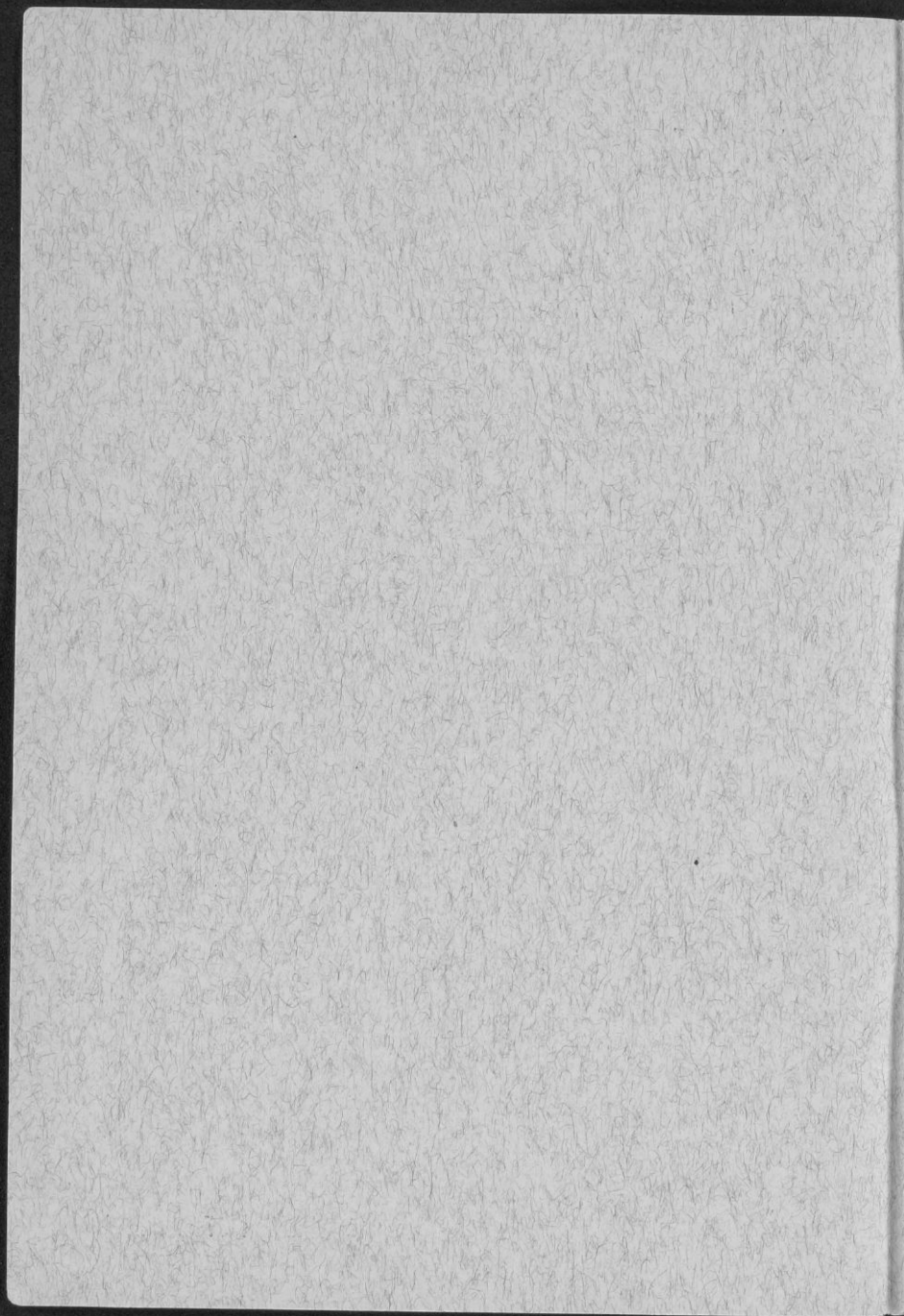


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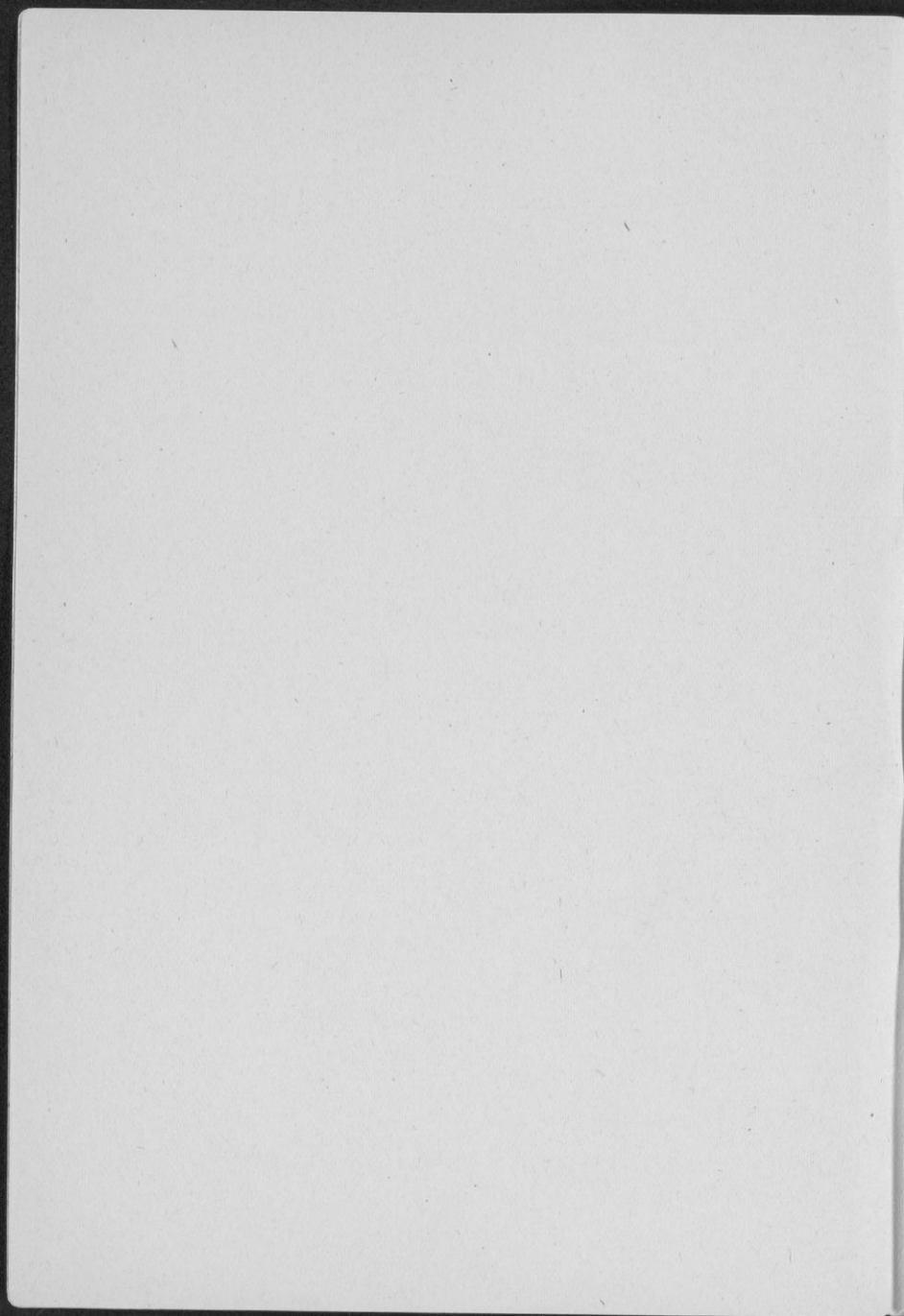
A PROGRESSIVE COURSE
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THE GREAT HUMAN FAMILY

BY
FRANCIS X. CLUNE, S.J.

THE CATHOLIC PRESS COMPANY



A PROGRESSIVE COURSE
of
CATHOLIC SOCIAL ACTION

PART I
THE GREAT HUMAN FAMILY

By
CYRIL C. CLUMP, S.J.

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PART I

THE GREAT HUMAN FAMILY

Cum Permissu Superiorum

Deacidified

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FOREWORD

No zealous Catholic can be indifferent to the appeal of the Holy See addressed to the Catholic World to join the Social Apostolate.

Father Clump's text-book aims at developing in our youth a Catholic social conscience and a sense of social responsibility. The book is the outcome of years of experience in conducting social study groups both in England with the Catholic Social Guild while Fr. Clump was following the lectures at the London School of Economics, and while teaching in educational institutions in India.

We welcome this text-book and earnestly recommend it to our Catholic educational institutions, and to all who are anxious to respond to the desires of the Holy See by joining the ranks of the Social Apostolate.

+ *F. Norris. S.J.*

ARCHBISHOP OF CALCUTTA

Calcutta, 8th January 1946

FOREWORD

The Catholic Church can be brought to the forefront of the life of the people only if the Catholic Church is able to meet the needs of the people.

It is the duty of the Church to be at the forefront of the life of the people. It is the duty of the Church to be at the forefront of the life of the people. It is the duty of the Church to be at the forefront of the life of the people.

The Church must be at the forefront of the life of the people. It must be at the forefront of the life of the people. It must be at the forefront of the life of the people.

Handwritten signature

Approved by the Board of Directors

January 1940



INTRODUCTION

This little book forms the First Part of a *Progressive Course of Catholic Social Action*. It is primarily intended for the use of the middle and upper standards in Catholic schools, but should prove of use to discussion groups outside the class-room as well.

This Part treats of the fundamental elements of the Social Order, introduces the pupil to the first principles which underlie our modern social organization and acquaints our Catholic youth with eminent Catholic Social Workers, the Social Encyclicals and the Catholic Social Movement.

Part II, now in preparation, builds upon the foundations explained in the First Part. It explains the elements of our modern political and economic organization, and suggests constructive moral criticisms without neglecting the political and economic view-point.

Keeping in view the essential requirements of a simple text-book and the experience gathered from conducting social study groups, each lesson is intended to be *suggestive* rather than exhaustive. This method stimulates the pupil to further thought and enquiry and, at the same time, allows the teacher scope to guide the pupil in finding solutions and in framing conclusions.

Each lesson is worked out in the following manner :

Principles : A passage from one of the Social Encyclicals.

Notes for Class Study

Criticisms

Exercises in the Use of Reference Books

Exercises in Thinking

Reading List.

In conclusion, I wish to record my thanks to the Catholic Social Guild, Oxford, England, for valuable experience gained at its study groups, and to Rev. Fr. J. Fallon, S.J., and Rev. Fr. J. Sanders, S.J., for many helpful suggestions and reading my manuscript.

