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Economic Ethics Bibliography: Ethical Studies

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ethical studies

**economic
ethics
bibliography**

ECONOMICS DEPARTMENT
AGRICULTURAL EXPERIMENT STATION
SOUTH DAKOTA STATE UNIVERSITY
BROOKINGS

INTRODUCTION

This Economic Ethics Bibliography documents some current literature in three disciplines: economics, philosophical ethics, and theological ethics.

Economics has not been emancipated from philosophy for very long. Adam Smith, author of Inquiry Into the Nature and Cause of the Wealth of Nations (1776) and The Theory of Moral Sentiments (1759), was both a political economist and a moral philosopher. Even after 1800 when the field was called political economy, political economists remained professionally concerned about the moral sentiments of men. Jeremy Bentham, the Mills, and the founders of the American Economic Association--to cite but a few--were economist-philosophers or economist-theologians. More and more a hyphen (economist hyphen philosopher) was needed to describe the scholar who would attempt in his own professional life to bridge the fields of study.

The fields of economics, philosophical ethics, and theological ethics began to have the characteristics of separate disciplines. The latter two were, in a sense, "synoptic" disciplines. Each of the three disciplines developed its own modern categories and rigorous methods - earning for each the distinction of being a separate way of knowing, and thus a separate discipline. The rapid developments were no less in the two fields of ethics than in economics.

Now, in this century of the expansion of knowledge when there is danger of disciplines becoming too compartmentalized, there are some scholars who do not wish to become so isolated. Many specialists in metaethics do not want to lose contact with applied fields. There are also economists and business practitioners who wish to keep contact with other disciplines--particularly through the synoptic fields of history, theology, and philosophy.

Indeed, there has been in the last decade a growing number of scholars who are developing what may be a re-emerged field of inquiry -- that of economic ethics, an applied discipline in its own right.

It is for economists, ethicists, and other behavioral scientists that this Economic Ethics Bibliography has been prepared. Many of these references develop theory for the re-emerging field of economic ethics. Other references focus on practical problems -- the applications of theory in practical contexts of business and economic life.

Some of the books and articles are historical, or else systematic, studies of economics, philosophy or theology. Some are popular surveys of the fields. Thus the bibliography may be useful to someone just becoming acquainted with one of the fields.

This is a bibliography to be used for browsing. It is to be read, even perused, although not at a single sitting. It has no index to serve as a short-cut to classification. Readers must do that themselves. The authors have elsewhere developed a working index (their own occasionally-published Bibliographies in Economic Ethics); and the senior author has described a taxonomy of writings in business ethics in his Management Ethics Guide. (The classification in the Guide indicates the range of much "conventional wisdom," which is labeled "business ethics": (1) moral exhortation, (2) descriptions of moral problems and practices, (3) descriptions and prescriptions of moral standards, (4) ethical principles, (5) moral sanctions and (6) moral education.) This Economic Ethics Bibliography contains just enough references to the "conventional wisdom" of non-professionals in economic ethics to remind readers that, indeed, the field is in a developing state where amateurs as well as professionals are finding their ways.

Considerable emphasis in this bibliography is given to theological ethics in the Western religions. Because it is not the usual thing for behavioral scientists, or even many philosophers, to be able to peruse the literature of theology, a number of basic writings in theological ethics and systematic theology are cited. Classics in philosophy, theology, and economics are usually cited without comment.

Some of the most significant works hardly need annotations; while works of little significance deserve little other than a listing. Still other references, in between in quality or significance, are sometimes not annotated because the titles are descriptive enough.

Some works of significance to a limited number of readers are anno-

tated in some detail. Often the comments will serve as much to warn uninterested readers as to catch the eye of the few who will be keenly interested.

There has been no attempt to systematically select works in economic ethics indexed in the following: (a) the five volume American Economics Association's Index of Economic Journals; (b) Albert and Kluckhohn's A Selected Bibliography on Values, Ethics, and Esthetics in the Behavioral Sciences and Philosophy, 1920-1958; (c) Ethics and other well-indexed philosophical journals to which scholars would normally first turn; or (d) popular business or denominational periodicals, some of which carry well-written and scholarly articles in applied ethics.

The authors thank those who have been on the Ethical Studies Staff, and particularly Professors Charles D. England, J.K. Hvistendahl, Marion Hvistendahl, Morris J. Morgan, Richard K. Scheer, S. Ray Schultz, John Skov, and Miss Sharilyn Searls for advice and assistance. That assistance was invaluable. The final decisions on the content of the bibliography, however, were the authors'.

Special appreciation goes to Mrs. Paul Jess, Miss Claryce Lippert, Mrs. Marlyn Jerke, Miss Carol Vostad, and Mrs. Frieda Priestley for typing the manuscript.

Original plans called for publication in 1966. In 1963, a national inter-denominational institute, the Christian Faith and Higher Education Institute at East Lansing, Michigan, commissioned a group of economists for a three-year study on "Ways of Knowing in Economics and Ethics." Because of the needs of those scholars, and due to the encouragement of the Institute Director of Studies, Jack Harrison, this bibliography was completed at this time. We appreciate the assistance of the Institute.

Philip W. Van Vlack
Charles L. Sewrey
Charles E. Nielsen

A

* Available in paperback editions.

Abell, Aaron I. *American Catholicism and Social Action: A Search for Social Justice, 1865-1950*. Garden City. Hanover House. 1960.

Abernethy, George L. *The Idea of Equality: An Anthology*. Richmond. Knox. 1959.

The idea of equality lies embedded in the very foundation of Western civilization, in the amalgamation of Greek, Roman, and Hebraic-Christian ideas and institutions. This book seeks to bring together a wide variety of characteristic statements which reveal the historical development of the idea of equality, beginning with the Old Testament times.

Acton, Lord John. *Essays on Freedom and Power*. Glencoe. Free. 1949. The essays include: Inaugural Lecture on the Study of History, History of Freedom, Nationality, The Protestant Theory of Persecution, Political Causes of the American Revolution, The Background of the French Revolution, Conflicts with Rome, and The Vatican Council. Acton was an outstanding nineteenth century English Roman Catholic liberal.

Adams, James Luther. *Theological Bases of Social Action*. *Journal of Religious Thought*. 8:1. Autumn-Winter 1950-1951.

Adams, Walter. *Corporate Giantism, Ethics, and the Public Interest*. *Review of Social Economy*. 21:1:1-18. March 1963.

Adler, Mortimer J. *The Idea of Freedom: A Dialectical Examination of the Conceptions of Freedom*. Garden City. Doubleday. 1958. Analyzes what writers have answered to questions about freedom in the last 2500 years.

_____. *The Idea of Freedom: A Dialectical Examination of the Controversies About Freedom*. Garden City. Doubleday. 1961.

Adler assumes that if minds are to be joined on a single issue, initial agreement on the meanings of terms must come prior to mutual understanding of assumptions and conclusions stated in those terms.

_____, and William Gorman (Eds.). *The Great Ideas: A Syntopicon of Great Books of the Western World*. 2 vol. Chicago. Encyclopedia Britannica. 1952.

This Syntopicon has the aim of discovering ". . . the unity and continuity of Western thought in the discussion of common themes and problems from one end of the tradition to the other." It is a guide to the Great Books of the Western World. The Syntopicon is divided into 102 topics, ranging from "Angel" to "World." Each of these sections contains a brief introduction to the concept being discussed and is followed by exhaustive references to the Great Books. Each topic so treated is divided into sub-divisions.

Albert, Ethel M., and Clyde Kluckhohn. *A Selected Bibliography on Values, Ethics, and Esthetics in the Behavioral Sciences and Philosophy, 1920-1958*. Glencoe, Ill. Free Press. 1959.

A bibliography for the period 1920-1958, covering: anthropology, psychology and related topics, sociology, political science, economics, philosophy, related sources outside the behavioral sciences and philosophy (including humanities, history, law, theology, and the biological sciences). Alphabetical index of authors.

Allen, William R., and Joseph J. Spengler (Eds.). *Essays in Economic Thought: Aristotle to Marshall*. Chicago. Rand McNally. 1960.

Allenson, Wesley. *Social-Economic Status and Outlook of Religious Groups in America*. Information Service. 27:2. 1948.

Allinsmith, Wesley and Beverly. *Religious Affiliation and Politico-Economic Attitude: A Study of Eight Major U. S. Religious Groups*. *Public Opinion Quarterly*. 12:377-389. Fall 1948.

American Academy of Political and Social Science. *Automation*. *Annals of the American Academy of Political and Social Science*. V. 340. March 1962.

An issue on: *The Nature of Automation, The Current State of the*

Art, The Impacts of Automation, Private and Public Policies for Automation, and An International Perspective.

_____. Ethical Standards and Professional Conduct. (Benson Y. Landis, Ed.). The Annals of The American Academy of Political and Social Science. 297:1-124. January 1955.

Problems of defining a profession and deciding whether or not business management is becoming a profession. Developments within particular professions.

_____. Ethical Standards in American Public Life. (Clarence N. Callendar and James C. Charlesworth, Eds.). The Annals of The American Academy of Political and Social Science. 280:1-157. March 1952.

Patterns of Public Morality, Ethical Standards in Public Elections, Ethical Standards in Governmental Agencies, Sources of Influence and Pressure, and Measurement and Promotion of Ethical Standards.

_____. The Ethics of Business Enterprise. (Arthur S. Miller, Ed.). The Annals of the American Academy of Political and Social Science. 343:1-141. September 1962.

In this symposium lawyers, economists, political scientists, philosophers, a newspaper reporter, and a foundation executive scrutinize the social obligation of the corporate giant: Concepts of Corporate Enterprise, Dominance as an Economic Institution, Relations with Other Persons and Groups, and The Business Ethics Advisory Council.

American Assembly. Economic Security for Americans. New York. Graduate School of Business, Columbia Univ. 1954.

American Economic Association. Index of Economic Journals. V. 1 (1886-1924), V. 2 (1925-1939), V. 3 (1940-1949), V. 4 (1950-1954), and V. 5 (1955-1959).

This index lists by author and subject English language articles in major professional economic journals published during the period 1886-1959. There is a decimal subject matter classification and a geographical classification of the articles.

_____. Thirtieth Annual Meeting. Motives in Economic Life. American Economic Review. V. 8 (Supplement). 1918.

_____. Thirty-fourth Annual Meeting. Economics and Ethics. American Economic Review. V. 12 (Supplement). 1922.

_____. Fifty-sixth Annual Meeting. Papers and Proceedings. American Economic Review. V. 34 (Supplement). March 1944.

Papers on "Political Science, Political Economy and Values" and "The Educational Function of Economists and Political Scientists." Discussion by leading economists.

_____. Seventy-third Annual Meeting. The Influence of Moral and Social Responsibility on Economic Behavior. American Economic Review. 51:2:527-63. (Papers and Proceedings.) May 1961

American Management Association. The A.M.A. Management Film Catalogue. 1515 Broadway, New York 36. AMA Management Television Center. 1963.

Lists 117 films (kinescopes produced from video tape) now available for rental. They cover a variety of topics in the field of administrative services, finance, general management, insurance, international management, manufacturing, marketing, and purchasing.

_____. Ethical Standards for Company Executives. 1515 Broadway, New York 36. American Management Association, Inc. 1962.

Looseleaf, coat pocket size notebook for planning a workshop on ethical standards for company executives. Includes: Decisions to Make Ahead of Time, Individual Preparations for Meeting, Planning the Initial Meeting on Business Ethics, Preparing and Using a Discussion Outline for a Business Ethics Meeting, Charting Progress, Planning Subsequent Meetings, Selected References. All in outline format. Almost no discussion of ethics or business management theory.

Anderson, Nels. Work and Leisure. New York. Macmillan. 1962.

Considers how to adjust creatively to the changes in using time that technology is imposing upon us. He concludes that family members spend the major portion of leisure time at home and that most people can cope with increased leisure.

Andrews, Kenneth R. (Ed.). The Case Method of Teaching Human Relations and Administration. Cambridge. Harvard. 1956.

An interim collection of papers on teaching human relations and administration by the case method.

Anshen, Ruth Nanda (Ed.). Freedom, Its Meaning. New York. Harcourt, Brace. 1940.

Anthony, Robert N. The Trouble With Profit Maximization. Harvard

Business Review. 38:6:126-134. Nov.-Dec. 1960.

Profit maximization is too difficult, unrealistic, and immoral.

Aquinas, St. Thomas. Basic Writings of St. Thomas. (Anton Pegis, Ed.).
2 vol. New York. Random House. 1945.

Includes Summa Theologica, and other selections which present his conception of the life of man and principles which "man needs and can find in working out his destiny."*

Archibald, G. C. Welfare Economics, Ethics, and Essentialism. *Economica*.
26:104:316-327. November 1959.

Archibald says: "In this paper I shall propose the apparently heretical view that welfare economics does not depend upon a foundation of value judgments. I shall argue the common, contrary, opinion is the consequence of a muddle; and I shall claim that my own opinion is consistent with the classical Robbinsian distinction between positive and normative economics."

Aristotle. The Basic Works of Aristotle. (Richard McKeon, Ed.) New
York. Random House. 1941

See especially the Nicomachean Ethics and Politics

Arnold, Thurman. The Folklore of Capitalism. Garden City. Blue Ribbon.
1941.

Arrow, Kenneth Joseph. Social Choice and Individual Values (Monograph 12
of the Cowles Commission). New York. Wiley. 1951.

A logical foundation for social welfare judgments in large groups.

Arthur, H. B. Religion and Its Role in the World of Business, A Comment.
Journal of Business. 32:2:183-184. April 1959.

A dissent on Worthy's article (q.v.).

Attwater, Donald (Ed.). A Catholic Dictionary. Revised. New York.
Macmillan. 1961.

A useful reference for determining the significance of the words, terms, names, and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions and organization of the Catholic Church.

Augustine, Saint. The City of God. Random House.

A formulation of the Christian epic and a summary of Augustine's solutions to particular problems.*

_____. Confessions and Enchiridion. (Albert C. Outler, Tr.). Philadelphia. Westminster. 1955.

Augustine's spiritual autobiography, and his summary of the practical philosophy he finally adopted.

Austin, Robert W. Code of Conduct for Executives: Proposal Addressed to the Problems of Individual Business Managers. Harvard Business Review. 39:53-61. Sept.-Oct. 1961.

Ayres, Clarence Edwin. The Basis of Economic Statesmanship. American Economic Review. 23:200-216. June 1933.

_____. The Divine Right of Capital. Boston. Houghton Mifflin. 1946. Compares the "divine right of capital" with the seventeenth century divine right of kings. Ayres argues that there are better ways to run the economy than those used in the present "capital accumulation" system and advocates a "limited capitalism" as a substitute for present "absolute capitalism."

_____. Fifty Years' Developments in Ideas of Human Nature and Motivation. American Economic Association Papers and Proceedings. 26:224-236. March 1936.

_____. The Industrial Economy. Boston. Houghton Mifflin. 1952. A statement of the institutionalist conception of the economy.

_____. Toward a Reasonable Society: The Values of Industrial Civilization. Austin. Univ. of Austin. 1961.

Maintains that industrial society is not at a dead end, that we can be committed to a life of reason without being spiritually crippled, and that we can know in what direction improvement lies.

B

Bach, G. L. Inflation: A Study in Economics, Ethics, and Politics. Providence. Brown Univ. 1958.

Baerwald, Friedrich. Some Reflections on the Economic Aspects of "Depersonalization". *Review of Social Economy*. 12:1:9-15. March 1954.

Baier, Kurt. *The Moral Point of View: A Rational Basis for Ethics*. Ithaca. Cornell Univ. 1958.

Baillie, John. *The Belief in Progress*. New York. Scribner's. 1951.

Baker, Richard T. *The Christian As a Journalist*. New York. Association. 1961.

Barbour, Ian G. *Christianity and the Scientist*. New York. Association. 1960.

Dr. Barbour, a physicist who is head of Carleton College Dept. of Religion, has contributed to both scientific and religious journals. The book deals "concretely with what the serious scientist and would-be scientist is 'up against' when he considers the complex pattern of industry, government, church and education ranged against him." Dr. Barbour discusses: The Vocation of the Scientist, Applied Science and Human Welfare, Scientific Research and the Pursuit of Truth, The Science Teacher and the Student, Science and the Social Order, and The Scientist as a Person.

Barnard, Chester I. *Elementary Conditions of Business Morals: Classes of Business Morality, the Kinds of Conflicts They Involve, and Ways of Resolving These Conflicts*. *California Management Review*. 1:1-13. Fall 1958.

_____. *The Functions of the Executive*. Cambridge. Harvard. 1956.

Bartels, Robert. (Ed.) *Ethics in Business*. Columbus. Ohio State. 1963. Lectures delivered to a graduate seminar on ethics in business at Ohio State University, with most lectures by Ohio State professors in business or economics. Included are two perceptive essays by philosophers on the common good in our day and on a theistic basis of ethics. A composite bibliography compiled by graduate students is included.

Barth, Karl. *Against the Stream*. New York. Philosophical. 1954. Perhaps best reference in English for Barth's social ethics.

_____. *Community, State, and Church*. Garden City. Doubleday. 1960.*

Baum, Maurice. The Case for Business Civilization. Harvard Business Review. 38:6:55-64. Nov.-Dec. 1960.

"The critics of business have testified against our civilization, calling it materialistic, juvenile, and lacking in respect for pure art and fundamental science. Now the defense rises to give evidence."

_____. Readings in Business Ethics. Dubuque. Brown. 1950., *
Case studies and readings prepared to define the moral principles of the American capitalistic system, and to illustrate the most important ethical problems in modern selling, competition, and advertising.

Baumhart, Raymond, S.J. Ethics and Catholic Businessmen. America. 106:13:436-438. Jan. 6, 1962. 106:13:589-591. Feb. 3, 1962. 107:2:47-52. April 14, 1962.

"Reveals that twentieth century businessmen are the first to admit that market-place ethics are not what they should be. On the other hand, the same men frequently lament the lack of clear-cut norms for ethical business dealings. They also regret the absence--in classroom, pulpit or rectory parlor--of informed and prudent counselors ready to aid them."

