

Suppressed work! On the possibility of limiting populousness : to which is added, the theory of painless extinction / by Marcus.

Contributors

Marcus, active 19th century.

Publication/Creation

[London] : William Dugdale ..., 1839.

Persistent URL

<https://wellcomecollection.org/works/rpd6h77w>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

SUPPRESSED WORK !

ON THE
POSSIBILITY
OF LIMITING
POPULOUSNESS.

TO WHICH IS ADDED,

THE THEORY

OF

Painless Extinction.

BY MARCUS.

THIRD EDITION.

WILLIAM DUGDALE, NO. 37, HOLYWELL STREET, STRAND.

PRICE SIX-PENCE.

1839.

41359/P

SUPPLEMENTARY WORK

ON THE

POSSIBILITY

OF LIMITING

POPULOUSNESS.

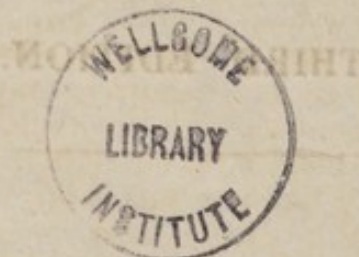
TO WHICH IS ADDED,

347798

THE THEORY

OF LIMITLESS EXTENSION.

BY MARCUS.



WILLIAM DUGDALE, NO. 27, HOLYWELL STREET, STRAND.

PRICE SIX PENCE.

foundly, so cruelly, so treacherously, so wickedly, and so greatly malice-
ment, blood-thirsty, and murderous! Let us try to be sufficiently calm—
if any degree of calmness upon such a topic be attainable to give some
account of the **BLACK BOOK OF MURDER** which has appeared
amongst us—of the steps by which the **ACCOMPLISHMENT OF HUMAN INI-**
QUITY has been attained—and of the **CONNECTION, WHICH**
EVIDENTLY AND ESSENTIALLY EXISTS between IT and its

TO

THE READER

OF THE FOLLOWING

DIABOLICAL WORK.

The veil is at length rent! The curtain, behind which have hitherto lurked the most atrocious conspirators against humanity, has at last been drawn up! With a false and insidious philanthropy on their lips, they have nourished the most foul and murderous sentiments in their hearts. With the fawning and hypocritical cant of seeking for the safety and peace of society, they have actually plotted, and schemed, and prepared the means of perpetrating the **MURDER OF MORE THAN ONE-HALF THE CHILDREN TO BE BORN INTO THE WORLD!—THE ASSASSINATION OF MORE THAN HALF THE FUTURE RACES OF ALL MANKIND.**

Recoil not, Reader, with a shudder of incredulity, or a start of horror, from an accusation which must appear to you to be necessarily as unfounded as it is monstrous! Read the Essay of the **DEMON AUTHOR** whose work is now placed in your hands: you will be satisfied that at least *one* plotter of this wholesale assassination has fully revealed his frightful criminality to the world; and we shall give you the convincing proofs that *he* is *but one* member of a *banded conspiracy*, united in the firm and deliberate design of accomplishing their atrocious object!

With the name of the Almighty and Beneficent Author of the Universe in their mouths, to whose divine providence, with most daring and impious blasphemy, they attribute the having purposely provided and prepared the parts of that machinery which they propose to construct and employ for the deliberate and cold-blooded murder of thousands and thousands of millions of human beings, whom they intend to immolate during the first sleep of helpless innocence and amid the first smiles of new-born life and love, they have set up anew the modern idols of Moloch and of Mammon, whom they intend you to worship and propitiate with rites more horrid,—mysteries more fearful,—human sacrifices more numerous, more revolting, and more dire, than it ever entered into the wildest and most infuriate imaginations to conceive.

But, it is vain to strive for language sufficiently strong to express either the monstrousness of the guilt of these most detestably bad men, or the strength and fervour of the feelings of loathing, of aversion, of abhorrence, and of indignant resentment, and even inflamed and vindictive vengeance, which their accursed scheme and most flagitiously wicked propositions cannot fail to inspire! Let us endeavour, however, to be sufficiently collected to expose the vile and sanguinary assassins. *Assassins!* do we say?—The word does not express either the depth, or the extent, or the atrocity, of their foul and sanguinary crime. *Devils* themselves, even, have never been feigned to be suspected of entertaining a design so pro-

foundly, so cruelly, so treacherously, so wickedly, and so greatly malignant, blood-thirsty, and murderous! Let us try to be sufficiently calm,—if any degree of calmness upon such a topic be attainable, to give some account of the **BLACK BOOK OF MURDER** which has appeared amongst us,—of the steps by which this **ACME OF HUMAN INIQUITY** has been attained,—and of the **CONNECTION, WHICH EVIDENTLY AND UNDENIABLY EXISTS** between IT and its appalling principles, and an active and powerful philosophical and political **PARTY IN THE STATE**, comprising both public writers and public men, upon whose false and abominable principles, and foul and atrocious doctrines, and concealed, yet not secret, and murderous objects, the **MURDER BOOK** has at length cast the full light of day!

And first, as to the **MURDER BOOK** itself! It appeared some time near the end of the last year. Its author, concealing his real name, calls himself "**Marcus**." It appears to have been printed by John Hill, of Black Horse-court, Fleet-street, a man hitherto of great respectability as a printer, and whose office has even been remarkable for its issue of moral and religious works. It would seem as if no bookseller had been willing to publish it; for it contains no publisher's name. It consists of six chapters, with two title pages,—the first title page, with the printer's imprint, being prefixed to the first *five* chapters; and the second title page, without any printer's imprint, being prefixed to the sixth chapter, bearing upon the face of it, "**Printed for Private Circulation**."

In the first Chapter the Demon Author assigns to **MALTHUS** the first broaching of the theory of over-populousness, and the *honour* of having first doomed mankind to vice and misery, as an inevitable and unalterable destiny imposed upon them by the Creator, since it was by the agency of vice and misery alone, according to Malthus, that God could set a check upon the too rapid increase of human beings. In the second Chapter, the demon Author states, that slavery and infanticide, or child-murder, in ancient states, so far alleviated the evil of overpopulousness, that it was not very severely felt by them, and therefore did not press greatly upon their attention. In the third Chapter, the Demon Author lays down the basis of his theory, which is to limit population by murdering all the infants born over three in each family of the poor, and even all the third children are to be collected and lots cast for the destruction of three out of every four of the third children born in families. In the fourth Chapter, the Demon Author proposes, in the first place, the formation of an Association, under legislative sanction, for carrying the diabolical design into execution. In the fifth Chapter, the Demon Author proposes the supervision and coercion of the poor and working classes, and of all indeed who do not possess a certain amount of property, to compel them to surrender their children to be suffocated unto death. For Ireland, he proposes that the poor shall be allowed to rear only one child for each family, until their present numbers shall have been brought down. He also proposes that parents be bribed to acquiesce in his wholesale immolation, by minute portions of income being bestowed upon them, and especially upon those who might be rendered altogether childless. In the final portion of the work, the Demon Author denies the right of parents to rear more children than are required by Society. He also denies the right of any infant to its own life, and contends that power alone has the right of determining whether an infant shall continue to live or not. He calls the infant's claim to existence an "**imaginary right**." He proposes to reconcile Mothers to the Murder of their Infants by presenting them with gay and lively images. They are to be impressed with the idea that it is for the benefit of the world that they are to submit to the horrid sacrifice of his newly born infants; and above all, the murdered infants are to be interred in beautiful colonnades, decorated with plants and flowers, which are to be called "**the infants' paradises**," and which are to be the scenes of the chastened recreations of the classes. The Demon Author then explains the method which he proposes for the committing of the murders, and which he calls "**The Theory Painless Extinction**," that is, the art of committing murder without the infliction of Pain, and which is to be effected by gradually mixing with the air breathed by the infants during their first sleep, a sufficient quantity of a deadly Gas, for transfusing that sleep into the sleep of death.

The monster! though it unhappily appears to be evident that there is a **CON**

SPIRACY, amongst men sufficiently numerous and powerful, to render their design of effecting this most dreadful purpose, in some degree alarming, yet we will not outrage and insult human nature at large, by condescending to argue against the worse than savagely brutal design of the Murder Book, being tried in practice. It is enough to know, that the fiends would have to make way to the infants marked out for upon their prey, through the heart's blood, and over the dead bodies of their parents! Even if it were possible that men, whether young or old,—whether bachelors or married, whether fathers or childless, could stand by and see or suffer such a system to be introduced, yet the women, the mothers alone, would rise with superhuman strength to resist and prevent the slaughter of their dearly-bought and dearly-loved offspring. Their natural gentleness would give way before the strong and resistless cry of nature in their hearts, calling them to action; and, with the courage and force of the lioness defending her young, they would tear from their bosoms the cowardly and murderous hearts of the assassins who should dare to approach them for so fell a purpose!

Yes; it is enough to brand this *Murder Book* and its *Demon Author*, with their own hateful and satanic criminality, to prevent the possibility of the scheme being ever attempted. We do so brand and denounce them, in the face of the civilized world, utterly indifferent to, or regardless of the consequences to ourselves. For having branded and denounced them in language alleged to be too strong, the Rev. Mr. Stevens is already committed for trial at the next Assizes. It is not by endeavouring to suppress the *Murderdoo*, however, nor by prosecutions, that any party or parties will be cleared from suspicion of having been members or favourers of the conspiracy and its diabolical object. They will effect such a purpose much more easily and quickly, by ferretting out the Demon Author and his associates, and bringing them to speedy punishment,—to *conding* punishment if impossible.

The Satanic authorship of the Murder-Book has been attributed to the Commissioners of the Poor Laws, or to one of them, or to some person connected with them. This has been denied, on behalf of the Commissioners,—though not so fully and distinctly (so some say), as to be quite convincing as to their innocence. But, whether or not they had any hand in actual getting up of the *Murder-Book*, one thing is quite certain, that the present modification of the Poor Laws and the present mode of their administration, are far as they go, in perfect harmony and consistency with the principles and the object of the Murder-Book!

The Murder-Book denies that the children of the poor have any right to live; and the new poor law was brought forward with the declaration that the adult poor have no right to demand support, and consequently it is denied to them that they have any right to live! The Murder-Book proposes that the poor shall be supervised and coerced; and the new poor law provides that they shall not only be supervised and coerced, but imprisoned, half or wholly starved,—separated the husband from the wife (no more infants to be allowed to them—mark the coincidence!) the wife from the husband, the parents from the children! The Murder-Book proposes that population shall be kept down by murdering infants by wholesale. The new poor law absolves the fathers of illegitimate children from the responsibility of feeding and nourishing their own offspring, or of assuaging the suffering and sorrow of the unhappy mothers, whom the fathers have seduced. The father of the illegitimate child, therefore, is already authorized by law to murder his own infant, if that shall occur by his withholding from it necessary nouriture and support. Gracious and almighty and just and merciful God! It is indeed true, that "Murder hath a tongue, and doth speak with most miraculous organ!" "He that hath eyes to see, let him see; and he that hath ears to hear, let him hear." The savage and blood-thirsty tiger, as well as the mild and timorous dove, assist their mates in the cares of watching, feeding, and defending their young; and even the males of many of the gregarious tribes, who are satisfied not with one helpmate, and the majority of whose offspring would therefore be declared illegitimate, could their feebler rivals hold a parliament in opposition to their usurpations; even these illegitimate fathers are constrained by God and nature to bear a part of the burthen of defending, feeding, and educating their numerous progeny; but the human fathers of illegitimate children are tempted by an inhuman law, to become inhuman—murderously inhuman—both towards their injured helpmates and towards their innocent and unoffending offspring. The new poor law, therefore, is the evident, palpable, and undeniable precursor of the Murder-Book. It is the first-born of the philosophical and political school from which the Murder-Book has proceeded. No hireling lawyer, even, would dare to deny the perfect identification of the one principle of murder with that of the other. Men have been hanged upon far less strong and conclusive circumstantial evidence, than that which proves that the murderous principle and engine of the new poor law proceeds from the very same workshop as the murderous principle and proposed engine of the Murder-Book! The one has preceded the other; but they have both come from the same place; and they are both directed toward the same end,—the crushing,

starving, murdering of the poor. The poor law and the Murder-Book advance, to use the words of the demon author himself, with "a measured and responsive march!" The one follows in the very footsteps of the other. There are the imprints of the steps, and the stains of the blood shed by the first-born, in its trampling upon the feelings and the hearts of its victims, imprints, which all the tears of the heart-broken cannot wash away; and the "cloven foot" of the second-born,—of the demon of the Murder Book,—exactly and undeniably fits and treads upon the identical marks made by its senior fiend! It is impossible to deny it! It is impossible that any one can be so blind as not to perceive it! The evidence is even more than circumstantial! In the language of the learned judges, while they are commenting upon evidence which has brought to light the darkest, most secret, and foulest deeds, it is impossible not to see that God hath purposely enabled these things to be traced out, discovered, and brought to punishment. The chain of the evidence is in this case complete. We could add to it even additional links; but we prefer bringing the two ends together, and employing one more class of facts as a rivet with which to bind and fasten them together, that the chain may encircle and enclose the whole conspiracy within its grasp! And, the additional facts are these—that not only did the framers of the new poor law and its more active supporters (we charge not with the guilty knowledge, all who merely voted for it), not only did those framers and active supporters devise and foresee that the distracted mothers of illegitimate children might be driven to infanticide,—to the murder of their helpless infants,—because they well knew that it is impossible for many of such mothers to support the children; but what has since followed? Two young women were convicted at the last year's assizes of the murder of their illegitimate children; and though found guilty and sentenced to death, their punishment was commuted to imprisonment and transportation. And though child-murder, as was expected and intended, is becoming more and more frequent, the efforts to detect the perpetrators have been relaxed! Formerly, rewards were offered for the discovery of the murderers. That practice has been abandoned! As examples, in two of the workhouses of London itself, in the last week of January, 1839, two Coroner's Inquests found, upon view of the bodies of two dead infants, verdicts of Wilful Murder against some person or persons unknown:—and yet, the parochial authorities have offered no reward for the discovery and apprehension of the murderers!!!—We suspect not the so called *Guardians* of the Poor of a Criminal Intention;—but, have they not been silently influenced? At all events, is there not a manifest *Conspiracy*? We appeal to the great tribunal of Public Opinion for its verdict; and we already hear the united and mighty sound of twenty millions of voices pronounce—GUILTY!

But though it would be useless, because it is unnecessary, to argue with the Demon Author upon his propositions, the very fact of the existence of the Poor Laws, and of the Murder-Book prove the necessity for once more attacking the doctrine of Malthus, and for identifying his doctrine with the Conspirators, and the Conspirators at large, with the Demon Author. Malthus has been refuted already—repeatedly refuted. Not only he, but the whole of the spurious school in Political Economy to which the Conspirators belong, were completely refuted by George Mudie, in his *Advocate of the Working Classes*, published at Edinburgh in 1826, 7, and in others of his writings. But such has been the apathy, or indifference, of the Public generally, and of the working Classes in particular, upon a question involving the highest interests, that the refutations have hitherto been unavailing as to silencing the Conspirators, or as to inducing either the Public at large, or the Government, or the Legislature, or even the working Classes, whose very lives are involved in it, to examine the question, and, by examining it, to extinguish the conspiracy at once, and not only to extinguish it, but to adopt sound principles, and to introduce practical measures for greatly improving the circumstances of all classes, and for elevating the Working Classes, in particular, to a condition of substantial prosperity and of happy contentment. The question, however, *must* be examined now. The appearance of the Murder-Book will irresistibly *constrain* the minds of all men to the examination. In this respect the Demon Author himself has unwittingly rendered a service to the cause of truth and of justice, and good will be worked out of the great evil which he has done, and in spite of the still greater evil which he has meditated.

The doctrine of Malthus may be very briefly stated. It is, that human beings necessarily increase faster than food can be produced to support them,—that human beings increase in a geometrical ratio, while food can be increased in an arithmetical ratio only. Malthus, therefore, argued that it is not only useless but pernicious to relieve want, or to give to those who have not; because, by so doing, you only increase the future misery to which the human race are inevitably doomed. In plain terms, he recommended that they should be allowed to perish of hunger; for he declared that "the poor are uninvited guests at the banquet which nature spreads for her more favoured children; and from which she bids them **BEGONE!**" And he was not content with the infliction of even this mortal misery as a sacrifice of in-

cense to the monstrous bugbear of his own fancy,—“OVERPOPULOUSNESS;” for he doomed mankind to incurable and fatal vice as well as to incurable and fatal misery. Vice and Misery, he declared, were the checks provided by the Deity himself for keeping down the number of human beings! His very words were: “Vice and Misery are necessary Agents in God’s Government of the Universe: and, without the Agency of Vice and Misery, God’s Government could not go on!”

