



THE RAPID MULTIPLICATION

OF

THE UNFIT.

BY

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ONE of the most fruitful sources of error is the supposition or the taking for granted that others will see and comprehend human nature as we see and comprehend it. An individual judges a social problem from his or her understanding. He or she has longings, desires, emotions, and sensations, and he or she imagines that others have the same sensations, that they will respond to the same stimuli in exactly the same manner and with the same degree of intensity in a given circumstance, in a definite social order.

There are often greater differences between individuals of the same race than between individuals of different races. Some are more richly endowed with more highly evolved nervous systems. If we wish to understand the basis of a superior faculty, we study how the nervous system of the individual has

become specialized. In the same way if we wish to understand the inferiority of individuals we study in what way their nervous systems are defective. It is this differentiation of the nervous system which separates man from man more effectually than geographical isolation in our modern civilization. The period of reaction to tactual, to auditory, to visual sensations, depends upon the physiological condition of the central nervous system.

Animals possess eyes, the structure is apparently the same, but what a difference in function. Human beings possess hands which are apparently alike in structure, but what a vast difference in delicacy of touch, in muscular sensibility between them. Some have taste highly developed, as, for instance, wine tasters or tea tasters. With many very often the sense of taste is defective. Cutaneous sensibility, with some is developed to an abnormal degree. Persons with keen bodily perception are often affected by changes in the weather, or shiver at the approach of particular individuals, or feel approaching danger. Many animals have this faculty developed to a higher degree than human beings. Again, we have thick-skinned individuals with very slight cutaneous sensibility. This has passed into the popular expression that a person is thick-skinned, you can't hurt or affect him; or it is often said that he or she is callous,

hardened, unfeeling, insensible to anything you may say or do.

We do certain things, because in the doing we derive satisfaction and pleasure, we avoid doing certain things because they give us pain. If we study the physiology of pleasure and pain, we find that the person with highly developed bodily perception and the thick-skinned individual are two widely different animals; and this difference arises from the fact that the same stimulus applied to the two individuals will vary in intensity and therefore will produce a different effect. In Michael Foster's "Text Book on Physiology," he says, that "a slight stimulus, such as gentle contact of the skin with some body, will produce one kind of movement; and a strong stimulus, such as a sharp prick applied to the same spot of skin, will call forth quite a different movement. When a decapitated snake or newt is suspended and the skin of the tail lightly touched with the finger, the tail bends towards the finger; when the skin is pricked or burnt, the tail is turned away from the offending object. And so in many other instances.

"It must be remembered of course that a difference in the intensity of the stimulus entails a difference in the characters of the afferent impulses; gentle contact gives rise to what we call a sensation of touch, while a sharp prick gives rise to pain, consciousness being

“differently affected in the two cases because the afferent impulses are different.” The difference in the intensity of the same stimulus applied to the sensitive person, to the thick-skinned person, and the diseased person would affect their consciousness differently. The stimulus, which would be so intense to the sensitive person as to produce pain, would to the thick-skinned person only produce a sensation of touch. The coarse brutal word which would give rise to pain in the sensitive individual would give a sensation of satisfaction to the person with slight sensibility.

If pleasure and pain actuate our movements or determine the character of our movements, we have ample proof that influences which give pleasure to one class of individual may give pain to another. More light is thrown on this subject in another paragraph in Michael Foster’s “Text Book on Physiology”:

“The clinical histories of diseases of the spinal cord in man bring to light in a fairly clear manner a fact of some importance, namely, that the several impulses which form the basis of the several kinds of sensations, of touch, heat, cold, and pain, and of the muscular sense, are transmitted along the cord in different ways and presumably by different structures. For disease may impair one of these sensations and leave the others intact.

"Thus cases of spinal disease are recorded, in
 "which on one side of the body or in one limb ordinary
 "tactile sensations seemed to be little impaired, and
 "yet sensations of pain were absent; when a needle was
 "thrust into the skin no pain was felt, though the
 "patient was aware that the needle had been pressed
 "upon the skin at a particular spot; and conversely
 "in other cases pain has been felt upon the insertion
 "of a needle, though mere contact with or pressure on
 "the skin could not be appreciated. Again, cases are
 "recorded in which the skin was sensitive to touch or
 "pain, but not to variations of temperature; it is
 "further stated that cases have been met with in
 "which cold could be appreciated but not heat, and
 "*vice versâ.*"

Many persons cannot be affected with kind words
 and mild treatment, but must be dealt with harshly
 or firmly. The psychical appreciation of the
 slighter stimulus is blocked, it is analogous to the
 one in whom touch could not be appreciated but on
 the insertion of the needle pain could be felt.