_____, William J. Byron, S.J., and John E. McMillin, Ethics of the Businessman. (Booklet). New York. America. 1963.*

The Ethics of the Catholic Businessman, Needed--Clear Codes and the Courage to Uphold Them, and Ethics and Advertising.

_____. How Ethical Are Businessmen? Harvard Business Review. 39:4:6ff. July-August 1961.

"One thousand seven hundred executives appraise current business ethics in practice and call for top-management leadership in righting the wrong-doing." The author was a doctoral candidate at the Harvard Business School, where this was a subject of a thesis. The thesis is to be published.

_____, and George D. Fitzpatrick. Inertia in Business Ethics. America. 108:798-800. June 1, 1963.

Beach, Waldo, and H. R. Niebuhr (Eds.). Christian Ethics. New York. Ronald. 1955.

A collection of original source materials relevant to Christian ethics. Chapters include introduction to biblical ethics, Clement,

Augustine, mysticism, Aquinas, Luther, Calvin, Puritans, Wesley, Edwards, Kierkegaard, and Rauschenbusch.

Becker, Carl L. *Freedom and Responsibility in the American Way of Life*. New York. Vintage. 1958.

This book is concerned with the moral and social problems of a citizen's conduct in American society.

Becker, Edwin L. *Britain's Industrial Missions. Religion and Labor*. 6:9:1, 3-4, 7-8. June-July, 1963.

Describes the work of fifty full-time industrial chaplains and 500 ministers in Great Britain who regularly give part of their work time to factory visitations. Tells how these "industrial missions" differ from the older "industrial chaplain idea."

_____. In *Support of a Contextual Ethics. Religion in Life*. 32:3:405-410. Summer 1963.

Bedell, Clyde. *To the Extent Advertising and Marketing Are Corrupting Society--You'd Better Worry!* *Advertising Age*. 29:101-102. Oct. 27, 1958.

A reply to Theodore Levitt's article of Oct. 6, 1958, in the same magazine, "Are Advertising and Marketing Corrupting Society? It's Not Your Worry, Levitt Tells Business."

Benne, Kenneth D. and G. E. Swanson (Eds.). *Values and the Social Scientists. Journal of Social Issues*. 6:4:8-16. 1950.

Bennett, John C. *Christian Ethics and Political Decision: How Relevant Are Universal Principles to Concrete Situations?* *Worldview*. 5:2:3-7. February 1962.

Contextual ethics vs. principled ethics.

_____. *Christian Ethics and Social Policy*. New York. Scribner's. 1946. Dr. Bennett considers the Christian social imperative and five Christian social strategies: a Catholic strategy, the strategy of withdrawal, the identification of Christianity with particular social programs, a double standard for personal and public life, and a strategy which "emphasizes the relevance together with the transcendence of the Christian ethic and which takes account of the universality and persistence of sin and the elements of technical autonomy in social policies."

- _____ Christian Realism. New York. Scribner's. 1947.
The true Christian is not remote from life.
- _____ Christianity and Communism Today. New York. Association. 1960.*
This is a revised edition of Christianity and Communism. Bennett's contention is that these two ideologies must be considered more as rival idea systems and ways of organizing society than military power complexes. Chapter eight critically evaluates "Some Moral and Religious Objections to Co-Existence."
- _____, Howard R. Bowen, William A. Brown, Jr., and G. Bromley Oxnam.
Christian Values and Economic Life. New York. Harper. 1954.
Two theologians and two economists provide an analysis of economic issues faced today.
- Bennett, Thomas R. Project Laity: An Experiment in Adult Education and Social Action in the Local Church. (Mimeographed). 475 Riverside Drive, New York 27. National Council of Churches, Department of the Church and Economic Life. 1961.
"The program of the local church is not designed, at least at present, and except in rare instances, to provide . . . small group opportunity in which the ethical dilemmas of daily Christian life can be exposed, analyzed, and a more vigorous Christian witness formulated."
- Benoit, Emile. Ethical Issues in the Economic Impact of Defense Spending and Disarmament. With Guide to Discussion by Church or Other Interested Groups. (Mimeographed). 475 Riverside Drive, New York 27. National Council of Churches. 1960.
- Bentham, Jeremy. An Introduction to the Principles of Morals and Legislation. New York. Hafner (1789) 1948.
- Berelson, Bernard and Gary A. Steiner. Human Behavior: An Inventory of Scientific Findings. New York. Harcourt Brace and World. 1964.
Condensation of 1,045 research findings in anthropology, psychology, sociology, and related fields.
- Berger, Peter. (Ed.) The Human Side of Work. New York. Macmillan 1964.
Considers human and moral tensions of business executives.
- Berle, Adolf A., Jr. Economic Power and the Free Society. (Pamphlet) Center for Study of Democratic Institutions. 1957.

_____. *Power Without Property: A New Development in American Political Economy*. New York. Harcourt. 1959.*

"It will be found in these pages that the power system emerging in response to public wants is at long last governed by public consensus It is a sort of continuing election in which there are no nonvoters. Any feeling however individual, any form of consumption however insignificant, any participation however humble exerts its effect."

_____. *The Twentieth Century Capitalist Revolution*. New York. Harcourt. 1954.

An analysis of the modern corporation and its move toward social responsibility.

_____, and Gardner C. Means. *The Modern Corporation and Private Property*. New York. Macmillan. 1933.

Bingham, June. *Courage to Change: An Introduction to the Thought of Reinhold Niebuhr*. New York. Scribner's. 1961.

This biography shows relationships between Niebuhr's thinking and his life experience.

Blackman, Philip, F. C. S. (Trans.) *Ethics of the Fathers*. New York. Judaica. 1964.*

The classical compilation of Jewish ethical maxims, moral precepts, and profound aphorisms. Includes text, introduction, translation, and notes. Also: Supplement on Taryag Mitzvoth (The 613 Commandments); "The Importance of the Mishnah Throughout the Ages" by Rabbi K. Kahana Kagan; and Biographies.

Blanshard, Brand. *Reason and Goodness*. New York. Macmillan. 1961.

Blanshard examines the views of the emotivists, Moore and Ross, and the linguistic philosophers, Westermarck, Dewey, and Perry. He is concerned with the meaning of the central terms of morals—"good," "right," and "ought." He holds that the present debates about these concepts, often thought to be merely verbal, are the result of centuries of slow refinement of the issues.

Blum, Fred H. *Social Audit of the Enterprise*. *Harvard Business Review*. 36:2:77-86. March-April 1958.

"Regular financial audits which chart the economic health of a company are an obvious necessity for any manager who holds the

responsibility for the future of a business. The time has now come . . . for management to conduct another kind of audit: a study of the extent to which it is satisfying the basic human needs of its employees."

Boarman, Patrick. *Der Christ und die Soziale Marktwirtschaft*. Stuttgart. W. Kohlhammer Verlag. 1955.

A collection of essays by Catholic and Protestant economists dealing with several Christian approaches to the problems of a free economy in Germany.

Bonhoeffer, Dietrich. *Ethics*. (Eberharde Bethge, Ed., Neville Horton Smith, Tr.). New York. Macmillan. 1955.

Proceeding from a Christo-centric position, the author moves into an evaluation of personal and social ethics.

Bosley, Harold A. *Doing What Is Christian*. Nashville. Graded Press. 1960.

Deals with ethical questions in personal and social life from a Protestant Christian viewpoint.

Boulding, Kenneth E. *After Civilization, What?* *Bulletin of the Atomic Scientists*. 18:8:2-6. October 1962.

Raises questions about where progress will lead us.

_____. *The Image; Knowledge in Life and Society*. Ann Arbor. Univ. of Michigan. 1956.*

Presents an "organic theory" of knowledge which discusses the growth of images in individuals, organizations, and society at large. This science of Eiconics may call for reorganization of departmental structures of knowledge. The image contains organizing elements which contribute both scientific and religious faith.

_____. *The Organizational Revolution*. New York. Harper. 1953.

This book analyzes "the continuously increasing importance of large organizations--business, labor, farmer, veteran, fraternal, and similar groups--in American economic life, and the problems of ethical conduct created by the human relations in such organizations." The tensions between the immediate purposes of these organizations and the claims of individual personality are considered. One full section is devoted to case studies illustrating the impact of big-scale organization upon the standards by which we judge economic behavior. The book concludes with a critique by Reinhold Niebuhr and a further commentary by Boulding.

_____. The Principle of Personal Responsibility. Review of Social Economy. 12:1:1-8. March 1954.

Suggests that in the complex relationships of economic life the idea of responsibility may be more helpful than the idea of love.

_____. Principles of Economic Policy. Englewood Cliffs. Prentice-Hall. 1958.

Presents the basic principles of economics as they are applied to the formulation and evaluation of economic policies. Emphasizes the interrelationship of various policies in order to give a view of economic policy as a whole. Discusses four basic objectives of economic policy--progress, stability, justice, and freedom.

Considers the extent to which these four objectives may be satisfied in a number of different fields of policy--fiscal, monetary, income maintenance, international economics, business, labor, agriculture, etc.

_____. Religious Foundations of Economic Progress. Public Affairs. 14:4:1-9. Summer 1952.

_____. The Skills of the Economist. Cleveland. Allen. 1958.

Examines some of the contributions which economics makes to our culture. Chapter six is "The Economic Ethic and the Heroic Ethic."

_____. Symbols for Capitalism. Harvard Business Review. 37:1:41-48. Jan.-Feb. 1959.

"The struggle between the U. S. A. and the U. S. S. R. is basically a struggle between two systems--the market system and the budget system. To win this battle we must develop symbols for capitalism."

_____, Carl H. Voss, and Walter A. Kaufman. Ethics and Business. Univ. Park, Pennsylvania. Pennsylvania State University, College of Business Administration. 1962.*

An economist, a theologian, and a philosopher lecture on ethics and business.

Bowditch, John, and Clement Ramsland (Eds.). Voices of the Industrial Revolution: Selected Readings from the Liberal Economists and Their Critics. Ann Arbor. Univ. of Michigan. 1957.*

The first selections reflect the views of men who were essentially protagonists of the new economic order. The remaining selections voice the discontent of critics. A central question then, and now, is "How can man best direct and profit from the forces unleashed by the

Industrial Revolution?"

Bowen, Howard. *Social Responsibilities of the Businessman*. New York. Harper. 1953.

Topics dealt with include: Economic Goals, Social Responsibility and Laissez-Faire, Social Aspects of Business Decisions in Present-Day Capitalism, Protestant Views of the Social Responsibilities of Businessmen, The Businessman's Conception of His Social Responsibilities, The Businessman's View of His Specific Responsibilities, Some Criticisms of the Doctrine of Social Responsibility, Law and the Doctrine of Social Responsibility, and Ethical Issues Relating to the Distribution of Income. There is an ethical critique by Dr. F. Ernest Johnson.

Bradley, Francis Herbert. *Ethical Studies; Selected Essays*. New York. Liberal Arts. (1876) 1951.

Includes the following selections: Why Should I Be Moral? Pleasure for Pleasure's Sake, Duty for Duty's Sake, and My Station and Its Duties.

Brandt, Richard B. (Ed.). *Social Justice*. Englewood Cliffs. Prentice-Hall. 1962.*

Essays by William Frankena, Gregory Vlastos, Kenneth Boulding, Paul Freund, and Alan Gewirth on the problem of justice in society.

_____. (Ed.). *Value and Obligation: Systematic Readings in Ethics*. New York. Harcourt. 1961.

Both the classical and the modern meta-ethical literature.

Brewster, John M. *The Achievement Motive and Entrepreneurial Behavior*. In North Central Regional Research Committee on The Management Resource in Farming (NC-59). A Symposium on Measuring Managerial Ability of Farmers. pp. 12-55 (Mimeographed). Chicago. The Farm Foundation. December 17-18, 1962.

_____. Beliefs, Values, and Economic Development. *Journal of Farm Economics*. 43:4:779-796. November 1961.

_____. Society Values and Goals in Respect to Agriculture. In *Goals and Values in Agricultural Policy* (Assembled by Iowa State University Center for Agricultural and Economic Adjustment). Ames. Iowa State Univ. 1961.

- Brightman, Edgar M. *Moral Laws*. New York. Abingdon. 1933.
 Notes the respects in which ethics can be thought of as a science.
 Considers laws of the best possible, ideal control, autonomy, etc.
- Brinton, Crane. *A History of Western Morals*. New York. Harcourt. 1959.
 A history of ethical ideas from the flowering period of the ancient
 Near East to the twentieth century--containing also some account of
 man's moral and otherwise behavior.
- Broad, C. D. *Five Types of Ethical Theory*. London. Routledge and
 Kegan Paul. 1930.*
 "I propose in this book to expound and criticize five typical theories
 of ethics, viz., those of Spinoza, Butler, Hume, Kant, and Sidgwick."
- Broehl, Wayne G., Jr. *Ethics and the Executive: The Small Decisions That
 Count*. *Duns Review and Modern Industry*. 69:7:45, 122-124. May
 1957.
 "In the life of every executive, decisions involving basic ethical
 principles are frequent--and many of the situations are so casual
 that it is easy to overlook the moral judgments required."
- _____. *Looking Around: Do Business and Religion Mix?* *Harvard Business
 Review*. 36:2:139-145. March-April 1958.
 A list of meaningful readings in business ethics by a business
 administration professor.
- Brown, Leo C., S. J. *The Responsibility of the Entrepreneur in Modern
 Industrial Society*. *Review of Social Economy*. 8:1:1-9. March 1950.
- Brown, Robert McAfee, and Gustave Weigel, S. J. *An American Dialogue:
 A Protestant Looks at Catholicism and a Catholic Looks at Protestantism*.
 Garden City. Doubleday. 1961.*
 Brown takes up American Catholicism and How It Got That Way and
 some immediate issues--beer, ballots, birth control, bingo--and
 their implications. Father Weigel discusses Protestant piety,
 Protestant morality, the Protestant stance, the Protestant fear, and
 the Protestant principle.
- Brunner, Emil. *Christianity and Civilization*. 2 vol. New York.
 Scribner's. 1958.
- _____. *Justice and the Social Order*. New York. Harper. 1945.

- _____. The Divine Imperative: A Study in Christian Ethics. Philadelphia, Westminister. 1947.
 Chapters 33-35 refer to Christian teaching about the economic order. Written from background of Reformation theology. German edition, 1932.
- Bryson, Lyman, Louis Finkelstein, Robert MacIver, and Richard McKeon (Eds.). Freedom and Authority in Our Time. New York. Harper. 1953.
 Papers on various aspects of freedom and authority prepared for and discussed at the Twelfth Conference on Science, Philosophy and Religion.
- Buber, Martin. Between Man and Man. (Ronald G. Smith, Tr.). Boston. Beacon. 1955.*
 The noted Jewish theologian emphasizes that man is essentially to be understood by "relation".
- _____. The Writings of Martin Buber. (Will Herberg, Ed.). New York. Meridian. 1956.*
- Buckley, Louis F. Ethical Aspects of Social Insurance. Review of Social Economy. 6:1:1-28. December 1947.
- Bunting, J. Whitney (Ed.). Ethics for Modern Business Practice. New York. Prentice-Hall. 1953.
 (Now out of print.)
- Bursk, Edward C. (Ed.). Business and Religion: A New Depth Dimension in Management. New York. Harper. 1958.
 A compilation of articles from the Harvard Business Review.
- _____. D. T. Clark, and R. W. Hidy. (Eds.) The World of Business. Four Vols. New York. Simon and Schuster. 1962.
 Collection of some "great literature of business": The first code of business ethics (21 B. C.)--Aristotle, Plato, and Cicero on business--St. Thomas Aquinas--and on through four volumes to Reinhold Niebuhr and Ogden Nash.
- Butz, Earl L. The Agricultural Economist in the Political Environment of Policy Making. Journal of Farm Economics. 37:2:189-196. May 1955.
 Argues that we need both the "pure" economists and "policy making" economists and that the professional economist is more essential now than ever.

C

Calhoun, Robert Lowry. *God and the Day's Work: Christian Vocation in an Unchristian World.* New York. Association. 1957.*

Addressed to the problem that many people find daily life a dull and futile business and work a pointless drudgery--a source of anxiety and frustration rather than a personal fulfillment. Calhoun deplores the fact that religion is so frequently isolated from the "great rush of the world's work."

Calvez, Jean-Yves, S.J., and Jacques Perrin, S.J. *The Church and Social Justice: The Social Teachings of the Popes from Leo XIII to Pius XII (1878-1958).* Chicago. Regnery. 1961.

Arrangement of the work is topical under nineteen chapter headings including: The Church and Social Relations, Revelation and the Natural Law, The Limits of the Church's Intervention, Person and Society, Justice, Charity, Need, Property, Labor, Capital, Exchange, Price and the Market, The Enterprise, National and International Economics, The Economy and the State, Social Antagonisms, The Church and Class Warfare, Trade Unionism, and The Church's Plans for Society. There is also a specific discussion of the separate papal documents.

Campbell, Thomas C., Jr. *Capitalism and Christianity.* *Harvard Business Review.* 35:4:37-44. July-August 1957.

"For businessmen, it is not a choice between mammon and God, but a challenge to make the one serve the Other."

Cantril, Hadley. *Educational and Economic Composition of Religious Groups: An Analysis of Poll Data.* *American Journal of Sociology.* 48:574-579. March 1943.

Carnell, Edward John. *The Case for Orthodox Theology.* Philadelphia. Westminster. 1959.

One of a series on "The Case for" Restrained and readable writing. See also Hordern.

