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Economic Ethics Bibliography: Ethical Studies

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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 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 Sharilny 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


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.


Analyze what writers have answered to questions about freedom in the last 2500 years.
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.

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.


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.


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

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

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.

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.


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.


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.


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.


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.


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


Anthony, Robert N. The Trouble With Profit Maximization. Harvard
Profit maximization is too difficult, unrealistic, and immoral.

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 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."

See especially the Nicomachean Ethics and Politics


A logical foundation for social welfare judgments in large groups.

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

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.

A formulation of the Christian epic and a summary of Augustine's solutions to particular problems.*
Augustine's spiritual autobiography, and his summary of the practical philosophy he finally adopted.


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."


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.


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.


Perhaps best reference in English for Barth's social ethics.


"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."


Case studies and readings prepared to define the moral principles of the American capitalist system, and to illustrate the most important ethical problems in modern selling, competition, and advertising.


"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."


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


"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.


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.

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

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."


Contextual ethics vs. principled ethics.

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."

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The true Christian is not remote from life.

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.
Two theologians and two economists provide an analysis of economic issues faced today.

"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."


Condensation of 1,045 research findings in anthropology, psychology, sociology, and related fields.

Considers human and moral tensions of business executives.

"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."

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

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 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.

"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."

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

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

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.

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.

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.


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."


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?"


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.

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

Both the classical and the modern meta-ethical literature.


Notes the respects in which ethics can be thought of as a science.
Considers laws of the best possible, ideal control, autonomy, etc.

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.

"I propose in this book to expound and criticize five typical theories of ethics, viz., those of Spinoza, Butler, Hume, Kant, and Sidgwick."

"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."

A list of meaningful readings in business ethics by a business administration professor.


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.


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Papers on various aspects of freedom and authority prepared for and discussed at the Twelfth Conference on Science, Philosophy and Religion.


The noted Jewish theologian emphasizes that man is essentially to be understood by "relation".

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(Now out of print.)


A compilation of articles from the Harvard Business Review.

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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.


Argues that we need both the "pure" economists and "policy making" economists and that the professional economist is more essential now than ever.
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."

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.

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


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


Casserley believes we can be scientific about man and still go on believing in the dignity of man and the privilege of being human.

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."


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.

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.


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.


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.


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.


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.


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.


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.


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."

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


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?"


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.


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."


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


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."


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.


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.


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.


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."

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.


An anti-socialist book.

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.


An economist writes for economists on Roman Catholic moral theology and economic science.


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."


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


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.


Suggests shortcomings in Keynesian policies.


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.

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
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."


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

   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.


   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.


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

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.


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.

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


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.

"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.

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

Contains a large number of subject headings pertaining to ethics.

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.

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.


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."


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


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


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.


Fromm's politics.


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.)

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.


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.

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


Shows how slick postwar criminality has become a powerful undercurrent 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.


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


A treatment of St. Thomas Aquinas' moral philosophy.


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.


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?


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.


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.


A companion study guide to "Keeping Abrace 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.


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.


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


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


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


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


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


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.


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.


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.


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.


Comprehensive treatment of its subject fields, with use even after 50 years since its original edition.


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.).


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.


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.

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


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."

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."


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.

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

Problems of the moral limits of power.

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

Includes a defense of natural law.

Deals with ethical skepticism, approbative theories, process theories, psychological value theories, metaphysical theories, and intuitive theories.
Part 1 deals with ethical theories. Part 2 is concerned with the meaning of the words "good" and "right". Part 3 treats practical ethics.


The effects of Darwin's work upon social thinking in America: Spencer, Sumner, Ward, dissenters, pragmatism. Evolution, ethics and society.

Ethical implications of the theology of the reformers.

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

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 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."

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."

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.

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."

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.
Distribution of income, trends in consumption, changes in family structure, etc., applying ethics to these aspects of modern life.

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.

The texts of numerous statements by American Catholic bishops over a period of about 35 years.

(Parts of these writings of Hume are available in various paperback editions.)


Essays on: Schweitzer, Rauschenbusch, Temple, Kierkegaard, Barth, Brunner, Niebuhr, Tillich, Bultmann, Buber.


