

22 January 1931.

The Rt. Rev.
The Lord Bishop of Winchester,
Wolvesey,
WINCHESTER.

Dear Bishop Hinkley,
~~My Lord,~~

I have put together a few notes, and endeavoured to control their tendency to straggle away from the main point, with at most only partial success.

I shall not be offended if I never hear of them again, though I do hope that some parts of them may be found to be of use.

I have noted that you will expect me to come on Saturday by the 3.30p.m. train arriving at Winchester 5.0p.m.

I remain,

Yours sincerely,

THE CHURCH AND EUGENICS.

A. Moral Basis for Co-operation.

The moral basis for an active religious interest in Eugenics seems to be a very simple one, namely the extension of the traditional notion of our neighbour, towards whom we have moral obligations, to include future generations. This extension is not new in principle, but has gained extended comprehensiveness with increased knowledge of the degree in which our present actions do or may affect the welfare of posterity. The force of the obligation would seem to increase with the extent of our potential influence. Regarding mankind as a field for the exercise of altruistic endeavour, it would appear that we can do nothing for the dead, little for the aged, much for children, and much more for persons not yet conceived. Our increased obligation towards children flows from the fact that we can to some extent modify the environment in which their innate physical and mental potentialities are developed, and so assist them to make the best of themselves. The fact that, for future generations, we can and whether we will it or not, in fact, do, to some extent, influence their innate potentialities themselves, seems to lay an especially heavy moral

responsibility on all of our actions which, in one way or another, have this effect. On this basis I look forward to the Church, not admitting, but rather affirming that concern for the innate endowment of future generations is a normal preoccupation of the Christian conscience.

B. The Church's Special Part.

Every aspect of Eugenic effort would gain support, and I should say also guidance, from a wider recognition of its moral basis; but the current Eugenic situation does seem to indicate rather strongly that the Church could ^{now} play a part of very special importance in the effort to change a state of racial deterioration into one of racial improvement. Eugenic efforts may broadly be divided into (i) negative or restrictive Eugenics, including all attempts to discourage the parenthood of undesirable parents, and (ii) positive Eugenics, or attempts to encourage the parenthood of desirable parents. The point of the current situation is that the very large recent fall in the birth-rate of all classes has made the first class of problems less urgent, and the second class of problems more urgent than ever before, and it is for the second class of problems that we must rely most especially upon the current state of moral opinion, both in its influence upon the voluntary choice of individuals,

and as the condition for co-operative action designed to overcome a recognised evil. The birth-rate of that group of social classes, whose lower limit may be typified by the railway booking-clerk, is at present probably less than half that needed to maintain a stationary population. This group constitutes only a small fraction of the population as a whole, so that even those, who most dread over-population as an economic evil, could find little to fear in an increase in their birth-rate; moreover it cannot be doubted that into this group of classes the abler children of less prosperous classes are annually drafted in large numbers, the number of corresponding demotions being very much smaller. The eugenic effects of such a distribution of reproduction would seem to be clearly disastrous, but even apart from its eugenic effects, a system which throws the burden of reproduction more heavily on the poor than on the rich would seem to be sufficiently objectionable. At present, however, no remedy which relies only on a further decrease in the fertility of the poor can claim to meet the situation. A considerably increased fertility of the upper and middle classes must be consciously aimed at.

C. Family Allowance Schemes.

I do not suggest that this could be sufficiently brought about only by precept, ^{though} but an awakening to consciousness of moral opinion is a necessary part of any determined effort to cope with the situation. Personally, I believe very strongly that a remedy can be found by a system of family allowance pools comparable with those now organised in all the larger French industries. The aim of such pools is to equalise the standard of living of the parent and non-parent doing the same work, or, what comes to the same thing, to distribute the total wage bill so that parents receive extra pay in respect of dependent children to the extent of about 12 per cent. per child on the basic rate of pay. Perhaps the greatest service that the clergy could at the moment contribute to positive Eugenics would be to organise their own system of emoluments in this way, and ^{then} set a practical example of the way in which co-operative effort can overcome difficulties with which the individual is powerless to deal. For the sake of concreteness I append a skeleton scheme of this kind applicable to a salaried profession, with considerable differences in the rates of pay.

It is important to emphasise that the scheme is solely designed to equalise the standard of living of

parents and non-parents; other doubtless estimable objects such as transferring wealth from the rich to the poor, must, if they are wanted, be carried out by other means. I am especially concerned that the effectiveness of the family allowance system for its particular purpose shall not be impaired by the admixture of other considerations.

Equally it is not a prudential scheme designed to guard against poverty by the compulsory transference of a portion of the available income from spending to saving. All income, which can now be freely spent, or saved, at the discretion of its possessor, will remain in that condition. It only resembles an insurance scheme in that the members can suffer no fluctuations in their standard of living by reason of an increase or decrease in the number of their dependent children. It is aimed at neutralising two social effects: (i) the economic motive for childlessness, and (ii) the social promotion of members of small families before members of larger families. The first is racially harmful only in occupations requiring or attracting abilities and talents above the average level of the population; the second must be racially harmful in all classes.

Some questions which seem to require preliminary consideration are:-

- (1) Whether Christian teaching, and in

particular the traditions of the English Ministry, is favourable to a partial socialisation of property, which, without any egalitarian tendency, ensures that poverty, when it occurs, shall not press with special severity upon children and their mothers.

(ii) Whether it is desirable that the economic motive for family limitation, and the imputation of this motive, should be removed from the clergy as a body, so that questions of celibacy or marriage, abstinence or contraception, should be determined wholly by other motives.

(iii) Assuming that, by agreement among those responsible for their stipends, such a scheme could be applied at once, on a diocesan or inter-diocesan basis, to the assistant clergy, what legislation would be necessary to ensure the gradual incorporation of those holding benefices?

THE EQUALISATION POOL.

The basic salary of any individual is the salary fixed by the employer for the post occupied by the employee.

The enhanced salary shall be found from the basic salary by adding to it 12 per cent. of the basic salary for each dependent child.

The reduction factor shall be the ratio of the total basic salaries payable within any salary pool to the total enhanced salaries within that pool.

The net salary paid to each individual shall be his enhanced salary multiplied by the reduction factor.

All employers or employing bodies shall make an annual return to the secretary of their pool stating the basic salaries for the coming year, and the numbers of dependent children at a chosen date, of all their employees within the pool.

The ^ysecretaries of the pool shall circularise all employers every year, informing them of the reduction factor for the coming year, (of the net salaries payable by them), and of the amount due by them to the pool, or payable to them by the pool. On receiving complete payments due to the pool he shall forthwith make all payments due to employers.

All legitimate natural children of the employed person under the age of sixteen, or, if receiving whole time educational

instruction, under the age of twenty-five, shall be deemed to be dependent children for the purpose of the scheme.