ST. JOSEPH'S COLLEGE
NORTH POINT
DARJEELING

C. C. CLUMP, S.J.

Feast of the Presentation of Our Lady, 1945

LESSON 1

THE GREAT HUMAN FAMILY

Principles

“Man’s natural instinct moves him to live in civil society: for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence it is divinely ordained that he should lead his life — be it family, social or civil — with his fellow men, amongst whom alone his several wants can be adequately supplied.”

LEO XIII, *Immortale Dei*

Notes

for

Class Study

I. THE ORIGIN OF HUMAN SOCIETY

God is the Creator of man and of the human race, or the “Great Human Family”. Man has been created in such a way that he naturally seeks the company of his fellow beings, or, as we say, lives in society. As you know, the life of Robinson Crusoe on his desert island, or the life of a hermit away from all human company, is not the ordinary and usual manner in which man lives. In fact, the English word *society* comes from the Latin word *socius*, which means a companion, an associate, a comrade. Now, by the word ‘society’ we mean the grouping together and living together of human beings, who are moved by an inborn desire or instinct to live in fellowship and so enjoy each other’s help and service.

Because this desire to live in the Great Human Family is inborn in man, and placed in him by God the Creator of man, we say that God is, therefore, the Creator also of the Great Human Family, or human society. Man merely satisfies a want or a desire placed in him by God when he leads a 'social life', that is, a life in company with others in society. It is, therefore, evident that man makes no pact or agreement with other men in the Great Human Family to live with them: man is born into a family, — a smaller group within the Great Human Family — and so becomes at once a member of human society, and continues his life in it, sharing in the benefits all men receive and enjoy by living in society, and in his turn helping others in the Great Human Family.

II. THE NATURE OF THE GREAT HUMAN FAMILY

The Great Human Family, or human society, is made up of all the members of the human race, of whatever race, creed or colour, no matter how each may differ from his neighbour in strength of mind and body. Pope Leo XIII compares human society to the choir of angels which includes different ranks 'subordinate the one to the other', and also to the Church which has 'different grades of orders with diversity of functions'. In the same way, the Great Human Family consists of persons differing in various ways, in physical and intellectual powers; but each one, doing his duty and playing his part, advances the well-being of all who live in society.

Now, since people living in human society differ in their possession of earthly goods, in social rank and in the way in which they earn their living, we say that 'social conditions', or their 'social state', are different and unequal in society. Thus, the social conditions of the rich and wealthy are usually far different from those of the ordinary working-class. Of course, there is no wrong or harm done when *different* social conditions exist; but social conditions which normally do not allow a man or a group of persons to have all that is necessary for their spiritual and temporal development and welfare are harmful and unjust. When such harmful and un-

just conditions exist, we speak of a "social problem". When a group of people within the Great Human Family suffer from unjust and evil social conditions, the problem is to remove these evil social conditions. Sometimes the social problem consists in finding ways and means to ensure a more fair distribution of the goods of the earth, or to effect an improvement in the wages of workers, or to secure better living-conditions for the family. The finding of ways and means to solve the social problem is known as *Social Action*, and therefore we say that Social Action aims at removing the causes of social evils in society.

The story of man on earth is made bright by the efforts of men and women who have generously devoted their lives to removing social evils. Among these social reformers many Catholics have been prominent. Before the coming of the Age of Industrialism, and during the Middle Ages, all important social problems were the concern of voluntary associations known as Merchant and Craft Guilds, which were under the tutelage of the Church who infused into these Guilds the vivifying spirit of Christian Justice and Charity. With the decay of the Guilds and the coming of Industrialism in the eighteenth century, a new type of social problems arose. The Pope immediately called for a study of these problems, and since then, both the Holy See and individual Catholics who have been inspired by the Holy See have been constantly engaged in working out solutions for them. In 1891, Pope Leo XIII issued his Encyclical *Rerum Novarum*, sometimes called the Workmen's Charter, which contains much practical teaching and guidance on the subject. He tells us that "the Church has aroused everywhere the heroism of charity, and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief"; while on the positively constructive side he called into being Catholic Social Action, which aims at removing the causes of social evils and rebuilding life on lines of true Charity and Justice. Catholics remember with pride such pioneers as Bishop Emmanuel von Ketteler

(1811-77) of Mainz in Germany, and the laymen Count Albert de Mun (1841-1914) in France and Karl von Vogelsang (1818-1890) in Austria.

III. THE PURPOSE OR END OF HUMAN SOCIETY

The end of human society is to provide man with all he needs for his spiritual and temporal ends. This follows from the fact that man cannot exist or live without the help he receives from others in the Great Human Family. He needs his parents in order to be born, and while an infant and a child he still needs his parents and many other people to feed, clothe, teach and support him, for many years before he is able to support himself. Even when grown-up, man still requires the work and help of others to provide for all his wants of soul and body. How many persons have helped to produce the clothes we wear! How many minds have spent years accumulating the knowledge we find in books! How many minds have worked, and how many lives have been spent, to perfect inventions whose benefits we enjoy to-day! Man's own personal labour provides him with only a very few of the many things he requires for life. In sickness, in old age, and even in death, man stands in need of his companions in the Great Human Family.

Robinson Crusoe, as we know, lived alone on his desert island, and therefore had to employ his own labour to provide himself with food, clothing, shelter and his other necessities; he had to divide his time, so that he spent a part of it at preparing his food, another part in preparing materials for clothing, and so on. In our modern society, however, different groups of people busy themselves with supplying man's various needs, and each particular group supplies a particular type of article. Perhaps, we have never reflected on this wonderful division of work whereby men are divided into groups, each group doing a special type of work and thereby fulfilling the purpose of society. Some people are busy in factories and workshops turning out manufactured goods—the Industrial Group; others are busy in fields and farms turning out agricultural products—the Agricultural

Group; some others are busy transporting goods and passengers by sea, rail and air—the Transportation Group; and still others enforce law and order among peoples in the Great Human Family—the Judicial Group. Such are the main divisions of labour in the Great Human Family, and taken together they make up the *organization of society* which helps the Great Human Family to attain its end by supplying man with all he needs for his spiritual and temporal welfare.

Criticisms

i. ERRORS CONCERNING THE ORIGIN OF THE HUMAN FAMILY

The teaching of the English philosophers Hobbes and Locke, and the French philosopher J. J. Rousseau. They deny that man is moved by a natural instinct to live in human society, and teach that men come together to live in society because men make a pact or agreement to do so. If what they teach is true, then it must follow that man, and not God, is the author of the Great Human Family.

ii. ERRORS CONCERNING THE END OR PURPOSE OF THE HUMAN FAMILY

The teaching of those who believe in, and act on, the principle that the Great Human Family, and all that it can offer men, are to be used according to the selfish interests and desires of each man. The people who believe in the '*selfish-interest principle*' are known as Liberal Individualists: two words which mean 'man is free (*liber*) to act as he wishes and according to his own (individual) desire, abstracting from the law of God'. Can you explain how the practice of this wrong principle breaks up the Great Human Family?

Again, it is wrong to believe that human society and all it contains are man's last end. Pope Leo XIII tells us that 'Nature did not create society with the intention that man should seek in it his last end'. That is to say, human society and all it offers man, are really

only a means to help man to go to God, who alone is man's last end. It follows, therefore, that man must not seek as his final end the riches, wealth and happiness he finds on earth. Of course, he may use all these things to lead a comfortable and happy life on earth: but they are not his last end. Now, there are people who believe that man has no other life than that which he enjoys here on earth, and therefore teach that it is right for man to seek his last end and happiness in the wealth and pleasure of this world. Among such people are those who call themselves Materialists and Naturalists; the former deny the existence of spiritual souls and believe that there is nothing but matter in the universe, and the latter are people who are inclined to look upon Nature as the one original and fundamental source of all that exists.

Exercises

in the Use of Reference Books

- i. From your atlas find out in what part of the world are situated the largest :
(a) agricultural communities; (b) industrial communities.
- ii. Find out who were the Popes who helped to suppress slavery.
- iii. Get some information about the Merchant and Craft Guilds.
- iv. Make a list of the Catholic works of charity, such as free schools, hospitals, charitable societies, in your town.

Exercises

in Thinking

1. Some animals and some birds, like man, also live in groups. Explain what makes these animals or birds live in herds and flocks.
2. Explain clearly what is the end or purpose of human society.
3. A hermit's life *vs.* life in society. Debate.

4. You are a member of the Great Human Family, and also of another smaller group within this family. Which?
5. Draw up a list of the virtues which help to bring men together as friends and companions in the human family, and those which separate and divide men.

Reading List

LEO XIII: *Immortale Dei* (The Christian Constitution of States); *Libertas Præstantissimum* (Human Liberty).

OSGNIACH, A. J. : *The Christian State*.

HUSSLEIN, J., S.J. : *The Christian Social Manifesto*.

CLUNE, G., *Christian Social Reorganisation*.

GORDON, A. : *Security, Freedom & Happiness*.

CLUMP, C. C., S.J. : *A Catholic's Guide to Social & Political Action*.

LESSON 2

THE UNITY OF THE GREAT HUMAN FAMILY

Principles

"We see it (the human race) as one in its composition, involving the union of a body with an immortal spiritual soul; as one in the proximate end assigned to all of us and in the common duties which we are called upon to perform in this life. We see it as one in sharing a common habitation, this world of ours, whose resources every man has a natural right to enjoy, in so far as they are needed for his preservation and self-development. We see it as one in the possession of a common supernatural end, God Himself, to which we must direct all our actions,

and in the means He has given to all of us in common, enabling us to reach that end at last."

PIUS XII, *Summi Pontificatus*

**Notes
for
Class Study**

In the first lesson we saw that the grouping of men together in the Great Human Family is the result of man's natural instinct which moves him to spend his life in the company of his fellow men. In this lesson, our Holy Father gives us the supernatural and natural foundations upon which that unity or solidarity of the human race is built. He also insists on the fact that "a lively, burning charity" is the only true and firm bond which can bring about in practice the unity of all men living in the human family. This unity built on charity is the key to the solution of social peace and harmony.

I. THE SUPERNATURAL FOUNDATIONS OF HUMAN UNITY

1. Our common supernatural end, God Himself, to which each and every member of the Great Human Family is destined.
2. Our common Redemption, for JESUS CHRIST died for each and every member of the Great Human Family.
3. Our common sonship of the same Father in heaven.

