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Designs for social...
AAF 3036

DESIGNS FOR SOCIAL ACTION



Social Action Series No. 20

By

REV. JOHN M. HAYES, S.T.D.

Department of Social Action,
National Catholic Welfare Conference

The pamphlets in the *Social Action Series*, of which this is the **twentieth** number, are edited by the Social Action Department of the National Catholic Welfare Conference. They represent an effort to present to the general public, and especially to Catholics, a discussion of current economic facts, institutions and proposals in the United States in their relation to Catholic social teaching, particularly as expounded in Pope Pius XI's Encyclical "Forty Years After—Reconstructing the Social Order" (*Quadragesimo Anno*.) In the spirit of that Encyclical they are urged upon and recommended to individuals, study clubs, discussion groups and school classes.

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IN THE STATE OF NEW YORK

PRINTED AND PUBLISHED IN THE U. S. A.
BY THE PAULIST PRESS, NEW YORK, N. Y.

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Published for
THE SOCIAL ACTION DEPARTMENT
N. C. W. C.

by

THE PAULIST PRESS
401 West 59th Street
New York, N. Y.

FOREWORD

All "those who share in this life," Pope Pius XII says, have a "moral obligation to co-operate in the arrangement of society and especially of economic life." Father Hayes by showing, though necessarily incompletely, what has already been done by persons and groups of various opportunities to apply and further the papal teaching on the bases of a right economic order, suggests means whereby everyone everywhere may help to discharge this fundamental obligation.

SOCIAL ACTION DEPARTMENT
NATIONAL CATHOLIC WELFARE CONFERENCE

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.,
Censor Librorum.

Imprimatur:

✠ FRANCIS J. SPELLMAN, D.D.,
Archbishop of New York.

New York, September 19, 1941.

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THE PROBLEM

THERE are still five or six million men out of work in this country. Quite possibly, there will still be five million out of work at this time next year. Simply a statistic—but it implies a world of tragedy, and waste, and discouragement, and ill health, and degradation, and even despair for many of the five million and their families; it implies a shameful collective failure for the other hundred million.

Haven't we spent twenty billion dollars for relief and public works? Haven't we set up dozens of agencies to help the dispossessed, handicapped, under-privileged? Haven't we conducted studies and investigations which revealed the plight of the jobless, the slum dwellers, the tenant farmers, sharecroppers, migrant workers, average workers? We have been told by competent authority that for one-third or more of our population the pursuit of happiness is a good deal of a nightmare, and needlessly so, in view of our material and mental resources. And we have tried to do something about it. Yet not enough. In Churchillesque phrase, too few have accomplished too little for too many.

We, the People, have not thrown ourselves heart and soul into a determined quest for the solution. We have not submerged personal interest in favor of the common good. We have not sworn to build an economic order wherein every family shall live decently. We have not begun to co-ordinate all our productive and distributive forces, men and machines, for maximum performance. Why? Because, unfortunately we are still selfish; because the struggle for separate survival is too engrossing to permit such distractions; and because we did not know where to begin.

No thinking man or woman believes that a "better order" will arise spontaneously. We have been rocked out of that assurance by the earthquakes of the thirties. Rich and poor alike are aware of tremendous changes in business life. Almost universally we agree that evolution, if not revolution, is inev-

itable. "The American Way," vintage of 1929, is dead and buried. A new way is building. But who is going to build it, and by what plan?

THE DEMOCRATIC DUTY

There is at least a general answer for Catholics. It is not a new answer. But it is only now gaining the attention it deserves. Yet it is essential in the Catholic answer that all men listen, learn, and act. In other words, ours is a democratic solution.

In concluding his masterful treatment of the subject in 1891, Leo XIII issued this call to *all* members of society: "These, Venerable Brethren, are the persons who, and this is the manner which must be employed in dealing with this most difficult question. *Everyone* according to his position ought to gird himself for his task, and indeed as speedily as possible, lest by delaying the remedy, the evil, which is already of vast dimensions, become more incurable." (*R. N.*, par. 45.)¹

The response among us was, on the whole, disappointing.

In 1931 Pius XI wrote at the end of his treatise on social reconstruction: "Let, then, *all* men of good will stand united. Let *all* those, who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers, and station allow, strive to play their part in the Christian renewal of human society." (*Q. A.*, p. 48, N. C. W. C. Edition.)

Certainly that call to battle has won hundreds and thousands of recruits.

In the past ten years, the teaching of Pius XI and its interpretation have gained a hearing that Leo never won.

On June 1, 1941, the challenge was renewed by another Pope. In his radio message of that date to the world, Pius XII said: "These are the principles, concepts, and norms, beloved children, with which we should wish even now to share in the future organization of the new order which the world expects and hopes will arise from the seething ferment of the present struggle, to set people at rest in peace and justice.

¹ The following abbreviated references to Encyclicals are used throughout this pamphlet:

R. N., *Rerum Novarum* (The Condition of Labor), Pope Leo XIII, May 15, 1891.

Q. A., *Quadragesimo Anno* (Reconstructing the Social Order), Pope Pius XI, May 15, 1931.

D. R., or *A. C.*, *Divini Redemptoris* (Atheistic Communism), Pope Pius XI, March 19, 1937.

“What remains for us but, in the spirit of Leo XIII and in accordance with his advice and purpose, to exhort you to continue to promote the work.

“Do not let die in your midst and fade away *the insistent call of the Social Encyclicals*, that voice which indicated to the faithful in the supernatural regeneration of mankind the *moral obligation* to co-operate in the arrangement of society and especially of economic life, exhorting to action *those who share in this life* no less than the State itself. *Is not this a sacred duty for every Christian?* . . .

“You, who are conscious and convinced of this sacred responsibility must not ever be satisfied with this widespread and public mediocrity *in which the majority of men cannot, except by heroic acts of virtue, observe the divine precepts which are always and everywhere inviolable.*

“Keep burning the noble flame of a brotherly social spirit which fifty years ago was rekindled in the hearts of your fathers by the luminous and illuminating torch of the words of Leo XIII; do not allow or permit it to lack nourishment. Let it flare up through your homage and not die quenched by an unworthy, timid, cautious inaction. . . .” (Pius XII; Pentecost address, 1941.)

This appeal for popular interest and action is more remarkable than the others. For the Holy Father spoke with the burden of war-worn Europe upon his shoulders. The immediate problems of the war could not distract him from the problems of peace, from that perennial task of economic organization.

