

Thomas Robert Malthus

The Basic Argument

I think I may fairly make two postulates.

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

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

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

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

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

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

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

Through the animal and vegetable kingdoms, nature has scattered the seeds of life abroad with the most profuse and liberal hand. She has been comparatively

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

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

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

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

Population and the Early Stages of Civilization

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

Malthus, Thomas Robert, "An Essay on the Principle of Population," pp. 97-103 from Scott W. Menard and Elizabeth W. Moen (eds.), *Perspectives on Population* (New York: Oxford University Press, 1987).

first twenty-five years, I think it will be allowing as much as any person can demand.

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

Yet this ratio of increase is evidently arithmetical.

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

The population of the Island is computed to be about seven millions, and we will suppose the present produce equal to the support of such a number. In the first twenty-five years the population would be fourteen millions, and the food being also doubled, the means of subsistence would be equal to this increase. In the next twenty-five years the population would be twenty-eight millions, and the means of subsistence only equal to the support of twenty-one millions. In the next period, the population would be fifty-six millions, and the means of subsistence just sufficient for half that number. And at the conclusion of the first century the population would be one hundred and twelve millions and the means of subsistence only equal to the support of thirty-five millions, which would leave a population of seventy-seven millions totally unprovided for.

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

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

Taking the population of the world at any number, a thousand millions, for instance, the human species would increase in the ratio of - 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, &c. and subsistence as - 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c. In two centuries and a quarter, the population would be to the means of subsistence as 512 to 10: in three centuries as 4096 to 13, and in two thousand years the difference would be almost incalculable, though the produce in that time would have increased to an immense extent.

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

The effects of this check remain now to be considered.

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

The effects of this check on man are more complicated. Impelled to the increase of his species by an equally powerful instinct, reason interrupts his career and asks him whether he may not bring beings into the world, for whom he cannot provide the means of subsistence. In a state of equality, this would be the simple question. In the present state of society, other considerations occur. Will he not lower his rank in life? Will he not be obliged to labour harder? and if he has a large family, will his utmost exertions enable him to support them? May he not see his offspring in rags and misery, and clamouring for bread that he cannot give them? And may he not be reduced to the grating necessity of forfeiting his independence, and of being obliged to the sparing hand of charity for support?

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

The way in which these effects are produced seems to be this.

We will suppose the means of subsistence in any country just equal to the easy support of its inhabitants. The constant effort towards population, which is found to act even in the most vicious societies, increases the number of people before the means of subsistence are increased. The food therefore which before supported seven millions must not be divided among seven millions and a half or eight millions. The poor consequently must live much worse, and many of them be reduced to severe distress. The number of labourers also being above the proportion of the work in the market, the price of labour must tend toward a decrease, while the price of provisions would at the same time tend to rise. The labourer therefore must work harder to earn the same as he did before. During his season of distress, the

cultivators to employ more labour upon their land, to turn up fresh soil, and to manure and improve more completely what is already in tillage, till ultimately the means of subsistence become in the same proportion to the population as at the period from which we set out. The situation of the labourer being then again tolerably comfortable, the restraints to population are in some degree loosened and the same retrograde and progressive movements with respect to happiness are repeated.

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

Population, Poverty, and Welfare

The positive check to population by which I mean the check that represses an increase which is already begun, is confined chiefly, though not perhaps solely, to the lowest orders of society. This check is not so obvious to common view as the other I have mentioned, and, to prove distinctly the force and extent of its operations would require, perhaps, more data than we are in possession of. But I believe it has been very generally remarked by those who have attended to bills of mortality that of the number of children who die annually, much too great a proportion belongs to those who may be supposed unable to give their offspring proper food and attention, exposed as they are occasionally to severe distress and confined, perhaps, to unwholesome habitations and hard labour. This mortality among the children of the poor has been constantly taken notice of in all towns. It certainly does not prevail in an equal degree in the country, but the subject has not hitherto received sufficient attention to enable any one to say that there are not more deaths in proportion among the children of the poor, even in the country, than among those of the middling and higher classes. Indeed, it seems difficult to suppose that a labourer's wife who has six children, and who is sometimes in absolute want of bread, should be able always to give them the food and attention necessary to support life. The sons and daughters of peasants will not be found such rosy cherubs in real life as they are described to be in romances. It cannot fail to be remarked by those who live much in the country that the sons of labourers are very apt to be stunted in their growth, and are a long while arriving at maturity. Boys that you would guess to be fourteen or fifteen, are upon inquiry, frequently found to be eighteen or nineteen. And the lads who drive plough, which must certainly be a healthy exercise, are very rarely seen with any appearance of calves to their legs; a circumstance, which can only be attributed to a want either of proper or of sufficient nourishment.

