

pony. The animal is bigger, and requires more food, just as a large steam-engine requires more coal than a small one. The navy eats more than the average labourer. To perform the hard work which falls to his lot he must eat good food. If the difference in the food consumed by the two men, both as regards quantity and quality, be taken into account, it will be seen that the navy, notwithstanding his higher wage, has no advantage whatever over the other. So much for the market value of superior physique.

What is the commercial value of superior mental power? In this connection, the first thought that strikes one is that the majority of men and women of genius, to whom the race owes most, died poor. There is, therefore, to put it moderately, no guarantee that high mental power necessarily leads to what is called "success" in life. Grant Allen says:

"The man who invents a new stopper for soda-water bottles, a new tire for bicycle wheels—excellent things in their way—often makes a fortune. So, oftener still, does the man who buys the patent from the inventor for next to nothing. But the thinker who discovers some great truth of nature; the worker who invents some valuable surgical appliance, some new anæsthetic, some scientific instrument, some optical improvement, usually makes next to nothing, and sometimes even loses his all in the attempt to perfect and bring out his discovery. In other words, reward is not proportioned to the true worth of the invention or discovery to mankind at large, but to its *immediate marketable value*."

The original thinker, the man of genius, the creator, is seldom a match for the wide-awake schemer, ever on the alert to snatch a present advantage. Indeed, the former will generally scornfully refuse to stoop to the artifices of the latter, although well aware that refusal means pecuniary loss or even ruin. The mind of the one man is fixed on self, that of the other on things higher and nobler. Each achieves a measure of the success he desires, but that of the vulgar man being, under existing conditions, of more immediate value to him as an individual, he survives and propagates the species, whilst the other often perishes.

What is the commercial value of superior morality? Does not the question sound like a joke? The plain fact is that the moment a man dabbles in commerce he is compelled to discard his morality, or at best reserve it for Sunday use. No man engaged in commerce or finance can afford to speak the truth or act honestly. Those who desire to do so find themselves driven to resort to the tricks and subterfuges of their rivals in order to hold their own in the competitive struggle. One unscrupulous man will drag down every trader in his street, or in his town, to his own low level. * * * * * In short, to succeed in business a man must be utterly heartless and unscrupulous. Shakespeare's Shylock typifies the money-making class. In the competitive struggle as we know it physical excellence counts for nothing, mental excellence counts for little, and moral excellence is simply ruinous. The man who comes to the front is the one with a sleepless greed of gain, a head for figures, and a heart like that of Shylock. This is the type to which we are breeding. Not only are the economic conditions shaping this end, but sexual selection is accelerating the pace in the same direction.