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.

"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."

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

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

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.

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."

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.


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.

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


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.

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."

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

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."


Can the Businessman Apply Christianity? Harvard Business

"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?"


"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."

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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.


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.


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.

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.

A discussion of natural law by a teacher of corporation law and former Chicago Law School dean. Summarizes the attitudes of law schools toward natural law for the past twenty years and outlines a natural law approach to criminal law.

"Is there a place left for the individual in an interdependent world, characterized by bigness and material success? Are we blotting out human values with our highly efficient industrial society? Have we sold our souls to the devil of creature comforts and Riesman's 'other-directedness'?" Katzell thinks it is not necessary for us to do so.

An inquiry into the making of ethical choices and what it involves. Readable, short and Protestant.

Describes procedures whereby companies try to resolve the dilemma
between questioning the honesty and loyalty of management or keeping hands off until a scandal breaks.


Includes Niebuhr's relationship toward liberalism, his role in American political thought and life, and his thought on love and law.


Argues that the American capitalist system of today is compatible with papal moral teachings on economics. Keller regards big government and big labor as currently greater threats to the common good than big business.


The ultimate control of the corporation "should rest with those who own it, not with those who merely run it."


Makes distinction between positive and normative economics.


"Christianity has often forgotten ... [the] primary supernaturalism of its charter, and has allowed itself to be presented as a moral system among other moral systems, with the religious element reduced to little more than an emotional tinting of its ethical scheme."


The philosophy of business and every day attitudes of a business generation are systematically explored.


The first four chapters are: Ethics and the Economic Interpretation; The Ethics of Competition; Economic Psychology and the Value Problem; and The Limitations of Scientific Method in Economics.


A collection of essays of special interest from the standpoint of economics and ethics: Pragmatism and Social Action; Ethics and Economic Reform; Religion and Ethics in Modern Civilization; Science, Philosophy, and Social Procedure; Fact and Value in Social Science; The Rights of Man and Natural Law; The Planful Act; The Possibilities and Limitations of Collective Rationality; and The Sickness of Liberal Society.


The writer believes that "the major impetus behind the reconsideration of the nature of American business and the role of the businessman is the belief on the part of many, especially the liberal historians, that the status quo achieved those economic and social goals which they once thought might be better reached by more radical means. A decade of seeming prosperity has resulted in a social order which, it is widely believed, has eliminated poverty and serious economic instability and created a society in which abundance has replaced scarcity and insecurity." Kolko suggests that it is illogical to draw from "assertions on the recent economic situation" conclusions as to the occurrences of the 1870's.


The second essay, "The Construction of Economic Knowledge", urges a clearer separation between reasoning and the recognition of facts, for the better protection of both.


Study programs on the economic responsibility of Christians.


Addressed especially "to lay men and women in the churches whose calling it is to do the work of the world, and most of whom make difficult decisions each day about 'bread-and-butter' policies and practices."
Lamont, W. D. The Value Judgment. Edinburgh. Edinburgh Univ. 1955. The author believes that there is a basic distinction between value judgments and moral judgments, and he is concerned exclusively with the analysis of the value judgment. His objective is to draw out the implications for philosophical theory of the value judgment of the economic theory generally accepted by economists.


Documents the common elements in the pronouncements of Jews, Roman Catholics, and Protestants on racial, economic, and international issues.


The Freudian ethic is identified with the values and sentiments that are "logical" correlates of the Freudian idea of man. It is opposed to the Protestant ethic, associated with the conception of man as
active, capable of self-reliance, and enterprising. Freudian Man is identified as passive, dependent upon others, and conformist. The general tone of the book is polemical.


"Why is business periodically purged--because it has not fulfilled its expected role in our democracy, or because it has filled it to overflowing?"


Does right make might? Does honesty always pay the honest man? Does good ethics mean good business in the long run?


What the method of a Christian ethic as a theological discipline involves. Ways Christian thinking about ethics differs from that of traditional moral philosophy. The koinonia ethic and conscience.