II. THE NATURAL FOUNDATIONS OF HUMAN UNITY

1. Our common origin from the hands of the Creator.
2. Our common habitation, this world of ours, which is shared by all members of the Great Human Family.
3. Our common stock of the resources or goods of this world, from which each man has a right to his share of what is necessary for the welfare of soul and body. As we noticed in the first lesson, human society is divided into groups which

work to satisfy man's material needs, such as food, clothing, and so on; these groups are scattered all over the world, and they draw upon nature's store-house. In modern times, with the advance of science and technical progress, the different parts of the world, and the people living in those parts, are linked up more closely and are brought nearer together than ever before. The needs and wants of one country are often supplied by thousands of people living in far distant lands. The stages in the manufacture of food and clothing are often accomplished by people we have never seen or heard of. Thus, herds of cattle in Australia and Brazil help to feed people in Britain, and the cotton grown in Egypt and India help to clothe people in England and Europe. This is why we speak of an 'economic' bond or link between men and nations.

III. THE NATURE OF HUMAN UNITY

What kind of unity binds men together in the Great Human Family? Our Holy Father is careful to tell us that the unity, or oneness, of the human family is not like the unity we find in a heap of sand. In the sand-heap, the tiny grains of sand are quite independent of each other, moreover, they are lifeless and so cannot help one another, nor have any influence upon one another. The unity, or oneness, between members of the human family is the unity between real living persons, who can help one another directly by aid and advice, and indirectly by influence and good example. This unity will become clear to us when we realize that man cannot attain his eternal destiny without the Church (the Sacraments, the Pope, Bishop and priests); and equally, he needs human society (his parents, friends and many others) to attain his temporal welfare.

Now, within the Great Human Family, each State or Nation develops along the lines of its own customs, habits and traditions. This progress, however, as Pope Pius XII tells us, should in no way spoil the social order or the unity of the human family, because the more advanced

nations should enrich the whole human family by helping the more backward nations towards progress by sharing with the latter all their benefits of moral, intellectual and scientific skill. "They (the nations) should exchange, mutually", writes Pope Pius XII, "the advantages they enjoy; and that is a thing which can only be done satisfactorily, where a lively, burning charity unites us all in a common brotherhood, as sons of the same Father and men redeemed by the same divine Blood."

This unity, or universal brotherhood of men, does not oppose the true love of, and interest in one's own particular country. Because, first, Christian teaching assures us that we must observe an order in the exercise of charity; that is, we must love better and cherish more those who are bound to us by special ties, such as our parents, the members of our own family, and next, those of our own country. Yet, this same Christian teaching ordains that we shew Christian charity towards all men and all nations within the Great Human Family, and that the prosperity of any one nation does not necessarily mean the ruin of another. In other words, true Nationalism, or love of one's country, must be built on the Christian principles of justice, charity and fraternal collaboration; and therefore, in the measure in which Nationalism and Patriotism reject these principles of Christianity, they breed hatred among nations and destroy the unity of the Great Human Family.

IV. SOME CONSEQUENCES WHICH FOLLOW FROM THE UNITY OF THE GREAT HUMAN FAMILY

1. *The Equality of Men*

Pope Leo XIII tells us, that "the equality of the different members of society consists solely in this: that all men come from the hand of their Creator; that they have been redeemed by JESUS CHRIST; and that they will be judged, rewarded or punished by God according to the exact measure of their merits". It follows, therefore, and note this carefully — that the true and enduring equality of men flows from what we have called the supernatural foundations of the unity of the human race. All

men are equal only because we all have a common Father in heaven, who is our last end. If, therefore, anyone denies the Universal Fatherhood of God, then the Universal Brotherhood of Man is made meaningless.

We see, then, that the idea and doctrine of human equality are essentially Catholic, and can receive their true and full meaning only in Catholicism. "It was Christianity", writes Pope Pius XI, "that first affirmed the real and universal brotherhood of men of whatever race and condition... Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in CHRIST." In the history of the Early Church we read of the great emphasis laid on this idea of universal brotherhood; in fact, from this sprang up many Christian communities which shared their material wealth in common. St. Paul expresses this spirit of universal brotherhood when, in a letter to a wealthy Greek, Philemon, he urges the latter to receive again his servant not as a slave, but as "a most dear brother... in the Lord".

2. *Collaboration or Mutual Help*

The common welfare of all the members of the human family, which is the very purpose of the Great Human Family, requires of each and every man his full collaboration and help. In practice this means training and developing in ourselves a 'social sense' which enables us to perceive at once when, and how, we can help to advance the welfare of all the members of the human family. Thus, if our social sense is keen and well-developed, we shall feel the disorder in the human family when some members have to live on insufficient wages, when they are unable to enjoy a good education or are compelled to live in slums. But collaboration and mutual help mean something more than active help to remove the causes of social evils or the ills of the human family.

Criticisms

i. THE ERROR OF EXAGGERATED NATIONALISM

The unity of the human family is broken up and destroyed by those who indulge in the worship of the

state or nation. Since they believe and teach that their own nation or state is the only important group within the human family, and they alone are the most important people, they are led to despise, and soon to hate, others in the human family. On this principle of state-worship, of race-worship, some Germans built the Nazi State.

ii. THE ERROR OF FOUNDING HUMAN UNITY
ON NATURAL FOUNDATIONS ALONE

There are people who would build the unity of the human family on natural foundations alone. They deny the supernatural foundations, and teach that men can be brought together into one human family just because there is an economic or material link binding men and nations together. This is, as we know, only half the truth. In fact, history teaches us that the attempt to found or build the unity of the human family on material foundations alone leads in practice to a scramble for the goods of the earth, to selfishness and, therefore, to the direct destruction of the unity of the human family. The people who believe only in the economic link or bond between men are known as Materialists, that is, men who deny the spiritual life. Such people make nonsense of the brotherhood of men, since, as we have seen, there cannot be any true equality between men, nor any kind of firm brotherhood, once the Universal Fatherhood of God is denied.

Exercises

in the Use of Reference Books

- i. Get some information as to the principal types of races who inhabit the earth.
- ii. Find out how, in the Early Church, slaves were treated after Baptism.
- iii. Find out what nations have yielded to the temptation of state-worship.

Exercises

in Thinking

1. Explain clearly what are the supernatural foundations upon which the unity of the human family rests.

2. Give reasons to show why all men are equal.
3. Write a short essay on the Unity of the Human Family.
4. Exaggerated Nationalism vs. Universal Brotherhood. Debate.
5. Write out arguments against slavery.

Reading List

- PIUS XII: *Summi Pontificatus* (Darkness Over the Earth).
 PIUS XI: *Divini Redemptoris* (Atheistic Communism);
Mit Brennender Sorge (The Persecution of the Church in Germany).
A Code of Social Principles (Catholic Social Guild, Oxford).
 CARDINAL A. HINSLEY: *Brotherhood in Christ*. (Advent Pastoral, 1937).
 VON NELL-BREUNING, O., S.J.: *Reorganisation of Social Economy*.

LESSON 3

AUTHORITY IN THE GREAT HUMAN FAMILY

Principles

"Society can neither subsist, nor even be conceived if there is no one to temper the wills of individuals, so as to unify these diverse elements and direct and order these tendencies towards the common good."

LEO XIII, *Diuturnum Illud*

"It is by the will of God that men are born to be united and live in society; and authority or the power to rule is so necessary a bond to civil society, that with the break-

ing of this bond society must needs disintegrate. It follows, therefore, that authority has as author the same Being who created human society itself."

LEO XIII, *Humanum Genus*

**Notes
for
Class Study**

I. THE NECESSITY OF AUTHORITY

In a former lesson we examined the purpose or end of the Great Human Family. This end or purpose, we saw, is the welfare, both spiritual and temporal, of each and every member of the human family. Now, this end can be realized or fulfilled only if all who live in the Great Human Family work together and direct their actions towards bringing about the common good. Hence, Pope Leo XIII tells us that there must be someone, or some power, whose duty it is to guide, direct and bring together the actions of all members for the common welfare. This directing or guiding power is called authority. We see this authority at work in a school in the person of the Rector or Principal, in a factory or office in the person of the manager or director, in a tribe in the person of its Chief, in a nation or state in the person of the King or President. Often the term 'civil authority' is used to denote the state, just as 'ecclesiastical authority' is used to mean the authority of the Church, and 'Paternal Authority' indicates the authority of the father of a family.

II. THE NATURE OF AUTHORITY

Pope Leo XIII teaches that God, who is the Creator of the Great Human Family, is also the Creator of the Principle of Authority, without which the human family cannot exist. We may reason this out in the following way: In God's plan the purpose of the Great Human Family is the spiritual and temporal welfare of all its members. But this common welfare cannot be realized unless there is someone who has authority to direct its

members to do what is for the benefit of the common welfare and to avoid what harms the common welfare. Therefore in God's plan the purpose or end of society can only be realized through the exercise of authority. We note, therefore, that authority has a twofold duty: first, to unite and direct the efforts of all members of the human family towards the common good ; and secondly, to curb the selfishness of any members whose work may be harmful to the good of all in the human family.

Now, just because God is the Author of authority in the human family, our obedience to authority does not make us slaves but rather ennobles us, because even though in those who rule or exercise authority "the citizen might see", says Pius XI, "men like others, all his equals by nature and, on account of the same, even men who are incapable and unworthy, yet in spite of all that the citizen will not refuse them obedience when he recognizes in their persons the image and authority of CHRIST, God and Man".

Note carefully that, though God has willed the existence of authority in the human family, He has not directly appointed or ordained any particular person or group of persons to hold authority. As we shall see later, sometimes authority is vested in a King or President, or in a group of persons called the Government. In other words, God is the Creator of the principle of authority, but God does not invest any particular person with power to hold or exercise that authority.

III. AUTHORITY THE SOURCE OF LAW

Authority shows itself in society or the human family by laying down rules and regulations, and by giving directions for the conduct of all men, so as to obtain the co-operation of all towards the common good. These rules, regulations and directions are called LAWS ; and because, as we have seen, God is the Author of the Principle of Authority in human society, He must, therefore, be the Supreme Law-Giver. We find a summary of the Eternal Law, which He has laid down for our guidance, in the Ten

Commandments; and man-made law must be in accordance with this Eternal Law if it is to attain its object of directing men's conduct to the common good.

It is evident that man cannot be the Supreme Law-giver. Firstly, because he is not the Creator of man nor of human society, and therefore has not, of himself, the knowledge which would enable him to make laws which would direct the human family towards its true end and the common good; so if man were the supreme law-giver, there would be a grave risk of all laws being directed merely to the satisfaction of man's own greed and selfishness. Secondly, if man were the supreme law-giver, our obedience to the law would be merely obedience to another man, with no reference to God our Creator.

