

THOMAS MALTHUS

AN ESSAY ON THE
PRINCIPLE OF
POPULATION

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T. R. Malthus

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Preface

The following Essay owes its origin to a conversation with a friend, on the subject of Mr Godwin's essay on avarice and profusion, in his Enquirer. The discussion started the general question of the future improvement of society, and the Author at first sat down with an intention of merely stating his thoughts to his friend, upon paper, in a clearer manner than he thought he could do in conversation. But as the subject opened upon him, some ideas occurred, which he did not recollect to have met with before; and as he conceived that every least light, on a topic so generally interesting, might be received with candour, he determined to put his thoughts in a form for publication.

The Essay might, undoubtedly, have been rendered much more complete by a collection of a greater number of facts in elucidation of the general argument. But a long and almost total interruption from very particular business, joined to a desire (perhaps imprudent) of not delaying the publication much beyond the time that he originally proposed, prevented the

Author from giving to the subject an undivided attention. He presumes, however, that the facts which he has adduced will be found to form no inconsiderable evidence for the truth of his opinion respecting the future improvement of mankind. As the Author contemplates this opinion at present, little more appears to him to be necessary than a plain statement, in addition to the most cursory view of society, to establish it.

It is an obvious truth, which has been taken notice of by many writers, that population must always be kept down to the level of the means of subsistence; but no writer that the Author recollects has inquired particularly into the means by which this level is effected: and it is a view of these means which forms, to his mind, the strongest obstacle in the way to any very great future improvement of society. He hopes it will appear that, in the discussion of this interesting subject, he is actuated solely by a love of truth, and not by any prejudices against any particular set of men, or of opinions. He professes to have read some of the speculations on the future improvement of society in a temper very different from a wish to find them visionary, but he has not acquired that command over his understanding which would enable him to believe what he wishes, without evidence, or to refuse his assent to what might be displeasing, when accompanied with evidence.

The view which he has given of human life has a melancholy hue, but he feels conscious that he has drawn these dark tints from a conviction that they are really in the picture, and not

from a jaundiced eye or an inherent spleen of disposition. The theory of mind which he has sketched in the two last chapters accounts to his own understanding in a satisfactory manner for the existence of most of the evils of life, but whether it will have the same effect upon others must be left to the judgement of his readers.

If he should succeed in drawing the attention of more able men to what he conceives to be the principal difficulty in the way to the improvement of society and should, in consequence, see this difficulty removed, even in theory, he will gladly retract his present opinions and rejoice in a conviction of his error.

7 June 1798

CHAPTER 1

Question stated—Little prospect of a determination of it, from the enmity of the opposing parties—The principal argument against the perfectibility of man and of society has never been fairly answered—Nature of the difficulty arising from population—Outline of the principal argument of the Essay

The great and unlooked for discoveries that have taken place of late years in natural philosophy, the increasing diffusion of general knowledge from the extension of the art of printing, the ardent and unshackled spirit of inquiry that prevails throughout the lettered and even unlettered world, the new and extraordinary lights that have been thrown on political subjects which dazzle and astonish the understanding, and particularly that tremendous phenomenon in the political horizon, the French Revolution, which, like a blazing comet, seems destined either to inspire with fresh life and vigour, or to scorch up and destroy the shrinking inhabitants of the earth, have all concurred to lead many able men into the opinion that we were touching on a period big with the most important changes, changes that would in some measure be decisive of the future fate of mankind.

It has been said that the great question is now at issue, whether man shall henceforth start forwards with accelerated velocity towards illimitable, and hitherto unconceived improvement, or

be condemned to a perpetual oscillation between happiness and misery, and after every effort remain still at an immeasurable distance from the wished-for goal.

Yet, anxiously as every friend of mankind must look forwards to the termination of this painful suspense, and eagerly as the inquiring mind would hail every ray of light that might assist its view into futurity, it is much to be lamented that the writers on each side of this momentous question still keep far aloof from each other. Their mutual arguments do not meet with a candid examination. The question is not brought to rest on fewer points, and even in theory scarcely seems to be approaching to a decision.

The advocate for the present order of things is apt to treat the sect of speculative philosophers either as a set of artful and designing knaves who preach up ardent benevolence and draw captivating pictures of a happier state of society only the better to enable them to destroy the present establishments and to forward their own deep-laid schemes of ambition, or as wild and mad-headed enthusiasts whose silly speculations and absurd paradoxes are not worthy the attention of any reasonable man.

The advocate for the perfectibility of man, and of society, retorts on the defender of establishments a more than equal contempt. He brands him as the slave of the most miserable and narrow prejudices; or as the defender of the abuses of civil society only because he profits by them. He paints him either as a character who prostitutes his understanding to his interest, or

as one whose powers of mind are not of a size to grasp any thing great and noble, who cannot see above five yards before him, and who must therefore be utterly unable to take in the views of the enlightened benefactor of mankind.

In this unamicable contest the cause of truth cannot but suffer. The really good arguments on each side of the question are not allowed to have their proper weight. Each pursues his own theory, little solicitous to correct or improve it by an attention to what is advanced by his opponents.

The friend of the present order of things condemns all political speculations in the gross. He will not even condescend to examine the grounds from which the perfectibility of society is inferred. Much less will he give himself the trouble in a fair and candid manner to attempt an exposition of their fallacy.

The speculative philosopher equally offends against the cause of truth. With eyes fixed on a happier state of society, the blessings of which he paints in the most captivating colours, he allows himself to indulge in the most bitter invectives against every present establishment, without applying his talents to consider the best and safest means of removing abuses and without seeming to be aware of the tremendous obstacles that threaten, even in theory, to oppose the progress of man towards perfection.

It is an acknowledged truth in philosophy that a just theory will always be confirmed by experiment. Yet so much friction, and so many minute circumstances occur in practice, which it is

next to impossible for the most enlarged and penetrating mind to foresee, that on few subjects can any theory be pronounced just, till all the arguments against it have been maturely weighed and clearly and consistently refuted.

I have read some of the speculations on the perfectibility of man and of society with great pleasure. I have been warmed and delighted with the enchanting picture which they hold forth. I ardently wish for such happy improvements. But I see great, and, to my understanding, unconquerable difficulties in the way to them. These difficulties it is my present purpose to state, declaring, at the same time, that so far from exulting in them, as a cause of triumph over the friends of innovation, nothing would give me greater pleasure than to see them completely removed.

The most important argument that I shall adduce is certainly not new. The principles on which it depends have been explained in part by Hume, and more at large by Dr Adam Smith. It has been advanced and applied to the present subject, though not with its proper weight, or in the most forcible point of view, by Mr Wallace, and it may probably have been stated by many writers that I have never met with. I should certainly therefore not think of advancing it again, though I mean to place it in a point of view in some degree different from any that I have hitherto seen, if it had ever been fairly and satisfactorily answered.

