

THE
EMPLOYER'S
C A T E C H I S M

Drawn up with the help
OF A GREAT MANY THEOLOGIAN'S

Edited by LÉON HARMEL



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AT THE OFFICES OF THE NEWSPAPER *LA CORPORATION*
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THIS EDITION

This is an English translation of the original French text, made for the website leonharmel.com in 2026. It follows the original sentence by sentence, without cuts or additions.

The text is given in full, translated from the 1889 edition. It has been typeset in the spirit of the original: title pages and headings follow the layout of the book; the illustration has been cut out of the digitised document and restored.

The table of contents refers to the pages of this edition; each entry is a link.

The numbered notes are those of the original work; here they are numbered continuously from beginning to end.

Léon Harmel, le Bon Père du Val-des-Bois

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THE EMPLOYER'S

CATECHISM

LETTER FROM HIS EMINENCE CARDINAL LANGÉNIEUX, ARCHBISHOP OF REIMS, TO MR LÉON HARMEL

Reims, 4 November 1888.

Dear Mr Harmel,

I have read the pages, so thoroughly Christian, that you modestly entitle *Catéchisme du Patron*. They contain, on a particular subject, a whole social doctrine that no one could have set out better than you; for you have already put it into practice, in large part, in the factory of Val-des-Bois, with a success that all France knows and admires.

You did not wish to keep the fruit of your long experience for yourself alone; and after the *Manuel d'une Corporation chrétienne*, here is the *Catéchisme*, intended for all heads of factories and workshops, who are so rightly alarmed at the progress made every day in the minds of the workers by the mad utopias of some and the anarchist theories of others.

It is quite true, as you say, that agglomerations of workers constitute a danger for souls, for the family and for society. You logically conclude that the employer, who is the indirect cause of this danger, by that very fact takes on the grave obligation of averting it as far as possible. Therein lies the fundamental point of your doctrine, and it is to bringing out the extent of the employer's responsibility and the various duties that flow from it that you devote the most important part of your work.

It is these questions that have chiefly interested me, and I consider that they deserve to hold the attention of all serious men.

Your great spirit of faith made you foresee — and it is for you, today, a deep conviction — that the true solution of the social question, in its principles as well as in its practical applications, can be found only in the teachings of the Church and in courageous obedi-

ence to the precepts of the Christian life. I congratulate you on not having hesitated before these affirmations, which may still astonish some minds, but to which your sincere and thoughtful readers will have to yield.

As for me, dear Sir, who have long known you and your works, I praise you for the generous intentions and the truly Christian spirit that animate the pages of your *Catéchisme*. I wish with all my heart that it may spread and propagate, in our industrial regions, the spirit of justice, faith, charity and disinterestedness of which you have every right to make yourself the apostle, since you have yourself given the example of it, and have always remained its steadfast model, in good fortune as in bad.

Receive, dear Sir, with the paternal Blessing of your Archbishop, the assurance of his affectionate and most devoted sentiments in Our Lord Jesus Christ.

† Benoit-Marie, Card. Langénieux,
Archbishop of Reims.

LETTER FROM HIS LORDSHIP MGR FREPPEL, BISHOP OF ANGERS, TO MR LÉON HARMEL

Angers, 8 November 1886.

Dear Mr Harmel,

I have read with keen interest your *Catéchisme du Patron*, which so happily completes the *Manuel d'une Corporation*. It is a new service rendered to the great cause that you defend with the zeal of an apostle and with the experience of a man deeply versed in all questions of political and social economy.

What struck me most particularly is the precision and soundness of doctrine with which you define the reciprocal rights and duties of the employer and the worker, without for a moment confusing the principles of justice with the precepts of charity, and assigning to liberty as to authority their natural role and their true limits. Here is a whole programme of action, traced in a few pages of remarkable rigour and clarity.

When, quite recently, we set out at the Congress of Angers the principles which, in our view, govern the economic order, we could only be gratified to meet with an almost general assent, even where there might perhaps have been reason to expect some contradiction. One point alone — and it is a serious one — raised objections that reveal prejudices still very much alive: the question of the employer's office. Now it is precisely on this that you shed light, not by means of dissertations that did not belong to your subject, but by summing up the matter in short formulas that leave nothing to be desired in accuracy and clarity.

Every time we speak of the employer's authority, the liberty and dignity of the worker are set against us, as if these were contradictory notions. But the word oppression can have no meaning once it is a

question of free and voluntary associations. Now, as you say in excellent terms: "The worker must enter the associations freely in order to feel responsible for the observance of the rules and for the general prosperity. If he enters them under constraint, his presence will be a dissolving element and a cause of unease; he will remain there as a foreign member."

And as for the dignity of the worker, how could it be harmed by the employer's authority when it is exercised with moderation and within the sphere of its competence? Unless one goes against the very nature of things, one must surely admit that no collective undertaking is possible without an authority. And where is this authority to be placed, if not in the one who possesses the property or the capital, and whom the contract of employment designates as the head of the business? This is so true that, among the cooperative production societies, the only ones that have not disappeared in lamentable catastrophes are those in which an actual employer's authority had been instituted by the associates themselves. And, on the other hand, is it lowering the worker to attribute duties of state to the employer, reminding him of the obligation he is under not to confine himself to the plain and simple payment of an agreed wage, but also to watch over the professional, economic and moral interests of the community?

No, whether one likes it or not, the natural family is necessarily the primordial type to which every gathering of men working for one and the same end must more or less conform. On the one side as on the other, authority, indispensable for securing the common good, gives rise to dependence and subordination. However ingeniously one may try to replace hierarchy by an absolute equality, which is everywhere chimerical, one will never arrive at anything but anarchy and chaos. There is doubtless more than one notable difference between the natural family and the workers' family: the one originates in the transmission of life, the other in the contract of employment; the employer's duties towards the workers' family are only similar and ana-

logous to those of the father, without being identical. It is nonetheless true to say that the more the employer's authority approaches paternal authority through kindness, solicitude and a just firmness, the more worthy it is of its name and the better it fulfils its purpose. When the workers of Val-des-Bois called their head "the Good Father", they were not only paying a man of heart the tribute of their gratitude; they were also defining, better than many economists have been able to do, the nature and character of the relations that ought to exist between the employer and the workers.

But I have no intention of rewriting your *Catéchisme*, dear Mr Harmel; it is so well done that I could add nothing to it. What I desire is that it be read and meditated upon, as the summary of all the best that has been written in recent times on the labour question, considered from the moral and practical point of view. May God bless your generous efforts towards the solution of the great problems that so keenly preoccupy all men devoted to the cause of religion and of the fatherland!

Please accept the expression of my sentiments of high and affectionate esteem.

† Ch. Émile, *Bishop of Angers*.

LETTER FROM HIS LORDSHIP MGR BOURRET, BISHOP OF RODEZ AND VABRES, TO MR LÉON HARMEL

Rodez, 18 August 1888.

Dear Mr Harmel,

You have perfectly understood one of the principal causes of the ills of France at the present hour, and you have put your finger on the wound by reminding all the men of society of the social duty they have to fulfil. Your words cannot fail to carry authority; for, before writing, you chose to act, and at Val-des-Bois one has been able to admire the works that an employer can produce when he is resolved to practise his social duty himself.

It was therefore for you, dear Mr Harmel, to formulate in precise terms the meaning and scope of this duty. You have done so with a master's hand in your *Catéchisme du Patron*. In this small volume the teachings of the highest moral theology are placed within the reach of all; the most delicate questions are elucidated with as much competence as clarity. Your book will certainly do the greatest good; it will spread among all employers of good will the principles that must guide them in their personal conduct, in their relations with the worker and in their social action.

I congratulate you on your work, which I very willingly bless, dear Mr Harmel, expressing to you the assurance of my respectful and devoted sentiments

† Ernest, *Bp. of Rodez and Vabres*.

LETTER FROM THE MOST REVEREND FATHER GENERAL OF THE FRANCISCANS TO MR LÉON HARMEL

Rome, 26 June 1888.

Sir and dear Son in St Francis,

You ask me for a blessing and an approval for the *Catéchisme du Patron* that you are about to publish, because Children of St Francis hold a foremost place among your helpers in this work.

The theologians of the Order who have studied it have given me a favourable account of it.

The Master of the Sacred Palace, who at our request was kind enough to examine it in his turn, declared that he found it irreproachable from the doctrinal point of view.

You have, moreover, the eloquently reasoned approval of the illustrious Bishop of Angers, so expert in labour questions.

I am happy to join my vote to that of these weighty authorities.

From the very first days of their existence, the Sons of St Francis, of the First and of the Third Order, have worked, according to the needs of their time, towards the solution of social problems, as witness St Bernardine of Siena, St John of Capistrano, Blessed Bernardine of Feltre, Barnabas of Perugia, St Louis of France, St Ferdinand of Castile, and so many others whose traditions you so happily continue.

Our modern societies, too forgetful of what they did for the people, nevertheless benefit from their efforts, and will record your successes too.

I therefore very willingly bless, dear Mr Harmel, this new work, and wish it to bear all the fruits of salvation that your apostolic and Franciscan heart desires above all.

Your most devoted in Our Lord,

F. Bernardin, *Min. Gen. of the Franciscans*.

LETTER FROM ABBÉ DUBILLARD, DOCTOR OF
THEOLOGY, VICAR GENERAL, PROFESSOR OF DOGMA,
SUPERIOR OF THE MAJOR SEMINARY OF BESANÇON, TO
MR LÉON HARMEL

Besançon, 21 July 1888.

Very dear Mr Harmel,

I have just reread, for the third time, the successive proofs of your *Catéchisme du Patron*. I brought to this reading all the attention of which I am capable, and I examined each proposition in detail, correcting what seemed to me less good and bringing into better light what remained obscure.

I am happy to tell you that, in my humble opinion, your work remains irreproachable in its doctrinal part, both from the point of view of the definitions of the Church and from that of traditional and theological teaching.

In the part that is less strictly doctrinal, you have shown admirable Christian good sense, and the spirit of faith has guided and enlightened you throughout: here too you remain safe from any serious attack.

The method followed is the one indicated by logic; the many questions you have to answer follow on easily from one another and complete one another. The style is simple and clear, as it should be in works of this kind.

I am therefore confident, very dear Sir, that you have done a good work, a work that Heaven will bless and that will bear its fruits.

Kindly accept, if you please, the expression of my respectful regard.

Dubillard, *Sup., Vic. Gen.*

LETTER FROM ABBÉ PERRIOT, VICAR GENERAL, SUPERIOR OF THE MAJOR SEMINARY OF LANGRES, TO MR LÉON HARMEL

Langres, 16 August 1888.

Dear Mr Harmel,

The idea you had of publishing a *Catéchisme du Patron* cannot be praised enough. In the social crisis we are going through, it is of the utmost importance that employers should know the rights and duties that bind them to their workers. Otherwise they would leave inactive in their hands a considerable force, which must be put to work for the greatest advantage of individuals and families, of undertakings and of society as a whole.

It is to the teaching of the Church that you have looked for the solution of the grave questions you had to treat. And you wished, above all, that the *Catéchisme du Patron* should be irreproachable from the point of view of doctrine. Having on several occasions examined the text, not only as a whole and in its main lines, but also in its smallest details and down to its most delicate shades of meaning, I believe I can assure you that everything in it is of the most perfect theological exactness.

The happy and surprising results obtained by the doctrines you teach, applied under your immediate direction at Val-des-Bois, and elsewhere under that of the Christian industrialists whom you have been able to win over to your convictions, give the *Catéchisme du Patron* in advance the consecration of a decisive experience.

May it go forth, then, this excellent catechism, side by side with the *Manuel d'une Corporation chrétienne*, to spread everywhere the Christian principles in which, as Leo XIII never ceases to declare, is

found the best, the only remedy for the ills from which the present age suffers.

Please accept, dear Mr Harmel, the expression of the respectful sentiments with which

I have the honour to be your most affectionately devoted servant.

F. Perriot,

Vic. Gen., Sup. of the Major Sem. of Langres.

LETTER FROM DR DIDIOT, CANON, PROFESSOR OF
THEOLOGY AT THE CATHOLIC UNIVERSITY OF LILLE,
TO MR LÉON HARMEL

Lille, 15 August 1888.