To remedy the frequent distresses of the common people, the poor laws of England have been instituted; but it is to be feared, that though they may have alleviated a little the intensity of individual misfortune, they have spread the general

evil over a much larger surface. It is a subject often started in conversation and mentioned always as a matter of great surprise that notwithstanding the immense sum that is annually collected for the poor in England, there is still so much distress among them. Some think that the money must be embezzled, others that the church-wardens and overseers consume the greater part of it in dinners. All agree that some how or other it must be very ill-managed. In short the fact that nearly three millions are collected annually for the poor and yet that their distresses are not removed is the subject of continual astonishment. But a man who sees a little below the surface of things would be very much more astonished if the fact were otherwise than it is observed to be, or even if a collection universally of eighteen shillings in the pound instead of four, were materially to alter it.

The poor-laws of England tend to depress the general condition of the poor in two ways. Their first obvious tendency is to increase population without increasing the food for its support. A poor man may marry with little or no prospect of being able to support a family in independence. They may be said therefore in some measure to create the poor which they maintain, and as the provisions of the country must, in consequence of the increased population, be distributed to every man in smaller proportions, it is evident that the labour of those who are not supported by parish assistance will purchase a smaller quantity of provisions than before and consequently more of them must be driven to ask for support.

Secondly, the quantity of provisions consumed in workhouses upon a part of the society that cannot in general be considered as the most valuable part diminishes the shares that would otherwise belong to more industrious and more worthy members, and thus in the same manner forces more to become dependent. If the poor in the workhouses were to live better than they now do, this new distribution of the money of the society would tend more conspicuously to depress the condition of those out of the workhouses by occasioning a rise in the price of provisions.

I fell no doubt whatever that the parish laws of England have contributed to raise the price of provisions and to lower the real price of labour. They have therefore contributed to impoverish that class of people whose only possession is their labour. It is also difficult to suppose that they have not powerfully contributed to generate that carelessness and want of frugality observable among the poor, so contrary to the disposition frequently to be remarked among petty tradesmen and small farmers. The labouring poor, to use a vulgar expression, seem always to live from hand to mouth. Their present wants employ their whole attention, and they seldom think of the future. Even when they have an opportunity of saving they seldom exercise it, but all that is beyond their present necessities goes, generally speaking, to the ale-house. The poor-laws of England may therefore be said to diminish both the power and the will to save among the common people, and thus to weaken one of the strongest incentives to sobriety and industry, and consequently to happiness.

The mass of happiness among the common people cannot but be diminished, when one of the strongest checks to idleness and dissipation is thus removed, and when men are thus allowed to marry with little

undoubtedly be considered as a species of unhappiness. But as from the laws of our nature some check to population must exist, it is better that it should be checked from a foresight of the difficulties attending a family and fear of dependent poverty than it should be encouraged, only to be repressed afterwards by want and sickness.

The evils attendant on the poor-laws are in some degree irremediable. If assistance be to be distributed to a certain class of people, a power must be given somewhere of discriminating the proper objects and of managing the concerns of the institutions that are necessary, but any great interference with the affairs of other people, is a species of tyranny, and in the common course of things the exercise of this power may be expected to become grating to those who are driven to ask for support. The tyranny of Justices, Churchwardens, and Overseers, is a common complaint among the poor, but the fault does not lie so much in these persons, who probably before they were in power, were not worse than other people, but in the nature of all such institutions.

The evil is perhaps gone too far to be remedied, but I feel little doubt in my own mind that if the poor-laws had never existed, though there might have been a few more instances of very severe distress, yet that the aggregate mass of happiness among the common people would have been much greater than it is at present.