The cause of this neglect on the part of the advocates for the perfectibility of mankind is not easily accounted for. I cannot doubt the talents of such men as Godwin and Condorcet. I

am unwilling to doubt their candour. To my understanding, and probably to that of most others, the difficulty appears insurmountable. Yet these men of acknowledged ability and penetration scarcely deign to notice it, and hold on their course in such speculations with unabated ardour and undiminished confidence. I have certainly no right to say that they purposely shut their eyes to such arguments. I ought rather to doubt the validity of them, when neglected by such men, however forcibly their truth may strike my own mind. Yet in this respect it must be acknowledged that we are all of us too prone to err. If I saw a glass of wine repeatedly presented to a man, and he took no notice of it, I should be apt to think that he was blind or uncivil. A juster philosophy might teach me rather to think that my eyes deceived me and that the offer was not really what I conceived it to be.

In entering upon the argument I must premise that I put out of the question, at present, all mere conjectures, that is, all suppositions, the probable realization of which cannot be inferred upon any just philosophical grounds. A writer may tell me that he thinks man will ultimately become an ostrich. I cannot properly contradict him. But before he can expect to bring any reasonable person over to his opinion, he ought to shew that the necks of mankind have been gradually elongating, that the lips have grown harder and more prominent, that the legs and feet are daily altering their shape, and that the hair is beginning to change into stubs of feathers. And till the probability of so wonderful a

conversion can be shewn, it is surely lost time and lost eloquence to expatiate on the happiness of man in such a state; to describe his powers, both of running and flying, to paint him in a condition where all narrow luxuries would be contemned, where he would be employed only in collecting the necessaries of life, and where, consequently, each man's share of labour would be light, and his portion of leisure ample.

I think I may fairly make two postulata.

First, That food is necessary to the existence of man.

Secondly, That the passion between the sexes is necessary and will remain nearly in its present state.

These two laws, ever since we have had any knowledge of mankind, appear to have been fixed laws of our nature, and, as we have not hitherto seen any alteration in them, we have no right to conclude that they will ever cease to be what they now are, without an immediate act of power in that Being who first arranged the system of the universe, and for the advantage of his creatures, still executes, according to fixed laws, all its various operations.

I do not know that any writer has supposed that on this earth man will ultimately be able to live without food. But Mr Godwin has conjectured that the passion between the sexes may in time be extinguished. As, however, he calls this part of his work a deviation into the land of conjecture, I will not dwell longer upon it at present than to say that the best arguments for the perfectibility of man are drawn from a contemplation of the

great progress that he has already made from the savage state and the difficulty of saying where he is to stop. But towards the extinction of the passion between the sexes, no progress whatever has hitherto been made. It appears to exist in as much force at present as it did two thousand or four thousand years ago. There are individual exceptions now as there always have been. But, as these exceptions do not appear to increase in number, it would surely be a very unphilosophical mode of arguing to infer, merely from the existence of an exception, that the exception would, in time, become the rule, and the rule the exception.

Assuming then my postulata as granted, I say, that the power of population is indefinitely greater than the power in the earth to produce subsistence for man.

Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will shew the immensity of the first power in comparison of the second.

By that law of our nature which makes food necessary to the life of man, the effects of these two unequal powers must be kept equal.

This implies a strong and constantly operating check on population from the difficulty of subsistence. This difficulty must fall somewhere and must necessarily be severely felt by a large portion of mankind.

Through the animal and vegetable kingdoms, nature has scattered the seeds of life abroad with the most profuse and

liberal hand. She has been comparatively sparing in the room and the nourishment necessary to rear them. The germs of existence contained in this spot of earth, with ample food, and ample room to expand in, would fill millions of worlds in the course of a few thousand years. Necessity, that imperious all pervading law of nature, restrains them within the prescribed bounds. The race of plants and the race of animals shrink under this great restrictive law. And the race of man cannot, by any efforts of reason, escape from it. Among plants and animals its effects are waste of seed, sickness, and premature death. Among mankind, misery and vice. The former, misery, is an absolutely necessary consequence of it. Vice is a highly probable consequence, and we therefore see it abundantly prevail, but it ought not, perhaps, to be called an absolutely necessary consequence. The ordeal of virtue is to resist all temptation to evil.

This natural inequality of the two powers of population and of production in the earth, and that great law of our nature which must constantly keep their effects equal, form the great difficulty that to me appears insurmountable in the way to the perfectibility of society. All other arguments are of slight and subordinate consideration in comparison of this. I see no way by which man can escape from the weight of this law which pervades all animated nature. No fancied equality, no agrarian regulations in their utmost extent, could remove the pressure of it even for a single century. And it appears, therefore, to be decisive against the possible existence of a society, all the members of

which should live in ease, happiness, and comparative leisure; and feel no anxiety about providing the means of subsistence for themselves and families.

Consequently, if the premises are just, the argument is conclusive against the perfectibility of the mass of mankind.

I have thus sketched the general outline of the argument, but I will examine it more particularly, and I think it will be found that experience, the true source and foundation of all knowledge, invariably confirms its truth.

CHAPTER 2

The different ratio in which population and food increase—The necessary effects of these different ratios of increase—Oscillation produced by them in the condition of the lower classes of society—Reasons why this oscillation has not been so much observed as might be expected—Three propositions on which the general argument of the Essay depends—The different states in which mankind have been known to exist proposed to be examined with reference to these three propositions.

I said that population, when unchecked, increased in a geometrical ratio, and subsistence for man in an arithmetical ratio.

Let us examine whether this position be just. I think it will be allowed, that no state has hitherto existed (at least that we have any account of) where the manners were so pure and simple, and the means of subsistence so abundant, that no check whatever has existed to early marriages, among the lower classes, from a fear of not providing well for their families, or among the higher classes, from a fear of lowering their condition in life. Consequently in no state that we have yet known has the power of population been left to exert itself with perfect freedom.

Whether the law of marriage be instituted or not, the dictate of nature and virtue seems to be an early attachment to one woman.

Supposing a liberty of changing in the case of an unfortunate choice, this liberty would not affect population till it arose to a height greatly vicious; and we are now supposing the existence of a society where vice is scarcely known.

In a state therefore of great equality and virtue, where pure and simple manners prevailed, and where the means of subsistence were so abundant that no part of the society could have any fears about providing amply for a family, the power of population being left to exert itself unchecked, the increase of the human species would evidently be much greater than any increase that has been hitherto known.