Most honoured Sir,

I have gone over again, with keen and careful interest, in its final form, the *Catéchisme du Patron*, of which I had seen the first idea and the first sketch some years ago. I recognise in it a seriously studied work, of rigorous doctrinal exactness and of great practical importance. The attention of Christian employers will certainly be awakened and wisely directed, in matters so new and so little known, by your little book, to which the approvals and blessings of ecclesiastical authority will give, I cannot doubt, the fruitfulness of its elder brother, the *Manuel d'une Corporation*.

Please accept, most honoured Sir, my best sentiments of high esteem and respectful affection.

Canon Jules Didiot.

LETTER FROM THE REVEREND FATHER DAUM, PREFECT OF STUDIES AT THE FRENCH SEMINARY IN ROME, TO MR LÉON HARMEL

Rome, 30 September 1888.

Most honoured Sir,

I have read the little volume entitled *Catéchisme du Patron*. Begun with a certain apprehension on my part, this reading almost at once became for me a real attraction and a frequent source of astonishment. Where I feared to run up against risky assertions and doctrinal inaccuracies, I found a luminous and precise exposition of one of the most delicate questions of our time: the relations between the worker and the employer. To improve the lot of the working class is the dream, or rather the claim, of a host of men more or less initiated into social studies. Each one is persuaded that he has found the best solution to this important problem. These many and varied solutions can be reduced to two principal ones: the socialist solution and the Catholic solution. The first demands the suppression of capital and consequently that of the employer. It is impossible to carry out; but given the setting in which it asserts itself, that of religious negation, it is frightfully logical. One more proof that the war on religion leads inevitably to the destruction of society. The second is the Catholic solution. It does not propose to remove all suffering from the worker's life, nor above all to destroy the social inequality of which people too often complain. Inequality is an unavoidable necessity within every society. On the other hand, life here below is a trial that must earn us eternal happiness. That is what irreligious philanthropy perhaps does not know, but what Catholics know perfectly well.

The Catholic solution proposes only to soften the lot of those disinherited by fortune, within the limits of the possible. To go further is

to enter the domain of utopia. Not to accept it is, in present circumstances, to give occasion for social demands. But, in order to reach the goal safely, the path had to be traced in a clear and practical manner. The undertaking was difficult. You have attempted it courageously in the form that lends itself least to rhetorical amplification: the form of a catechism. To use it, great clarity of ideas is needed, joined to great soundness of doctrine.

Your attempt seems to me to have fully succeeded. You sum up this solution in the organisation of the Christian workers' family, whose plan bears a certain analogy to the natural family.

In this organisation, the free initiative of a charity that is purely a matter of counsel, the obligations arising from charity, and the duties of strict justice, were three fundamental notions that had to be dealt with on every page of your *Catéchisme*, while strictly maintaining their distinction in theory as in practice.

You have done so with the assurance of a professional theologian. And so, while congratulating you on having succeeded so well, I believe I can assure you that your *Catéchisme* is not only a good book, but also a good work, eminently fruitful in beneficial results for society, if a broad and generous application is made of the principles you have developed in it.

Kindly accept, if you please, most honoured Sir, the assurance of my respectful devotedness.

Your most humble servant,

P. Daum,

Prefect of Studies at the French Seminary in Rome.

FOREWORD

This *Catechism*, as its title makes clear enough, does not claim to be a work of high learning.

Let no one look here for a discussion of economic questions, or for a treatise of social science.

The intention was simply to place before the eyes of Employers anxious to fulfil their mission in a Christian way a summary of the duties imposed on them by religion and by their particular vocation.

The form of questions and answers seemed clearer, more precise, in a word more practical.

Men competent from the professional point of view and eminent theologians kindly agreed to collaborate in the drafting of this modest work.

It was completed as early as August 1885.

It was then sent, in the form of *proofs*, to the superiors of the major seminaries, to the deans of the faculties of theology, to all the prominent theologians and to a certain number of Christian employers.

Entirely recast in 1886 according to their corrections and remarks, it received on 8 November the strongly and eloquently reasoned approval of the illustrious Bishop of Angers.

In August 1887 a new draft was made, in the light of the latest criticisms of the Masters of theology who were kind enough to follow this work to the end.

Finally, in the course of the year 1888, it was submitted to the Master of the Sacred Palace and to a good number of Roman theologians, who declared that they found nothing to censure in it from the point of view of doctrine.

The authors, while heeding the lessons of experience, have therefore sought doctrinal exactness above all.

Several important points have barely been touched upon, such as, for example, the duties of shareholders.

The heads of small workshops, landowners who farm their land, and merchants who employ staff certainly have obligations that derive from the principles laid down in the *Catechism*, in which we have had factory employers especially in view.

May He who came “to preach the Gospel to the poor” and to bring men true peace deign to pour out His blessings on these humble pages, intended to inspire in all the love of His service and zeal for it.
Val-des-Bois,

6 January 1889, on the feast of the Epiphany.

SUMMARY OF THE PRINCIPAL DIVISIONS OF THE WORK

THE EMPLOYER'S CATECHISM

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THE EMPLOYER'S CATECHISM

AIM OF THIS CATECHISM

1. — *What is to be understood by this Catechism, and what is its aim?*

This Catechism is the summary of the employer's duties towards his workers, from the social and Christian point of view as well as from the professional point of view. These duties, denied by the Revolution, are generally disregarded in the present organisation of factories, to the great detriment of society, of religion and of souls. The aim of this Catechism is to make them known, and to avert the social and religious danger by helping to observe them¹.

1. See the *Manuel d'une Corporation chrétienne*, by Léon Harmel, page 9.

PRELIMINARIES

SUMMARY OF THE PRELIMINARIES

§ I. — The Employer

2. Employer and employer's office. — 3. Employer properly so called. — 4. The shareholder and the rural landowner. — 5. The chairmen and directors of joint-stock companies. — 6. The managers of factories and manufactories, and the overseers of public works. — 7. Employers in general. — 8. Special meaning of the word employer.

§ II. — The Worker

9. The worker properly so called and the worker in a broader sense. — 10. Characteristics that distinguish the worker properly so called. — 11. The sharecropper, the small contractor and the artisan are not workers, strictly speaking. — 12. The worker in factories and large undertakings. — 13, 14, 15. Agglomerations of workers constitute a danger for the family, for society and for souls. — 16. Means of averting this danger: the reconstitution of the workers' family.

§ III. — The Workers' Family

17. The workers' family, the society of the employer and the workers. — 18. By what titles the employer is its head. — 19. Why it is called the workers' family. — 20. It is necessary, by natural law. — 21. From what principles it proceeds. — 22. Its special aim.

PRELIMINARIES

§ I

The Employer

2. — *What is to be understood by the employer and the employer's office?*

To understand perfectly the words *patron* (employer) and *patronat* (employer's office), one must remember that the Latin word *patronus*, patron, protector, is derived from the word *pater*, father.

The employer's office is therefore, as the name indicates, an extension of fatherhood. The employer serves as protector and support to the one in his care; he takes an interest in him, comes to his aid and sustains him. Between the worker and the employer, and between the employer and the worker, there are relations analogous to those which, in the family, bind the children to the father and the father to the children.

3. — *What is an employer properly so called?*

An employer, in the proper sense of the word, is the man who turns a property or a capital to account by means of the labour of others, by virtue of a contract of employment. Property and its working through a contract of employment are the two bases of the employer's office; from which it follows that it is not enough to be an owner to be an employer: one must also engage workers to work one's property. But as soon as one engages workers to draw a yield from a capital or a property, one is an employer, even if one had only a single worker.

4. — *The shareholder is an owner or a capitalist; his property is worked by the labour of others; the same is true of the rural landowner who leases out his estate; are they employers?*

Although, strictly speaking, the title of employer cannot be given either to the shareholder or to the landowner, because the workers are not directly bound to them by the contract of employment, they are nevertheless bound to the duties of the employer's office, in the measure of the rights conferred on the former by his share of the property, and on the latter by the lease he has granted. They cannot remain indifferent to the choice of the tenant farmers, the directors, the manager, etc.².

5. — *Are the chairman and the directors of a joint-stock company employers?*

Yes, the chairman and the directors of a joint-stock company are truly employers. Having all the rights of the employer's office according to the rules agreed to by the shareholders, they consequently have all its burdens and all its duties.

6. — *Are the manager of a business, of a joint-stock company, of a factory or of a State factory, and the overseer of public works, bound to all the duties of the employer?*

Yes, the manager of a factory or of a manufactory and the overseer of public works, being delegated employers, are truly bound to the duties of the employer. But, since their powers over the undertaking are limited, the extent of their duties remains proportionate to that of the authority and rights delegated to them.

7. — *Are the employer properly so called and the delegated employer the only ones to exercise the rights and fulfil the duties of the employer's office?*

No, the employer properly so called and the delegated employer are not the only ones to exercise the rights and fulfil the duties of the employer's office, for every man charged with commanding workers must consider himself obliged to exercise an employer's office. The landowner who works the land with the workers he has engaged, the

2. *Questions sociales et ouvrières : Du principe de l'organisation du travail*, page 97 ff. Fagniez, *Études sur l'industrie et la classe industrielle*, book I, page 26.

tenant farmer who farms with the help of farm servants, civil engineers, architects, merchants, in a word all those who in any capacity whatever have the direction of workers, are by that very fact obliged to fulfil the duties of the employer's office in a broader sense, within the limits of their authority; and for this reason the teachings contained in this *Catechism* are suited to them.

8. — *What is meant by the word employer in ordinary language?*

In ordinary language, the name of employer designates the head of a factory, a workshop or a business who engages workers to turn his property or his capital to account, while himself keeping the direction of the undertaking.

§ II

The Worker

9. — *What is a worker?*

A worker is the man devoted by his calling to manual labour, who engages himself under the authority of an employer and hires out his labour to him in return for a wage; such are farmhands, day labourers, artisans, and all those engaged in the large industries: mines, forges, spinning mills, cloth factories, etc.³.

In a broader sense, this name is given to every man who, by virtue of a contract and for a wage, contributes to production the help of his material, intellectual and moral labour, whatever his profession and his condition in society; such are servants, clerks, foremen, bookkeepers, overseers, in a word employees in any capacity whatever⁴.

10. — *What are the characteristics that make the worker properly so called?*

The worker properly so called, and in particular the worker in factories and large undertakings, is distinguished by three characteristics: 1. manual labour on the machine or the loom, or with the tool, at home, in the workshop or on the worksite; 2. professional skill, which distinguishes him from the apprentice or the mere labourer; 3. engagement under the authority of an employer, an engagement that involves the hiring out of his labour and his professional skill in return for a wage⁵.

11. — *Are the sharecropper, the small contractor and the artisan, who themselves carry out paid work, workers?*

3. *Manuel d'une Corporation chrétienne*, §§ 15-23, 24-27, 110-111.

4. Blanc de Saint-Bonnet, *La Légitimité*, Part III, chap. XLII. — Fagniez, *Études sur l'industrie et la classe industrielle*, book I, chap. V.

5. Fagniez, *ibid.*

No, the sharecropper, the small contractor and the artisan are not workers, strictly speaking, although they hire out their labour and their professional skill in return for a wage, because the contract of employment does not place them under the professional direction of an employer.

In ordinary language, it is true, they are sometimes called workers; but they are not, and they can come into question only indirectly when it is a matter of the employer's duties towards the worker and of their reciprocal relations. They are the object of the employer's office in the broadest sense.

12. — *What situation do modern factories and large undertakings create for the worker?*

The factory is a manufacturing establishment whose product is obtained by machines more than by the labour of the worker. It may consist of only two workers working with machines under the direction of the employer, or of several thousand, as at Le Creusot. Usually, the presence of machines and the need to be near the source of motive power bring together in one place hundreds and sometimes thousands of workers, who in fact constitute, within society, agglomerations that need a particular organisation. The same is true of large undertakings, such as the building of railways and canals, the tunnelling of mountains and the rebuilding of towns; these vast works draw multitudes of workers to one place, and unless care is taken, they

become a danger for the natural family, for civil society and for souls⁶.

13. — *How do agglomerations of workers constitute a danger for the natural family?*

Large undertakings in general, and the factory in particular, separate the father, the mother and the children from one another; they withdraw them from the salutary influence they exercise on one another; they make the education of the children by their parents almost impossible, and, by destroying the home, they ruin the family spirit.

14. — *How do agglomerations endanger civil society?*

By destroying the family, the necessary basis of the social order, agglomerations of workers must evidently shake civil society.