It is this fact, that man is NOT the supreme law-giver, that, as we shall see later, sometimes makes it necessary for us to disobey the law of man when that is not in accordance with the Eternal Law of God.

Writing about authority being the source of law, Pope Leo XIII, in his Encyclical *Human Liberty*, says, "Since the force of law consists in the imposing of obligations and the granting of rights, authority is the one and only foundation of all law — the power, that is, of fixing duties and defining rights, as also of assigning the necessary sanctions or rewards and chastisement to each and all of its commands. But all this clearly cannot be found in man if, as his own supreme law-giver, he were to lay down for himself the rule of his own actions. It follows, therefore, that the law of nature is the same thing as the Eternal Law, implanted in rational creatures, and inclining them to their right action and end; and can be nothing else but the eternal Reason of God, the Creator and Ruler of all the world." In another lesson we shall study more in detail the meaning of the Natural and Eternal Law. Here let us notice that both authority and law are *natural* to the Great Human Family, that is to say, human society cannot fulfil its end, the common good, if there is no authority to unite the actions of all its members and no law to guide the conduct of these same members.

IV. SOME CONSEQUENCES WHICH FOLLOW FROM THE FACT THAT GOD IS THE SUPREME LAW-GIVER

1. *The Limits of Authority*

As we have already learnt, in practice, this unifying power called authority is always exercised by, or invested in, some individual person or a group of persons (as the chief, king, president or parliament) in the human family. Now, trouble arises when they who exercise authority do not govern according to the Will of the Supreme Law-Giver, God, but according to their own selfish desires or pleasures. Hence, a law which does not agree with the Will of the Supreme Law-Giver and with right reason, St. Thomas Aquinas tells us, "is no law at all, but rather a kind of violence". This is why Pope Leo XIII, in the Encyclical quoted above, says, "The liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are seen to have their origin in the Eternal Law, and not to sanction anything not contained in that Law, seeing that it is the source of all law". It follows, therefore, that those who hold authority in society, such as rulers of states and nations, are responsible to God for the laws enacted.

2. *Our Obedience to Rightful Authority*

Because authority in the human family comes finally or lastly from God, Catholics are taught to treat with respect and due reverence the rightly established Civil and Ecclesiastical Authorities; and, moreover, they ought to obey with promptness and willingness the laws enacted by such authorities. This does not mean, however, that we are to obey laws which violate conscience or offend against the majesty of the Author of all laws — God. The history of the Church furnishes us with numberless examples of Catholics of all ages and at all times, who preferred, like the first disciples and Apostles, 'to obey God rather than man', even unto death. You will remember the martyrdom of St. Maurice and his Theban

Legion, who served the Roman Emperor Maximian Hercules faithfully, but were later massacred by the same Emperor because the Theban Legion would not offer sacrifices to the pagan gods. Our Catholic martyrs in Nazi Germany and Red Mexico have followed this truly Catholic tradition.

Criticisms

ERRORS CONCERNING THE DIVINE ORIGIN OF AUTHORITY

Those who deny that God is the Creator of man and of human society, naturally go on to deny that God is the Author of authority in society. Among those who hold this doctrine are the Naturalists, who, as we have seen, deny the existence of spiritual souls, and believe only in the existence of matter. They teach that all men are equal by nature, and therefore no one has the right to command another or exercise any authority over another, unless the one who exercises authority receives it from those under him. Therefore the Civil Authority, or the authority in a state, is responsible to no higher authority than the citizens who have elected that authority. The evils which flow from this doctrine are self-evident: the Civil Authority is thus enabled to rule as it pleases; it may and can disregard the welfare of many in the state and is subject to no limit in the exercise of its powers.

N.B. Errors concerning authority will be treated more in detail when we study the different types of governments which are found within the Great Human Family.

Exercises

in the Use of Reference Books

- i. Get some information as to who holds the highest authority in
(a) India; (b) Britain; (c) the U.S.A; (d) China; (e) the U.S.S.R.
- ii. Find out during what centuries the Popes were considered as holding the highest authority among Princes in Europe.
- iii. Find out who holds the highest authority in your
(a) town or village; (b) country or province.

Exercises in Thinking

1. Write out as many reasons as you can to shew the need of authority in society.
2. Write an imaginary account of life in a school in which there is no one in authority.
3. Who holds the chief authority in
(a) your school; (b) your family?
4. Who exercises authority in a cricket team? How many reasons can you find for the necessity of such authority?
5. Law vs. Lawlessness. Debate.
6. Explain how authority can help to make men practise virtue.

Reading List

- LEO XIII : *Libertas Præstantissimum* (Human Liberty).
KEANE, REV. H., S.J. : *A Primer of Moral Philosophy*.
CAMBRIDGE SUMMER SCHOOL : *Man ; Moral Principle
& Practice*.
VANCE, MGR. : *Free Will* (London, C.T.S.).

LESSON 4

OTHER SOCIETIES WITHIN THE GREAT HUMAN FAMILY

Principles

“ The consciousness of his own weakness urges man to call in aid from without... It is this natural impulse which binds men together in civil society ; and it is likewise this which leads them to join together in associations which are, it is true, lesser and not independent societies, but,

nevertheless, real societies... We have the family; the 'society' of a man's house — a society very small, one must admit, but none the less a true society, and one older than the State. Consequently it has rights and duties peculiar to itself which are quite independent of the State."

LEO XIII, *Rerum Novarum*

**Notes
for
Class Study**

In a former lesson we learnt that man is moved by a natural urge or instinct to live in society, and to seek, in company with his fellow men, all those things which are necessary for him to live a decent life worthy of his human dignity, and to work out his eternal salvation. This common welfare is the end or purpose of human society, and men band together in society to enjoy this common well-being. Now, besides being grouped together in the Great Human Family to enjoy the common welfare which society provides for all men, individuals may, and do, form smaller groups or associations for particular and special purposes, such as an association of tradesmen to sell a special kind of commodity, an association of students for the purpose of studying some particular branch of science, and so forth. These smaller groups or associations are formed precisely because all the members have a common interest which the association to which they belong aims at realizing. In this lesson we shall examine the most important groups or associations within the Great Human Family.

I. THE FAMILY

The family is the smallest, but in order of time the oldest, group or association of persons within the Great Human Family. It is the foundation of the whole social order and framework of society, and the first society to which man belongs. In order of time, the family existed before the state; hence, before people formed themselves into nations or states, the family must already have been in existence. In God's plan the family is the means for

the propagation and the upbringing of the human race, and it has its own rights, duties and obligations. Pope Pius XI teaches that "the family is not a perfect society, that is, it has not in itself all the means necessary for its full development" (*Christian Education*). That is to say, in order that the family may be able to fulfil its end and purpose, it must be helped by people and groups of people outside the family circle.

"The chief duties (of the family) are: mutual between husband and wife — love, help, conjugal fidelity; of parents to children — love, care for bodily, spiritual and religious upbringing as citizens of an earthly and heavenly kingdom; of children to parents — love, reverence and obedience. The chief rights are: the father is the head of the family and should have the opportunity to gain sufficient to support his family decently, including the privacy of a proper home; the parents have the right to educate their children according to their conscience: all rights corresponding to the duties above. The model that every Christian parent ought to strive to copy is that of the Holy Family of Jesus, Mary and Joseph" (*Security, Freedom & Happiness*: A. Gordon, S.J.).

II. THE STATE

The word 'state' in this lesson means, a large number of families occupying a definite territory and subject to the same government.

In the words of Pope Leo XIII, the state has been appointed by God to have charge over 'human things'. The duty of the state, says the same Holy Father, is "to make sure that the laws and institutions, the general character of the commonwealth, should be such as of themselves tend to realize the public well-being and private prosperity". In other words, the first duty of the state is to promote the temporal good of its citizens, to protect their rights and to safeguard public morality. The state is called a 'perfect society' because it contains within itself everything to achieve its end or purpose.

N. B. In Part II, Section 2, further lessons on the state will be found.

III. INDUSTRIAL GROUPS

(a) *Workers' Associations or Trade Unions*

The same motive, that is, mutual help and protection, which binds men together in the Great Human Family, brings them together to form associations or unions according to the firms or industries they are employed by, or according to the skill required and the material worked on, or the commodity produced, or the service rendered, or even the tool operated. Thus, all the workers (weavers, winders, warpers, etc.) in a cotton mill may form one union, irrespective of the particular kind of work done by each worker; or the whole cotton industry may have separate unions for weavers, other unions for winders, and so on. Thus also, carpenters, plumbers, brick-layers and other workers of the building trade may combine into one union, or have separate unions for carpenters, plumbers and brick-layers. These working-men's unions have been greatly praised by Popes Leo XIII and Pius XI, because such unions, when run in the right spirit and properly managed, benefit the workers. Like the family and the state, these unions have their own rights, duties and obligations. It is the duty of the state to protect and help these unions, and in no way to suppress or interfere with them, unless the unions engage in any action which is harmful to the common welfare of the whole nation.

A little over a hundred years ago no trade unions existed. They came into existence during the period of history known as the Industrial Revolution, that is, when the factory and workshop methods of production began to be generally established, and large numbers of working-people were collected into these factories and workshops to operate the machinery employed for large-scale production. Before the Industrial Revolution spread over England and the Continent, Craft Guilds grouped workers together, gave them protection, regulated the qualifications required in craftsmen, fixed wages and often even controlled the quantity and quality of the craftsman's output. Thus the weavers, bakers, fullers and other craftsmen had their own Guilds. These Guilds also cared for the religious welfare of their members, who were bound by regulation

to attend religious services on certain fixed days. Each Guild had its own Patron Saint: as St. Joseph for the carpenters, St. Eligius for metal workers, St. Crispin for tanners, and so on.

(b) *Employers' Associations*

Parallel to the trade unions are the unions or associations composed of those who employ working-men. The aim of these unions is to safeguard the interests and rights of those who own or manage their own factories, firms and business enterprises. A union may be composed of a group of local employers, as the Bombay Millowners' Association in Bombay, or it may be a national body, as the Association of British Chemical Manufacturers in Britain.

Both Popes Leo XIII and Pius XI have often insisted on the great benefits which employers, workers and trade enjoy when these associations work in a spirit of trust and goodwill with the trade unions. Such important industrial and commercial problems as employment, conditions of work, wages, improvements in industry are best dealt with when discussed by joint councils of employers and employees.