- Carr, Eugene. *Religion In and On the Job*. New York. McCann-Coward. 1956.
- Carroll, Thomas H. (Ed.). *Business Education for Competence and Responsibility*. Chapel Hill. Univ. of North Carolina. 1954.
- Carter, Paul A. *The Decline and Revival of the Social Gospel: Social and Political Liberalism in American Protestant Churches, 1920-1940*. Ithaca. Cornell Univ. 1954.
- Casserley, J. L. *Morals and Man in the Social Sciences*. New York. Longmans. 1951.
Casserley believes we can be scientific about man and still go on believing in the dignity of man and the privilege of being human.
- Cassinelli, C. W. *Some Reflections on the Concept of the Public Interest*. *Ethics*. 69:1:48-61. October 1958.
The intention is to "bring out as clearly as possible" the nature of the difficulties one confronts in identifying what is "to the interest of the public with what the public is interested in, that is, with the interests possessed by the public."
- Chambers, Clarke A. *The Belief in Progress in Twentieth-Century America*. *Journal of History of Ideas*. 19:2:197-224. April 1958.
- Cherbonnier, Edmond. *Hardness of Heart: A Contemporary Interpretation of the Doctrine of Sin*. Garden City. Doubleday. 1955.
- Childs, Marquis W., and Douglas Cater. *Ethics in a Business Society*. New York. Harper. 1954.*
Shows that throughout history ethics and religious aspirations have been the underpinning of society, and emphasizes the necessity of applying ethical principles to daily life in the modern business economy. Summarizes first six volumes in the National Council of Churches' series on *The Ethics and Economics of Society*, but also includes Childs' and Cater's own analysis. A study guide, published by the National Council of Churches' Department of the Church and Economic Life, entitled "The Camel and the Needle's Eye" is available for group discussion.
- Christian Science Monitor. *Challenge to Morality*. (Reprinted from the *Christian Science Monitor*). Boston. The Christian Science Monitor. 1963.

Reprinted from a series published in the Monitor in the Spring 1963. Problems at local, state, national, and world levels are covered. Also, business, labor, education, the family, youth, sports, films, television, literature, and "Ways That Enslave" (alcohol, tobacco, and gambling). All well written with a summary article.

Cicero. The Republic, The Laws. (Clinton W. Keyes, Tr.) Cambridge. Harvard University Press. 1959.

Clark, Eugene, and Blaine E. Grimes. Goals of Economic Policy. Dubuque. Brown. 1955.

Supplementary readings in economic policy--specifically in consumer sovereignty, equality of opportunity, economic progress, and stability--organized to show proper use of scientific knowledge in formation of public policy.

Clark, John Maurice. Alternative to Serfdom. New York. Knopf. 1950.*
The "alternative to serfdom" is to be found in a balance of competing groups and institutions, all brought by a sense of social responsibility to restrain selfish abuses of power. Clark argues that the moral and political judgments of people about the way they want to live are as important as the impersonal judgments of the market place. Responsible freedom requires the restraint of both big business and big labor.

_____. Economic Institutions and Human Welfare. New York. Knopf. 1957.
Means and ends. Aims of economic life. Economic liberty. The ethical basis of economic freedom.

_____. The Ethical Basis of Economic Freedom. Westport, Conn. Kazanjiian Foundation. 1955.*

Clark argues for balancing the claims of individualistic self reliance and social justice. The individual qualities of workers may determine which remain longest employed, but the question of how many become unemployed depends on social forces quite independent of the qualities of individual workers. Clark does not believe that economic ethics and self-interest are always mutually exclusive.

_____. Free Enterprise and A Planned Economy. In The Christian Demand for Social Justice (Bishop William Scarlett, Ed.). New York. Signet. 1949.*

_____. Guideposts in Time of Change. New York. Harper. 1949.
Six lectures concerned with the objectives of our economy and with

three specific problems: spending in order to maintain high level demand, flexible cost and price structure, collective bargaining and wage levels.

_____. Preface to *Social Economics: Essays on Economic Theory and Social Problems*. New York. Farrar and Rinehart. 1936.

Cleveland, Harlan, and Harold D. Lasswell (Eds.). *The Ethic of Power: The Interplay of Religion, Philosophy, and Politics*. New York. Harper. 1962.

_____, (Eds.). *Ethics and Bigness: Scientific, Academic, Religious, Political, Military*. New York. Harper. 1962.

Papers prepared for and discussed at the interfaith Conference on Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life held at the Jewish Theological Seminary in 1960.

Cochran, Thomas C. *The American Business System. A Historical Perspective, 1900-1955*. New York. Harper. 1957. *

_____. *Basic History of American Business*. Princeton. Van Nostrand, Anvil. 1959. *

Cochrane, Willard W. *Belief and Value Presuppositions Underlying Agricultural Policies and Programs*. In *Iowa State University for Agricultural and Economic Development. Farm Goals and Conflict*. Ames. 1963

Collier, Abram T. *Management, Men, and Values*. New York. Harper. 1962.

Uses dialogue to present various personalities involved in realistic business dramas working separately and together to consider general questions of management and to answer specific questions about profits and values, executive selection and training, and research and sales.

_____. *Social Responsibilities of the Businessman: A Look at Practical Problems*. *The Management Review*. 46:7:62-70. July 1957.

An exploration of a few of the "problems that arise when managers and employees engage in activities outside of their businesses in attempts to fulfill their charitable and civic responsibilities."

Collins, John, S.J. Positive Good Business. Review of Social Economy. 8:2:104-110. September 1950.

"It is good business for business to fulfill its social obligation."

Commission on Information About Judaism. Popular Studies in Judaism. 838 Fifth Ave., New York 21. The Commission on Information About Judaism. n. d. *

A series of pamphlets published by the Union of American Hebrew Congregations. The essays are designed to convey information on the Jewish religion and Jewish history. Examples of titles include: "The Social Outlook of Modern Judaism," "Judaism and Democracy," and "What is the Talmud?"

Commons, John R. Review of R. H. Tawney's Religion and the Rise of Capitalism. American Economic Review. 17:1:63-68. March 1927.

Conover, C. Eugene. Moral Education in Family, School, and Church. Philadelphia. Westminster. 1962.

This book evaluates present moral training, inquires why such training falls short of what it should be, and examines what contributions may be expected from family, school, and church.

Cook, Fred J. The Corrupt Society: A Journalist's Guide to the Profit Ethic. The Nation. 196:22:453-497. June 1-8, 1963.

Cook, Paul W., Jr. Fact and Fancy on Identical Bids. Harvard Business Review. 41:1:67-72. Jan.-Feb. 1963.

Contends that "despite government's all-out attack on them, identical bids may sometimes be more honest, more competitive, and more practical than any other kinds of bids."

Cook, Stuart W. (Ed.). Research Plans in the Fields of Religion, Values, and Morality and Their Bearing on Religious and Character Formation. New York. Religious Research Assn. 1962.

Presents plans of forty-five research projects designed at the Research Planning Workshop at Cornell Univ. in August of 1961.

_____. Review of Religious Research Bearing on Religious and Character Formation. Religious Education. 57:4:1-174 (Supplement). July-August 1962.

Papers prepared for the Research Planning Workshop on Religious and Character Education, Cornell Univ., August 1961.

Coons, John E. (Ed.). *Freedom and Responsibility in Broadcasting*. Evanston, Northwestern Univ. 1962.

Cowan, Wayne H. (Ed.). *What the Christian Hopes for in Society*. New York. Association. 1957.*

Contributors include John C. Bennett, Paul Tillich, Margaret Mead, and Reinhold Niebuhr. The common point of view here represented is that Christian perfectionism is untenable and that it is the Christian's responsibility "not to flee, but to come to terms with all the perplexing issues of man's community."

Crane, Paul, S.J. *The Range of Social Justice: An Exploration*. Review of *Social Economy*. 16:2:89-108. September 1958.

Cronin, John F., S.S. *Communism: Threat to Freedom*. Washington. National Catholic Welfare Conference. 1962.*

Deals with three phases of the Communist problem--the world scene, Communism in the U.S., and our world wide struggle against Communism. As for the internal threat of Communism, Father Cronin believes that, compared with their activities and influence twenty years ago, the Communists in the U.S. today are weak and impotent. He warns that the excesses of certain anti-Communist groups are confusing the counsels of those who seek to oppose Communism effectively while maintaining the values of our own system.

_____. *Social Principles and Economic Life*. Milwaukee. Bruce. 1959. An explanation of Catholic social principles in the light of American economic life.

_____. *Catholic As Citizen*. New York. Taplinger (Helicon). 1963 (Helicon). 1963.

The ways in which Catholics must confront their responsibilities today. Fr. Cronin is concerned with the Catholic "as others see us" with respect to responsibilities to the community and as an individual to racial minorities and separated brethren, to political and economic life.

Cross, F. L. (Ed.). *The Oxford Dictionary of the Christian Church*. London. Oxford Univ. 1958.

This 1492 page "dictionary" is really a small encyclopedia and has numerous short articles on subjects in ethics.

Cunningham, Merrimon (Ed.). Christianity and Communism. Dallas. Southern Methodist Univ. 1958.

This study is a report of the Board of Social and Economic Relations of the Methodist Church. It treats Communism as a secular religious rival to Christianity. The contributors discuss the following topics: The Undiscussable Topic, The Concern of the Social Scientist, The Concern of the Political Scientist, The Concern of the Theologian, Is Communism a Christian Heresy? Is Christianity a Communist Heresy? and Recent Communist Policy Shifts and Their Meaning.

D

Dahl, Robert A., and Charles E. Lindblom. Politics, Economics, and Welfare. New York. Harper. 1953.

Dale, Ernest. The Social and Moral Responsibilities of the Executive in the Large Corporation. American Economic Review. Proceedings. 51:2:540-548. May 1961.

D'Arcy, Martin Cyril, S.J. Communism and Christianity. Baltimore. Penguin. 1956.*

Father D'Arcy deals with his topic in the light of the great "demand for an alternative to the Communist solution" and the search being carried on by many Christians "for a fresh and closer cooperation of Christianity with human society." He argues that Christianity has a better answer than Marxism to the problems of this world and that "while . . . there is no certain promise of a perfectly ordered society coming true . . . the unstinted devotion to justice and charity is the one sure means of making life in this world as nearly happy as it can be."

_____ The Mind and Heart of Love. New York. Meridian. 1956.*

- Davis, Harry R., and Robert C. Good (Eds.). Reinhold Niebuhr on Politics. New York. Scribner's. 1960.
A collection of Niebuhr's writings, including essays on liberalism, communism, groups in the struggle for power, the individual and the community, the love ethic and politics, natural law, and the problem of economic power.
- Davis, Henry. S.J. Moral and Pastoral Theology. 4 vol. 8th ed. London. Sheed & Ward. 1935.
- de Grazia, Sebastian. Of Time, Work, and Leisure. New York. Twentieth Century Fund. 1962.
- de Jouvenel, Bertrand. The Ethics of Redistribution. Cambridge. Cambridge Univ. 1952.
An anti-socialist book.
- Demant, V. A. Religion and the Decline of Capitalism. New York. Scribner's. 1952.
Develops the theme that capitalism has disintegrated the natural foundations of society, and that attempts to cure the disorder by state action or planning involve the creation of another unnatural superstructure that stifles a natural organic growth of human society.
- Dempsey, Bernard W., S.J. The Roots of Business Responsibility. Harvard Business Review. 27:4:393-404. July-August 1949.
- _____. The Functional Economy. Englewood Cliffs, N.J. Prentice-Hall. 1958.
An economist writes for economists on Roman Catholic moral theology and economic science.
- _____. The Worker As a Person. Review of Social Economy. 12:1:16-24. March 1954.
- _____. The Usury Element in Inflation. Review of Social Economy. 9:1:36-43. March 1951.
- Dewey, John. Democracy and Education: An Introduction to the Philosophy of Education. New York. Macmillan. 1916.*
- _____. Human Nature and Conduct: An Introduction to Social Psychology. New York. Henry Holt. 1922.*

_____. The Quest for Certainty. New York. Minton, Balch. 1929.*

_____. The Public and Its Problems. Chicago. Gateway. 1946.*

_____. The Theory of Valuation. International Encyclopedia of the Unity of Science. Vol. VII. No. 4. Chicago. Univ. of Chicago. 1939.

_____, and James H. Tufts. Ethics. Revised. New York. Holt, Rinehart and Winston. 1936.*

This text tries "to awaken a vital conviction of the genuine reality of moral problems and the value of reflective thought in dealing with them."

Dewhurst, J. F., and Associates. America's Needs and Resources. New York. Twentieth Century Fund. 1955.

DeWolf, L. Harold. Present Trends in Christian Thought. New York. Association Press (Reflection Book). 1960.*

Pro-and-con introduction to major theological issues. Protestant.

Dichter, Ernest. Thinking Ahead: The Psychology of Prosperity. Harvard Business Review. 35:6:19ff. Nov.-Dec. 1957.

Rejecting the idea of life as "a sequence of misery, worry, and toil," Dichter suggests we adopt an attitude where fun, pleasure, and happiness are not considered immoral.

Dodd, Charles H. Gospel and Law: The Relation of Faith and Ethics in Early Christianity. New York. Columbia Univ. 1951.

Doniger, Simon (Ed.). The Nature of Man in Theological and Psychological Perspective. New York. Harper. 1962.

Essays on the problems and possibilities of human nature, written by leading authorities, including: Paul Tillich, Karl Menninger, Karen Horney, Carl Rogers, Seward Hiltner, William Hamilton, Franz Alexander, et al.

Doody, Francis S. Keynesian Policies and Christian Social Teaching. Review of Social Economy. 7:2:1-9. September 1949.

Suggests shortcomings in Keynesian policies.

Dorfman, Joseph. The Economic Mind in American Civilization. Vol. 1-2, 1606-1865 (o.p.); Vol. 3, 1865-1918; Vol. 4-5, 1918-1933. New York. Viking. 1946, 1949, 1959.

_____. et al. Institutional Economics: Veblen, Commons, and Mitchell Reconsidered. Berkeley. Univ. of California. 1963.

Drake, Durant. Problems of Conduct. Boston. Houghton Mifflin. 1935.
A text on: The Evolution of Morality, The Theory of Morality, Personal Morality, and Public Morality.

Drucker, Peter F. The End of Economic Man: A Study of the New Totalitarianism. London. Heinemann. 1939.

_____. The Future of Industrial Man: A Conservative Approach. New York. Longmans. 1942.

_____. Big Business and the National Purpose. Harvard Business Review. 40:2:49-59. March-April 1962.

_____. Business Objectives and Survival Needs. Journal of Business. 31:2:81-90. April 1958.

The need for a theory of business behavior. What are the survival needs of business enterprise? Reprinted in Greenwood, Issues in Business and Society.

Duff, Edward, S.J. The Social Thought of the World Council of Churches. New York. Association. 1956.

An analysis of the mind of the ecumenical community as it judges the problems of a just social order. It is noteworthy that this analysis was written by a priest.

Durkheim, Emile. Professional Ethics and Civic Morals. Glencoe. Free. 1958.

An analysis of the social phenomena of moral and juridical life. Holds that the professional ethics of each professional group is a highly specific product and that some are more advanced in their operation than others. Maintains that there are no professional ethics in the whole sphere of business professions.

E

Eddy, Sherwood. Religion and Social Justice. New York. George H. Doran. 1927.

One of the "social gospel" classics. Starting with the paradox of wealth amidst poverty, Eddy describes the many effects of poverty, particularly in family relations. He discusses social justice in industry, notes some of the proposed solutions for ethico-economic problems, and offers his own philosophy for "redeeming the social order."

Edwards, Edgar O. (Ed.) *The Nation's Economic Objectives*. Chicago. Univ. of Chicago. 1964.

Essays by: Edward S. Mason, Seymour Harris, Simon Kuznets, Arthur F. Burns, Lester Chandler, Fritz Machlup, Kenneth Boulding, Jacob Viner.

Eells, Richard. *The Meaning of Modern Business: An Introduction to the Philosophy of Large Corporate Enterprise*. New York. Columbia Univ. 1960.

Includes chapters on: The Dilemma of Corporate Responsibility, Corporate Goals, Strategic Decision Areas, Claimants on the Corporation, and The Well-Tempered Corporation.

_____, and Clarence Walton. *Conceptual Foundations of Business*. Homewood, Illinois. Irwin. 1961.

Concepts of freedom, ownership, the market economy, constitutionalism, and progress in the western world. One among the five best books on management to receive the 1961-62 McKinsey Awards.

Eller, Cornelius A., S.J. *Moral Judgments Implicit in Welfare Analysis*. *Review of Social Economy*. 13:1:55-68. March 1955.

Ely, Richard T. *Social Aspects of Christianity*. New York. Thomas Y. Crowell. 1889.

A pioneer work by a noted economist. This book gives a statement of fundamental principles and discusses *The Christian in the World, But Not of the World; The Alienation of Wage-Workers from the Church; The Church and the World Philanthropy; Ethics and Economics; and The Social Crisis and the Church's Opportunity*.

Epictetus. *The Moral Discourses of Epictetus*. (Elizabeth Carter, Tr.). New York. Dutton. 1910.*

Epicurus. *Epicurus to Menoeceus and Principal Doctrines*. *Ethical Theories*:

A Book of Readings (A. I. Melden, Ed.). New York. Prentice-Hall. 1950.

Ethics and the Law. Social Progress. June 1963.

Chief Justice Earl Warren in 1962 called for the development of a profession of counselors of ethics. In this issue--an entire issue of Social Progress--lawyers, businessmen, and theologians discuss the need.

Everett, John R. Christianity and Social Science. Union Review. 4:2:14-17. March 1943.

Discusses the shift of economics from a science of rational construction to one of empirical experience and a new institutional approach.

_____. Religion in Economics: A Study of John Bates Clark, Richard T. Ely, and Simon N. Patten. New York. King's Crown. 1946.

Ewing, Alfred Cyril. Ethics. New York. Collier. 1962.*

F

Faculty Christian Fellowship. Faith-Learning Studies. A Series Examining the Academic Disciplines. 475 Riverside Drive, New York. Faculty Christian Fellowship. 1964 et seq.*

A series of ten studies examining representative academic disciplines: Theology, Psychology, History, Education, Sociology, Criticism, Natural Resources, Business, Political Science and Natural Science. For groups desiring to explore the relationship of Christian faith to the content of the various disciplines.

Fagothey, Austin. S.J. Right and Reason: Ethics in Theory and Practice. St. Louis. Mosby. 1959.

A text for college students who have already had some training in the basic concepts of the Aristotelian-Thomistic system. "The point of view adopted in this book is that of the Aristotelian-Thomistic synthesis, the living tradition of the perennial philosophy, that applies the wisdom of the ancients, tried in the crucible of historical experience, to the discoveries and problems of modern life."

Fanfani, Amintore. *Catholicism, Protestantism, and Capitalism*. London. Sheed & Ward. 1939.

