not richer than at present. What he desires is see poverty abolished, food cheap, and the lot of eve labourer in the country an enviable one. This desirable ai as Lord Derby knows full well, can only be attained inculcating on all classes in our European society the duty parental prudence in the matter of the production of la families.

## DR. HITCHMAN ON THE POPULATION DIFFICULTY.

### *DICHTUNG UND WAHRHEIT.*

II.

BUT what of the present picture? "Beasts," shall it be said? Ah, no; it were indeed a libel on every living creature to compare animals with those salacious mortals in human shape who boast of the *number* of children they have begotten and the mothers they have forsaken.

I affirm that every man is the abject slave of sensuality or selfishness, an unmitigated worthless *thing* devoid of all moral excellence or ethical religion, narrow in sympathy, dead or stupified in lost sensibility, and without true love of his race, who can neither disentangle himself from the despotism of theology nor adapt himself to exigent circumstances or conditions. The rusty machinery of tyrannous custom, notwithstanding when the act of self-liberation is shown to be necessary for the greatest happiness of the human family, and that in its absence the innocent must always suffer for the guilty. Let the tocsin of Horace resound in each ear.

Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.

In this theorem of poetry and truth philosophic may be enjoyed the ambrosia and nectar of gods and goddesses, virtuous, pleasurable, genuine, and incorruptible; whereas the depraved and debauched man is constantly nursing a venomous reptile, whether lying on the grass or on a bed of gold, so long as he loves the transient and corporeal more than the permanent moral and intellectual, or the praise of fools rather than the friendship of the wise, and leaves his orphan children as legacies—the most unwelcome—to hospital, gaol, asylum, or kindred buildings for the homeless, the vagrant, and the poor. Ten, twelve, twenty, or even more fatherless and motherless deformed children have not unfrequently constituted the orphanage of a single rickety pair—not one of which, as son or daughter, in their parents' lifetime knew aught of childhood's joyful days, their only companions being not playmates, unless they were *diseases*, for the most part without allocation in systems of nosology, and due mostly to a deprivation of proper food and suitable clothing. Is it possible to prevent the everlasting recurrence of such physical and moral evils by any amount of money? For instance, during the present month the ladies of Wolverhampton have themselves contributed £45,000 to the Orphan Asylum of that town, and still the claimants come—so that to scatter plenty is not always to make a smiling land or teach the rustic moralist, *except to read their origin and history in the children's lives*, waked not before to sweetness or to extasy.

But knowledge to their eyes her ample page
Rich with the spoils of time, did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.

Books cost money, it is true, whilst Nature's school is free to all. Doing, however, I submit, rather than thinking and talking, is the hard work required in a world that grows harder and harder evermore. Gibbon and Macaulay tell us that a main element of happiness in the happiest of human lives is *love of reading*, which they would not have exchanged for all the treasures of India, or even the wealth of the whole world. But what if men will not, or cannot read works of science, history, and philosophy? The popular theory about Malthusianism, for example, alike in Europe and America, according to my experience and observation, is largely made up of the crudest and most vague notions—if not savouring of the alliance of Aristippus and Lais – involving neither Dichtung nor Wahrheit, poetry or truth. *Inter alia*, it is held to be an anti-connubial system, invented by those infidels ar republicans, atheists or secularists, who are violently *oppos* to marriage early and late, or that the celebrated "Essay Population," written by the Rev. Thomas Robert Malthu F.R.S., Professor of Political Economy and History in t College of the East India Company at Haileybury, is hosti and contrary to "the word of the Lord;" in fact, that advocates total separation of the sexes, according to som whilst, according to others, it promulgates the doctrine of fr love, and is by all furiously relegated to some sort of u defined Index Expurgatorius as far too heretical to be endur by the saintly or the faithful. Malthusianism, indeed, regarded by many as so unutterably wicked, base, and shoc ing, that no Christian philanthropist can be found who do not view the population question with feelings of unmitigat disgust and abhorrence. On courteously inquiring the reas why, one seldom obtains a more satisfactory response than ma be found by each Sunday School child in Gen. 1. 28— portion of "God's infallible word" that man in general and the clergy in particular, I apprehend, have more diligent followed than any other passage in the whole compilation Hebrew and Greek records, not excepting the practical fu filment of an oblique hint set forth in Matthew xix., 12—

As by the way of inuendo—
*Lucus* is made *a non-lucendo.*

This peculiar form of Essenism or Pessimism, asecticism mortification, it must be confessed is most decidedly ant connubial, enough, in fact, to make the very dust of Pla shake in his grave, the eye of Greece to weep, as mother arts, oracles, and eloquence that shook the arsenal, a fulmin'd over Macedon to the throne of Artaxerxes, or even

The olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long.

Most assuredly, if the suggestion in question were no practically realised by all kinds or varieties of our race, t population inquiry would speedily come to an inglorious en as any one may see who clearly understands the Syriac inte pretation of the word *koreito*, or the synonym of Greek the Aramaic language. With the like despatch, also, wou be rendered nugatory the famous Malthusian theorem, or cha of reasoning, that population increases in a *geometrical*, whi provisions only increase in an *arithmetical* ratio.

[TO BE CONTINUED.]

## THE EMIGRATION FALLACY.

"It may be said that out of Europe there is very much u occupied land, and that even if Europe produced all the peop it could, those people might be sent thither. But emigratio on such a scale, though imaginable in speculation, is n possible in practice. To create very rapidly new colonies, to extend very rapidly old ones, requires the migration n only of persons but of capital. You must send thither th means of subsistence if the emigrants are to be subsisted, a the means of employment if they are to be employed, a capital will not go unless you pay for it. It must have i regular percentage; and as yet no capital employed in foun ing colonies—not capital, that is, of a founding company, or founders as such—has ever paid a farthing. . . . Capit must be propelled by self-interest; it cannot be enticed b benevolence. The sudden foundation of a colony so huge to contain all the possible children—all those that might b in excess of those that are—is impossible; the bare idea of is ridiculous. . . . Almost all our colonies have warne our artisan not to come thither, because there was no room. —The late WALTER BAGEHOT—*Economic Studies*, pp. 88-9.

## MEDICAL MEN AND MALTHUSIANISM.

By H. J. HARDWICKE, M.D., F.R.C.S., & M.R.C.P.E.,
Hon. Physician to the Sheffield Public Hospital for Diseases of the Skin, and to the Sheffield and South Yorkshire Ear and Throat Hospital; Editor of *The Specialist*; etc.

To the Editor of *The Malthusian*.

SIR,—Owing to the serious illness of a member of my family I was unfortunately unable to attend the late International Medical Congress, or should have made a point of being present at the meeting of the Medical Branch of the Malthusian League, principally for the purpose of suggesting that the committee should draw up, for publication in *The Malthusian*, a number of reasons why medical practitioners ought to join the branch, a copy of which should be sent to every registered practitioner in the country. If these reasons are forcibly put, a large addition ought to be made to the list of members. In drawing up such a list of reasons, it should be borne in mind that the great question after all is whether or not the limitation of families by prudential means is an immoral act. Many, who are strongly of opinion that it would be a clear gain to the race, both with regard to happiness and mental and bodily development, if there existed some check to the rapid growth of population, are yet loth to join this League on account of having grave doubts as to the morality of its teaching. For my own part I cannot see any greater immorality in limiting the population by prudential means than in protecting it by the same means from lightning, sunstroke, malaria, &c. The one appears to me to be equally a subserving of nature to man as the other. This point I would suggest should be primarily and exhaustively dealt with, the advantages of Malthusianism being afterwards detailed. The medical profession can do a great deal for the cause if their sympathies are enlisted, and I think the plan I suggest would be a good method of reaching the thinkers and those who are not slaves to prejudice, or, as Dr. Hitchman puts it, "only partly emancipated from the thraldom of ancient barbarism and dire superstition." In concluding, I must express my regret that owing to the many calls upon my time I am quite unable to give that attention to the great population question that I should like to do; but I hope now and then to be able to contribute some little towards the furtherance of what I believe to be the strictly moral and humane principles of Malthusianism.

I beg to remain, Sir, yours truly,
HERBERT JUNIUS HARDWICKE, M.D.
Sheffield, August 30th, 1881.

## THE STATE AND THE POPULATION DIFFICULTY.

### THE MALTHUSIAN LEAGUE IN EDINBURGH.

THE president of the Malthusian League lectured on the "Remedies for Low Wages and Over-population" at the Chambers Street Hall, Edinburgh, on August 28. Among the audience were many staunch members of the Malthusian League, including Mr. and Mrs. Marshall, Mr. Snell, Mr. King, Mr. Martin, Mr. Orr, Mr. Lees, Mr. Henry, Mr. Nicholson, and Mr. McGregor. Mr. Martin occupied the chair.

The lecturer alluded to the various popular remedies for low wages, such as emigration, amended land laws, socialism, &c. Emigration, he said, had been found by Malthus and Chalmers to have no power of coping with the powers of multiplication of population in European states; but it was extremely valuable for a new state, such as America or Australasia, induce as many immigrants to land on its shores as possib until the period arrived when the productiveness of labo began to fall off. New land-laws had done incalculable go in France and our own Channel Islands by conferring sou titles on the cultivators of the soil, for this had indirec taught the French peasantry the all-important duty of a m careful restraint on the size of their families. Even as regard the *production* of food, it was well known that the Chan Islands were far more productive per acre than either Engla or Scotland, and that the land in these little islands of peas proprietors let for at least double what it did in Engla Hence, it was to be hoped that there might next session be thorough revision of our land system in Great Britain, a that the pernicious custom of primogeniture in intestacy sho be abolished and entails strictly limited. Could the state nothing more, however, to speedily improve the chances o happy existence to the masses than this? It could. It was longer necessary that civilized states, like those of Euro should suffer so terribly from poverty as they did at prese The true cause of general low wages was now as well-kno as the cause of the tides. It resided in an over-rapid birth-ra There was nothing like our wide-spread European poverty ye be found in New Zealand or Australia, because *there* labour so productive of food as compared with what it was in Euro Mr. J. S. Mill therefore had well said: "It would be possi for the state to guarantee ample wages to all who are bo But if it does this, it is bound in self-protection, and for sake of every purpose for which government exists, to prov that no person shall be born without its consent." He ad "The practical result of the whole truth might possibly that all persons living should guarantee to each other, thro their organ, the state, the ability to earn by labour an adequ subsistence, but that they should abdicate the right of p pagating the species at their own discretion and without lin that *all classes alike, and not the poor alone*, should consent exercise that power in such measure only, and under such gulations as society might prescribe with a view to the comm good." The poverty and dependence, in this country e at present were terrible to contemplate. Mr. Hoyle, at British Association, mentioned that it was calculated t more than three and a-half millions of our population appl for parish relief during the course of the year 1880, and t the number of those on the verge of want, and who frequer got help from friends and neighbours, was as large—so tha alleged that seven millions, out of thirty-five, or about c fifth of our population, were badly off.