Covers economic ideas held by writers from Plato through Keynes and Schumpeter. The emphasis is "... upon men rather than abstractions," and upon the problems with which these men dealt. This
emphasis is apparent in the organization of the book. The book is not organized around value, wages, rent, profit, etc., but rather around the problems of ordinary people, such as the tendency of poorer people to multiply rapidly, poverty, depression, and underemployment. The level is for college sophomores and workers in economics and related disciplines. Easily read; has many quotations.


"A collection of significant writings in and about economics by the professionals and amateurs, scientists and dreamers, revolutionaries and reformers, scholars and statesmen, who illuminate the theories, the problems, and the course of economic thought." Includes sections on economics and salvation, the heroic statesman, the age of laissez-faire, the economics of Utopia, economic reform, the economics of revolution, and the techniques of economics.


Gilson's annotated text contains the great nineteenth century Pope's utterances on political theory, modern liberties, Christian philosophy, civil government, socialism, the rights and duties of capital and labor, the evils affecting modern society, slavery and Christian democracy. Includes biography of Leo XIII.


Brings such problems as standard of living, human relations in industry, and communism into focus for the purpose of leading Christians to think about them, discuss them, and seek solutions. Short study book.


Address at 50th Anniversary of Harvard Business School.

"Are top executives being taken in by pretty words and soft ideas? Are they letting the country in for a nightmare return to feudalism by forgetting they must be businessmen first, last, and almost always?"


Testimony of Ben Lewis and discussion with Senator Proxmire (pages 374-379, 405-408) dealing with the question of whether government should exhort businessmen to act "responsibly".


A review of the leading systems of ethics, ranging from Utilitarianism to Semantic Analysis in Part I, and dealing with policy studies that test the applicability of ethics in Part II.


Prepared for a symposium of the Western Division of American Philosophical Association, 1959.


"This manual is intended as an aid in briefing teachers and helping them to adapt the case method of teaching to discussions of rights, duties, loyalties, and ideals, when these ethical standards enter into the problems faced by labor unions."

The traditional distrust of big business is re-evaluated. The large corporation, can serve the public better than myriad small establishments.


Lippmann urges a rediscovery and recovery of the natural law philosophy as a means of preserving the values of our civilization. He apparently is not entirely sure of the intellectual validity of this concept but argues "hopefully and wishfully" that "a convincing demonstration can be made that the principles of a good society are not . . . invented and chosen . . . but can be discovered by rational inquiry."

On the German lay academies in which, on retreats, laymen consider the implications of their faith for their daily work. The book contains descriptions of similar lay institutes in the United States.

Points out the extent and respects in which stockholders have lost control in governing corporations and some of the consequences of this development.


Westminster. 1956.
The rivals are science, democracy, patriotism, peace of mind, "being good." Readable.

A study in how to relate the high demands of the Christian faith to the perplexing moral dilemmas of everyday life and of the place of compromise within this scheme.

A detailed exposition of the doctrines and history of communism, and an examination of the basic conflicts between it and Christianity.

Among other things, discusses codes of business ethics and the study by Father Baumhart on "How Ethical Are Businessmen?" reported in the Harvard Business Review.


Emphasizes the interconnections between business and other institutions in our environment, the impact of business upon our culture, and the role of business in our modern society.

Among the topics included are: The Necessity of Compromise, What Is the Right Thing? The Author and the Truth, and The Problems of the Physician.


"There is great difficulty in determining a set of general principles which will elicit common acceptance and even greater difficulty in arriving at a consensus as to how the general principles are to be applied in concrete circumstances."


This book contrasts the thesis that actions are to be judged by their consequences, with Kant's doctrine that motives determine the morality of actions. Author also examines contemporary ethical doctrine.


The central ideas of 300 influential works on which Protestant Christianity is grounded.

A discussion by a leading French Thomist philosopher of the relationship of individuals to government. It includes such topics as sovereignty, ends and means, the rights of man, democracy, church and state, and world government.

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By a philosopher who has been inspired throughout his life by the thought of Thomas Aquinas, but who contends that moral philosophy has not yet been formally singled out in its own right from moral theology in the traditional teaching of Thomist philosophy.