By a Roman Catholic political writer and economist who recently served as an Italian premier.

Federal Council of Churches. Executive Committee. *The Church and Economic Life: Basic Christian Principles and Assumptions*. New York. Federal Council of Churches. October 1948.

_____. _____. *Equality of Sacrifice: A Christian Approach to Mounting Economic Pressures*. New York. Federal Council of Churches. 1950.

Fenn, Dan H., Jr. (Ed.). *Business Responsibility in Action*. New York. McGraw-Hill. 1960.

Various writers discuss businessmen in politics, business' stake in world affairs, and the question of how independent a company can be in its "private life." Pittsburgh is taken as a concrete case study of the constructive influence of businessmen in government.

_____. (Ed.). *Management's Mission in a New Society*. New York. McGraw-Hill. 1959.

"In this book are ideas to help you shape a better company image and a new business climate--shown in constructive suggestions brought out at the 28th Annual Harvard Business Conference." The central problems were: "In what ways is business losing its influence to politicians, intellectuals, and labor? How is your company affected? What can and should you be doing about it?" The discussants included Arnold J. Toynbee, Richard M. Nixon, and other distinguished persons.

Ferm, Vergilius (Ed.). *Encyclopedia of Morals*. New York. Philosophical. 1956.

Contains a comparatively small number of relatively long articles, together with a system of cross-indexing that makes detailed subjects quite easy to find.

_____. (Ed.). *Encyclopedia of Religion*. New York. Philosophical. 1945.*
Contains a large number of subject headings pertaining to ethics.

Finkelstein, Louis. *The Businessman's Moral Failure*. *Fortune*. 58:3:116ff. September 1958.

Rabbi Finkelstein states that if American businessmen are right in the way most of them now live, "then all the wise men of the ages, all the prophets and saints were fools." The businessman, according to

the writer, is preoccupied chiefly with gain. While mouthing the advantages of capitalism and the American system, the businessman largely ignores the philosophical and ethical foundations of this system. Specific examples are given to support this point. Finkelstein does not think that the businessman is more materialistic than the rest of us, but thinks he bears a special responsibility because his role in society is great.

Finn, David. Struggle for Ethics in Public Relations. Harvard Business Review. 37:1:49-58. Jan.-Feb. 1959.

Raises the question whether business is interested in public relations out of genuine concern for others or because of self-interest.

Fitch, John A. Social Responsibilities of Organized Labor. New York. Harper. 1957.

Begins with the historical background of trade union history and follows with a discussion of relationships of unions to one another, to their federations, and of relationships of workers to their organizations. One of the series of "The Ethics and Economics of Society."

Fitzgerald, Mark J., C.S.C. Justice in Taxation. Review of Social Economy. 15:2:138-145. September 1957.

Fletcher, Joseph F. (Ed.). Christianity and Property. Philadelphia. Westminster. 1947.

An historical account of Christian thought about property.

Flubacher, Joseph F. The Concept of Ethics in the History of Economics. New York. Vantage. 1950.

Fogarty, Michael P. The Catholic Theory of the Family Living Wage. Review of Social Economy. 15:2:91-103. September 1957.

Forell, George W. Ethics of Decision - An Introduction to Christian Ethics. Philadelphia. Muhlenberg. 1955.*

Fosdick, Harry Emerson. Christianity and Progress. New York. Association. 1922.

Includes a consideration of the idea of progress, progressive Christianity, and the perils of progress.

Frankel, Charles. The Case for Modern Man. New York. Harper. 1955.*

Frankena, William K. *Ethics*. Englewood Cliffs. Prentice-Hall. 1963.*

The aim of this book is not just to introduce the problems and positions of moral philosophers, but to "do" moral philosophy by introducing the kind of thinking which is moral philosophy.

Friedman, Milton. *Capitalism and Freedom*. Chicago. University of Chicago. 1962.*

Friedman's view of the proper role of competitive capitalism as simultaneously a device for achieving economic freedom and a necessary condition for political freedom.

Friedrich, Carl J. (Ed.). *Authority*. Cambridge. Harvard. 1958.

Considers authority in general, authority in historical perspective, and authority in a socio-political perspective.

Froehlich, Walter. *Moral Judgments in Income Concepts*. *Review of Social Economy*. 13:1:1-19. March 1955.

Fromm, Erich. *The Art of Loving*. New York. Harper. 1956.*

_____. *Man for Himself: An Inquiry into the Psychology of Ethics*. New York. Rinehart. 1947.

This book argues for a recovery of the one-time unity between psychology and ethics. It opposes the relativistic position with regard to values, but favors humanistic over authoritarian ethics. Fromm contends that the sources of norms for ethical conduct are to be found in man's nature.

_____. *The Sane Society*. New York. Rinehart and Co. 1955.
Fromm's politics.

G

Gaddis, Paul O. *Corporate Accountability*. New York. Harper and Row. 1964.

Galbraith, John Kenneth. *The Affluent Society*. Boston. Houghton Mifflin. 1958.*

Shows that existing economic ideas were fashioned for a world quite different from our own. Galbraith offers a reappraisal of economic ideas and attitudes for the society of affluence. (For a theological critique of this book, see Alvin Pitcher's analysis.)

_____. *American Capitalism: The Concept of Countervailing Power.*

Boston. Houghton Mifflin. (1952) 1956.*

Argues that the various interest forces in our society serve as brakes on one another and so prevent an undue concentration of power on the part of any one group.

Gallagher, Donald and Idella (Eds.). *The Education of Man: The Educational Philosophy of Jacques Maritain.* Garden City. Doubleday. 1962.

What mattered for Maritain was how the philosopher answers questions about man, truth, and freedom, and how in the light of his answers he conceives the aims, content, and order of education.

Gardner, E. Clinton. *Biblical Faith and Social Ethics.* New York. Harper. 1960.

_____. *The Role of Law and Moral Principles in Christian Ethics.* *Religion in Life.* 28:2:236-247. Spring 1959.

Gargan, Edward T. *Radical Catholics of the Right.* *Social Order.* 11:9:409-419. November 1961.

A rather detailed and critical study of the subject. The author states that the "issue of conservatism is increasingly introducing among Catholics a bitterness and tension not normally called forth by differences of political affiliation." The recent papal encyclical, *Mater et Magistra*, displeasing to the conservatives, has heightened the intensity of the argument. This article views with some concern the prominent identification of some Catholics with the John Birch Society.

Garnett, A. Cambell. *Ethics: A Critical Introduction.* New York. Ronald. 1960.

Part one deals with the evolution of morals; part two is a critique of ethical concepts; and part three consists of readings from great philosophers on the following topics: The Ideal Moral Life, Authority and Liberty, The Right of Property, War and Revolution, and Marriage and the Family.

Garrett, Thomas M., S.J. *An Introduction to Some Ethical Problems of*

Modern Advertising. Rome, Gregorian Univ. 1961.

_____. Ethics in Business. London. Sheed and Ward. 1963.

Garvin, Lucius. Major Ethical Viewpoints. Encyclopedia of Morals
(Vergilius Ferm, Ed.). New York. Philosophical Library. 1956.

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Cambridge Press. 1953.

Gearty, Patrick W. The Economic Thought of Monsignor John A. Ryan.
Washington. Catholic Univ. of America. 1953.

Gibbons, William J., S.J. The Point Four Program and Our Responsibilities to
Underdeveloped Areas. Review of Social Economy. 11:1:31-43. March
1953.

Gibney, Frank. The Operators. New York. Harper. 1960.*
Shows how slick postwar criminality has become a powerful under-
current of the "American Way," how it involves all, and how it is
undermining the morality of trust and contact which is the binding
force of democracy.

Gibson, J. C. The Legal and Moral Basis of Right to Work Laws. Legislative
Restrictions Upon Union Security Agreements. An Address. (Pamphlet).
35 Rust Building, Washington, D. C. The National Right to Work
Committee. 1955.

For "right-to-work" laws. The opposite views are taken by an
International Association of Machinist's pamphlet with essays by
theologians, q. v.

Gilson, Etienne. Moral Values and the Moral Life. (Leo Ward, Tr.).
St. Louis. Herder and Co. 1931.

A treatment of St. Thomas Aquinas' moral philosophy.

Glover, J. D. The Attack on Big Business. Boston. Harvard University
Graduate School of Business Administration. 1954.

Professor Glover has examined the literature of the attacks on big
business in America and has endeavored to identify any patterns these
attacks may reveal. The first three parts of the book deal with three
main phases of the assault: the economic, the political and the social
criticism of business, and the ethical and moral criticisms. Glover
considers much of the criticism unwarranted or exaggerated and

believes that business has frequently been unjustly condemned. His last chapters contain his criticism of the critics and his prescriptions for action.

- Gordon, Leland. *Our Economy of Abundance: A General Description*. New York. National Council of Churches. 1955.
Prepared for the National Study Conference on the Church and Economic Life, Your Christian Conscience and American Abundance, held in Pittsburgh in 1956.
- Gordon, Robert Aaron. *Business Leadership in the Large Corporation*. Berkeley, University of California. 1961.
Introduces the reader to the setting of large corporations and discusses financial and non-financial incentives and the influence of outside interest groups.
- Gore, Charles (Ed.). *Property: Its Rights and Duties*. New York. Macmillan. 1922.
Includes essays on: The Historical Evolution of Property, in Fact and in Idea; The Philosophical Theory of Property; The Principle of Private Property; The Biblical and Early Idea of Property; The Theory of Property in Mediaeval Theology; The Influence of the Reformation on Ideas Concerning Wealth and Property; Property and Personality; and Some Aspects of the Law of Property in England.
- Grace, Frank. *The Concept of Property in Modern Christian Thought*. Illinois Studies in the Social Sciences. 34:1-2. Urbana. Univ. of Illinois Press. 1953.
- Graham, Frank D. *Social Goals and Economic Institutions*. Revised. Princeton. Princeton Univ. 1949.
Asks: What are our goals? What institutions do we have for attaining them? What institutions should we have?
- Grant, Frederick C. *The Economic Background of the Gospels*. London. Oxford Univ. 1926.
- Graybeal, David M. *The Christian Family and Its Money*. 7820 Reading Road, Cincinnati. The Methodist Church. 1963.*
- Green, Robert W. *Protestantism and Capitalism: The Weber Thesis and Its Critics*. Boston. D. C. Heath. 1959.
Contains essays pro and con the Weber thesis.

Green, Thomas Hill. Lectures on the Principles of Political Obligation. New York. Longmans, Green. 1942.

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Greene, Norman N. Jean-Paul Sartre: The Existentialist Ethic. Ann Arbor. Univ. of Michigan. 1960.*

Sartre attempts to supply a systematic framework for the understanding of man and society as they in fact are and also as they should be.

Greene, Rev. Shirley E. Implications in Christian Theology for Human Goals and Values Affecting Rural Life. Town and Country Church. 172:3-11. Sept. -Oct. 1963.

Published also as "Theology of Rural Life: A Protestant Perspective" in Iowa State University Center for Agricultural and Economic Development, Farm Goals in Conflict, q.v.

_____. Keeping Ethically Alert Amid Rapid Rural Change. New York. National Council of Churches. c. 1963.*

A companion study guide to "Keeping Abreast of Change in the Rural Community" (U.S. Department of Agriculture, Federal Extension Service, Agriculture Information Bulletin No. 215). Analyzes the following ethical issues in rapid rural change: vocation, family, community, efficiency, standard of living, individualism and self reliance, freedom, justice, tradition, and innovation.

_____. (Compiler). Let Justice Roll Down: Ethical Issues in the Relations Between Growers and Seasonal Workers in Industrialized Agriculture. 475 Riverside Drive, New York. National Council of Churches, Division of Home Missions. March 1963.*

Greene, Theodore Meyer. Liberalism, Its Theory and Practice. Austin. Univ. of Texas. 1957.

Greenwood, William T. (Ed.) Issues in Business and Society: Readings and Cases. New York. Houghton Mifflin. 1964.*

A collection of 91 articles and case studies, chosen mainly from business periodicals and grouped under 33 issue topics. The topics are sequentially arranged to show the evolution of a management philosophy which leads to the formulation of individual and general codes of business ethics, and contributes to the professional trend of management.

Grosschmid, Geza B. Pesch's Concept of the Living Wage in Quadragesimo Anno. *Review of Social Economy*. 12:2:147-155. September 1954.

Guthrie, W. K. C. *The Greek Philosophers From Thales to Aristotle*. New York. Harper & Row. 1960.*

A readable story of philosophy for non-philosophers. Includes the ethics of the sophists, Plato and Aristotle.

H

Hall, Cameron P. *Can We Stand Abundance? Discussion Programs Based on Message and Reports of (Third) Pittsburgh, National Study Conference on Conscience and Abundance*. April 1956. (Booklet). 475 Riverside Drive, New York 27. National Council of Churches. 1957.

Discussion program and study questions based on reports of the National Study Conference on Conscience and Abundance.

_____. *The Christian at His Daily Work*. (Booklet). 1951. 475 Riverside Drive, New York 27. National Council of Churches. 1951.

The Christian meaning of work for today--with questions for self-examination and group discussion.

_____. *The Churches Deal With Economic Issues*. (Booklet). 475 Riverside Drive, New York 27. Federal Council of Churches. 1949.

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_____. *Economic Life: A Christian Responsibility*. A Study Guide on the Report of the First Pittsburgh (Feb. 18-20, 1947) National Study Conference on the Church and Economic Life. (Booklet). 475 Riverside Drive, New York 27. Federal Council of Churches. 1947.

____ (Ed.). On-the-Job Ethics. A Pioneering Analysis by Men Engaged in Six Major Occupations. 475 Riverside Drive, New York 27. National Council of Churches. 1963.

The six occupations are: bankers, building contractors, business executives, labor unionists, personnel managers, and public relations consultants.

____. Religion in the Day's Work. Handbook for Conferences, Study Courses, and Occupational Groups in Churches and Communities. (Booklet). 475 Riverside Drive, New York 27. National Council of Churches. 1952.

Uses methods and materials from the 1952 Buffalo Conference on the Christian and His Daily Work.

____. Taxes: A Christian Obligation. Social Action. 27:2:13-21. October 1960.

An issue on "Private Wealth and Public Poverty." Hall contends that the Christian has obligations to: family, church, philanthropy and taxes. He lists four barriers to a Christian attitude to taxes, and writes on the Christian vocation of legislators and tax agents.

____. The Elimination of Poverty: A Moral Issue. Social Action. 30:8:24-28. April 1964.

____. What Churches Can Do About Economic Life. Programs and Resources. 1948. (Booklet). 475 Riverside Drive, New York 27. Federal Council of Churches. 1948.

Halverson, Marvin (Ed.). Handbook of Christian Theology. New York. Meridian. 1958.*

One hundred and one topics arranged from "Adam and the Second Adam" to "Vocation" are included here. Seventy-one theologians from Europe, Great Britain, and the United States have contributed original essays.

Hamilton, Walton. The Politics of Industry. New York. Knopf. 1957.

Handy, Robert T. From 'Social Ideals' to 'Norms for Guidance'. Christianity and Crisis. 14:24:187-191. Jan. 24, 1955.

A brief history, and evaluation, of the social thought of Protestant churches leading to the 1954 National Council of Churches statement on "Christian Principles and Assumptions for Economic Life," q. v.

- Harbrecht, P. P., S.J. Pension Funds and Economic Power. New York. Twentieth Century Fund. 1959.
- Hare, Richard Merwyn. The Language of Morals. Oxford. Clarendon. 1952.*
- Harland, Gordon. The Thought of Reinhold Niebuhr. New York. Oxford Univ. 1960.
A description and evaluation of Niebuhr's contributions on love and justice, and includes a critique of natural law, politics, war and peace, economics, and race.
- Hart, H. L. A. Law, Liberty, and Morality. Stanford. Stanford Univ. Press. 1963.
- Hastings, James (Ed.). Encyclopedia of Religion and Ethics. New York. Scribner's. 1951.
Comprehensive treatment of its subject fields, with use even after 50 years since its original edition.
- Hawkins, Denis John Bernard. Man and Morals. London. Sheed & Ward. 1960.
- Haworth, Lawrence. Dewey's Philosophy of the Corporation. Ethics. 72:2:120-131. January 1962.
Fundamental aspects of John Dewey's thought regarding economic institutions (and, in particular, the nature and significance of the economic corporation in modern American society).
- Hayek, Friedrich A. The Road to Serfdom. Chicago. Univ. of Chicago. 1944.*
Presents the thesis that economic planning leads to totalitarianism. Hayek argues that we should "plan" only for freedom. (J. M. Clark answers some of Hayek's arguments in another book, The Alternative to Serfdom, q.v.).
- Hayes, James L. The Manager As A Person. Review of Social Economy. 12:1:37-49. March 1954.
- Hayes, William A. Schumpeter and Catholic Thought. Social Order. 8:1:21-30. Jan. 1958.
- Hazard, Leland. Are Big Businessmen Crooks? Atlantic. 208:5:57-61. November 1961.

Heady, Earl O. *Agricultural Policy Under Economic Development*. Ames, Iowa State Univ. 1962.

Policy mechanisms appropriate to the short-run and long-run income problems peculiar to commercial agriculture, applications of welfare economics propositions in agricultural planning, and alternative approaches in the realm of compensation policy (price supports, etc.) that retain the dignity and capital values of individuals.

_____; Howard G. Diesslin; Harald R. Jensen and Glenn L. Johnson. (Eds.) *Agricultural Adjustment Problems in a Growing Society*. Ames. Iowa State College. 1958.

Heald, Morrell. *Management's Responsibility to Society: The Growth of an Idea*. *The Business History Review*. 31:4. Winter 1957.

Hegel, Georg Wilhelm Friedrich. *Philosophy of Right*. (T. M. Knox, Tr.). Oxford. Clarendon. 1942.

_____. *Selections*. (J. Loewenberg, Ed.). New York. Scribner's. 1929.*

Heilbroner, Robert L. *The Future as History: The Historic Currents of Our Time and the Direction in Which They Are Taking America*. New York. Grove. 1959.*

An analysis of the forces at work in the modern world: the Bomb, the drift from capitalism, the challenge of communism, social planning, underdeveloped nations; and where they are taking us.