In a new colony like New Zealand such a miserable pict of European over-population was unknown, and would be perhaps, a century. In those countries where food was cheap as it was in New Zealand, a doubling of the popula had taken place recently in eleven years, which showed extreme rapidity with which population could increase w there was plenty to eat. The colony of New South Wa where there were 30 sheep to every inhabitant, had in the ten years added 50 per cent. to its population, whilst N Zealand had added no less than 90 per cent. to hers. But these countries, meat sold for 1½d. or 2d. the pound, whils London it sold for 9d. In Europe food was dear, and yet birth-rate was in most places so high as to cause a cons severe pressure of mouths on the food supplies. In vain we send abroad for half of our food—population still contin pressing hard on the new supplies. There was but one wa making food as cheap in Europe as it was in Australia, that was by restraining the birth-rate. Large families w then, the real fountain-head of the social ills in Europe, the only old country that had much real happiness was Fra since there alone was it that families were habitually sm among the respectable classes. But, in France even, th were tens of thousands of ignorant and superstitious pers

who still produced as large families as are found in Ireland Great Britain, or Germany, and this "recalcitrant minority" kept up the price of food even in France, and embittered the lives of all who lived by toil. It was consequently the duty of society at large, as Mr. Mill had well urged, through its organ the state, to openly discourage large families in Europe, just as it was sometimes the policy of the government of new states to encourage them.

Public opinion already did something to prevent overpopulation. It stigmatised those persons who married without sufficient means. It anathematised all parents of illegitimate children. These methods, said the leeturer, were all indirect. The direct mode of restraining large families was to stigmatise all parents with public dislike who brought more than a fair share of children into a crowded country like this. In what way the state should mark its disapproval of large families would be a matter for future discussion; but it was clear that, at present, there were very many examples of punishment being inflicted by the state on those who performed actions that were against the interests of others. Citizens of civilised states were fined for the adulteration of food, for being nuisances to their neighbours, for opening shops on Sunday, nay, even for neglecting to give their children instruction in the elements of knowledge. Now, the action of introducing a new being into society was surely one of the most important of human actions, and yet it was the one which the state had the least of all endeavoured to settle the conditions of. He, the lecturer, held that a fine on all parents who produced more than a maximum number of children (say four) in a country like this was probably the form which the disapprobation of society would eventually take. Mr. J. S. Mill, in his sublime work on Liberty, had well expressed these views, when he said:—

"It is not in the matter of education only that misplaced notions of liberty prevent moral obligations on the part of parents from being recognized, and legal obligations from being imposed, where there are the strongest grounds for the former always, and in many cases for the latter also. The fact itself, of causing the existence of a human being, is one of the most responsible actions in the range of human life. To undertake this responsibility—to bestow a life which may be either a curse or a blessing—unless the being on whom it is bestowed will have at least the ordinary chances of a desirable existence, is a crime against all who live by the remuneration of their labour. The laws which, in many countries on the continent, forbid marriage unless the parties can show that they have the means of supporting a family, do not exceed the legitimate powers of the state, and whether such laws be expedient or not (a question mainly dependent on local circumstances and feelings) they are not objectionable as violations of liberty. Such laws are interference of the state to prohibit a mischievous act—an act injurious to others, which ought to be a subject of reprobation and social stigma, even when it is not deemed expedient to superadd legal punishment. Yet the current ideas of liberty, which bend so easily to such infringements of the freedom of the individual, in things which concern only himself, would repel the attempt to put any restraint upon his inclinations when the consequence of their indulgence is a life or lives of wretchedness and depravity to the offspring, with manifold evils to those sufficiently within reach to be in any way affected by their actions. When we compare the strange respect of mankind for liberty, with their strange want of respect for it, we might imagine that a man had an indispensable right to do harm to others, and no right at all to please himself without giving pain to anyone."

There was no discussion and no opposition.

# Correspondence.

## THE OFFICIAL ORGAN.

TO THE EDITOR.

Sir,—I have noticed in recent issues of your journal certain remarks with reference to the difficulty experienced in enlarging its circulation. As a regular reader and supporter, and one who has had some experience in similar work, I beg permission to offer a few observations on the matter.

To my mind, the maintenance of the *Malthusian*, until its ultimate and certain success shall have been attained, is one of the most important branches of work which the League can undertake. The paper has a double aspect, a double utility. As a constant and regular means of communication between the officials and supporters of the League, it furnishes a means by which the latter are enabled to understand the work and gauge the progress of the movement. If the regular publication were abandoned, the remaining channels of communication would be uncertain and inefficient: the interest and enthusiasm of members would certainly flag, and, not improbably, the official work of the League would be brought to a standstill. The fact, also, should not be lost sight of, that any movement with a regularly published official organ can claim public attention as an actual working organisation; and the effect of the constant appearance of such a paper, as a continual indication of vitality in the League, must be highly valuable.

As a propagandist agency, the paper is of undeniable utility. Malthusianism is advocated with the weight of authority; and, though enlightened readers may not require to be told over and over again the bases of our agitation, yet they should bear in mind that each issue, *if properly distributed by the members*, would reach new hands and unenlightened minds.

Aye, there's the rub! The *Malthusian* can never be thoroughly efficient as a propagandist agency until the members generally do their part in making it so. The number of members upon the books of the League is, I believe, very large; and a body so numerous can, at one effort, lift the paper from obscurity to efficiency. If every one would help, according to his means, three months would suffice to realise the happy result. Every member should request his newsagent to procure—say, one dozen copies, and to keep them on sale, properly displayed in his shop. The member guarantees to purchase, *at full price*, any copies left unsold at the end of the month. The agent will be glad to do this; and the burden upon the member would be very slight, for in most cases the copies would all be sold, and more required. Newsagents will not buy such a paper on the mere *chance* of selling it; but if a guarantee is given they will readily undertake the work.

Help! then, members: bear your part in the general work. Let not your "organ" wail again the dismal strain of woe; but so act that it shall soon peal forth the swelling tones of victory and thanksgiving.

George Standring.

*The Republican* office, 8, Finsbury-street. Sep. 20th.

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Mr. Carl V. Gerritsen writes in the Dutch monthly journal, the *Dageraad*, a reply to a writer of the social-democratic party which has recently been combating the position of the New-Malthusians in Holland. Mr. Gerritsen shows the inadequacy of the social democratic position, unless the members make parents responsible for the number of children they introduce into the world. There is a good prospect of the speedy formation of a Dutch Malthusian League. Holland is a small enough country for propaganda, and not so taken up with imperial questions as England is. Possibly, therefore the Dutch may be the first nation to see the new doctrine clearly.

# THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

(*Continued from page* 244.)

## CHAPTER IX. (contd.)

IN Chapter VI. of Book iii., Malthus remarks that, independently of any considerations respecting a year of deficient crops, it is evident that an increase of population without a proportional increase of food must lower the value of each man's earnings. The food must necessarily be distributed in smaller quantities, and consequently a day's labour will purchase a smaller quantity of provisions. An increase in the price of provisions will arise either from an increase of population faster than the means of subsistence, or from a different distribution of the money of the society.

Speaking of the Poor Laws of 1805, he says: "The Poor Laws of England tend to depress the general condition of the poor in two ways. Their first obvious tendency is to increase population without increasing the food for its support. A poor man may marry with little or no prospect of being able to support a family without parish assistance. They may be said, therefore, to create the poor which they maintain; and as the provisions of the country must, in consequence of the increased population be distributed to every man in smaller proportions, it is evident that the labour of those who are not supported by parish assistance will purchase a smaller quantity of provisions than before, and consequently many of them must be driven to apply for assistance.

"Secondly, the quantity of provisions consumed in workhouses, upon a part of the society that cannot be considered the most valuable part, diminishes the shares that would otherwise belong to the more industrious and more worthy members, and this, in the same manner, forces more to become dependent. If the poor in the workhouses were to live better than they do now, this new distribution of the money of the society would tend more conspicuously to depress the condition of those out of the workhouse, by occasioning an advance in the price of provisions."

Fortunately for England, says our author, a spirit of independence still remains among the peasantry. The poor laws are strongly calculated to eradicate this spirit. "They have succeeded in part: but had they succeeded as completely as might have been expected, their pernicious tendency would not have been so long concealed."

The following paragraph has often been cited by violent democrats as a proof of the hard-heartedness of Malthus. At present, few of the ultra-liberal party in this country are ill-instructed enough to vituperate any one for his opinions in this matter. "Hard as it may appear," he continues, "in individual cases, dependent poverty ought to be held disgraceful. Such a stimulus seems to be absolutely necessary to promote the happiness of the general mass of mankind: and every general attempt to weaken this stimulus, however benevolent its intention, will always defeat its own purpose. If men be induced to marry from the mere prospect of parish provision, they are not only unjustly tempted to bring unhappiness and dependence upon themselves and children, but they are tempted, without knowing it, to injure all in the same class with themselves."