Now, were it really true, that human beings increase faster than food can be increased for their support, misery would indeed be the inevitable lot of a great portion of mankind,—Vice would wear an aspect less hideous than it does now,—and even the Demon Author and his Murder Book would inspire somewhat less of the horror with which they have filled our souls. But, thank God! it has been PROVED that human beings DO NOT increase faster than food can be increased for their sustenance; and therefore, the fine-spun theories of Malthus and his Disciples fall to pieces; and the evils still inflicted upon mankind by the Legislatures that have suffered themselves to be influenced by their false, damnable and atrocious theories, can be characterized as nothing less than wilful and deliberate MURDER! It is true, that things are now so managed in this and other civilized countries, the population *does* increase faster than food is produced for its support. And, it is true, that this, of course, is one of the causes why so large a portion of people are always insufficiently supplied with food and every thing else; for it is clear, when less food is produced than the people can eat, either that some portion of the people must die for want of food, or that a still larger portion of the people must contrive to subsist for a time upon an insufficiency of food, and so die of poverty, or of diseases engendered by poverty. But the too appalling fact, that the people of this country are at this moment in the melancholy condition above stated, is not (as Malthus and his Disciples have imagined) owing to a fatal destiny imposed upon them by a merciful and munificent God,—but is solely owing to human rapacity and to human ignorance,—is solely owing to the want of wise and just laws for protecting the labouring poor from the rapacity of the Capitalists, who not only under-pay the labouring poor, but divert their labour to useless or improper purposes, and of laws for enforcing the proper employment of and a just reward for labour,—for labour, the parent of all commodities,—for labour, which is able, at any time, to produce twenty times more food than all the inhabitants of the world are able to consume. Upon this point, we quote the following passage from Mudie’s reutation of Malthus, above referred to. He says. |

“It was owing to his ignorance of this *restraining* principle, and to his belief, on the contrary, in a “regulating” principle, that Mr. Malthus constructed his theory of population on the assumption that “population always presses on the means of subsistence.” He saw that the production of food is always actually less than the full and comfortable maintenance of the population of the globe requires; and as he imagined that the “regulating” principles always cause the utmost possible quantity of food to be produced, he naturally came to the conclusion that human beings have a tendency to increase faster than the means can be increased for subsisting them. Let the *restraint* upon production, however, be removed by Practical Political Economy, and Mr. Malthus will soon see that the means of subsistence can be produced to a wasteful excess; and indeed every farmers’ labourer will tell him, that the labour of one man is sufficient to produce the subsistence of twenty men; and that many ages must therefore elapse before Great Britain can become overcrowded with inhabitants, p. 46.

“In this case, therefore, as in the case of food, and as it is in the case of every other commodity, it is evident and undeniable that the wants and necessities of the people do not furnish the measure of production; but that the amount of production is determined, not by what is requisite for supplying the wants of the people, but by the amount of profit which is attainable by the Capitalists, who neither sympathize in interests with the rest of the people, nor are even aware of all the means by which profit to themselves, and consequent employment for the people, might be attained. When true Political Economy shall have sufficiently instructed the Governments, legislative measures will of course be devised for removing the mischievous restraints upon production which now obviously exist, and which cry aloud for the application of efficient and beneficial principles of “regulation;” or when the Working classes are sufficiently instructed and sufficiently united to acquire a controul over the application

of their own labour, then, indeed, their own wants will furnish the measure by which the amount of production is to be determined, and then indeed *they* will be able so to regulate the application of their own labour as always to insure for themselves the supply of a superabundance of wholesome, nutritious, and agreeable food, and always to insure for themselves comfortable and healthful homes, well furnished with all the articles of utility or convenience which human labour, and human labour alone, can produce. There is not one class of those articles, which is not now produced in greater abundance than the Capitalists think desirable; but there is also not one class of them of which it would not be necessary to produce *more* than is now produced, before the wants of the Working Classes could be supplied. The Capitalists, so long as they alone possess the power of controuling the application of human labour, will take care that a sufficiency is not produced for supplying the wants of the Working Classes. Indeed it is impossible for them to suffer a sufficiency for that purpose to be produced without entailing ruin upon themselves. The Working Classes, therefore, now distinctly see that it is impossible for them *ever* to be supplied with a sufficiency of the necessities or comforts of life, under the *regime* of the Capitalists, and that their future well-being can only be promoted by legislative enactments, wisely devised upon true principles of Political Economy, for that purpose, or by the Working Classes themselves adopting efficient measures for acquiring a controul, or some degree of controul, over the application of their own labour."

The insufficiency of food, then, with all the other crying evils of poverty and misery, is not an inevitable curse inflicted upon us by the Deity, as has been impiously assumed by Malthus and his Disciples, including the Demon Author and his fellow Assassin Conspirators. It is an evil which has been permitted to creep in by ignorant legislation, and which has been prolonged by bad legislation, through the influence of the pernicious writings and false and spurious theories of the very men, who, having set up the consequences of human ignorance as the act of God--seek to propitiate his wrath by the wilful sacrifice of innumerable millions of their fellow-creatures; not merely by the Vice and Misery which human ignorance has incurred, but by the direct application of their murderous engines, or of laws and institutions not less murderous!

We have not room in this introductory paper for the full exposure of the fallacies of the evil councillors who have perpetrated so much mischief. We shall, however, sift, and examine, and expose them to the very bottom, in a New Weekly Paper, the first number of which shall appear on the 23d Feb., price three-half-pence, under the title of "THE ALARM BELL; OR, THE VOICE OF THE SPIRIT OF TRUTH!" We have devoted more than a quarter of a century to the full mastery of the all-important subject of which we propose to treat. Let us hope that the Public, and especially the middle and working classes, now aroused to a sense of the enormity of the principles which exercise a fatal influence over their affairs, and to a consciousness, not only of the evils which they now endure, but of the dangers of still greater evils which impend over and environ them, will be at length disposed to listen to the *Voice of the Spirit of Truth*, which is about to be addressed to them. If they do listen, we engage that they shall be put in possession of the means of removing the evil,—and of removing it too, not only with incalculable advantages and blessings for themselves and for all posterity, but without injury or loss to any one of their fellow creatures.

We shall in the mean time conclude this brief and hasty, and imperfect paper, with some further proofs that the design of the Murder-Book is not a new thought of its detestable author; but that the idea has been afloat amongst the Malthasian Conspirators for many years.

In the year 1822, a book was published under the title of "Illustrations and Proofs of the Principle of Population: including an Examination of the Proposed Remedies of Mr. Malthus, &c. By Francis Place."

In the sixth chapter of this book, which is headed "Means of Preventing the Numbers of Mankind from Increasing faster than Food is Provided," Mr. Place says,

"Mr. Malthus has made two propositions, on which he appears to place great reliance for the purpose of decreasing, and of gradually abolishing the *poors' rate*, and for keeping the population within the means of comfortable subsistence.

"There is," he says, "one right which a man has been generally

thought to possess, which I am sure he neither does, nor can possess : a right to subsistence, when his labour will not fairly purchase it !

"In his former Reply to the Essay on Population, Mr. Godwin examined the checks named by Mr. Malthus, and observed, 'that there were other checks much less injurious to society, and less deplorable than vice and misery ;' and he instanced *infanticide*, on which he made the following observation :—'What was called the exposing of children, prevailed to a considerable degree in the ancient world. The same practice continues to this hour in China.'"

And then Mr. Place quotes the following from Godwin :—

"I know that the majority of those I see are corrupt, low-minded, besotted, prepared for degradation and vice, and with scarcely any vestige about them of their high destination. Their hold, therefore, is rather upon my compassion and general benevolence, than upon my esteem. Neither do I regard a new-born child with any superstitious reverence. If the alternative were complete, I had rather such a child should perish in the first hour of its existence, than that a man should spend seventy years of life, in a state of misery and vice. I know that the globe of earth affords room for only a certain number of human beings, to be trained in any degree of perfection; and I would rather witness the existence of a thousand such beings, than a million of millions of creatures, burthensome to themselves, and contemptible to each other."

After these quotations, Mr. Place himself goes on to say,

"This is doubtless a correct estimate, and accords with the opinion of Mr. Malthus, expressed in various passages in his book ; but he has not ventured to propose infanticide as a remedy ; he has, however, proposed one no more likely to be adopted than infanticide, nor less likely to produce intense suffering, but equally inefficient, to prevent the evil complained of. No one need be under any apprehension lest those propositions should be adopted ; we are not in a condition to adopt either ; and before we shall be in such a condition, both, it may be anticipated, will be unnecessary, even were they as efficacious as they are impotent. I, however, have no hesitation in saying, that if other and better means could not be found, that however painful it might be to my feelings, however revolting, however intense the suffering, and however widely spread in the first instance, I would at once recommend their adoption, were it made clear to my understanding, that they would materially and permanently benefit the working people in their pecuniary circumstances, without making them in other respects more vicious."

There, then, is the proof that the idea of the murder of the infants has been long entertained. Mr. Place himself "would at once recommend its adoption." were it not that he also has another method of his own for murdering innumerable millions of infants by preventing them from coming into existence at all. His scheme shall form one of the topics of the forthcoming "Alarm Bell : or, the Voice of the Spirit of Truth !" In the following quotation from his book, he speaks for himself :—

"If, above all, it were once clearly understood, that it was not disreputable for married persons to avail themselves of such precautionary means as would, without being injurious to health, or destructive of female delicacy, prevent conception, a sufficient check might at once be given to the increase of population beyond the means of subsistence; vice and misery, to a prodigious extent, might be removed from society, and the object of Mr. Malthus, Mr. Godwin, and of every philanthropic person, be promoted, by the increase of comfort, of intelligence, and of moral conduct, in the mass of the population. The course recommended will, I am fully persuaded, at some period be pursued by the people, even if left to themselves. The intellectual progress they have for several years past been making, the desire for information of all kinds, which is abroad in the world, and particularly in this country, cannot fail to lead them to the discovery of the true causes of their poverty and degradation, not the least of which they will find to be in overstocking the market with labour, by too rapidly producing children, and for which they will not find and to apply remedies."

PREFACE TO THE THIRD EDITION.

Thesecond edition of this Reprint, consisting of 9000 copies, having been bought up with unexampled avidity, the writer of the foregoing Address to the Reader, takes the opportunity presented by the printing of a second edition, to make the following additional and important observations:—

In conformity with the Malthusian doctrine, Marcus denies, that the strength of a country consists in the numerousness of its inhabitants, and alleges, on the contrary, that its strength depends, not upon the number of the people, but upon the number of the *places*, that is, upon the number of the *situations* of easy wealth, or of *employments*, in labour, which it presents or contains for the maintenance of the people. Marcus and his whole school maintain, that in this country, for instance, in consequence of relief being given to poverty, there are always more people foolishly and improperly kept alive than there are places for them to occupy, and consequently that it is what they call the iniquitous folly of being humane, and compassionate, and merciful, that alone causes the existence of a vast amount of vice and misery.

Now, if it were really true, that there were in this country more people than places for them, it would certainly be necessary (*not to thin the ranks of the people*, by the diseases of poverty, or the withholding entirely the necessaries of life, or the murder of the newly-born but) *to review the constitution of society*, in order to ascertain whether many men do not occupy more than one place each, and also to see whether [it be not possible to discover or to create more places; and, if it should be impossible to find more places, whether, in that case, it were not more necessary and more just, rather so to *remodel society*, as to restrict each person to the occupation of a *single place*, than to permit great multitudes of the people to perish, while there are yet multitudes of places available for their reception and subsistence. The Malthusians, in their real or pretended ignorance of all facts, as well as of true principles, believe, or affect to believe, that all the places are *filled*, and that therefore the people are already too numerous.—But,

It can be *proved*, that there are still four places unoccupied, for each single place which is occupied, and consequently that the Malthusians are inflicting upon the people of this country all the real evils of over-populousness, although *five times* more than the present number of the people could be sustained in high comfort and prosperity, and that without taking away from the rich any of the many, many millions of supernumerary places which are occupied by their pluralist possessors; and of the great multitude of which superfluous places some idea may be formed from the fact, that one man, whose income is £300,000 a-year, occupies the places of 12,000 men, which, taking only four for the family of each man, makes the number of places occupied by *one* family, equal to that of 48,000 places for individual human beings, and which places, too, if they were occupied by agricultural labourers and their families, would, on the computation of each labouring family being able to produce the food of five families, yield the prodigious quantity of food, or places, for 240,000 human-beings, who are actually either kept out of existence, or are pushed out of existence, for the sake of maintaining a single family in a state of unnecessary and inordinate magnificence and splendour.

Is there not too much reason for concluding, that the whole mass of the Malthusian doctrines, is not the offspring of ignorance, but of a purposely-contrived scheme to attempt, by means of misrepresentation and falsehood, and of an artfully-constructed fabric of specious though fallacious reasonings, and of both logical and illogical subtlety and sophistry, to accomplish the threefold object of tranquillizing, soothing, and lulling the consciences of the rich, so liable to be disturbed, even in the midst of their enjoyments, by the hideous and revolting spectacle of the wretchedness existing around them and even grovelling beneath their feet,—of pacifying and reconciling the poor and working classes to the hard and unmerited lot that has been imposed upon them,—and even of deceiving and paralyzing governments and legislatures, whose sense of justice and desire of glory might otherwise induce them to apply a healing hand to the ills of suffering humanity,—by equally persuading all parties, that the malady of society is alike inevitable and incurable?

Be this, however, as it may:—It is certainly full time that the foundation upon which such doctrines are raised, should be rigidly examined,—that the sources from which such practices proceed, should be carefully, critically, and thoroughly explored.

These necessary operations will be performed in the new periodical, “The Alarm Bell: or, the Voice of the Spirit of Truth,” in which the most astounding facts will be disclosed and demonstrated. The earnest attention of the civilized world is anxiously invited to the discussion. The very lives of millions of now living men and women, in the British islands alone, and of countless millions of their offspring, depend upon the final conflict between true and false principles which must now be waged, and upon the issue of which is set no less a stake than the present and future prosperity, virtue, and happiness, or the present and future poverty, vice, and misery, of the majority of mankind.

ON THE

POSSIBILITY

OF

Limiting Populousness.

CHAPTER

VIEW OF THE SUBJECT.

BUT for a strong persuasion that the remedy is neither impossible nor remote, I should not have ventured to display to the world a picture, which, hitherto, it has been wiser to veil and conceal. The greater parts of the truths which form our subject are too visible to have been at any time unknown. But a conventional silence has been observed on so gloomy a matter, and what men might not speak of, they did not habitually think of. This silence was first broken by MALTHUS: who seems however to have shrunk back, soon after, scared at his own indiscretion. Nevertheless, if a new policy arise, having for its basis the science of population, his name will justly be set to mark the commencement of that era. For it frequently happens that an author lifts his readers to a level, from whence they reach immediately to some further discoveries, which they certainly never would have thought of, but for that advanced position, in which, by his labours, they have been placed.

Reserving for a future occasion to speak of the works of others who have prepared the way, I present, without further apology, the following enunciations:—

Maxim 1.—Excess of population is, at once, the main evil, and the main cause of all the other evils which affect human society. All others may by skill and industry be made to disappear, or be, at least, alleviated indefinitely, if once be effected the reduction of this—the Great One.

Maxim 2.—Every superfluous portion of population is not merely doomed itself to degradation and suffering, but is an agent force, constantly pulling down and deteriorating the order of society to which it immediately belongs, and ultimately, the whole social body in general.

Maxim 3.—Whenever society, by favour of a casual clearance of population, makes some progress, the return of the excess carries it back again.

Maxim 4.—The steps by which these effects take place are,—the deterioration of feelings and of morals: the cheapness and depreciation of men: the loathsomeness of misery: and the discouragement to the efforts of the benevolent caused by the prospect of a fruitless enterprise and a mortifying failure.