(c) *Co-operative Organizations*

Just as the trade unions came into being for the mutual help and protection of the workers against unjust treatment by employers, so also co-operative societies have come into being within the last hundred years for the purpose of protecting the ordinary people — chiefly the middle classes of small incomes and the workers — against high prices charged by big industrial and commercial concerns. A co-operative society is made up of a group of people who work together to manage their own stores, shop or business to protect their common rights and interests as consumers or producers by fighting the profit-motive of big firms which leads to high prices. The members of these co-operative societies pool their money (capital) to start their own stores or shop; each member has a vote in the management, and if, after paying expenses,

there is any profit, it is distributed to the members in proportion to their dealings with the co-operative. The main types of co-operative societies are: consumers', producers' and credit co-operatives. The first Consumers' Co-operative Society was founded in England in 1844, and was known as the Rochdale Equitable Pioneers' Society. It had twenty-eight members and a capital of £28.

IV. THE CHURCH

The Church, says Pope Leo XIII, "is a divinely established and admirably constituted society, having for her direct and proximate purpose to lead the world to peace and holiness". Therefore, "she has her fixed laws, special spheres of action, and a certain method fixed and conformable to her nature of governing Christian peoples". Yet, continues the same Holy Father, "it must not be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children, as to neglect their temporal and earthly interests".

The reason why Holy Church shows a great interest in temporal and earthly things is easy to understand. In God's plan, material things and the wealth of the world in general, and food, clothing, shelter, amusements in particular, are destined to help man to reach his eternal and supernatural end. Hence, each man has a right to enjoy a fair and reasonable, not necessarily equal, share of the good things of the world, to enable him to live a life worthy of his dignity as a human being. Now, if, in the Great Human Family, social injustice abounds in the way of insufficient wages, maldistribution of wealth and harmful living-conditions, so that large numbers of people are denied a fair and just measure of the goods of the world, social disorder follows, and God's plan for the social welfare and happiness of the human race is spoilt. In this case it is the duty of the Church to do all she can to remove these harmful social conditions, and help to re-organize society according to God's plan. Holy Church and the true Catholic social reformer are, therefore, concerned about sufficient wages, good housing conditions and general social improvement, not for these things in them-

selves alone, but because in God's plan man is destined to enjoy and be happy in the right use of earthly goods, and to use them as a means to work out his eternal salvation.

The history of the Catholic Church, indeed, is the history of the championship of the poor and of those suffering from injustice. The precept of Charity taught by our Blessed Lord, which is the foundation of Catholic social reform, has always inspired the Church, from the earliest times. In the early days of Christianity, when slavery was universally admitted by pagan society, the Church could not tolerate the treatment meted out to slaves. St. Paul gives us the Catholic view, when in his letter to the Galatians he writes: "For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek: there is neither bond nor free" (iii. 27, 28). This equality of all men 'in Christ' restored to the slave all his rights in Christian society, and moreover, helped to make his lot still more easy; for among Christians there was no scorn of work or manual labour. Our Blessed Lord Himself worked as a carpenter, and the great Apostle of the Gentiles was, by profession, a tent-maker. During the Middle Ages, the influence of Christianity was exercised through the Merchant and Craft Guilds, which established a real professional brotherhood. Such Guilds cared for the spiritual and temporal welfare of their members, and were so organized that there was no propertyless working-class, and no conflict between working-men and their employers. The statutes of the Guilds show a remarkable care for the well-being of the workers and the protection of their rights — fair wages, old-age and sick pensions, good working-conditions.

Then came the Industrial Revolution, which was not so much a political revolution, as a gradual change in the whole national mode of living and thinking. The CAUSE of this change was the invention of power-driven machinery, which was erected in mines and factories. These factories employed an increasingly large number of people, and those people were obliged, or found it more convenient, to live near their work. This meant that, instead of cultivating their little bit of land, and doing some spinning, or dyeing, or weaving or other industrial

In the days of the Guild System each Craft and Merchant Guild had its own "trade mark" or seal, which was stamped on the product of each Guild and used by the "brethren" of the Guild. The above picture is the seal of the Merchant Guild, of Gloucester, England, used about the year 1200.



St. Eligius, known in French as Eloi, was a metal-smith of great skill. Later he became the saintly Bishop of Noyon and Tournai, and died in 600. He is the patron of all metal-workers and his feast is kept on December, 1st.



St. Isidore the Labourer spent his life as a simple farm-worker just outside Madrid in Spain. He is the patron of all workers on the land, and his feast is kept on May, 15th. He died in 1130.

work at home *as well*, they gave up the independence that ownership gives a man, and went to live near the factories, entirely dependent on the wages they received: they became 'proletarians', or 'propertyless people'—'the working class'. Factories multiplied, towns grew, more and more people were cut off from country-life, until nowadays the urban, or town, interests and points of view are those which are uppermost in people's minds.

It is not easy for us, perhaps even in India, to imagine a world that is not ruled by machinery, but we ought to try; for unless we realize how great was the change-over from an agricultural to an urban society, and how great and far-reaching were the effects of that change, we cannot hope properly to understand our own world.

One of these effects was that the system which had been built up by the Guilds broke down, because the conditions on which it was based gradually disappeared. This raised many difficult problems, and the condition of the working class went from bad to worse. However, as we saw in the first lesson (p. 3), the Pope had been watching developments very carefully; and it should be a matter for pride among Catholics that as early as 1891 the Holy See issued a complete survey of the Industrial position, with practical directions which were so much in advance of the times, in some respects, as to surprise even some Catholics; this was *Rerum Novarum*. In 1931, Pope Pius XI issued His Encyclical *Quadragesimo Anno*, to commemorate the 40th anniversary of *Rerum Novarum*. The encyclicals on social reconstruction issued by both these Popes should be studied by every Catholic.

Criticisms

i. ERRORS CONCERNING THE STATE

The state-worshippers: those who believe and teach that there is only one real society in the world, and that is the state. From this teaching it naturally follows that all other societies within the Great Human Family, such as the family, the Church, and associations of employers and employees, have no rights except such as are given to them by the state. Therefore the state may, at its

pleasure, suppress or limit the work of these societies. From this error springs state tyranny and the Totalitarian State.

ii. ERRORS CONCERNING THE CHURCH & SOCIAL REFORM

Those who believe that, because the primary work of the Church is to sanctify men and lead them to heaven, therefore the Church should not interfere in earthly matters, nor should she attempt to improve the material conditions of life. To argue thus is to forget: (*a*) that God has a definite plan for the right ordering of earthly matters, and for man's earthly happiness; (*b*) that material conditions of life, such as insufficient wages, immoral conditions of work, excessive hours of work, bad housing conditions and so on, can, and do, hinder the ordinary workers from performing their religious duties, and in that way endanger their eternal salvation.

Exercises

in the Use of Reference Books

- i. Find out the countries which have, comparatively
(a) large families; (b) small families.
- ii. Find out which industries have trade unions
(a) in your town or district; (b) in your country.
- iii. Find out what kind of co-operative societies exist
(a) in your town; (b) in your country.
- iv. Make a list of the charitable works, such as orphanages, hospitals, free schools and the like, run by Catholics, in your town and district.
- v. Make a list of the Social Encyclicals written by Pope Leo XIII and Pope Pius XI.

Exercises

in Thinking

1. Explain how and why unions or associations arise within the Great Human Family.
2. Mention any union you may know of, and explain the purpose for which it exists.

3. Besides being a member of the Great Human Family, you are a member of other groups. Which? How do you help these groups?
4. "The family in order of time is older than the state." Explain.
5. "The family is not a perfect society." Explain.
6. Explain how the co-operative movement helps towards the unity of the Great Human Family.
7. Write out a list of reasons to show why the Church should be interested in social reform.

Reading List

LEO XIII: *Rerum Novarum* (Condition of the Working Classes); *Immortale Dei* (The Christian Constitution of States).

PIUS XI: *Quadragesimo Anno* (The Social Order); *Divini Redemptoris* (Atheistic Communism); *Divini Illius Magistri* (Christian Education).

WATT, REV. L., S.J.: *Pope Pius XII on World Order*.

LESSON 5

THE CREATURE MAN

Principles

"Man has a spiritual and immortal soul. He is a person marvellously endowed by his Creator with the gifts of body and mind . . . with a value far surpassing that of the vast inanimate cosmos. By sanctifying grace he is raised to the dignity of a son of God, and incorporated in the Kingdom of God, in the Mystical Body of Christ."

PIUS XI, *Divini Redemptoris*

Notes
for
Class Study

In the Great Human Family the most important creature is man. It follows, therefore, that we must have a clear-cut, well-defined idea as to what man is—his nature, purpose in life and last end—if we are to build a human society in which man can live correctly, and designed for his true happiness. It is evident that a world built for the happiness of a bird or an animal will not be the same as a world built for the happiness of man, simply because the things which a bird or an animal needs for its true happiness, are not the same as those which man needs for his happiness. In other words, the nature of birds and animals is not the same as the nature of man; and the true and proper world which alone can make man happy must be one suited to his nature. We shall, therefore, in this lesson study the main and essential points in man's nature, so that our work of social reform may be truly in keeping with his nature and his needs.

I. MAN IS MADE UP OF SOUL & BODY

This is the first and simple truth about man; but it is one of the greatest importance, and must always be kept in mind in order to make our social action really beneficial and useful. Important consequences follow from this simple truth. Because man is composed of soul and body he requires certain things to satisfy the wants or desires of the soul, and other things to satisfy the wants and desires of the body. Hence we say that man's wants and desires are of both the *spiritual* and *material* kinds. Religion, which includes the worship of God and the practice of virtue, satisfies the wants of man's soul; here also we mention education, which is essential to the development and training of man's spiritual faculties, his will and understanding. And then, because man's soul is clothed in a material body, he necessarily has a number of material wants, such as food, clothing, shelter and a certain reasonable measure of wealth whereby to satisfy these wants. It follows, therefore, that no attempt to

build a human society can succeed unless the wants, needs and desires of the *whole man*, soul and body, be taken into account. To attempt to build a human society which will cater for *man's bodily or material wants and needs alone*, is doomed to failure; as is the attempt to build a human society which will cater for pure spirits — for *man's soul* alone.

II. MAN POSSESSES THE GIFT OF FREE WILL

Liberty of the will, or free will, says Pope Leo XIII, "is the faculty of choosing means fitted for the end proposed; for he is master of his actions, who can choose one thing out of many" (*Human Liberty*). In other words, free will is the force or power man has within him to *choose* 'this' rather than 'that'; you must note carefully that free will does not mean freedom of bodily movement or physical freedom. We can easily understand what this gift of free will is when we see it in action. You know the story of the early Christian martyrs. They were allowed to choose between being faithful to CHRIST and offering sacrifices to the pagan gods of Rome. When they were put in prison, they lost their liberty and freedom (they did not enjoy *physical liberty*) and could not visit their churches or homes. Yet, even while in prison and without physical liberty, they still possessed their free will, and they used this free will to *choose* death rather than offer sacrifices to the gods of the pagans. Now, how must man use this great gift of free will? The answer to this question brings us to the next great gift which God has given all men.