It is very probable that the independence of character of the English labouring classes was fatally lowered by the system Malthus complains of, for to this very day, in many counties, the following experience of our author holds good. "The labouring poor, to use a vulgar expression, seem always to live from hand to mouth. Their present wants employ their whole attention; and they seldom think of the future. Even when they have an opportunity of saving they seldom exercise it; but all that they earn beyond their present necessities goes, generally speaking, to the alehouse. The poor laws may, therefore, be said to diminish both the power and the will to save among the common people, and thus to weaken one of the strongest incentives to sobriety and industry, and consequently to happiness."

No wonder that Thomas Chalmers, the great Scottish economist, struggled so hard against the introduction of the English poor laws into Scotland. That poor law in Scotland is at present worse administered than it even is in England, and has done much to create a pauper class. There is, indeed, but little prospect of another poet like Burns arising in modern Scotland. "The Cotters' Saturday Night" was composed when the parish gave discriminating relief only to the worthy and necessitous.

"These evils," says Malthus, "attendant on the poor laws seem to be irremediable. If assistance is to be distributed to a certain class of people, a power must be lodged somewhere of discriminating the proper objects, and of managing the concerns of the institutions that are necessary; but any great interference with the affairs of other people is a species of tyranny, and in the common course of things, the exercise of this power may be expected to become grating to those who are driven to ask for support. The tyranny of justices, churchwardens, and overseers, is a common complaint among the poor; but the fault does not lie so much in these persons, who probably before they were in power were not more cruel than other people, but in the nature of all such institutions. I feel persuaded that if the poor laws had never existed in this country, though there might have been a few more instances of very severe distress, the aggregate mass of happiness among the common people would have been much greater than it is at present."

The famous 43rd of Elizabeth, which has been so often referred to and admired, enacts that the overseers of the poor "shall take order from time to time, by and with the consent of two or more justices, for setting to work the children of all such whose parents shall not by the said persons be thought able to keep and maintain their children; and also such persons married or unmarried, as having no means to maintain them, use no ordinary and daily trade of life to get their living by. And also to raise, weekly or otherwise, by taxation of every inhabitant, and every occupier of lands in the said parish (n such competent sums as they shall think fit) a convenient stock of flax, hemp, wax, thread, iron, and other necessary ware and stuff, to set the poor to work."

"What is this," exclaims Malthus, "but saying that the funds for the maintenance of labour in this country may be increased at will, and without limit, by a *fiat* of Government, or an assessment of the overseers. Strictly speaking, this clause is as arrogant and as absurd as if it had enacted that two ears of wheat should grow where one only had grown before. Canute, when he commanded the waves not to wet his princely foot, did not, in reality, assume a greater power over the laws of nature. No directions are given to the overseers how to increase the funds for the maintenance of labour; the necessity of industry, economy, and enlightened exertion, in the management of agricultural and commercial capital, is not insisted on for this purpose; but it is expected that a miraculous increase of these funds should immediately follow an edict of the Government, used at the discretion of some ignorant parish officers."

(to be continued.)

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# Official Notices.

MEETING OF COUNCIL of the Malthusian League, September 15, the president in the chair. Present: Mrs. Heatherley and Mrs. Parris; Messrs. Page, Parris, Reynolds, Swaagman, and Truelove. A letter was read from Mr. Bradlaugh, mentioning that a Bombay gentleman had asked for a certain number of copies of pamphlets and leaflets for purposes of propaganda in Hindostan. It was agreed that 50 copies of each of the pamphlets and a stock of the leaflets should be forwarded to Bombay. An interesting debate on Malthusianism, in the *Weekly Dispatch*, was alluded to with great pleasure, as an indication that the most liberal of journals was seeing the wisdom of openly explaining to the people why even free trade and other admirable improvements must fail to produce good results, so long as the birth-rate was so rapid. The president mentioned that the result of his lectures in Edinburgh on August 28th had been to prove that, in that enlightened city, the advanced party were almost unanimously new-Malthusians. He regretted only that the Scottish Malthusian League could not be at once started and worked by the energetic young men belonging to the party. The coming Land Question would doubtless clear the way for such a League, both in England and Scotland. Mr. Page read aloud a letter which he had written to Mr. John Bright, and the reply, which will be found in another olumn.

The MALTHUSIAN had sold well during the month, owing to the medical debate. Mr. Parris announced a lecture on "The Land and Population Questions" at Notting Hill. It was arranged that circulars should be sent to the various London working men's clubs, with offers to lecture on the population question during the coming session. The secretary was asked to send the *Malthusian* to such clubs, and to the daily and weekly London press. It was noticed that several of the writers in the *Weekly Dispatch* were staunch members of the League, and evidently read the *Malthusian* attentively. Hence it was agreed that, if funds would permit, this organ of the League should be issued, if possible, until it became more known and self-supporting. The president read letters from two medical men resident in Queensland. Dr. Bancroft (Brisbane), wrote: "If there is any gospel necessary to the English-speaking race at present of more value than another, it is, in my opinion, that of the limitation ofthe family." Dr. Byrne (Port Mackay, Queensland), wrote: "The meat out here is dear at present. Beef is 3d. a pound; it used to be 2d., and mutton is 3½d., all without bone. Colonists will not buy meat if it has bone. Bread is almost as cheap as in London." (July 8, 1881.)

Subscriptions for the month ending Sep. 20th—

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## MR. JOHN BRIGHT ON FREE TRADE AND OVER-POPULATION.

THE following correspondence will be read with interest, bearing, as it does, on two questions of the greatest importance to all classes of society.

"John Bright, Esq. "12th September, 1881.

"Dear Sir,—The very great interest I take in the free trade question must be my excuse for intruding the following few remarks upon you, prompted by your letter, printed in the *Daily News* of Saturday, in which letter you attribute solely to our recent bad harvests the distress of the last few years, and the failure of free-trade to keep up wages and profits.

"Being a student of political economy, I am perfectly awa the truth of the free-trade doctrines—that it is proved to der stration that free-trade *tends* to enrich a country. But this s science of political economy, to which free-traders are inde for the proof of their principles, teaches also that the bene tendencies of free-trade are always liable to be counteracte the increase of population which they stimulate; and there be no doubt amongst thoughtful students of the facts that th what is now happening. The cheap food and good wages re ing from the repeal of the corn laws gave a great stimulu population, and the well-established tendency of a rapid inc of population is to lower wages and profits. No doubt this i perfectly well known to you, but as in your published letter a referred to you altogether overlook this, which science show be the most potent counteracting agency of improvements, speak of bad harvests as being alone responsible for our trou I have ventured to remind you. There must have been r bad harvests during the prosperous years following the intro tion of free-trade, but things did not then become so bad as are now, proving that bad harvests alone would not produce effect.

"I am, dear Sir,
"Your obedient servant,
"J. K. PAGE

To this Mr. John Bright replied:—

"Population has nothing to do with the right or wron free-trade. Since 1842 there has been no succession of harvests such as we have had during the last five years; harvest of 1879 was the worst for 100 years past.

"Wages now are much higher than 40 years ago—popul very much larger—people very much better in condition and cumstances. Profits now not good, owing to home trade s ing from loss by bad seasons.

"Rochdale, Sept. 13, 1881. "J. B

# CURRENT TOPICS.

### WHITECHAPEL AND HAMPSTEAD.

The Medical Officer of Health for Whitechapel has issued his quarterly report. The population of that dis is now 71,300, having been 76,600 in 1871. All Londo seems, has increased in that decade by no less than 575, Deducting the deaths of non-residents, the death rate, it se was 24·7 per 1000 for the year ending July, 1888. Some ago we remarked in the MALTHUSIAN that the populatio Hampstead, a wealthy suburb of London, was 45,000, and death-rate was only some 12 per 1000. So that the wea people of Hampstead seem to have only one half of the d rate of poor forlorn Whitechapel.

### DR. ZINNIS (OF ATHENS) ON FOUNDLING HOSPITALS.

The melancholy history of our own foundling hospita London and in other British cities, has made us easily un stand that an indiscriminate system of receiving aband infants is almost certain to become merely a state regul infanticide. Dr. Zinnis, of Athens, a respected vice-presi of our Malthusian League, sends us a pamphlet, written year, concerning the excessive mortality of foundlings in classic city he inhabits. He has been for twenty-two y physician to the Foundling Hospital of Athens, and in pamphlet he gives the causes of death of the 1,506 infants died in that institution from 1869 to 1878. Of these it s that no less than 932 died from diseases of the intestines, that this took place chiefly in the first six months of life per cent.). In a similar hospital in France, in the depart of Lower Seine, as many as 80 per cent. of foundlings s times die in the first year of life. If we compare this with mortality of infants among the well-to-do in this countr per cent.), we can readily see how careless society has hith

been as to the greatest of questions—How not to overstock, the world with human beings.

### The Ratio of Sterility to Fecundity.

Dr. Henry Bennet, at a recent debate at Ryde, at the Annual Meeting of the British Medical Association, mentioned that, at a late census, one million of married people were found to be childless. A similar sterility was found to exist among cattle. One woman in six, he said, was sterile. It seemed as if a certain portion of the females of all species were naturally unfertile. He opined also that prostitutes were generally sterile because they were recruited from the sterile class. Dr. Ross Jordan (Birmingham), and Dr. Malins (Birmingham), pointed out that Rokitansky and Grainger Stewart had shown that the sterility of prostitutes was frequently due to disease. There can be little doubt that a life spent in large cities tends towards sterility, since statistics collected by Mr. Malthus in Switzerland showed a far smaller proportion of sterile women than that cited by Bennet, *i.e.*, not much more than 1 in 25 of all married women in some villages (Vevay). It has long been recognised by writers on society that the existence of a class of prostitutes is due to their natural or acquired infecundity. Were it not for this, so many infants would be thrown on the public charities that the ratepayers would be forced to examine the question far more closely than has hitherto been the case.