But let us once remove this great obstacle, and all moral evil is removed. And for happiness we may then rely on our courage, and on the other consolations which heaven bestows.

CHAPTER II.

[IDEAS HITHERTO ENTERTAINED.]

As for the silence of men, we may account for it by the two-fold reason: the one; that a theme so sad and hideous was too disagreeable to be told or listened to: the other; the absence of all hope of a remedy. Inventions of new laws, new customs and practices, like inventions of all other kinds, take rise from a coincidence of causes, and unexpectedly. Man's will is but little in it; and the want of a remedy, however urgent, will not alone conduct him to the finding of it. A seeming trifle will sometimes produce impossibility; while a single new circumstance may give him an advantage, which he can hardly but see and profit of.

But not so easily can we explain, and it is here a matter of pressing curiosity to enquire, what have been the *ideas* on the subject, so willingly adopted, so quietly entertained, during the lapse of successive ages. Have philosophers thought, but not uttered? or have they too compounded with their consciences, soothed their reflections, and believed, as the multitude ever do, whatever it was most convenient and agreeable to believe?

1. We may pass with brevity some current phrases such as this:—The strength of a country is the people. And need not stop long to shew, that they are but reasons ostensible, never meant to be scrutinised. For let us but examine more closely the phrase above, and we shall find, that for it to be true, it is a requisite condition, that of the people in question every individual have his *place*; whence the corrected proposition comes to be: The strength of a country consists in the number of those places; that is to say, in the multitude of the places; a truism or a tautology;—that for the purpose of abundance in the choice of persons, and of wholesome competition, is wanted a reserve, a supplementary number, it is true; but not a crowd or a confusion:—that, as for the greatness of the state, it is itself desirable only as a means of happiness; and that to obtain it by the sacrifice of that very happiness will hardly be a gratification even to vanity and pride. Not to say, that degradation and misery in the interior will not really contribute to political grandeur even indirectly or by any means or sacrifice whatever. These considerations will not be disputed.

2. But of far greater importance are those pre-occupying ideas, which have really intercepted men's clear view of the great question. I will here give of them only one instance:—the Servile State: which among the ancients formed an essential and component part of their civilization.

It is singular that the great ulcer of modern nations, a proletarian populousness, should have superseded exactly the grand evil of antiquity, personal slavery: the disappearing of the one being the immediate cause of the appearing of the other. As if there were some necessary principle of Evil, commutable in shape, but eternal and constant in essence. It is not so however. Slavery has, we hardly know by what means, by what gradations, or at what epoch, disappeared. The supervened luxuriance of population, with its catalogue of miseries, will, as we have a lively hope, disappear, it too, in its turn.

The slaves of antiquity were cattle. Without much difficulty the sexes might be kept effectually separated. Or if, by some relaxation of this rigour, the offspring came to be more than was wanted, it was destroyed, as a matter of course.

Now the slaves formed the larger part of the whole body: so that the Great Evil, existing only for the other or the smaller part, would already be the less visible, and would the less loudly call for a remedy.

But further still. The practice of infanticide, rendered familiar by its frequency among the slaves, was nowise shocking when applied to the other part of the population—to the favoured slaves, to the freed men in dependance, and to the citizens themselves. Only being optional and not

enforced, it did not reach the point we have in view, *the preventing of the existing of persons for whom there were no places*. Still this partial relief broke the force and importunity of the complaint. It is then no wonder that ARISTOTLE or his coevals, thought other matters more pressingly important, and more worthy their attention than this of over-populousness. And if that great man ever carried his imagination so far as to the emancipation of labourers (that is to say, a state of exemption and security from pain that might be inflicted at the will of another,) still he never dreamt that that emancipation would be granted without any condition, and that the greatest of all disorders, procreation without rule or limit, would pass unprohibited and unheeded. The truth is, this great change came about surreptitiously. It never was deliberated or accorded by any lawgiver or lawgiving body. Up to this day then the omission has never been rectified: the condition in the bargain of liberty remains still to be imposed and enforced: the means of enforcing it are to be invented: and the delicate task of introducing a new practice is yet to be performed.

CHAPTER III

THE BASIS OF THE REMEDY.

SECTION 1.

Disclosed now the great secret, and admitted the necessity of a remedy, it is essential to give to the subject its due place in the order of importance. And that place surely is—the first, just as Health for the person, so, for the society of men, is required a clear location of each individual; the due space; the means of living; and a moderate satisfaction of the natural desires.

Nor will Policy be unequal to the demand; or be too deeply engaged towards any property or interest privileged by long possession. There is not one such, whether it be an interest of glory, or one of simple conservation, but will gain advancement by the proposed concessions. Not one, that will not rather be itself sustained by conspiring to the great end. Well understood that they are not to be sacrificed to a chimera; nor until means be prepared and provided, whereby that great end may be realized and obtained with practical facility.

Thus determined, let us make regulations, such that the possessing of children beyond the due number be no longer a matter of gain, nor even one of impunity. And let us go higher still, and revise the rules of morality, and, if they have proscribed this or that for certain reasons without admitting others into the balance, let us, after reconsidering the reasons, re-modify the rules.

The due number of children, what is it to be? To explain this we must lay out a scheme of human life, approximating, as nearly as possible, to reality.

SECTION 2.

Let life be seventy-five years. Twenty-five from the day of birth to that of reproduction by the birth of the representing individual. Twenty-five in the condition of simple parentage: and twenty-five in that of the parent of a parent.

And let us suppose that, since two individuals must concur to reproduce, two be reproduced in order to represent them; that these be born on one same day; and that there the fruitfulness of the first couple terminate.

We make then reproduction subject to human discretion! The sap-

position will be insipidly improbable: and will hardly engage attention, if we do not give to it immediately some semblance of probability.

We will, for that reason, anticipate a future argument. And without discussing yet, which will be the best means for subjecting nature to discretion, we will imagine one found, facilitated by artful gradations physical and moral; and finally adopted in practice. By which it may be rendered optional to rear or not to rear; to introduce into life and citizenship, or to eliminate therefrom the just born infant.

Thus provided we continue the narrative. We may marry, if not the above two reproduced individuals together, yet equævals to equævals; and carry on thus the series, or families, so far as we please.

Some diversity may be allowed, of course; provided it did not disturb the effect. For instance it will be admitted that the twice twenty-five years may be divided by the young couple between them in the proportion most pleasing to themselves.

There may be inequality too between the ages of the children. It is easily understood, that variations within due limits may compensate one another, and not injure the regularity of the scheme.

Next what liberty may be given? Some *must* be given; since some casual mortality there will be in the rising generation, and society demands that populousness be maintained. Some too must be given for the parent's sake.

Taking for a supposition a mortality so rapid as to carry off one-half the children born, before they reach the procreative age; a third child allowed to each couple of parents would be no indulgence, but only strict compensation. But as this compensation would not always fall where it was wanted, it would frequently be no compensation at all, and some further compensation must be granted, unless we can insure the parents against the dread and danger of bereftment.

To have but one child, and to have sacrificed for ever all future hope in obedience to an human law—to a law, which it were possible to have eluded; this alone were an insupportable thought. But the idea of the loss of that one child,—an ultimate and inconsolable affliction,—this dread we cannot expect to be borne, nor desire to impose.

If then the mortality be so rapid as above supposed, more than a third child must be allowed. If it be less rapid, the allowance of a third child may suffice. And yet, in either case, the allowance, so commanded by one reason, is forbidden by another.

For this liberty of extra-procreation would just introduce the over-populousness, the grand evil we are combating. And in some way, we must rectify it; in order that our original purpose be not frustrated. We may, at most, place the third child as a *terminus*, not quite to be reached, and never to be exceeded. With this extent of liberty it may be hoped, that cases of total privation will be rare; and will be imputed by the afflicted ones, not to any tyranny in the human law, but to some inscrutable ordination from above.

SECTION 3.

The opportunities for rectification seem at the first view to abound. Celibacy may be prolonged. One who abstains, lays up for a future day, and may claim, for his abstinence, as for money lent, its interest. The first or second child may be slow in coming. And, finally the untimely death of elder persons seems to be convenient in this at least, that it makes room for the young ones.

But in this we might easily fall into a capital mistake. If an individual under age be taken off, it is very simple to substitute another into his place. But we might fancy that when elder persons, who have already furnished the progeny that is to represent them, happen to die off early, the vacancy so left, or at least a sufficient number of such vacancies taken together, will virtually form one place; into which we may plant a new individual. So we may if that individual consent to be celibate for life. No doubt—a daily portion of subsistence may be

bequeathed to him, for a time by one, for a further time by another early deceder. But if we give this benefit of vacated space to a person who does not give it up again by dying without progeny, we have given it away all at once, and for ever.

The Adam and Eve of our series might, on the score of place to be prematurely vacated, get a second couple of children, and allow them to form a line reproductive. But to no succeeding mortals could be allowed a similar indulgence of procreation: since all the space and subsistence left vacant by the class of early deceders will have been bespoken by that first complementary couple and their descendants.

Brevity of life is then no check, nor is it even in any degree a remedy for over-populousness. And we may place here too the converse proposition, and derive from it some consolation; namely: that longevity is no evil, nor extra-charge upon society. Every one may have, instead of seventy-five years, eighty or an hundred or more if he will. It is not even an expense, but rather a profitable outlay; since a fund of years and of subsistence is thereby held in reserve; and younger persons learn by compulsion a thriftiness, which is itself a value.

The above consideration has fearfully narrowed our resources.

What the natural affections claim irresistibly must be conceded; and yet for that concession where are we to find the means? Our benevolence is disheartened. We look back again to confusion, as to a refuge against despair and impious discontent. We wish for a duller sensibility, that at least we may not know or think of an evil so great, so fatal, and so cureless!

Yet let us not despond before casting up each side of the account: let us see what ways and means we still have left. Our salvation is worth an effort.

SECTION 4.

Of resources we have but one—Delay. And it, we may repeat it, serves not at all by reason of the portion of consumable wealth it enables us to lay up; however this be made prolific in the way of compound interest. This latter idea is so seductive, we may well spend a few pounds in removing the illusion. If one put off for twenty years the act of reproduction, the sum destined for the maintenance of the child is doubled in that meanwhile by the usual progression. But we must not fancy that this has added a small corner to the quantity of productive land on the surface of the earth. It is but so much bought away from one possessor, or class of possessors, and acquired to another. Every one naturally desires as much wealth and as many children as he can get; and if all had the means and opportunity of gaining this increase by delay, money would bear no interest. All would be willing to lend: none to borrow.

Borrowing and lending for industrial purposes is quite a distinct thing: and is practised whenever it is really more convenient and profitable to borrow certain instruments than to possess them. This branch of trade, like any other affords subsistence; and in the supposed Utopian case of money bearing no interest, that profit on stock (a modification of wages) is all the borrower would have to pay. But of this field of industry too, as well as of the field of agriculture we may say; that one may gain possession of a corner of it by buying out or in any way ousting others, but that he has not created what he thus has gained, nor added any thing to the grand totality.

Delay acts beneficially in regard to population, only inasmuch as, to the chance of mortality among the progeny it adds that of their being not procreated at all—by reason of the death of the person who would have been the parent.

From this slender stock of chance have we to spin a system, which is to offer a sufficient amplex of indulgence to all; so that contented man shall not break through the confining threads, but suffer

easily, and therefore willingly the confinement for the sake of the benefit.

SECTION 5.

Of profitable delay, the earliest in order of time and seemingly the least difficult to obtain is the prolongation of celibacy. This benefit is held in trust by the female sex. Their honour and virtue may be engaged to economise the space of life so fatally productive of good and of evil. To make to some high principle a partial sacrifice of nubile years; as in patriarchal times they sacrificed a portion of the flock; to vow austerity, but not for ever; to wear the sacred veil during a time devoted to retirement; these may become acts of probation and of merit. But in conscience I believe, I have already put the marrying age at the very latest, and that the above contrivances and inventions of duty will but carry us up to that point, and not beyond it.

For the man such contrivances are hardly needed. The coercion or inducement to putting off marriage is already very great. The providing, the preparing for it is so momentous; the resolving on the irrevocable step is so fearful, that a stronger moral force can hardly be desired. Again the care of his own happiness leads him to aim at a disparity of age between himself and his companion for life. And after all should he not aim at this; should taste lead him early into marriage, is it not his own concern alone?—since populousness is affected only by the fertility of the other sex.

It would clearly be his own concern alone, if any guarantee could be given against the irregularities of an husband, or against his remarrying in case of the wife's untimely death. But, since no such guarantee can be given, it is true, we must make arrangements for prolonging his celibacy, impartial as it now appears to be.

All possible arrangements will however do no more than carry it up to the age already fixed in our scheme; no subtlety or artifice will fairly and really carry it further. The distractions of speculation, ambition, industry or pleasure too easily make room for the episode of marriage. Nothing but strong necessity; nothing but an hand of iron can prevent or defer the truly procreative union. But that very amelioration of happiness which we are labouring for, will just remove that hand of iron; and then away will go along with it the miserable benefit, the violent coercion of the natural sentiments.

SECTION 6.

In another quarter we have a better prospect. The chance, that one out of every two children born and reared, die before attaining maturity, may be taken as an easy basis for our calculation. Did it reach that point, it would more than meet our wants; and more than a third child would have to be allowed to each couple of parents, in order to make up to them their simple right, the two children representants of themselves.

If it fall far wide of that point, the mortality will not be sufficient: and we must make up the account by delaying the day of procreation, or by refusing to rear the infant inopportunately born. By that delay we may fill up the chance to the full required measure: since in it lies the possibility, that the procreator himself may be carried off, and the procreation prevented. Nothing more remains to be done than to calculate the quantity of these chances.

For this purpose let us take in hand the Tables of Mortality. We find that a very large proportion, no less than one-fourth, of the children born die under two years of age. Now we cannot think of insisting on considering that child as fairly allotted and delivered to the parents whose vitality is so unsteady. Those then who die *in limine*, or so near it, are not to be counted at all. Those only to whom nature gives a real footing within the threshold of life; those

who outlive the second year are the subjects of our discussion. And of them we find that only one-fourth perish before reaching maturity.

To this chance, then, one upon four, we must add by means of some equivalent; so that the chance become one upon three. The first child must be allowed to be reared without any delay; we cannot therefore add to his chance of dying or of not being born. But to that of each of the other two we may add by delaying their admission into life. If by that means we make even their chance of surviving or not, we shall have reduced it too much; for the eldest born may yet be lost; he has been saved only from the additional, not from the main risk. The additional risk, then, laid on the younger two, must be so great, as to make out, not only the quantity of risk they ought to bear themselves but that too which ought to have been borne by the first born beyond what he bears in part.

How great is this additional quantity?

On each of the children the chance of dying

should be as One to three.

It is only as One to four.

The difference between these two proportions

is expressed by that of One to twelve.

And on the three children these differences form

a quantity of chances expressed by Three to twelve.

That is to say, by One to four.

This is the quantity of risk additional, and to be procured in some other way.

During each year the parent lives, he has incurred an ascertainable quantity of the chance of dying. By dying he negatives the birth of both the unborn children, and therefore the double of that quantity of chance, it may seem, will have to be put down in our account.

On the other hand if one of a couple of parents die, and one of another couple, nothing prevents the two remaining persons forming a new couple, and rearing two in place of the four children, that would have been reared by the two unbroken couples. So that by dying in time two parents negative two children; and one parent one child; no more.

We may then tie the lot of one child to one parent, or of two children to two parents, according as the one or the other method prove most convenient for cultivation. If we choose the former, we must divide the load of additional risk, one to four to be borne by the two younger children together, and place on each of them his share of it, one to eight. A risk to be borne, in his behalf, by the parent to whose lot he is attached.

Between the ages of twenty-five and fifty the risk of dying is as one to four. Supposing it were evenly distributed over that space of time, twelve and half years would afford the quantity of risk stated above to be indispensable. But, unfortunately, just at that season of life mortality is least rapid; and perhaps fifteen are required. For a man fifteen years solaced by the company of a wife and one child will be no torture surely. But to a female it brings on the danger, most dreaded, of the passing away irrecoverably of the age of fecundity. And by the connexion of their destinies, this would rob the husband too of his best and likeliest, if not of all his future chance.