Experience indeed shows us these agglomerations given over to arbitrariness and disorder. Arbitrariness, which is the abuse of authority, provokes against the established order those hatreds whose explosion shakes the most firmly settled societies. As for disorder, which arises from the absence of a sufficiently recognised authority, it is the source, in working-class centres, of the anarchy that little by little destroys the whole social hierarchy and threatens to bring humanity back to the savage state.

15. — *How do agglomerations of workers jeopardise the salvation of souls?*

It has been said that he who gathers men together outside the Church corrupts them. The same may be said, with equal truth, of

6. In all agglomerations of workers (large factories, mining works, forges, industrial centres of whatever kind), vice exercises a boundless oppression, unless the associations come to oppose to it the only effective resistance; it leads to frightful crimes, which the newspapers and socialist writings point out with a truth that cannot be disputed. For our part, knowing the factories as we do, we do not hesitate to affirm that those who describe the degradation they engender always fall short of the reality. A few realist novelists of our day have alone dared to go down to the bottom of this hell. On this subject one may consult the work of Mr Jules Simon, *L'Ouvrière*, and that of Mr Denys Poulot, *Le Sublime*. — See *Manuel*, § 364. — And Note I, at the end of the booklet.

him who, in order to gather them together, withdraws them from the family.

Men torn from the natural family by the factory, the workshop or the worksite are delivered up defenceless to the evil influences, the irreligion and the immorality that degrade them, and, as a consequence, to the tyranny and arbitrariness that exploit them.

16. — *Is there a means of averting these dangers?*

Yes, there is a means of averting these dangers: it is the reconstitution of the workers' family, organised in former times by the Catholic Church, and destroyed by the triumph of the principles of the Revolution. It alone, by establishing order and peace among the workers, will make the drawbacks of large agglomerations disappear and will avert their danger.

§ III

The Workers' Family

17. — *What is to be understood by the workers' family?*

By the workers' family is meant the society of the employer and the workers, brought together by the needs of the business, and united by the practice of the reciprocal duties that justice and charity impose on them.

The head of the workers' family is the employer; its members are all those who, by virtue of a contract and in return for a wage, contribute to production the help of their material, intellectual and moral labour (Question 9).

The bonds between the employer and the workers are formed at the moment of the contract of employment by which the workers hire themselves out to the employer for the common business.

18. — *By what titles is the employer the head of the workers' family?*

The employer is the head of the workers' family:

1. Because he is the owner: property, founded on the nature of things and the indispensable basis of society, confers on the one who possesses a certain social superiority over the one who does not possess;

2. Because, by the contract of employment, the worker places himself under the orders of this superiority, which he thereby recognises but does not create, for it derives from property and from God;

3. By virtue of natural law, which confers on the employer the power to organise his staff in such a way as to safeguard the divine and human laws against the dangers of agglomerations⁷.

19. — *Why is the society of the employer and the workers called the workers' family?*

7. See Note II.

The society of the employer and the workers is called the workers' family, by analogy with the domestic family. Just as the latter is the whole of the persons attached to a common hearth under paternal authority, so the former is the whole of the persons who, by virtue of a free contract, are attached to a common undertaking under the authority of an employer.

20. — *Does the bringing together of the employer and the workers for a business call for the constitution of the workers' family?*

Unquestionably. Just as the bringing together of a multitude of men having a common country and identical general interests creates a political society, even if it still has no form of government, so the bringing together of the employer and the workers for a business creates a workers' family, even when this family is still without organisation. But the workers' family can no more remain in the state of a mere agglomeration than political society can; for, as we have said, it then brings about the ruin of the natural family and of civil society, and leads souls to their perdition⁸.

21. — *From what principles does the workers' family proceed?*

The workers' family proceeds:

1. From a material fact: the factory or any other undertaking brings together in one place an employer and workers who supply its elements;

2. From a contract: the contract of employment places the workers under the authority of the employer, head of the agglomeration of workers;

3. From a principle of natural law: the employer is, in this capacity and on God's behalf, invested with the duty and the right not only to ensure the prosperity of the business, but also to constitute and govern the whole of the persons placed under his direction according to the laws of the family, of society and of the Church. Were it not so,

8. See Note III.

the agglomerations of workers would necessarily lead to social ruin and to irreligion, as we have shown (Questions 12, 13, 14 and 15);

4. From the duty incumbent on the employer to use the authority he holds from the contract of employment and from natural law to safeguard the moral, civil and religious interests of his workers, by organising them in such a way as to procure their well-being on earth and their eternal salvation; it is this organisation of the workers, under the employer's authority, that we call the workers' family⁹.

22. — *What is the aim of the workers' family?*

The special aim of the workers' family is: 1. to protect the natural and supernatural rights of the domestic family; 2. to secure respect for the fundamental bases of civil society; 3. to watch over the material and spiritual interests of its members. By these means the workers' family attains its general end, which is the spiritual and temporal good of its members and the general good of society.

9. See Note IV.

PART ONE



Constitution of the Workers' Family

SUMMARY OF PART ONE

Constitution of the Workers' Family

Chapter I

Mutual Relations of the Employer and the Workers

23. Origin of these relations. — 24. Bases of the reciprocal rights and duties between the employer and the workers. — 25. What these rights are for the employer. — 26. For the workers. — 27. Their nature, in the strict sense. — 28. In a more general sense, there are others. — 29. Consideration due to the worker as regards the use of the factory's equipment. — 30. Community of spiritual and material interests. — 31. Family relations of the worker to the employer, and of the employer to the worker. — 32. On whom the obligation to constitute the workers' family falls.

Chapter II

Authority of the Employer

33. Nature of authority in general. — 34. Two kinds: authority of command, authority of direction. — 35. Origin of authority. — 36. Nature of the employer's authority. — 37. Harmony of the two authorities in the employer. — 38. Character of the employer's authority. — 39. Its object. — 40. Its limits. — 41. How can its power be restored to it?

Chapter III

Responsibility of the Employer

42. What it is. — 43. Its measure. — 44. It is inherent in the employer's office. — 45. Circumstances restrict it without making it cease. — 46. Before what tribunals it must answer.

PART ONE

CONSTITUTION OF THE WORKERS' FAMILY

Chapter I

Mutual Relations of the Employer and the Workers¹⁰

23. — *From what do the relations that unite the employer and the workers in the workers' family proceed?*

The relations that unite the employer and the workers in the workers' family proceed: 1. from the reciprocal rights and duties they have towards one another; 2. from the community of material and spiritual interests; 3. from their being members of a society united not only by the bonds of justice, but also by charity and the virtues that flow from it¹¹.

24. — *What is the foundation of the reciprocal rights and duties between the employer and the workers?*

The reciprocal rights and duties between employer and workers rest, like the workers' family itself: 1. on a contract of employment which places the worker under the authority of the employer, and confers on the latter all the rights and imposes on him all the duties indicated either by the contract itself, or by the laws and legitimate custom of the workshop and the factory; 2. on natural law, which gives the employer the power and the charge not only to ensure the prosperity of the business, but also to constitute into a workers' family and to govern the whole of those who lend their help to production; 3. finally, on the reciprocal duties that justice and charity impose on them (Questions 17 and 18).

25. — *What are the rights of the employer?*

¹⁰. See Notes III and V.

¹¹. Delaporte, *Le problème économique et la doctrine catholique*, book V, chap. V and VI.

In his capacity as director of the undertaking, the employer is entitled to receive from his workers: 1. the quantity of work fixed by the contract of employment and legitimate custom; 2. good quality of work, insofar as it is morally possible; 3. obedience in everything that concerns the business.

In his capacity as father of the workers' family, he has the right to require of his staff: 1. the observance of the rules that proscribe evil and favour good in the factory; 2. submission to the commandments of God and of the Church; 3. the respect, if not the active support, of his workers for the institutions intended to protect the rights of the natural family, of civil society and of souls (Questions 18 and 20)¹².

26. — *What are the rights of the workers?*

The workers are entitled, on the employer's part: 1. not to be obliged to do more work than their strength, the terms of the contract, accepted usages, social rules, and divine and human laws allow; 2. to receive the agreed wage for the task required, with an addition if the employer asks for extra work; 3. not to be put in the impossibility of fulfilling the duties imposed on them by the laws of God and of the Church and by those of civil society.

27. — *What are the strict rights of the employer and of the workers?*

There are certain strict rights based, some on commutative justice, such as those concerning the quantity of work and wages; others on social right, such as the professional obedience due to the employer; others, finally, on divine law, such as the possibility for the worker to fulfil his duties towards God, his family and his neighbour¹³.

28. — *Do the employer and the workers have other rights besides these strict rights?*

12. See the remarkable work: *L'Allemagne à la fin du moyen âge*, by Jean Janssen, book III, *Économie sociale*, I and II.

13. *Manuel*, §§ 15-27.

Yes, besides these strict rights, the employer and the workers have other rights based either on social propriety or on Christian charity; unlike the former, they are not capable of fixed delimitation, and consequently they must be assessed according to the rules of Christian wisdom and prudence¹⁴.

29. — *Does the employer owe his workers any consideration as regards the use of the factory's equipment?*

Although the employer is the sole owner of the factory or of the equipment, he nonetheless owes his workers some consideration as regards the use of the equipment, of the machine, of the loom. To move a worker without reason from one workshop to another, to deprive him of his loom without cause, would give him legitimate grounds for complaint, and perhaps injure his rights because of the losses he may suffer as a result of this change. It is good, moreover, to encourage the family spirit, which leads the worker to regard himself as a child of the family and to say: my workshop, my loom, my tool.

Let us add, too, that it is in the employer's interest, because practice on the same loom makes the worker more skilful.

30. — *Is there a community of interests between the employer and the workers, and how do common interests draw them together in the workers' family?*

There is a perfect community of interests between the employer and the workers. The antagonism created between them by the Revolution has only made this truth more evident. First, as regards spiritual and moral interests, such as a good spirit in the family, regularity of conduct and care for salvation, this community is evident. The workers, like the employer, have to love and serve God in order to reach eternal life, and all the means that can help the former to attain this end thereby ensure the salvation of the latter.

14. See Note III.

As regards temporal interests, such as professional activity and skill, work, wages, health and industrial prosperity, the employer has as much interest in the well-being of his workers as the workers have in the prosperity of the employer. Thus even the rate of wages and the length of working hours, which have been made into causes of antagonism, are for all a bond that unites them. Indeed, if the workers demanded higher wages and less work, they would ruin the undertaking and thus ruin themselves. If the employer sought to impose lower wages and more work, he might reduce his workers to destitution; in any case, he would drive them to revolt, which also leads to the ruin of undertakings. This community of temporal interests therefore establishes one more bond between the worker and the employer.

31. — *What relations does their being members of one and the same society create between the employer and the workers?*

Relations analogous to those that exist between the members of one and the same family. The workers owe the employer the respect, deference and marks of honour that befit the head of the family. The employer owes the workers the protection, counsel and affection that the head of the family grants to those under him. It is thus that the workers' family is constituted.

32. — *On whom does the constitution of the workers' family depend?*

The workers' family is founded on the natural and reciprocal relations established by the common undertaking between the employer and the workers (Questions 23 to 30). Its immediate organisation depends on the authority of the employer and is placed under his responsibility (Questions 18 and 20).

Authority, which the employer needs in order to constitute the workers' family, is an attribute essential to his position, but one which at the same time, and by that very fact, engages his own responsibility. It is therefore of the utmost importance for him to know

the nature, the character and the limits of his authority, as well as the extent of his responsibility.

Chapter II

Authority of the Employer

33. — *What is authority in general?*

Considered in its etymological and primary sense, authority is a derivative of the word author. In this sense, authority is the right the author has to dispose of the thing he has produced. Thus God has supreme, entire and perfect authority over all that is, because He is the author of all things and of all that is in all things.

In this meaning, authority belongs to someone only in relation to the things of which he is the author, and to the extent that he is their author. We must therefore admit that God alone has authority over man, that He alone has the right to command him; but this authority God delegates, under certain conditions, to His creatures, and it is in this sense that authority must be understood when it is considered in a man. It is then defined as: the right to have one's reasonable will accepted by a free being; this right may be rigorous when it comes from divine and human law, or simply moral when it derives from a certain superiority of intelligence, will or position¹⁵.

34. — *How many kinds of authority are there?*

There are two kinds of authority: authority properly so called, or authority of command, that is to say the right to impose one's reasonable will on the subject, who is strictly bound to obey; and authority taken in a broader sense, or authority of direction, which results from any superiority that makes it possible to have one's thought and one's will accepted by persons who are not, absolutely speaking, bound to obey¹⁶.