While the Parisian *La France* is pouring forth its lamentations over the stationary, if not the retrogressive condition of the French population, as to numbers, a jeremiad of the very opposite character is being uttered in Germany. Dr. Rumelin, the Chancellor of Tübingen, has given a lecture on the "overpopulation" of Germany, which is a subject of criticism in all the German press. In the last ten years Germany has had to "deplore," according to the pessimist, "an addition of five millions to her population." It is as if a new province, bigger than Baden, Hesse, or Alsace-Lorraine, had been annexed, only with the disadvantage that the annexation had included the people, but not the soil; many more mouths, but no more food. The *National Zeitung* observes, in an article on Chancellor Rumelin's lecture, that Germany requires in 1881 14,967,700 centners more corn than she needed in 1872. Not only so, but she wants more meat to the extent of 2,108,850 centners; 1,488,600,000 more milk; 248,000,000 more eggs; 9,000,000 more pounds of cotton and 20,000,000 more ells of linen than sufficed for her ten years ago. Meanwhile, nothing is more evident than that German agriculture has not kept pace in the march with German needs. The population of Germany at the end of our century, according to Chancellor Rumelin, allowing for emigration at the present rate, will reach fifty-seven millions. —*Echo*, July 13.

### Fair Trade.

A most able article on "Protection of Home Industries" appeared in the *Weekly Dispatch* of August 4. We quote the following passage:—"For Mr. T. M. Kelly we have every respect, and we agree with him in regretting the system of foreign bounties. After denouncing the sugar bounties, he said that free trade was responsible for the fact that outside the docks every day twelve men stood ready for every one man's work. This is true, and most unfortunate; but free trade is not to blame. *What is to blame is the improvidence of the people of this country, who have brought between three and four millions more of population into the light since the last census, and who expect this increase to be provided for without a corresponding increase of trade.* Mr. Kelly was seconded by Mr. Wiginton, a gentleman of whom we only know that he is at least consistent, as his chief notoriety hitherto has been caused by his vehemently fighting for the protection of a gross monopoly directly calculated to encourage that crowded state of the labour market which Mr. Kelly denounced. France and America, they tell us, have progressed because of protective duties. No, they have progressed in spite of them. If we had no army and no Court, unlimited and rich soil, and proper education, as Americans have, we could, like them, be rich in spite of protection. If we had a thrifty population, regarding undue multiplication as wrong-doing, as it is, with a glorious climate and soil—soil which is the property of the people—we should thrive as France does, in spite of protection. But we are weighed down by the landlords, Chaplins and Hickses; by the fighting interests, Burnabys and Pims; the drones of society, Borthwicks and Hoares—who drag this red-herring across the trail lest the working man should scent out where the mischief really lies, and bring the true authors of his distress to their just account. The Tory party dares not openly support these men, but it will have not the least objection, as was shown in the House of Commons on Friday, to making a catspaw of them for raking chestnuts out of the fire. Any stone is good enough to throw at the Liberals, especially if you can get someone else to throw it."

The *Republican* for October contains a large and excellent portrait of our Vice-President, Mrs. Annie Besant. A biographical sketch accompanies the engraving. The same number contains the completion of the biography of Mr. Charles Bradlaugh, M.P.

We are glad to see that "Social Notes" is now being edited by Mr. Alsager Hill. This is a guarantee of liberal opinions.

### The Malthusians of Hindostan.

The secretary of the Hindu Freethought Union, in a paper read in July at Madras, thus speaks:—"Let us as Freethinkers with moral courage, strain every nerve to educate the Hindu masses, whom we see in a downtrodden state, to less populate this happy abode, India, for the bettering of the human race at large."—*Philosophic Inquirer*, Aug. 14, 1881.

## *MALTHUSIANISM IN* 1821.*

The increase of capital is so far different from the increase of population, that all beyond a certain quantity can only be obtained by increased difficulty. If we extend our cultivation according to our increased population, we must take in those lands which are comparatively barren, and they will of course yield less and less, as we are obliged to take in those which are still inferior, until there is not a single foot of land uncultivated. Here then is a stoppage to the increase of means; but before it could possibly reach to this pitch of cultivation, the most intense misery would be felt by the people, and vice, disease, and death must be the consequence.

It may be considered, on a first view, that these consequences are too remote ever to be felt by us; but this is not the case. We are now severely feeling the effects of a redundant population, and must still feel them more severely, if the evil be allowed to go on. It is this redundancy that has occasioned so much misery in our manufacturing districts, and which has reduced the value of labour so low, that the quantity of food for which it will exchange, is, in many cases, insufficient to support life. This will be evident when it is considered, that the value of capital and labour is regulated by the proportion they bear towards each other. If the number of laborers increase without a proportional increase of capital, wages will fall; and, *vice versa*, if the quantity of capital increase without a proportional increase of laboaers, wages will rise. This is an effect which cannot be averted without regulating the proportion of supply and demand.

* This extract is taken from an article on "The Principle of Population," in a scarce radical magazine of the date mentioned above.

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"To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—Malthus on Population, 1806.

"Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess."—John Stuart Mill, 1872.

"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather than forty millions struggling painfully for a bare subsistence."—Lord Derby, 1879.

No. 34.] A MONTHLY JOURNAL. NOVEMBER, 1881. ORGAN OF THE MALTHUSIAN LEAGUE. [One Penny.

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## LORD DERBY ON LARGE FAMILIES IN IRELAND.

LORD DERBY, as Mr. John Stuart Mill once remarked, is almost the only English politician who seems to be capable of taking a wide and scientific view of human affairs. We have long looked upon it as certain that, if he pleases, he may become the head of the Liberal party in this country, since, in spite of his enormous wealth and his over-fortunate social position, he is by far the most radical of all our public men of note.

On several occasions Lord Derby has shown how deeply permeated he is by the truths taught by Malthus and the latter-day Malthusians, and in the October number of the *Nineteenth Century* he gives a further proof that, when he is at the helm, something deeper in the way of measures for the abolition of indigence may be hoped for than even the excellent and respectable measures of Free Trade, new Land Laws, and Emigration schemes, which have formed the basis of the past Liberal programme.

We do not come to the same conclusion as Lord Derby does in his article on the Irish Land Act, because we think that all experience in Europe has shown that when a people has wrested from the ruling classes a good land tenure, that people almost invariably becomes frugal, laborious, and non-prolific. But it is time that we allowed Lord Derby to speak for himself. In the article above referred to he thus speaks (p. 180):—

"If this view be correct, and if a large part of the Irish soil is likely to pass into the hands of the occupier (though subject to a heavy mortgage), what are his prospects of being able to hold his own in the future? The two obstacles in his way seem to be (1) debt; and (2) large families."

Lord Derby contends that, like the French and German small proprietors of the day, the proprietors of Ireland tend rapidly to mortgage their properties up to the hilt, and gradually be compelled to sell them to a class of money lenders. Unlimited ownership, he contends, means unlimited credit—to the value of the property owned—and by no persons is unlimited credit more likely to be abused than by those who have never till lately been their own masters.

"The other danger is equally obvious. All the world knows that the population of France is stationary, and all the world knows why. The French peasant will not, if he can help it, leave his children worse off than he has been himself. Life has been hard enough to him; he does not wish it to be harder to them; and he takes his measures accordingly. It is only on these terms—that of the Malthusian check resolutely applied—that a class of small owners can hold their own. For when the estate is too small to allow any but the barest provision being made for younger children, their relations to the head of the family become intolerable. And if they are provided for by charges on the estate, encumbrances mount up, and the whole disappears. In the first case, division is rendered compulsory by the operation of natural feelings; in the second, by inevitable indebtedness. Now, will Irish peasants consent to limit their families? No one who knows them will believe it. While the priests' influence continues to exist the thing is impossible. To him, not the prosperity of individuals, but the multiplication of a Catholic people, is the primary object; he wishes Ireland to be strong and populous; that Irishmen should be well off is a subordinate consideration. Irish patriots feel in this matter exactly as do Irish priests. They want eight or ten million Irishmen settled on their native soil; whether these Irishmen wear rags or broad cloth, eat potatoes or meat, is a matter of small moment. (The English view, let me note in passing, is exactly opposite; we wish Ireland to prosper, but we do not care whether those who prosper on Irish soil are many or few)."

We can, with difficulty, follow Lord Derby, when he says that Irish peasants will never consent to limit their families. Are Irishmen, then, without a capability of being taught by circumstances, as the natives of our Channel Islands or the peasantry of France so notably have been? Were not the French people as poor and degraded at the close of the last century as the Irish peasantry of our present time? And did not the Revolution in France, which for the first time placed the land in the possession of the cultivator, inaugurate the very virtues of industry, frugality, and conjugal prudence, so splendidly exhibited by the citizens of that happiest of Continental States?

Again, is Lord Derby not aware that already in France the Catholic Church is beginning to abandon that fatal doctrine of the casuists, which made conjugal prudence a moral sin? If not, we should advise him to peruse a petition to the Vatican of 1870, sent by a French priest, and which he will find an abbreviated translation of, at the end of the narrative of the trial of Mr. Truelove (1878, Truelove, Holborn).

In that impassioned address the author, who is evidently a well educated and enthusiastic follower of the Catholic Church thus speaks: "We think that, in the actual condition of communities, and from various causes, this practice (of conjugal prudence) is becoming inevitable,—that it will spread, and cannot be stopped by any ecclesiastical prohibition. We beseech the Holy Church, our Mother, to examine our dissertation, which goes thoroughly into the matter, and not to cause the damnation of so many millions of souls by letting the directors lay upon

their consciences commands or prohibitions impossible to observe."