In the United States of America, where the means of subsistence have been more ample, the manners of the people more pure, and consequently the checks to early marriages fewer, than in any of the modern states of Europe, the population has been found to double itself in twenty-five years.

This ratio of increase, though short of the utmost power of population, yet as the result of actual experience, we will take as our rule, and say, that population, when unchecked, goes on doubling itself every twenty-five years or increases in a geometrical ratio.

Let us now take any spot of earth, this Island for instance, and see in what ratio the subsistence it affords can be supposed to increase. We will begin with it under its present state of cultivation.

If I allow that by the best possible policy, by breaking up more

land and by great encouragements to agriculture, the produce of this Island may be doubled in the first twenty-five years, I think it will be allowing as much as any person can well demand.

In the next twenty-five years, it is impossible to suppose that the produce could be quadrupled. It would be contrary to all our knowledge of the qualities of land. The very utmost that we can conceive, is, that the increase in the second twenty-five years might equal the present produce. Let us then take this for our rule, though certainly far beyond the truth, and allow that, by great exertion, the whole produce of the Island might be increased every twenty-five years, by a quantity of subsistence equal to what it at present produces. The most enthusiastic speculator cannot suppose a greater increase than this. In a few centuries it would make every acre of land in the Island like a garden.

Yet this ratio of increase is evidently arithmetical.

It may be fairly said, therefore, that the means of subsistence increase in an arithmetical ratio. Let us now bring the effects of these two ratios together.

The population of the Island is computed to be about seven millions, and we will suppose the present produce equal to the support of such a number. In the first twenty-five years the population would be fourteen 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 twenty-eight millions, and the means of subsistence only

equal to the support of twenty-one millions. In the next period, the population would be fifty-six millions, and the means of subsistence just sufficient for half that number. And at the conclusion of the first century the population would be one hundred and twelve millions and the means of subsistence only equal to the support of thirty-five millions, which would leave a population of seventy-seven millions totally unprovided for.

A great emigration necessarily implies unhappiness of some kind or other in the country that is deserted. For few persons will leave their families, connections, friends, and native land, to seek a settlement in untried foreign climes, without some strong subsisting causes of uneasiness where they are, or the hope of some great advantages in the place to which they are going.

But to make the argument more general and less interrupted by the partial views of emigration, let us take the whole earth, instead of one spot, and suppose that the restraints to population were universally removed. If the subsistence for man that the earth affords was to be increased every twenty-five years by a quantity equal to what the whole world at present produces, this would allow the power of production in the earth to be absolutely unlimited, and its ratio of increase much greater than we can conceive that any possible exertions of mankind could make it.

Taking the population of the world at any number, a thousand millions, for instance, the human species would increase in the ratio of—1, 2, 4, 8, 16, 32, 64, 128, 256, 512, etc. and subsistence as—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, etc. In two

centuries and a quarter, the population would be to the means of subsistence as 512 to 10: in three centuries as 4096 to 13, and in two thousand years the difference would be almost incalculable, though the produce in that time would have increased to an immense extent.

No limits whatever are placed to the productions of the earth; they may increase for ever and be greater than any assignable quantity, yet still the power of population being a power of a superior order, the increase of the human species can only be kept commensurate to the increase of the means of subsistence by the constant operation of the strong law of necessity acting as a check upon the greater power.

The effects of this check remain now to be considered.

Among plants and animals the view of the subject is simple. They are all impelled by a powerful instinct to the increase of their species, and this instinct is interrupted by no reasoning or doubts about providing for their offspring. Wherever therefore there is liberty, the power of increase is exerted, and the superabundant effects are repressed afterwards by want of room and nourishment, which is common to animals and plants, and among animals by becoming the prey of others.

The effects of this check on man are more complicated. Impelled to the increase of his species by an equally powerful instinct, reason interrupts his career and asks him whether he may not bring beings into the world for whom he cannot provide the means of subsistence. In a state of equality, this would

be the simple question. In the present state of society, other considerations occur. Will he not lower his rank in life? Will he not subject himself to greater difficulties than he at present feels? Will he not be obliged to labour harder? and if he has a large family, will his utmost exertions enable him to support them? May he not see his offspring in rags and misery, and clamouring for bread that he cannot give them? And may he not be reduced to the grating necessity of forfeiting his independence, and of being obliged to the sparing hand of charity for support?

These considerations are calculated to prevent, and certainly do prevent, a very great number in all civilized nations from pursuing the dictate of nature in an early attachment to one woman. And this restraint almost necessarily, though not absolutely so, produces vice. Yet in all societies, even those that are most vicious, the tendency to a virtuous attachment is so strong that there is a constant effort towards an increase of population. This constant effort as constantly tends to subject the lower classes of the society to distress and to prevent any great permanent amelioration of their condition.

The way in which, these effects are produced seems to be this. We will suppose the means of subsistence in any country just equal to the easy support of its inhabitants. The constant effort towards population, which is found to act even in the most vicious societies, increases the number of people before the means of subsistence are increased. The food therefore which before supported seven millions must now be divided among seven

millions and a half or eight millions. The poor consequently must live much worse, and many of them be reduced to severe distress. The number of labourers also being above the proportion of the work in the market, the price of labour must tend toward a decrease, while the price of provisions would at the same time tend to rise. The labourer therefore must work harder to earn the same as he did before. During this season of distress, the discouragements to marriage, and the difficulty of rearing a family are so great that population is at a stand. In the mean time the cheapness of labour, the plenty of labourers, and the necessity of an increased industry amongst them, encourage cultivators to employ more labour upon their land, to turn up fresh soil, and to manure and improve more completely what is already in tillage, till ultimately the means of subsistence become in the same proportion to the population as at the period from which we set out. The situation of the labourer being then again tolerably comfortable, the restraints to population are in some degree loosened, and the same retrograde and progressive movements with respect to happiness are repeated.

This sort of oscillation will not be remarked by superficial observers, and it may be difficult even for the most penetrating mind to calculate its periods. Yet that in all old states some such vibration does exist, though from various transverse causes, in a much less marked, and in a much more irregular manner than I have described it, no reflecting man who considers the subject deeply can well doubt.

Many reasons occur why this oscillation has been less obvious, and less decidedly confirmed by experience, than might naturally be expected.

One principal reason is that the histories of mankind that we possess are histories only of the higher classes. We have but few accounts that can be depended upon of the manners and customs of that part of mankind where these retrograde and progressive movements chiefly take place. A satisfactory history of this kind, on one people, and of one period, would require the constant and minute attention of an observing mind during a long life. Some of the objects of inquiry would be, in what proportion to the number of adults was the number of marriages, to what extent vicious customs prevailed in consequence of the restraints upon matrimony, what was the comparative mortality among the children of the most distressed part of the community and those who lived rather more at their ease, what were the variations in the real price of labour, and what were the observable differences in the state of the lower classes of society with respect to ease and happiness, at different times during a certain period.