15. Taparelli d'Azeglio, *Essai théorique de droit naturel*, book II, chap. V.

16. Blanc de Saint-Bonnet, *La Légitimité*, Part One, ch. XXII.

35. — *What is the first source of authority?*

From what has just been said, the first source of authority is God, because from Him emanate all rights and all superiorities, even those that come from study, work or experience, in a word from the free exercise of the human will: “Whoever is invested with authority is the minister of God for good.”

36. — *What is the employer's authority over his workers?*

In everything that concerns the business and its proper direction, the employer's authority is authority properly so called. For all other things, his authority is taken in the broad sense¹⁷.

37. — *Are these two kinds of authority incompatible in the employer?*

No; on the contrary, they support each other wonderfully. Good order in the running of the factory, the object of authority properly so called, is the first and principal guarantee of the other interests, which the employer can promote with the help of the moral influence that his social and personal superiority gives him. On the other hand, the good produced among the workers or in society by the legitimate exercise of this moral influence further secures the prosperity of the common undertaking.

As for the exercise of this twofold authority, nothing could be better matched: the influence that the exercise of command, strictly understood, gives the employer ensures the good result of the moral authority he exercises over his workers, in a broader sense, for the greater good of society and of each one. On the other hand, the beneficial influence exercised by the employer, outside strict command, softens the exercise of authority, makes it pleasant, and causes command to be accepted with joy and without murmuring¹⁸.

38. — *What should be the character of the employer's authority?*

¹⁷. See Note III.

¹⁸. *Manuel*, § 16.

The employer's authority should come as close as possible to paternal authority, because nothing resembles the natural family more than the workers' family; here as there, interests are shared. But the employer's authority cannot be entirely assimilated to paternal authority, for whereas in the natural family the children are dependent on the father by the fact of their birth, in the workers' family the workers place themselves in dependence on the employer by an act of their will. While commanding and directing, the employer must strive to win the confidence of his staff, which he will obtain above all by showing everyone a sincere interest, free from selfishness, and by procuring for each one the advantages that are in his power.

39. — *What is the object of the employer's authority?*

The object of the employer's authority is everything that can ensure the prosperity of the business and help the material and spiritual good of the staff. It therefore embraces all the religious, moral, professional and economic interests of the workers' family.

What concerns the business itself is rather the object of authority properly so called, such as the hiring or dismissal of workers, the regulation of work, wages, professional, moral and religious order in the workshops, the education of apprentices, etc.

What concerns the private life and the family of the worker, such as housing, saving, the education of the children, moral and religious conduct at home and in church, is above all the object of moral authority, or authority of direction. Yet in this field too the employer can, and sometimes even must, use strict authority, as we shall see further on, in the chapter on the social duties of the employer¹⁹.

40. — *What are the limits of the employer's authority?*

The limits of the employer's authority of command are determined by the contract of employment, the rules, the agreements, legitimate customs, and by divine and human laws. The limits of the authority

19. Taparelli d'Azeglio, *Essai théorique de droit naturel*, book II, chap. IX, no. 537.

of direction are those of the good that is possible, and the rules of prudence.

41. — *How can authority be given back its prestige and its strength?*

Authority has lost its legitimate influence because the employers, who were its trustees, have deserted its duties. The duties must therefore be taken up again in order to recover the full exercise of the rights. Consequently, the employer must respect authority in himself by the dignity of his life, have faith in the power he holds from God, and be good, wise and strong in the exercise of his rights; he must have his character as head of the workers' family recognised by those who come first after him, that is to say by his children and his principal clerks; finally, he must protect and defend the rights of authority in the person of the subordinates to whom he has entrusted it²⁰.

Chapter III

Responsibility of the Employer

42. — *What is responsibility?*

Responsibility is, in every free being, the obligation to render account to a higher authority for the use one makes of the powers received and of the interests entrusted.

It is governed by the divine and human laws applicable to the person responsible and to the acts themselves²¹.

The employer is responsible above all to God, from whom he holds all his rights; he may then be responsible, on various grounds, to the Church and to society.

43. — *How far does the employer's responsibility extend?*

20. Paul Ribot, *Exposé critique des doctrines sociales de M. Le Play*. — *La crise actuelle et ses remèdes*, page 246 ff.

21. See *Manuel*, §§ 9-14.

The employer is responsible for all the good that he can and must accomplish, as well as for all the evil that he can and must prevent, according to the obligations that will be discussed further on (Part Two).

44. — *Is the employer allowed to rid himself of his responsibility?*

No; strictly speaking, the employer cannot rid himself of his responsibility, because the right to impose his will on his workers, which is the principle of this responsibility, implies rigorous duties that cannot be abdicated as long as one holds authority.

He may nevertheless hand over his duties to others and thus lighten the burden of his responsibility; but he always remains principally responsible.

45. — *Can the employer free himself from his responsibility by invoking the laws of his country, the customs and usages of industry, the independence of the workers, etc.?*

The employer cannot invoke the laws of his country, customs or usages to free himself from his responsibility, because his authority and his duties flow from natural law, against which men cannot prevail. If legislation, customs and traditions of independence diminish his authority beyond measure, he is bound to restore it by the means we have indicated. His responsibility may find itself diminished for a time, but it is never entirely removed.

46. — *To what tribunal must the employer render account of the exercise of his authority?*

The employer is answerable to each of the tribunals charged with seeing to the application of the various laws that bind him: to the tribunals charged with settling disputes between employers and workers for everything that concerns the contract of employment; to the civil courts for everything that falls within the domain of civil law; to the Church for everything that comes under divine, natural and ecclesiastical laws; to God for all this and for all the rest.

PART TWO



Duties of the Employer

SUMMARY OF PART TWO

Duties of the Employer

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Duties of the Employer in the Constitution of the Workers' Family

48. Primary duty. — 49. One may not found an undertaking for an aim contrary to the laws of God and of the Church. — 50. One may not become or remain a shareholder in such an undertaking. — 51. One may not remain a shareholder in a company that uses means condemned by the laws of God and of the Church. — 52. One may, by way of exception, be chairman or member of a board of directors in a company in which it is not possible to fulfil all the duties of the employer's office. — 53. Under what conditions one may seek or accept a delegated employer's office.

Chapter II

Duties of the Employer in the Government of the Workers' Family

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Professional Duties of the Employer within the Business

§ I. — *Regulation of Work*

56. Duties of the employer on this point. — 57. Length of working hours. — 58. Work of children. — 59. Work of mothers of families. — 60. Duties towards God. — 61. Sunday work. — 62. Contracts and custom in the rules of work. — 63. Under what conditions custom is binding. — 64. The employer may modify it with the workers' assent. — 65. The employer may abolish it. — 66. Work and wages.

§ II. — *Wages*

67. Price of work. — 68. Various methods of remunerating work. — 69. Cooperation. — 70. Profit-sharing. — 71. Piecework. — 72. Day work. — 73. Combination of these systems. — 74. Wages are not a commodity. — 75. Rate of wages. — 76. Laws that bind the employer on this point. — 77. Preventive measures against the squandering of wages. — 78. What these measures are. — 79. Means of helping the worker to make good use of his wages.

§ III. — *Discipline*

80. Various obligations of the employer relating to good order in the workshop. — 81. Recruitment of the staff. — 82. Healthiness and safety of the workshops. — 83. Use of means to prevent accidents. — 84. Secondary authorities. — 85. Obligation to delegate authority. — 86. Choice of the secondary authorities. — 87. Duty of the employer towards them. — 88. Duties he must impose on them. — 89. Impartiality. — 90. Supervision. — 91. Good spirit. — 92. Good example. — 93. Respect for women. — 94. Means of ensuring this respect. — 95. Particular duties of the employer towards apprentices. — 96. What the first of these duties is. — 97. Vocational education. — 98. Vigilance as regards morality. — 99. Youth clubs. — 100. These means help to guarantee discipline. — 101. General obligation to proscribe evil. — 102. Blasphemy and impiety. — 103. Bad reading. — 104. Bad conversation. — 105. Insufficiency of these various means for the repression of evil. — 106. Obligations of the employer for the spiritual good of the workers. — 107. Religious and moral duties he may impose. — 108. To have the commandments of God and of the Church observed. — 109. Means: customs. — 110. Customs of religious duties. — 111. Customs of duties towards the family. — 112. Customs of duties towards oneself. — 113. Means of creating traditions and establishing customs.

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117. Duties of the employer towards the Church. — 118. How agreement with the ecclesiastical authorities is established. — 119. What must be done when the factory has no religious service. — 120. Obligations towards the diocesan administration. — 121. Duties concerning worship. — 122. Conduct towards the factory chaplain.

§ II. — *Duties towards Civil Society*

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§ III. — *Duties towards the Workers' Family*

124. Similarity of the employer's duties to the duties of the father. — 125. Particular obligations of the employer. — 126. Necessity of good example. — 127. Grave fault of the employer who does not give it. — 128. Scandal given by the delegates is imputable to the employer. — 129. The employer cannot recognise freedom to do evil. — 130. Charitable assistance. — 131. In what circumstances the employer is obliged to it. — 132. Order to be followed in the duty of assistance. — 133. Needs that impose on the employer the present obligation to exercise it. — 134. Extent to which he is bound to it. — 135. Examples. — 136. Means of warding off the ruin of souls.

§ IV. — *Duties towards the Worker's Family*

137. — Particular duties of the employer towards the worker's family.

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138. Duty to concern oneself with the workers outside the factory. — 139. Characteristics of the employer's vigilance outside. — 140. Outside the factory, the employer's obligations are less rigorous. — 141. Measures to shelter the worker from evil. — 142. Morally im-

proving measures. — 143. Means to be used to fulfil these duties. —
144. Obligation to use these means.

PART TWO

DUTIES OF THE EMPLOYER

Preliminaries

47. — *What, in general, are the duties of the employer as head of the workers' family?*

In general, the duties of the employer, as head of the workers' family, are: 1. to organise it with wisdom and prudence; 2. to govern it with justice and charity.

As a consequence of the contract that subjects the workers to him, the employer must above all constitute the workers' family on foundations that ensure at once the prosperity of the undertaking and the preservation of all interests. Without a wise and prudent organisation, the various elements of the workers' family would clash and hamper one another; all useful work would become impossible for them, and the disorder reigning in this agglomeration would bring every vice into it. It is therefore to the organisation of the workers' family that the employer must give his first care.

It is no less important that good government should maintain the wise arrangements of the original organisation. And the means of governing well is to practise the two virtues of justice and charity, which alone maintain order and peace among men: the first by removing the principal cause of disorder, which is the violation of the rights of others, the second by uniting hearts with the bonds of affection and devotedness.

Chapter I

Duties of the Employer in the Constitution of the Workers' Family

48. — *What must the employer do first of all in order to constitute the workers' family wisely?*

To constitute the workers' family wisely, the employer must first set himself an honest aim in his undertaking, and then see to the recruitment of suitable staff.

49. — *May one set up a factory or an undertaking and found a workers' family for an aim contrary to the laws of God and of the Church?*

No, it is not permitted to found a workers' family by establishing an undertaking whose aim would be contrary to the laws of God and of the Church, because one may not seek one's personal profit by doing evil and causing it to be done. For example, one would be very guilty in hiring workers for an immoral or criminal undertaking, such as a printing works intended for the propagation of bad books and bad newspapers, etc.

50. — *May one become or remain a shareholder in a company whose undertakings are condemned by the laws of God and of the Church?*

No, one may neither become nor remain a shareholder in a company whose undertakings are condemned by the laws of God and of the Church, for one thereby cooperates directly in evil, which is never permitted. Thus one would be guilty in conscience in becoming or remaining a shareholder in a gaming house, a notoriously bad club, a publishing society in the service of the enemies of the Church or of morality, etc.

51. — *May one be a shareholder in a company whose end is indifferent in itself, but which uses, to attain it, means condemned by the laws of God and of the Church?*

No, one may not be a shareholder in a company that uses condemned means, if one cannot hope to bring it back to the practice of the laws of God and of the Church. Yes, if one is prepared to make serious efforts to that end, and if experience has not shown that it is impossible to succeed.

52. — *May one agree to be chairman or member of a board of directors when one knows beforehand that one will not be able to fulfil the essential duties of the employer's office?*

One certainly may not agree to be chairman or member of a board of directors when one knows beforehand, and with absolute certainty, that one will not be able to fulfil the essential duties of the employer's office.