"We have desired to demonstrate that the act improperly called conjugal Onanism is condemned on impressions, not as the result of serious examination. We have proved that it does not constitute a murder. That, far from being against nature, it is the system of scholasticism that does violence to nature. That the sacrament of marriage is not harmed in the very least by it. That after having rejected it, following the lead of the theologians, philosophy is forced to admit it as necessary. That it is not forbidden a single line of a single holy book. That generation is not the sole end of marriage, and that the pacification of the flesh, which is another end, ought to find its place. That in our time, certain laws, made for the epoch of Noah, are not only inapplicable, but some would be criminal."

"The Confessors, when driven little by little, into a corner, not wishing to put themselves into opposition either to their judgment, which shows them the truth, or to their authors who bind them, permit and go so far as to advise means of lessening the chances of conception. Others, having studied the question thoroughly, have acknowledged that they are bound, but by an error of modern theology; and they solicit that it be redressed. A learned and holy devotee of a very austere Order, says: 'I have studied this case with all the powers of my intelligence and of my conscience, and I have come to this formal conviction, that we are on the wrong track. To my mind this act is enormously below the smaller mortal sin, and it is again enormously lessened by all the motives that provoke it, real motives of health, even of interest, of family, &c. *Rome has enjoined* the Confessors to question very little, and to dwell as little as possible upon this subject. During the last twenty years a very pronounced movement has taken place in our direction."

We cannot help thinking that if Lord Derby had been aware of this movement among the Catholic priesthood of France, he would not have been so desponding in the view he has taken as to the influence of that priesthood in Ireland with regard to the promotion of large families. The Catholic Church dare not at present over much risk the making of itself unpopular in any European state, in the face of the immense progress recently made by Secularism everywhere; and as in France, so in Ireland, she will no longer continue to make the exercise of conjugal prudence, resulting in the production of small and happy families, one of the mortal sins for which there is no forgiveness. Progress and the tendency of civilisation are on the side of small families, and Ireland is too near the side of Europe to remain long opposed to the dictates of science and experience.

# Correspondence.

## DR. ALICE VICKERY ON CHEAP FOOD.

TO THE EDITOR OF THE MALTHUSIAN.

SIR,—In the August number of the *Malthusian* there is a very able defence of Vegetarianism by Dr. F. R. Allinson, who mentions that he is a Vice-President of the London Food Reform Society. With your permission, I would like to say a few words upon his arguments for Vegetarianism, &c. The first of these is, that English vegetarians usually abstain from alcohol and tobacco, and that they are good citizens. Also that they are more easy guided by reason than meat-eating people, and therefore able more easily to practise that amount of self-control requisite for keeping population within the limits of comfort by producing only small families.

Well, it may be true that the members of the London Food Reform Society are all thoughtful, and capable of that self-restraint which Dr. Allinson describes; but there is evidently no guarantee that vegetarian diet *per se* will always lead parental forethought, for in Hindostan and China, and even Ireland, a diet almost solely composed of such articles as Vegetarians extol, has been found compatible with enormous families, and as great over-population as mankind has ever suppose, suffered from. The truth is, that it is likely enough that modern London Vegetarians should be thoughtful self-sacrificing people, far above the common run of the ordinary, more conventional, and self-satisfied Londoners; that is naturally always to be expected among reformers of sects, whether *Early* Christians, "Methodists" of the century, or "Secularists" of the present time. Such reform have been well named the "salt of the earth;" and we must not expect that the mass of mankind will resemble their leaders. Popular creeds have no such effect in improving the self-denial of votaries.

Dr. Allinson says he will prove that our race is really a frugivorous one, both by comparison and from its anatomical peculiarities; and I must say he has made some very excellent remarks upon this head, showing that he is extremely well versed in comparative anatomy and in physiology. He shows well, I think, that man is not by any means a truly carnivorous animal, pointing out that we have a plentiful supply of saliva in order to enable us to transform starch into sugar, and that we possess masticatory muscles to a certain extent like those of sheep. At the same time Dr. Allinson, of course, admits that our race is not capable of imitating the herbivorous animals, or living entirely on grass or uncooked vegetables, since the length of the human intestines, as he concedes, is far less in proportion to the length of the head and trunk than that of sheep or oxen. The length of the intestines, he tells us, in the carnivora is from three to six times that of their bodies, that of man, some eight times; and that of herbivorous animals as much as twenty times the length of the head and trunk. It is clear, then, that man is at least as much a carnivorous as a herbivorous animal, *i.e.*, as he is generally described, man is an omnivorous animal, and can be nourished well both on meat and on certain fruits, &c.

I have before shown that, in well-known experiments on diet made on human diet, it has been found that, on an average man weighing some ten stone will consume about sixteen ounces of starch, four or five ounces of albumen, and perhaps two ounces of fatty material daily, with a pint of water, and a certain number of grains of earthy salts.

Furthermore, it has quite recently been shown that the albumen of meat is far better digested in the human body than the albumen contained in vegetables such as beans, peas, or or wheat. There seems, therefore, an obvious utility in taking for our habitual diet the starch in the form of bread and potatoes, whilst we add to that diet the albumen contained in meat, or—in the case of persons with good digestions—in cheese.

An exclusively vegetable diet is usually a bad one, because so much of the albumen in that food is unused. An exclusive meat diet is also wanting in starch, and, hence, is not such a good diet. Albumen and fat are best obtained, in my opinion, from the animal kingdom, in meat and milk, whilst starch is supplied by the cereals (wheat, oats, rye, barley, &c.) most economically.

In the May number of the *Malthusian* I quoted from a letter of a working man in New Zealand that mutton then sold for 2d. a pound, best fresh butter 7d. a pound, bread 5d. a quartern, and potatoes seven pounds for a 1d., with wages eight shillings daily for eight hours work for ordinary unskilled able-bodied labourers. This is my ideal of the labourers' paradise. He can there, by a moderate day's work, receive that amount of albumen and fat in animal food which sustains his strength in the greatest vigour, whilst his staple also is extremely cheap. This, in my opinion, is what Food Reformers should strive to secure to the race, and

as the Vegetarians do, fall into the error of persuading themselves and their neighbours to have recourse to a diet mainly composed of starch, and thus far less nutritious and less sustaining than a mixed one. At the same time I entertain very great respect for all who are attempting, like the Food Reformers of London, to ameliorate the sad evils of our overpeopled country. ALICE VICKERY.

London, September 24, 1881.

## PRACTICAL INFORMATION.

TO THE EDITOR.

SIR,—I am glad to see in your September number a question —well called a "vital question"—raised by a correspondent, "Constant Reader," a question I should like to see clearly and well answered, for I find personally that to spread Malthusianism is the easiest thing possible amongst the working classes, and they readily accept all arguments in favour of it, but the use of a simple and efficacious remedy cannot be given them because of their ignorance, and of those who are willing though unable to enlighten them.

Mrs. Besant's "Law of Population" is practical, but not practical enough to be appreciated to the full by the working classes of this neighbourhood.—Yours truly, EDWARD OLIVER.

The Brewery House, Sudbury,
Suffolk.—Sep. 18.

## IN MEMORY OF M. JOSEPH GARNIER,

THE FRENCH ECONOMIST AND NEO-MALTHUSIAN.

IT is with the deepest regret that we chronicle the death of M. Joseph Garnier, the greatest of modern French writers on Economical Science, and the most pronounced of the modern neo-Malthusians of that country. This event took place in Paris last month, September, 1881.

M. Garnier was born in 1813, at Beuil, a village in the Alpes Maritimes. In 1829 he came to Paris, and studied in the High School of Commerce, becoming, after some years, Professor in that School. In 1846 he was appointed to the Chair of Political Economy, then founded at the Ecole des Ponts et Chaussées (School of Engineers), at Paris, a post which he has held ever since. That same year he also was appointed chief editor of the famous *Journal des Economistes*, and became a member of the Statistical Society of London and of the Central Commission of Statistics of Belgium. The *Journal des Economistes* was founded in 1821, and has, ever since that date, been the chief organ of the science of political economy in Europe.

M. Garnier has had, as sub-editors, most of the distinguished economists and statists of France; for instance, M M. Bastiat, Michel Chevallier, Dunoyer, Legoyt, Moreau de Jonnès. Leon Faucher, Rossi, Horace Say, H. Passy, Villermé, &c. M. Garnier was also the author of several works on economical subjects, among others the "Elements of Political Economy," which has been much used as a text book of the science, having been translated into Italian, Spanish, Russian, &c.

The most truly important work, however, written by M. Garnier, is that entitled "Du Principe de Population," 1847, a title altered by the author in a subsequent edition which appeared in 1867, into that of "Questions de Population." In a memorable interview which the writer of this memoir had with M. Garnier, in 1878, in his editorial chambers in the establishment of Guillaumin, at Paris, the author expressed his intention of re-publishing the "Questions de Population:" but, as far as we know, that has not been accomplished, a circumstance deeply to be deplored.

We quote, in memory of the great French author, a few of the conclusions formulated by him in the work oabve mentioned. These are to be found in page 203, and the suceeding pages of his edition of 1857, "Du Principe de Popnlation —"In truth, population is forcibly limited in its increase by the quantity of the necessaries of existence it can tain. But this limitation of population may be mora prevented by that prudence which depends on human will, physically repressed by death, preceded by famine, disea suffering, misery, and the vices which the excess of populati in proportion to the disposable capital brings with it. To av these misfortunes we ought to regulate the multiplication mankind, and to proportion the births so that the numbers a nation do not increase quicker than the means of subsiste and the means of obtaining these by cultivation or expo ation."

"The non-limitation by prevention of the number of childr is contrary to the interest of families and of society at lar consequently, to morality. It is as silly to believe, as it dangerous to teach, that the birth of children depends exc sively on the will of God—that it is independent of the w of the parents—and that God never sends mouths witho sending, at the same time, wherewithal to feed them.

"It is not true that the density of a population is an exa sign of the prosperity of a country. All other things, besid being equal, a smaller population, in easy circumstances a prosperous, is more powerful than a large one which is po and suffering. At the same time this density, if it be pr portional to the progress in the means of existence, brin with it a new force to the society, and the principle population, far from being an invincible obstacle to the ame oration of the lot of the masses, is, on the contrary, t ferment of progress, when it is held in check by hum prudence."