_____. *The Making of Economic Society*. Englewood Cliffs. Prentice-Hall. 1962.*

A presentation of some of the basic content of economics in the light of history and using the insights of economic theory.

_____. *The Worldly Philosophers: The Lives, Times and Ideas of the Great Economic Thinkers*. New York. Simon and Schuster. 1953.

Heimann, Eduard. *Freedom and Order: Lessons from the War*. New York. Scribner's. 1947.

Analyzes in terms of freedom and order the structure of our world, national and international, institutional and spiritual. By author of "The History of Economic Doctrines."

_____. *Reason and Faith in Modern Society. Liberalism, Marxism, and Democracy*. Middletown, Conn. Wesleyan Univ. 1961.

This volume was conceived as a contribution to a "theology of society" in contrast to the conventional "sociology of religion." The three parts are entitled, Individualism Frustrated, Is Communism the End of the Dialectic? and The Person in the Community. In his conclusion Heimann states that the West is not lacking in "fertile ideas and courageous projects by which long-cherished prejudices and deep-rooted wrongs may be undone. But it does not follow that the preservation of the West through its renewal is secure . . . deep-rooted wrong has been tolerated long enough to make the critic, communism, the terrible menace that it is."

Herberg, Will. Protestant, Catholic, Jew. Garden City. Doubleday. 1960.*

_____. (Ed.). The Writings of Martin Buber. New York. Meridian. 1956.*
The great Jewish theologian and philosopher writes on Of Human Existence, Of Social Life, Of Biblical Faith, Of Jewish Destiny, and Of Teaching and Learning.

Herling, John. The Great Price Conspiracy. Washington. Robert B. Luce. 1962.*

A discussion of the legal, business, and human side of the price rigging conspiracy which involved the giants of electrical manufacturing.

Hermens, F. A. Ethics, Politics, and Power: Christian Realism and Manichaeism. Ethics. 68:246-259. July 1958.
Problems of the moral limits of power.

Hickman, C. Addison, and Manford H. Kuhn. Individuals, Groups, and Economic Behavior. New York. Dryden. 1956.

A social psychological approach to human nature. The author states that historical and deductive approaches have been failures.

Higgins, George G. Morals and Economic Life. Social Order. 10:304-317. September 1960.

Includes a defense of natural law.

Hill, Thomas English. Contemporary Ethical Theories. New York. Macmillan. 1957.

Deals with ethical skepticism, approbative theories, process theories, psychological value theories, metaphysical theories, and intuitive theories.

- _____. Contemporary Theories of Knowledge. New York. Ronald. 1961.
- _____. Ethics in Theory and Practice. New York. Crowell. 1956.
Part 1 deals with ethical theories. Part 2 is concerned with the meaning of the words "good" and "right". Part 3 treats practical ethics.
- Hirshleifer, Jack. Capitalist Ethics--Tough or Soft? Journal of Law and Economics. 2:114-119. October 1959.
- Hobbes, Thomas. Selections. (Frederick J. E. Woodbridge, Ed.). New York. Scribner's. 1930.*
- Hobhouse, L. T. Morals in Evolution: A Study in Comparative Ethics. London. Chapman & Hill. 1906.
- Hobson, John Atkinson. Economics and Ethics: A Study in Social Values. Boston. Heath. 1929.
A comprehensive survey, beginning with Standards of Welfare, and continuing with Ethics in the Evolution of Economic Science, Ethics of Economic Life, and Organic Reforms of the Economic System.
- _____. Work and Wealth: A Human Valuation. New York. Macmillan. 1914.
- Hodges, Luther H. The Business Conscience. Englewood Cliffs, N. J. Prentice-Hall. 1963.
- Hofstadter, Richard. The Age of Reform. New York. Vintage. 1955.*
- _____. Social Darwinism in American Thought. Rev. Ed. Boston. Beacon. (1944) 1955.*
The effects of Darwin's work upon social thinking in America: Spencer, Sumner, Ward, dissenters, pragmatism. Evolution, ethics and society.
- Holl, Karl. The Cultural Significance of the Reformation. New York. Meridian. 1959.*
Ethical implications of the theology of the reformers.
- Hook, Sidney (Ed.). Determinism and Freedom in the Age of Modern Science. New York. Collier. 1961.*
William Barrett, Max Black, Brand Blanshard, Ernest Nagel,

F. Northrup, and others write on law, freedom, determinism, and human responsibility.

Hopkins, C. Howard. *The Rise of the Social Gospel in American Protestantism, 1865-1915*. New Haven. Yale Univ. 1940.

This account argues that the origins of social Christianity go back to the Civil War and that this movement came into being as a result of the development of modern society and scientific thought during the 1865-1915 period.

Hordern, William. *The Case for a New Reformation Theology*. Philadelphia. Westminster. 1959.

Christianity, Communism and History. Nashville. Abingdon. 1954.
Hordern believes "that Communism today gains much of its support because Christians have neglected the social insights inherent in their faith. He seeks to bring these to the fore again by giving men and women new understanding and appreciation of the contributions and significance of the Reformation sects."

A Layman's Guide to Protestant Theology. New York. Macmillan. 1956.*

Hospers, John. *Human Conduct: An Introduction to the Problems of Ethics*. New York. Harcourt, Brace. 1961.

In this text Hospers introduces the student to the problems of ethics by presenting and examining critically the main historical theories of ethics. He approaches the study systematically, with the discussions progressing in logical rather than chronological order.

Houser, Theodore V. *Big Business and Human Values*. New York. McGraw-Hill. 1957.

Written by the chairman of Sears, Roebuck, and Co., this book presents business, especially the author's particular business, in a favorable light; but acknowledgment is made that the criticism of big business "is the inevitable and useful corollary to the power it yields."

Hoyt, Elizabeth. *Security in the Modern World: A Study of Ethics and Social Security (with a study guide)*. Washington. Methodist Church. General Board of Christian Social Concerns. 1958.*

Deals with the economic aspects of security and takes as its case study social security legislation. It goes on with a discussion of personal responsibility of individual Christians and their churches.

- _____, Margaret G. Reid, Joseph L. McConnell, and Janet M. Hooks.
American Income and Its Use. New York. Harper. 1954.
Distribution of income, trends in consumption, changes in family
structure, etc., applying ethics to these aspects of modern life.
- Hoyt, Robert. Freedom and Christian Responsibility. Social Order.
12:7:315-327. September 1962.
Discusses freedom as the "absence of constraint" vs. freedom as "the
power to do good." The author, a Roman Catholic, says some harsh
things to Catholics.
- Huber, Raphael M. (Compiler). Our Bishops Speak. Milwaukee. Bruce.
1952.
The texts of numerous statements by American Catholic bishops over
a period of about 35 years.
- Hume, David. Dialogues Concerning Natural Religion. (Henry Aiken, Ed.).
New York. Hafner. 1948.*
- _____. An Enquiry Concerning Human Understanding and Selections from A
Treatise of Human Nature; with Hume's Autobiography and a Letter from
Adam Smith. LaSalle, Ill. Open Court. 1949.
(Parts of these writings of Hume are available in various paperback
editions.)
- _____. Moral and Political Philosophy. New York. Hafner. 1948.*
- Hunt, George L. Ten Makers of Modern Protestant Thought. New York.
Association (Reflection). 1958.*
Essays on: Schweitzer, Rauschenbusch, Temple, Kierkegaard,
Barth, Brunner, Niebuhr, Tillich, Bultmann, Buber.
- Hutchinson, T. W. The Significance and Basic Postulates of Economic
Theory. London. Macmillan. 1938.
- Hutchison, John A. (Ed.). Christian Faith and Social Action. New York.
Scribner's. 1953.
- Huxley, Thomas H. Evolution and Ethics and Other Essays. New York.
Appleton. 1905.

Information Service. The Christian and His Daily Work. 31:16:1-4.
April 19, 1952.

A report on the North American Lay Conference on the Christian and His Daily Work held at Buffalo, New York, on February 21-24, 1952.

_____. The Churches and Economic Issues and Concerns: An Introduction to Literature. 40:16. September 30, 1961.

A National Council of Churches bibliography of 188 items, giving particular attention to: Historical References, Why the Church Concern?, Conferences and Consultations, Pronouncements and Resolutions, Economic Practices of Churches, Periodicals, and Critiques of Church Programs.

_____. The Idea of Christian Vocation. Information Service. 29:23.
June 10, 1950.

"In recent years there has been a revival of interest in the great historic Christian concept of vocation, especially in its bearing on contemporary ethical standards."

Intercollegiate Contributors and The American Association of Collegiate Schools of Business. Intercollegiate Bibliography: Cases in Business Administration. 6 vol. Boston. Intercollegiate Case Clearing House. 1961.

Contains descriptions of over 2500 cases in business administration, including many considered under "Human Aspects of Administration."

International Association of Machinists. "Right-to-Work" Laws. Three Moral Studies by An Oblate Father, An Eminent Rabbi, A Methodist Dean. (Pamphlet). Washington, D. C. International Association of Machinists.

"A Moral Study" by Rev. William J. Kelley, O.M.I., LL.D., "A Rabbi Looks at 'Right-to-Work' Laws" by Rabbi Israel Goldstein, and "The Ethics of the Right To Work" by Rev. Dr. Walter G. Muelder. (An opposite view is given by J. C. Gibson in "The Legal and Moral Basis of Right to Work Laws," q.v.)

International Journal of Religious Education. Being Christian Where You Work.
35:3:1ff. November 1958.

An entire issue devoted to the topic suggested in the title.

Iowa State University Center for Agricultural and Economic Adjustment.
Farm Goals in Conflict: Family Farm, Income, Freedom, Security.
Ames. Iowa State University. 1963.

A follow-up of the conference on "Goals and Values in Agricultural Policy." Position papers by Protestant and Roman Catholic theologians, farm organization spokesman, economists and other social scientists. Professor Kenneth Boulding "grades" the farm organizations, land grant universities, and churches on their farm policy views.

_____. Goals and Values in Agricultural Policy. Ames. Iowa State Univ.
1961.

"Broad aspects of goals and values, both in farm and national societies, as they reflect on proposed and accepted agricultural policies and programs." The conference brought together social scientists from a number of disciplines, but no philosophers, theologians, ethicists, or value theorists. Contains little consideration of procedures for developing and using value concepts.

_____. Problems and Policies of American Agriculture. Ames. Iowa
State Univ. 1959.

J

Jacob, Philip E. Changing Values in College. New Haven. Edward T.
Hazen Foundation. 1956.

Outgrowth of a study in 1951-52 of the moral and religious values of students in 26 institutions which reports that students are "gloriously contented" with things as they are and "unabashedly selfish," cheerfully expecting to "conform to the economic status quo."

James, William. Essays in Pragmatism. New York. Hafner. 1948.*

Jancauskas, Raymond, S.J. The Concept of Social Justice: Some Current Applications. *Review of Social Economy*. 17:1:34-50. March 1959. Submits "that the old concepts of justice are adequate even today, and will be in the future no matter how complex civilization becomes."

_____. Gift Acceptance by Company Personnel. *Personnel Journal*. 40:1:22-5. May 1961.

"The purpose of this paper is to present the conclusions of the recent Loyola-Danforth Management Ethics Seminar with regard to company policies on gift acceptance, and the policy that an individual may follow if left to his own discretion."

Jenkins, Daniel. *Equality and Excellence*. London. S.C.M. 1961. Taking the common social ideal of equality for special investigation, the author differentiates "true equality" from specific equalities through which man's fundamental equality finds expression. In modern society, the author states, "we fulfill the ideal of equality best by the pursuit of excellence." The concept of equality is discussed in relation to problems of industrial leadership, income distribution, standard of living, education, and class structure.

Jennings, Eugene E. *The Executive*. New York. Harper. 1962. Describes crucial characteristics of the executive role in today's highly organized society.

John XXIII, Pope. *Mater et Magistra*. Christianity and Social Progress, (William J. Gibbons, S.J., Tr.). New York. Paulist. 1961.* Also available from: 920 Broadway, New York 10. America Press. 1961.* (Donald R. Campion, S.J. and Eugene K. Culhane, S.J., Eds.).

This papal encyclical letter has been the subject of some controversy among liberal and conservative Catholics because of the aid and comfort it supposedly gives to "welfare state" ideas. The basic points in this regard seem to have been made in paragraphs 51 and 52, wherein it is stated that (1) first place in economic affairs should be given the private initiative of individuals but (2) "it is necessary that public authorities take active interest, the better to increase output of goods and to further social progress for the benefit of all citizens." These propositions are defined and elaborated in subsequent sections.

_____. *Pacem in Terris*. New York. America. 1963.* The encyclical letter, Peace on Earth. Edited for class and study-group use, with topical outline, selected reading list, commentary, and questions for discussion.

Johnson, Fred Ernest. Economics and the Good Life. New York. Association. 1934.

Written during the heart of the depression, this book treats the urgent social issues raised by that crisis.

_____. This Freedom of Ours. Social Action. 20:2:2-32. November 1953. Discusses freedom and liberty.

_____. (Ed.). Patterns of Ethics in America Today. New York. Harper. 1960.*

_____. (Ed.). Patterns of Faith in America Today. New York. Harper. 1957.*

_____. A Vital Encounter: Christianity and Communism. New York. Abingdon. 1962.*

Analysis of communism--the methods employed, its strength and its impact on Christianity. Based on reports from people who have lived with or studied communism.

_____, and J. Emory Ackerman. The Church as Employer, Money Raiser, and Investor. New York. Harper. 1959.

Examines the economic practices of the Protestant churches and their agencies in the light of the standards they have themselves proposed for the realm of secular economic activity. "A major finding of this study is that to a disturbing extent the churches and their various agencies take less seriously their corporate responsibilities than their official pronouncements on social and economic problems give the community a right to expect."

Johnson, Glenn L. Stress on Production Economics. Australian Jour. of Agr. Econ. 7:1:12-26. June 1963

Traces the history of agricultural production economics. Notes a "loss of productivity" in the profession due to: (1) a greater specialization within production economics, and (2) a tendency toward positivism.

_____. Value Problems in Farm Management. Agricultural Economics Journal. 14:1:13-31. June 1960.

Followed by criticisms and discussion by British scholars, including positivists.

_____, Albert N. Halter, Harald R. Jensen, and D. Woods Thomas. (Eds.)
A Study of Managerial Processes of Midwestern Farmers. Ames. Iowa
State Univ. 1961.

Summary of Interstate Managerial Survey (IMS) started in 1954
and completed in 1961. Considers "values."

Johnson, Harold L. Books About Management Philosophy. Harvard Business
Review. 40:3:160-6. May-June 1962.

_____. Can the Businessman Apply Christianity? Harvard Business
Review. 35:5:68-76. Sept.-Oct. 1957.

"Do church doctrines offer any practical guides to the executive in
his day-to-day work? Would studying them make any difference in
his decisions and in his policies?"

_____. The Christian As A Businessman. New York. Association. 1964.

"This volume 'seeks to bridge the gulf between theory as heard
from the pulpit and the realities encountered in the world of
business', in terms of Christian vocation. Chapters include: Can
the Christian Be in Business? Why is the Christian in Business? The
dilemmas of Decision Making: The Question in Organization; The
Businessman: 'Co-worker' With God, Yet Sinful."

_____. Christian Doctrine and Business Enterprise. Atlantic Economic
Review. (Part I) 7:9:1-5, 11-2. September 1957. (Part II) 7:10:4-5,
8-10. October 1957.

This article, with some variations, appeared in the September-
October 1957 issue of the Harvard Business Review under the title
"Can the Businessman Apply Christianity?" and in Bursk, Business
and Religion. This article is more explicit on various Christian
doctrines.

_____. Impact of Culture on Business. The Business Review. University
of Houston. 6:10:4-6. October 1959.

"This article will set out a rationale for the addition of course work
in sociology, psychology, and perhaps anthropology to business pro-
grams. Just as businessmen can be seen as 'practicing economists'
using analytical concepts of economics on the job, so an awareness
of other social science contributions and insights may be useful. The
business executive may find himself, however, in the circumstances
of the man who was startled to learn that he had been speaking prose
all his life: Many behavioral insights are already part of the executive
tool kit."

Johnston, Herbert. *Business Ethics*. Second edition. New York. Pitman, 1956.

A text by a Roman Catholic philosopher who is well acquainted with business problems. Deals first with general ethical problems and rights and, in more specific areas of economics, with the private enterprise system, labor and capital, employment and wages, labor unions, and the government in economic life. Many of the moral issues treated are illustrated by hypothetical situations for class discussion.

_____. *Ethics in Business Education*. *Thought Patterns*. 10:99-110. 1962.

_____. *Problems in Conscience*. *The Catholic World*. 185:199-203. June 1957; 371-376. August 1957; and 186:40-44. October 1957.

K

Kahn, Alfred E., and A. D. H. Kaplan. *Big Business in a Competitive Society*. Washington. Brookings Institution. 1954.

Kant, Immanuel. *Critique of Practical Reason*. (Lewis Beck, Intro. and Tr.). Indianapolis. Bobbs-Merrill. 1956.*

First published in 1788. It begins with definitions and proceeds, "in a quasi-deductive manner," to the formula of the moral law and the theory of freedom. This is the "Second Critique," a basic ethical treatise of Kant.

_____. *Fundamental Principles of the Metaphysic of Morals*. [The *Grundlegung*] (Thomas K. Abbott, Tr.). New York. Liberal Arts. 1949.*

See also: *Lectures on Ethics*. (Introduction by Lewis W. Beck). New York. Harper and Row. 1963.*

Kaplan, A. D. H., Joel B. Dirlam, and Robert F. Lanzillotti. *Pricing in Big Business: A Case Approach*. Washington. Brookings Institution. 1958.

This monograph explores pricing policies and practices of large corporations as a means of interpreting the general role of big business in

the American economy. Findings in the study were obtained through interviews with men in top management of a representative group of large corporations in the fields of primary production, manufacturing, and distribution.

_____, and Alfred E. Kahn. *Big Business in a Competitive Society*. Washington. Brookings Institution. 1954.
Reprint of a February 1953 *Fortune* article.