Let us note that this is not usually the case. The chairman and the directors of joint-stock companies, by virtue of their very powers, always have the means, at least to a certain extent, of fighting evil and protecting good.

53. — *May one seek or accept the office of delegated employer, that is to say of manager of a joint-stock company or of a State factory, or again of overseer of public works, with the certainty of not being able to fulfil the duties of the employer's office?*

One may neither seek nor accept the office of delegated employer if one is certain of not being able to fulfil the essential duties of the employer's office, for the simple reason that one must never voluntarily assume a responsibility beyond one's strength. All the more so, if the board of directors, the rules and the usages oblige the manager to make himself an accomplice of evil, must he decline this office, and he may on no pretext seek it.

In State factories and in the conduct of public works, the managers and the overseers always have sufficient authority, if not to do all the good that could be desired, at least to prevent a greater evil. That is why they are obliged to withdraw only in the case where their authority itself is overridden by a higher authority.

Chapter II

Duties of the Employer in the Government of the Workers' Family

PRELIMINARIES

54. — *Of how many kinds are the duties of the employer in the government of the workers' family?*

The duties of the employer in the government of the workers' family are of two kinds: professional duties and social duties.

The professional duties are founded on the contracts that gave birth to the workers' family. They bind strictly in justice and are governed by the general laws of contracts, written or tacit, according to the special law of the contract of employment, the general conditions attached to contracts either by custom or by the rules of factories, workshops, unions and corporations, and finally on the special conditions agreed between the employer and the worker.

The social duties are founded on an obligation of justice in the broad sense, or at the very least of charity, which imposes on the employer, by virtue of his very position, the duty of procuring, as far as lies in him, the social good, by watching over the religious, moral, intellectual, domestic and material interests of the members of the workers' family.

Section I

Professional Duties of the Employer within the Business

PRELIMINARIES

55. — *What are the principal professional duties of the employer?*

The principal professional duties of the employer are: 1. to regulate work; 2. to pay wages; 3. to establish order and discipline in the business.

§ I

Regulation of Work

56. — *What are the duties of the employer concerning the regulation of work?*

The employer, while seeking in the regulation of work the material prosperity of the industrial concern, must make the rules conform to natural law, to justice, to charity, to the terms of the contracts, to civil law and to legitimate custom.

57. — *What is the employer's duty in regulating working hours?*

In regulating working hours, the employer must arrange everything in such a way that his workers, fathers, mothers and children, are not overwhelmed by work, have hours of rest, and find time to fulfil their essential duties towards God, society and the family²².

58. — *What must the employer do as regards the work of children?*

As regards the work of children, the employer is obliged to conform to natural law, which forbids imposing on children tasks beyond their strength, and obliges one to leave them the time to be instructed, both in the truths of the faith that prepare them to fulfil their duties as men and as Christians, and in the knowledge necessary for the practice of life and the accomplishment of their professional duties²³.

59. — *How must the employer regulate work as regards the mother of a family?*

In regulating the work of mothers of families, the employer must remember that the family is an institution superior to any political, industrial or commercial establishment, and consequently leave the

22. See *Œuvres* of Abbé Martinet, vol. IV, book IV, ch. III. — *Étude sur le travail*, by S. Mony, chapter V.

23. See *Manuel*, § 56. — *Études sur l'Angleterre*, by Léon Faucher, vol. I, p. 444 ff.

mother the time and freedom necessary for the accomplishment of the duties she has to fulfil towards her husband and her children.

60. — *Is the employer bound to leave his workers the time to fulfil their duties towards God?*

Yes, the employer is bound to leave his workers the time to fulfil their duties towards God, for since God is the first of all masters, every man has the right as well as the duty to serve Him, whatever the condition in which he finds himself. This right and this duty are as imprescriptible as the rights of God over His creature.

61. — *Does the employer have the duty to abolish Sunday work?*

Yes, the employer must abolish Sunday work: 1. because it is the law of God; 2. because otherwise he would not leave the workers the time to attend to the service of God and would wound their conscience; 3. because reason as well as experience shows that one day of rest in seven is necessary for man's health and the renewal of his strength²⁴. Nevertheless there are circumstances in which, even according to the theologians, certain kinds of work may be authorised.

62. — *In the regulation of work, is the employer not bound by written or tacit contracts?*

Yes, the employer is bound by written or tacit contracts in the regulation of work; his duty is to conform to them as long as they are not opposed to his interests or to those of his workers; in that case, he must seek their cancellation.

24. Sunday work has seemed necessary in certain industries and has accordingly been authorised in some cases. But science has now proved that most of these industries (glassworks, sugar refineries, rolling mills, etc.) can stop work on Sunday without any loss to the employer. England gives us decisive examples on this point. Consequently, employers often have no good grounds for invoking former tolerances of the Church; those who care for the salvation of their souls must understand that the law of Sunday rest regains all its rigour, since the facts have established that the stoppage once judged impossible has become perfectly feasible.

See *Manuel*, §§ 28-34.

63. — *Is the employer obliged to conform to legitimate custom in the regulation of work?*

Yes, the employer is obliged to conform to legitimate custom, because it is a kind of tacit contract imposed by general usage and mutual tolerance. Employers and workers are bound in justice to observe it.

64. — *Must the employer obtain the at least tacit assent of the workers in order to modify legitimate custom?*

Yes, the employer must obtain the at least tacit assent of the workers in order to modify custom, since legitimate custom is a quasi-contract that binds the worker and the employer by virtue of their mutual consent attested by usage.

65. — *In what case does the employer have the duty to abolish a custom that turns into an abuse?*

The employer has the duty to abolish a custom that turns into an abuse: 1. when the abuse is culpable before God; 2. when it is opposed to the true interests of the worker and of the business. This supposes that in abolishing the abuse one does not expose oneself to more serious drawbacks.

66. — *What special duty arises for the employer from the work of the worker?*

The special duty of the employer, by virtue of the contract of employment, is to ensure the worker a just wage, for every man has a right to the price of his labour, especially when that price has been agreed in a special contract such as the one that binds the employer to the worker and the worker to the employer²⁵.

25. See *Économie politique*, by Stanley Jevons, chap. VI, nos. 39-42.

§ II

Wages

67. — *What is a wage?*

A wage is the remuneration granted to the worker in exchange for his labour.

68. — *How many modes of remuneration of labour are there?*

There are four principal modes of remuneration of labour: cooperation, profit-sharing, piecework and day work.

69. — *What is cooperation?*

Cooperation, or a cooperative production society, is the name given to a union of workers who direct their work themselves and share its profit among themselves in equal or proportional parts. This conception, attractive to the imagination, requires uncommon virtues in order to succeed.

And so experience has brought about the most lamentable catastrophes; if there are a few exceptions, they are found in the cooperative production societies in which an employer's authority has in fact been set up by the partners²⁶.

70. — *What is profit-sharing?*

Profit-sharing is a mode of remuneration of labour in which the worker, having a share in the profits, ought to have a right of control over the undertaking and would naturally be exposed to the losses. Understood in this way, profit-sharing seems hardly feasible.

The name profit-sharing is also given to a system in which the worker does not share the losses and has no right of control, holding everything from the generosity of the employer. In that case, profit-sharing is a genuine bonus, which can spur the clerk and the worker to work all the more carefully as they have more interest in it²⁷.

26. Stanley Jevons, *Économie politique*, chap. IX, nos. 58-63. — Léon Faucher, *Études sur l'Angleterre*, vol. II, page 449.

27. See *Manuel*, § 50.

71. — *What is piecework?*

Piecework means a mode of wages in which the worker's remuneration is determined by the quantity of goods produced by the work, and not by the time spent. It is excellent when it does not lead the worker to overtax his strength or to neglect the perfection of the product. Its danger is that it sometimes brings about a great variation in wages. A larger income often gives rise to artificial needs, which lead to destitution when the income falls. Regularity of wages is a condition of comfort in the household and of happiness in the home.

72. — *What is day work?*

Day work designates a mode of wages by which the worker is paid according to the number of hours of work. This mode is often the only one possible, but it is imperfect, both for the workers, whose skill it does not always reward, and for the employer, who can hardly find his account in a mode in which almost everything depends on the conscience of the workers²⁸.

73. — *Can these different systems be combined?*

Yes, the different systems of remuneration of labour can be combined by joining to a fixed wage a bonus for quantity and a gratuity for quality. This combination is excellent.

74. — *May the employer lower wages without limit according to the offers of work he receives?*

No, for man's labour is not a commodity but a human act²⁹; from which it follows that the moral law and equity would be offended if the daily wage fell so low as no longer to ensure daily bread.

An exception must nevertheless be made for the case in which the employer would make no profit and would no longer even find in his

28. See *Manuel*, §§ 51-52.

29. "Labour is a human act. That is the true axiom, the source of fruitful consequences; it is an expenditure of human strength; consequently it has a right to a regulation that must take account of the *whole* man; the economic laws applicable to exclusively and solely material objects could therefore never entirely suit it." (*Questions sociales et ouvrières*, page 230.)

business the resources necessary for the decent upkeep of his household. In that case, employer and workers are together the victims of a necessity in which it is fitting, for the preservation and good of the workers' family, that each should make the possible sacrifices demanded by the crisis³⁰.

75. — *What is the employer's duty concerning the rate of wages?*

The employer must give the worker a just wage, that is to say one proportioned to his work and, as far as possible under ordinary conditions, sufficient to provide suitably for his needs and those of his family. The proportion between wage and work is a rule of strict justice; the sufficiency of the wage for the upkeep of the worker and his family is required in the name of the social interest and of Christian charity.

76. — *What are the other laws that must guide the employer in the distribution of wages?*

In the distribution of wages, as in the regulation of work, the employer must also conform to written or tacit contracts and to legitimate custom.

77. — *Is the employer obliged to guard his workers against the squandering of wages?*

The employer is obliged to concern himself with the squandering of wages, a general source of pauperism. He may use all the means that his authority gives him so that the wage is used for the subsistence of the worker and the upkeep of his family, and the surplus paid into savings.

78. — *What, in general, are the measures that can prevent the squandering of wages?*

Among the measures that can prevent the squandering of wages, the following may be noted: 1. arranging the pay in such a way that the worker does not have time to spend it at once, and for that pur-

30. See Stanley Jevons, *Économie politique*, chap. VII, nos. 43-46.

pose fixing it on the morning of a working day; 2. handing the wage, as far as possible, into the hands of those who are responsible for the household, that is to say the mother or the head of the household, with a pay slip giving the details of the wage of each member of the family; 3. using every means to keep the worker, when he has just received his wage, away from the taverns and shops that attract him and expose him to useless, bad or simply imprudent expenditure; 4. finally, using the other practices and devices suggested by experience.

79. — *How can the employer help the worker to make good use of his wage?*

To help the worker to make good use of his wage, the employer can have recourse to the economic institutions that have proved their worth, such as pension funds, life insurance, corporative funds, etc., whose purpose is to ward off destitution and to promote the well-being of the workers³¹.

31. See *Manuel*, §§ 207 and 317.

§ III

Discipline

80. — *What are the employer's obligations with regard to good order in the workshops?*

Since no human agglomeration can live in order without special laws or customs that take their place, it is a duty of conscience for the employer to establish rules suited to ensuring the sound recruitment of his staff, the healthiness and safety of the workshops, the proper working of the secondary authorities, respect for women, the vocational education of the apprentices, the repression of evil and the freedom to do good.

1. RECRUITMENT OF STAFF

81. — *How is the sound recruitment of staff to be ensured?*

By not abandoning without control to the secondary authorities the right to hire or dismiss workers. The very numerous abuses reported on all sides, owing to the carelessness of employers in so important a question, show the necessity of taking serious measures in this regard.

Would a father of a family, anxious for the future of his own, leave to chance the entry of outside elements into his home, without soon risking a moral disorganisation for which his imprudence alone would be responsible?

We know of factories where the workers number in the thousands, and where the employer has nevertheless managed to organise a staff register containing the information gathered outside and the important facts that occur within; this register thus makes it possible to follow the staff, to remove the bad elements from it, or to keep the good ones despite accidental and purely disciplinary faults.

2. HEALTHINESS AND SAFETY OF THE WORKSHOPS

82. — *Does the employer who obliges the workers to work in unhealthy workshops fail in justice?*

The employer who obliges the workers to work in unhealthy workshops fails in justice, for the worker has a right not to have his health needlessly endangered. In unhealthy industries, the harm done to the worker's health must be compensated by an increase in wages and by a reduction in working hours.