In the interview which the writer of these remarks had wi M. Garnier, he mentioned the name of M. Charles Dunoyer being the most outspoken and convinced disciple of the dire method of checking population by means of the volunta limitation of families, that had ever existed, even in the cou try *par excellence* of small families—France. The followi citation from a letter to M. Garnier, contained in "Princi de Population," fully bears out this opinion.

"It is almost incredible (writes Dunoyer) that the acti which calls a human being into life, without doubt the acti of all others which is the most important in its consequence should be precisely that which people have the least felt t need of regulating, or have regulated the worst. It is tr that the fashion of civil marriage and of the sacrament h been arranged: but, when marriage has been once contracte mankind have wished that its consequences should be left, we may say, to the will of God. The only rule laid down ( the Catholic church) has been that it is necessary to absta altogether from all conjugal relations, or to omit nothing that which would render the union fertile. So long as t married partners can believe that they are not performing merely *vain act*, the moral code of the casuists finds nothing reproach them with: let them be wanting in thought for the selves, or let one of them make an abuse of the other, them dispense, above all, with any thought about the abse third party whom they are about to summon into existen without troubling themselves as to the lot which awaits hi all this is of small account with the Catholic casuists: wi them the essential is, not that the married pair should absta from a triply *injurious* act, the essential is, that they shou avoid performing a *vain* act. Such is the moral code of t casuists of the Catholic church—a code which is the oppone of all true morality and good sense; for what good sense a morality desire is not, assuredly, so much that we should a stain from the performance of vain acts, as from those whi are hurtful.

"Thus the truth, in spite of these grave follies, is that, if the conjoints ought not to regard as blameable, all relations which do not tend to increase their posterity, they have, notwithstanding, even in the midst of the most permissible relations, and in the course of the most legitimate union, certain measures to observe, whether to each other, or to themselves, or both towards the third party who may be the fruit of their union. It is evident, surely, that marriage does not set free from all regulation that conduct which of all others requires the most of all to be regulated—that which influences the movement of births and of the population. Marriage, doubtless, has for its object the increase of the species; but that means its judicious increase, an increase proportionate to the means which the species has of living. Is it obedience, I ask, to the precepts of Holy Writ to multiply the number of the unfortunate? Is it to increase the species when we procreate myriads of beings destined to a speedy and certain destruction? Those parents are unpardonable who, before they summon an infant into life, do not take the trouble to examine whether they are about to call it into a happy or a miserable one."

M. Garnier, in 1873, was chosen member of the French Institute; and, in 1876, was elected Senator of France by the Department of the Alpes Maritimes, his native Department. In 1880 the editor of the *Malthusian* received a letter from Mr. B. Sax, sub-editor of the *Journal des Economistes*, who was translating, at M. Garnier's desire, an article contained in the *Malthusian* of December, 1879, on "The Population Question at the Medical Society of London." It will thus be seen that the most distinguished of all French Economists and neo-Malthusians was in complete unison with the principles of our English League. His loss to our cause is irreparable, for we know no one like to or comparable with him in his native country as an enlightened follower of Malthus, Mill, Cobden, and the English Economists. Is it permitted to express a hope that another edition of his promised work—Questions de Population—may be published by his executors?

## THE LIFE AND WRITINGS OF T. R. MALTHUS.

By Charles R. Drysdale, M.D.

(*Continued from page* 244.)

### CHAPTER IX. (contd.)

MR. MALTHUS adds to these denunciations of the Poor Law Act of Elizabeth, as carried out in 1805, the following: "If this clause were really and *bonâ fide* put into execution, and the shame attending the receiving of parish relief worn off, every labouring man might marry as early as he pleased, under the certain prospect of having all his children properly provided for; and, as according to the supposition, there would be no check on population from the consequences of poverty after marriage, the increase of population would be rapid beyond example in old States. After what has been said in the former part of this work, it is submitted to the reader whether the utmost exertions of the enlightened government could, in this case, make the food keep pace with the population, much less a more arbitrary effort, the tendency of which is certainly rather to diminish than to increase the funds for the maintenance of productive labour."

In the year 1880 it was found by the census of our most flourishing colony of New Zealand that the population of those fertile islands had actually been able to double in eleven years. But, as Mr. Malthus observes: "After a country has once ceased to be in the peculiar situation of a new colony, we shall always find that in the actual state of its cultivation, in that state which may rationally be expected from the m enlightened government, the increase of its food can ne allow for any length of time an unrestricted increase of pulation, and, therefore, the due execution of the clause the 43rd of Elizabeth, as a permanent law, is a phys impossibility."

One only circumstance, Mr. Malthus seems to think, in administration of the English Poor Laws at the commen ment of this century prevented them from plunging the co try into ruin. This was the condition that they contai that each parish should maintain its own poor. "As e parish," he says, "is obliged to maintain its own poor, i naturally fearful of increasing their numbers, and every la holder is, in consequence, more inclined to pull down tha build cottages. This deficiency of cottages operates ne sarily as a strong check to marriage, and this check is proba the principal reason why we have been able to continue system of the poor laws so long."

Mr. Malthus' writings made such a powerful impressio the minds of his contemporaries, that in 1834 an entire re lution took place in the Poor Laws of England and Wa Mr. Gladstone, in an admirable speech on Free Trade, d vered in Leeds this summer of 1881, refers to the passin this Act as the most beneficent change that had preceded long and earnest struggle which immediately followed u the principles of Free Trade, and which culminated in 1 in the abolition of the duties on food supplies. Mr. J Stuart Mill is enthusiastic in his admiration of the Act of 1 In his magnificent and well known chapter on Popular Re dies for Low Wages (Book ij. chap. 12, § 2.), he thus sp of the English Law of 1834:—

"To give profusely to the people, whether under the n of charity or of employment, without placing them under s influences that prudential motives shall act powerfully u them, is to lavish the means of benefiting mankind wit attaining the object. Leave the people in a situation in w their condition manifestly depends upon their number, and greatest permanent benefit may be derived from any sacr made to impress the physical well-being of the present g ration, and raise, by that means, the habits of their child But remove the regulation of their wages from their own trol; guarantee to them a certain payment, either by la by the feeling of the community; and no amount of co that you can give them will make either them or their scendents look to to their own self-restraint as the pr means for preserving them in that state. You will only n them indignantly claim the continuance of your guarante themselves, and their full complement of possible posterit

"On these grounds some writers have altogether conden the English Poor Law, and any system of relief to the a bodied, at least when uncombined with systematic legal cautions against over-population. The famous Act of the of Elizabeth undertook, on the part of the public, to pro work and wages for all the able-bodied; and there is doubt that if the intent of that Act had been fully carried and no means had been adopted by the administrators of t to neutralize its natural tendencies, the poor-rate woul this time have absorbed the whole net produce of the land labour of the country."

It is not at all surprising, therefore, that Mr. Malthus others should at first have concluded against all Poor whatever. It required much experience, and careful exa tion of different modes of Poor Law management, to assurance that the admission of an absolute right to be ported at the cost of other people could exist in law a fact, without fatally relaxing the springs of industry an restraints of prudence. This, however, was fully substant by the investigations of the original Poor Law Commissio

Hostile as they are unjustly accused of being to the principle of legal relief, they are the first who fully proved the compatibility of any Poor Law in which a right to relief was recognised with the permanent interests of the labouring class and of posterity.

"By a collection of facts, experimentally ascertained in parishes scattered throughout England, it was shown that the guarantee of support could be freed from its injurious effects upon the minds and habits of the people, if the relief, though ample in respect to necessaries, was accompanied with conditions which they disliked, consisting of some restraints on their freedom, and the privation of some indulgences."

"Under this proviso it may be regarded as irrevocably established that the fate of no member of the community need be abandoned to chance; that society can and therefore ought to ensure every individual belonging to it against the extreme of want; that the condition, even of those who are unable to find their own support, need not be one of physical suffering, or the dread of it, but only of restricted indulgences and enforced rigidity of discipline. This is surely something gained for humanity, important in itself, and still more so as a step to something beyond; and humanity has no worse enemies than those who lend themselves, either knowingly or unintentionally, to bring odium on this law, or on the principles in which it originated."

(TO BE CONTINUED.)

## FAIR TRADE, EMIGRATION, AND OTHER REMEDIES FOR POVERTY.

THE President of the Malthusian League lectured on the topic of "Popular Remedies for Low Wages," at the Deptford Liberal Association on October 2nd. Speaking of the recent agitation among a certain class of the community for a return to what had been styled Fair Trade or Reciprocity, the lecturer observed that the importation of foreign commodities, in the common course of traffic, never took place except when it was, economically speaking, a national good, by causing the same amount of commodities to be obtained at a smaller cost of labour and capital to the country. To prohibit, then, this importation by unfair duties which prevented it, was to render the labour and capital of the country that did so less efficient in production than they would otherwise be, and compel a waste of the differences between the labour and capital necessary for the home production of the community, and that which is required for producing the things with which it can be purchased from abroad. The amount of national loss thus occasioned was measured by the excess of the price at which the commodity was produced, over that for which it could be imported. In the case of manufactured goods, the whole difference between the two prices was absorbed in indemnifying the producers for waste of labour, or of the capital which supported the labour. They who were supposed to be benefited, namely, the makers of the protected articles (unless they formed an exclusive company, and had a monopoly against their own countrymen as well as against foreigners) did not obtain higher profits than other people. All was sheer loss to the country as well as to the consumer. When the protected article was a product of agriculture, the waste of labour not being incurred on the whole produce, but only on what might be called the last instalment of it, the extra price was only in part an indemnity for waste, the remainder being a tax paid to the landlords. The French protected sugar. In consequence of this, loaf sugar was twice the price in Paris that it was in London. The difference then in the expense of sugar to the French nation had to come out of the Consolidated Fund of that nation. When a duty of shillings was put on, say, one half of the wheat consumed this country, or the imported part, the other half would for the same price as the imported. The country would twice the amount gained by the tax, and half of this would not into the pockets of the farmers, but into the pockets of landlords. The idea of protection then of native indus was a delusion and a backward step.