Certain poisons in the blood augment the excit-
 ability of the central nervous system, others deaden
 the sensibility. The fatigue products in the blood
 have a depressing influence on the central nervous
 system; imbecility, stupidity, dullness, imply lessened
 excitability of the nervous system. To arouse dull

or stupid people it requires a stronger stimulus than it requires for normal individuals, just as it requires a stronger stimulus to arouse a tired animal into action than a fresh one.

In the same way that we build insane asylums to house our insane because they have lost their mental balance, so we build pauper institutions for those who have lost their physical balance. The vagabond, the pauper, is as much born and made one as the man of insane temperament under stress demonstrates his neurotic heredity and the criminal his pathological condition. The terrible effects on posterity of depleting our workers and then allowing them in ignorance to breed is the burning question for humanity. The physical condition of the population of a manufacturing town is proverbial.

It is said that in a new country where the land has not yet been appropriated, there is no such thing as the unemployed or the pauper. When colonists first settle upon a piece of land there is plenty of outdoor exercise, manly pursuits, work which does not cause physical deterioration. But after a time as population increases and sedentary occupations take the place of active pursuits, crowded enclosed work-rooms supplant work in the open air, the energy of the workers is gradually sapped by artificial life in cities, and they become the progenitors of a class

physically enfeebled, spiritless, incapable of sustained effort. Work is carried on by means of the contractions of muscular fibres. Michael Foster says, in his "Text Book on Physiology," that "interference with the normal blood stream is followed by a gradual diminution in the responses to stimuli and the muscle loses all its irritability and becomes rigid with regard to the quality of the blood thus essential to the maintenance or restoration of irritability, our knowledge is definite to one factor only, viz. the oxygen. If blood deprived of its oxygen be sent through a muscle removed from the body, irritability so far from being maintained seems to have its disappearance hastened. In fact, if venous blood continues to be driven through a muscle, the irritability of the muscle is lost even more rapidly than in the entire absence of blood. It would seem that venous blood is more injurious than none at all. If exhaustion be not carried too far the muscle may however be revived by a proper supply of oxygenated blood." The pallid faces and stunted growth of some of our town-bred workers tell their own tales. If exhaustion be carried too far in the living organism fatigue ensues, and in fatigue the muscles are slow to respond to stimuli. Individuals who are tired move and think more slowly and are less energetic. It can

be imagined how terrible are the physical results that ensue to those whose normal condition is one of fatigue.

Power of endurance in individuals is not equal ; so that we could not say that eight hours' work or that less or more is beneficial to all alike. One may work eight hours continuously and not be exhausted, whereas another may be totally exhausted in six. Physicians warn us that if we do not allow sufficient rest to a tired organ to recuperate, waste products accumulate producing poisons which are a fruitful source of disease. The most active agent in generating the unfit is fatigue poison. If a large percentage of histories of family degeneration can be traced in the offspring of parents who have passed the prime of life, how much larger must the percentage of family degeneration be that is due to physical exhaustion from overwork or the lack of sufficient light and fresh air.

After great physical exhaustion the stomach is tired, it is often unable to digest heavy and coarse food, nature calls for something light, liquid of some kind, broth, tea, alcohol, and the like. And to this cause may be assigned the reason why the consumption of tea, alcohol, and opiates of different kinds is so largely on the increase. Animals who are over-tired or sick turn away from food. Anæmia is brought on by insufficient nutriment. Persons

suffering from anæmia become apathetic, listless ; the brain if no longer supplied with sufficient nutriment becomes torpid, the vital activity is lowered. Such persons have no energy to make an effort, they have no power of taking the initiative.

It is said that one in every five of the population of London does die or is destined to die in a hospital, the workhouse, or pauper lunatic asylum. *Pari passu* with this statistical statement the cry is growing louder for more public institutions to house the incapable, and it is urged that all stigma should be removed from them.

In visiting one of these institutions a short time since, in one of the wards I saw a little child moving about with the aid of a chair, its body being too big and heavy for its legs ; in another ward a nurse, who was carrying a baby covered with scrofulous sores, asked me if I would adopt it. The baby had no one to claim it and they were only waiting to find someone who would take charge of it. There were cases of hip disease, some had been successfully operated upon. There was one with spina bifida. The doctor took great pride in showing me a child on whom he had just operated for hare-lip ; my attention was drawn to the success he had had in delivering a mother of an idiotic baby. What is the destiny of these children ? They require able-bodied

nurses from their birth, and able-bodied physicians to spend their valuable time over them. They are scarcely ever able to shift for themselves, they are a care all their lives, and at last swell the ranks of the one in five who die in the hospital, the workhouse, or pauper lunatic asylum.