Such a history would tend greatly to elucidate the manner in which the constant check upon population acts and would probably prove the existence of the retrograde and progressive movements that have been mentioned, though the times of their vibrations must necessarily be rendered irregular from the operation of many interrupting causes, such as the introduction or failure of certain manufactures, a greater or less prevalent

spirit of agricultural enterprise, years of plenty, or years of scarcity, wars and pestilence, poor laws, the invention of processes for shortening labour without the proportional extension of the market for the commodity, and, particularly, the difference between the nominal and real price of labour, a circumstance which has perhaps more than any other contributed to conceal this oscillation from common view.

It very rarely happens that the nominal price of labour universally falls, but we well know that it frequently remains the same, while the nominal price of provisions has been gradually increasing. This is, in effect, a real fall in the price of labour, and during this period the condition of the lower orders of the community must gradually grow worse and worse. But the farmers and capitalists are growing rich from the real cheapness of labour. Their increased capitals enable them to employ a greater number of men. Work therefore may be plentiful, and the price of labour would consequently rise. But the want of freedom in the market of labour, which occurs more or less in all communities, either from parish laws, or the more general cause of the facility of combination among the rich, and its difficulty among the poor, operates to prevent the price of labour from rising at the natural period, and keeps it down some time longer; perhaps till a year of scarcity, when the clamour is too loud and the necessity too apparent to be resisted.

The true cause of the advance in the price of labour is thus concealed, and the rich affect to grant it as an act of compassion

and favour to the poor, in consideration of a year of scarcity, and, when plenty returns, indulge themselves in the most unreasonable of all complaints, that the price does not again fall, when a little rejection would shew them that it must have risen long before but from an unjust conspiracy of their own.

But though the rich by unfair combinations contribute frequently to prolong a season of distress among the poor, yet no possible form of society could prevent the almost constant action of misery upon a great part of mankind, if in a state of inequality, and upon all, if all were equal.

The theory on which the truth of this position depends appears to me so extremely clear that I feel at a loss to conjecture what part of it can be denied.

That population cannot increase without the means of subsistence is a proposition so evident that it needs no illustration.

That population does invariably increase where there are the means of subsistence, the history of every people that have ever existed will abundantly prove.

And that the superior power of population cannot be checked without producing misery or vice, the ample portion of these too bitter ingredients in the cup of human life and the continuance of the physical causes that seem to have produced them bear too convincing a testimony.

But, in order more fully to ascertain the validity of these three propositions, let us examine the different states in which mankind have been known to exist. Even a cursory review will,

I think, be sufficient to convince us that these propositions are incontrovertible truths.

CHAPTER 3

The savage or hunter state shortly reviewed—The shepherd state, or the tribes of barbarians that overran the Roman Empire—The superiority of the power of population to the means of subsistence—the cause of the great tide of Northern Emigration.

In the rudest state of mankind, in which hunting is the principal occupation, and the only mode of acquiring food; the means of subsistence being scattered over a large extent of territory, the comparative population must necessarily be thin. It is said that the passion between the sexes is less ardent among the North American Indians, than among any other race of men. Yet, notwithstanding this apathy, the effort towards population, even in this people, seems to be always greater than the means to support it. This appears, from the comparatively rapid population that takes place, whenever any of the tribes happen to settle in some fertile spot, and to draw nourishment from more fruitful sources than that of hunting; and it has been frequently remarked that when an Indian family has taken up its abode near any European settlement, and adopted a more easy and civilized mode of life, that one woman has reared five, or six, or more children; though in the savage state it rarely happens that above one or two in a family grow up to maturity. The same observation has been made with regard to the Hottentots near the Cape.

These facts prove the superior power of population to the means of subsistence in nations of hunters, and that this power always shews itself the moment it is left to act with freedom.

It remains to inquire whether this power can be checked, and its effects kept equal to the means of subsistence, without vice or misery.

The North American Indians, considered as a people, cannot justly be called free and equal. In all the accounts we have of them, and, indeed, of most other savage nations, the women are represented as much more completely in a state of slavery to the men than the poor are to the rich in civilized countries. One half the nation appears to act as Helots to the other half, and the misery that checks population falls chiefly, as it always must do, upon that part whose condition is lowest in the scale of society. The infancy of man in the simplest state requires considerable attention, but this necessary attention the women cannot give, condemned as they are to the inconveniences and hardships of frequent change of place and to the constant and unremitting drudgery of preparing every thing for the reception of their tyrannic lords. These exertions, sometimes during pregnancy or with children at their backs, must occasion frequent miscarriages, and prevent any but the most robust infants from growing to maturity. Add to these hardships of the women the constant war that prevails among savages, and the necessity which they frequently labour under of exposing their aged and helpless parents, and of thus violating the first feelings

of nature, and the picture will not appear very free from the blot of misery. In estimating the happiness of a savage nation, we must not fix our eyes only on the warrior in the prime of life: he is one of a hundred: he is the gentleman, the man of fortune, the chances have been in his favour and many efforts have failed ere this fortunate being was produced, whose guardian genius should preserve him through the numberless dangers with which he would be surrounded from infancy to manhood. The true points of comparison between two nations seem to be the ranks in each which appear nearest to answer to each other. And in this view, I should compare the warriors in the prime of life with the gentlemen, and the women, children, and aged, with the lower classes of the community in civilized states.

May we not then fairly infer from this short review, or rather, from the accounts that may be referred to of nations of hunters, that their population is thin from the scarcity of food, that it would immediately increase if food was in greater plenty, and that, putting vice out of the question among savages, misery is the check that represses the superior power of population and keeps its effects equal to the means of subsistence. Actual observation and experience tell us that this check, with a few local and temporary exceptions, is constantly acting now upon all savage nations, and the theory indicates that it probably acted with nearly equal strength a thousand years ago, and it may not be much greater a thousand years hence.

Of the manners and habits that prevail among nations of

shepherds, the next state of mankind, we are even more ignorant than of the savage state. But that these nations could not escape the general lot of misery arising from the want of subsistence, Europe, and all the fairest countries in the world, bear ample testimony. Want was the goad that drove the Scythian shepherds from their native haunts, like so many famished wolves in search of prey. Set in motion by this all powerful cause, clouds of Barbarians seemed to collect from all points of the northern hemisphere. Gathering fresh darkness and terror as they rolled on, the congregated bodies at length obscured the sun of Italy and sunk the whole world in universal night. These tremendous effects, so long and so deeply felt throughout the fairest portions of the earth, may be traced to the simple cause of the superior power of population to the means of subsistence.