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This collection of essays forms one of the better volumes available today in the literature which explores the nature and functioning of the large corporation as a political or quasi-political entity.


This book deals with the period from 1828 to 1895. It seeks to explain how the social gospel came into being "when the church's dominant attitude toward material welfare in the nineties was still one of indifference."

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Changes in morals, ideas and manners in the pre-World War I period--more significant than the later interwar period.


The selections, ranging in time from Plato to John Dewey, are
sufficiently complete so as to minimize distortion due to omitted context and were selected with the aim of limiting selections to those that are most relevant to contemporary ethical theory.


Meyer, Donald B. The Protestant Search for Political Realism, 1919-1941. Berkeley. Univ. of California. 1960. Contains a discussion of the "social gospel" and the relationship of the Protestant churches to society between the two wars. It has two chapters especially devoted to Reinhold Niebuhr and one chapter on neo-orthodoxy.


Miller, Arthur. Death of a Salesman. New York. Vilsing. 1958.* Willy Loman was a salesman who "never knew who he was."

Miller, Robert Moats. American Protestantism and Social Issues, 1919-1939. Chapel Hill. Univ. of North Carolina. 1958. A discussion and interpretation of the churches' relationships to: the social order, civil liberties, labor, race relations, and war and peace. Miller defends the social gospel but states that the churches often permitted their words to outrun their deeds.

Miller, Samuel H. The Tangle of Ethics: Can Our "Confused Ethical Heritage" be Interrelated with the "Dynamic Realities of Modern Business?" Harvard Business Review. 38;59-62. Jan.-Feb. 1960. The ethical perspectives of the past present a tangle of confusion. This article suggests how the businessman can interrelate the important factors.
Roman Catholic social views are carefully reviewed by a Protestant for a Congregational magazine. This summary has been highly praised by Roman Catholics.


Identifies an "allocative" approach in political theory as dominant in American political thought and examines this "type" of approach as to assumptions, weaknesses, and consequences for political research and understanding. A thought-provoking article on the adequacy of a model drawn from the sphere of economics for determining terms and conclusions in political theory.


Moore, George E. Principia Ethica. Cambridge. Univ. of Cambridge. 1903.
From the eighteenth century to the present. The article concludes with a statement that "American business has never long remained either neutral or complacent about its moral motives or purposes: its record is one of tireless quest."

"This study is an attempt to demonstrate the functioning of a 'contextual' ethic in the context of a particular area of our existence, the world of economic life and thought, and to describe the 'direction' that ethical action must take in that world."

Essays on Determinism, Libertarianism, and the Voluntary.

Morgenthau, Hans J. The Dilemmas of Freedom. The American Political
This collection includes writings by a wide variety of philosophers, ancient and modern, on responsibility, the will, the act, intention and motive, negligence, recklessness, strict liability, causation, ignorance and mistake, legal insanity, free will, and punishment.

A text.


An introduction to a history of freedom.

A searching analysis of Christian principles as related to economics and of particular problems such as wealth and poverty, the price system, and unions, from a Christian point of view.

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This book is concerned with the responsibilities of Christians in a world of abundance.

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Myrdal, Gunnar. An American Dilemma; the Negro Problem and Modern

A comprehensive discussion of many phases of the Negro question in the U. S. It contains lengthy discussions of methodology in studying beliefs, facts, and values in the social sciences.


These essays examine how a priori concepts and value premises function in social science as principles of organization.


A study guide for Roman Catholic businessmen which suggests programs on the following: Businessman's Responsibility, Justice, the Social Encyclicals, Charity, the Older Worker, Profits, Employment, etc.

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.)


Authors include: John C. Bennett, Kenneth E. Boulding, Howard Bowen, John A. Fitch, Elizabeth Hoyt, F. Ernest Johnson and J. Emory Ackerman, Wilbur Schramm, A. Dudley Ward, and Walter W. Wilcox. (See individual titles under these authors.)


Chapters by: Cameron P. Hall, J. Edward Carothers, Byron L. Johnson, Alfred C. Bartholomew.


Prepared by Dr. Thomas R. Bennett, Director, Education Outreach.