The relationship between the abnormal palate and the brain is being recognized by all physicians who have made any study of the subject. They are consequently enabled to predict that in all probability the child with cleft palate will either be semi-idiotic, a criminal, or a lunatic, especially if subjected to the stress of poverty or adverse conditions, in any case will add to the burden already heavy laid on the community by the incapable. And the chances are they will be among the five who will die in the workhouse, hospital, or pauper lunatic asylum.

The following extract I copied from a paper :—

“A woman named Abigail Cochrane, who has just died at Kilmalcolm at 84 years of age, was a pauper from the cradle to the grave. She was born in Greenock in 1807, and was imbecile from her earliest youth. It is estimated that she cost the public purse between £2000 and £3000.”

As in the case of Abigail Cochrane, each one of our human failures adds a considerable item to the burden, already large, put upon the healthy useful

citizens. And if our present industrial workers are overtaxed, overburdened, and under the strain their health is undermined, what benefit will their progeny be to future generations? How are superior qualities to be transmitted to the offspring, if for generations the economic pressure has been so great as to deteriorate the physical constitution of their progenitors?

Physiology teaches us that conscious life is the result of the nature of the afferent or sensory impulses which reach the central nervous system, the physiological condition of the central grey matter, and the efferent impulses the central nervous system gives rise to which result in different movements. We know blue from red because they differentially stimulate the retina. Consciousness is differently affected because the afferent impulses are different. We recognize two different sounds because they differentially stimulate the auditory nerves. Consciousness is differently affected because the afferent impulses are different. We know already that the *character* of the afferent impulses varies with the intensity of the stimulus, and if the central nervous system is thrown into activity by the summation of afferent impulses reaching it, those who from over-exertion or disease have their sensibility or excitability lessened, their nervous systems are fed in

less degree. Such persons would require stronger stimuli than normal healthy individuals to produce a given effect, for their central nervous systems either do not react at all to a given stimulus or else very feebly, with the results that they are dull or stupid. In one an afferent impulse may be so intense as to invoke a nerve storm, with another it may be too weak to have an effect.

Many are so deficient in sensibility that although afferent impulses may be started by the most beautiful pictures, sculpture, divine strains of music, noble and humane examples, in fact the most sublime combinations of nature and art, they will awaken no response, they will arouse no efferent processes of noble thoughts and actions. This accounts for the fact that certain persons only take pleasure in vulgar low resorts and the companionship of coarse people. They seek their affinities. The saying is, that a man is known by the company he keeps ; in other words, his nervous system is similarly developed.

If we study the nervous system of the pauper class, we find that instead of their nervous energy being economically expended, there is lavish, uneven and wasteful expenditure which is of no great benefit to the individual nor to society. They are organically deficient; they inherit defective, ill-regulated nervous systems; or their nervous systems become

badly adjusted through irregular habits, bad training, or diseases. They are incapable of sustained effort. They prefer jobs to regular work, spasmodic efforts to work for a few hours or days, and these efforts are followed by a reaction of utter inability to make further exertion. They can assign no reason why any sustained effort is wearisome to the last degree. These characteristics are symptomatic of retrogression, or they are the reappearance of a more primitive type.

There are savages who will work hard to collect material things, and then will debauch and idle away weeks and months until the pangs of hunger compel them to make another effort to work. In this we have the simplest condition of economic pressure. It is said that the special characteristic of the savage is that he has no thought for the morrow. He eats until he can eat no more, then goes hungry until he finds more food. These very characteristics we see exhibited among our own savages. I saw a poor man, who said he was hungry and had been given some bread and cheese, eat until his hunger was appeased and then throw the bread and cheese which remained into the street; he could not or did not realize that in a few hours he would be hungry again. I have frequently seen bread thrown away by such and lying in the street. To them bread had been

given once, it would be given again, or they would go hungry until the pangs of hunger compelled them to make a further effort to procure more. It is a waste of words to say that these individuals are paupers because they have not been careful, thrifty, and temperate. We might lecture for hours to them on the advantages of industry, we might urge our plea with the fervour of a divine oracle, the afferent impulses we give rise to arouse no response in those torpid brains. For our plea to have an effect they must be given new nervous systems and healthy rich blood, in other words, they must not be bred. It is characteristic of those organically defective that it is the voluntary part of their nature which is most affected. They have not the *will* to make any exertion, they fall into the conditions which circumstances place them. With the offspring of parents suffering from fatigue or other poison, compulsory education may be enforced, but our efforts will not be repaid by healthy useful individuals unless they spring from a healthy source.