THE DANGER AND THE OPPORTUNITY

There are added reasons for his reverting to the Social Encyclicals at this time. This war, as the Holy Father has said elsewhere, is the result in part of economic disorder. If then we truly hate war and wish to avoid another one, we must endeavor to build economic justice and balance inside and among nations. On the other hand, the war is going to make the already complicated task harder.

Look at just one angle of our own situation. There are about five million unemployed now, and some say the figure will go no lower. It is estimated that before the end of the year as many as eight million men will be working in defense industries or serving in the armed forces, with the number rising to ten or eleven million next year. Non-defense employment

is enjoying a resultant boom. But eventually, and we hope sooner than later, the defense industries shall shut down.

Shall this precipitate a new high in unemployment and a new low in depressions? The Holy Father's plea that we fulfill now "the moral obligation to co-operate in the arrangement of society and especially of economic life" is as timely as his prayer for peace.

From besieged England comes a similar entreaty. Arthur Cardinal Hinsley said in July, 1941: "We recognize that a grave danger will loom on the after-war horizon by reason of the poverty resultant from the unproductive labor on munitions, by reason of the unemployment following on demobilization, and because of the opportunities which Socialists and Communists will be eager to seize upon in the enforcement of their schemes. . . . The obligation rests on *all Catholics*, in the measure of their ability and of their responsible position in the community, to study rightly, to understand the enlightened teaching of the Church on the Social Question."

The war adds to our difficulties and obligations; but it also supplies new hope. There is dire need of co-operation, unified effort, unselfishness, justice, mutual confidence, utilization of everyone's brains and brawn to complete the defense program. There will be greater need of the same qualities and methods for the gigantic task of putting the whole nation back to work in peace-time pursuits. But great events open men's minds and common danger creates a common spirit. Not that we have attained, or shall suddenly attain, perfect brotherhood. But with due regard for exceptions, the spirit of co-operation is growing. Management and labor, for example, are trying more generally than in the past to pull together. This spirit can be strengthened, widened, and prolonged beyond the defense emergency. It should not be wasted.

This all leads us back to the mandate laid upon us by three Popes, as binding now as it ever was in the past: "Let all . . . strive to play their part in the Christian renewal of human society."

Because many more Catholics are coming each year and month to heed these words but often enough do not see where they fit into the Papal crusade, this booklet will describe some opportunities for interested individuals to "continue the work" as Pius XII recommended.

The list is not complete nor the treatment exhaustive; it is

hoped merely that these rough directions may help to speed and strengthen the advancing current of Catholic social action.

OUR GENERAL DESTINATION

Very briefly, for this is not an exposition of Papal teaching, Pius XI sought a solution to the dilemma of anarchy or tyranny in the economic world and found it in the occupational group idea. This entails two simultaneous developments: the one, technical and physical; the other, mental and moral. That is, organization must progressively unite the individuals of every industry, profession, enterprise, avocation. First, unity and collaboration among employees, among employers, among farmers, among the occupants of each profession; then collaboration of employers with employees; then co-ordination of every economic group in a national network of production and distribution, with governmental co-operation but not governmental domination: for the State shall confine itself to "directing, watching, stimulating, and restraining as circumstances suggest or necessity demands." (*Q. A.*, p. 26.) That's an over-simplified sketch of the physical setup. On the intellectual and moral side, there must be a simultaneous and equally difficult evolution. We must adopt a new aim, achieve a new orientation; the primary purpose of all economic effort must become the common good of society (of our own occupational sector of society harmonized with the good of the whole nation); and the supreme norms of our economic activity, in seeking the above end, must be social justice and social charity.

Stated so flatly (it is impossible to explain these ideas more fully here),² these ideals of a new structure and a new "attitude" may seem too high even to be attempted. But let us remember that there are degrees, greater and less, beginnings, progress and perfection, in both economic organization and social virtue.

Today's circumstances are more favorable than those of ten years ago. Experience since 1930 has convinced most intelligent men that substantial changes are desirable or at least unavoidable. The impact of the European cataclysm has unsettled staid devotion to old ways and complacent assurance of safe tenure. Stress upon co-operative effort is, or was in the early days of our history, sound Americanism.

² See: *New Guilds and Toward Social Justice*, by R. A. McGowan, N. C. W. C. *Jobs, Prices, and Unions*, by F. J. Haas, N. C. W. C. *What Is Corporative Organization?* Ares-Fay, Central Bureau Press. *Foundations of a Modern Guild System*, by H. J. Trehey, Catholic University Press.

Whatever the chance of quick and gratifying progress toward an organic economy, our task remains the same. These notions are sound, reasonable; they are adaptable and more or less elastic; they are the only valid principles for building a new order which will: (a) work; (b) endure; (c) leave us masters of our own souls. They may be accepted slowly, partially. Except in its ultimate perfection, the "Pope's Plan" is not specifically Catholic, and therefore not objectionable to our fellow Americans on that score.

SOME PARTICULAR GOALS

Steps toward an organic structure may be made separately, here and now. Among these are organization of the thirty million odd unorganized wage earners, more *intensive* and extensive organization of employers, and the acceptance by all organizations of *some* higher and wider aims. Experiments in more democratic direction of industry can be carried on—as they have already been attempted here and there and in cautious fashion. Individuals in buying and selling, hiring and firing, can, even though hemmed in by the "hard, cruel, and relentless economic life" about them, try to follow the particular moral precepts laid down by the encyclicals.

The Catholic citizen—steel worker, priest, Congressman, housewife—will find many and diverse opportunities "to promote the work."

SOCIAL EDUCATION

However, one general duty and opportunity exists for all of us: that of educating ourselves and others in sound social principles and facts. Pius XI emphasized this duty. Having described activities already begun which contributed in some way to the "occupational group" system, he continued:

"To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture." (*Divini Redemptoris*, par. 55.)

He excused no one from some responsibility for action. But action, he said, demands knowledge. Therefore, knowledge is necessary for all. His democratic program depends not only on the clear thinking and devotion of a few leaders but on the intelligent co-operation of every citizen. What means have we of extending this knowledge?

A. Sermons

This section is addressed principally to priests—yet not entirely so. The *reception* accorded sermons on social doctrine and morals has some slight influence on the enthusiasm or perseverance with which priests undertake such preaching. Priests will be encouraged by the attendance, attention, and interest which greet their sermons on social doctrine, just as they have at times been nonplussed by indifference or misunderstanding when they have dwelt on this important area of life and doctrine in speaking from the pulpit.