Kapp, K. William. *The Social Costs of Private Enterprise*. Cambridge. Harvard Univ. 1950.
Carries on the thinking of J. A. Hobson's "Work and Wealth" (1914), Pigou's "Economics of Welfare" (1920), and J. M. Clark's "Preface to Social Economics" (1936). This work is a study of how private enterprise, under conditions of unregulated competition, tends to produce social costs unaccounted for in entrepreneurial outlays and instead borne by third persons or by the community as a whole.

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- Merrill, H. F. (Ed.). *Responsibilities of Business Leadership*. Cambridge. Harvard Univ. 1948.
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- Meyer, Donald B. *The Protestant Search for Political Realism, 1919-1941*. Berkeley. Univ. of California. 1960.
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The National Council of Churches of Christ in the U. S. A.

(See also the Federal Council of Churches, which preceded the National Council, and writings by Dr. Cameron P. Hall. The National Council of Churches publications cited below, unless out of print (o. p.), are available from the Office of Publication and Distribution, 475 Riverside Drive, New York 27.)

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Assembly on "The Responsible Society in a World Perspective."

_____. _____. On-The-Job Ethics. A Pioneering Analysis by Men Engaged
in Six Major Occupations. (Cameron P. Hall, Ed.). 1963.

The occupations are: bankers, building contractors, business
executives, labor unionists, personnel managers, and public
relations consultants.

_____. _____. Project Laity: An Experiment in Adult Education and Social
Action. (By Thomas R. Bennett). (Mimeographed). 1961.

"The program of the local church is not designed, at least at
present, and except in rare instances, to provide . . . small groups
opportunity in which the ethical dilemmas of daily Christian life
can be exposed, analyzed, and a more vigorous Christian witness
formulated."

- _____. _____. Recent Actions of the Churches Concerning Unemployment and Labor-Management Relations. (Mimeographed). June 1958.
- _____. _____. Relating Faith to Decision. (Mimeographed). 1961.
"A theologian, Albert Rasmussen, and two laymen, Charles P. Taft and Byron L. Johnson, discuss the issue of compromise as it relates to the making of difficult ethical decisions in daily work."
- _____. _____. Structural Unemployment: As Affected by Automation and Other Technological Developments. Study Paper For Use by Church Groups. (Mimeographed). n.d.
- _____. _____. Suggestions for Actions by Churches Related to Needs of Unemployed People. (Mimeographed). 1961.
- _____. _____. You and Our Changing Economy. 1955.
A study pamphlet based on Ward's book, The American Economy, with questions for discussions.
- _____. _____. You, Too, Can Play 20 Questions A Discussion Series on the Social Responsibilities of Christians in Daily Work. 1958.
- _____. _____. You, Your Church and Your Job. (Booklet). 1955.
A discussion program on "The Laity--The Christian in His Vocation."
(A Topic of the Evanston Assembly of the World Council of Churches.)
- _____. General Assembly. Christian Influence Toward the Development and Use of All Labor Resources Without Regard to Race, Color, Religion, or National Origin. A Resolution adopted December 9, 1960. (Mimeographed). 1960.
- _____. _____. Ethical Issues in the International Age of Agriculture. A Statement. 1960.
- _____. _____. Resolutions Regarding Agricultural Migratory Workers.
- _____. _____. Statements Adopted by the Fourth General Assembly of the National Council of the Churches of Christ St. Louis, Dec. 1-6, 1957.
The Statements include: "The Moral Crisis in the Labor Union Movement and in Labor-Management Relations," "Churches and Segregation," "Alien Properties," "Racial Practices," and "International Aid and Trade."

_____. The General Board. Basic Principles Relating to Collective Bargaining. Statement adopted February 27, 1958.

_____. _____. Christian Influence Toward Use of All Labor Resources Without Regard to Race.

_____. _____. Christian Principles and Assumptions for Economic Life. 1954. Principles first adopted in the General Committee of the Department of the Church and Economic Life. Written by representatives of churches (labor unionists, industrialists, government officials, farm leaders, theologians, and economists). Later adopted by the General Board.

_____. _____. The Church and the Agricultural Migrants. Policy statement adopted Sept. 19, 1951.

_____. _____. The Churches and Segregation. Official Statement and Resolution adopted June 11, 1952.

_____. _____. The Churches and the Use of Nuclear Energy for Peaceful Purposes. A Pronouncement adopted June 2, 1960.

_____. _____. Economics of Medical Care for the Aged. Resolution unanimously adopted February 22, 1961.

_____. _____. Ethical Goals for Agricultural Policy. Statement adopted June 4, 1958.

_____. _____. Ethical Issues in Industrial Relations of Concern to Christians. December 2, 1959.
Includes statement on union membership as a condition of employment.

_____. _____. The National Council Views Its Task In Christian Life and Work. 1951.

"Christians are perplexed and troubled by the growing chaos and frustration of these times. They ask, 'What would Christ have me do? How can I follow Him?' Each individual must work out his own answer; but, to help him find the answer, this statement was published with the approval of the General Board of the National Council of Churches."

_____. _____. Resolutions Relating to Farm Labor. Recent Actions on the Future of the Mexican Agricultural Worker Importation Program (P. L. 78)

and Child Labor, Particularly Child Workers in Agriculture. June 1960.
(Mimeographed). 1960.

_____. _____. The Use of Economic Pressures in Racial Tensions.
(Mimeographed). 1963.

_____. National Study Conference on the Church and Economic Life.
(Third) Pittsburgh, April 12-15, 1956. American Abundance--
Possibility and Problems from the Perspective of the Christian Conscience.
Conference Message and Group Reports. 1956.

_____. _____. Can We Stand Abundance? Discussion Programs Based on
Message and Reports of National Study Conference on Conscience and
Abundance. (By Cameron P. Hall). 1957.

_____. _____. Christian Perspectives for an Age of Abundance. (Addresses
by Churchmen, Lay and Clerical). 1956.

_____. _____. Your Christian Conscience and American Abundance. 1955.
Reinhold Niebuhr and Leland Gordon write on the religious and
economic aspects of mounting prosperity in the U. S. A.

_____. _____. (Fourth) Pittsburgh, November 8-11, 1962. Christians Face
Issues of High Moment in Our Changing Economy. 1962.
James Kuhn, Kenneth Boulding, Benson Landis, and Rufus Cornelsen
write on various aspects of the theme "Ethical Implications of Rapid
Economic Change in the U. S. A."

_____. _____. _____. The Church in a World That Won't Hold Still.
Conference Report Including Report of Topic Group Discussions, Issued as
Advice to National Council of Churches and Its Member Denominations.
1963.

_____. _____. _____. The Churches and Change. The Significance of
Technology and Rapid Economic Development for Christian Faith and
Life Today. Report and Interpretation of the Fourth National Conference
on the Church and Economic Life. (By Victor Obegnaus). (Reprint).
Christian Century 79:1514-1535. 1962.

_____. _____. _____. Current Topics and Issues in Rapid Economic Change.
1962.

Study papers for six conference topic groups: (1) Impact of Technology
and Economic Change on the Family and Pattern of Community

Behavior, (2) Role and Responsibility of the Consumer and How He Exercises It, (3) Impact of Technology on Work, Employment, and Labor-Management Relations, (4) Massive and Monopolistic Economic Power, (5) Problems of Basic Resource Development and Use, (6) The U. S. Economy and the World Economy.

_____. _____. _____. Rapid Economic Change--Its Impact on People and the Churches. Major addresses by Churchmen--Lay and Clergy--On Various Aspects of "The Ethical Implication of Rapid Change in the U. S. A." (Mimeographed). 1962.

Addresses by J. Irwin Miller, Peter Drucker, Roger Shinn, Charles Taft, and others.

Neuberger, Maurine. Smoke Screen: Tobacco and the Public Welfare. Englewood Cliffs, N.J. Prentice-Hall. 1963.

Newman, Philip Charles. The Development of Economic Thought. Englewood Cliffs, N. J. Prentice Hall. 1952.

Begins with mercantilism, and thus omits Plato, Aristotle, and Aquinas. The book gives considerable attention to methods; and thus might have included more on epistemology, including the thought of Plato, since rationalism is a leitmotiv running through much of economic thought.

Nichols, James Hastings. Democracy and the Churches. Philadelphia. Westminster. 1951.

Asserts that Christianity "as understood in the Puritan tradition . . . has democratic implications" that are very difficult to evade.

Niebuhr, H. Richard. Christ and Culture. New York. Harper. 1951.*

Deals with various theories of the relationship of Christianity to culture: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ, the transformer of culture.

_____. The Kingdom of God in America. Chicago. Willett, Clark. 1937.*

_____. The Responsible Self. An Essay in Christian Moral Philosophy. New York. Harper and Row. 1963.

The meaning of responsibility. Responsibility in society. The responsible self in time and history. Responsibility in absolute dependence. Responsibility in sin and salvation.

_____. The Social Sources of Denominationalism. Hamden, Conn. Shoe String. 1954.*

Niebuhr's thesis is that denominationalism represents the moral failure of Christianity. He states that "unless the ethics of brotherhood can gain the victory over this divisiveness with the body of Christ, it is useless to expect it to be victorious in the world. But before the church can hope to overcome its fatal division, it must learn to recognize and acknowledge the secular character of its denominationalism."

Niebuhr, Reinhold. An Interpretation of Christian Ethics. New York. Harper. 1935.*

Criticizes both the Christian orthodox and the Christian liberal answers to moral issues in politics and economics. Explores conflicts between the Christian ideal of love and the realities of human injustices.

_____. Love and Justice. (D. B. Robertson, Ed.). Philadelphia. Westminster. 1957.

Short essays dealing with general issues of love and justice on the national and international planes. Topics under economic issues include: is stewardship ethical? how philanthropic is Henry Ford? ideology in the social struggle, and inflation and group selfishness.

_____. Moral Man and Immoral Society. New York. Scribner's. 1932.*

Contends that both religious and secular liberals have ignored the basic difference between the morality of individuals and that of national, racial, and class groups. Explores possible ways of resolving this conflict.

_____. The Moral and Political Judgments of Christians. Christianity and Crisis. 19:12:99-103. July 6, 1959.

_____. The Nature and Destiny of Man: A Christian Interpretation. New York. Scribner's. 1951.

One of Reinhold Niebuhr's basic works in ethics. Vol. I. Human Nature. Vol. II. Human Destiny.

Noetzel, Arthur J. Moral Judgments in Development Analysis. Review of Social Economy. 13:1:40-54. March 1955.

Norris, Louis William. Moral Hazards of an Executive. Harvard Business

Review. 38:5:72-79. Sept.-Oct. 1960.

"What makes an executive successful--the size of the profit, his sense of personal fulfillment, the approval of other people?"

Nowell-Smith, P. H. Ethics. Baltimore. Penguin. 1956.*

The purpose of this book is "to make clear the complicated connections between such words as 'good,' 'right,' 'ought,' 'choose,' 'duty,' 'desire,' and 'pleasure.'" The author seeks to apply recent thought in logic to moral language.

Nygren, Anders. Agape and Eros. Philadelphia. Westminster. 1953.

Distinguishes and traces the historical development of various concepts of love: eros, agape, and caritas. Examines the "antithetical concepts of Catholicism and Protestantism" concerning divine love. Useful in comparison with views of Fr. Martin D'Arcy's "Mind and Heart of Love."



Obenhaus, Victor. The Responsible Christian: A Protestant Interpretation. Chicago. Univ. of Chicago. 1957.

Ten current areas of decision for laymen, and the central ethical problem each involves.

Ohmann, O. A. Search for a Managerial Philosophy. Harvard Business Review. 35:5:41-51. Sept.-Oct. 1957.

Olafson, Frederick A. (Ed.). Justice and Social Policy: A Collection of Essays. New York. Prentice-Hall. 1961.*

The interrelationships and conflicts between justice and other social goals. Topics include: Justice and Utilitarianism, Criticism and Revision of the Utilitarian Theory of Justice, and Justice and the Liberal Tradition.

Oliver, Henry M., Jr. Von Mises on the Harmony of Interests. Ethics. 70:4:282-290. July 1960.

By an economist who is also author of "A Critique of Socio-Economic Goals" and "Trends Toward a New Moral Philosophy for Business."

O'Neal, F. Hodge, and Jordan Derwin. *Expulsion Or Oppression of Business Associates: "Squeeze-Outs" in Small Business Enterprises.* Durham. Duke Univ. 1961.

Legal problems of small business. Tells of "actual cases in which some of the owners of an enterprise eliminated or tried to eliminate their associates from the business."

Oser, Jacob. *The Evolution of Economic Thought.* New York. Harcourt, Brace. 1963.

An introduction for college undergraduates. Oser answers five major questions about each important school: (1) What was the essence of the school? (2) The social background? (3) What groups of people did the school serve? (4) How valid was the school in its time? (5) How did the school outlive its usefulness?

Oxford Conference (J. H. Oldham, Ed.). *The Christian Faith and the Common Life: The Kingdom of God and History.* Official Report. New York. Wilmett, Clark. 1937.

One of the worldwide church conferences which preceded the founding of the World Council of Churches. The "Report of the Section on Church, Community and State in Relation to the Economic Order" contains a critique of various economic systems, including capitalism.

P

Packard, D. *Toward a Common Code of Business Ethics.* Management Report #14: *The Dynamics of Management.* New York. American Management Association. 1958.

Packard, Vance. *The Hidden Persuaders.* New York. Pocket Books, Inc. 1958. *

— The *Pyramid Climbers.* New York. McGraw-Hill. 1962. *
Examines corporation life and the demands corporations make upon those who would climb to the top.

- _____. The Status Seekers. New York. David McKay. 1959.*
An exploration of class behavior in America.
- _____. The Waste Makers. New York. David McKay. 1960.*
Questions the morality and economic validity of a system that, in order to exist, depends upon artificially shortening the life of products.

Parkinson, Cyril Northcote. In-Laws and Outlaws. Boston. Houghton Mifflin. 1962.

_____. The Law and the Profits. Geneva, Ill. Houghton Mifflin. 1960.

Patterson, Robert T. The Ethics of Government Debt. Review of Social Economy. 13:2:144-148. September 1955.

Perry, John. Business--Next Target for Integration? Harvard Business Review. 41:2:104-115. March-April, 1963.

The author reiterates the recognized probability that many managements will be required in the near future to prudently act so as to minimize racial conflict and move toward a more just distribution of opportunities for employment and advancement. He offers the counsel that "successful, peaceful change is, in the future as in the past, most likely to stem from a recognition by management of the distinction between place and prejudice. A quick dramatic change can hardly be effected in people's prejudices. But much can be, and has been done in changing place, and in making the Negro's place in industrial jobs the same as that enjoyed by the white worker of equal ability."

Perry, Ralph Barton. Puritanism and Democracy. New York. Vanguard. 1944.

According to Perry, Puritanism "springs from the very core of the personal conscience--the sense of duty, the sense of responsibility, the sense of guilt, and the repentant longing for forgiveness Democracy, like Puritanism, has its perennial spring in the moral consciousness." Both Puritanism and democracy exaggerate the self-sufficiency of the individual and underestimate the intricacies of human relations. "They have as yet found no cure for either domestic exploitation or external war, and their failure has been due not only to ignorance but to infidelity. They suffer both from senility and from corruption." However, Puritanism and democracy serve to

correct and complement one another's limitations. Puritanism stresses the sinfulness of Adam and democracy stresses his innocence.

_____. Realms of Value: A Critique of Human Civilization. Cambridge. Harvard Univ. 1954.

Holds that measuring economic value by price conceals inequality of bargaining power, and urges that all the interests be taken into account in considering the moral limits of economic prudence.

Petit, Thomas A., and Alan Zakon. Advertising and Social Values. *Journal of Marketing*. 26:4:15-17. October 1962.

The authors maintain that the critics of advertising who say that it violates the American value system are in reality criticizing the American value system itself.

Phenix, Philip H. Education and the Common Good: A Moral Philosophy of the Curriculum. New York. Harper. 1962.

_____. Realms of Meaning. New York. Mc Graw-Hill. 1964. There are various realms of meaning, and that which is known is known through the disciplines.

Pierson, Frank C. The Education of American Businessmen: A Study of University-College Programs in Business Administration. New York. McGraw-Hill. 1959.

Pike, James A. Doing the Truth. Garden City. Doubleday. 1956.

_____. Beyond the Law. New York. Doubleday. 1963.

The religious and ethical meaning of the lawyer's role as counselor, advocate, citizen and person. By a lawyer-theologian.

Pitcher, Alvin. The Importance of Being Human. *Harvard Business Review*. 39:1:41-48. Jan.-Feb. 1961.

_____. Morals and the Managerial Life. 1225 E. 60th Street, Chicago 37. Education-Industry Service. 1960.

_____. A Theological Critique of The Affluent Society. Chicago Theological Seminary Register. 50:1:6-9. January 1960.

One theologian's response to John Galbraith's provocative book, The Affluent Society, with a recommendation that the problem of the ends of our common life receive fundamental consideration in deliberations about economic affairs.

_____. A Theological Critique of The American Business Creed. The Journal of Religion. 39:1:50-54. January 1959.

The American Business Creed is by F. X. Sutton, et al.

Pius XI, Pope. Quadragesimo Anno (Encyclical Letter: On Reconstructing the Social Order). New Translation. Washington. National Welfare Conference. 1942.

This encyclical letter of 1931 was issued partly to commemorate the fortieth anniversary of Pope Leo XIII's Rerum Novarum. It reviews developments of the period 1891-1931 and reaffirms, with respect to twentieth century conditions, the Catholic Church's teachings on social and economic justice. It condemns extreme laissez-faire as well as Marxist socialism and communism.

Plato. The Collected Dialogues of Plato. (Edith Hamilton and Huntington Cairns, Eds.) New York. Random House (Pantheon Books). 1961.

Contains those translations of the dialogues deemed most accurate and readable by the editors. The Republic and Laws are of special interest to students of economic ethics. Another excellent translation of The Republic is by F. M. Cornford, now in paperback (New York. Oxford. 1945.)

Pope, Liston. Millhands and Preachers: A Study of the Actual Relations between Churches and Economic Institutions in One Southern County. New Haven, Yale Univ. 1942.