Political economists have said that the conscientious, the right-minded, will not marry until they are in a position to do so, and herein is the *crux* of the social problem. The more highly developed human beings yield less and less readily to the dictates of sexual passion alone. They judge and consider consequences.

They profit by the experiences of others and therefore avoid doing that which will bring sorrow to those whom they love. High motives deter the fit from marrying until they are in a position to do so. Among the better classes marriage is being deferred more and more, the standard of living is becoming higher among them, and more time is given to education, whereas the unfit who are not deterred by any qualms of conscience or apprehension of consequences go on multiplying. And as the more highly developed are not perpetuated, or if perpetuated it is in fewer numbers, the thoughtless, improvident, degenerate, and diseased, multiply upon us.

An educated man made the remark a short time ago, "The cause of so much misery among the poor to-day is over-population, it is their reckless indulgence in large families. I am too poor to marry, I can't afford to have a family, I wish I could, and yet I am called upon to pay taxes to educate and help to support others' paupers." Here is a man who was accustomed to a certain standard of living, and who therefore did not care to have offspring who would not have the same advantages as he had had, or to have a family who might become a burden on others. An example of the conscientious not marrying until he could afford it, a result which is most disastrous in its effects on the quality of the human race.

A man may possess a noble character and have a magnificent physique, but if he do not perpetuate these qualities they do not survive. A man may be diseased, stupid or reckless, but withal he marries and raises a large family: his qualities are perpetuated, but it is not the survival of the fittest. Many men break their health down by overwork, and the terrible strain is seen in the physical condition of their children. Many men have not over exerted themselves, and have had no scruples about living on the charity of their relations or friends, and hence their children do not suffer from the depleted physical condition of their fathers; but are these children the survival of fittest? Moral checks which would appeal to the superior intellectual mind, do not influence the unfit. In the majority of cases they have not a nervous system sufficiently developed to appreciate these motives.

A great many seem to think that interference with marriages of the unfit will only give greater opportunities to races, lower in the scale of development who are multiplying so fast, to overcome and conquer the more advanced races. We have an example of this in the rapid multiplication of the negroes in America, who at some not far distant day will outnumber and overrun the whites if the rapid increase be not checked. Eventually, if America is

owned and governed by negroes, would it be the survival of the fittest? The outlook is as ominous in Europe.

Mr. Raines states in his census of the population of India, that the returns show an increase of thirty millions in the population in ten years, the total being 285,000,000. Add to this number 400,000,000, or probably more in China, and it looks as if these vast hordes may yet overrun and wipe out Western civilization. With this spectre looming up in the distance it is considered a dangerous policy to advocate any theory which would tend to limit the population of Western nations. The argument holds good if we wish simply to limit the numbers of the population of the fit, but has no application with regard to the marriages of the unfit. An American child brought up in China, if it had a defective nervous system, will demonstrate it in China; and a Chinese child brought up in Europe, if born of diseased parents, will demonstrate its hereditary condition here. We find often that physical causes, not numbers, determine whether races shall be conquerors or conquered. Stamina often gives the victory to a race. Generalship indicates superior development of the general.

But in any attempt to raise the standard of humanity, to aid evolution, we must take into con-

sideration that it is not the survival of the fittest, but the survival of the unfit by means of their rapid multiplication in societies as presently organized.

Any cause which determines the mating of individuals has a direct influence on the quality of the human race. All artificial social inducements for the mating of unsuitable individuals are instruments for the multiplication of the unfit. To prove how detrimental our present social life is to the human race, we have only to ask how many of the marriages which take place would be consummated if there were no social inducements, no fear of public opinion, no regard for the law, if there were no other inducement but the fact that he is male and she female, and that they are physiologically mated. How many who to-day are not mated would under such a state come together and propagate, and how many who to-day propagate from other inducements than love would no longer not do so? One great cause of the rapid multiplication of the unfit over the fit, is our false social system which places so many obstacles to prevent the coming together of our best men and women.

How many opportunities has a girl to find her physiological mate in her little set—even if she were free to choose? Sexual selection has very little scope in our conventional system. Take the many instances of women who marry for a home, very often the only

choice between that and starvation, and ask if there could be a greater perversion of the sexual instinct. I have heard it said, "What a good marriage Mr. — has made, he married a girl with fifty thousand pounds, more or less ; *she* is ugly and unattractive, "but what a windfall for him." A suitable marriage is often considered the one which will relieve the man from his debts or the marriage which will raise him or her up in the social or financial world. Money bags are highly valued in the marriage mart, and the, at present, artificial sign indicating that you, the vulgar, might not know the value of this piece of human flesh, so we tabulate him Lord or Prince.