Emigration had last session generally been extolled a remedy for the poverty of Great Britain and Irela and, doubtless, those poor persons who could get over Atlantic or Indian Oceans to the United States or Austra came into a far more flourishing state of society t they were born into, because food was so much cheaper wages higher in new than in old countries. Unfortunat the tendency of human multiplication was so excessive no emigration schemes had any chance of coping with rapid increase of births possible in a country like this, 35 millions of inhabitants already. If the circumstances of inhabitants of the British Islands were so favourable with gard to the power of obtaining food, our numbers mi double in from 15 to 25 years, and hence, emigration, enable us to live as people did in new countries, would req us to send way perhaps two millions of people every y And if Europe, with 300 millions, was to have recours emigration, it would take but a short time until all the occupied lands of the world would be filled up. Besides, it not too bad to bring children into being merely for expo tion when, if there were only as many born as could be ca for, this would be unnecessary?

Notwithstanding all the good done by Free Trade to country there was yet much misery existing in our midst. many as 1,060,000 paupers were in receipt of relief in Jan of this year in the British Islands. This very unfortu state of affairs was almost solely due to the great pressure there was always existing in European States of mouths u food, and the only real and honest way of coping with difficulty would in the end be acknowledged to be the in cating on all classes of society the paramount duty of ha only that limited number of children which was compat with the circumstances of the country in which they wer live. In France, although the rulers of that country w benighted Protectionists, the people were most industri frugal, and above all, most careful not to produce large fa lies. Hence France, taken on the whole, was the happ country in Europe, because poverty was much less com than it was either in Germany or in the British Islands. limited birth-rate, say of three or at most four children family, should be inculcated by the State, and if this w done, poverty might in a few years be enormously redu and most of the other evils of society brought within mana able limits.

Mr. MORLEY, in proposing a vote of thanks to the lectu doubted whether women would always be content if t family was to be limited to four children. In Paris there often not much of a workman's English home, or h comforts.

Mr. TRENCHER, Secretary of the Greenwich Radical A ciation, quoted Lord Derby's saying that we were like herri packed in a barrel. It was said by some, in defence of state of things, that our cheap labour enabled us to unde the world. But the main object of the statesman was to m the people he governed happy and contented. He was s to say that in the Liberal party there were always a num of people who kept saying—"This is not the time to spea such and such a topic. At present our business is to re some moderate man." The consequence of this was that Liberal candidates that were put up had no Radical vi and were no better than Tories. What he liked to see

candidates with clearly Radical views with respect to ameliorating the condition of the working classes.

A vote of thanks was carried unanimously, and the meeting adjourned.

## MR. CHARLES BRADLAUGH ON MALTHUSIANISM.

MR. Bradlaugh, in the *National Reformer* of October 16, refers to the Most Reverend Wm. Thompson, Lord Archbishop of York's, remarks made at the Church Congress at Newcastle-on-Tyne, when that gentleman said: "Secularism is hardly to be called a system. Its principles are, according to its most representative interpreter, Atheistic, Republican, and Malthusian, the practical rendering of which would be—no God, no King, and—at least for the present—as few people as possible."

To this Mr. Bradlaugh replies: "Your Grace has been possibly misled by some one who, relying on your inacquaintance with the literature of Secularism, has informed you that the words—*Atheistic*, *Republican*, and *Malthusian*, appear in this journal, when they have been used by me as marking the editorial policy, not as interpreting the word Secularism. I happen to be a Malthusian; and although neither myself nor John Stuart Mill, nor the Rev. Thomas Malthus, would quite endorse your brilliant, but scarcely exact, presentation of Malthusianism, it is necessary that I should remind your Grace that there are many Secularists who do not affirm the views of Malthus on the population question. In the declaration which is required to be signed by persons desiring to become members of the National Secular Society there is not the slightest requirement of adhesion to Malthusian views. *Per contra*, there are beneficed clergymen of the Church of England members of the Malthusian League, who remember that which your Grace forgot to mention, *i.e.*, that the first promulgator of Malthusianism was a clergyman of your own church. . . . Malthusianism would have fewer starving, fewer diseased, fewer war-stricken, fewer criminals; and for this would spread among the people a knowledge of the law of population, of its consequences, and its bearing upon human conduct and morals."

## MR. GLADSTONE ON THE LAND QUESTION AND ON FREE TRADE.

MR. GLADSTONE'S speeches are always full of instruction when he approaches the great problems of social life—Free Trade, Land Tenure, and International Justice. Naturally he is very hopeful as to the result of the Irish Land Act which is about to come into operation, and said with truth, at Leeds, that the great object of agricultural life has always been security of tenure: its absence has been to a great extent the cause of the want of confidence displayed. What was wanted, he urged, in Ireland was this security of tenure. "We have striven our best to give Irishmen what they want—that kind of reasonable security which is their due. Ireland has already improved enormously under this instalment of justice given her. Her present rental is said to be 17 millions, and we quite believe that, when the Irish people shall make a full trial of the new Act, it is as certain as most human affairs are, that they will become as peacable and contented as the people of our own Channel Islands, France, or any other agricultural country with equally good land customs."

Speaking of the proposed gains to farmers, by relieving them of the payment of the tithe, Mr. Gladstone expresses himself against all these grants of relief to rates in any form, without a thorough consideration of the question of local government. Such grants, in the first place, encourage extravagance a centralisation; and, moreover, every sixpence which you t from the rates of an agricultural district in this country, wh it is an immediate relief to the tenant, is an ultimate profit the landlord. It is the landlords and their descendants w ultimately reap the benefit, and they are all to that ext quartered upon the public exchequer. Mr. Gladstone next speaking of matters relating to the transfer, devolution, other matters appertaining to the land, promises a speedy att tion to such points by this present government, and also to still more important question to the farmer, how he is to h his interest in the land made secure in England and Scotlan

Speaking of the present extreme depression in trade, Gladstone calculates that this country is £24,000,000 poo at present, on account of its diminished exports and impor and he calculates that the bad harvests of 1878-79-80 h made us £100,000,000 poorer. We import at present only the value of forty-five millions of manufactured goods, wh we actually export no less than two hundred and twenty m lions. America sends us only three millions of manufactu goods, and we send her about forty-five. For twenty-five ye (1837-1861) there was a constant series of contests about principle of Free Trade, but this is a question entirely set rest. Before the year 1840 there was great misery in Engla The beneficent poor laws of 1834, passed through the influe of the writings of Mr. Malthus, were only beginning to do go slowly but surely, in 1840. The number of cases of crime t took place in 1829 was as high as 18,675, and the populat of the British islands in 1841 was 26,500,000. In 1818 t population, says Mr. Gladstone, has increased up to 35 millio or by nearly 33 per cent.

"The increase of wages has been, if not in full proporti yet in some proportion, to the increase of capital, and formed a solid addition to the comforts of the people; such any rate, whether sufficient or not—and that I cannot spea —as has been without example in our history." And there were 1,060,000 paupers in January, 1881.

It appears that the wealth of the country, as shown by income tax, was in 1842, 251 millions sterling, whilst in 1 it had reached 542 millions, *not including Ireland*. Mr. Gl stone thinks that the tax may have lost 40 millions that ou to have been counted; he calculates for Great Britain in 1 a taxable income of 582 millions, so that since 1842, while population has increased 33 per cent, the taxable wealth increased 130 per cent. Could he have been able to exh the mass of the increase of the wages of labour, it isproba he thinks, that it would have shown a growth hardly, if at less remarkable. The trade of the country, as measured the exports of British products, was 51 millions in 1840; in 1880 it was 223 millions, an increase of 450 per c The deposits in the Savings Banks, again, in 1840 was millions, and 75½ millions in 1880. In 1840 there were 34, criminal cases, and in 1880 only 15,000.

With regard to the excess of imports over exports, Mr. G stone tells us that the income of this country resulting f investments abroad cannot be less than 60 millions. Fra in 1849, had an export trade of 49 millions, but this in had sunk to 34 millions sterling, owing to the baleful sys of Protection. The United States, too, suffer greatly from so-called protection of native industry. The whole of the ports from America to Africa and Australasia amount at sent only to some 5 millions sterling, while the expor these countries from the United Kingdom amount to some millions. In 1880 our trade with the world, exports and ports, was of the value of 698 millions. France has 313 lions of trade with 36 millions of people; Russia has 183 of trade, with 80 millions of people; Holland has 16 mil of trade with 5 millions of people; the United States France, with a population of 90 millions combined, have a t

of 610 millions, against us, with a population of 35 millions, and trade of the value of 612 millions.

Unquestionably, these arguments and figures quoted by Mr. Gladstone show that Free Trade is one of the most beneficent of all modern discoveries in social science. It tends to enrich the whole world, as well as the country that practises it wholly and without any reserve. Free Trade is perhaps the greatest enemy of war, and the greatest promoter of that universal brotherhood of mankind dreamt of by the good in all lands. That free trade has not abolished poverty and other preventible evils in this country is due solely to the impossibility of attempting to cope with the gigantic power of population by any *indirect* method, however well devised. Mr. Gladstone is too timid to attack the Malthusian problem. Lord Derby alone of modern statesmen speaks openly about the evils of large families.