The author uses the cotton mill domain of Gaston County, North Carolina, as a social laboratory for exploring the inter-relationships between the churches and economic factors. In this connection, a detailed account is given of a specific strike situation. Pope does not find either an economic or a religiously deterministic theory sufficient to explain the events. He does, however, feel that the churches in Gaston County need to achieve "larger structural independence and cultural transcendence of the economic institutions in the county." He also finds in many ministers a lack of knowledge about economic and social affairs.

Porter, Richard L., S. J. Moral Judgments in the Assumptions of Economic Analysis. Review of Social Economy. 13:1:31-39. March 1955.

Poverty in Our Midst. Social Action. 30:8. (Entire Issue). April 1964.

Praem, O., and Edward C. Killeen. Ethics, Data for the Economist. Review of Social Economy. 7:1:8-21. March 1949.

Prime, John H. The Responsibility of Man the Investor. Review of Social Economy. 12:1:25-36. March 1954.

Purcell, Theodore V., S.J. Blue Collar Man. Cambridge. Harvard Univ. 1960.

_____. A Fair Day's Work for a Fair Day's Pay. Pamphlet of American Management Assn. Personnel Series No. 162. Spring 1955.

Q

Quinn, Francis X., S.J. (Ed.) Ethics, Advertising and Responsibility. Westminster, Md. Canterbury. 1963.*

Brings together the reflection and experience of prominent men in prominent professions associated with advertising. Second in the Ethical Aftermath Series.

_____. The Ethical Aftermath of Automation. Westminster, Maryland. Newman. 1962.

R

Rader, Melvin M. Ethics and Society: Appraisal of Social Ideals. New York. Holt. 1950.

A discussion of what is involved in the term "good society." Rader states that most social ethical theories, whether formalistic or teleological, greatly oversimplify both in their analyses and in the practical answers they give.

Ramsey, Paul. Basic Christian Ethics. New York. Scribner's. 1950.
Holds that Christian love should never be identified with a particular program or policy. On the other hand, "no one ever did a Christian

deed from Christian love alone without some reasonable, realistic decision about what specifically should be done." The concluding chapters contain suggestions relative to the formulation of a broad Christian social policy.

_____ Christian Ethics and the Sit-In. New York. Association. 1961. Explores the implications for law, justice, and public order in the sit-in demonstrations. The philosophy of law expounded rests first upon the principles of natural justice, and second on the need for order.

_____ (Ed.). Faith and Ethics. New York. Harper. 1957. Essays on the ethical thought of H. R. Niebuhr by students and colleagues.

_____ Nine Modern Moralists. Englewood Cliffs. Prentice-Hall. 1962.* The nine moralists are Maritain, Sartre, Cahn, Brunner, Tillich, Marx, Dostoevski, and the Niebuhrs.

Ramsland, Clement, and John Bowditch (Eds.). Voices of the Industrial Revolution: Selected Readings from the Liberal Economists and Their Critics. Ann Arbor. Univ. of Michigan. 1957.*
(Refer to the annotation given under John Bowditch.)

Randall, Clarence B. A Creed for Free Enterprise. Boston. Little, Brown. 1952.

_____ The Folklore of Management. New York. Mentor. 1962.* This analysis severely criticizes management malpractices. At the same time it "restates and reaffirms the moral code of our modern free enterprise."

Randall, John Herman Jr. Aristotle. New York. Columbia Univ. 1962.* Describes for the present day the thought of Aristotle, including Aristotle's Ethics.

_____ The Career of Philosophy: From the Middle Ages to the Enlightenment. New York. Columbia Univ. 1962.

_____ The Ethical Challenge of a Pluralistic Society. 2 West 64th St., New York. New York Society for Ethical Culture. October 1959.* Felix Adler Lecture--1959.

Rasmussen, Albert Terrill. Christian Social Ethics: Exerting Christian

Influence. Englewood Cliffs. Prentice-Hall. 1956.

Describes how various forms of moral and social influence are exerted. Deplores the "oppressive moral climate" in government and business and outlines the Christian's responsibility, "not the private gospel or the social gospel--but the full gospel." Notes the weakness of the church's present influence and suggests how faith may be related to social action. There are chapters on steps in building a church of influence, exerting influence in the local community, and exerting Christian influence in one's vocation and in politics.

Rauschenbusch, Walter. Christianity and the Social Crisis. New York. Macmillan. 1911.

A classic of the "social gospel" philosophy, it traces this gospel back to the Hebrew prophets. Rauschenbusch discusses the social ideas of Jesus and of early Christianity, inquires into the past failure of Christianity to undertake works of social reconstruction, surveys the "present crisis," and proposes some remedies.

_____. A Gospel for the Social Awakening. (Compiled by Benjamin Mays). New York. Association. 1950.

Religious Education Association. Annual Convention of 1962. Contemporary American Morality and Religious and Character Education. Religious Education. 58:2:82-246. March-April 1963.

The entire contents of this issue carried conference addresses and reports on seminars. The major assemblies were on: Great Moral Crises and Challenges, Our Changing Morality, Moral Formation, Toward a Higher Morality.

_____. What Is the Nature of Man? Images of Man in Our American Culture. Philadelphia. Christian Education. 1959.

Includes articles by Boulding, Fitch, Phenix, Shinn, Sittler, Weigel, and others. Discusses the image of man as seen by religion, education, government, the arts and sciences. Articles are written from the standpoint of several religious faiths, as well as from several professional disciplines.

Richardson, Alan. The Biblical Doctrine of Work. London. S.C.M. 1957.

Riesman, David. The Lonely Crowd: A Study of the Changing American Character. New Haven. Yale Univ. 1950.*

Riley, John W. (Ed.). The Corporation and Its Publics. Essays on the

Corporate Image. New York. Wiley. 1963.

Places the "corporate image" in its broad cultural and social context.
Essays by Kenneth Boulding, Kingsley Davis, Herbert Hyman,
Robert S. Lee and others.

Robbins, Lionel. An Essay on the Nature and Significance of Economic
Science. Second edition. London. Macmillan. 1946.

_____. Politics and Economics, Papers in Political Economy. New York.
St. Martin's. 1963.

The relations between politics and economics, the theory of the
state, freedom and order.

Roberti, Francesco Cardinal. Dictionary of Moral Theology. (Henry J.
Yannone, Tr.). Westminster, Maryland. Newman. 1962.

Robertson, D. B. Reinhold Niebuhr's Works: A Bibliography. Berea,
Kentucky. Berea College. 1954.

Robertson, E. H. Man's Estimate of Man. Naperville, Ill. S.C.M. Book
Club. 1958.

A discussion of the central problem of the universe, man himself.

Robinson, Joan. Economic Philosophy. Chicago. Aldine. 1963. *

Roepke, Wilhelm. Economics of the Free Society. (Patrick M. Boarman,
Tr.). Chicago. Henry Regnery. 1963.

An introduction to economic science, the goal of Roepke's approach
is "liberation of man from both the degradation of slave labor, and
from the selfishness of unbridled materialism."

_____. A Humane Economy: The Social Framework of the Free Market.
Chicago. Henry Regnery. 1960.

Rousseau, Jean-Jacques. The Social Contract and Discourses. (G. D. H.
Cole, Tr.). New York. Dutton. 1950.

Roy, Ralph Lord. Communism and the Churches. New York. Harcourt,
Brace. 1960.

By the author of "Apostles of Discord."

Royce, Josiah. The Philosophy of Loyalty. New York. Macmillan. 1908.

_____. The Religious Aspect of Philosophy: A Critique of the Bases of Conduct and of Faith. Boston. Houghton Mifflin. 1885.*

Royce's philosophy is said to mark a transition between absolute idealism and existentialist thought. It is also credited with providing a proof for the existence of God that could not be found in the previous history of philosophy. Some of the topics included in this book are: Religion as a Moral Code and as a Theory, The General Ethical Problem, The Warfare of the Moral Ideals, Altruism and Egoism in Certain Recent Discussions, Ethical Skepticism and Ethical Pessimism, The Moral Insight, The Organization of Life, and The Search for a Religious Truth.

Ruder, William. Some Ethical Dilemmas of Businessmen. Ethical Outlook, 48:3:85-91. May-June 1962.

Runes, Dagobert D. (Ed.). Dictionary of Philosophy. New York. Philosophical Library. 1942.*

Contains brief definitions and articles on a large number of philosophic, including ethical, concepts.

Russell, Bertrand. Human Society in Ethics and Politics. New York. Simon and Schuster. 1955.*

Russell hopes to enable us to deal with major political problems "with less heat and less fanaticism" by setting these problems in the large impersonal framework of ethics. He echoes Hume's view that "reason is, and ought only to be, the slave of the passions." However, Russell believes that reason is the best means available for reaching our goals once our "passions" have determined what these goals are to be. Russell disputes a number of widely held beliefs, among them the idea that religious faith necessarily improves the moral and ethical behavior of people and nations.

Ryan, John Augustine. Distributive Justice: The Right and Wrong of Our Present Distribution of Wealth. New York. Macmillan. 1927.

A classic Roman Catholic treatment of the whole field of social justice including the moral aspects of: private land ownership and rent, private capital and interest, profits and wages. Six basic criteria of social justice are described and applied in considerable detail to specific situations.

_____. (See Gearty, Patrick W. The Economic Thought of Monsignor John A. Ryan.)

_____, and Francis Joseph Boland. Catholic Principles of Politics. New York. Macmillan. 1940.

A comprehensive survey of Catholic moral teachings as they bear upon the authority of the state and upon the relationship of citizens to government. It contains a section on religious freedom.

S

Samuelsson, Kurt. Religion and Economic Action. New York. Basic Books. 1961.*

Discusses Protestantism and capitalism.

Sartre, Jean-Paul. Existentialism and Human Emotions. New York. Philosophical. 1957.

"The chief effort of this work is to face the implications for personal action of a universe without purpose."

Scarlett, William (Ed.). The Christian Demand for Social Justice. New York. Signet. 1949.*

Scharper, Philip. Morality as Code or Commitment. Religious Education. 58:2:165-169. March-April 1963.

Schirber, Martin E., O.S.B. The Christian Obligation of Employees to Reach and Maintain Maximum Production. Review of Social Economy. 7:1:55-60. March 1949.

Schneider, Herbert Wallace. Three Dimensions of Public Morality. Bloomington. Indiana Univ. 1956.

An analysis of liberty, equality, and fraternity in terms and dimensions of public morality in the local community and the world at large. By the author of "Morals for Mankind" and "The Puritan Mind."

Schramm, Wilbur. Responsibility in Mass Communication. New York. Harper. 1957.

Social responsibilities and ethical standards of mass media. One of the ten volume series on "The Ethics and Economics of Society."

Schumpeter, Joseph Alois. Capitalism, Socialism, and Democracy. New York. Harper. 1947.*

An anti-socialist is pessimistic about the future of capitalism. Schumpeter believes that some of the essential elements in capitalism's success may help bring about its downfall. The giant corporation, for example, blurs the traditional property concepts on which capitalism has relied for its rationale. The alienation of the intellectuals is another important factor in the undermining of capitalism.

_____. History of Economic Analysis. New York. Oxford Univ. 1954. A survey from the ancient world to the twentieth century, it deals quite fully with the interrelations between ethical and economic thought.

Seifert, Harvey. Individual Freedom and Economic Planning. Religion in Life. 19:4:555-566. Autumn 1950.

"It is not impossible, rather it is necessary, to provide for freedom and for security. Freedom has both a negative and a positive aspect. It involves both the absence of external restraint and the presence of opportunity."

_____. Rightest Revival: The Moral Climate. Christian Century. 78:20:615-616. May 17, 1961.

At points of serious abuse freedom is not reduced but is instead maximized by democratic social controls.

Selekman, Benjamin M. Businessmen in Power. Harvard Business Review. 39:5:95-110. Sept.-Oct. 1961.

_____. Cynicism and Managerial Morality. Harvard Business Review. 36:5:61-71. Sept.-Oct. 1958.

Manipulation or Mutual Trust? Indifference or Integrity? Coercion or Cooperation?

_____. Is Management Creating a Class Society? Harvard Business Review. 36:1:37-46. Jan.-Feb. 1958.

"Businessmen have been talking about a concern for human relations

and a concept of social and moral responsibility for the last several years--but their statements and actions on the basis of economic and political views sharply contradict the moral philosophy professed in speeches and articles."

_____. A Moral Philosophy for Management. New York. McGraw-Hill. 1959.

"This book offers a practical approach to the ethical implications of business in industry. Problems and responsibilities management faces are discussed in the light of the Judaeo-Christian tradition and American democracy, rather than through a discussion of ethical theories or religious doctrines." Contains the two preceding articles, and the next one in this bibliography.

_____. Sin Bravely: The Danger of Perfectionism. Harvard Business Review. 37:1:105-118. Jan.-Feb. 1959.

"The executive must, at one time, be an economist, psychologist, political scientist, sociologist, and anthropologist, and yet remain an artist. The danger of perfectionism lies in management's giving the impression, and believing itself, that it has mastered all these diverse functions."

_____, and Sylvia. Power and Morality in a Business Society. New York. McGraw-Hill. 1956.*

The old abuses of exploited and sweated labor, according to the authors, have been eliminated. The present crisis in social responsibility is concerned with power. Management should concentrate more on doing things with people as equals, rather than for them as inferiors.

Seligman, Ben B. Main Currents in Modern Economics: Economic Thought Since 1870. Glencoe. Free. 1962.

Seligman, Edwin R. A. The Economic Interpretation of History. Revised. New York. Columbia Univ. 1961.*

A classic study of "historical materialism," its origins, its applications, and its significance.

Sellars, Wilfrid, and John Hospers (Eds.). Readings in Ethical Theory. New York. Appleton-Century-Croft. 1952.

Sheehan, John H. The Application of Economic Science: Norms and Value Judgments. Review of Social Economy. 10:1:9-15. March 1952.

- Shepherd, Geoffrey. What Can a Research Man Do in Agricultural Price Policy? *Journal of Farm Economics*. 37:2:305-314. May 1955.
 Contends that it is more scientific not to start with any assumptions. Holds that beliefs can be verified objectively. States that research should begin with a problem, not an assumption.
- _____. What Can a Research Man Say About Values? *Journal of Farm Economics*. 38:1:8-16. February 1956.
- Shinn, Roger L. The Ethics of Affluence. *The Nation*. 195:10:199-201. October 6, 1962.
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 A short, clear exposition of the implications of existentialist thought for Protestant Christians.
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- _____. The Methods of Ethics. Seventh edition. Chicago. Univ. of Chicago. 1962.
- _____. Outlines of the History of Ethics for English Readers. Enlarged. New York. Beacon. 1960.*
 A classic history of ethics, brought up to date in 1931.
- Sievers, Allen M. Revolution, Evolution, and the Economic Order. Englewood Cliffs. Prentice-Hall. 1962.*
 An analysis of the thought of Keynes and four post-Keynesian political economists: Schumpeter, Galbraith, Hansen, and J. M. Clark. Key works of each are reviewed for the reader.
- Smith, Adam. Lectures on Justice, Police, Revenue and Arms. New York. Augustus Kelley and Millman. Reprinted 1956.
- _____. The Theory of Moral Sentiments. In *Moral and Political Philosophy*. (Herbert W. Schneider, Ed.). New York. Hafner, 1948.
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Contains very comprehensive reviews of literature in major fields of religion.
- Smith, John E. The Moral Situation. Religious Education. 58:2:106-113. March-April 1963.
- _____. The Spirit of American Philosophy. New York. Oxford. 1963.
- Smith, Thomas V. The Ethics of Compromise and the Art of Containment. Boston. Starr King Press. 1956.
- _____, and William Debbins. Constructive Ethics. Englewood Cliffs. Prentice-Hall. 1948.*
- Smithies, Arthur, et al. Economics and Public Policy. Brookings Lectures. Washington, D.C. Brookings Institution. 1955.
Essays by Smithies, Joseph Spengler, Frank Knight, John Jewkes, Jacob Viner, and Lionel Robbins.
- Spinoza, Baruch. The Chief Works of Benedict DeSpinoza. (R. H. M. Elwes, Intro. and Tr.). 2 vol. New York. Dover Publications, Inc. 1951.*
Includes: Ethics, Political Treatise, and Theologica-Political Treatise.
- Spinoza, Benedict. Selections. (John Wild, Ed.). New York. Scribner's. 1930.*
(Several of Spinoza's writings are available in paperback editions.)
- Spurrier, William A. Ethics and Business. New York. Scribner's. 1962.
This book relates Christianity to economic life through discussion of a wide number of issues, including price decisions, management-labor relations, and segregation.
- Sombart, Werner. The Jews and Modern Capitalism. New York. Collier. 1962.*
Poses crucial questions on the role played by the Jews in the development of capitalism and of Western civilization in general.
- _____. The Quintessence of Capitalism. London. T. F. Unwin. 1915.
A history of the development of modern capitalism, particularly stressing the "capitalist spirit." Disputing the Weber thesis, Sombart

says that Protestantism has always been a foe to capitalism and hostile toward the capitalist ethos.

Soule, George. *Ideas of the Great Economists*. New York. Mentor. 1955.*
The first chapter deals with "What Economics Is." It continues with accounts of mercantilism--the classical economists, the early socialists, later classicism, Keynes, and the institutionalists. The final chapter is on "The Use of Economic Ideas" and raises the question "Can economics be a useful science?" It also summarizes the argument about economic planning and describes economics as an aid to planning.

Spencer, Herbert. *The Principles of Ethics*. New York. Appleton. 1892-1893.

A classical exposition of "Darwinist" ethics.

Spengler, Joseph J., and William R. Allen (Eds.). *Essays in Economic Thought: Aristotle to Marshall*. Chicago. Rand McNally. 1960.
Deals with writers from Aristotle to Marshall, with the objective of explaining how economics developed over this period. The articles have appeared elsewhere in journals; and there are short introductions to each section of the book. For college seniors and more advanced workers in economics and related disciplines.