Thousands of examples might here be given of the marriages *de convenance* of old men and young girls, and of young men and aged women which are so frequent nowadays. When these marriages are fruitful they too often produce idiots, murderers, or otherwise unfit. There are many social barriers which prevent the respectable poor from making physiologically suitable marriages. A respectable working woman said, "I work with a great many "men, but after business hours I do not dare go "about with any of them, for immediately all kinds of "reports would be circulated which would ruin my "reputation." The reckless or unfit not being deterred by any false restrictions go on multiplying.

Under our present industrial system there is a strong tendency against the survival of the fittest. If we take the life histories of two men, one honest the other dishonest, we shall find that nearly everything is in favour of the clever dishonest man in a plutocracy. Stanley Jevons gives us an example of how reckless speculation can be carried on at the expense of a credulous confiding public. "It now becomes possible to create a fictitious supply of a commodity, that is, to make people believe that a supply exists which does not exist. The possessor of a promissory note or warrant regards the document as equivalent to the commodity named thereon. It is only necessary then to print off, fill up, and sign an additional number of such notes in order to have a corresponding supply of commodity to sell, It is true that the issue of promises involves their fulfilment at a future day; but the future is unknown, and the issuer may believe that before the fulfilment is likely to be demanded the price of the commodity will have fallen. Thus, if pig-iron warrants could be issued in unlimited quantities (irrespective of the stocks actually in the stores at Glasgow), an unscrupulous band of speculators might perhaps make large profits by selling great quantities of iron for future delivery. *After suddenly and excessively depressing the price of*

“*pig-iron they might succeed in gradually buying up enough at lower prices to meet the warrants when presented. This kind of ‘bear’ operations has certainly been successful in other markets.*”

“About ten years ago it became the practice to rig the market as regards the shares of particular joint-stock banking companies. A party would be formed, perhaps *owning none of the shares of the elected company*, and they would proceed to sell considerable quantities of the shares, hoping so to *damage the reputation of the company and lower the value of the stock* as to be able to buy up enough before delivery would be required. This noxious kind of speculation was checked by an Act of Parliament (30 Victoria, c. 29, 1867), which now requires the seller of bank shares to specify the numbers of the registered proprietors of the shares which he is selling for future delivery.” In another paragraph of the same work, a further example of modern business transactions is given. The italics are my own in all three paragraphs. “Great injustice arises in some cases from this defective state of the gold currency. I have heard of one case in which an *inexperienced* person, after receiving several hundred pounds in gold from a bullion dealer in the City of London, took them straight to the Bank of England for deposit. Most of the sovereigns were there found to be

“light, and a prodigious charge was made upon the unfortunatē depositor. The dealer in bullion had evidently paid him the residuum of a mass of coins, from which he had picked the heavy ones. In a still worst case, lately reported to me, a man presented a post-office order at St. Martin’s-le-Grand, and carried the sovereigns received to the stamp-office at Somerset House, where the coins were weighed, and some of them found to be deficient. Here a man was, so to say, defrauded between two Government offices.”

Examples may be given to illustrate how the inexperienced are at the mercy of clever speculators. A man wishes to possess certain railroad shares, so that he can control a certain railroad ; he offers to buy these shares, but the possessors, knowing they have good value for their money, refuse to sell ; then the clever speculator goes to work to bring pressure to bear to force them to sell their shares, by creating a panic, or by spreading rumours to damage their credit ; by this means, if they have many promissory notes or bills to meet, or money tied up, they may be obliged to realize on their shares, and the great financier has accomplished a *coup d'état*. An instance of the modern code of business ethics came under my notice a few weeks ago. A millionaire tried to negotiate a bill of exchange with a friend ; fortunately, the friend had

been made aware that the rate of exchange had fallen, otherwise this clever financier would have made perhaps a handsome profit out of his friend. Many examples might be given how the dishonest man, by trickery, bribery, furthers a scheme and amasses a fortune. And with this fortune he can pay the cleverest lawyers to defend him, if necessary, with his ill-gotten gains. The honest man in the time of distress pays his debts honourably, aids his friends, and takes advantage of no one, and, the consequence is, becomes poor. They both have children, the dishonest wealthy man can have the best professors, send his children to the best schools, his children will have better food and clothing, in time of sickness have the best medical attendance; they will have frequent changes from town to country, opportunities to travel and see the world; and having a favourable environment and not being subjected to the stress of poverty or conditions which would develop the latent bad they will acquire polish, become cultured, and with these superior advantages our *jeunesse dorée* will have their pick in the marriage market, where very often our fairest and tenderest flowers are knocked down to the highest bidder. And it is said, Would you take the reward of merit away? The honest man's sons, whose father has become impoverished, perhaps while they were still

young, may even have to do manual labour, they will be subjected to the stress of poverty, they will not have the best professors that *money* can procure in this world, where superior opportunities should be the reward of merit ; they may have no opportunities to acquire polish and refinement, they may not become cultured in the terrible struggle with poverty.