III. MAN POSSESSES THE GIFT OF REASON

"It is the mind or reason", says Pope Leo XIII, "which is the predominant element in us human creatures; it is this which renders a human being human, and distinguishes him essentially from the brute... man has reason to guide him in each and every act of his life." In other words, animals do not possess the gift of reason and are moved to action by instinct; whereas man is guided and moved to action by reason. This gift of reason is the essential mark of human nature. All through our

life we are constantly being told 'to be reasonable', to act 'reasonably'; which is the same as being told to act and behave according to man's true nature, which is that of a reasonable (sometimes called 'rational') being. Hence we say that the conduct or action of man is truly a *human act* when it results from man using his free will and reason. In the work of social reconstruction, or social work, it is most important to remember that man does possess free will and reason and, therefore, is able deliberately to choose the kind of living-conditions he would like to see in society, and plan the means to bring them into existence. Thus, if man follows his selfishness or passion or exaggerated love of wealth or ambition, he will aim at establishing those conditions of work, wages and living which will make him and those of his class only, rich and prosperous. So also, if men deny man's spiritual soul, they will choose to plan and build a world in which only the material needs of man are satisfied: and so they actually reduce man to the state of an animal.

IV. MAN HAS A SOCIAL NATURE

In a former lesson we learnt that God has so created man that he naturally wishes to live with his fellow men, and share all those things which we enjoy by living together in the Great Human Family. Because man is *naturally inclined* to live with other men in society, and he cannot, if living alone, develop the God-given powers of his mind and body, therefore we say that man has a social nature. The ordinary man does not like to live the lonely and solitary life which Robinson Crusoe led on his desert island. No, man is born into a family, and he continues all through life to depend upon the sympathy and help of all those around him. In God's plan, therefore, man needs the help of others in society; and in turn, by living in the society of his fellow beings, man must contribute towards the happiness of other men. Read again, Lesson 2, Sections I & II.

V. GOD IS MAN'S LAST END

Our catechism teaches us that man was created by God to know, love and serve Him in this world, and there-

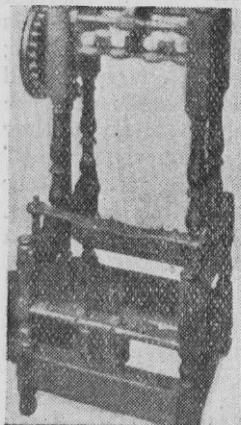
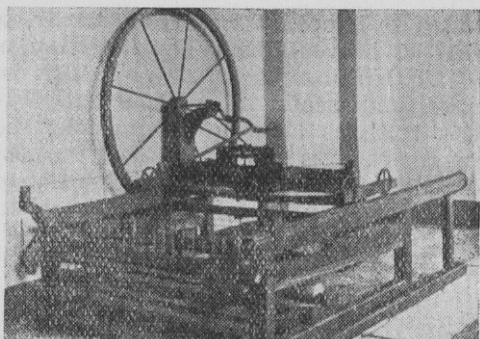
by to be happy on earth and, finally, to be happy with God in heaven. Man's final destiny or end, like that of all things on earth, is God. This is the deepest and most fundamental truth of our Catholic Faith, and taking this truth as his guiding principle, the Catholic social reformer plans the ways and means he employs in establishing conditions in which men must live — social conditions. In other words, Catholic social action is founded on the truth that man is destined for God, and all social conditions, such as family life, working conditions in business, factory or farm, wages, housing-conditions and so forth, must help and not hinder man from reaching his end — God. "This is the perfect order", writes Pope Pius XI, "which the Church preaches with intense earnestness and which right reason demands; which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end" (*Quadragesimo Anno*, section 136). On the maintenance of this 'perfect order' depends man's earthly happiness, which is willed by God and to which every man has a claim.

Criticisms

i. ERRORS CONCERNING MAN'S FREE WILL

The gift of free will is denied by some people. Such people do not usually teach openly that man has no free will, but they argue that man is always and inevitably moved or urged to act by the sole desire of material gain. To argue thus is, in fact, to deny that man has the power to *choose* between the desire of material gain and any other desire which may cause man to act. The desire of material gain is usually known as the 'economic motive', and is said to be so powerful that everything men do during their life-time is the result of this motive. Hence, the communists, and the extreme socialists who hold this wrong teaching, say that man is subject to "Economic determinism".

SOME EARLY
MACHINERY OF
THE TEXTILE IN-
DUSTRY WHICH
HELPED ON THE
INDUSTRIAL
REVOLUTION IN
ENGLAND.



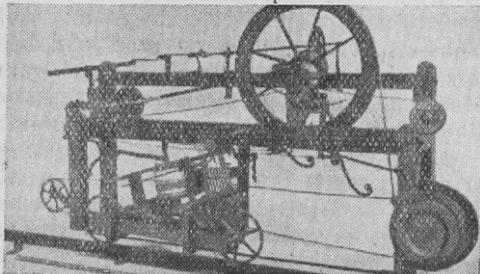
1. Hargreaves' Spinning Jenny.

In 1764 a Blackburn weaver named James Hargreaves produced a spinning machine which worked a number of spindles at the same time by means of a belt and a treadle. Soon the out-put of cotton yarn was more than the weavers could use and many spinners were unemployed: but since the price of cotton yarn was now low, the output of the spinners was soon sold. Hargreaves was at first strongly opposed on account of his invention.

2. Richard Arkwright's Water

Frame. In 1769 Richard Arkwright invented an improved spinning machine known as the "Water Frame". It was at first driven by waterpower, and later by steam.

3. **Crompton's Mule.** Samuel Crompton was a contemporary of Richard Arkwright. He combined the Spinning Jenny and the Water Frame and produced his "Mule". This spinning



machine could produce a much finer and stronger thread than that which was in use till then, and thus the production of pure cotton cloth became possible.

ii. ERRORS CONCERNING MAN'S SUPERNATURAL END

It is evident that if a social reformer denies that God is man's last end, or that man has an immortal soul, he will try to build a society in which man would live like some kind of superior animal whose end would be the wealth and pleasures which are found on earth. These social reformers are known as Materialists, because they believe and teach that there is no spiritual life, and that man is destined to no other life than that which he lives here on earth. It follows, therefore, that such people naturally teach that man must find his last end, not in God, but in the material things, such as, wealth, money and pleasures, of this earth.

Exercises

in the Use of Reference Books

- i. From the encyclicals get some information on
(a) man's social nature ; (b) free will.
- ii. Get some information about the Industrial Revolution
(a) in which century did it occur? (b) why is it called a ' Revolution ' ? (c) what changes did it introduce in the methods of production? (d) how did the Industrial Revolution affect the lives of the working-classes?
- iii. What important inventions which helped the manufacture of cotton and woollen goods were made in the 18th century?

Exercises

in Thinking

1. What is the essential difference between men and animals?
2. Write a list of the reasons you know to show that man is superior to animals.
3. Illustrate, with an example, the use of free will.
4. "To attempt social work, without considering man's supernatural end, is worthless." Explain this statement.

5. Mention any factory in your neighbourhood where machinery is used for the production of goods. What goods are produced there? Find out the number of men employed there.
6. Would you consider the effects of the Industrial Revolution as being, good? evil? Give reasons for your answer.

Reading List

- LEO XIII : *Libertas Præstantissimum* (Human Liberty).
 PIUS XI : *Divini Redemptoris* (Atheistic Communism) ;
Quadragesimo Anno (The Social Order).
 BEALES, H. L. : *The Industrial Revolution* (Workers
 Educational Association Outlines).
 SHEED, F. : *A Map of Life*.
 KEANE, REV. H., S.J. : *A Primer of Moral Philosophy*.

LESSON 6

MAN'S GUIDES: LAW

Principles

"First of all there must be Law ; that is, a rule as to what is to be done and what is to be left undone... This ordinance of reason is called Law. Law is the guide of man's action ; it turns him towards good by its rewards, and deters him from evil by its punishment. Foremost in this office comes the natural law which is written and engraved in the mind of every man ; and this is nothing but our reason commanding us to do right and forbidding sin. Nevertheless all prescriptions of human reason can have force of law, only inasmuch as it is the voice and interpreter of a higher reason on which our mind and liberty necessarily depend... It follows, therefore, that the law of nature is the same thing as the Eternal Law, im-

planted in rational creatures, and inclining them to their right action and end ; and can be nothing else but the eternal Reason of God, the Creator and Ruler of the world."

LEO XIII, *Libertas Præstantissimum*

**Notes
for
Class Study**

I. THE DIVINE OR NATURAL LAW

In our previous lesson we studied man and his nature. In our examination of human nature we learnt that man's immortal soul and his gifts of free will and reason make him superior to animals. Reason guides and directs man as to how he should choose, and therefore, conduct his life, while it is instinct which guides and directs the action of animals.

But alas! human reason alone is not always a sure guide! Why? Just because human reason, already weakened by Original Sin, can be spoilt still more by following wrong principles, and by the influence of bad example. Precisely because our faculty of reason is a *human faculty*, it can make mistakes and can err. In fact, in our daily lives how often do we not say, 'I was wrong', or 'I was mistaken', meaning that our reason had directed us wrongly and our will had made a wrong choice. It follows, therefore, that man needs a more trustworthy guide than human reason *alone* to direct and guide him in the work of securing his happiness here on earth and in the next life. Now, man's sure and trustworthy guide can only come from God, because God has created man, and He knows best what rules and laws man must follow for his true happiness on earth and hereafter. Just as the engineer who has built a locomotive is the most competent person to tell us what rules and regulations to follow so that the locomotive may run to perfection, so also, God, who has created man, is the only Person who can tell us what rules and laws man must follow to secure his earthly and heavenly happiness. This is why human reason must submit to, and be guided by, the law which God has given man and placed in man's nature (the ' voice

of conscience') urging him to do good and avoid evil. This law is, therefore, called the divine or natural law, known by reason.

II. HUMAN LAW OR POSITIVE LAW

In the Great Human Family, as we learnt in a former lesson, authority directs and guides the work of each member towards the common welfare. These directions and guides are known as laws. "That which reason and natural law do for individuals", writes Pope Leo XIII, "human law promulgated for their good does for the citizens."