The volume of sermons expounding *and applying* the social encyclicals, though not great, has been increasing. And it is doubtless true that much can be done from the pulpit. Repeated explanation and argument would go far over the course of a few years to accomplish two objectives: first a *better attitude* among Catholics, a sense of obligation to the common good, even at a sacrifice; second, a few clear notions of *specific obligations* where work, wages, unions, strikes, profits, prices are involved.

To make a comparison: we preach rather extensively on marriage, not only the obligation of love and sacrifice in family relations but such pertinent details as who is to marry whom, how and when, and what is right and wrong in relations of husband to wife, parents to children. By repeating the same doctrine and the same rules year after year, we do foster distinctly higher marriage standards among Catholics. Of course, the pulpit campaign in this instance is aided considerably by the schools.

Nevertheless, to draw a parallel, patient, regular, persevering preaching on the common good, the right and duty of organization, the rights and duties of employers and employees, the living wage, our common failure toward the poor and unemployed, would create an instructed conscience on these matters and would raise the social conduct of Catholics to a praiseworthy level.

Individual priests have expounded the social encyclicals per-

severingly. Whole dioceses have been known to include these subjects in their sermon schedules. No doubt this practice will become more general; it has been stimulated by the jubilee year of *Rerum Novarum*.

Single sermons have been delivered on or before Labor Day, May 15 (anniversary of the two chief encyclicals), and St. Joseph's Day. Connected series have been given during Lent or as a novena or on the Sundays of May.

To aid in the preparation of such talks, the Social Action Department of the National Catholic Welfare Conference can provide a number of sample sermon outlines and texts, as well as useful pamphlet material and other sources.

Many Catholics among employers, workers, consumers (which term includes everyone) will have no other source of enlightenment. Not all will join study clubs or lecture courses or workers schools. Many well-meaning folk simply have not been told of their obligations. That's what Pius XI said. They were not instructed on these matters in school. They may not be inclined to read encyclicals nor explanatory pamphlets. Hence for them preaching is indispensable.

B. Lectures and Forums

What good are lectures? They may serve to instruct a general audience, to present and clarify at least a few fundamental ideas. While a single talk won't cover much ground, a connected series of five or ten or fifteen talks could include the rudiments of Catholic social teaching.

Lecture courses have been arranged by existing parish societies, by the Knights of Columbus, by a few Catholic colleges; sometimes a considerable audience has been gathered regularly with no previous organization. At times the series has been too lengthy, too ambitious; again, it palls if made too academic, if left unrelated to current fact and developments. Priests, business men, labor leaders, teachers, government agents have been engaged for such talks.

Two or three speakers briefly touching different aspects of the same subject win more interest than a single talker. Limited discussion from the floor not only adds interest but stimulates thought and increases the possibilities of a real gain in education.

The most attractive sort of lecture program is obviously that which strikes a note of argument, exploration, and exchange of opinion. This is confirmed by the immense popu-

larity of the Town Hall of the Air, the Chicago University Round Table, the Washington Radio Forum. It is true that we cannot imitate such technique without important limitations. Our first purpose is not to attract a large audience and stimulate a wide variety of more-or-less well-founded opinions. Our aim must be to bring true social principles to the greatest number of people; we are restrained by dedication to objective truth in a particular area. We can hardly call in question such established Papal teachings as the right to a living wage, to collective bargaining, to private property, and the like. But the meaning of these terms in the concrete, and the methods by which established objectives may be sought are subjects for discussion from differing if not entirely opposed viewpoints.

C. The Catholic Conference on Industrial Problems

Since the meetings held under this title are in the nature of a forum, it is fitting to discuss the Conference here. Initiated some fifteen years ago, it has conducted about eighty regional meetings in all parts of the country. These usually last two full days, with morning, afternoon, and evening talks. Employers, labor unions, the government, the Church are represented in these addresses. Questions and comments from the floor are invited. Realism has dictated a policy of emphasizing fundamentals, since these are still unfortunately little known. Thus some usual subjects are: the purpose of economic life, the right to organize, the functions of the unions, the sphere of government, the living wage, etc. These conferences accomplish more or less successfully by their rare appearances in a community several objectives. They bring together leaders of groups too widely separated, they augment confidence and understanding, two badly needed elements of collaboration. It is worth remarking that of late employers have shown increasing willingness to attend and take part in these conferences. At the same time, they reach a sizable "general public" with Catholic social principles and some current economic facts.

Why bring up the C. C. I. P.? For two reasons. Catholics can support its work by taking membership and by participating in its local meetings. A more ambitious and effective move suggests itself. Why not imitate the C. C. I. P. technique with a permanent local conference? Members would be solicited among employers, unionists, government officials, and the public. Meetings would be held several times a

year. The first two meetings would dwell on general aims and explanations and would build up a spirit of collaboration. After a time, concrete problems could be discussed. The local situation could be analyzed, with a view to promoting industrial peace, fuller employment, mutual help in small and, later, in more important matters.

This is no new idea. The C. C. I. P. has frequently advocated creation of a continuing conference that its own efforts might be extended and produce greater and more lasting results. With the model already functioning, it is a practical suggestion, adaptable to very modest beginnings.

* * * *

Suggested topics for social-economic forums looking to discussion: (1) Just what is a living wage? Can it be paid? What about an annual wage? (2) What is a reasonable rate of profit? (3) What can be done about unemployment? Is relief the answer? (4) Should wage earners share in profits? (5) Should wage earners share in management? (6) How far should free enterprise be free? (7) What's wrong with prices? (8) Must we have permanent "relief" and "W. P. A."? (9) Whose fault are strikes? (10) Subsistence vs. Commercial Farming. (11) Should the government control business?, etc.

D. Discussion Clubs

The study or discussion club has been used successfully to deepen religious knowledge and conviction, to review history, to analyze government. Here it is proposed as a means of social education leading to social action, particularly to economic reform. As a method, it differs distinctly from the lecture course and the formal night school, and at its best is far superior to either in effectiveness. When steered toward practical objectives, it has supported a real transformation in living conditions over entire communities.

Eight to twelve people, men and women of similar interests and from the same neighborhood as a rule, meet once every week or every two weeks for a couple of hours. A definite line of study, reading, discussion is mapped for two or three months ahead, generally following booklets or pamphlets in the hands of all members. The assigned pages are read in advance. At the meeting, the leader may begin by re-reading a page or two, commenting on it and asking comments from each member in turn on prepared questions. If possible, one or two members

will have done a little extra reading or investigating and will present the results for general discussion. So much for the framework. How to put life and substance into it?