It is well known that a country in pasture cannot support so many inhabitants as a country in tillage, but what renders nations of shepherds so formidable is the power which they possess of moving all together and the necessity they frequently feel of exerting this power in search of fresh pasture for their herds. A tribe that was rich in cattle had an immediate plenty of food. Even the parent stock might be devoured in a case of absolute necessity. The women lived in greater ease than among nations of hunters. The men bold in their united strength and confiding in their power of procuring pasture for their cattle by change of place, felt, probably, but few fears about providing for a family. These combined causes soon produced

their natural and invariable effect, an extended population. A more frequent and rapid change of place became then necessary. A wider and more extensive territory was successively occupied. A broader desolation extended all around them. Want pinched the less fortunate members of the society, and, at length, the impossibility of supporting such a number together became too evident to be resisted. Young scions were then pushed out from the parent-stock and instructed to explore fresh regions and to gain happier seats for themselves by their swords. 'The world was all before them where to choose.' Restless from present distress, flushed with the hope of fairer prospects, and animated with the spirit of hardy enterprise, these daring adventurers were likely to become formidable adversaries to all who opposed them. The peaceful inhabitants of the countries on which they rushed could not long withstand the energy of men acting under such powerful motives of exertion. And when they fell in with any tribes like their own, the contest was a struggle for existence, and they fought with a desperate courage, inspired by the rejection that death was the punishment of defeat and life the prize of victory.

In these savage contests many tribes must have been utterly exterminated. Some, probably, perished by hardship and famine. Others, whose leading star had given them a happier direction, became great and powerful tribes, and, in their turns, sent off fresh adventurers in search of still more fertile seats. The prodigious waste of human life occasioned by this perpetual struggle for room and food was more than supplied by the

mighty power of population, acting, in some degree, unshackled from the consent habit of emigration. The tribes that migrated towards the South, though they won these more fruitful regions by continual battles, rapidly increased in number and power, from the increased means of subsistence. Till at length the whole territory, from the confines of China to the shores of the Baltic, was peopled by a various race of Barbarians, brave, robust, and enterprising, inured to hardship, and delighting in war. Some tribes maintained their independence. Others ranged themselves under the standard of some barbaric chieftain who led them to victory after victory, and what was of more importance, to regions abounding in corn, wine, and oil, the long wished for consummation, and great reward of their labours. An Alaric, an Attila, or a Zingis Khan, and the chiefs around them, might fight for glory, for the fame of extensive conquests, but the true cause that set in motion the great tide of northern emigration, and that continued to propel it till it rolled at different periods against China, Persia, Italy, and even Egypt, was a scarcity of food, a population extended beyond the means of supporting it.

The absolute population at any one period, in proportion to the extent of territory, could never be great, on account of the unproductive nature of some of the regions occupied; but there appears to have been a most rapid succession of human beings, and as fast as some were mowed down by the scythe of war or of famine, others rose in increased numbers to supply their place. Among these bold and improvident Barbarians, population was

probably but little checked, as in modern states, from a fear of future difficulties. A prevailing hope of bettering their condition by change of place, a constant expectation of plunder, a power even, if distressed, of selling their children as slaves, added to the natural carelessness of the barbaric character, all conspired to raise a population which remained to be repressed afterwards by famine or war.

Where there is any inequality of conditions, and among nations of shepherds this soon takes place, the distress arising from a scarcity of provisions must fall hardest upon the least fortunate members of the society. This distress also must frequently have been felt by the women, exposed to casual plunder in the absence of their husbands, and subject to continual disappointments in their expected return.

But without knowing enough of the minute and intimate history of these people, to point out precisely on what part the distress for want of food chiefly fell, and to what extent it was generally felt, I think we may fairly say, from all the accounts that we have of nations of shepherds, that population invariably increased among them whenever, by emigration or any other cause, the means of subsistence were increased, and that a further population was checked, and the actual population kept equal to the means of subsistence, by misery and vice.

For, independently of any vicious customs that might have prevailed amongst them with regard to women, which always operate as checks to population, it must be acknowledged, I

think, that the commission of war is vice, and the effect of it misery, and none can doubt the misery of want of food.

CHAPTER 4

State of civilized nations—Probability that Europe is much more populous now than in the time of Julius Caesar—Best criterion of population—Probable error of Hume in one the criterions that he proposes as assisting in an estimate of population—Slow increase of population at present in most of the states of Europe—The two principal checks to population—The first, or preventive check examined with regard to England.

In examining the next state of mankind with relation to the question before us, the state of mixed pasture and tillage, in which with some variation in the proportions the most civilized nations must always remain, we shall be assisted in our review by what we daily see around us, by actual experience, by facts that come within the scope of every man's observation.

Notwithstanding the exaggerations of some old historians, there can remain no doubt in the mind of any thinking man that the population of the principal countries of Europe, France, England, Germany, Russia, Poland, Sweden, and Denmark is much greater than ever it was in former times. The obvious reason of these exaggerations is the formidable aspect that even a thinly peopled nation must have, when collected together and moving all at once in search of fresh seats. If to this tremendous appearance be added a succession at certain intervals of similar

emigrations, we shall not be much surprised that the fears of the timid nations of the South represented the North as a region absolutely swarming with human beings. A nearer and juster view of the subject at present enables us to see that the inference was as absurd as if a man in this country, who was continually meeting on the road droves of cattle from Wales and the North, was immediately to conclude that these countries were the most productive of all the parts of the kingdom.

The reason that the greater part of Europe is more populous now than it was in former times, is that the industry of the inhabitants has made these countries produce a greater quantity of human subsistence. For I conceive that it may be laid down as a position not to be controverted, that, taking a sufficient extent of territory to include within it exportation and importation, and allowing some variation for the prevalence of luxury, or of frugal habits, that population constantly bears a regular proportion to the food that the earth is made to produce. In the controversy concerning the populousness of ancient and modern nations, could it be clearly ascertained that the average produce of the countries in question, taken altogether, is greater now than it was in the times of Julius Caesar, the dispute would be at once determined.

When we are assured that China is the most fertile country in the world, that almost all the land is in tillage, and that a great part of it bears two crops every year, and further, that the people live very frugally, we may infer with certainty that

the population must be immense, without busying ourselves in inquiries into the manners and habits of the lower classes and the encouragements to early marriages. But these inquiries are of the utmost importance, and a minute history of the customs of the lower Chinese would be of the greatest use in ascertaining in what manner the checks to a further population operate; what are the vices, and what are the distresses that prevent an increase of numbers beyond the ability of the country to support.