In the same manner in which a locomotive needs rails to run on and move towards its journey's end, so man has need of law to direct him towards his God-given end. Human law (sometimes called Positive law) when worthy of its name, has its source and origin in the divine or natural law; that is to say, human law or man-made law only applies to certain particular and definite cases the general commands laid down by the divine law. Thus, divine or natural law commands all men, in a general way, to do good and avoid evil, and when human law enacted by the state or nation forbids theft and punishes it as a crime, it only applies a general command to this particular case. "Of the laws enacted by man", says Pope Leo XIII, "some are concerned with what is good or bad by its very nature; and they command men to follow after what is right and to shun what is wrong, adding at the same time a suitable sanction."

Now, since laws enacted by man, or human laws, have their source and origin in the divine or natural law, it is clear that the supreme authority in a state or nation which enacts such laws may not pass any law which contradicts or goes against the commands of the divine law. Thus, no state or nation may, in justice, enact a law forbidding the worship of God. If, however, such laws are enacted, then the true Christian regulates his conduct according to the example of the martyrs, who, as history teaches us, resisted even unto death the unjust laws enacted by states and nations. "But should it please

the legislators and rulers to enjoin or sanction anything repugnant to the divine or natural law", says Pope Leo XIII, "the dignity and duty of the name of Christian and the Apostolic injunction proclaim that one *ought to obey God rather than men*" (*Concerning Modern Errors*).

Speaking about the great social benefits and advantages which follow from this Catholic doctrine on authority and law, Leo XIII, says: "As regards ruler and subjects, all without exception, according to Catholic teaching and precept, are mutually bound by duties and rights, in such manner that, on the one hand, moderation is enjoined on the appetite for power, and, on the other, obedience is shown to be easy, stable, and wholly honourable" (*op. cit.*). In other words, the Holy Father makes it quite clear that when the supreme human authority acknowledges its responsibility to a higher authority—to God the Creator of the divine or natural law—two great benefits follow: *firstly*, those who hold authority govern with justice and charity, knowing that they will have to give a strict account of their office to God; *secondly*, those who obey do so willingly, knowing that he who holds authority only commands what God has ordained, directly or indirectly, in the divine law.

III. SOCIAL LEGISLATION

Each society, such as the family, the Church, the state and others within the Great Human Family, has its own authority and laws directed towards the good of the particular society and also towards the common welfare. The most commonly known laws are those of the Church, called ecclesiastical laws, enacted by ecclesiastical authority, and the laws of the state, known as civil laws and enacted by the civil authority.

Each state or nation has its own group or assembly of people, usually appointed by the citizens of the state, whose duty it is to enact the civil laws (that is, human laws) of the country. Such groups or assemblies are usually known as legislative assemblies or parliaments. The English word, *legislation* comes from the Latin words, *lex*, *legis*, law, and *latio*, proposing. Among the

most important laws passed by these legislative assemblies are those which refer to social conditions in the country, and they are known as social legislation. Thus in 1802 the English Parliament passed The Health and Morals of Apprentices Act. This Act was the first of our modern factory acts, and its aim was to protect children engaged in work in mills, to prevent legal apprentices from working for more than twelve hours a day in cotton and woollen mills. By this Act, night work was forbidden, and the apprentices were to be granted better clothes, better sleeping-accommodation and a measure of education. Since that time, most countries which are industrialized have their code of social legislation, which covers hours of work, wages, housing and general social conditions, especially of the working-classes. Pope Leo XIII wrote his Encyclical *Rerum Novarum* in 1891, strongly urging the improvement of the conditions of working men and women, and advocating shorter hours of work, better wages, the abolition of child and female labour in certain industries, holidays, when in several European countries these improvements had still to come about.

Criticisms

i. ERRORS CONCERNING THE DIVINE OR NATURAL LAW

The denial of divine or natural law follows naturally from the doctrine of those who also deny the divine origin of authority as we learnt in Lesson 3. We should note carefully, that some non-Catholic social reformers (e.g., Naturalists, Materialists, etc.) sometimes speak about "The Natural Law", but do not understand it as meaning the law placed in human nature by God the Creator of that nature, since they deny that man and human society have been created by God.

Hence, according to their doctrine all the laws which exist are merely man-made or human laws, and those who enact and enforce these laws are responsible to no higher authority than themselves or those who have elected the one in authority. This teaching leads directly to state-worship and to the tyranny of rulers.

ii. ERRORS CONCERNING THE ABSOLUTE SUPREMACY OF HUMAN REASON

Those who believe in the absolute supremacy of human reason, have much in common with the Naturalists and Materialists. They are known as Rationalists. "The doctrine of Rationalism" teaches Pope Leo XIII, "is the supremacy of the human reason which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, source and judge of truth" (Encyclical *Human Liberty*). Hence they teach that each man's reason *alone* must be his guide and his *sole* authority.

Since Rationalists deny man's supernatural life and end, it is evident that the kind of social reform and the type of social legislation which they advocate will necessarily leave out of reckoning man's supernatural wants and needs, and therefore, the kind of society they build will never satisfy man, nor will it be one in which man can be really happy.

Exercises in the Use of Reference Books

- i. Get some information on Canon Law.
 - (a) Where is it contained? (b) Why is it so called?
- ii. Get some information about the earliest Factory
 - (a) in India; (b) in England; (c) In the U.S.A.
- iii. State in what way these laws protect the workers in the respective countries.

Exercises in Thinking

1. Explain clearly what you understand by divine or natural law.
2. Give two examples of human law.
3. Explain why man has need of laws.
4. What do you understand by 'social legislation'?

5. Should Catholics especially be interested in social legislation? Why?
6. What do you think of the rules or regulations of, your factory? office? club? Can you suggest improvement?

Reading List

- LEO XIII: *Libertas Præstantissimum* (Human Liberty);
Immortale Dei (The Christian Constitution of States).
 KEANE, REV. H., S.J.: *A Primer of Moral Philosophy*.

LESSON 7

INDIVIDUAL RIGHTS & DUTIES

Principles

"He (man) has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to obtain the necessary means of existence, the right to tend towards his ultimate goal in the path marked out for him by God, the right of association and the right to possess and use property...matrimony and the right to its natural use."

PIUS XI, *Divini Redemptoris*

Notes for Class Study

I. HUMAN RIGHTS

Before we proceed further in our study of man's nature, let us make a brief summary of what we already know about human nature. Man is composed of body

and soul, therefore, he has several needs for the welfare of the soul — *spiritual needs*; moreover, his needs are many for the welfare of his body — *material needs*. Free will and reason are essential characteristics of human nature, just as the essential characteristic of bird-nature is to fly, and that of fish-nature is to swim. Man possesses a social nature, that is to say, he naturally lives in society with other men. Lastly, God is man's last end.

Now, since God has made man to know Him, to love Him and to serve Him in this life, and so to be happy here on earth and hereafter in heaven, as our catechism teaches us, surely, then, God must have given man the necessary helps, means and aids to realize this God-given plan? What would we think of a general who orders his soldiers to fight, and, at the same time, does not provide them with the necessary helps, means and aids, such as guns and ammunition, to wage war? Now, God has, indeed, given every man helps, means and aids to work out his earthly happiness and reach his supernatural end; some of these helps are known as human rights.

A RIGHT is a moral force or power which entitles man to have something or to do something freely. You will remember the story of the martyrs who used their *right to worship God*, even when they knew that the exercise of that right would mean death. Man has several rights given to him by God, as Pope Pius XI tells us, (cf. above: Principles) and therefore, no king, emperor, state or government may in justice deprive man of these God-given rights, when man uses these rights in the manner planned by God. Of course, man may, and sometimes does, freely refrain from using or exercising these rights, as, for instance, when a man freely gives up his right to life in order to save his friend from some accident. The state or government may not, at its own pleasure, suppress these rights, for man does not receive them from any state or government but from God; of course, the state may, and sometimes is bound to, restrict and limit the exercise of these rights for the sake of the good of all who live in the state. These rights are bound up with, and are essential to, human nature; hence, they are also known as the natural rights of man, or personal or

individual rights, because they are given to man for his own personal and individual benefit, not considering for the moment how these rights benefit society as a whole.

II. NATURAL RIGHTS & DUTIES

The following are the chief natural rights given by God to each man for his individual and personal benefit. To each right corresponds a duty on the part of man.

1. The Right to Life: Hence the innocent may not be deprived of life. On the other hand, every man has the DUTY to use all lawful means to protect and develop his life.

2. The Right to Bodily Integrity: Therefore, neither man himself, nor any state or government has the power to destroy or spoil man's powers of mind and body. Speaking on the Catholic teaching on Christian marriage, Pope Pius XI says, "Public magistrates have no direct power over the bodies of their subjects; therefore, when no crime has taken place and there is no cause present for grave punishment, they can never directly harm or tamper with the integrity of the body". Private individuals also, says the same Holy Father, "are not free to destroy or mutilate their members or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the whole body".

3. The Right to Obtain the Necessary Means of Existence: This right is an immediate consequence of the right to life. If, indeed, every man has the right and duty to preserve his life, he must have the necessary means to live. Now, for the great majority of men the means to live honestly and decently is furnished through wages earned by work; therefore, as Pius XI teaches us, it must "be the special care of governments to provide for their citizens those conditions of life without which the state itself, however sound its constitution, is in danger of collapse; and particularly to secure employment for the fathers of families and for the young". Moreover, this right to obtain the necessary means of existence implies the right every worker has to a wage which will

secure him proper sustenance for himself and his family — that is, the right to a just, or living, wage.

On the other hand, the right to work lays upon every man the DUTY to labour to the best of his ability, so that he may usefully employ the powers of mind and body for the spiritual and material good and happiness of himself and all others in the Great Human Family.

4. The Right to Practice Religion: In the words of Pope Pius XI, every man has "the right to tend towards his ultimate goal in the path marked out for him by God". This freedom or right to worship God springs from man's nature; as a creature of God, and therefore, as one wholly dependent upon God, man's nature tends towards the love, reverence and praise of the Almighty — that is, by the practice of religion. The performance of religious worship is man's first and most important DUTY, and necessarily follows the conviction that God exists, is infinite in all His perfections and is the Governor of our universe.

5. The Right of Association: Man has the right to form small groups or associations, which, as we learnt in a former lesson, exist within the Great Human Family. In the same way as man is moved by his nature to live in the Great Human Family, so also does man form smaller groups or associations to obtain some particular end or object which all in the group desire. Thus, workers unite to form trade unions which aim at protecting the interests of the workers. The right of association implies the DUTY on the part of members of such associations to further, and not harm, the common welfare of the whole state or nation within which their association exists.