We have then to accost another and a most difficult part of the calculation. We must take in hand a balance of more scrupulous nicety. And we must attempt to portion out so much of this bitter risk as, *when once borne, shall be a full discharge of the obligation.*

Shall we shorten by one-half the period in question? shall we put eight for the number of years, to be the interval between the rearing of the first and that of the second child? Our sum of risk, in the

way of mere mortality falls short in consequence by—one to ~~een~~ ^{ten} for each parent; or by—one to eight for both together.

If then the danger of superinduced barrenness be augmented during that lapse of time by just that quantity, one to eight, our account is made up. And we may proceed to seek arguments and compensations for rendering supportable that interval of suspense and dread.

But the main argument for tranquillizing the female mind will be to prove, that the quantity of risk imposed on her is no more than truly necessary, and not by ever so little superfluous. Society on the other hand demands, that she fairly pay her debt; that she support and endure her share. In drawing the boundary line between these two claims both parties call loudly for precision; the one is impatient to be quit, the other is jealous of its due. Yet just here we encounter an obstacle to our progress. Tables of mortality we have: tables of fecundity or infecundity there are none that I know of. And perhaps this species of risk will ever be more difficult to appreciate, than that of mortality. For the present, I fear, this part of our scheme must be left in conjectural darkness.

Yet we will put down what observations we may. If fruitfulness were regular as years are, the retrenching a few of these would add nothing at all to the risk. But it is not so: that quality disappears and reappears unaccountably. And as the early years are surely the most susceptible, which throws on the later years more of the other probability—this is enough to show, that our expectations are not vain, at least—and that probably the eight years will be practically sufficient.

SECTION 7.

To render possible the sacrifice: to steel the courage: to cheer and compel at once, is our last and greatest labour. Every parent will bear out the time patiently by this inducement at least that he or she will look forward to the day of liberation from restraint. If bereftment be their future lot, they do not foreknow this during the years of patience: and they will not foredread it so much as to be unable to support the dread: for it is not, after all, one of those terrifying images which are utterly insupportable. To some persons it would be terrifying by reason of the loneliness of their position in the world—and of their blighted hopes of happiness. Terrifying as poverty is to those who have felt, sadly, and perhaps ignominiously felt, the want of money. But the straight way to remove this terror is to remove its causes; and not to leave the terror with no other remedy than the too expensive one of progeny for consolation. To find out those causes may seem impossible, but we may trust it is not so: it may be another problem for skill and study; another labour, long, but not insuperable. One will arise and accomplish it.

Again it will be impressed on the parent—that an equalized share of the peril of bereftment is, like the peril of the wars, to be borne by all. It will be made matter of vow and rigid law, that all the progeny intervening during the consecrated years be rejected and considered as null. Rigid law, not to be eluded, will stifle the wish; or rather prevent the wish being formed and entertained.

As far as possible let us equalize the loss itself. Let those whom the arrow of death has wounded in the person of their child, be thereupon liberated from their vow and duty. To another couple two children safe and sound will so lighten the danger, that they may, without hardship, undergo a prolongation of it.

In conclusion the parent will reflect, that Nature herself has perhaps assigned to his heart a pang. We do not aggravate that pang, but rather hold in reserve relief. We deny to those who have enough: we refund to those who have too little. The denial of an abundance and luxury of joy cannot and will not be complained of. Just as labour is our lot in this world, so is a certain degree of pain, grief and privation. It is no impiety to propose that we meet this

great condition with devoutness:—that what we bear so frequently by necessity, we should bear sometimes by choice, if by that choice we can effectuate a plan of happiness. A plan laid out by Nature herself; however Art may raise and improve the structure!

SECTION 8.

There remains to be made an important correction in our hypothetical basis; and that correction will call for a still further provision of risk. Of all the tables of mortality those for the city of Carlisle (and they have been taken for the above computations) present the highest degree of health and longevity. But in an improved state of society how much will the general health surpass that of Carlisle or any other now existing city? And where are we to find the quantity of risk thus unexpectedly required?

By this consideration we shall be driven, as to a last resource, to deal out with a still more sparing hand the permission for rearing the third child: and to visit transgressions, if we cannot with penal severity, yet with all possible discouragement and restraint.

CHAPTER IV.

[EXECUTION]

SECTION 1.

Who will undertake this charge and trouble? Who will care, nay, only wish that the thing be done? Or who, though tempted by the benefit to himself, will desire to extend that benefit to others?

Legislatures can give permission and right; but cannot command. But even that permission and right why should they give it? What shall induce them? They move but as they are moved. We are seeking that motive power, which shall urge alike the enactors and the obeyers of the law.

Even autocrats, reformers of nations, find ready made that stream of influences, by which are carried at once themselves and their people. Already by surrounding examples, was proved the possibility of an advancement in art and civility; Peter the Great did but give to it organization; he only furnished to a great demand. Considered as an achievement, it may be greater to do, than to wish that a thing be done. But we are not considering this: we are stating the fact:—that we stand earlier in our series of causes and effects, more near to the very beginning, than he stood in his.

For us the disposition of the world is yet to be discovered. The wish has not yet been pronounced. That wish it is incumbent on us to find out; and, if it fairly exist, to nourish its growth, to give it range and favour.

For it is the urging force, indispensable alike to the contriving, the sanctioning, and the realizing of a plan.

We might assume, that if once the thing be rendered possible, the beauty of order and happiness will sufficiently ensure the assent and co-operation of all men. The kindlier feelings, we might say, exist in every breast: the gratification, nay, the indulgence of them is now really offered and substantially provided for. The happiness of all mankind may be effected and reduced to practice; to procure it is no longer a labour illusive and vain. And this great difference is like the dawning of day. The obscurity, so oppressive to action, is removed, and those may work, who will.

Admitted this no more would be required, than to contrive a machinery, and to find hands for the working of it;—to enforce; to oversee; in short to give action to our thought: and to do that which

was determined to be done. To procure all this is indeed no matter of course; and it must in due place be treated of.

But to presume so far would surely be to deceive ourselves: to leave too much unsecured and uncompleted. It is not our duty to await, but to foresee; and for that reason to suppose obstacles, all that are possible, and even more than are likely. There is to be calculated the opposition of wills; inertness in some; hostility in others.

By the term, inert, we allude not to the herd of the ignorant and the unconcerned; but to those, intellectually Sybarites, whose opposition is yet likely to be direct and considerable; who hold in aversion, and are hostile by taste to all rude and laborious thinking; and who then, to escape the self-infliction of shame, chuse that side as their party, adopt that hostility as a principle; and name it a duty.

The other class is formed of those, unhappily constituted, who cannot resist the temptation, when offered, of inflicting a mortification. On their account it has become a rule of habitual prudence not to discover our wishes. But if discovered once they be, we must then use double diligence, to place them in security.

For these reasons an ASSOCIATION for the present end must be somewhat else than a mere embodied collection of operative persons. It must understand, as in fact that word ever has understood, EXCLUSION. This has been practised hitherto not always for the purpose we have in view, that of paralyzing hostility; but, more usually, for that of contracting the number of the partakers of some good thing, and of enhancing the share of each. And of these two principles, when carried to excess, it may be said, that Association has frequently been a scheme of avidity, while Exclusion is rather the policy of avarice.

A conspicuous illustration and instance of them both (though not carried to excess, nor further than worldly wisdom may fairly dictate), we have in that confraternity of co-religionists, dispersed over the world, but assembled and united by acquaintance and by interest. An assumed squalidity of external appearance, courting contempt in a supportable degree, is the test and bond of their union. A sacrifice easy for those who are formed and educated thereto; but mightily discouraging to others—intruders or proselytes, call them what you will—who might be tempted to embrace the same lot, and to take it for better and for worse. I offer this example for contradiction's sake, and to show what Exclusion is not meant to be in our acceptation of the word. Our benefits we do not monopolize. We too are jealous: but it is, lest others be prevented enjoying that elevation of humanity to which we ourselves aspire.

And on what terms, by what claim do we aspire? By the resigning of a right; a pernicious right, call it rather a wrongful licence; yet, till now, allowed unrestrictedly to all:—unlimited procreation. He who does not throw into the field of labour, to live on, or to struggle for a livelihood thereon, an offspring so numerous as others do demands not so much as he might, and takes not so much as they do.

For though success in the struggle be not certain; yet each chance has its assignable value, a quantity calculable by rules of arithmetic.

This then be our title to consideration; a title full strong; and surely something more than that, which is earned by simple obedience to the law, and which carries with it no particular praise or thanks.

SECTION 2.

Another and almost justifiable opposition is to be expected in the jealousy of political ascendancy. Newly embodied interests; authorities self-created give umbrage no less to the state than to the people. They are troublesome: they may be pernicious; and too invariably they tend to unsettle ancient possessors, and to insinuate into their places new comers and creatures of their own.

They are troublesome. For it is not indifferent to us, quiet spectators of passing events, that others be, or that they be not, as quiet as ourselves. The political meddlers disturb our peace, and compel us to attend, whether we will or not. Else will our share of political weight be nullified: our wishes will be invaded in our absence and the public concerns will be managed for us and without us.

For an instance take the right of petitioning. A right which appears to be a compromise between the absolute licence and the absolute prohibition to agitate state matters. How easily might it be used to excess, and yet not be illicit under the letter of the law. How might a party take us by surprise; dispatch all before our coming; and when we at last come, dissolve their assembly and disperse. Let us look more closely and observe who the agitators are: we shall find them to be those who seek better things, only because their own are bad: because to themselves is befallen the inferior lot in life. We see them eager and greedy, malignant and grovelling. What may we not apprehend if such men and such practices prevail?

These reasons, and the like, however they may originate in timidity, are not the less well grounded for that. And if we be required to furnish caution for the justice of our views and the fairness of our measures, we accept the condition. On the other hand a few moments may well be employed in recalling to mind the duties of a government and those of a people as citizens and as neighbours. A government is indolent and inefficient, which would prohibit absolutely, rather than use the vigilance and encounter the risk of moderately conceding. If required let it be endowed with more ample means; a more extensive reach; a more numerous agency. Governing power and guidance is one among the wants of man, and should be created and provided in proportion to the call for it. Just as on the acquisition of new territory or new subjects, a wider extent is given to its action, so should it be made to correspond to the extension, or to the improvement, of civilization, wealth and manners.

To a people we would suggest, that they may acquiesce in this as a principle: those of them who strongly wish and deeply feel in a matter of high social interest may be allowed to count, numerically, for somewhat more than those, who are nearly indifferent; or whose dislike has no better ground than fear and suspicion. Be they but real, not pretended feelers; be they not those whose ambition, selfish or heroic, no matter which, is quite another thing than zeal and industry in a cause, neither be they those whose sincerity is great but prudence small. Security on all these points is important equally to those who call for it, as to those who are to find it. It must then be included in the project, and be borne in mind in the construction of the edifice, to which, now at length, we may put our hand.

SECTION 3.

Of active powers the Association will have none but those which are to be created by contract between itself and its members.

That the associated Body should engage itself towards each associate by stipulations expressed and filed, I see not as yet how it can be made possible. In its stead we must rely on the spirit that is to animate that body, and every part and section of it.

Which consideration leads us back to that of the exclusion therefrom of all that is not sincerely friendly. There will be required for this no proceeding disagreeably direct. If there be three persons talking together, and one of them seem to have views or sentiments not conforming to those of the other two, how naturally do those latter break up the party and presently form it again, at some little distance, composed only of their two selves.

Another and much higher reason may here be noticed by the way, why a perfect sympathy of hearts ought to prevail between the individual and that portion of the body to which he is more immediately attached.

mean that, too frequently, he will stand in need of an object for his affections. It is the great, the awful difficulty of our mission, that while we interdict the having of too many children, we subject each person to the possibly having of too few. And it is an obligation which takes priority of every other, to find for them a real, an almost equivalent consolation.

Let us hope that the great Cause may become that consolation: that the bereaved person may adopt it to his heart; and perpetuate in it some part of his finer affections.

Yet as this exclusion might become excessive, we must take for rule, to accept each person for those purposes and on account of those qualities for which he is good. If other more sinister qualities he have, we offer to them no room to play. And if he will resign the indulgence of them, for the sake of enjoyment and freedom in respect of the others, the constitution of his temper is quite happy enough.

Though we cannot stipulate, it will be expected that we should, even at this early stage, give some description of the advantages, by which a virtuous obedience to the system may be encouraged and rewarded. Preference in employ and in favour is the most obvious—but almost equally obvious are the narrow limits of that resource.

[That the reared children are not too numerous is no assurance of their fitness, ability, or goodness either in head or heart. Even education is no assurance of this: or supposing it were, can we insure the children against the misfortune of mis-education, disguised and palliated as it so frequently is? These things may be adjusted perhaps in a great measure, and the resource may be made the most of. But let us not miscalculate its value

Another and a much better is, the protection of persons, and of their concerns against their own ignorance of the world. There are dangers, such as those of conflagration, law, murder, which it is better for the unprotected man not to foresee: if foreseeing be a torment, and not a provision against them. It is an universal practice to trust, in these matters, to the goodness and providence of God, more than any text or precept can warrant, and because that is the natural and only relief from the anguish of thought. Now every one has felt, and needs no other teaching, that in thought lies happiness and unhappiness. There can be no inducement so powerful and so durable at once, as this offer of security;—this contrast between the troubled nerves and downcast look of one who may be ruined to-morrow; and the bold free gaiety of another who possesses without trembling his rights and his property such as they are.

It may be suspected that all this is an Utopian idea: that man is too sluggish in point of social virtue; that he has but little inclination, and frequently a disinclination, to reciprocate protection. We reply that if every day cases do indicate this appearance, that evidence is far from being valid and full. When we ask with impatience why this or that may not be done, the want of good will is easily thought of as a reason: the other obstacles are not easy to see, and still less easy to measure.

Only we must not in this scheme of association, for a moment forget that natural inter-repulsion between individuals, understood by the terms, Respect and Caution, and which is one of the principles of the very formation of human society. As much is it so, as are the others which correspondingly we may call the principles of mutual attraction. Bewildered by the new relations, men might be entrapped into some equivocation: which it is well they be previously warned of.

The engagement taken by the Associate member towards the main Body may be more definite, and its performance may be more rigorously exacted.

1. Let him admit and subscribe that by the act of rearing a child he incurs a debt towards the Society in behalf of the child. For which he is solvent, so long as he have not outpassed the liberty allowed by statutes previously written. It may be enquired why is that to be held as a debt which is discharged by the very fact of being allowed; why is not the term and condition of a debtor made to commence at the point of trespass;

since, virtually, and after the balancing of accounts, he only is in debt who is insolvent.

We reply he is a debtor for the interim time—until that preparative act of balancing accounts be fulfilled, and the formality of acquittance be passed. Were it otherwise, were each person not held to prove his own rectitude, his delinquency would escape all powers of research.

2. And for the pledge of performance he need but engage that property, which he would, even without engagement, and for the usual and natural purpose of ensuring the prolongation of his own person in the persons of his descendants, bequeath to them. The worst he can suffer by this would be to fall partially into a state of interdiction; to have his property managed for him. A penalty, which might be, by circumstances, too light, and, alone, insufficient. It would be necessary to re-inforce it by some kind of discountenancing; by some infliction of ignominy, yet modified and mild: so as to awaken an idea of regret rather than one of reproach.

And, when it is considered that there is nothing to allure or entrap into sinning; that the trespass can be but a resolute & thoughtful act; that the penalties are much more those of loss, than those of punishment; it will be admitted that the Association does not pretend to rule by terror.

SECTION 4.

Formed thus the executive machine, who shall be the Operators, or executive persons?

There are those who feel a sensible pleasure in the contemplation of happiness in general. And who finding in every increase of that state an increase of their own delight, make of it their treasure. Not their own in the sense of private use, but theirs to be enjoyed, as is the whole created Universe.

Besides this natural tendency to be pleased with what is pleasing, it may be, that they have unhappily a disposition to hate whatever is displeasing; and, further still, to form and create, or, if not, to imagine existing, something of that kind; in order to have an object and food for that disposition. They will then have two kinds of treasure; two species of increase; each indispensable to their well being.

Their wishes and feelings have, equally in the one as in the other aspect, a fair claim and a full right to be considered. Gratification, of course will be costly: but we early learn the wisdom of being in all things contented with a little.