Spike, Robert W. *To Be a Man*. New York. Association. 1961.
According to this book, "To Be a Man" in grandpa's day was, of course, to be a Christian gentleman, and that, as everyone knew, meant that one refrained from gross public sin, was upright in all his dealings, and in addition deferred to women, was gentle but firm with children and dogs, and walked with dignity and taste. "To be a man today," this book contends, is to go beyond the rigid, legalistic moralism of the past. Spike discusses man at work, at leisure, in love, and at worship.

Stace, Walter Terence. *The Concept of Morals*. New York. Macmillan. 1937.*

"Endeavors to show that in spite of the principle of relativity, there is in each situation something of real value, something genuinely good and right to be distinguished from what is bad and wrong." Contains a defense of utilitarianism.

Stalin, Joseph. *Dialectical and Historical Materialism*. New York.

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Stephens, James T., and Edward Leroy Long, Jr. *The Christian as a Doctor*. New York. Association. 1960.

Includes ethical problems in financing medical care.

Stevenson, Charles L. *Ethics and Language*. New Haven. Yale Univ. 1944.*

Examines the use and meaning of words that bear upon ethical theory and practice. He is particularly concerned with the variety of shades of meaning that seem to appear in ethical discussion. When some people say, "This is right," they mean, "I approve of this. You do the same."

Stigler, George. *The Goals of Economic Policy*. *Journal of Business*. 31:3:169-176. July 1958.

Stolper, Wolfgang F. *Christian Responsibility Toward Economic Development in Areas of Rapid Social Change*. New York. National Council of Churches, Department of International Affairs. 1962.

"Christian responsibility toward the areas of rapid social change stems from the assumption that all men are children of God with the same rights of food, health and happiness. This paper studies Christian responsibility in light of American abundance, technical assistance, and trade policies."

Stringfellow, William. *The Life of Worship and the Legal Profession*. New York. National Council of the Protestant Episcopal Church. Faculty Papers. Third Series. 1955.

Brings up the question of how members of the legal profession may "live the Christian life as lawyers in some scheme of law which is distinctively Christian." It is a part of the greater question of whether or not Christian vocation can be exercised in secular work.

Strotz, Robert H. *How Income Ought to be Distributed: A Paradox in Distributive Ethics*. *Journal of Political Economy*. 66:3:189-205. June 1958.

Sutherland, Edwin H. *White Collar Crime*. New York. Holt Rinehart. 1961.*

Sutton, F. X., Seymour Harris, Carl Kaysen, and James Tobin. *The American Business Creed*. Cambridge. Harvard Univ. 1956.*

Discussed by Alvin Pitcher in his "A Theological Critique of The American Business Creed."

A Symposium on Law and Christianity. Oklahoma Law Review. Vol. 12. 1959.

Shows the complexity of the law's involvement with other disciplines, such as philosophy and theology.

T

Tawney, Richard H. *The Acquisitive Society*. New York. Harcourt, Brace. 1920.*

Tawney holds that, while changing the economic system will not necessarily change human nature, an improved social order will offer fewer opportunities for the less desirable human traits to manifest themselves. He argues that property rights are not absolute but derive their rationale from the performance by property owners of certain services to society. When such services are not forthcoming, the rights which are justified by these services may be forfeited.

_____. *Equality*. New York. Harcourt, Brace. 1931.*

A searching and at times brutally frank account of the effects of economic inequality on personal and social well-being. It is a plea for greater equality.

_____. *Religion and the Rise of Capitalism: A Historical Study*. New York. Harcourt, Brace. 1926.*

This book supports the Weber thesis in seeing affinities between Calvinism and capitalism but stresses that the relationship between the two was not one-sided but interactive. Tawney further notes that there were manifestations of capitalist enterprise and the capitalist "spirit" well before the reformation.

Taylor, Overton H. *A History of Economic Thought*. New York. McGraw-Hill. 1960.

Starts with the eighteenth century and ends with Keynesian economics.

Taylor, Paul W. *The Moral Judgment: Readings in Contemporary Meta-Ethics*. Englewood Cliffs. Prentice-Hall. 1963. *

Temple, William. *Christianity and Social Order*. Baltimore. Penguin. 1942.*

This book by the late Archbishop of Canterbury, author of "Nature, Man, and God," discusses the question of the Church's right to intervene in the social order and the manner in which such intervention should take place.

Thomas, George F. *Christian Ethics and Moral Philosophy*. New York. Scribner's. 1955.

Presents an interpretation of Christian ethics and then discusses this interpretation in relation to moral philosophy, attempting to bridge the gap.

Thompson, Kenneth W. *Christian Ethics and the Dilemmas of Foreign Policy*. Durham. Duke Univ. 1959.

A Christian realist examines the difficulties and possibilities of relating Christian ethical insight to foreign policy issues, such as armaments, colonialism, and diplomacy. This approach, similar to that of Reinhold Niebuhr or of Hans Morgenthau, makes a separation between problems of individual morality and problems of collective political relations.

Thompson, T. K. (Ed.). *Stewardship in Contemporary Theology*. New York. Association. 1960.*

Thorp, William L. *Economic Development and the Christian Point of View*. New York. National Council of Churches, Department of International Affairs. 1962.

Tillich, Paul. *Love, Power, and Justice*. New York. Oxford Univ. 1960.*

_____. *Morality and Beyond*. New York. Harper and Row. 1963.
Religion and the moral imperative, ethical norms, moral motivation, the transmoral conscience, and ethics in a changing world.

_____. *Systematic Theology*. 3 vol. Chicago. Univ. of Chicago. 1951, 1957, 1963.

- Titus, Harold H. *Ethics for Today*. New York. American. 1954.
A textbook.
- Toulmin, Stephen E. *An Examination of the Place of Reason in Ethics*.
Cambridge. Univ. of Cambridge. 1961.*
Contends that facts and values are two different things, but that
descriptive categories, facts, may be good reasons for a moral
decision.
- Towle, Joseph W. (Ed.) *Ethics and Standards in American Business*. New
York. Houghton Mifflin. 1964.*
A report of a Washington University three-session symposium on
business ethics. Contains appendices on codes of ethics and a
Business Ethics Checklist.
- Trant, G.I. *Ethical Systems and Agricultural Policy*. *Canadian Journal
of Agricultural Economics*. 7:75 f. 1959.
- Troelstrup, Arch W. *The Influence of Moral and Social Responsibility on
Selling Consumer Credit*. *American Economic Review*. 51:2:549-557
(Proceedings). May 1961.
- Troeltsch, Ernst. *The Social Teaching of the Christian Church*. 2 vol.
New York. Macmillan. 1931.*
Comprehensive to the nineteenth century. An historical classic.
- Trueblood, David Elton. *Your Other Vocation*. New York. Harper. 1952.

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- Underwood, Kenneth (Ed.). *Freedom of Enterprise and Social Control*.
Social Action. 16:3. March 15, 1950.
- _____. (Ed.). *God and Our Daily Work*. *Social Action*. 15:10.
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- _____. *Protestant and Catholic: Religious and Social Interaction in
Industrial Community*. Boston. Beacon. 1957.*

_____. The New Social Ethic in American Business: New Generations, New Value Patterns. *Christianity and Crisis*. 22:3:23-26. March 5, 1962.

Union Theological Seminary Faculty. *Bibliography for Ministers*. New York. Union Theological Seminary. 1960.

Revised periodically. Contains up-to-date sections on works in theological ethics.

United Automobile, Aircraft and Agricultural Implement Workers of America. (U.A.W.) *The U.A.W. Public Review Board--Why, What, How*. (Pamphlet). Detroit. U.A.W. Publications Department. ca. 1957.

"The leadership of the UAW proposed the Public Review Board because the union is prepared to have a body of outstanding citizens review the conduct of UAW affairs and report its findings not just to a few officials but to the entire UAW membership and to the public at large," said Walter P. Reuther. Contains AFL-CIO Ethical Practices Code.

Urmson, J.O. (Ed.) *The Concise Encyclopedia of Western Philosophy and Philosophers*. New York. Hawthorn. 1960.

This survey may be useful to individuals just becoming acquainted with philosophers and their thought.

V

Van Vlack, Philip W. et al. *Management Ethics Guide*. Brookings, South Dakota Agr. Exp. Sta. Ethical Studies Projects. 1964.*

Four problems in management ethics: the scope of morality, moral standards, ethical principles, strategies. Some methods of ethical inquiry. Sin, love, justice, freedom, social responsibility. Major ethical perspectives. Professional codes of ethics. Bibliography. Ethics audits.

_____, Charles L. Sewrey, and Charles E. Neilsen. (Eds.) Bibliography in Economic Ethics. Preliminary Ed. (Mimeo.) Brookings. South Dakota Agricultural Experiment Station. Ethical Studies Projects. 1962 et seq.

A more extensive partially annotated bibliography which preceded this published version. Contains comprehensive, but incomplete, subject index. Kept up-to-date with mimeographed addenda. Limited circulation.

Veblen, Thorstein. The Theory of the Leisure Class: An Economic Study of Institutions. New York. Modern Library. (1899) 1934.*

The classic which gave us such phrases as "pecuniary emulation," "conspicuous leisure," "conspicuous consumption," etc. It is a study--both analytical and satirical--of the competitive display of wealth.

Viner, Jacob. The Long View and the Short. Glencoe. Free. 1958. A section discusses some relationships between economics and ethics.

_____. The Short View and the Long in Economic Policy. American Economic Review. 3:1:1-15. March 1940.

Concerns roles of economists in public policy. A defense of the "long view." Regrets that "economic doctrine is now following public opinion and government practice much more than it is influencing them."

Von Mises, Ludwig. Human Action: A Treatise on Economics. New Haven. Yale Univ. 1949.

A strongly anti-socialist treatment of economics and economic problems. It seeks to establish a basis in philosophy and in "human action" for the understanding of economic behavior.

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Walmsley, Arthur E. (Ed.) *The Church in a Society of Abundance*. New York. Seabury. 1963.

With an introductory chapter by economist Kenneth E. Boulding, this book considers characteristics of the new technological society, specific threats (of stagnation, starvation and annihilation) and the role of the church.

Walsh, John P. *The Basic Principles of the Industry Council Plan of Pius XI and of the Policy of the Sherman Act*. Rome. Gregorian Univ. 1950. A doctoral dissertation.

Walsh, Vivian Charles. *Scarcity and Evil*. Englewood Cliffs. Prentice-Hall. 1961.*

Walsh asserts that few people "realize that there is an important similarity between obvious, well-known instances of the scarcity of economic goods, and moral choice and the hindrances to which it is subject."

Walton, Clarence E. *Business History: Some Major Challenges*. *Business History Review*. 36:1:21-35. Spring 1962.

_____. *Corporate Giantism; Ethics and the Public Interest: A Critique*. *Review of Social Economy*. 21:1:19-30. Spring 1963.

_____. *Ethical Criteria, Societal Expectations and Marketing Practices*. In Stevens, W. D. (Ed.). *The Social Responsibilities of Marketing*. p. 7-24. New York. American Marketing Association. 1962.

_____. *Progress--and the Progress of Wages*. *Christianity and Crisis*. 23:70-73. (Special Issue). April 29, 1963.

Ward, A. Dudley. *The American Economy--Attitudes and Opinions*. New York. Harper. 1955.

A report on a poll of over 500 people in America, analyzing, primarily, different incentives for work.

_____. (Ed.). *Goals of Economic Life*. New York. Harper. 1953. First volume in a comprehensive study of ethics in relation to modern economic life which was instituted by the Federal (now National) Council of Churches. The essays in this book establish criteria by which specific economic activities may be evaluated. Contributions by John C. Bennett, Clark Bloom, Kenneth E. Boulding, John Maurice Clark, Clarence H. Danhof, Alfred E. Emerson, Theodore M. Greene,

Walton Hamilton, Eduard Heimann, Frank H. Knight, Ralph Linton, Robert M. MacIver, Reinhold Niebuhr, Donald Snygg, and William Vickrey.

Ward, Leo R. *Christian Ethics: An Introduction for College Students*. St. Louis. Herder. 1952.

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Ward, Richard J. *Welfare Economics, Planning and the Individual*. *Review of Social Economy*. 12:2:122-134. Sept. 1954.

Argues that "the whole plan for systematically pursuing a society of full equity will ultimately run into trouble."

Warne, Colston E. *Advertising--A Critic's View*. *Journal of Marketing*. 26:4:10-14. Oct. 1962.

_____. *The Influence of Ethical and Social Responsibilities on Advertising and Selling Practices*. *American Economic Review*. 51:2:527-539. (Proceedings). May 1961.

Warnock, Mary. *Ethics Since 1900*. New York. Oxford Univ. 1960.
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Wasserman, Paul, and Fred S. Silander. *Decision Making: An Annotated Bibliography*. Ithaca. Cornell Graduate School of Business Administration. 1958.

Contains eight chapters, including "Values and Ethical Considerations in Decision-Making."

Weber, Max. *General Economic History*. (F. H. Knight, Tr.). Glencoe, Ill. The Free Press. 1927.

_____. *Max Weber on the Methodology of Social Science*. (Edward A. Shilis, and Henry A. Simms, Tr. and Ed.). Glencoe, Ill. Free Press. 1949.

_____. *Max Weber: The Theory of Social and Economic Organization*. (A. M. Henderson and Talcott Parsons, Eds.). New York. Oxford University Press. 1947.

_____. *The Protestant Ethic and the Spirit of Capitalism*. London. George,

- Allen, and Unwin. 1930.*
- Wedel, Cynthia. *Employed Women and the Church*. New York. National Council of Churches. 1959.
Presented in order that we "may consider the facts and the implications of the increasing employment of women."
- Weigel, Gustave, S. J., and Robert McAfee Brown. *An American Dialogue: A Protestant Looks at Catholicism and a Catholic Looks at Protestantism*. Garden City. Doubleday. 1961.*
- Weisskopf, Walter A. *The American Business Creed and Economic Theory*. *The Journal of Religion*. 39:1:32-38. January 1959.
- _____. *The Psychology of Economics*. Chicago. University of Chicago. 1956.
- Westermarck, Edvard A. *The Origin and Development of Moral Ideas*. New York. Macmillan. 1908.
After first discussing the general nature of moral emotions and judgments, Westermarck takes up a wide variety of specific topics: homicide, charity, slavery, property, regard for truth, altruism, the family, etc. This is a monumental compilation on the diversity of moral codes throughout history.
- Westinghouse Electric Corporation. Board of Advice. (Eugene V. Rostow, S. Chesterfield Oppenheim, A. D. H. Kaplan and Erwin N. Griswold). *A Report from the Board of Advice to Westinghouse Electric Corporation*. Pittsburgh. Westinghouse. July 19, 1962.*
- Wheelwright, Philip. *A Critical Introduction to Ethics*. Revised. New York. Odyssey. 1949.
- White, Hugh C. Jr. (Ed.) *Christians in a Technological Era*. New York. Seabury. 1964.
Introduction by Margaret Mead. Ethical implications of new technology, cybernetics, and the technician mentality. An ecumenical discussion which included Michael Polanyi.
- White, Morton. *Social Thought in America. The Revolt Against Formalism*. Rev. Ed. (With a New Preface and an Epilogue). Boston. Beacon. (1949) 1957.*

The revolt against formalism by Dewey, Veblen, Holmes, Beard, and Robinson. An epilogue of 1957 adds analyses of the thought of Reinhold Niebuhr and Walter Lippman. The author is critical of all, but most critical of Niebuhr and Lippman.

Whittaker, Edmund. *Schools and Streams of Economic Thought*. Chicago. Rand McNally. 1960.

A chronological study of economic philosophies from Plato and Aristotle to modern times. The author states that "This book is both a complement and a successor to my History of Economic Ideas."

Whyte, William H. *The Organization Man*. New York. Simon and Schuster. 1956.*

Wilcox, Walter W. *Social Responsibility in Farm Leadership*. New York. Harper. 1956. (* available at 100 Maryland Ave., N. E., Wash. D. C.)
An analysis of major economic problems confronting agriculture, particularly as they call for ethical decisions, and of farm organizations' current programs dealing with those problems.

Wild, John. *Human Freedom and Social Order*. Durham. Duke Univ. 1961.
"Examines the universal experience of anxiety in the light of a Christian understanding of the meaning of human existence and freedom." Two questions asked are: "Is a Christian philosophy possible?" and "How can we bridge the chasm that separates politics from Christian ethics?"

Williams, Daniel Day. *What Present-Day Theologians Are Thinking*. New York. Harper. 1952.

Wilson, John. *Reason and Morals*. Cambridge. Cambridge Univ. 1961.

Winn, Ralph (Compiler). *A Concise Dictionary of Existentialism*. New York. Philosophical Library. 1960.*
Short quotations from various writers on key ideas of existentialist thought.

Wirtenberger, Henry J., S.J. *Morality and Business*. Chicago. Loyola Univ. 1962.

Witte, Edwin E. *The Objectives of Social Security*. *Review of Social Economy*. 17:1:23-33. March 1959.
"This view restricts the immediate objectives of social security to the

assurance of a necessary minimum income in accordance with prevailing American opinions and standards, on the occurrence of the immediate personal hazards of life."

Wood, Arthur Lewis. Professional Ethics Among Criminal Lawyers. *Social Problems*. 7:1:70-83. Summer 1959.

Worland, Stephen. Justice and Welfare Economics. *Review of Social Economy*. 17:2:97-111. September 1959.

Expresses shortcomings in the theory of welfare economics.

World Council of Churches. *Man's Disorder and God's Design* (The Amsterdam Assembly Series). New York. Harper. 1948.

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Sec. VI is on "The Laity: The Christian in His Vocation."

Worthy, James C. *Big Business and Free Men*. New York. Harper & Brothers, 1959.

Worthy, James E. Religion and Its Role in the World of Business. *Journal of Business*. 31:4:293-303. 1958.

"It is the theme of this paper that, while modern business enterprise has evolved with a matrix of Judeo-Christian ethics and its values have been profoundly shaped thereby, the fact that these ethical principles are generally expressed in secular rather than religious terms renders them tentative, unstable and an unsure guide for business policy and personal conduct . . . theologians . . . have failed to make explicit the relevance of religious faith to business practice." A dissent appeared in a subsequent issue by H. B. Arthur (q.v.).

Y

Yinger, J. Milton. *Religion, Society, and the Individual*. New York. Macmillan. 1957.