1. How to enlist members? This may be done through existing societies, through special mass meetings and announcements, or through personal recruiting. In any case, it is essential to arouse interest and enthusiasm by appealing not only to a sense of duty or the fear of a fading democracy, or dissatisfaction with existing conditions, but also to the encouraging experience of people who *have* studied their own problems and wrestled with them successfully.

The most striking study club success story is that still being written in eastern Nova Scotia by the Extension Department of St. Francis Xavier University. Beginning some twelve years ago among 200,000 fishermen, miners, steel workers, and farmers in probably the most economically depressed and socially backward province of Canada, this movement, built on the ten-member study club, has already succeeded in raising the financial and cultural level of a great part of the population. Credit unions, co-operative stores, buying clubs, lobster factories, saw mills, marketing associations on the one hand; bulletins, debates, brief college courses, leadership courses, libraries, recreational programs on the other have gone a long way, with no let-up in sight, to provide a better life for both body and soul under exceptionally adverse circumstances. This example is the strongest possible argument for social study and action by small groups.

2. While even one brave little club could advance in knowledge and might succeed in some small activities, a federation of study clubs on parish, city-wide, or diocesan lines, would multiply the possibilities of solid achievement; it would provide a sense of strength and importance, pool energies, information and intelligence. The Nova Scotia campaign has depended for its larger undertakings on such associations.

3. One of the defects of study club programs in the past has been their failure to attack concrete, here-and-now problems; few people have a purely academic interest in economics; they want something to do; they want to improve their condition, or if they are a little more generous, to improve the condition of their struggling neighbors. Careful study and planning must precede action; yet prospective action should be held up as a not-too-distant goal. Possible objectives toward which a study program might be directed are: (a) a credit

union; (b) a buyers' club; (c) a consumers' co-operative; (d) an employment service; (e) a training service for the jobless; (f) a "House of Hospitality" for the homeless; (g) a maternity guild; (h) a local industrial conference (as described above); (i) a white list of local unions; (j) a white list of local employers; (k) a housing project; (l) a municipal labor board (joint board to help settle disputes); (m) improved state labor laws. (Some of these latter projects may look rather ambitious and would certainly require the united promotional effort of a good many groups.)

4. Rural study clubs have naturally faced their own special situation in choosing practical subjects for discussion; these have included: (a) credit unions; (b) co-operatives for buying or selling; (c) producing co-operatives; (d) recreational programs; (e) youth training and guidance; (f) technical courses; (g) crop and stock improvement, etc.

5. Creation of the right spirit and motives is essential. The dedicatory attitude which Pius XII called for in his address last Pentecost Sunday should be aimed at. While enlightened self-interest has its place, it should not predominate, nor should idle curiosity. Devotion to the common good, to the creation of conditions favorable to the temporal-spiritual welfare of *all* the citizens, is the ideal atmosphere for the useful operation of a study club program.

6. The discussion club should adapt itself to its circumstances, city or rural, small town or city, white collar or manual labor, to the special problems which its members may reach out and touch.

7. Good leaders are essential. This does not mean intellectual giants or people with numerous degrees, but individuals possessed of the spirit just referred to, and capable besides of pushing others along in an unobtrusive, kindly and unassuming way.

E. Workers' Schools

Since the Holy Father's recommendations entail the intelligent co-operation of business leaders, legislators, professional men, and farmers as well as wage earners, it might be protested that schools should be instituted for lawmakers, employers, and all the rest. Actually, circumstances suggest that emphasis be placed on the promotion of more and better unionism. Organization of wage earners is far behind employer organization, reaching even now less than 25% of the

potential. Catholics are found largely in the ranks of labor. They must be encouraged to abandon their individualism, to pave the way for organically united industry by taking their rightful place in workers' associations. They can fill their rightful place only if acquainted with the Christian philosophy of labor and equipped to express it effectively. Pope Pius XI, repeating the instructions of Pius X, explicitly required some training in Catholic principles for those who, in countries like ours, would belong to "neutral," *i. e.*, non-religious unions.

During the past several years, increasing recognition has been given to this need. How logically complain of objectionable leadership or inept membership in unions when we are lifting not so much as a finger to provide better leaders and an enlightened, high-minded rank and file? Among the first to realize the import of this question were a group of priests and laymen in New York City. They began five years ago a series of night classes calculated to make up in time for the deficiency. Though we were far behind the Communists, who had even then completed the training of thousands in their nation-wide chain of Workers Schools, progress since 1936 has encouraged the hope that we may yet recover the ground lost through inactivity.

The schools are variously organized on a parish or sectional basis. Parish halls, high schools, and college buildings have been used. Teachers have been drawn from the clergy, college faculties, government officials, lawyers, labor officials. Courses have been drawn up in labor ethics, basic economics, encyclical interpretation, labor history, labor problems, public speaking, parliamentary law. Usually two hours a night, once a week for ten weeks spring and fall, are set aside for these lessons. Guest speakers, monthly forums, rallies, moving pictures, speaking contests have been used to liven up these sessions.

Results have been encouraging if not overwhelming. Methods will bear improvement; wage earners are generally normal Americans, not attuned by education and experience to a self-sacrificing crusade for a better world here as well as hereafter.

The purpose of these schools is indisputably good. Experience will show how they can be made most effective. It seems obvious that they should deal with small groups and therefore be multiplied as fast as friendly auspices, physical facilities, and capable instructors can be found. Here is a

place for labor-minded college men to do something exceedingly useful. More teachers are needed. Workers' schools of various sizes and character have been conducted in the dioceses of New York, Brooklyn, Buffalo, Pittsburgh, Detroit, Chicago, Milwaukee, New Orleans, Baltimore, Rochester, Kansas City, and St. Paul.

In addition, several colleges and parishes have maintained a variety of night "schools" in which some aspect of labor problems were included.

1. *Institute on Industry*

During the past several summers, a week's school for working girls has been conducted by the National Council of Catholic Women and the N. C. W. C. Social Action Department at the National Catholic School of Social Service in Washington, D. C. In spite of the limitations of time, it is felt that those attending have increased their understanding and appreciation of the labor movement and have acquired some basic ideas on general economic problems. It is hoped in the light of experience and as the school becomes better known to augment both attendance and effectiveness. But such schools for the two million or more Catholic girls who work for a living should be multiplied and made easily attainable in all parts of the country.