83. — *Does the employer who does not use the ordinary means of preventing accidents in the workshops fail in his duty?*

The employer who does not use the ordinary means of preventing accidents in the workshops fails at once in justice and in charity, by exposing the worker, through culpable negligence, to a proximate danger of losing his life or at the very least his means of livelihood.

3. SECONDARY AUTHORITIES

84. — *How can the employer who possesses vast workshops make order and discipline reign in them?*

The employer who possesses vast workshops can make order and discipline reign in them through his delegates, that is to say through the secondary authorities established by him, such as assistant managers, heads of workshops, foremen; in a word, with the help of all those who in any capacity whatsoever represent him in the workers' family.

85. — *Is it an obligation for the employer to delegate his authority, that is to say to create secondary authorities?*

It is an obligation for the employer to delegate his authority whenever he cannot by himself make justice, together with order and discipline, reign in the workshop and in the workers' family³².

32. See *Manuel*, §§ 35-40.

86. — *What are the employer's duties in choosing the secondary authorities, managers, heads of workshops, foremen?*

The employer must choose as delegates or secondary authorities those most capable of representing him, that is to say the most honest and the most worthy, and not the most agreeable.

87. — *What is the employer's duty towards the secondary authorities once they are in office?*

The employer's first duty towards the secondary authorities once they are constituted is supervision, for he is morally responsible for the good they ought to do and do not do, and for the evil they can prevent and allow to be committed. He must moreover respect, and have respected as his own, the power he has entrusted to them, direct them, assist them in doing good and never hinder their efforts.

88. — *What are the duties that the employer must impose on the secondary authorities, and whose fulfilment he must supervise, in order to guarantee good discipline in the workshop?*

The duties that the employer must impose on the secondary authorities can be reduced to four: impartiality, supervision, good spirit and good example.

89. — *How is impartiality to be understood?*

Impartiality makes it a duty to treat each person according to his works, his merits and his position: 1. in the distribution of work; 2. in the allocation of wages; 3. in the reception given to complaints.

90. — *How must supervision be exercised?*

Supervision is exercised not only over the machines and good production, but also over the staff, in order to have the rights, the conscience and the peace of each person respected. As we shall see further on, supervision must be the safeguard of faith and morals.

91. — *What is meant by good spirit in the secondary authorities?*

Good spirit is nothing other than a certain disposition of soul that fosters good understanding and a community of views, thoughts or action between the subordinate agents and the principal authority.

92. — *How do the secondary authorities give good example?*

The secondary authorities give good example by their words, by their acts, by respect for everything connected with religion, the family and authority; they also give it by observing propriety, especially towards women and girls.

4. RESPECT FOR WOMEN**93.** — *Does discipline in the business require the employer to take measures to ensure respect for women?*

Unquestionably. All the social observations of our century have noted a profound and almost universal degradation of women in modern workshops. This sore has several causes: the demoralisation that inevitably results from human agglomerations without precautions; the promiscuity of the sexes; corruption coming from above, that is to say from the principal authority or from the secondary authorities; the impunity of seduction.

This degradation has the most disastrous consequences: for individuals, whom it exposes to dangers almost impossible to overcome; for families, which it disorganises; for the young, whom it blights and turns into the most lamentable of ruins. It is with reason that the moral situation of women has been considered the indication of the moral level of the whole people.

94. — *Are there means of remedying these dangers?*

Yes, these dangers can be remedied; the experience made in a few workshops has proved it. The measures that have almost excluded the disorders we have just pointed out are at once measures of preservation, of supervision and of repression: of preservation, by arranging separate entry times and separate workshops for each sex, by avoiding making the wages depend on the foreman in charge of the workshop, by avoiding night work for women; — of supervision, by appointing in each workroom women councillors or workshop delegates charged with protecting the virtue of their companions, if need be,

against the abuses of the secondary authorities; — of repression, by the severe punishment of licentious acts or talk, and the expulsion of seducers. But all these means have had their full effectiveness only where religious associations have been established.

5. APPRENTICES

95. — *Does the employer have particular duties towards the apprentices?*

It cannot be disputed that the employer has particular duties towards the apprentices. The contract of employment establishes between them a closer bond than between the employer and the worker. The parents, even when they remain at the factory, give up part of their rights to the employer, who thereby assumes, in the same measure, the role and duties of a father towards the young man. Moreover, the apprentice is a pupil. The employer must therefore fulfil towards him the mission of a master, by carefully providing for his vocational education³³.

96. — *What is the employer's principal duty towards the apprentice?*

The employer's principal duty towards the apprentice is to entrust him to master workers of proven morality and skill, so as to shelter him as far as possible from vice and immorality, and to provide for his vocational education. He must moreover protect him against any abuse of authority on the part of those who employ him.

97. — *Is the employer who, through his own fault, does not have suitable vocational education given to his apprentices guilty in justice?*

There can be no doubt about it: the employer who, through his own fault, does not have a suitable vocational education given to his

33. See *Manuel*, §§ 56 and 301.

apprentices is bound to make good, in a manner to be determined in each particular case, the harm caused to the apprentice by that fault.

98. — *Does the employer whose lack of vigilance endangers the morality of the apprentice fail in a strict duty?*

The employer whose lack of vigilance endangers the morality of the apprentice fails in a strict duty, because in this case the duty is founded on the contract of employment, which obliges, implicitly at least, to a special vigilance.

99. — *Where can the employer learn the means to be used to fulfil his duties towards the apprentices?*

The employer will find in the specialised treatises the means by which he will be able to fulfil his duties towards the apprentices. Experience shows that the only effective means of accomplishing the duty on this point, and the whole duty, are provided by associations, and in particular by the corporation.

100. — *Are the means we have just indicated sufficient to guarantee discipline within the business?*

They can at least prepare it; it will be fully ensured, in the measure compatible with human weakness, only on condition that the employer applies himself: 1. to proscribing and preventing evil; 2. to procuring and protecting good.

6. REPRESSION OF EVIL

101. — *Is the employer obliged in conscience to proscribe evil?*

There is a duty of spiritual charity which obliges the employer in conscience, in the measure that wisdom allows, to proscribe, prevent and repress evil, even when it would harm only its author. No one has the right to do evil, nor must anyone be left free to do it, any more than to commit suicide.

But the duty of repression is much graver and more imperative when the evil takes on the character of scandal and may become a proximate occasion of spiritual ruin for the other workers.

102. — *Is the employer obliged to proscribe blasphemy and impiety?*

The employer is obliged to proscribe blasphemy and impiety, for it is a matter of elementary right that the worship of God and religion, which teaches man his duties, must be protected against insults and outrages, and that workers must not be allowed to seek to shake the faith and the pious practices of their comrades.

103. — *Is it a duty of conscience for the employer to forbid bad books and bad newspapers in his factory and in his workshops?*

It is a strict duty for the employer to forbid bad books and bad newspapers in his factory, as soon as he has the possibility of doing so. He must never allow them to be sold or distributed there.

104. — *May he tolerate conversations and talk contrary to morals, religion and authority, even when they do not disturb order?*

Even when it does not disturb order, he may in no way tolerate talk against morals, religion or authority. It is an obligation for him to proscribe impious and revolutionary doctrines, licentious conversations, obscene words, irreligious mockery, in a word everything in speech that can wound the rights of God, vitiate the mind and corrupt the heart of the workers.

105. — *Are these measures and this vigilance enough to ensure the repression of evil?*

Experience shows every day that, while the most rigorous measures of vigilance suffice for the strict accomplishment of the duty imposed by conscience, they are not always effective. Evil has sprung up of itself since original sin; it naturally forms associations, and the passions very quickly form a cooperative society in the factory or the workshop. From which it follows that, in order to struggle successfully against the dangers of the workshop, the best means are insufficient without the religious association³⁴.

34. See *Manuel*, § 110.

7. PROTECTION OF GOOD

106. — *What must the employer do for the spiritual good of the workers?*

The employer is bound by charity to work at correcting the vices of his workers and at bringing them back to the faith and to religious practice. He fulfils towards them duties analogous to those of a father towards his children, in the measure of the authority that God has given him over them³⁵.

107. — *What are the religious and moral duties that the employer must have respected in his workshops and that he has the right to impose?*

The employer must have respected in his workshops, and he has the right to impose on his clerks and his workers, the observance of the commandments of God and of the Church. He may also, if he thinks fit, establish common prayers before and after work, or such religious practices as he believes useful for the good of souls.

108. — *Is it a duty for the employer to have the commandments of God and of the Church observed? How and when must he fulfil it?*

The obligation to have the commandments of God and of the Church observed arises from his quality as a father. The employer must fulfil it with wisdom and prudence, seek the most favourable circumstances, wait for them if necessary, without ever forgetting that, in case of failure, the duty is always pressing and that time does not lessen its gravity.

109. — *What are the most effective means of reaching this goal?*

Once the repression of evil is ensured, the most effective means of having the commandments of God and of the Church observed are to spread the customs of good, that is to say all the practices that can

35. See *Manuel*, §§ 112-113.

help the worker in the accomplishment of his duties towards God, towards his family and his neighbour, and finally towards himself.

110. — *What are the customs that can help the worker to fulfil his duties towards God?*

The most important among the customs that lead the worker to fulfil his duties towards God is the sanctification of Sundays and holy days of obligation, by abstaining from servile work, attending holy Mass and other works of piety. Next come religious instruction, frequenting the sacraments, common prayer, etc.

111. — *What are the customs that can lead the worker to fulfil his duties towards his family and his neighbour?*

We shall set out the practices and customs that can help the worker to fulfil his duties towards his family and his neighbour when we treat of associations in general, and above all of confraternities.

112. — *What are the customs that lead the worker to fulfil his duties towards himself?*

All the practices that favour the accomplishment of religious duties: thrift, temperance, Christian work, gradually lead the worker to fulfil his duties towards himself.

113. — *How are the customs of good to be established and their maintenance ensured?*

Custom is established by usage or tradition. Now, isolation would make all tradition impossible; therefore, in order to establish customs and above all to maintain them, associations must be created. If associations are necessary to defend the worker against evil, they are usually even more necessary to lead him to good and to make him persevere in it.

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Section II

Social Duties of the Employer

PRELIMINARIES

114. — *From what principle do the social duties of the employer flow?*

The social duties of the employer flow from a general principle, which is this: The employer is bound to observe himself, and to have others observe as far as possible, the laws of the societies to which he belongs, and he must secure their end by the means at his disposal.

115. — *What are the particular characteristics that distinguish these duties from professional duties?*

Social duties relate to the exercise of authority taken in the broad sense, whereas professional duties pertain to the exercise of authority in the strict sense.

Social duties oblige only in the measure of charity, which is that of the possible and of prudence, whereas most professional duties oblige in the measure of justice, which is that of right to its furthest limits.

The obligation of social duties therefore exists in practice only in cases where it is possible and prudent to fulfil them; one must take account of the surroundings, the circumstances, the difficulties, etc. No one is bound to do more good than is possible.

Nevertheless these duties never cease to press as long as something remains to be done to reach the perfection of the normal state. The employer must therefore strive, by constant efforts, towards that perfection, which in any case it will always be morally impossible for him to achieve entirely.

116. — *How can the social duties of the employer be classified?*

The social duties of the employer can be classified under four main heads, according to the four societies to which he belongs (Question 114): 1. duties towards the Church; 2. duties towards civil society; 3.

duties towards the workers' family; 4. duties towards the worker's family.

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§ I

Duties towards the Church

117. — *What are the employer's duties towards the Church for the good of the workers?*

The employer must first of all study the social doctrine of the Church, and draw inspiration from her spirit in order to lead and direct his workers according to the doctrine and spirit of that Mother whose sons they are.

In practice, he must make it easier for them to fulfil their religious duties, and to that end come to an understanding with the ministers of the Church on the use of means and the application of details³⁶.

118. — *How must this understanding be reached?*

In the interest of order and good harmony, this understanding must be reached through the hierarchical channel, with the parish priest and with the bishop of the diocese.

119. — *When the factory has no special religious service, what are the employer's duties towards the parish administration?*

When the factory has no special religious service, the employer must consult with the parish priest to ensure Christian teaching for his workers and the possibility of fulfilling their religious duties. It will be good for the employer and the parish priest to refer the matter together to the bishop, their father and common judge.

120. — *What are the employer's obligations with regard to the diocesan administration?*

The bishop alone can authorise the opening of oratories and chapels; he alone can approve the priests who serve them. It is therefore to him that one must apply to obtain these various privileges.