But as the two treasures can but narrow the extension each of the other, men usually lay out their ground partly for the one, partly for the other purpose. Now it may seem, that a plan of universal happiness admits of no such division; and that we have not to expect for it the cooperation of those, who are eager in the pursuit of the one as well as of the other object.

How much we may abate of the rigour of this conclusion, we must use all diligence to discover. Else we may be traducing half mankind, and refusing the assistance they really offer. If poetic imagery be charming to all, may we not hope that to realize that imagery will invite unanimity and persuade consent? And that since we have taken the universality for our plan, they will turn aside, and take for their ugly passions some other objects, more insulated, more petty and particular? Cool judgment may preside their thoughts as it does usually direct their actions; and it may indicate this self guidance, this compromise between opposed passions, as the best of possible accommodations.

No need then for despondency; even on the cloudy side there is profit for us. Even the gloomier passions will not divert most men from a system of beneficence, which promises gratification,—we may call them now to stand forward,—those who offer their labour and ability.

gratuitously, or for the sole recompence of seeing a glorious accomplishment. By their own consent and request we proceed,

- I. To count and estimate themselves ;
- II. To enrol others, who have the will, the valour, and ability, but are hid like precious material for want of opportunity.

SECTION 5.

Before coming closer to the task we have to attack a popular notion—that association is alone a grand invention, an engine of power, a soul capable of giving animation to a lifeless multitude. Some will tell us that each grain of sand is little in itself, but that by the uniting and cohering of such grains an imposing mass is formed, and so forth. How common is this error, this mistaking of metaphor for an element of proof: how often have we to repeat that metaphor is good only to aid comprehension, to nourish and invigorate the fancy, in that way only to help us to discern between true and false; instead of an accumulation of weight, our social body may turn out to be an agglomeration of emptiness, and if metaphor you will, call it rather a continual adding of nothing to nothing, which will still be nothing, how long so ever you go on.

Something must be done, a special portion of our attention must be given to the protecting ourselves against this fallacy, else will our society be as many others are, neither resolute nor even serious, but only made for good fellowship and mutual approbation, and be it admitted, for happiness too, as far as it will go, but that will not be very far.

The most plausible origin of this gross belief in the mightiness of the principle of association is, that by circumstance it may be one really dangerous. Disorder, turbulence, subversion, are bad enough if allowed to subsist, but for an instant: and if anything come to render them systematic and permanent, it may be bad indeed.

But however the union of numbers may be mighty in mischief, not thence are we to infer that it is powerful in good. Frequently it originates in a sense of weakness, and in weakness it results and terminates. All men have a tendency to lean the burden of their cares and wishes upon some convenient resting place. Herein lies the secret of the over-confidence so usual in matters domestic or pecuniary: perhaps too of that repose and restoration we find in a favourite author, preacher, or confessor: of our undoubting attachment to a chief political or military. All these mental habitudes are of one class: they may by chance be valuable qualities: they may be profitable to others or to ourselves; they may be profitable to both parties—or to neither.

Of the so-called representative form of government it is not permitted to speak with disrespect: but is it disrespectful to appreciate a thing at so much, no more? As a sovereign power, or for sharing in that power, it may be better than any other; but the good honest citizen makes no such reserve or delimitation of his ideas. He takes representation for his "*quo nihil majus MELIUSVE*:"—he conceives it to be a supervising eye placed on an eminence and seeing every thing around: he seems to consider it as a mill for grinding good laws, for reinstating all rights and redressing all wrongs: and all this though but sparsely fed with complaints or petitions. The deception is still more complete in countries where the representative body is formed into two opposed factions; for then if tired of long waiting in vain, the good man does but turn his wishful eye to the other side. Thus the Spanish American provinces which dozed out ages in patience, if not in content, used to hail with rapture any novelty sent them from the metropolis, 'A new Governor, now at last we are going to be well ruled!'

Such nearly is the idea current of the potency of Association. We fancy that it is possible to appoint others to do for us what we wish be done, but cannot do ourselves. A fancy that might be counted as one of the many harmless illusions. But it is not harmless: since it dulls our search after a better practice; and since it inclines us too to receive with contempt all that is not formally authorized and constituted:

to crush that spontaneity which may well deserve to be treated with tenderness. For in it lies our best hope: and, if sincerely we feel a generous sympathy for generations that are coming, let us first be just: let us leave range to their own efforts, and press less heavily on the springing plants.

SECTION 6.

This dream of indolence dispatched, let us return to our array of forces. The power first to be noticed is the great spirit of conservation. It is no new sprung weed of ambition, but is rooted deep in our natural sympathies. In the herds of the more intelligent of animals we may discern this instinct; and we may well take there our sample for study, where it is more simple and unperplexed. It has been said that every individual among such herds takes his turn in keeping watch; but that is, more probably, a volunteer service performed by some only; since the younger ones cannot be compelled and have not acquired the habit. Not because sympathy for others is a principle weaker in youth than in age, but because it is disturbed by the crowd of new sensations. Besides this, the young of every species, our own included, are habituated to be thought for; and are quite unencouraged and unapproved, if ever they attempt to think for others. Much more when they would generalize their sympathy, and take the whole under their care. It is then probable that this generalized sympathy grows in the breast of the more aged animal when he is exempted in some degree from the care of himself by his strength, his skill, and by a decline of the appetites—which decline is a sort of wealth, since sufficiency is wealth—that one of these takes the guidance or the watch, and that, when weary, he quits his post, well assured that there are others who will take it. This they do, not by any regulation of turns, but by reason of the extreme readiness of every one of them.

When evils were few and simple, so might be the remedies and the provisions. With the horde of men, as with the herd of brutes, to fight or to fly, as suited the occasion: to migrate in the due season and in the well-known direction: in these things to follow or to lead were—I do not say always easy, but always simple. The labour, danger, suffering, might be great; there might even be heroism in setting or in taking an example. But all this is widely different from the policy of multiplied relations; from the Art which is to solve intricacies; from the Science which has to embrace a numberless combination of facts and of things.

We may contemplate these two extremes in the composition of a Social league; extreme simplicity on the one hand; on the other great intricacy of watch-work, and an excessive number of its pieces. The instinct or the virtue of conservation no longer suffices for the case. Qualities more rare, and rare indeed to be found united in one individual, are called—are excited to present themselves: and, it may be, by that very excitement are produced. It will be more convenient, if in the person possessed of such qualities be found too the spirit of conservation, the generalized sympathy described above. But this is no reason why we should look to the class of persons most fraught with that spirit, as the most likely to furnish those qualities. Which being distinguished, as usual, into those of the head and those of the heart, I dare advance, not only that the individuals conservative by inclination, are not endowed with them in any privileged degree; but even that the privileged degree lies with certain others who are not conservators apparently; though in fact they are so, and are besides amenders and ameliorators. Those who are already WELL-OFF, and permanently well-off, those only stand forth visibly as conservators. While another quality, beyond what belongs to the simple spirit of conservation, namely, the zeal which attacks labours and difficulties,

is to be found much less in the class of the well-off, and much rather that of the NOT-WELL-OFF.

There is a confusion of ideas very common, which it is proper to be warned against. The well-off are not identically the wealthy. Admitted that the wealth be real, still will evils penetrate across it and reach the soul. By this will be purchased the advantage of an acquaintance with pain: and, if thereto the temper be inclined, a sympathy with and for the sufferers. So that doubly, in the happy and in the unhappy sense, the wealthy man may be not the well-off.

Again those in humblest station may be called poor, yet be but little poor in fact. And that station may be so well assured to them: they may be so exempt from anxiety of the painful kind, as well as from shagrin, from insult, and affront, that they may be truly unacquainted with evil, and, very naturally, they will have the vices, which are vulgarly imputed to the rich exclusively. They will consider their well-being and success as their merit; the non-success of others as a demerit; "why did they not do as we have done?" and since they may be forced, and may therefore think themselves warranted to spurn the weak and to caress the strong, they may be well-off already in all that that expression can convey of most unamiable. Their existence may serve to the well-being of the whole, just as a weight may serve in a machine: their very vices may do so too. But they are absolutely to be excluded from that category of not-well-off, whose peculiar value we shall have to examine.

This confusion between the ideas, wealthy, and well-off, might lead to the using of another and well-known argument. Which, were it solid as it is unsolid, were yet not required for our conclusions. Once for all it may be noticed here. It has been said, that the wealthy or well-off, supposed to be all one class, want for ability as well as for zeal. That, excepting when one, who has gained the habit or inherited the nerve of laboriousness, be transported by fortune into the place of ease; excepting this, the rarer case, the very fact of being in a state of ease bespeaks a fitness for that state, and for no other. We dispute not the fact: but we refuse to infer that they are unfitted for our purpose. One who wants for robustness, let him but feel that want, commences thereby an acquaintance with the state of not-well-off: and may in that respect be classed with the others. No doubt, the tendency common to all of the class, the tendency to alter, ameliorate, and amend, will be variously modified. He who groans in poverty, will sigh for agrarian laws: while he who has injury to fear and anxiety to complain of, would amend the laws of property in any way but that. But it happens, that the respects, in which the variously placed not-well-off diverge each from the other, are foreign to our question. In what regards our plan they will converge sufficiently. Those who may be suspected of wanting for strength, will yet not want for zeal: and in it they will find strength enough.

Our purpose then is to shew, that among the not-well-off, properly so called, lies the vein of gold we are so anxiously seeking for. Anxiously: for to find or not to find it, is to succeed or not to succeed in lifting up mankind from abasement, and in putting an end to the empire of pain. Certainly the well-off can afford us no such vigour as we want: no enthusiasm, no self-immolation, in our cause at least. Self-immolation in the field of glory they will offer, and may with justice claim our admiration. But in *this* field; in the battle *now* to be fought they cannot, it must be said, they will not fight at all, the animosity which is gained only by having felt; the patient long-suffering of insult sustained by a glimpse far distant of revenge; these are the main-spring qualities, which may accomplish the works or the victory. Those incidental and modifying, which are to make up the measure of ability, are as follows:

The first is one, which, though announced in the form of a negation, is the most real, the foremost in importance of them all. There must

be an absence of—as nearly as possible a pureness from—any quality, whose existence might controvert the action we expect from those we have named our main springs. It would not destroy that action, but, adding its own, it would compose a new one, hostile in effect to us. Thus in the physical world a body moves through space. Collided by another moving body, the two motions may simply destroy each other; a reason enough for our argument; but there may be more. The two may meet, not diametrically, but inclinedly: and, united, form a motion in a new direction. Or the nature of the bodies may be such, that by a rebound the motion intended for our use, may be turned back upon its source, and destroy those who created it. So, that uneasy discontent, which pants but to be unloosed and to act—we must calculate well before-hand, in which direction it will act; what other springs may come to compose the moving force, and to give it inclination,

The not-well-off may be animated by the spirit.

Of amendment;

Of amendment and vengeance at once;

Of vengeance only.

From the latter of the three, it may seem, we can hope no good. Sometimes to that stage of temper we come in the decline of life, when we begin to lose the likelihood of sharing in the prosperity we may procure for others; of seeing with our own eyes the promised land. In years past our spirit was not that of vengeance simple. If then we can contrive to obtain that sufficiency of vengeance, called Reparation; an homage imaginary, yet not unreal (for what enjoyment is not imaginary?) we shall be replaced where we formerly were: in that place whence we looked forward to happiness for ourselves and for others, the prolongation of ourselves. Then, I say we shall return to the spirit of Amendment.

But those who hate now, and hated always with the brief interval of moments in which they were being tickled: those whose appetites were so angrily sensitive, that the sight of others' enjoyment caused in them, not a sensation gentle and therefore pleasing, but violent, and therefore painful—those, if they be well-off, will be hostile to us: if they be not well-off, still will they be hostile to us.

They are the persons, who not only will refuse to amend the future, but just the reverse—would take vengeance on the future, as a substitution for the vengeance they would have taken on the past, but which they can no longer take or think of taking; since the generation responsible to them is now gone by. Equally of our vengeance too may it be said, that we would take it on the future as a substitution for that, to have been taken on the past. But this our vengeance has not yet lost its original nature: we have still the lingering inclination to aim it, as we used to do, against those who opposed our design of universalizing enjoyment. No doubt it is to be dreaded so long as vengeance it be: it is still to be regarded as an element which may be disastrous and widely noxious;—like fire, or like those poison-drugs, which are to be used only with tenfold discretion, and still are most dangerous.

But after all this due pause, who will not admit the distinction between this vengeance benign—and that other truly virulent, which would stifle all enjoyment except the one, the very pleasure of stifling. This latter alone is the spirit, which, disimprisoned, and combined with that of discontent, would retrovert that motive force.

Not those are to be feared, simple people, who, under the pressure of poverty sigh for relief in any way: who, tempted much, are but little seduced, are reconducted easily, and appeased with a little: but those, in heart like the famous ROBESPIERRE, who, intend subversion but as a scheme for destroying those who enjoy, and not at all as one for expanding enjoyment, or for restoring and comforting the faint and the miserable.

Of these two vengeance-spirits, the one, the benign, may very easily, in the political word, throw its weight into union with that of the other. Unthinkingly, no doubt, will the one give to the other its mere countenance, its suffrage, or what may be called its inert aid. No matter: that coalition so casual and so transitory will still be fatally dangerous. Be this fully admitted and foreseen, it is a step towards guarding against it.

We have now to seek by what compensating offer of enjoyment; by what reparatory vengeance may those be drawn back to the spirit of simple amendment, so as to become again zealous labourers, who have been unfortunately alienated or biassed away from it. Between the two, Compensation and Reparation, how can we arrange it? May Compensation alone be a coin in which the debt may be paid?—so as to absolve us from the task of finding. What is so difficult to find, a Reparation—a vengeance not too pernicious and too costly? What is Compensation? We may express it thus: a compensating idea is one which is truly pleasing; and is so attached to the idea of some past pain, as to be inseparable in the memory from it. Thus: if those be made the givers or dispensers of the benefits of a new state of things, who most have felt the want of them, they may perhaps enjoy, by sympathy, and take by it their long-awaited for meal of pleasure. But so are we framed by nature. We cannot closely sympathise with, or consider as almost our own, the pleasure which is not conferred by ourselves. Simply to know that others enjoy is an idea, which will not form compensation for our own past pain.

If we cannot here pursue this vein of enquiry, yet let us contemplate one instance. Let us study the feelings of a man deprived of the usual allotment; of a monk who by a determinate effort, has abjured the great liberty of life. "Am I then degraded," he will say, "by the very act of self-sacrifice, that I am to be put by without consideration. My nerves and senses are as capacious of large thoughts and extensive enjoyments, as those of any other person. All my past privations, I do not expect nor wish to have paid back to me, what I have voluntarily given up—but I say that they were a commutation of grosser, mundane, sensual pleasures for others, more fine and ætherial: for the pleasure of being thanked: for that of being revered of men, and remunerated, as beings celestial may be remunerated, in a life to come. My past privations do not form a loss of right, but rather an accumulation of it. Place it at my own disposal. I may consume it not mundanely or grossly: I may still as usual make it my glory to mortify my corporal self. But the dispenser of it all in gift to others, by right am I alone. This finer pleasure I will not give up. Mortification in this point I will not endure."

The inspection of this class has rendered the task more easy as regards Reparation and Revenge. Which if we coerce, it must not be without due and deep consideration. Can we by satisfying another wish neutralize or smother this? We shall much better set out by a right as well as a reality.

We have heard of a merchant in some aristocratic town, excluded from the higher class by his want of birth, and from the humbler society by his manifest inequality. A treatment so unmerited begat a deep resentment in his soul. Become powerful during the French Revolution, there was a time at which he seemed to hold in his hand the fate of his aristocratic townsmen whom, he might so bitterly, if not justly, complain of. Would we, on such serious occasion, concede nothing to nature? There is no conciliation without it. Let us endeavour to reduce this necessity to its smallest dimensions. Some, it is too true, will still remain: and, like the great necessity of our mortality be irreconcilably severe.

SECTION 7.

When this science of the watchwork of feelings shall have been further improved, those well-inclined to the Cause will be enabled to

know their own minds: which without the help of such Science they would do but imperfectly; and to know at sight corresponsive inclinations in others. It will result from the same Science collaterally, that we may analyse the elements of all hearts and minds with the view of rendering them favourable, as much as possible. But that the Associates should know each other and themselves, and by that very convention of mutual knowledge be associated, is the direct result we want: and is a part essential of our plan.