2. *The Association of Catholic Trade Unionists*

This organization, made up of members of the A. F. L., C. I. O., or other bona fide unions, has fostered a great many of the existing workers' schools. It has also adopted other means—a monthly paper (in four cities), pamphlets and leaflets, the radio, special Masses, sermons, Communion breakfasts, to equip Catholic wage earners with the knowledge and moral character they should possess—to encourage not only membership in unions but high-quality membership.

Thus the A. C. T. U. is one answer to a demand upon which Pius XI conditioned membership in religionless unions. All responsible authorities agree that separate Catholic unions in this country are out of the question. "Under such circumstances, they seem to have no choice but to enroll themselves in neutral trade unions." (*Q. A.*, p. 12.)

But this arrangement involves another duty for Catholics. "Among these precautions (enjoined by Pius X), the first and most important is that, side by side with these trade

unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct." (*Q. A.*, p. 12.)

Since a "thorough moral training" includes clear ideas on, first, the right and duty of joining a suitable union, and second, the right and duty of promoting honest, intelligent, unselfish, and zealous unionism thereafter, whether from the ranks or in an official capacity; and since these ideals are to be inculcated by an *association*, the A. C. T. U. claims by its educational program to fill the breach. Its program goes beyond mere workers' schools, teaching principles. The A. C. T. U. has openly and even vociferously applied principles to particular cases, at the expense of criticism and controversy. While its different chapters have not followed a single "line" nor rigid methods, some opposition has arisen against every chapter.

Changes in tactics may come with experience. Leaders of the Association have little precedent to go by and are sincerely seeking to mold their growing organization along the most useful lines, whatever these may turn out to be.

The A. C. T. U. claims no monopoly for a job that needs doing. There are other and possibly better ways of doing it. The fact remains that the A. C. T. U. has launched out into the deep and up to now remains the only Catholic organization of its kind. Therefore it is worthy of investigation at least by every Catholic unionist—who may either join in its activities or select from among them a program which jibes with his circumstances and convictions.

He will find among the comparatively few Actist leaders an extraordinary spirit of self-sacrifice. Yet he will discover too that the A. C. T. U. has wider objectives than the creation of a small band of zealots. Unionists among its members and even those outside while not willing to devote a large amount of time and energy to the A. C. T. U. program, have been influenced in no small degree by its meetings, night schools, rallies, and publications. Beyond this the A. C. T. U. has reached out through its various "Labor Leaders," bi-weekly or monthly papers of news and theory, to acquaint the general public with Catholic social teaching and current labor developments.

Priests and lawyers desirous of aiding the work are admit-

ted to special membership. They advise, teach in the schools, help constitute a Speakers' Bureau, and in the case of lawyers serve as a Catholic Labor Defense League, obviating the necessity for Catholic workers in litigation of receiving legal aid from the Communist off-shoot, International Labor Defense.

The A. C. T. U. welcomes also the assistance of other professional men, professors, agents of government, who are capable of teaching in its schools for workers.

Chapters are located in New York, Detroit, Chicago, San Francisco, Pittsburgh, Saginaw, Milwaukee, Cleveland, Seattle, Trinidad, Colo., Newark. There it is, worthy of attention certainly; after that, if the A. C. T. U. as it is does not demand your co-operation, it at least suggests imitation, with whatever modifications are deemed necessary.

F. The Credit Union

While the credit union is not explicitly mentioned in any encyclical as an element of the Catholic social program, it is surely in conformity with the Papal condemnation of usury and commendation of thrift. Furthermore, the credit union at its best has high educational value; it tends to foster the spirit of mutual help, fraternity, social charity and organization which Pius XI counted a major part of the moral reform indispensable to a better social order. The Credit Union saves money; it also teaches people how to help one another systematically.

Individual Catholics in great numbers belong to industrial and commercial and rural credit unions. In passing, it may be remarked that they *should* lead all others in maintaining the unselfish and brotherly ideals without which the credit union would become simply a cold, mercenary investment.

Parish credit unions in the United States now number about 300. While this indicates some growth in recent years, it also shows a vast field for expansion. Most parishes are apt units for these associations. Setting them up would produce, besides the ordinary benefits, respect, gratitude and devotion to a Church cognizant of her children's temporal needs. A credit union in the average parish probably saves the parishioners upwards of \$1,000 a year in interest. Incidentally it can, if fostered and encouraged by the parish priest, cement the loyalty of its several hundred members to the parish.

The most obvious need of credit unions is based on the fact that most people have to borrow at some time or other.

Extraordinary expense arising from sickness, a funeral, an operation, temporary unemployment, the purchase of a car or furniture, a refrigerator, or washing machine, each year send millions of Americans to loan companies which charge exorbitant rates of interest. The credit union's lower rate lifts part of the burden from the low income family. Socially more valuable is the incentive and system which a credit union supplies for the habit of saving. Possibly even more worthwhile is its tendency to make people think of one another and help one another—to pool mental and financial resources for self-help and self-direction.

The technical features of a credit union may be worth repeating. It operates under a federal or state charter, guided by a board of directors, supervisory committee, credit committee, and treasurer (who does most of the work). The minimum share for membership is five dollars, payable in small installments; only members may borrow; the interest is usually 1% per month, on the unpaid balance; profits are divided among shareholders.

Any individual may agitate for a credit union, call it to the attention of a study club or larger society, convince the necessary minimum of ten or twelve initial members, and then keep them meeting until they have digested the essentials of the movement and are thoroughly "sold" on its worth.

Helpful reading on the credit union movement is provided by the pamphlet, *Credit Unions*, by Frank O'Hara, published in the Social Action Series of the N. C. W. C., or by Bishop Muench's *Credit Unions in Parishes*, Catholic Central Bureau, 3835 Westminster Place, St. Louis. The Central Bureau also has other useful literature. The Farm Credit Administration at Washington, or its field representatives, is a valuable source of information and help, as well as the necessary charter. The Credit Union National Association, Raiffeisen House, Madison, Wisconsin, will gladly supply information and the address of your nearest State Credit Union Federation, where help in establishing a credit union is available free of charge. The Social Action Department, N. C. W. C., is most anxious to assist in establishing more parish credit unions.

G. The Role of the School—Some Papal Directions

In his encyclical on Education, Pope Pius XI included this paragraph:

"For precisely this reason, Christian education takes in the

whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social. . . ." (p. 36.)

Among these last three categories, we have in practice laid heavy stress upon the individual and domestic aspects of life; we have been at least a little negligent of the social side of an ideal Christian life in today's world.