Proposed Remedies

By encouraging the industry of the towns more than the industry of the country, Europe may be said, perhaps, to have brought on a premature old age. A different policy in this respect, would infuse fresh life and vigour into every state. While from the law of primogeniture, and other European customs, land bears a monopoly price, a capital can never be employed in it with much advantage to the individual; and, therefore, it is not probable that the soil should be properly cultivated. And, though in every civilized state, a class of proprietors and a class of labourers must exist; yet one permanent advantage would always result from a nearer equalization of property. The greater the number of proprietors, the smaller must be the number of labourers: a greater part of society would be in the happy state of possessing property; and a smaller part in the unhappy state of possessing no other property than their labour.

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

Secondly, Premiums might be given for turning up fresh land, and all possible encouragements held out to agriculture above manufactures, and to tillage above grazing. Every endeavour should be used to weaken and destroy all those institutions relating to corporations, apprenticeships, &c, which cause the labours of agriculture to be worse paid than the labours of trade and manufactures. For a country can never produce its proper quantity of food while these distinctions remain in favour of artisans. Such encouragements to agriculture would tend to furnish the market with an increasing quantity of healthy work, and at the same time, by augmenting the produce of the country, would raise the comparative price of labour and ameliorate the condition of the labourer. Being now in better circumstances, and seeing no prospect of parish assistance, he would be more able, as well as more inclined, to enter into associations for providing against the sickness of himself or family.

Lastly, for cases of extreme distress, county workhouses might be established, supported by rates upon the whole kingdom, and free for persons of all countries, and indeed of all nations. The fare should be hard, and those that were able obliged to work. It would be desirable that they should not be considered as comfortable asylums in all difficulties, but merely as places where severe distress might find some alleviation. A part of these houses might be separated, or others built for a most beneficial purpose, that of providing a place where any person, whether native or foreigner, might do a day's work at all times and receive the market price for it. Many cases would undoubtedly be left for the exertion of individual benevolence.

A plan of this kind, the preliminary of which should be an abolition of all the present parish laws, seems to be the best calculated to increase the mass of happiness among the common people of England. To prevent the recurrence of misery, is alas! beyond the power of man. In the vain endeavour to attain what in the nature of things is impossible, we now sacrifice not only possible but certain benefits. We tell the common people that if they will submit to a code of tyrannical regulations, they shall never be in want. They do submit to these regulations. They perform their part of the contract, but we do not, nay cannot, perform ours, and thus the poor sacrifice the valuable blessing of liberty and receive nothing that can be called an equivalent in return.

It is undoubtedly a most disheartening reflection that the great obstacle in the way to any extraordinary improvement in society is of a nature that we can never hope to overcome. The perpetual tendency in the race of man to increase beyond the means of subsistence is one of the general laws of animated nature which we can have no reason to expect will change. Yet, discouraging as the contemplation of this difficulty must be to those whose exertions are laudably directed to the improvement of the human species, it is evident that no possible good can arise from any endeavours to slur it over to keep it in the back ground. On the contrary, the most baleful mischiefs may be expected from the unmanly conduct of not daring to face truth because it is displeasing. Independently of what relates to this great obstacle, sufficient yet remains to be done for mankind.

have to encounter, or if we unwisely direct our efforts towards an object, in which we cannot hope for success, we shall not only exhaust our strength in fruitless exertions and remain at as great a distance as ever from the summit of our wishes, but we shall be perpetually crushed by the recoil of this rock of Sisyphus.

Thomas Malthus Response Paper

After reading the article, “An Essay on the Principle of Population” respond to the following questions in a typed, double-spaced, 2-3 page response.

- 1.) What is Malthus’ central argument? Include in your answer at least 3 quotes from the Malthus article to back up your statement.
- 2.) What does Malthus mean when he says, “Population, when unchecked, increases in a geometrical ratio. Subsistence increase only in an arithmetical ration.” (54) and again expands on this on page 57 and 58?
- 3.) On page 59, what are the struggles that face man as he is “impelled by a powerful instinct to increase of their species.”?
- 4.) What is the connection that Malthus makes between Population, Poverty and Welfare and what are the problems he implies come with that?
- 5.) Do you agree with him? Why or why not?
- 6.) What are Malthus’ “Proposed Remedies”? Are they realistic in light of the last 200 years since he wrote this?