Imbanded thus and virtually brought together, what are we to do with them? To set them to discover or to contrive all that is wanted to complete the Scheme and the Science? This plan we cannot make to grow: we can only let it grow when it will. Genius, though its growth may be somewhat forced by the enthusiastic and generous passions, cannot be commanded or hurried: he who possesses it must yet wait the returns of it in himself. Much less then can we command from others labours of that kind. In the mean time (since we may not hope our scheme will not fall so very far short of completeness as to afford no practical benefit) we must endeavour to establish a regular application and employment of our labourers. It is not that we would realise now the execution, and put it into activity: that must be the work of bolder hands. Only some general directions we have to give which may bring this imperfect essay to some degree of shape and use.

One is to remove to a distance all chilling and frowning superiority. Wealth and rank ever forestal that pride of presidence and of importance, which seem to be nothing, but are the very sunshine of happiness. Deprive our associates of this,—their zeal will not be enough: nature requires sunshine. Unless it be said that zeal will be subtle enough to find out this fact; will assume its own importance, will dispel that cold shade; and need for that purpose no recommendation of ours. Still it is well to cultivate the right, and to prevent all equivocal and dispute. The ground of that right is, that labourers must be paid; that this labour cannot be paid in material stuff. It would happen as ever that the least possible work would be done for the money. Nay, of our work none would be done at all. For the thing required is even more than the vigilance of a faithful servant! it is the suspicious and eager vigilance of a master pursuing his Ambition. There is a second reason too. We depend on zeal for having the work done. We have taken great pains to procure this zeal, and we have of it but just enough. Why then not add to that resulting from the motive springs that resulting from other motive springs: such as the passion or pursuit of self admiration; of superiority; or at least of that pride which each member may take in a society, of which he himself is a considerable part?

For encouraging at once the labour of the ordinary business, and that of invention or contrivance, we must not spare invitation. And since Complaint is the very first effort towards all improvement, we must give it reception. If complaint seem to be a feeble power, we may defend its dignity, by a parallel instance. What is any court of justice, but a reception, opened to Complaint? With however this great difference: the Court or its lawyers have to act: the complainant brings nothing but acrimony: beyond this he is indolent. Now our reception of complainants is that of a work-factory open to and ready to employ them. And since thus the complaint and the remedy will march hand in hand, there will be no tone of disconsolate misery nor of angry importunity; such as that of the pauper-crowd, object of querimonious dread to MALTHUS. On the contrary the complaining spirit will be like the keen hunger of an eager sportsman; not insupportable to endure, and not disagreeable.

CHAPTER V.

DIFFICULTIES.

I pretend not here so much as to name all the difficulties distinguished as they will be into those—of the basis plan; of the practical operations of the Remedy; of the executive and sanctioning formalities. I will advert only to three of them, and that in a cursory manner.

SECTION 1.

Difficulty the first.—A woman in Scotland, living on the hardest fare, will bring into the world twelve children, of which ten will die in early age. And this is not merely the more frequent case; it is constant, and without any other exception, than that the more and the less balance each the other. It must be so. For since the number cannot but be limited at last by want of food, the supernumeraries will die off, the weakest first; and the children will be these. So long as they need but little, and are favoured by the tenderness of the parent, they will escape. But a parent's tenderness is a limited quantity; it will be confined to one or two; the others, unhealthy and unfavoured, will perish.

Now the populousness of that class of people at least, is limited with less pain in this natural way, than it would be by our proposed artificial means. We engage to insure to each couple their two children; and, of those, which we take away from them, the conciliation of humanity requires that we rear and well educate some. We can hardly say less than one out of the two. But of the three so reared there is place, eventually, but for two: one must still die off: and that with his sensibility well nourished, his hopes and passions awakened; instead of dying of inanition, gradually and insensibly, as he would have done. By nourishing sensibility we have then nourished and cultivated Pain.

And besides, the struggle amongst the parties, for which of them should escape, would still create confusion and disorder, such as now it is, or with but few shades of difference.

SECTION 2.

Difficulty the second is as follows,—It is a serious, and an humiliating truth, that man, even the savage, is a plant cultivated by the way of selection, and by the rejection of individuals unfitted for the places to be filled. All plants and animals, though wild, are so: every where the less thriving is gradually pushed out of its place by others, whose qualities are more conformed thereto. All our efforts to command qualities by the way of education, or an artificial atmosphere of circumstance, are mocked at by the mysterious accidents of generation: or at least by those other combined circumstances which are far beyond our command. If then we were to attempt to lay out the families of men for ever so that none of them should overgrow, or be over grown by others, our scheme would be futile, though vast. Like the attempt to build a tower to the skies: an ambitious thought memorable for its greatness, and for its folly.

Happily but little elimination of individuals will suffice to preserve our species from degeneration. Looking around us we may sometimes see ten sons of one man all employed, and so well liked in their respective lines, that if nine of the places were held by sons of different families, they would be less well filled. But is this to weigh among the good and evil effects of populousness limited or not limited? It may weigh among them, as a feather in a scale! as well might it be alleged as an evil consequence, that, if the loathsome misery of some manufacturing town were clean swept out, ribbons would no longer be so cheap. The argument could not be so serious.

The supply in question, of a quantity to be substituted for the quantity rejected will present itself, not only without any trouble on our part, but whether we will or no. No need, on its account, we should relax our opposition to the ever invading enemy. But rather there is need, we should not allow ourselves to be seduced by the argument into any degree of indolence:—or to listen to the insinuation of perfidy, that “populous-

ness is now limited enough." So small is the want, so excessive the supply, that we may resolve on giving the want no consideration at all and on contemplating it only, as a point of curiosity in the Science of Population.

Besides: let us assemble all those, who have the good fortune of having large families, of which every individual is so advantageously endowed by nature: and let us ask them their wishes. Would they have the world given to their posterity to range in, while we, the defectuous, are to withdraw from the scene, as fast as we come to be not wanted. We will suppose them to reply, tacitly for modesty's sake, "Yes." Granted: but what have they gained? in a very short time multiplication will have filled the world with these dainty creatures as full, as it now is of them and us together. And the rejection will have to be repealed and to be made from among the posterity of the now favoured ones. "Oh! but," some of them will exclaim, "that is no subject of regret to us. We sympathise only with our similars, those well-off by nature or by fortune: and for the others, even though they may happen to have been procreated by ourselves, we have no kind of regard. We will make them useful to ourselves as far as we can: and, if in no other way, why, their misery may please, like a contrast of colours: it may serve as a sauce to our enjoyment!"

Their argument is unanswerable: they wish one thing? we another. And they have a right full as good as we have, to regulate a future world. And it was with a view to reasoners of this force and kind, that we directed, that the Association of those that are for the cause, should carefully exclude those that are against it. These latter can never be persuaded or cajoled. They have a moral sense originally different from ours. If we force them to lend assistance, it will be lent perfidiously; they will prop up the fabric: but with the intention of plucking away the prop at a convenient moment, and of seeing the whole tumble to the ground.

Another consideration of importance. Let us suppose a mortal, like the sloth described by BUFFON; whose limbs nature seems to have distorted and disproportioned with the very intention of preventing all possible agility; an animal, which exists but by the protection of fortuitous circumstance. Let us suppose such an one to recognize his own hopeless case, and to ask no better than a passage and facility for escape. What would we have him do? When we ourselves bar every door, and force him unwillingly to multiply? His parents had no permission to eliminate him, nor has he his offspring. Can we ask him to take of his own accord a lot more heavy than the curse that was laid on Cain? For even Cain was married. Or would we leave infirmities so to grow and concentrate, as, at last, to drive some individuals, like lepers, into solitude? Is it not better to gradualize the ill; to grant them a timely option, and a discretionary choice? Already we see among animals and among men, that those are the most provident who most want provision.

And we need not fear that those should be too forward to rush into marriage and procreation, whose appetites and sentiments are balanced by the most ponderous of motives.

SECTION III.

Difficulty the third.—The purity of the sex is supposed to depend in part on the terror of the consequences, which, in our system, are greatly done away; and, besides the terror, those consequences are attended by a result more important still—the discrimination of persons.

On the first point we reply, that, where a check is wanted, terror of the future is not one; only the friendly hand can stay and guide. To some God has given the strength to be wise. And for these no terror is required, unless that little which they themselves would place between them and the dangerous step, for security against possible forgetfulness. For others, whose composition is weaker, it is universally understood to be cruel and absurd to attempt to neutralize certain strong feelings by means of a threatened, distant penalty. It is for ever found that, under the influence of those feelings, the intellect is dimmed as it were by sleep, and that forethought and reason are eclipsed. Not to

expose, but to withdraw the person from the danger, is the rule of plain common sense, founded on, and approved by experience.

The penalty then, as a sustainer of virtue, may, perhaps, be foregone; but as a discriminator of persons, let us observe its effect. One, whose temperament carries her away, under the actual system, hardly escapes a manifestation of her weakness. We may remove the manifestation, but we do not remove the weakness; and the interest, not only of all society (that we will not now discuss), but even, and especially of the female herself, it is, that she be separated virtually, and placed in a class distinct. Be but delicacy observed; be but excluded all painful shame and scandal, and the fear of it; we will prove that it is happier for the female herself to be secluded.

Offer to such an one a place for which she is not fit, because in it, observances would be expected too hard for her. With the usual cunning of self-love, she will fancy herself fit for it; and, perhaps, between temptation and shame, will pass off her person for other than it is; but are we to consider this as a proof that she would make her option for a marriage, for a more elevated and more difficult position, if she could fairly appreciate all parts of the bargain? It may be true that each person chooses better, in what regards his own happiness, than another could choose for him; but for choosing well something more is required. It is required that he be placed at the end of his career, in the middle, and in all parts of it. With the knowledge thus acquired, let him return to the starting-post: let him pass again the streight and enter into life; then may he choose well for himself, if still he resist the violence of immediate temptation. Recall from the dead an illustrious lady, whose natural complexion is supposed to have been unsuitable to her high fortune. Treated throughout with the utmost possible lenity and liberty, yet, let her say, how great was the torment of regret inflicted on her by that illusory elevation. Had some censorial power placed her in an humble oblivion, she might have had the same indulgence and liberty, and peace of mind besides: she would, at least, have had no penalty to suffer. We cannot insure that she would have been happy, inasmuch as regards other misfortunes, infirmities, or ill humours; but as far as regards our comparison of advantages she would have been so.

We have then reached this point, that the discrimination of the weak from the strong is to be desired. The hitherto usual consequences of weakness have afforded that discrimination, as far as they went. We should not undervalue that advantage, only because it was not more general; or, because weakness frequently escaped without a fall; or, after a fall, recovered unduly and unperceivedly its place. Now, it is true, that our system will render that unperceived restoration too easy to be practised. Cannot we contrive to obviate this by adjoining another piece to our machinery.

We may lay down that, as our aim is only to establish a due cognizance of the fact, the exposure should be rendered less painful. In countries where a box is ever open to receive foundlings, yet is infanticide still common, being a desperate attempt to bide the fact for ever; and to escape, not so much the loss of future prospects (for they in the pressure of the moment are not thought of), as the present shame and humiliation.

Can we not institute a censorial power, which shall hold in guardianship all females, and to which alone shall be imparted the knowledge in question? While concealment from the rest of the world, become licit, would be rendered more easy! In granting attestations to each female at her own demand, the Authority would not equivocate on the main point; on a question essential, though delicate. But then it may render less bitter the avowal by all sorts of means. A secret marriage, a fugitive husband may be simulated. Pecuniary substance left, or supposed to be left by him, would be no insult: since it would seem to prove that his intentions once were good. It may be said that all this is ridiculous, as a trick. But ridicule is the servant of the stronger side. Authority would sanction and dignify the artifice; and would keep in countenance the weak one by placing her in the strong position.

Then as for the intervention of a civil power in the interior of families, it is not without example. Among the Romans the Censor watched that the

citizens were not, during the age of youth and growth, treated unworthily or neglected. It has been said, that the Roman father might put to death his son. A merely nominal right. But were it otherwise; it is one thing to kill; to degrade is another. If the censor were not charged to interfere in that, he was in this. Another instance in modern Europe. The Romish confessor is the friend and counsellor of every infant; and forms a refuge against the caprice and tyranny of a parent, who but for that would be too nearly despotic.

SECTION 4.

And if this censorial power for the supervising of females be still deemed chimerical; there is another and most imperative reason, why we should make a strong effort to reduce it to reality. What is to be done with the lazzars of Naples; or with the half-savages of Ireland, or the Ireland of France—La Vendée? Are those populations doomed to be as they are for everlasting? Any attempt to amend their condition must set out by a reduction of their numbers. This can be done only by putting them, district by district, into a state of coercion.

In order to have the right to do this, we must purchase from them their consent. In some countries droves of animals are turned out loose in the morning, and being habituated to the taste of salt, are sure to come home in the evening, for the sake of licking it. That imperious appetite serves as a tether-cord. Is there no such tether-cord for man?

Let us suppose the lazzar or the clown to have accepted a wife with a small allowance of daily food for life, under the condition of rearing only one child. Our next care must be, that he do not bewail his lot. Since in that one child is centered all his affection, let us make of him a bequeather of property. An extravagant proposal! as for a moment it may appear. But the property to be bequeathed (and in no case to be spent) will be only enough to purchase the instruments of a better industry: to turn the Irish into a Swiss peasant. And if that one child die, the parent's ambition is not frustrated for ever. The refined caprice and tyranny of will-making, so troublesome and pernicious in the world, may here be—troublesome still, but beneficial too. Besides in the unhappy case supposed, perhaps we shall be able to increase the parent's allowance of comforts, which may carry along with it some respectability and rank: and *this latter* at least may be a true consolation.

SECTION 5.

This idea—of a coercion and superinspection of the poor—leads us back to the solution of Difficulty the First. So it was placed in order not to hide it; for it is, indeed, the greatest.

Our system nourishes a part of the poor, who, but for it, would not have been nourished or maintained in life. It is, up to a certain degree, the very mistake into which stepped Godwin, and other philanthropists, until they were admonished by Malthus to this effect—that those saved in life in spite of fate, must still succumb to fate a little later. Our system would give to the saving of lives a part of our net income;—of that wealth we employ in luxury. Admitted, that there is no luxury so great as beneficence. But to save life is not to save pain, but to inflict it: it is not to satisfy and gratify, but to provoke and to excite.

Our system has not, *prima facie*, any such mistaken intention. But it happens, that our appliance of means and wealth, however intended, acts in part like the philanthropist's distribution of bread to the poor: that very fabric and institution erected for the extinction of superfluous life, leaves a part of it: which like the writhing fragment of a snake, will heal again and sting us. Our system not only saves a part of the superfluous life, but nourishes it. The ancient and hitherto universal rule has been—not to destroy, but not to save; to leave to perish, and for that end not to nourish.

It is in the poor cottager the vice of our system *appears* most; for he seems to be already as happy as he can be. It *seems* as if we were making the day labourer to be elegant; and teaching him to shiver in the blast; and that after all, by a mistake in our arithmetic, we furnish him with nothing. Certainly the resignation and quietness visible in some populations might tempt us to leave things as they are; but let us only remember to what that resignation is due. It exists only in those small countries, which are being constantly drained of their surfeit by emigration.

The superfluity of life saved and nourished invades us from two quarters. The third child left to the parents, we have shown in Chap. 3 will be too

much; however we may strive to pay away the permission that we are forced to grant. And again too much is that portion of rejection infants that we are forced to rear. To make head against this double invasion what have we, in force or in cunning?

The above described supervision and purchased consent is possible among the poor; for they have but little ambition for the right they sell, and much for that elevation or ease we are to give them as the price. To them the long line of glorious ancestry is a thing unthought of; equally so is the line of posterity: they will part with either for a mess of pottage, and too easily; but immediately above that class begin to exist sentiments, which will not be purchased away, though factitious and romantic they be. Above that class we can hardly expect to induce consent to our proposal, by offers such, that the consenter shall not afterwards retract on the not unreasonable ground of having been entrapped; yet, let us not wastefully throw away any small influence of this kind, which still may be possible. One will not accept an acquisition of wealth on terms which negative the very reasons for which he desires it.