In *Quadragesimo Anno* Pius XI called upon the seminaries for "intense study of social matters by all candidates for the sacred priesthood." (p. 46.) He did not explicitly extend a like order to the Catholic schools for the laity. Yet their obligations in this field are clearly implied by his praise of those "Catholic universities and academies" where there were "valuable and well-frequented courses" (*Q. A.*, p. 8), and of those "many young men" who "are studying social problems with growing earnestness" (*Q. A.*, p. 46). Conversely his strictures on professing Catholics "who are well-nigh unmindful of the law of justice and charity" (*Q. A.*, p. 39), and his remarks on the social-economic ignorance of "some" Catholics and the consequent "need of social education among all classes, and on every intellectual level" indicate that our schools are not all fulfilling this paramount duty. On the face of it one might expect the schools, as the professional dispensers of education, to contribute a great deal to Pius' hoped-for campaign of enlightenment.

What they can contribute all the way up from the first elementary grade is the inculcation of the so-called social sense—that conviction of responsibility for the common good, for the economic welfare of the people next door and across the continent—that sense of obligation for the establishment of a better economic order and a better life for all, which is sadly lacking to most Americans, Catholics included.

It seems that we could begin very early and continue very late to drive home a right notion of ends and means and consequent norms in twentieth century economic life. All for the glory of God—including the distant factory, the neighborhood store, and the janitor's wages. But only if these and a myriad other economic elements are deliberately directed to the common good shall they fully conform to God's purpose and promote His glory. And this will only be possible by pursuing the virtues of social justice and social charity—together with the avoidance of stealing, and love for one's parents.

It will hardly be possible in early years to show clear and

complete *applications* of Catholic principles; but the principles themselves, with enough appropriate illustration to make them real, might be as well established as convictions of common honesty and parental authority.

Farther along—for those who continue in Catholic high schools and the reduced number who reach Catholic colleges—students should gain a firmer grasp on principles and a more nearly adequate understanding of their extension to real life. While such an equipment would seem most needed by future business and political leaders specializing in economics, political science, law (and future labor leaders taking the same courses), yet no students should be left indifferent or confused about the Papal social teaching, since practically all will enter the economic current, to muddy or cleanse the waters.

1. *Commission on American Citizenship*

Under the direction of the Archbishops and Bishops of the United States, the Catholic University in 1939 organized the Commission on American Citizenship, presided over by the Most Reverend Joseph Corrigan, Rector of the University. The Commission purposes a crusade of education in American citizenship, chiefly among the two and one-half million youth attending our Catholic schools on all levels, but not excluding the equal number in state and other secular schools, nor those young people who have recently left school. This program of education shall include training in the social sciences, civics, sociology, and economics and shall center some attention on social action as a chief duty of the Christian citizen. Over one hundred business, labor, educational, and government leaders, both Catholic and non-Catholic, were enlisted to membership in the Commission

An advisory committee of scholars, with ten members, was appointed, and actual direction of the Commission's work was entrusted to an Executive Committee of three members. Various other educators, supervisors, and Diocesan Superintendents of Schools have been brought into the organization.

The Commission proposed to prepare a model curriculum which would integrate the teaching of citizenship with religion and with the other branches of study. The Commission likewise plans a series of texts to implement the suggested curriculum.

In the meanwhile, material of all sorts—articles, stories, contests, skits, plays—is being published in the Catholic Mes-

senger magazines: *Our Little Messenger*, the *Junior Catholic Messenger*, and the *Young Catholic Messenger*, which have a total circulation of three-quarters of a million in the elementary schools. Some of this material has touched on the questions of social justice and industrial relations. For the high schools, the Commission has begun to publish a series of biographies illustrative of the lessons it would teach.

For the colleges, the Commission has prepared outlines of courses in economics, American history, American government, and social problems. These aids and additional texts, plans, and programs forthcoming will be available from Dr. Robert H. Connery, Director of the Commission, Catholic University, Washington, D. C.

2. *What Are the Schools Doing?*

Most Catholic high schools have some sort of "Social Science" course in which lessons on "capital and labor," "industrial relations," possibly wages and strikes are included. This is all to the good, especially if the encyclical teaching on these matters is given ample emphasis. It may be wondered whether some of the topics treated in the usual course—such as delinquency, criminology, inherited tendencies, and the like—are of such practical moment to the normal student as to leave only a minimum of time for consideration of his day-in-and-day-out, forty or fifty year problem, *viz.*, how he and his brother-citizens are to make a living under existing conditions.

Duly concerned with this section of "sociology" some schools have resorted to pamphlet material, fairly ample and attractive, bearing on the social encyclicals and their economic background. Among the books used are Father Cronin's *Economics and Society*, though this is really a college text, and *Rudiments of Sociology* by Eva J. Ross. Plays of "social significance" have been written and produced by high school pupils; perhaps no better means could be found of impressing some fundamental ideas on the student body.

College courses including some treatment of the Papal encyclicals, *Rerum Novarum*, *Quadragesimo Anno*, and *Divini Redemptoris*, as well as those of Pope Leo on Government, on Liberty, and on Citizenship, and of Pius XI on the Family and on Education, are not altogether rare. The college text *A Survey of Sociology* by Eva J. Ross stresses these subjects. More highly specialized courses explaining and applying the three social-economic encyclicals are also to be found.

There follows the outline of an integrated "sociology" as taught by a priest of considerable practical experience and learning:

- (a) First semester, three courses: introduction to sociology, the family, contemporary social movements. Second semester, three courses: social problems, history of social philosophy, urban sociology.
- (b) Texts and required reading: the encyclicals of Leo XIII on Government, on Citizenship, on Labor; of Pius XI on Reconstruction and on Atheistic Communism; of Pius XII *To the United States and Darkness Over the Earth*. Also *The Bishops' Program of Social Reconstruction* and the Bishops' *Church and Social Order*. The "family" course used *Marriage and Education* of Pius XI and *Readings on the Family* by Rev. Dr. Edgar Schmiedeler, O.S.B.
- (c) In addition, there was a regular seminar for sociology majors; these conducted five separate studies on the relationship of government to economic life, to agriculture, to social security, to the coal industry (since this was locally predominant), and to labor.
- (d) *Economics and Society* and the various pamphlets of Monsignor Haas were also used.

This brief description indicates that most attention was paid very realistically to family life, and to *economic life*, with due regard to the related questions of government.

3. Program Service—Social Action Department

For several years the Social Action Department of the National Catholic Welfare Conference has provided a monthly "Program Service" consisting of suggested subject matter, methods, and pamphlet sources, for supplementary social study in colleges and high schools. The topics chosen have followed the monthly study club outline published in *Catholic Action* and have therefore covered a wide range, including ideas and ideals of social action. About 300 schools are now using this service; others wishing to avail themselves of it should address: Program Service, Social Action Department, National Catholic Welfare Conference, Washington, D. C.