When the chapel or the oratory has been duly authorised and the chaplain approved, the employer must submit, as regards the religious

36. See *Manuel*, §§ 67-69.

service, to the diocesan statutes and to the particular conditions that have been imposed on him³⁷.

121. — *What are the employer's duties towards the Church as regards worship?*

As regards worship, the employer is subject to the general prescriptions of canon law and of the liturgy. He must leave their free application to the chaplain, and defer to his interpretation in all cases that have not been clearly defined by the general laws of the Church or by the diocesan authority.

122. — *What are the employer's duties towards the factory chaplain?*

In his relations with the chaplain, the employer must be inspired by the spirit of faith and give the workers the example of respect and deference, as well as of perfect submission in everything that concerns religious matters³⁸.

³⁷. See *Manuel*, §§ 71-79.

³⁸. See *Manuel*, § 91.

§ II

Duties towards Civil Society

123. — *What are the employer's duties towards society?*

The employer's duties towards civil society are determined by the laws concerning workshops, factories, apprentices, etc. There is one that dominates them all: the one that obliges the employer to organise and direct his business in such a way that it is not a permanent danger to the social order.

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§ III

Duties towards the Workers' Family

124. — *Are the employer's duties towards the workers' family absolutely the same as those of the father in the domestic family?*

The employer's obligations towards the workers' family are not absolutely the same as those of the father towards the domestic family; but, without being identical, the duties of the employer and of the father bear a great similarity. The employer, like the father, must care for the heart and soul as well as for the well-being of his own. Thus he must not only impose and direct the work, but he must make it loved through his advice, his counsel and the affectionate interest he takes in all those who are charged with carrying it out³⁹.

125. — *What, from this point of view, are the particular obligations of the employer?*

The particular obligations of the employer towards the workers' family consist: 1. in knowing each of his workers, loving them and always showing himself kindly towards them; 2. in doing them all the good he can; 3. in redoubling his vigilance to keep them away from evil and to make them practise virtue⁴⁰.

126. — *Would the fulfilment of the duties we have just recalled suffice without good example?*

Without example, all the efforts of authority would remain almost useless. It is therefore necessary that the workers should be able to recognise in their employer their model from the moral and religious point of view⁴¹.

127. — *Does the employer who gives bad example commit a special fault?*

39. See Notes V and VI.

40. See *Manuel*, §§ 15-23.

41. See Note VII.

The employer who gives bad example commits the sin of scandal, because he knows, or at the very least cannot and must not be unaware, that his workers will take his conduct as authority to legitimise the disorders of their own. As the sin of scandal is graver in proportion to the greater number of persons scandalised and to the strictness of the duties of edification that bind us towards them, it follows that the bad example given by the employer to his workers is generally a very grave fault, which makes him responsible for all the evil provoked by his acts.

128. — *Is the scandal given by the employer's delegates, in other words by the secondary authorities, imputable to the employer?*

The scandal given by the employer's delegates is imputable to him in a general way if he has been lacking in prudence or impartiality in the choice of these authorities, or again if he has been lacking in supervision or firmness towards them. However, he cannot be held responsible if he has chosen them wisely and supervised them diligently.

129. — *Does the employer who holds the balance even between good and evil fulfil his duty?*

The employer who leaves freedom to evil as to good does not fulfil his obligations; for, besides the fact that it is his duty to proscribe evil, by acting in this way he does not fail to hinder the accomplishment of good, because evil is bold and good is timid. In every agglomeration of workers where the wicked are free, the good are oppressed.

130. — *Does the employer have a special duty of charitable assistance towards his workers?*

The employer has a special duty of charitable assistance towards his workers, for the contract of employment that binds the worker to the employer obliges the latter to treat his worker as a good father of a family and to take care of him, morally and materially, over and above the wage that pays for his services (Questions 23 to 32).

131. — *In what circumstances is the employer bound to fulfil this duty of assistance?*

The employer is obliged to fulfil the duty of assistance towards his workers when loss of health, accidents, illnesses, or the death of a father or a mother leaving many orphans to be brought up, make the material and moral resources of the family insufficient. Then the employer, who has already satisfied the duty of justice, is further bound to help his workers, by virtue of the laws of charity and according to the order prescribed by it⁴².

132. — *What is the order to be followed in the practice of this duty of assistance?*

In the accomplishment of this duty, one must distinguish the order to be observed among persons and the order among things. Among persons, one must place: 1. relatives; 2. servants and workers; 3. strangers. Among things, one must rank: 1. spiritual goods; 2. temporal goods.

133. — *What is the nature of the needs that can impose on the employer the actual obligation to give assistance?*

The needs that impose on the employer the actual obligation to give assistance are all spiritual and bodily needs, in which three degrees are distinguished: 1. extreme need, from which the worker cannot extricate himself without the employer's help, so that if he is not helped immediately he will succumb; 2. grave need, from which the worker can extricate himself by himself, but with difficulty; 3. ordinary or common need, from which he can emerge without great difficulty.

134. — *In what measure is the employer bound to come to the aid of his workers in these various needs?*

The employer is bound to come to the aid of his workers: in ordinary need, by means of his superfluous goods; in grave need, by impos-

42. See *Manuel*, §§ 24-27.

ing privations on himself; in extreme need, by depriving himself even of things that are not necessary for his own upkeep and that of his family.

135. — *Could you give some examples of the cases in which the employer is more particularly bound by the duty of charitable assistance?*

For temporal needs, one may cite the case of a large family which, with children of tender age, reduces the worker to a condition bordering on destitution; of an accident occurring even outside the exercise of his profession; of a fire that destroys his dwelling; of a general rise in the price of the necessities of life caused by bad harvests, war, etc.

For spiritual needs, one may say in general that the state of demoralisation and religious ignorance of factory workers ordinarily constitutes a grave spiritual need, which certainly obliges the employer to serious sacrifices in order to ward off the ruin of souls.

136. — *By what means can the employer, as effectively as possible, ward off the ruin of souls?*

The employer can, as effectively as possible, ward off the ruin of souls by various measures of discipline, some of which fall within his authority and others within the legitimate exercise of his moral influence. These measures concern discipline either inside or outside the business. Experience has established that they give good results only when they rest on associations.

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§ IV

Duties towards the Worker's Family

137. — *What are the employer's duties towards the worker's family?*

The present disorganisation of the family among the workers lays particular duties upon the employer.

He must begin by setting a good example in his own family, whose order and unity will necessarily serve as a model and a pattern for the working population around him.

Let him then make every effort to restore paternal authority, the essential foundation of the family. The following measures can help him reach this goal: handing the children's wages to the father (experience shows that employers can get this custom accepted in the towns as well as in the countryside); seeking to employ whole families, so that the parents work in the same factory as the children; thus securing in large-scale industry one of the chief advantages of home industry, which is that the children work under their parents' eyes; at the very least, not hiring children without their parents' permission, and above all mercilessly refusing work to unmarried children who have fled the paternal home; if need be, taking repressive measures against children guilty of rebellion against their father; favouring the children who set examples of filial piety.

Let him seek, in a general way, through prudent and discreet action, to maintain a closer union among the various members of the family.

Let him help large families with all his power, thereby honouring the law of God, so outraged today on this point.

Finally, let him make marriage easier for young people of good conduct, put an end to illicit relationships, should any unhappily arise, and endeavour to have the children born of them legitimised.

Section III

Duties of the Employer towards his Workers outside the Business

138. — *Is the employer obliged to concern himself with his workers outside the business?*

The employer's obligations towards his workers within make it his duty to watch over them outside the business. Indeed, in order to protect their morals, repress evil, promote and foster good, and prevent scandal and put an end to it within, he must quite evidently concern himself with their interests and their conduct outside.

139. — *Is this vigilance of the employer a servitude and a humiliation for the worker?*

It has been set up as a principle that the employer has no right to take an interest in the conduct of his workers outside the workshop. This maxim is the consequence of the revolutionary idea, which likens the worker to the machine. Quite different is the teaching of the Gospel: it presents the worker as a child and the employer as a father. Now, the worker is weak; his freedom cannot be complete unless it is guaranteed by a disinterested protection able to shield him, even outside, from the baneful influence of ringleaders, politicians, publicans and enemies of every kind who live at his expense. In such a case, the father's vigilance is neither a servitude nor a humiliation for the child. Moreover, it must be exercised with an affectionate discretion that never hampers the legitimate independence of individuals and of the home.

140. — *Do the employer's duties towards his workers bind him to the same degree outside the factory as inside it?*

The urgency of duties is measured by the extent of one's authority and by the means one has to fulfil them. Inside, the employer has complete authority; he can easily exercise, or have others exercise, close supervision; but outside, his authority is hardly more than

moral, and the means of supervision cannot be the same; it follows that here the duties are less strict.

141. — *What measures should be taken to shelter the worker from evil outside the factory?*

The employer must concern himself with his workers' housing, and make sure, himself or through his delegates, that it is sufficient and does not expose the members of the family to a dangerous and immoral promiscuity.

The physical ills that flow from unhealthy and inadequate housing are well known: stunted growth, arrested development, a whole swarm of incurable diseases. But graver still is the moral harm. The home is the necessary refuge of the family, whose unity it preserves. Where it is replaced by a hovel without air, without light, where no cleanliness is possible, the father and the grown-up children abandon it to go to the tavern and live outside, and the family no longer exists.

The employer will therefore do well to take part, as far as his means allow, in the building of workers' houses. He will thus fight effectively against one of the worker's plagues, the tavern.

142. — *What measures should be taken outside the factory to improve the workers' morals?*

To improve the morals of the workers outside the factory, one must above all provide for their religious instruction and their Christian education. One must then ensure them the means of fulfilling their duties by obtaining for them the ministry of the priest, and so establish good and pious customs, without which nothing stable can be done.

143. — *How are these obligations to be met?*

These obligations are met by the same means that enable the employer to discharge his other duties, that is to say: 1. by setting up a chapel and, if possible, by organising a special religious service; 2. by founding independent Christian schools, when the children cannot

attend the municipal schools or when these do not offer sufficient guarantees; 3. by religious associations and the corporation.

144. — *Is the employer bound in conscience, and in every case, to make the sacrifices that these various institutions require?*

The employer is bound to make the sacrifices required by these various institutions only in so far as they are necessary for the moral good of his workers. If the parish church and the municipal school suffice, he is bound to nothing on that score. Nor could he be bound if he lacks the material resources.

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PART THREE



Means of Action

SUMMARY OF PART THREE

Means of Action

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PART THREE

MEANS OF ACTION

Chapter I

The Chapel

145. — *What circumstances may lead the employer to set up a chapel?*

The employer is obliged to enable his workers to receive religious instruction and to discharge their duties as Christians. Now, factory rules and the organisation of work create great difficulties for the workers in fulfilling their religious duties and receiving the sacraments in a church outside, especially if the church is far from the factory. The employer is therefore obliged to remedy all these drawbacks, chiefly by setting up, as far as possible, a private chapel inside his factory, or at least an oratory where one can go to confession during working hours.

146. — *If the small size of his factory, or any other reason, makes it impossible for the employer to set up a chapel, what must he do?*

He must come to an understanding with the parish clergy and assure them of his help in organising the religious services, so that his workers may acquire sufficient religious instruction, fulfil all their duties as Christians, and in particular attend Mass on Sundays and receive the sacraments when they wish.

147. — *When, in the same locality, the factories are numerous and their rules differ, so that the parish clergy cannot adapt to them, what is the employer's duty?*

The employer must, as far as possible, come to an understanding with his fellow employers and with the clergy, and obtain, by modifying the rules and by mutual concessions, free and suitable hours during which the workers of all the factories can easily attend to the

fulfilment of their duties and follow the instructions given in the parish.

148. — *Is the employer obliged, under pain of sin, to give the workers the facilities they need to fulfil their duties as Christians?*

Yes, the employer who failed to fulfil this obligation would sin grievously. Indeed, in the usual organisation of the factory, the worker can save his soul only with difficulty; hostility to religion, human respect, the immorality inherent in large agglomerations, and the very rules of work place him, most of the time, in proximate danger of being lost. The employer therefore has a grave obligation of charity to help the worker to save himself, by placing at his disposal the means of sanctification provided by religion, and in particular religious instruction.