6. The Right to Possess and Use Property: Unlike animals to whom are not given the gifts of free will and reason, man is able to plan the method and manner in which he satisfies his present and future needs. Man has need of food, clothing, shelter and many other material goods, not only in the present, but also in the future, and by using his gift of reason he can store up non-perishable goods, or cultivate his fields, or rear cattle, or save money for the needs of the morrow. Man requires these material goods for the development of his nature and

his human existence, hence we say that man is entitled to possess, not only his *personal property* such as clothes, books or tools for work, but also productive property; that is, property which brings in money, such as that part of his savings or wages which he invests in a business firm or industry, or again, such private property as is used to make or produce manufactured goods. On the other hand, every man has the strict DUTY so to use his productive property that he does not harm the common welfare, or the welfare of others in society. This duty is known as 'the social duty or obligation of property-owners'. Thus, when the right of private property is misused, the government or the state has the duty of *limiting* or restricting the use of that right, but not of suppressing that right, or denying the exercise of that right.

7. The Right to Matrimony and Its Natural Use: "By the command of Christ", teaches Pope Leo XIII, "it (marriage) not only looks to the propagation of the human race, but to the bringing forth of children for the Church, fellow citizens with the saints and the household of God." Hence, in God's Plan, marriage has been established to increase children in the Great Human Family, and man has received from the God the right to marry and found a family. Man, on his part, has the grave DUTY when he marries to observe the laws of marriage as laid down by God.

Such are man's most important God-given rights, and all disorder (social disorder) in the Great Human Family arises from either the misuse or suppression of these rights. The protection of these rights is the first and most important duty of the state or government.

Criticisms

i. ERRORS CONCERNING THE DIVINE ORIGIN OF HUMAN RIGHTS

The denial that God is the Author of human rights naturally follows from the doctrine which denies that God is the Creator of man. The result of such a denial is that the state or government is made the dispenser of human rights, and therefore, the state may, as it pleases, restrict,

and even suppress, the rights of man. This view of the origin of man's rights leads directly to state-worship, and sacrifices the whole of human life to the Totalitarian State

ii. ERRORS CONCERNING THE UNRESTRICTED
EXERCISE OF HUMAN RIGHTS

These errors support the view that each man is perfectly free to use his rights as he pleases, and independently of the divine law. In practice this means that each person is free to use his rights in the most selfish manner, and independently of all responsibility either to God or to human society.

Exercises

in the Use of Reference Books

- i. Find out the meaning of
(a) consumers' goods; (b) productive goods.
- ii. Find out what Pope Leo XIII says about private property in *Rerum Novarum* (On the Condition of the Working Classes).
- iii. Find out what Pope Leo XIII says about man's rights in his Encyclical *Libertas Praestantissimum* (Human Liberty).

Exercises

in Thinking

1. Explain clearly, with an example, what you understand by 'right'.
2. What do you understand by a 'natural right'?
3. Right vs. Might. Debate.
4. What is the difference between personal property and productive property?
5. Illustrate by an example the wrong use of productive private property.

Reading List

LEO XIII: *Libertas Praestantissimum* (Human Liberty);
Rerum Novarum (On the Condition of the Working Classes).
PIUS XI: *Divini Redemptoris* (Atheistic Communism).

KEANE, REV. H., S.J. : *A Primer of Moral Philosophy.*
WATT, REV., L., S.J. : *The Natural Rights of Man.*
D'ARCY, REV., M. C., S.J. : *Christian Morals.*
CAMBRIDGE SUMMER SCHOOL : *Moral Principles.*

LESSON 8

SOCIAL RIGHTS & DUTIES

Principles

“ Man cannot be exempt from his divinely-imposed obligations towards civil society, and the representatives of authority have the right to coerce him when he refuses, without reason, to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which we have indicated above, or make them impossible. ”

PIUS XI, *Divini Redemptoris*

Notes

for

Class Study

I. THE SOCIAL VIEW-POINT

In our last lesson we considered man as an individual, and independently of the fact that he is a member of the Great Human Family. We also made a catalogue of the most important rights which God has bestowed on man to enable him to lead a life in keeping with his human dignity, and to help him towards his eternal destiny.

But as we learnt in the first lesson, man's nature is such that he ordinarily or normally seeks to live with his fellow men in the Great Human Family, and not as a hermit. In other words, man has a social nature, since it is only by living and working in company with his fellow

men that he can obtain all he needs for the welfare of his soul and body. Therefore, it follows that man's nature is both *individual* and *social*: considered by himself, he is an individual; considered as a member of the Great Human Family, and in the company of his fellow beings, he is a social being. Hence, the rights which we considered in the previous lesson also have their social aspect or social implications. As an individual, man's rights are given to him for his own benefit alone, independently of the fact that he is a member of society; but as a social being his rights secure for him benefits in keeping with the welfare and happiness of all men, by virtue of the fact that he is a member of society.

II. SOCIAL RIGHTS & DUTIES

From a consideration of man as a social being important consequences follow:

1. Human rights from the social view-point (that is, man's social rights) give every individual a claim upon human society to enable him to attain his temporal welfare, happiness and eternal salvation. This claim is made first upon the civil authority in society and then upon all members of society. In fact, it is the first and most important duty of the civil authority so to order and arrange social conditions (e.g., the distribution of goods, fair wages, secure employment, reasonable conditions of living and so forth) that the rights of the individual are satisfied, and he is able to play his part as a useful member of human society.

2. Human society and the civil authority have a right or claim upon every citizen to help towards the realization of the common welfare. Precisely, because man is a social being, he must, on the one hand, so exercise his rights that he benefits himself, and on the other, the exercise of his rights must, at the same time, contribute towards the good and happiness of all in human society. Hence, Pius XI teaches that sometimes it may be the duty of the civil authority to force the citizen, when he has no reasonable excuse for omitting them, to perform his social duties or obligations. In fact, one of the most important duties of civil authority is to avoid the clash

between the exercise of individual rights and the well-being of the whole community.

3. Social peace and order is, in fact, nothing more than a strong and firm co-ordination between the claims of the individual on society and the claims of society on the individual. In practice this means, on the part of the civil authority a rule of perfect justice and the enforcement of the moral law, and on the part of the individual a high and noble sense of social responsibility or obligation. For the Christian, his social sense is nothing more or less than the action which results from an alert and lively charity. There is 'social disorder' all over the world, because men are immeasurably more eager for wealth than for the practice of even the elementary virtues. Injustice, oppression, fraud, the amassing of wealth, luxury, immorality and a cold and thoughtless neglect of the poor are the faults and sins which afflict us to-day. Christianity teaches the opposite of these social vices, and the true Christian reformer works for the spread of social virtues and the suppression of social vices.

Pope Pius XI makes more vivid the essential need for co-ordination between the claims of the individual and the claims of society by comparing human society and men to a living organism made up of many members. Now, just as the welfare of the living organism requires that every member should be healthy and contribute towards the well-being of the whole organism, so also, the welfare of the human race requires that each and every individual should enjoy decent conditions of life and so be able to play his part in working for the welfare of the entire human race. Therefore, if man's rights are not protected and safeguarded, he is unable to enjoy those means which alone can make him a useful member of human society. Pius XI gives us three instances when men find it impossible to play their true part in society and help towards the common welfare :

- i. So long as working-men are denied a wage that will enable them to secure proper sustenance for themselves and for their families.
- ii. So long as they are denied the opportunity of

acquiring a modest fortune and avoiding that pauperism which is so widespread.

- iii. So long as they cannot make suitable provision through public or private insurance for old age, periods of illness and unemployment. (cf. *Divini Redemptoris*, section 52)

N.B. The following summary illustrates the individual and social aspect of man's rights following from the fact that he is an individual and at the same time a social being.

Man	{	an individual :	Hence he possesses God-given, individual or personal rights, <i>for his own benefit</i> .
		a social being :	{ Hence he possesses <i>social rights</i> or claims on society ; hence he has <i>social duties</i> or obligations towards society.

Criticisms

The principal errors concerning the exercise of man's rights in society spring from two extreme views of human nature.

i. AN EXAGGERATED BELIEF IN THE GOODNESS OF HUMAN NATURE

This view is held by those who believe (even though they may not openly say so) that man is not subject to the divine law, and when man follows without let or hindrance his natural instincts and desires, the best social organization (distribution of wealth, wages, employment and so forth) will result. The duty of the state, according to this doctrine, is reduced to that of a guardian of the law. Those who hold this doctrine are commonly known as *Naturalists* (i.e. believers in the natural, material world alone) and *Liberals* (i.e. believers in the complete freedom of human conduct and action from all divine law). Thus, they teach that man should be allowed complete and perfect freedom in the use and exercise of his right to private property, so long as he does not directly violate the law of the state. In other words, what they actually believe is that man is by nature so good that he can, when allowed perfect freedom to follow his own reason, build a perfect society.

ii. AN EXAGGERATED VIEW OF MAN'S
INCLINATION TO EVIL

These are the state-worshippers who, unlike the Liberals, believe that every action of man must be state controlled, since man is naturally prone to evil and cannot bring about the good of society. Hence they argue that the exercise of human rights, which the state grants to man, may, at the good pleasure of the state, be restricted and even suppressed. These state-worshippers support the Totalitarian State, the state or government which seeks to control and rule the whole life of man — both his private and public life.

Exercises
in the Use of Reference Books

- i. Get some information as to the main types of private property, before and after the Industrial Revolution.
- ii. Find out what Popes Leo XIII and Pius XI say about the use of private property in *Rerum Novarum* and in *Quadragesimo Anno*.
- iii. Find out what Pope Pius XI says about Social Justice in *Divini Redemptoris*.
- iv. Find out when the first British Joint-Stock Company was founded, and how it was operated.

Exercises
in Thinking

1. Write out carefully what you understand by
(a) individual right; (b) social right; (c) the social order.
2. Write out a list of the rights you possess. Have working-men and servants these rights?
3. "Every right imposes a duty." Explain this.
4. "All social disorder arises from an abuse of man's social rights." Explain and illustrate this statement.

Reading List

- LEO XIII: *Rerum Novarum* (On the Condition of the Working Classes); *Sapientiae Christianae* (The Chief Duties of Christian Citizens).
- PIUS XI: *Quadragesimo Anno* (The Social Order); *Divini Illius Magistri* (Christian Education); *Casti Connubii* (Christian Marriage); *Divini Redemptoris* (Atheistic Communism).
- PARKINSON, RT. REV., H.: *A Primer of Social Science*.
- N.D.: *Social Rights and Social Duties* (Ranchi Catholic Press).

END OF PART I

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