Colleges and Adult Education

One outstanding effort to bring our social teaching to the public, particularly to wage earners, trade unionists, and em-

ployers, was made during the first two weeks of June, 1941, by Portland University in Oregon; four classes were conducted each evening by members of the faculty and visiting priests, government officials, and others.

In other colleges, groups of students have taken to the radio and the public forum in spreading the wisdom of the encyclicals.

In addition, several schools have co-operated with the A. C. T. U. and other workers' schools to the extent of lending their classrooms and at times supplying teachers.

H. Employers' Conferences

After speaking in *Quadragesimo Anno* of the encouraging growth of workers' associations, Pius XI had to report that: "Associations of employers and captains of industry, which Our Predecessor so earnestly pleaded for, did not meet with the same success; they are, we regret to say, still few in number." (*Q. A.*, p. 13.)

The Holy Father was hardly referring to employers' associations as such; these are numerous enough in every country; he meant Catholic employers' societies, which were scarce in Europe and scarcer here.

If Catholic labor unions are inadvisable in the United States, Catholic manufacturer or trade associations are quite impossible.

But we may reasonably extend the parallel a little farther. Where non-sectarian unions are the rule, Catholic members are required to form other associations among themselves for the purpose of religious and moral training. Similarly Catholic employers belonging to "neutral" business organizations might be expected to band together for a like purpose. Someone has suggested a Catholic Employers' Association more or less as a parallel to the Association of Catholic Trade Unionists.

If such a group is to be built up, the first step toward it would be small local groups of business men, big and little, meeting to discuss just what their obligations are to employees, to one another, to the general welfare; also to what extent and by what means they may fulfill these obligations under existing conditions. The parallel with Catholic trade-unionists continues; the latter should try patiently and perseveringly to make ideas acquired in their meetings and workers' schools prevail in their respective unions. Catholic business men should endeavor with equal zeal and patience to understand

the encyclical teaching and to diffuse it in the name of reason if not of the Pope among their associates, either informally in conversation or publicly in group meetings and conventions. They would in these times of question, doubt, and good intentions win a better hearing than was possible in the past. Certain individuals, mostly non-Catholics, have exerted their good influence on fellow business men in this way. It seems the plain duty of all "men of good will."

As far as is known, circles of Catholic employers meeting regularly with this purpose in mind are limited to two or three in this country.

There are reasons for their lagging behind the wage-earning brethren. There are not so many wealthy or powerful Catholics. They have less to gain from the advent of social justice than has the poorer man. They are possibly busier, more deeply immersed in the struggle for success; at least by any monetary measure, their time is more valuable. They labor under greater psychological handicaps. The workman's head may be too soft, battered into indifference, indolence, as far as the social crusade is concerned; the employer's head may be too hard, petrified by years of "practical" struggle.

Chasing elusive ideals is an unaccustomed exercise. Can he afford to spend precious hours planning for the common good? Pius XI thought that he could and was hopeful that he would. The Holy Father "hailed with deep joy" the "experiments" of certain Catholic employers in France, who were able there to form their own "union." The approach here must be different; Catholics must try to promote sound ideas in non-religious business associations. But those sound ideas are essentially the same in France or America, and their appeal is not specifically Catholic. In his *Atheistic Communism*, Pius XI stressed one of these sound ideas, obvious enough, rather general, highly important, fraught with difficulties, too little honored: "It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment of the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice." (*A. C.*, par. 53.)

That sentence suggests ample discussion material for

small groups of Catholic business men willing to sacrifice a night or two each month to study their situation and the moral principles which *should* govern it.

I. Use of Radio

There have been a great many special broadcasts this year in connection with the 50th anniversary of *Rerum Novarum*. Several national hook-ups, numerous local programs have reminded listeners or informed them for the first time that the Church *has* social-economic principles; some of these principles have been expounded. This is all to the good. Yet even more effective educational work could be accomplished by a regular weekly broadcast, over a period of months—and years—devoted specifically to our social doctrine and its application. A single talk is good; a series of four or five is better; a perpetual series, varying speeches with panels, discussions, forums, dramatic sketches, plays, question box, still better. An especially noteworthy example of the dramatic technique was the May 18, 1941, program of the Catholic Hour. The National Council of Catholic Men, who have successfully promoted this feature radio program for more than ten years, on this occasion further enhanced their reputation by reducing the social encyclicals to flesh and blood. They presented scenes from industrial history, episodes in the lives of Catholic social leaders, and passages from Papal pronouncements. For listener interest combined with effective transfer of ideas this type of program is ideal, and would bear frequent repetition. When resources forbid it, recourse might be had at least to the panel or interview method. To provide a varied supply of speakers who would hold to the encyclical line, it would be almost imperative to form a combination speakers-bureau and study-club directed toward that end.

It is usually not difficult to secure time from local stations for “cultural” programs. While initially the hour might not be very desirable, creation of an interested audience would very likely win a choicer period.

J. Distribution of Literature

“It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church. . . .” (*A. C.*, par. 55.)

So said Pius XI. Our care and diligence should not overlook the possibilities of the pamphlet and periodical and the

task of getting them into people's hands. While we protest that Americans will not read more than their daily papers, it is a fact that millions of pamphlets are printed and sold each year. In many ways they are superior to books. They cost one-twentieth as much; they require less ambition of the reader; they take less time; and not infrequently they contain as much sense and information as the larger volumes. They may be distributed through church racks; (some churches concentrate on promoting a different pamphlet each month); at meetings, at forums; through study clubs; by personal enterprise.

Copies of the encyclicals? Yes, but they make difficult reading, in places, for the beginner who is only mildly interested. *The Bishops' Program of Social Reconstruction*, *The Church and Social Order*, *Organized Social Justice*, and *Toward Social Justice*, all general statements, are easier going, if not as complete or authoritative.

The best systematic exposition of encyclical doctrine related to particular United States facts is made by the Social Action Series, now twenty-one (colorfully covered) pamphlets and still growing.

All these are published by The Paulist Press for the N. C. W. C. This partial list of N. C. W. C. publications, with the lists of the America Press, the Central Bureau Press, the Sunday Visitor Press, prove that there is no dearth of pamphlet reading in the field, though it is true that considerable territory remains unploughed.