Take an example of two men who are in the same line of business and are competing against each other. They are both individualists, and we are told that by their competing, prices are kept down and that we get a superior article for our money, and so forth. One of these men has capital to the amount of two hundred thousand pounds outside of his business, and the other has capital to the amount of one hundred thousand pounds. The one who has two hundred thousand pounds says, I can afford to undersell or underbid or carry on my business at a loss of one hundred thousand pounds ; by that time I have ruined him, I have attracted all his customers from his establishment to mine, and when I have the monopoly I can gradually raise my prices till they give me a fair profit and my business is doubled.

This course is being pursued in nearly every line of business, the margin of profit is being run so close that old-established firms are obliged to sell out or continue business at a loss. I know of many instances

where men have said, I can't take your order at a certain price for it will leave me no profit, I have to pay my workpeople, my rent, and support my family, and I can't do that unless I make a fair profit. Or, again, it is said, I can't do the job for such a price, but in many cases the man will be forced to become a sweater and will turn round and say to the workpeople, If you will work at so much an hour, I will take the job, I will make no profit out of it, if you don't feel disposed to work for so little, the order will be given to a competing firm who will perhaps do the job at a loss to attract a customer. I wished to investigate this subject for myself, and I have taken special pains to compare prices. For example, I went to shops which only sold certain articles, and then to universal providers or general providers. I found in one instance at a small shop the price was just double what I could buy the same article for at the large shop which sold nearly everything. I said to the proprietor, I can buy this at M——'s for fourpence. He took his book out to show me that he paid his manufacturer more than that wholesale. He said to me, they must have bought in a job lot or are selling them at a *loss* to attract customers to buy other things on which they make their profit.

In other instances, with other articles I had to

pay four shillings to the special dealer which allowed a *fair* profit, for what I could buy for three shillings within a penny or two more or less at the general providers. I found that the cheaper price was *cost* price to the manufacturers. Of course, the big houses are attracting the customers away from the small retailers and eventually they must go to the wall. As long as the small retailer was making a profit at *fair* prices, he was an employer, but with ruin staring him in the face he is obliged to give up his business and goes as an *employée*.

A hypothetical case will illustrate the effects of the modern tendency of concentrating several small industries into one large establishment: five small shops sell trimmings and buttons, the sixth, a big shop, sells these articles cheaper, or perhaps at first sells them at cost price to attract the customers, so that the people who require these articles go to the big shop. Therefore the five small shops are obliged to close, and the five former employers go to the big shop and become *employées* in the trimming department. This is said to be a departure in the direction of progress, because labour requires time—so time enters as an important factor in determining cost, and the time is saved in buying many articles at one shop, instead of being obliged to go about to many shops to find the required articles. The men, how-

ever, who have gone over to the big shop do not receive a share in the profits, but the sixth gets the former profits of the other five. The children of the five, the majority, fall several grades lower in the social scale, because with their altered fortunes they are obliged to leave school earlier, and the time they were giving to mental and physical culture must now be given up to work for bare subsistence. Whereas the children of the sixth, the minority, rises several grades higher.

I asked a saleswoman in one of these shops if the women received pretty fair wages. She answered, "We are the poorest paid workwomen in the City, "the firm makes such small profits they can't afford to "pay more." I asked her if they had any difficulty in getting workwomen. "No," she answered, "they "are never obliged to advertise, there are hundreds on "the list ready to take the place of one who falls out." I need scarcely say that many of the applicants were from the other ruined firms.

Before we can be quite sure that centralization of wealth and industries is in the direction of progress, the bodily degeneration caused in the production must be taken into account as part of the cost against the value of the utility. If labour must be regulated by supply and demand, the quantity of inferior people will create a demand for a quantity of

inferior goods. Our requirements demand certain economic goods ; in proportion as our taste becomes more highly educated the more difficult it will be to satisfy it. It is urged that the poor have so many useful things that formerly they were not able to possess, because they can be turned out by the quantity, and very cheap. The utility of certain articles of apparel is of more importance than the beauty. We get the hundred indifferently-made coats to-day where we used to get the one well-made before. And my opinion is, that we had better go back to sheep skins, because the utilities are used up or worn out, and have left no product, whereas the beautiful thing left the product in a developed æsthetic sense. Æsthetic taste enters very considerably into the value of an object. A picture may have no value to the vulgar, uneducated eye, but to the connoisseur who discerns its worth it has great value. The being able to appraise the value of an object, pre-supposes a faculty in the appraiser which the majority of ordinary people do not possess. So, then, if we wish a demand for this superior article, we must educate and develop this faculty in the individual.