Hume, in his essay on the populousness of ancient and modern nations, when he intermingles, as he says, an inquiry concerning causes with that concerning facts, does not seem to see with his usual penetration how very little some of the causes he alludes to could enable him to form any judgement of the actual population of ancient nations. If any inference can be drawn from them, perhaps it should be directly the reverse of what Hume draws, though I certainly ought to speak with great diffidence in dissenting from a man who of all others on such subjects was the least likely to be deceived by first appearances. If I find that at a certain period in ancient history, the encouragements to have a family were great, that early marriages were consequently very prevalent, and that few persons remained single, I should infer with certainty that population was rapidly increasing, but by no means that it was then actually very great, rather; indeed, the contrary, that it was then thin and that there was room and food for a much greater number. On the other hand, if I find that at this period the difficulties attending a family were very great,

that, consequently, few early marriages took place, and that a great number of both sexes remained single, I infer with certainty that population was at a stand, and, probably, because the actual population was very great in proportion to the fertility of the land and that there was scarcely room and food for more. The number of footmen, housemaids, and other persons remaining unmarried in modern states, Hume allows to be rather an argument against their population. I should rather draw a contrary inference and consider it an argument of their fullness, though this inference is not certain, because there are many thinly inhabited states that are yet stationary in their population. To speak, therefore, correctly, perhaps it may be said that the number of unmarried persons in proportion to the whole number, existing at different periods, in the same or different states will enable us to judge whether population at these periods was increasing, stationary, or decreasing, but will form no criterion by which we can determine the actual population.

There is, however, a circumstance taken notice of in most of the accounts we have of China that it seems difficult to reconcile with this reasoning. It is said that early marriages very generally prevail through all the ranks of the Chinese. Yet Dr Adam Smith supposes that population in China is stationary. These two circumstances appear to be irreconcilable. It certainly seems very little probable that the population of China is fast increasing. Every acre of land has been so long in cultivation that we can hardly conceive there is any great yearly addition

to the average produce. The fact, perhaps, of the universality of early marriages may not be sufficiently ascertained. If it be supposed true, the only way of accounting for the difficulty, with our present knowledge of the subject, appears to be that the redundant population, necessarily occasioned by the prevalence of early marriages, must be repressed by occasional famines, and by the custom of exposing children, which, in times of distress, is probably more frequent than is ever acknowledged to Europeans. Relative to this barbarous practice, it is difficult to avoid remarking, that there cannot be a stronger proof of the distresses that have been felt by mankind for want of food, than the existence of a custom that thus violates the most natural principle of the human heart. It appears to have been very general among ancient nations, and certainly tended rather to increase population.

In examining the principal states of modern Europe, we shall find that though they have increased very considerably in population since they were nations of shepherds, yet that at present their progress is but slow, and instead of doubling their numbers every twenty-five years they require three or four hundred years, or more, for that purpose. Some, indeed, may be absolutely stationary, and others even retrograde. The cause of this slow progress in population cannot be traced to a decay of the passion between the sexes. We have sufficient reason to think that this natural propensity exists still in undiminished vigour. Why then do not its effects appear in a rapid increase of the

human species? An intimate view of the state of society in any one country in Europe, which may serve equally for all, will enable us to answer this question, and to say that a foresight of the difficulties attending the rearing of a family acts as a preventive check, and the actual distresses of some of the lower classes, by which they are disabled from giving the proper food and attention to their children, act as a positive check to the natural increase of population.

England, as one of the most flourishing states of Europe, may be fairly taken for an example, and the observations made will apply with but little variation to any other country where the population increases slowly.

The preventive check appears to operate in some degree through all the ranks of society in England. There are some men, even in the highest rank, who are prevented from marrying by the idea of the expenses that they must retrench, and the fancied pleasures that they must deprive themselves of, on the supposition of having a family. These considerations are certainly trivial, but a preventive foresight of this kind has objects of much greater weight for its contemplation as we go lower.

A man of liberal education, but with an income only just sufficient to enable him to associate in the rank of gentlemen, must feel absolutely certain that if he marries and has a family he shall be obliged, if he mixes at all in society, to rank himself with moderate farmers and the lower class of tradesmen. The woman that a man of education would naturally make the object

of his choice would be one brought up in the same tastes and sentiments with himself and used to the familiar intercourse of a society totally different from that to which she must be reduced by marriage. Can a man consent to place the object of his affection in a situation so discordant, probably, to her tastes and inclinations? Two or three steps of descent in society, particularly at this round of the ladder, where education ends and ignorance begins, will not be considered by the generality of people as a fancied and chimerical, but a real and essential evil. If society be held desirable, it surely must be free, equal, and reciprocal society, where benefits are conferred as well as received, and not such as the dependent finds with his patron or the poor with the rich.

These considerations undoubtedly prevent a great number in this rank of life from following the bent of their inclinations in an early attachment. Others, guided either by a stronger passion, or a weaker judgement, break through these restraints, and it would be hard indeed, if the gratification of so delightful a passion as virtuous love, did not, sometimes, more than counterbalance all its attendant evils. But I fear it must be owned that the more general consequences of such marriages are rather calculated to justify than to repress the forebodings of the prudent.

The sons of tradesmen and farmers are exhorted not to marry, and generally find it necessary to pursue this advice till they are settled in some business or farm that may enable them to support a family. These events may not, perhaps, occur till they are far

advanced in life. The scarcity of farms is a very general complaint in England. And the competition in every kind of business is so great that it is not possible that all should be successful.

The labourer who earns eighteen pence a day and lives with some degree of comfort as a single man, will hesitate a little before he divides that pittance among four or five, which seems to be but just sufficient for one. Harder fare and harder labour he would submit to for the sake of living with the woman that he loves, but he must feel conscious, if he thinks at all, that should he have a large family, and any ill luck whatever, no degree of frugality, no possible exertion of his manual strength could preserve him from the heart-rending sensation of seeing his children starve, or of forfeiting his independence, and being obliged to the parish for their support. The love of independence is a sentiment that surely none would wish to be erased from the breast of man, though the parish law of England, it must be confessed, is a system of all others the most calculated gradually to weaken this sentiment, and in the end may eradicate it completely.

The servants who live in gentlemen's families have restraints that are yet stronger to break through in venturing upon marriage. They possess the necessaries, and even the comforts of life, almost in as great plenty as their masters. Their work is easy and their food luxurious compared with the class of labourers. And their sense of dependence is weakened by the conscious power of changing their masters, if they feel themselves offended.

Thus comfortably situated at present, what are their prospects in marrying? Without knowledge or capital, either for business, or farming, and unused and therefore unable, to earn a subsistence by daily labour, their only refuge seems to be a miserable ale-house, which certainly offers no very enchanting prospect of a happy evening to their lives. By much the greater part, therefore, deterred by this uninviting view of their future situation, content themselves with remaining single where they are.