K. Note on Government Action

Fears are expressed in many quarters of an all-powerful government initiating, controlling, and concluding our activities of every sort in all departments of life. Sometimes these fears are not well founded: government should and can do a great deal to care for that percentage of the population which due to various handicaps and disabilities are unable to care for themselves. This involves a good deal of legislation and extensive administrative machinery.

In these times the percentage who need governmental succor is extraordinarily high and may remain high even granting unexpected economic recovery and stability. Hence, the government's duties are wider and heavier than under normal conditions.

With regard to the proper functioning of a healthy eco-

nomie system, the principal function of the government, according to Pius XI, is to promote the self-ruling, voluntary, democratic organization of plant, industry, regional and national economic groups. What can the individual do to see that the State shall fulfill its rightful functions, both remedial and permanently constructive?

He would first be required to know clearly and adequately and even in some detail just what the State's responsibilities are. This means reading, study, discussion. Then, if he is a simple voter, it devolves on him to elect men to office who will pursue the right ends, and to encourage them in doing so. If the individual himself holds office, his obligations are much greater both in knowing and doing.

Only recently Cardinal Hinsley, who has won general respect and admiration for his leadership of English Catholics during the dark days of war, referred in a pastoral letter to this very point.

"We must have the determination to resist the trend to absolutism," he said. Appealing to Catholic leaders, members of Parliament and representatives on public bodies, he specially urged them "to inform themselves on the directions of the Holy Father which vitally affect the liberty and life of present and future generations."

UNITY IN SOCIAL ACTION

Pius XI made a strong plea for unity. He marked how the Church's enemies contrive to submerge their differences and form "a single battle-line to make their attack more deadly." He offered us this example of unity that our many and splendid works in the social and economic field may not lose some of their "effectiveness by being directed into too many channels." (*Q. A.*, p. 48.)

"Ours is the best way—But *we* started this sort of thing—We have our own plans—Why, I never heard of that organization—I didn't know that Catholics were in this field—We have our own organizations."

Perhaps the Pope was thinking of sentiments like these. Initiative and independent thought are most necessary. But they can coexist with unity of purpose and plans, sharing of information and experience, pooling of strength and resources, and a feeling of partnership in achievement.

This is part of the theory behind the Social Action Department and in fact the entire National Catholic Welfare

Conference. It is a part of the reason-for-being of the National Council of Catholic Women and the National Council of Catholic Men. These two organizations fit prominently into our ideal of social action. They are sowers of the word and links with the local markets for encyclicals and their by-products. They endeavor to knit, big or little, into a unified though not standardized effort for Christ and the Church. They are officially appointed to this function by the Bishops of the United States.

Yet their success in tying widely scattered groups into one for their mutual benefit and an increased total achievement depends very largely upon the response of local, diocesan and regional organizations. As more of these become affiliates of the two Councils the latter will find more outlets for such "approved products" as are listed in this pamphlet. Already much is being accomplished in this direction; but results could be multiplied were the Catholic public fully cognizant and appreciative of the National Council of Catholic Women and the National Council of Catholic Men. In addition to the national liaison provided by these two federations they have succeeded in many dioceses in creating diocesan councils or federations. These diocesan unions, and on a lower level the deanery councils, where they exist, can help immensely in building many features of the social action program herein described. They can unite, order, and reinforce a number of discussion clubs, lecture-forums, credit unions, workers' schools, industrial conferences—almost any of the activities mentioned above. There is strength in unity and it is a needless waste of energy to create new unifying machinery where connecting bonds already exist; furthermore, it is a requisite of living with the Church that we utilize as far as possible the apparatus chosen by the hierarchy.

And so, with allowances for special circumstances, it is to be hoped that as social action projects and programs increase they will be linked progressively into a united if diversified front by parishes, deaneries, dioceses, and through the National Councils and their subordinate entities.

A LAST WORD

Finally the reader may at this point and with some reason remark the inadequacy of this exposition. Undoubtedly there are many other ways of continuing the work so dear to Leo XIII and Pius XI and Pius XII. This list and descrip-

tion is not meant to be final. It is projected merely as a working guide in the present for the increasing number of Catholics who are awakening to the challenge of the Popes and the times and feel that something more is required than a casual "Amen." What can I do? These are some of the things you can do. And no matter how we may be hampered in action the road to increased knowledge is always open.

The Popes' letters demand re-reading. There are worthwhile commentaries on the encyclicals. There are a few papers and magazines which reflect accurately and thoughtfully the economic world we live in. There is the opportunity for personal observation and inquiry. Perhaps we ride daily through a slum district, ravaged by poverty, low wages, unemployment. Do the Popes' words fit our section of the world? The answer is on the lips of our friends, associates, tradesmen, clerks, workers, employers, strikers, housewives, barbers, cab-drivers as well as in scientific treatises. Least of all should we neglect the human side of the problem, the side which multiplies its difficulty but demands at all costs its solution. Without interest and sympathy nothing will be done. Contact with the "multitudes who can only with great difficulty pay attention to that one thing necessary" (*Q. A.*, p. 40), will cure us of indifference, apathy, isolationism and complaisance. We shall discover that the fields of social-economic reform are white to the harvest, that the laborers are deplorably few, and that our help is urgently needed.

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Washington, D. C.

The Paulist Press, 401 West 59th Street, New York, N. Y.
Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.
America Press, 53 Park Place, New York, N. Y.

Catholic Action for Social Justice *

HOW shall we know well the right moral principles and spread them?

We shall all be unified in our religious program and our work under the Bishops (48).

We shall join a Catholic lay organization working with and under the Church (31).

We shall get it to start, or we shall join, a program of training (31).

We shall take part in study clubs and industrial conferences and the like (8).

We shall spread books, newspapers, magazines, and pamphlets (8).

We shall get the help of a priest trained in this matter (46).

We shall start work among youth (47).

We shall attend lay retreats (47).

We shall be apostles to our own associates—workers to workers, employers to employers, and so on (46).

We shall ground all our ideas in the Encyclicals of the Popes (48).

We shall take on the social charity of brotherhood in God and in Christ (44).

We shall lead good Catholic lives (44).

We shall know the crisis facing us which has, with the grace of God put the destiny of mankind in our hands (47).

We shall have hope, because the Christian spirit of the people is strong, ignorance and environment can be overcome, and even the most abandoned have in them the sparks of "a natural Christian soul" (45); and because already much has been done to make known and apply the social teaching of the Church (7-13; 45-6).

* Numbers refer to page numbers of Pope Pius XI's Encyclical, "Reconstructing the Social Order" (N. C. W. C. edition).

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