Ethics and Daily Work. (Film Strips). 1954.

Film strips, recordings, and leader's guide for Right Choice, Right
Attitude, Right Counsel, Right Outlook, Right Leadership.

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Reviewed in "Christianity and Crisis" in 1961.

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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.

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

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"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.


You and Our Changing Economy. 1955.


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.)


Resolutions Regarding Agricultural Migratory Workers.


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


Includes statement on union membership as a condition of employment.


"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)

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


• • • • 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.


• • • • • 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


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.


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

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."

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.

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.

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 Nature and Destiny of Man: A Christian Interpretation.


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


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.


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."


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


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.


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

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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."


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?


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.


Examines corporation life and the demands corporations make upon those who would climb to the top.


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."


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.

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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.


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.


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


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


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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.

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


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.


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.)


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.


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


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.

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.

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.

Essays on the ethical thought of H. R. Niebuhr by students and
colleagues.

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
(Refer to the annotation given under John Bowditch.)

1952.

This analysis severely criticizes management malpractices. At the
same time it "restates and reaffirms the moral code of our modern
free enterprise."

Describes for the present day the thought of Aristotle, including
Aristotle's Ethics.

The Career of Philosophy: From the Middle Ages to the Enlighten-

The Ethical Challenge of a Pluralistic Society. 2 West 64th St.,
Felix Adler Lecture--1959.

Rasmussen, Albert Terrill. Christian Social Ethics: Exerting Christian
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.

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 Chris­
ianity to undertake works of social reconstruction, surveys the
"present crisis," and proposes some remedies.

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.


Riesman, David. The Lonely Crowd: A Study of the Changing American

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

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

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.


Roepke, Wilhelm. Economics of the Free Society. (Patrick M. Boarman,
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."


Roy, Ralph Lord. Communism and the Churches. New York. Harcourt,
By the author of "Apostles of Discord."

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.


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

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.

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.)
Discusses Protestantism and capitalism.

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


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

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.

A survey from the ancient world to the twentieth century, it deals quite fully with the interrelations between ethical and economic thought.

"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."

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


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

"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."


"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.


"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."


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.


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


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.


A short, clear exposition of the implications of existentialist thought for Protestant Christians.


A classic history of ethics, brought up to date in 1931.

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.


Contains reviews of the literature of social ethics, as well as key documents.
Contains very comprehensive reviews of literature in major fields of religion.


Essays by Smithies, Joseph Spengler, Frank Knight, John Jewkes, Jacob Viner, and Lionel Robbins.

Includes: Ethics, Political Treatise, and Theologica-Political Treatise.

(Several of Spinoza's writings are available in paperback editions.)

This book relates Christianity to economic life through discussion of a wide number of issues, including price decisions, management-labor relations, and segregation.

Poses crucial questions on the role played by the Jews in the development of capitalism and of Western civilization in general.

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.


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.


A classical exposition of "Darwinist" ethics.


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.


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.


"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.

International Publishers. 1940.

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."


"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."

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.


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


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

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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.

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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.

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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.

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Starts with the eighteenth century and ends with Keynesian economics.


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.


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


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.


Religion and the moral imperative, ethical norms, moral motivation, the transmoral conscience, and ethics in a changing world.

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.

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  

Troeltsch, Ernst. The Social Teaching of the Christian Church. 2 vol.  
Comprehensive to the nineteenth century. An historical classic.


Underwood, Kenneth (Ed.). Freedom of Enterprise and Social Control.  


____. Protestant and Catholic: Religious and Social Interaction in  
Revised periodically. Contains up-to-date sections on works in theological ethics.

"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.

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


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.


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.

A doctoral dissertation.

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."


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

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.


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


A concise history of modern ethical theories.

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


____. The Protestant Ethic and the Spirit of Capitalism. London. George,
Presented in order that we "may consider the facts and the implications of the increasing employment of women."


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.


Introduction by Margaret Mead. Ethical implications of new technology, cybernetics, and the technician mentality. An ecumenical discussion which included Michael Polanyi.

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.

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."


"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."


Expresses shortcomings in the theory of welfare economics.


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


"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.).