## Official Notices.

MEETING of Council of the Malthusian League on October 20, the President in the chair. Present: Mrs. Heatherley, Messrs. Bell, Casson, Haines, Page, Parris, Reynolds, Rothwell, Standring, and Truelove. A member of the Council stated that he had recently distributed a number of leaflets in Hampshire and Wiltshire; and Mr. Reynolds showed that the result had been that thirty persons had applied to him to forward Malthusian pamphlets. Reference was made to the case of a young man named H. T. Ransley, who had been prosecuted at the instance of the police at Greenwich, lately, for selling the "Law of Population." The report in the *Weekly Dispatch* had stated that Mr. St. John Wontner, the prosecuting counsel, had appeared at the instance of the Public Prosecutor. Mr. Bell, however, said that Mr. C. Bradlaugh had ascertained that this was quite untrue, and that Mr. Wontner did not represent the Public Prosecutor at all, but merely the Greenwich police. It was hoped that the Public Prosecutor was too enlightened a man to play into the hands of the ignorant and reactionary party by fettering the press in matters so all-important to human welfare as those in the excellent tract, written by Mrs. Besant, for the prevention of the misery caused by large families. The President mentioned that there had been a useful debate on the Remedies for Low Wages, at Deptford on Oct. 2, and that he was to lecture at the Greenwich Radical Club, 9A, Royal Hill, on Nov. 20, at 8 p.m. Letters were read from members from Hamburg, and from India, enclosing subscriptions of £1 and £1 5s. in aid of the maintenance of the *Malthusian*. The article by Lord Derby in the *Nineteenth Century* of October was referred to with very great satisfaction, and also the many excellent letters in the *Weekly Dispatch*. It was felt that in Lord Derby the Population Question had an earnest friend, and that, if he should come to power, some practical measure in the direction of the efforts of the League might be expected. It was agreed that copies of the *Malthusian* be sent to most of the Irish journals for criticism. Mr. Charles Bradlaugh's reference to Malthusianism, in reply to the Archbishop of York, was also alluded to. In all directions the Population Question was slowly but surely making way. The President had received a most interesting letter from Mr. H. K. Rusden, office of chief commissioner of police at Melbourne, in which that gentleman avowed himself to be an ardent Malthusian, and anxious to become a member of the League, and to receive its publications. It was hoped that Mr. Rusden, Mr. and Mrs. Rennick, and other friends, might perhaps form a branch of the League in Australasia, if its teachings were wanting there.

Subscriptions for the month ending Oct. 22nd—
T. Lyne 1/—Capt. C. T. Bingham 25/—Lt.-Col. Chowne 1/6—Mrs. Heatherley 1/6—W. Bell 5/—D. Toben 1/—Robt. Mason 1/—J. H. Rose 5/—Geo. Watson 1/———Total £2 2/

WILLIAM REYNOLDS, Secretary,
23, Amersham Vale, New Cross, S.E.

## TO THE MEMBERS AND FRIENDS OF THE MALTHUSIAN LEAGUE.

THE Council find it very uphill work to disseminate the principles of the League among the mass of the people and expect it will continue so for some years to come. But they are prepared to continue their exertions for the desired object, and hope that the members will do their part, each in his or her own locality. The League have a large stock of tracts that are calculated to do a great amount of good if they can be put into the hands of the people who will read them. The Council feel confident that this could soon be done if every member would make it a duty to purchase a few, if only sixpennyworth, and circulate them among their friends. There are also many who believe we are doing a good work who are not themselves enrolled as members of the League. To those we appeal for assistance. The funds of the League are very low, and any business person knows well that the amount of work done by any society can be measured by the funds at the disposal of its committee. We therefore make a strong appeal to the readers of our journal for assistance.

W. H. REYNOLDS, Sec., 23, Amersham-vale, S.E.

"THE LAW OF POPULATION," by Mrs. Annie Besant should be used by all Malthusians as a propagandist book. It is written in a simple and popular style, and contains all the practical information that can be imparted. Sent post free for eight stamps by William Reynolds, 23, Amersham Vale, S.E.

## WAYS AND MEANS.

A PROPOSAL has been made to the effect that a monthly record should be published of the names and addresses of friends who will undertake to aid the circulation of THE MALTHUSIAN, by ordering through a local newsagent six (or more) copies of the paper every month. The most advantageous mode would be to leave the copies with the agent, care being taken that they are properly exposed to view; and, if any copies remain unsold at the end of the month, they should be bought by the guarantor at full price. Dealers will be glad to keep the paper on sale at these terms, and we hope to have a goodly list of names of friends willing to co-operate in this important matter.

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NAME.

That this Society be called "THE MALTHUSIAN LEAGUE."

OBJECTS.

To agitate for the abolition of all penalties on the public discussion of the Population Question, and to obtain such a statutory definition as shall render it impossible, in the future, to bring such discussions within the scope of the common law as a misdemeanour.

To spread among the people, by all practicable means, a knowledge of the law of population, of its consequences, and of its bearing upon human conduct and morals.

MEMBERSHIP.

That the condition of membership be the payment of an annual subscription of 1*s.* (which shall be taken to imply adhesion to the rules of the League): or 2*s.*, which, in addition to membership, shall entitle the subscriber to receive, post free, a copy of the *Malthusian* monthly. To constitute life-membership, a single payment of one guinea.

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1. To aid the Malthusian League in its crusade against poverty the accompanying evils by obtaining the co-operation of qualified m cal practitioners, both British and foreign.
2. To obtain a body of scientific opinion on points of sexual physio and pathology involved in the "Population Question," and which only be discussed by those possessed of scientific knowledge.
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# The Malthusian

## A CRUSADE AGAINST POVERTY.

"To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—Malthus on Population, 1806.

"Little improvement can be expected in morality until the production of large families is regarded in the same light as drunkenness, or any other physical excess."—John Stuart Mill, 1872.

"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather than forty millions struggling painfully for a bare subsistence."—Lord Derby, 1879.

No. 35.] A MONTHLY JOURNAL. DECEMBER, 1881. ORGAN OF THE MALTHUSIAN LEAGUE. [One Penny.

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## OUR FOOD SUPPLIES.

ALL who are familiar with the doctrines of Malthus are aware that the main difficulty of the human race is to procure sufficient and cheap food for the population which is continually pressing on subsistence. The completed returns of agricultural statistics for Great Britain, for 1881, have recently been published, with a summary of the returns for Ireland of the same year. From these we may get an idea of the powers possessed by our limited territory for supplying its inhabitants with food. In Great Britain the area cultivated in 1881 was about thirty-two and a quarter millions of acres; the area in corn crops was nearly nine millions of acres; under green crops about three and a half millions; that under grasses and clover rather more than three and a quarter millions. Rather more than fourteen and a half millions of acres are in permanent pasture. The area under permanent pasture has risen from about twelve and a half millions of acres in 1871 to the present amount, showing how much the longing for meat has tended to throw wheat culture into the shade in Great Britain.

With regard to live stock, there has recently been an unfortunate falling off in the numbers of sheep. There were not far from six million head of cattle, about two million pigs, and about twenty-five and a half million sheep. The falling off in the numbers of sheep is ascribed to the severe weather of last winter and spring. There were, in 1874, actually over thirty millions of sheep in Great Britain. No wonder, then, that mutton is so dear.

Going more into the details of the corn crops, we find that there were nearly three millions of acres under wheat, nearly two and a half millions in barley, whilst oats had nearly three millions of acres devoted to their culture.

Taking the United Kingdom in its totality, inclusive of Ireland, we find that, in 1881, there were rather more than forty-seven and a half millions of acres under cultivation, comprising more than ten and a half millions of corn lands, nearly five millions of green crops, six and a quarter millions in clover, &c., and twenty-four milllions and three quarters of acres in permanent pasture. There were nearly two millions of horses, about ten millions of head of cattle, nearly twenty-eight millions of sheep, and about three millions of pigs. There is a cultivated area in the United Kingdom of rather more than forty-seven millions of acres, so that 61 per cent. of the British Islands are cultivated. Of the thirty millions and odd uncultivated, however, about one half is in Scotland "stern and wild," where the proportion of the cultivated to the whole area is only about 25 per cent.; the proportion in England and Ireland rising to about 74 per cent. Of the cultivated area in the United Kingdom, more than one half is in permanent pasture. The corn crops are only about one-fifth of the total, while oats form 9 per cent.

With respect to the proportion which the live stock bears to the acreage, we find that every hundred acres support about four horses, twenty-one head of cattle, about fifty-eight sheep, and nearly seven pigs. The total acreage of unoccupied farms and plots of land in England and Wales is returned as about forty-four thousands of acres.

When we now turn to Australia, we find a striking contrast with regard to the supply of meat, as compared with that of our own islands in proportion to the population. At the last returns of New South Wales there are now about thirty-two millions of sheep, or double the number of 1870. In the whole of Australia it is computed that there exist, in 1881, more than a million of horses, eight millions of cattle, seventy millions of sheep, and nearly a million of pigs.

In the United States there are said to be at present some thirty-eight millions of acres under winter wheat, about sixty-two millions under maize, about two millions under barley, and sixteen millions under oats. The yield of wheat, in 1880, was not far from five hundred millions of bushels, and that of maize towards two thousand millions of bushels. In 1880 there were said to be in the United States some eleven millions of horses, thirty-four millions of cattle, forty-one millions of sheep, and thirty-four millions of pigs.

Those who have not been familiar with such comparative statistics, cannot fail to see, when they have them before them, what the main problem of human life is with respect to food In New South Wales there are said to be some thirty sheep to each person, whilst in the United Kingdom we have just seen that there is not quite one sheep per person. We see at once why it is that meat costs some three-halfpence or twopence a pound in New South Wales, and perhaps ninepence a pound in London. Strive as we may to greater meat supplies, the supply must always prove miserably inferior to that of such countries as the Australian colonies. Hence, in Great Britain, the poorest classes are forced to put up with a diet composed, for the most part, of starchy foods, which are easily imported, whilst the albuminous parts of human nutrition are scantily supplied, even with all the appliances of frozen compartments in ships, and that cruel practice of importation of live stock. The struggle for existence in this country is now mainly a struggle for meat, milk, and dairy produce. This fierce struggle must continue unabated until it is universally recognised that the large family system of our islands