Now wealth is desired, in the world as it is, for the pleasure of superiority and insulting comparison; or else, for the sake of warding off that insult, mute, but real. If then we give wealth, but along with it allot a restraint, a kind of mutilation of common liberty, which may too easily serve to the insulting party as a reflection to fling; and at the same time has in it just so much of serious, saddening, reality, that the offended party cannot fling it back, or defeat visibly the triumph of malignity: wealth on these terms will not be accepted.

Of the instances in which we see it hunted after, how many are those in which this is done for the sake of escaping—not the mortification of simply non-possessing, but that of appearing mortified, of hearing the laugh against us. These cases do not really prove that wealth is, so much as it seems to be, an object of unforced preference. If now it be possible to abstract this principle of shame so subtle; if it be possible to point out distinctly this Proteus form of insult, to discountenance and to drive it into confusion, it may then become a matter of calm consideration, how far each person will commute a fraction of his right of procreation for an enlarged possession of freedom, of comfort, or of elegance. No mean barter, where so lofty are the end and the intention! and if we cannot, as yet, reduce into shape, as a practical instrument, this rough-hewn material, this unperfected scheme, we need not despair of making from it something at last, that shall serve the purpose of inducement.

For that of *inhibition* as well as that of enforcing observance of the engagement made, we may conceive,

1. That, along with the portion of income to be given, may be deposited by the acceptor an equal portion of his own: both to be forfeited in case of infraction.

2. He may be menaced with expulsion from the association or caste: himself and the child unduly born.

3. Again.—By a continual division of patrimony a man's posterity fall lower in the ranks of society, for which the remedy is primogeniture; so, to dispose may be permitted or not, according as the great condition has or has not been observed.

4. Again.—No supervision, no interference, can even render fairly respectable the irregular commerce or gallantry of the sexes; its essence is to be disavowed, to be covered with obscurity. To leave these matters to themselves seems to have been no negligence on the part of legislatures, but a decision of their forethought, and even a contrivance of their skill. Just as one sometimes acts by inaction, or speaks by silence, so now interference is sometimes in the governing power the active means of governing and guiding. We are indebted to David Hume (essay 10), for the idea of this suspension of rule and law; and for an instance of it in the *impressing of seamen*. To forbid, were it possible, would not be expedient: formally to legalize, or even to regulate, would be followed by mischiefs, far greater than those of the leaving it to be a practice nominally illicit.

5. Apply this artifice. Let us leave untouched him, whose vice or weakness (that is the style in speaking of it) is not *consequently* pernicious; and let

us leave on himself the natural shame, the discredit, be it just or unjust. For that is beyond our competence; if it be not beyond that too of every other guiding power. We claim and insist on this only; that in the pursuit of natural pleasure he cause no deterioration to our scheme. He will then, to elude our interference, be inclined to argue that we have no right of action against his thousand and one peccadilloes, but against that one only, by which he intrudes upon the world the issue of his body. We reply that the mischief may be fairly traced up—not to that one act [as it's cause, but to the whole series and habitude of such acts. By that claim, as it were by virtue of a mortgage, we step upon his premises.

The prospect of being unpunished and unpursued in respect of these things, will induce him to consent to the compact. And the fear of the reproach of self-indulgence gross and sensual will restrain him powerfully from an infraction of the treaty. An infraction, which would render him no longer blameless, because no longer harmless, but responsible for an act all his own and for a disobedience inexcusable.

As a general principle, we may strive to correct that abuse of morality, the building of happiness in future prospect instead of enjoying it at present. In so far as humanity gains by this habit; in so far surely we may retain it; and yet prescind those respects in which it is pernicious. Let us admit too, that if science be a value and a treasure, yet while we play at a game of chance, it is our ignorance of the future makes our bliss and our amusement. Forethought may be a profitable virtue; but careless content is not quite incompatible with it, and may be, like it, one among the conditions of happiness.

SECTION I.

AN ESSAY .

ON

POPULOUSNESS.

PRINTED FOR PRIVATE CIRCULATION

The Reader is requested to consider the following Piece as being the Fourth
[Chapter of the foregoing Tract. Why it was displaced may be explained
hereafter.]

SECTION I.

"ACCEPT this misery!" So says to man the first author upon Population: "accept this capitulation with your destiny." You see that is a necessity in a double sense. Not only is it the consequence of an unconquerable luxuriance in our vegetative growth; an inevitable effect of an inevitable cause; but the very quantity and degree of misery as actually existing is necessary because wanted. Since only it can set bounds to itself. How are men ever to be disciplined into labour and forethought, if they be neither chastened themselves nor terrified by the spectacle of want in others? Moreover, it is as when we are threatened by a wasting invader: we may find, that our only security lies in forming a waste, at any expence between him and ourselves. Some must suffer for all. Derange not this order of things;---you will only make the suffering universal, and it will then not except even those whose lot you have unwisely sought to mend.

It is replied---agreed in the principle; we wish to capitulate; we wish to earn peace and secure possession by a partial endurance. But is there no better and worse in this as in other things? We hear the voice of indolence, "Seek not to mend," confirmed in this one instance by this great argument, "Evil is the cure for evil." But it is the voice of an enemy; permit us to distrust and to examine.

If it be so true, that evil is the great cure and counteraction

of evil, still may we not hope, by diminishing the one, to diminish the other quantity? And this alleged irresistible tendency in man, to relax from virtue so soon as relieved from pain, we will admit only so far as we must: we will reject and retrench all unnecessary rigour in the bargain.

I dare not undertake a task, whose performance is yet greatly to be wished for: that of scrutinizing physiologically all the various methods possible, by which the over-vegetation of nature might be confined, contented, or coerced. I here take for examination one: which seems to offer an hope, that it may be rendered by art and contrivance no longer inhuman, but mild, harmless, and admissible.

Let us place ourselves for an instant in the ages of antiquity. Let us for the purpose of inspection and inquiry, clothe ourselves with that indifference which frequency begets. Let us now contemplate the stifling of a just-born infant, and let us separate the various elements which concur to arouse within us sense of horror and reluctance. They are these:

The parent regrets a loss: he shrinks from the infliction of a pang. Of these two feelings we may nullify the one; we may compensate the other. Already the dangers of parturition were so great, that the parents could not count upon the issue as a certainty, or upon the infant's life as a property. If, to the quick-born child we leave and allow a chance of life, his condition is not widely other than it was a few hours ago. If conveyed immediately to certain precincts, within which his lot may be drawn, and the allowed chance of life may be tried for him, the result must be kept rigorously secret. In that undefined possibility the parents will still have the consoling thought of offspring, of posterity, and of a prolongation therein of their own existence. And they may still adopt a child, perhaps their own from among the foundlings, and feel for him an interest which they could not have felt for a person hired or held by no sure tie. And should they never take advantage of this facility for adoption, yet will they prize and feel comfort in it. How do we prize a country-house which we possess, but perhaps never visit! or a friend whom we trust in, but perhaps never call upon for assistance!

This is then already a step towards contenting, in some degree, the natural and usual wish for possessing an infant. Next, for the feelings of compassion we will provide by making the infant to be happy, if he live; if not, to be unpained in the act of dying. And since this is the great and difficult problem,---to remove altogether the hideous idea of pain inflicted, an idea which makes the principal difference between to be killed and to die. I must not omit to give herewith a brief sketch of the theory required.

SECTION II.

Beyond these two considerations (of the parent's loss, and of his sympathy for the infant's pain) there is another, which goes to make up the complex idea of criminally killing. It is

that of the right of property in life inherent in the living person himself.

However it may be, that with the extinction of life is extinguished the wish to live, this opinion is not the most natural. We sympathise strongly with the imaginary wishes of the lifeless corpse. We see hovering o'er us the departed shade, with indignant and imploring looks demanding of us justice or vengeance. Even of the unthinking and new-born infant we cannot help entertaining the same notions, though illusive in regard to him; and although it may be clearly demonstrated that he never can have possessed the right, any more than he has felt the wish, to live.

For change for a moment the supposition; let an estate be the object in question. Why do we respect an infant's right to it? Only because it lies within the boundary of the great social convention of property of which not a single pale can be broken without letting in general confusion and insecurity. For this reason it is we act for him, as we would for a person absent, who may still be alive and anxious for his own. And it is not that we really respect in an infant any supposed feelings of affection for his property, which feelings will come to exist only in consequence of the education given him by ourselves.

Stated more at length the reasons why an infant's right to property, or to life, is not real as regards himself, are as follows:

1. He is not, and being cut off from life and knowledge will not become, a person capable of possessing, of using, or of conceiving an idea of such a right. His case does not, by any point of similarity, correspond with that of those who have once possessed, and who may feel mortification by being deprived.

2. He has not a real right to life, because it has never been given, bequeathed, or conferred in any legal way, or by any principle of natural justice equivalent to formal legality. It may be said that it was given him from on High. With equal truth it may be added, that life is not given immediately from on High, but is dispensed by discretionary agents. The providing for the welfare of the men that are to be, is a trust committed to the men that are. For which we cannot but believe that we shall be responsible; and that indiscreetly to have acted, or indiscreetly to have refused to act in what regards that welfare, may, the one as well as the other, be matter of heavy charge upon us on that awful day on which we shall render up an account.

3. It is not a real right, because to constitute a donation, an original right of any kind, there must have been a consent of two parties, the giver and the acceptor; and the thing now in question, though offered and given by force, is not accepted. For let us suppose a power which may represent the infant interest: would he not refuse and reject a bargain to which unhappiness and insufficiency, were, by original contract, inseparably coupled? No one, surely, will attempt to elude the argument by saying, that *this* child *may* be one of those to whom a lucky lot in life will fall, and that only the unhappy-lotted would refuse to accept. This were a mere quibble, but we must not

be defeated by it. And, to disentangle ourselves, we will reply, that a power representing the person to be born, but acquainted by experience with happiness and unhappiness, would not be tempted by the chance of the one to accept the chance of the other, in a world over-peopled as this is; not to say, that the child selected by its parents for exclusion is the one who is already and particularly unfavoured by chance; a reason surely alone sufficient to determine the balance, if it could be still in suspense.

How very few spontaneously lay life down! Do you argue thence that very few would refuse to take it up? You urge us to explain at least, whence, if it be not something desirable, this reluctance to part with it.

It is that, along with the sensations of simple pain or pleasure, we are furnished with the APPETITES. Which oscillate between the one and the other class, according as they have or have not satisfaction. It is a burden of sensations of a peculiar kind, which we cannot shake off; and, what forms the perplexity of the subject,---we can hardly imagine shaking off: we cannot conceive ourselves without them. Now Death is really an abrogation of the appetites, but it does not seem to be so. It seems rather to be a denial of satisfaction, such as that which we habitually dread. Every one of us, in this respect, is like an hypochondriac, who cannot dispel an illusion of fancy, though, soberly reasoning, he admits it to be one. Of satisfaction and of disappointment we have a frequent, a close and a quick perception; it is only by laborious reasoning that we conceive an idea of the cessation of our wishes and appetites in any other way than that habitual one, the appeasing of them by appropriate natural means; it is only by a mental effort, which after an instant relaxes, and then away goes along with it the far-fetched and ill-comprehended idea. To live seems to be an indispensable condition for gaining relief. While to die seems to be, not only an aggravation, but a perpetuation of the state of disappointment. By this contrivance it is that, life once accepted in our behalf, we are chained to it, and cannot resiliate the bargain.

SECTION III.

The discussion of the infant's imaginary right to live, leads us back to that more specious or real one which the parent may have. It is provided for in the third chapter. Once well-informed of that provision made, of its conditions and limits, he cannot entertain and nourish, however he may form, a wish beyond it; nor expect the sanction of society in that which he knows to be too much. We have established for him an happiness, if not always more full yet more secure and blameless, more contenting and unembittered, than he has had under the system of nature,—mother of good and of evil. He will accept the restraint, and will feel it to be liberty; and he will render back to us, as a tribute, that best of all, a thankful obedience.

SECTION IV.

And last, not least, the mother's special right is to be adjudged and allowed: her feelings in gestation and in parturition are to be consulted. Unconsoled by any idea of triumph or of gain, what a dismal expectancy of torture would be hers! But happily, with well disposed minds, a very small quantity of reality will suffice for contentment. And from this principle we may hope to obtain an accommodation between the claims of society, and a sensibility above all others to be respected.

Let us survey more closely these mental workings. With reason a female might dread the pain and danger of child-birth, yet it is found she has but little dread of it: the time of gestation is usually one of serenity and happiness. The influences which counteract that dread, if it exist; and if it exist not, the reason why not, may be explored and appreciated.

It may be imagined that, just as, by original contexture, to certain sensations, has been attached a relaxation general of the muscles particularly of the heart, and to certain others a contraction general of the same; so, by original contrivance, a beneficial insensibility, an absence of forethought, has been provided where forethought would have been pernicious. The surmise has great probability, but we must find out its extent and limit.

On the one hand, that the operations of Nature are not threatening though painful, we are assured by the experience of all other pains which arise internally: all of them have with the parturient pains this in common, that they cause not that peculiar shuddering and disgust which attend the smallest exterior incision of the flesh, or the thought of it. But on the other, it is probable that, like all other our faculties of supporting and resisting, this too requires to be armed and assisted by means material or mental; to be encouraged by hope, or consoled by compensation.

One case to this purpose, and only one have I obtained a knowledge of; it is too little for inference, but enough for a sample. A young unmarried female witnessed the protracted and very painful *accouchement* of her sister; by imprudence, it is true, since it is not usual for very young unmarried females, to approach the scene of labour. Her terror was so great, as to occasion in her own frame, by sympathy, a disorder of retention which lasted many months. Now it happened that this young person was quite misshapen; so that she could never have entertained, beyond an instant, the thought of being herself a mother. Was there no connexion between these two facts? She had not, to embolden her, that pleasing ambition with which others contemplate that all-important function; an ambition similar to that of men who walk to battle or assault; in silent awe, yet with alacrity! balancing their thoughts between the bright conquest on one side and the chasm of death on the other. By mental appliances may be made or unmade the phenomena of will and courage.

The ideas belonging to one set of passions or sensations, may be counterpoised, or be compensated, by those belonging to another. There is besides, an economy possible in this compensation, and that, not in the trivial inexact sense of sparing or de-

nying satisfaction. Economy is an art of production, like that which makes two grains to grow where but one would have grown without it; and if sparing be its means, increase of enjoyment is its purpose. To provide for feelings by defrauding them would ill suit a system, in which the coercing force is persuasion or inducement.

To be, *perhaps*, the mother of a well-educated and happy foundling, a pleasing range and liberty. But still further to remove the mortifying idea of having suffered or laboured in vain, the mother will reflect, when the practice shall have become an irremissible necessity, that only under that law and condition can she have any children at all. So that her throes will not be on any occasion an infliction needless: on every occasion they will form part of her destined share of duty, toil, and merit. And here we may add a reason of great weight:—that this very faculty of reflecting, distinctive of our species, which renders necessary the compensating thought,—this very faculty has enabled the sensible female to enjoy that of the good produced by her sacrifice, to look back on the misery saved and to glow with sympathy in the happiness due to her benevolence and existing by her consent.

There is a consideration not directly cheering or agreeable, yet good against indecision or regret. It too frequently happens that a female seeks a compensating thought, not for the pain and danger, but for the disagreeable intrusion of an undesired child. Too frequently, with that view, she attempts to regard the child as a property, a thing, a slave-child, not as a trust or gift from Heaven!

This, however, is a species of argument, which, while some will need no telling of, others will find it to be too cold and uninviting; and however just, not pleasing. Now we have to beware, above all, of that sullen dislike, which is the element of resistance; for this reason, we should gather by preference ideas, substantial or light, be they but conducive to joy. Let every female associate in her mind festival and delivery; for her, let that day be decked with green boughs, and called auspicious; let the benedictions of the devout be breathed in her favour. And, for the pleasure of increase, and to suit the natural desire for the perpetuation or representation of one's self, as well as to form a diversion in some sort for the tender feelings of parental love, may we not employ munificence? and that munificence regulated and improved in proportion to the then improved state of society? Let us examine the proposal.

If our great system be realized, extreme misery will disappear, and what is now called alms-giving will have become obsolete. What we propose will amount to a constant and regular carrying down and dispersing among the poor or the less wealthy, of minute portions of income. What will be its effect? On whom may they be bestowed? and, on what condition?