If the great artist has no one to appreciate his genius it goes begging, if the superior workman gets no one to buy his work he falls back into the ranks

of the many who supply the demand for the uneducated, undeveloped taste.

Among other causes which conduce to the rapid multiplication of the unfit, it has been suggested that the reason why the poor are so prolific is that they are underfed, that abundance of rich food lessens fertility. From experiments on flowering and fruit plants, it has been proved that by checking the *nutritive* conditions of the plant the reproductive power is increased; the roots of fruit trees are cut in order that they may yield abundant fruit. Darwin has already mentioned this subject in his work on animals and plants under domestication. He refers to some authors who have attempted to show that fertility increases and decreases in an inverse ratio to the amount of food. Darwin goes on to say, "This strange doctrine has apparently arisen from individual animals when supplied with an inordinate quantity of food, and from plants of many kinds when grown on excessively rich soil, as on a dunghill, becoming sterile." In another chapter Darwin again refers to this subject in a paragraph, beginning, *sterility from the excessive development of the organs of Growth or Vegetation*. "To make European vegetables under the hot climate of India yield seed, it is necessary to check their growth; and when one-third grown, these are taken up and their stems and *tap-roots* are

“cut or mutilated. So it is with hybrids ; for instance, “Professor Lecoq had three plants of *Mirabilis* which, “though they grew luxuriantly and flowered, were “quite sterile ; *but after beating one with a stick until “a few branches alone were left, these at once yielded “good seed.*” There is other evidence bearing on this subject, especially the experiments of M. Maupas and others with infusoria, which have shown that when food became scarce the conjugal appetite increased, and when food was plentiful there was no conjugal inclination. There are certain worms which produce parthenogenetically when food is plentiful, and sexually when food is scarce, showing the intimate relation between nutrition and reproduction.

Opposed to this theory is the statement that population increases with the increase of food, that is, the number of animals increase rapidly where food is plentiful, and in times of dearth or scarcity the number decreases. The increase is ascribed to the increase in the number of marriages in prosperous periods. But among the very poor, where the increase is most rapid, I do not think this increase of population is due entirely to the *legal* marriage. It is very difficult to reconcile the naturalist's and the political economist's theories ; the naturalist's that reproduction is augmented by the scarcity of food, the political economist's theory that population in-

creases or diminishes inversely with the price of corn. Other checks may be at work which tend to obscure the value of the first theory ; it may be that the food supply, falling below the minimum necessary to sustain life in a healthy condition, causes diseases or otherwise incapacitates human beings in the struggle against adverse conditions in an industrial crisis.

To sum up some of the principal causes in the rapid multiplication of the unfit, we may class them under two heads, namely, Physiological and Psychological.

Among the probable Psychological causes are:—

(1.) The more intelligent the individuals the more they think of consequences and the less likely are they to be influenced by sexual passion alone. Later marriages among the upper classes with the result of having fewer children, and if too long deferred the marriages are infertile. The improvident therefore would marry first and would rear the largest number of offspring. The sense of responsibility develops with age, but the very poor marry at very early ages.

(2.) Among the unfit easier modes of becoming acquainted, less prudery, more freedom in the intercourse of the sexes.

(3.) The mystery and secrecy which envelopes these natural functions, too often create a morbid desire which often leads to masturbation and other practices.

(4.) Marriages among the upper classes for money and position, or the marriages of those who have not sufficient opportunities under our present social decrees to seek and find a more suitable partner.

(5.) The sexual passion excited by the intermingling of the sexes in overcrowded tenements; whole families often sleeping in one room. A lady who has a home for girls to help them through their first confinement, and to save first offenders, if possible, said: "It is appalling the number of girls who come here who have been seduced by their own brothers."

Among the probable Physiological causes are:—

(1.) Marriages of the immature, those who have passed the prime of life, or the physically exhausted, which produce offspring lacking in vigour and mental power, and only too often absolute idiocy is the result.

(2.) Inbreeding, especially if the parents are very similar, which intensifies morbid tendencies, the offspring from these marriages suffer from impaired mental power and lack of vigour; although close inbreeding gives a tendency towards idiocy, it also inclines towards insanity. It is said that insanity is one of the scourges of Newfoundland where intermarriage obtains. This also may be the result of the

parents having been subjected to the same conditions of life.