If this sketch of the state of society in England be near the truth, and I do not conceive that it is exaggerated, it will be allowed that the preventive check to population in this country operates, though with varied force, through all the classes of the community. The same observation will hold true with regard to all old states. The effects, indeed, of these restraints upon marriage are but too conspicuous in the consequent vices that are produced in almost every part of the world, vices that are continually involving both sexes in inextricable unhappiness.

CHAPTER 5

The second, or positive check to population examined, in England—The true cause why the immense sum collected in England for the poor does not better their condition—The powerful tendency of the poor laws to defeat their own purpose—Palliative of the distresses of the poor proposed—The absolute impossibility, from the fixed laws of our nature, that the pressure of want can ever be completely removed from the lower classes of society—All the checks to population may be resolved into misery or vice.

The positive check to population, by which I mean the check that represses an increase which is already begun, is confined chiefly, though not perhaps solely, to the lowest orders of society.

This check is not so obvious to common view as the other I have mentioned, and, to prove distinctly the force and extent of its operation would require, perhaps, more data than we are in possession of. But I believe it has been very generally remarked by those who have attended to bills of mortality that of the number of children who die annually, much too great a proportion belongs to those who may be supposed unable to give their offspring proper food and attention, exposed as they are occasionally to severe distress and confined, perhaps, to unwholesome habitations and hard labour. This mortality among the children of the poor has been constantly taken notice of

in all towns. It certainly does not prevail in an equal degree in the country, but the subject has not hitherto received sufficient attention to enable anyone to say that there are not more deaths in proportion among the children of the poor, even in the country, than among those of the middling and higher classes. Indeed, it seems difficult to suppose that a labourer's wife who has six children, and who is sometimes in absolute want of bread, should be able always to give them the food and attention necessary to support life. The sons and daughters of peasants will not be found such rosy cherubs in real life as they are described to be in romances. It cannot fail to be remarked by those who live much in the country that the sons of labourers are very apt to be stunted in their growth, and are a long while arriving at maturity. Boys that you would guess to be fourteen or fifteen are, upon inquiry, frequently found to be eighteen or nineteen. And the lads who drive plough, which must certainly be a healthy exercise, are very rarely seen with any appearance of calves to their legs: a circumstance which can only be attributed to a want either of proper or of sufficient nourishment.

To remedy the frequent distresses of the common people, the poor laws of England have been instituted; but it is to be feared, that though they may have alleviated a little the intensity of individual misfortune, they have spread the general evil over a much larger surface. It is a subject often started in conversation and mentioned always as a matter of great surprise that, notwithstanding the immense sum that is annually collected

for the poor in England, there is still so much distress among them. Some think that the money must be embezzled, others that the church-wardens and overseers consume the greater part of it in dinners. All agree that somehow or other it must be very ill-managed. In short the fact that nearly three millions are collected annually for the poor and yet that their distresses are not removed is the subject of continual astonishment. But a man who sees a little below the surface of things would be very much more astonished if the fact were otherwise than it is observed to be, or even if a collection universally of eighteen shillings in the pound, instead of four, were materially to alter it. I will state a case which I hope will elucidate my meaning.

Suppose that by a subscription of the rich the eighteen pence a day which men earn now was made up five 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 dinners. But this would be a very false conclusion. The transfer of three shillings and sixpence a day to every labourer would not increase the quantity of meat in the country. There is not at present enough for all to have a decent share. What would then be the consequence? The competition among the buyers in the market of meat would rapidly raise the price from sixpence or sevenpence, to two or three shillings in the pound, and the commodity would not be divided among many more than it is at present. When an article is scarce, and cannot be distributed to all, he that can shew the most valid patent, that is, he that

offers most money, becomes the possessor. If we can suppose the competition among the buyers of meat to continue long enough for a greater number of cattle to be reared annually, this could only be done at the expense of the corn, which would be a very disadvantageous exchange, for it is well known that the country could not then support the same population, and when subsistence is scarce in proportion to the number of people, it is of little consequence whether the lowest members of the society possess eighteen pence or five shillings. They must at all events be reduced to live upon the hardest fare and in the smallest quantity.

It will be said, perhaps, that the increased number of purchasers in every article would give a spur to productive industry and that the whole produce of the island would be increased. This might in some degree be the case. But the spur that these fancied riches would give to population would more than counterbalance it, and the increased produce would be to be divided among a more than proportionably increased number of people. All this time I am supposing that the same quantity of work would be done as before. But this would not really take place. The receipt of five shillings a day, instead of eighteen pence, would make every man fancy himself comparatively rich and able to indulge himself in many hours or days of leisure. This would give a strong and immediate check to productive industry, and, in a short time, not only the nation would be poorer, but the lower classes themselves would be much more distressed than

when they received only eighteen pence a day.

A collection from the rich of eighteen shillings in the pound, even if distributed in the most judicious manner, would have a little the same effect as that resulting from the supposition I have just made, and no possible contributions or sacrifices of the rich, particularly in money, could 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 a part of the society must necessarily feel a difficulty of living, and this difficulty will naturally fall on the least fortunate members.

It may at first appear strange, but I believe it is true, that I cannot by means of money raise a poor man and enable him to live much better than he did before, without proportionably depressing others in the same class. If I retrench the quantity of food consumed in my house, and give him what I have cut off, I then benefit him, without depressing any but myself and family, who, perhaps, may be well able to bear it. If I turn up a piece of uncultivated land, and give him the produce, I then benefit both him and all the members of the society, because what he before consumed is thrown into the common stock, and probably some of the new produce with it. But if I only give him money, supposing the produce of the country to remain the same, I give him a title to a larger share of that produce than formerly, which share he cannot receive without diminishing the shares of others. It is evident that this effect, in individual instances, must be so

small as to be totally imperceptible; but still it must exist, as many other effects do, which, like some of the insects that people the air, elude our grosser perceptions.

Supposing the quantity of food in any country to remain the same for many years together, it is evident that this food must be divided according to the value of each man's patent, or the sum of money that he can afford to spend on this commodity so universally in request. (Mr Godwin calls the wealth that a man receives from his ancestors a mouldy patent. It may, I think, very properly be termed a patent, but I hardly see the propriety of calling it a mouldy one, as it is an article in such constant use.) It is a demonstrative truth, therefore, that the patents of one set of men could not be increased in value without diminishing the value of the patents of some other set of men. If the rich were to subscribe and give five shillings a day to five hundred thousand men without retrenching their own tables, no doubt can exist, that as these men would naturally live more at their ease and consume a greater quantity of provisions, there would be less food remaining to divide among the rest, and consequently each man's patent would be diminished in value or the same number of pieces of silver would purchase a smaller quantity of subsistence.