The lately invented institutions for aiding the poor to accumulate their savings and to obtain income, have facilitated the inquiry; by them we are familiarised to the prospect of a dissemination of small proprietors. But the practice is as yet crude

and uncorrected ; in no small degree unjust ; and, it may be, pernicious too.

It is unjust, because the poor man who extricates himself from misery, loses thereby the eleemosynary portion which is assigned to the miserable exclusively. Again, it is unjust, because the rate of wages is universally the lowest possible. Now those who, by saving, are enabled, in times of scarcity of work, to accept and live upon lower wages than they could have accepted, gain it is true, a preference---and gain it by paying for it. But the general body of workmen are forced, in consequence, to lower their pretensions ; and if all become savers, there is an end of preference : while, nevertheless, the rate of wages will be so lowered, as to force away from them those savings, originally the fruit of self-denial.

But if with all this discouragement, the working people can still be induced to save, let us not interfere, but pass on to that which alone concerns us.---Is the institution, in other respects, pernicious or salubrious ?

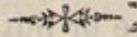
Only in one case,—that of the poor man abstaining from the indulgence of procreation, in order to obtain, immediately, or some time after, (no matter which) a larger share of other worldly comforts ; only in that case is the institution salubrious. Now, unfortunately, this happens seldom. All lay up with a view to marry,---with more comfort,---but still to marry. Now extreme misery acts upon the offspring as does the bath in Russia, it destroys all but the hardiest. Better nurtured, the children live up to the age of perception, of anxiety and despair, and die at length (for where is their support when their number is excessive?) of blasted hopes and with a full-awakened sense of pain.

If these expressions be strong, they are yet not untrue. In our dissemination of gifts we must beware of this great mischief. Nevertheless it will be possible to distribute comfort and prosperity in ways that shall not, directly or remotely, tend to the multiplying of men ;---nay, more, it will be possible to make of it a premium for those who shall have observed the great rules for limiting numbers, a reward conveying at once moral approbation and material increase of enjoyment.

Thus, then, of the unrealed infant will have been preserved some record ;---from it some one will have received an inheritance, and will refer the obligation to the fruitfulness of the mother. Conducing to the same great end, I will offer another piece of art, seeming small, yet not insignificant : let there be a burial ground---call it rather a repository, for the privileged remains of these infants unadmitted into life. Let it have nothing funereal about it, but all that is cheerful and agreeable. The mightiest mechanism does not disdain, but frequently owes its value and success to the perfecting of such minor parts. Imagine then a colonnade, closed and gently warmed in the winter, fresh in summer, verdant always, yet not expensive in exotics ; not too distant for the daily disport of all classes, yet silencing vulgarity by an amiable and religious formality. Let this be the infants' paradise ; every parturient female will be considered as enlarging or embellishing it. This field of fancy will amuse her confinement, and will please by the reflection that her labour

will have been not in vain, and that even posterity are to be the better for it.

THE THEORY OF PAINLESS EXTINCTION.



THE FIRST PART.

In the embryo animal the lungs have no function; the blood is freshened by another channel. Its appetite for air comes on towards the term of gestation by a change analogous to that of puberty. And its impatience of this new uneasiness is, perhaps, one of the determining causes of its liberation.

That appetite for air is not however, immediately strong or imperious, as it is in after life; experiments on animals have proved this. The newly-born may be plunged for hours entirely in warm water without any sign of suffering; and may then be reared without any consequent weakness or injury. Left still longer in the warm submersion it dies; not for want of air merely, nor for want of food merely, but for want of excitement in general---by air, by food, by warmth altogether. At any rate we need not fear that it is *stifled* in the usual sense of that word; for, not to say that the external appearances are different and that stifling is quick sudden, and violent, this quite the reverse---a difference alone sufficient---let us re-ascend to causes; and we shall find, that the cause of the phenomenon understood by the term *asphyxy by stifling*, is no other than the urgent impatience of the appetite for air. Now that the appetite has not, in our new-born animal, yet acquired the fully-formed sensibility or become susceptible of impatience, we prove by this, that it could not then support the above described submersion and yet live.

During the first instants of submersion, the appetite, small though it be, is yet, no doubt, ungratified and counteracted to a certain degree; which will amount, it may be thought to an infliction of pain. But in matter of pain it is the quantity or degree that makes it to be or not to be; reduced considerably it becomes a mere uneasiness, no greater than that of our daily appetite for food. And even that does not in the tender creature we are contemplating, grow more imperious or excessive by prolonged submersions, but weakens and dies away. For, before birth, it as well as every other function and sensation, was sustained and nourished by the flow of maternal blood and life. But now that supply is cut off, all vitality sinks by one same cause---want of excitement and of nourishment. No pang is felt, for no sensation is shocked; and though the appetite might be supposed to become eager by the lapse of hours, as appetites usually do, yet it is during that same time undermined and dried up in its source or root. Instead of growing quickly towards full formation, it decreases; instead of being awakened, it is dulled. It, and the uneasiness along with it, slowly perish away and disappear.

THE SECOND PART.

If this gradual decrease of sensation do not take place in the stifling of a fully formed animal, it is because the privation of sustenance (understand that by the lungs, air being a species of food) cannot be prolonged for a considerable duration of time ; the return of the appetite coming immediately to interrupt the experiment, and perhaps to cut short life at once.

Suppose we could remove or put off the appetite for, or suppose that it came only at intervals, as does the appetite for food ; and let us examine what would be the effect of privation. For this purpose let us previously observe the usual process of suffocation.

The word *stifling* understands merely the stopping of the renewal of fresh air. So defined, we shall not confusedly comprise with it the circumstances of the strangling of the neck. We may remark, too, that the stopping in question does not prevent a panting motion of the ribs, which is but the animal's attempt to respire. This respiratory motion acts as usual, inasmuch as regards the conveying of the blood from the lungs to the left side of the heart ; but not, as usual, is that blood freshened or vitalized ; and by this defect of quality it, on reaching the brain, counterstimulates, or at least understimulates, that organ.

But presently the animal, in its extreme pang, caused by the non-satisfaction of that so sensitive an appetite, makes an instinctive and violent effort to escape ; this effort, like a paroxysm of rage, seems to contract every muscle in the system, alike those of voluntary and those of involuntary motion. The left Ventricle of the heart, and its arteries propel suddenly to the brain a volume of blood sufficient to form congestion, to compress, stop, and choak its action or influence---a congestion the more determined, inasmuch as the veins too are constricted by the same cause, and simultaneously. And that blood being deteriorated in quantity, the smaller blood-vessels receive not from it their usual invigoration, wherewith they might gradually dispel the accumulated quantity, so that hardly will the animal recover, even though exterior force should come now to act another part, and to cure artificially, instead of preventing respiration. If ever so little a motion of the blood have escaped interruption---if but a streamlet like a thread remain, fresh air and aid may restore it all. But if any where it have been stopped quite, all must perish, not only because no application of exterior force can then reproduce that motion interior but because in that part chemical affinity has resumed her empire, and unstrung the machinery.

Sleep, too, is occasioned by the choking of the blood vessels of the brain ; but in this case the choking is due to the mere relaxing of the elastic vigour of those vessels ; and repose or time, by restoring this, dissipates that. It may do this even in asphyxy, if not absolute and the animal seeming dead, may awaken : no resuscitation takes place, either if the veins be callous and ossified (in which case the sleep or the asphyxy is called apoplectic), or if the congestion of blood was ample and overpowering.

Let us now assume our supposition of the appetite for air being

rendered for a time non-existent. Under this condition the stopping of the supply of fresh air will cause no struggle; blood will be sent from the heart to the brain gently as usual, only not vitalized or refreshed. But in consequence of that privation of sustenance (namely, that vital element usually furnished by respiration,) life with all its functions and sensations will grow more and more dim, and may be extinguished quite before the expiry of the interval, supposed to be allowed for the absence of the appetite.

The supposition is sometimes realized to a certain extent. For periodically there is a suspension of the appetite, not absolute, but comparative; and corresponding up to a certain degree with our hypothetical case. It is our usual sleep. When all the sensations and offices, of vitality slacken, that appetite which is one of them, will be dulled too. It is known that during sleep we consume less of the vital ingredient: and as we feel no uneasiness on that account, we may infer thence too that we appetite it less.

During this interval some subduction may be made, unfelt, from the supply of fresh air. Consequent on this subduction, is a second degree of diminution or dulling of the appetite. This diminution renders possible a second subduction, equally unfelt, and this second subduction procures a third degree of diminution; allowing again a further subduction, followed by a further diminution: thus onwards to the total extinction of the appetite and the life.

And by a singular coincidence it does sometimes happen that during that very interval of dulled appetite, a fatal accident withdraws some of the vital ingredient from the air; and again that, as the appetite is suspended but partially, and is still susceptible of pain, and might in consequence awaken itself and the whole system if the privation proceeded quickly; so the coinciding circumstances seem, as it were, adapted and prepared on purpose for the fatal effect. For a *gaz*, not itself nauseating or provocative in any way, but simply non-stimulant, slowly supplants the atmospheric air, and gradually submerges the mouth and nostrils of the sleeper. In that same sleep are involved all remembrances of death and danger, of dread and regret. These might suffice to arouse the victim, did he but dream suspicion. But they seem all passively to conspire to one event,—a painless dissolution.

THE THIRD PART.

Let us take the hint and profit by the loss or the danger to which our frame is exposed. For there is to be made a correction in our original statement. It is not proven that in the animal, man, the appetite for air is at birth so incompletely grown or formed. Some animals are born into the world at an earlier, some at a less early stage of their existence, computed from conception. Now the puppies, on which a great natural historian tried these experiments, are among those which come into the world very incompletely formed: whilst others, the colt, for instance, seems to step, as it were, full grown, to the opposite extremity of the scale of comparison. Somewhere between

the two we may place the infants of our own species ; and we may, without fear of miscalculation, put down as circumstantially proven, that the appetite so lately non-existent, so new and tender, is like all other newly-grown or youthful appetites : which at first are but a sighing or a panting, and are far wide of that headstrong impatience, which they are destined to have in an age of more tumultuous vitality.

But also it is true, that it has escaped too far into the career of confirmed existence, and will not now submit to be annihilated quite without a struggle. Here then, luckily, Nature seems to have provided for us the parts of a machinery, which we have only to put together. If sleep so nullify the eagerness of sensation—and if the new-born sleep so readily without an opiate—may we not hope that, during that interval, the sensation of which we treat will be again placed within our empire ? and that then we may at will revoke or continue its existence without infringing the law of humanity,—without inflicting,—Pain ?

And if further we call to our assistance other elements of the physical world ; if we compel into our service that *gas* sometimes so fatal and perfidious, but in this case useful and subservient, shall we not have insured success ? And may we not conclude, that our industry has but employed those means, which have been, by the intention of Providence itself, placed within our reach ?

THE FOURTH PART.

To the above theory is to be adjoined a consideration of practical importance. It seems likely, that when the left auricle and ventricle of the heart receive blood insufficiently refreshed, they will contract less vigorously, by reason of the insufficiency of stimulus. It is true, the right auricle and ventricle are stimulated by venous blood alone ; it is therefore not clear, but the others, the left, may be so too. Yet constant analogy shows, that an organ is sensible to a diminution of its usual stimulus, whether that diminution be in quantity or in quality. We will admit then the supposition, though it be not safe from attack ; and will proceed to reason upon it. The consequences will be three.

The first is that the supply of stimulus to the brain will be doubly diminished—at once in quantity and in quality. The diminution in quantity will tend to assimilate our process of extinction to the common fainting-fit. Now every one who has experienced this in his own person knows, that so far from being painful, it is a beneficent, and even a delicious relief from pain ; and this idea will greatly further our main purpose, which is—to calm the sensibility of those who sympathize with a pain, which they believe or imagine to exist. But their suspicions will be again awakened by the thought, that however it be itself a relief, it may be an evidence or trace of pain which has just previously existed. Let them then be persuaded—that in the original contexture of the animal frame, a cessation of the heart's action has been attached to certain pains : to that, for instance, which attends the cutting of the flesh, and which

excites an idea of piercing or gashing ; and that this, we may admit, is a provision of nature for the final purpose of preventing the animal bleeding to death. Bearing in mind this, let them remember that our process of extinction sets out with a slackening of the action of the left side of the heart, but not in consequence of any painful cause. In the common fainting-fit, the usual abundance of stimulus or vital air is offered to the heart, but it, sickened by pain (pain peculiar in kind if not violent in degree) refuses to be stimulated. In our process it is unhurt as regards its own fibres and nerves ; but like a mill not supplied with the due force of wind or water, it slackens and ceases to act.

Again it may be suspected, that if at every pulsation there may be this double diminution, the privation of vital aliment will go on faster than we have hitherto presumed. Which quickness in the process will be a contradiction of the basis-principle of our theory, the gentleness of the gradations. But let us take notice how the extinction of sensibility keeps pace, step by step, with the privation of aliment ; and let us remember that it is the measured and corresponsive march, and not the mere slowness, forms the essence of the principle in question. And since in confirmation of our theory we have so many instances of the fact—of persons extinguished without any sign of struggle or suffering, we need not fear, but all due gentleness and gradation of progress may be obtained.

The second consequence will be an accumulation of blood in the lungs : since it will be brought as usual by the right side of the heart, though not carried off by the left side. The lungs, the whole chest, and even the abdomen, will be stuffed and distended. We must then take care that these be not confined by bandages ; else the uneasiness will be enough to awaken the sleeper to consciousness and to—pain.

The third consequence will be that, by the distension of the lungs, the stomach will be compressed as with a cushion. If it be at the same time excited in the opposite direction by its own contents, the sense of sickness occasioned will be quite enough to awaken the sleeper, and to disturb the process. It is, probably, in this way that, in cases of imprudent use of charcoal, many persons have been awakened to a sense of their danger ; and that, some have crawled to the door, though in vain, being unable to open it, or to call aloud for assistance.

It will then be a point of extreme nicety to hit, but nevertheless a precaution indispensable,—that the stomach be not too full ; in order that it escape these two simultaneous causes of uneasiness, excitement within, and confinement without and around it.

SYNOPTIC TABLE.

SECTION I.

Controversy and Proposal—Interests to be considered—The first interest: the parents', as regards their wish to have the child—The second interest: the infant's, as regards pain.

SECT. II.

The third interest: the infant's, as regards his imaginary right and wish to live.

SECT. III.

The fourth interest: the parents', as regards their right to possess the child.

SECT. IV.

The fifth interest: the mother's, as regards her patient endurance seemingly unrequited.—The ideas and reflections which may support her natural courage, are as follows:—That the rejected infant may possibly be reared; that the permission to plant in the world a single representant of one's-self is not too dearly purchased by more than a single endurance; that the great good effected is due to her consent—Another reflection, but which is too cold—Gay and lively images are more efficacious—Is munificence possible? Research on that subject—Arrangements for the interment of infants.

THE THEORY OF PAINLESS EXTINCTION.

The First Part.—The groundwork theory: an infant may be deprived of vital air so gradually as to feel no pain: the appetite for air being, as yet, incompletely formed.

The Second Part.—We inquire, could not a full-grown animal be so deprived of air and of life,—gradually and painlessly? We establish the theory of stifling, and then—we suppose that the appetite for air might be for an interval of time suspended and nullified—and we show, that during that interval air and life might be withdrawn without pain. This supposition is realized daily to a certain degree during sleep, and occasionally to a further degree by the surreptitious invasion of a gas which contains not the element of life.

The Third Part.—The above-described accident points out to us a supplementary artifice for gradualizing the subduction of air and of life.

The Fourth Part.—Adjoined consideration, and its three consequences.

FINIS.

Just Published,

AN ESSAY ON THE RIGHT OF PROPERTY IN LAND,

With Respect to its Foundation in the Law of Nature, and the Rights of the People!

Clearly showing the Deadly Influence of the Present System of Landed Property, and pointing out the Means Whereby every Man may REGAIN HIS LOST RIGHTS AND PROPERTY.

“It (the right of private property in land) is a most oppressive privilege, by the operation of which the happiness of mankind has been more invaded and restrained than by all the tyranny of kings, the imposture of priests, and the chicane of lawyers, taken together, though these are supposed to be the greatest evils that afflict the societies of human kind.”—See par. 28.

LONDON PRINTED 1780

Now Reprinted by W. DUGDALE, Bookseller, No. 37, Holywell St.
PRICE HALF-A-CROWN.