(3.) Too great a difference between parents, for instance, cross-marriage, which give a tendency to reversion, as Darwin has so clearly demonstrated. Disease affecting the reproductive system also favours a tendency to reversion. It is said that cross-breeding is analogous to disease by producing an abnormal condition of ovum and sperm. From these marriages are supplied our criminals and the monstrosities. As Darwin says, "A similar tendency to the recovery of long-lost characters holds good even with the instincts of crossed animals. There are some breeds of fowls which are called 'everlasting layers,' because they have lost the instinct of incubation; and so rare is it for them to incubate that I have seen notices published in works on poultry, when hens of such breeds have taken to sit. Yet the aboriginal species was of course a good incubator; and with birds in a state of nature hardly any instinct is so strong as this. Now, so many cases have been recorded of the crossed offspring from two races, neither of which are incubators, becoming first-rate sitters, that the reappearance of this instinct must be attributed to reversion from crossing." The reappearance of long-lost characters also occurs when disease affects the ovaries and testes. In disease of

the ovaries, characters which have been latent in the female may become actual or effective. It seems incredible with our modern ideas of ethics that instincts or characters which it may have taken thousands of years of civilization to modify or suppress, should reappear as the result of influences which have affected the reproductive organs of the parents in a single generation. It especially strikes us with horror when we realize how common diseases of these organs are to-day.

(4.) Artificial preventive checks, which are more within the reach of the well-to-do classes than the very poor. Especially as these would affect the reproductive organs unfavourably and by this means gives a tendency to reversion.

(5.) The extreme susceptibility of the reproductive organs to changed or unnatural conditions, whether these be psychical or physical. The perversion of the sexual instinct often destroys all natural feeling, instance ancient and modern infanticide, fœticide, overlaying, suffocating infants, slow starvation, the frequent falls which are only too often premeditated, and many other instances of perverted natural feelings. The accounts of the perverted sexual instinct among certain tribes and even among modern nations may be due to unnatural conditions affecting the reproductive system; and to this fact also may be

attributed prehistoric cannibalism, anthropophagy. Darwin remarks under the heading sterility from changed conditions, showing the extreme susceptibility of the reproductive organs to these changes: "When conception takes place under confinement, the young are often born dead, or die soon, or are ill-formed. This frequently occurs in the Zoological Gardens, and, according to Rengger, with native animals confined in Paraguay. The mother's milk often fails. We may also attribute to the disturbance of the sexual functions the frequent occurrence of that monstrous instinct which leads the mother to devour her own offspring."

(7.) Disease, unless it directly affects the reproductive organs, seems to have no direct influence in lessening fertility. Diseased animals if left to nature would in all probability die off. Medical science, however, keeps them alive in order that they may propagate their kind.

(8.) The evident correlation between the brain and generative organs, the more the brain is exercised or when the female is given abundant rich food; in fact, the more the vegetative organs are developed in the female, especially where this is excessive, sterility is often the result. We have analagous cases in rich seedless fruit and double flowers.

The extreme delicacy of the females of the upper

classes from their artificial life is also a cause of lessened fertility. Also the sowing of the wild oats of the young men of the upper classes, is too often the cause of the sterility of the females whom they marry.

To disease in the parents may be attributed the largest share in generating the unfit. I read some time ago an article on Hydrocephalus, written by a doctor, who states that hydrocephalus occurs in about one in three thousand confinements, and that if syphilis, which is *such a common disease*, were the cause of hydrocephalus, why hydrocephalus would be more common still. To look up the family history of a patient is now a common practice. I had a girl in my employ whose conduct was very strange; I found on enquiry that her father and brother were in an insane asylum, and it will only be a short time when she will have to be placed under restraint.

The best minds of to-day have accepted the fact that if superior people are desired, they must be bred; and if imbeciles, criminals, paupers, and otherwise unfit are undesirable citizens they must not be bred.

The first principle of the breeder's art is to weed out the inferior animals to avoid conditions which give a tendency to reversion and then to bring together superior animals under the most favourable conditions. We can produce numerous modifications

of structure by careful selection of different animals, and there is no reason why, if society were differently organized, that we should not be able to modify and improve the human species to the same extent. In order to do this we must make a religion of the procreative principle. Our girls and boys must be taught how sacred is the life-giving principle. The most wonderful of all the forces at work throughout nature.

Our young men and women should realize the purpose for which they are uniting in the holiest bond of physical life. And by this means we would have inaugurated the upper million and the lower ten. Any social conditions which tend to transpose these terms are subversive of the true interests of humanity.

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