An increase of population without a proportional increase of food will evidently have the same effect in lowering the value of each man's patent. 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 would arise either from an increase of population faster than the means of subsistence, or from a different distribution of the money of the society. The food of a country that has been long occupied, if it be increasing, increases slowly and regularly and cannot be made to answer any sudden demands, but variations in the distribution of the money of a society are not infrequently occurring, and are undoubtedly among the causes that occasion the continual variations which we observe in the price of provisions.

The poor laws of England tend to depress the general condition of the poor in these 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 in independence. They may be said therefore in some measure 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 more of them must be driven to ask for support.

Secondly, the quantity of provisions consumed in workhouses upon a part of the society that cannot in general be considered as the most valuable part diminishes the shares that would otherwise belong to more industrious and more worthy members, and thus in the same manner forces more to become dependent. If the

poor in the workhouses were to live better than they now do, this new distribution of the money of the society would tend more conspicuously to depress the condition of those out of the workhouses by occasioning a rise in the price of provisions.

Fortunately for England, 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.

Hard as it may appear in individual instances, dependent poverty ought to be held disgraceful. Such a stimulus seems to be absolutely necessary to promote the happiness of the great mass of mankind, and every general attempt to weaken this stimulus, however benevolent its apparent intention, will always defeat its own purpose. If men are induced to marry from a prospect of parish provision, with little or no chance of maintaining their families in independence, 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. A labourer who marries without being able to support a family may in some respects be considered as an enemy to all his fellow-labourers.

I feel no doubt whatever that the parish laws of England have contributed to raise the price of provisions and to lower the real price of labour. They have therefore contributed to impoverish that class of people whose only possession is their

labour. It is also difficult to suppose that they have not powerfully contributed to generate that carelessness and want of frugality observable among the poor, so contrary to the disposition frequently to be remarked among petty tradesmen and small farmers. 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 is beyond their present necessities goes, generally speaking, to the ale-house. The poor laws of England 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.

It is a general complaint among master manufacturers that high wages ruin all their workmen, but it is difficult to conceive that these men would not save a part of their high wages for the future support of their families, instead of spending it in drunkenness and dissipation, if they did not rely on parish assistance for support in case of accidents. And that the poor employed in manufactures consider this assistance as a reason why they may spend all the wages they earn and enjoy themselves while they can appears to be evident from the number of families that, upon the failure of any great manufactory, immediately fall upon the parish, when perhaps the wages earned in this manufactory while it flourished were sufficiently above the price

of common country labour to have allowed them to save enough for their support till they could find some other channel for their industry.

A man who might not be deterred from going to the ale-house from the consideration that on his death, or sickness, he should leave his wife and family upon the parish might yet hesitate in thus dissipating his earnings if he were assured that, in either of these cases, his family must starve or be left to the support of casual bounty. In China, where the real as well as nominal price of labour is very low, sons are yet obliged by law to support their aged and helpless parents. Whether such a law would be advisable in this country I will not pretend to determine. But it seems at any rate highly improper, by positive institutions, which render dependent poverty so general, to weaken that disgrace, which for the best and most humane reasons ought to attach to it.

The mass of happiness among the common people cannot but be diminished when one of the strongest checks to idleness and dissipation is thus removed, and when men are thus allured to marry with little or no prospect of being able to maintain a family in independence. Every obstacle in the way of marriage must undoubtedly be considered as a species of unhappiness. But as from the laws of our nature some check to population must exist, it is better that it should be checked from a foresight of the difficulties attending a family and the fear of dependent poverty than that it should be encouraged, only to be repressed afterwards by want and sickness.

It should be remembered always that there is an essential difference between food and those wrought commodities, the raw materials of which are in great plenty. A demand for these last will not fail to create them in as great a quantity as they are wanted. The demand for food has by no means the same creative power. In a country where all the fertile spots have been seized, high offers are necessary to encourage the farmer to lay his dressing on land from which he cannot expect a profitable return for some years. And before the prospect of advantage is sufficiently great to encourage this sort of agricultural enterprise, and while the new produce is rising, great distresses may be suffered from the want of it. The demand for an increased quantity of subsistence is, with few exceptions, constant everywhere, yet we see how slowly it is answered in all those countries that have been long occupied.

The poor laws of England were undoubtedly instituted for the most benevolent purpose, but there is great reason to think that they have not succeeded in their intention. They certainly mitigate some cases of very severe distress which might otherwise occur, yet the state of the poor who are supported by parishes, considered in all its circumstances, is very far from being free from misery. But one of the principal objections to them is that for this assistance which some of the poor receive, in itself almost a doubtful blessing, the whole class of the common people of England is subjected to a set of grating, inconvenient, and tyrannical laws, totally inconsistent with the genuine spirit

of the constitution. The whole business of settlements, even in its present amended state, is utterly contradictory to all ideas of freedom. The parish persecution of men whose families are likely to become chargeable, and of poor women who are near lying-in, is a most disgraceful and disgusting tyranny. And the obstructions continuity occasioned in the market of labour by these laws have a constant tendency to add to the difficulties of those who are struggling to support themselves without assistance.

These evils attendant on the poor laws are in some degree irremediable. If assistance be to be distributed to a certain class of people, a power must be given 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, Church-wardens, 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 worse than other people, but in the nature of all such institutions.

The evil is perhaps gone too far to be remedied, but I feel little doubt in my own mind that if the poor laws had never existed, though there might have been a few more instances of very severe distress, yet that the aggregate mass of happiness

among the common people would have been much greater than it is at present.

Mr Pitt's Poor Bill has the appearance of being framed with benevolent intentions, and the clamour raised against it was in many respects ill directed, and unreasonable. But it must be confessed that it possesses in a high degree the great and radical defect of all systems of the kind, that of tending to increase population without increasing the means for its support, and thus to depress the condition of those that are not supported by parishes, and, consequently, to create more poor.

To remove the wants of the lower classes of society is indeed an arduous task. The truth is that the pressure of distress on this part of a community is an evil so deeply seated that no human ingenuity can reach it. Were I to propose a palliative, and palliatives are all that the nature of the case will admit, it should be, in the first place, the total abolition of all the present parish-laws. This would at any rate give liberty and freedom of action to the peasantry of England, which they can hardly be said to possess at present. They would then be able to settle without interruption, wherever there was a prospect of a greater plenty of work and a higher price for labour. The market of labour would then be free, and those obstacles removed which, as things are now, often for a considerable time prevent the price from rising according to the demand.

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