149. — *In large factories, can the employer not provide for the religious instruction of his workers, and bring them back to Christian practice, without a private chapel?*

It is at the very least very difficult. Given his moral and religious situation, the worker needs particular instructions; the tyranny of work requires that he have a priest at his disposal and within his reach whenever he needs one. Furthermore, he must not feel ill at ease in church, otherwise he will not go; it is therefore essential that he meet there only his fellow workers or his employers, and that, to save his time, he can go there in his working clothes without having to brave human respect. To satisfy all these conditions, the chapel seems truly necessary.

150. — *What are the advantages of the chapel for the workers' family?*

The advantages of the chapel for each individual worker follow from what we have just said. The advantages for the workers' family in general are greater still. There is no family without a common hearth; now, it is evident that neither the factory, nor the workshop, nor still less the master's house, fulfils the conditions of one for the

workers; the chapel is therefore the only family hearth that suits them. It is there that the associations and confraternities are prepared, founded and kept alive, whose purpose is to put an end to isolation, to unite the workers with one another and the employers with the workers, and finally to form the true bonds of the family, the necessary foundation of any serious corporation.

151. — *What are the advantages of the chapel for the employer and his family?*

The employer's mission is one of complete devotedness. The chapel is for him and his family like a spring from which they draw the spirit of sacrifice. The presence of Jesus Christ under the roof of the factory makes the employer more devout and imparts to him and to his family a more ardent charity. In the chapel they find the precious opportunity of visiting Our Lord in the tabernacle, of hearing Mass and of receiving the sacraments.

Experience shows that the nearness of the chapel transforms the employer's family. The moral elevation that results from it for himself, his wife and his children is, in the present, a sufficient reward for the sacrifices he has made for his workers; for the future, by developing virtue in his family, it ensures its continuance.

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Chapter II

The Schools

152. — *Must the employer concern himself with schools for the children of the factory's workers?*

Yes, the employer is bound to concern himself with schools for the children of the worker's family. And since the influence of the school is as great as it is indisputable, and is exerted not only on childhood but on the whole family, which may draw the greatest benefits from

it or suffer the gravest harm, it is his duty to see to it that the workers' children attend only good schools.

153. — *Must the employer dissuade his workers from sending their children to neutral, that is to say bad, schools?*

It is a duty of charity for the employer to dissuade his workers from sending their children to bad schools. Charity obliges him not to let souls be lost when he has the right and the means to prevent it. He must, moreover, provide for the common good of the workers' family; now, the common good and the general order would suffer not a little if the workers' children attended bad schools.

154. — *If there are no good schools within reach of the factory, or if for any other reason the workers' children cannot attend them, what must the employer do?*

If the size of his factory allows it, he will fulfil the duty incumbent on him of procuring religious instruction for his workers' children by setting up Christian schools.

155. — *Does the habit of reading books and newspapers not create other obligations for the employer?*

The use of books and newspapers is universal today. If the workers do not have good books and good newspapers at their disposal, they will be drawn to procure bad ones; the employer must therefore prevent this scandal by opening the factory door only to good newspapers and by organising, as far as possible, carefully chosen popular libraries.

156. — *What must the employer do in small factories and workshops where it is not possible to create schools and libraries?*

He must find out whether his workers' children attend good schools, guide the parents with his counsel and advice in any choice they may have to make, in a word, enlighten them. If the parents are able to choose and persist in preferring bad schools, he may dismiss them; and if they do so out of bravado and to flaunt their impiety, he is obliged to, while taking the circumstances into account.

As for bad newspapers and bad books, he must, as we have said, strictly forbid their being brought inside the workshops or the factory.

157. — *In towns, where the workers outside the factory mix more with outsiders and are less isolated, what must the employer do with regard to schools, books and newspapers?*

He must proceed as in small factories (Question 152) and workshops, that is to say, find out, or have someone find out, which schools his workers' children attend, and put good books and good newspapers into the workers' hands.

The obligation he is under to provide for the general good, to prevent scandal and to secure the good of souls as far as possible makes it his duty not to tolerate, in his workshops or his factory, workers who would set a bad example to their fellows and become a cause of disorder for the establishment.



Chapter III

Workers' Associations

§ I

Nature and Characteristics of Associations

158. — *What is an association, and what is meant by a workers' association?*

An association is the union, for a common purpose, of several persons bound by mutual engagements. This union consists either in the joining of forces directed towards the same end, or in the sharing of goods, interests or consumption. Its determining causes are charity, or merely the convenience and personal interest of the members who compose it.

An association is distinguished according to the aim it sets itself. It may be religious, moral or professional, that is to say commercial,

literary, artistic, economic, or even all of these at once.

Religious associations are most often called orders, institutes, confraternities; the others usually take the name of society.

Thus one says: the order of Friars Minor, the institute of the Brothers of the Christian Schools, the confraternity of the Children of Mary, whereas one commonly says: temperance society, mutual aid society, mining company, etc.

In the world of labour there are three main associations: the workers' family, the workers' association properly so called, and the corporation.

The corporation is a society with its own rules and rights, in which the employers and the workers of the same trade or of the same factory unite to resolve the questions they have in common and to provide for all their interests.

Like the simple association, the corporation arises from freedom, but it rests on a contract sanctioned by law, enjoys particular rights, may be made up of several workers' families or of several associations, and has as its end not one category of interests, but all the interests of its members.

We have dealt elsewhere with the workers' family; we shall deal with the corporation in the next chapter; here we are concerned only with the workers' association.

The workers' association properly so called is a society freely formed by various members of the workers' family, whose aim is to secure in a special way one or other of their religious, moral, professional or economic interests.

It arises from the will of its members, rests on its rules, and has as its end a particular interest of the workers' family.

When the growth of the workers' family makes it impossible for its head to provide for one of the great interests of the community, he provides for it by means of association.

159. — *What are the characteristics of workers' associations?*

There are six, without which associations cannot generally reach their aim. They must: 1. be inspired by religious feeling; 2. arise from individual freedom; 3. govern themselves; 4. be attached to the authority of the Church and of the employer; 5. aim at the restoration of the family and respect for its laws; 6. have as their aim the moral and material well-being of their members⁴³.

160. — *Is the religious spirit necessary to associations, even when their aim is only professional or economic?*

Yes, because only the charity that unites men to God can truly unite them with one another. Work and trade bring their strength together, but do not unite their hearts; what is more, if Christian charity does not intervene, interest divides them; inequality of position, professional pride and competition soon complete their separation. That is why it is difficult, not to say impossible, to sustain associations that are not Catholic, first by right and then in fact. Moreover, associations in which God has no place instinctively turn against Him and entirely miss the aim one sets out to reach in the factory. To them too must be applied the word of the divine Master: “He who is not for Me is against Me!”

161. — *Why must associations be formed freely, and why must the workers not be compelled to join them?*

Workers' associations proceed from charity rather than from justice and right (Question 160). Now, charity urges or attracts, but does not constrain. The worker must therefore join the associations freely, and only on this condition does he feel responsible for keeping the rules and for the general prosperity. If he joins under constraint, his presence will be a dissolving element and a cause of unease; he will remain in it like a foreign body.

162. — *Is it essential that associations govern themselves?*

43. See *Manuel*, §§ 116-122.

Self-government is a distinctive and essential characteristic of the workers' association properly so called. Were it otherwise, it would be no more than a youth club without initiative, without action and, where adult workers are concerned, without results. The associations must therefore elect their workers' council, which becomes the trustee of authority and exercises it according to the statutes. Under these conditions, the workers' council has the confidence of all the members of the association; it readily establishes the union of hearts and wills, which is true charity, the necessary element of any lasting and strong association⁴⁴.

163. — *What is the order or hierarchy of authority in workers' associations?*

The first authority in Christian associations is that of the Church. It is by placing ourselves under obedience to her that we shall have the guarantee of remaining, in our statutes and our acts, in accord with the divine laws. The second is that of the employer, or of the committee established by his authority under his direction. The employer or the committee are the guardians of the pact of the association; they must ensure that the laws of God and of the Church are observed, and they may impose conditions and rules to safeguard the general interests of the business and to protect order in the factory. The third is the workers' council, which alone administers the association, under the joint influence of the Church and of the employer.

The order of authority in the association is called hierarchy.

164. — *How is the association attached in practice to the authority of the Church and of the employer?*

The workers' association is attached in practice to the authority of the Church and of the employer by the presence by right, if not in fact, of the priest and of the head of the workers' family within the workers' council.

44. See Note VIII.

165. — *Is the personal presence of the employer or of the priest necessary in the workers' councils?*

It is very desirable, but not necessary; they may in fact be represented there, the employer by a delegate, the priest by a religious brother or sister, or else by the employer himself. Failing personal presence, this representation becomes necessary in order to recall the rules and to have them observed as the basis of the fundamental pact, of which the priest and the employer are the natural guardians.

166. — *Can the priest and the employer, without drawback, take active authority in an association's council and interfere directly in its administration?*

No, except by way of exception; for if they did so, they would in fact annihilate the workers' council, the association would lose its autonomy, its hierarchy would be partly suppressed; in a word, the association itself would soon be destroyed.

167. — *Why must the association aim at restoring the family and having its laws respected?*

The association must aim at restoring the family and having its laws respected because the family serves as the foundation of society and as a shelter for the faith and for religious traditions. No association can reform its members from the moral and Christian point of view, nor cooperate usefully in social and religious restoration by spreading the truth and the practices of the faith, without the help of the family. Consequently, any association that does not seek to rebuild the family by raising up and strengthening the authority of the father and the mother, by helping them to fulfil their duties, and also by training the children in respect and obedience, deprives itself of a necessary means of reaching its end, ruins itself or becomes a cause of ruin for society. That is why the rules of associations must leave the widest room for the duties and obligations of the family, and make it easier for all to fulfil them faithfully and encourage them to do so.

Besides, the most effective means of raising up the family and having its laws respected is to bring each of its members into associations in keeping with his age and his duties of state.

168. — *Must every association, even a religious one, aim at the material well-being of its members as well as at their moral good?*

Yes, the workers' association, even a purely religious one, must also work for the material well-being of those who belong to it; for man has not only a soul, he also has a body, which must not be neglected. The final aim is no doubt the salvation of souls, but in general souls are won only by taking care of the body.

169. — *How can purely religious associations procure the temporal well-being of their members?*

Purely religious associations, that is to say confraternities, procure the temporal well-being of their members: 1. through the mutual assistance that proceeds from charity and forms the basis of every association; 2. through the fulfilment of the Gospel promise: "Seek the kingdom of God and his justice, and the rest shall be given you besides."

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§ II

Necessity of Associations

170. — *Can the employer effectively discharge his duties as an employer without the help of workers' associations?*

It is impossible for the employer to discharge his duties without the help of associations. As soon as several men find themselves together, if they are not associated for good, they associate for evil. The virtuous man, when isolated, even if supported by the employer, cannot resist for long or effectively the evil spread by the merely tacit association of the wicked.

Evil naturally unites with evil, and the passions of themselves form a cooperative society, which can be overcome only by the association of men of goodwill and courage (Questions 79, 105, 113 and 143).

171. — *Are workers' associations necessary for the organisation and government of the workers' family?*

It is morally impossible for the employer to organise and govern the workers' family without the help of associations; the factory often brings together hundreds and even thousands of workers; now, without the help of associations, it is impossible to establish close bonds and relations among them, and between them and the employer, and consequently to organise the workers' family (Question 48).

Besides, even if the employer succeeded in organising the family without the help of associations, he could govern it only through secondary authorities, as we said with regard to the workshop (Questions 84 and 85). But whereas he himself chooses the authorities to whom he delegates his professional power, those to whom he entrusts his powers as head of the family must be presented to him by the family itself. Indeed, if he made the choice alone, he would expose himself to many errors and grave disappointments; he would be ac-

cused of giving his confidence to the most agreeable and not to the most worthy, and his delegates would often meet with invincible mistrust.

The workers' councillors offered to him by the associations have the confidence of their equals; they are quite naturally marked out for his choice, and they alone can help him effectively in governing the workers' family.

172. — *Does the necessity of associations not also follow from the present state of relations between employer and worker?*

The employer's power is everywhere lessened, diminished, and sometimes utterly disregarded; only through the association of good men can it be restored. If men of goodwill remain isolated, they will be swept along by a current of revolt against which they will be able to put up no resistance; united, they will re-establish the bonds of the workers' family and thus raise up the employer's authority. The employer, obliged to regain his lost power, is therefore compelled to have recourse to associations, whose usefulness from this point of view has, moreover, been proved by experience.

173. — *Do the moral situation of workers' families and the prejudices against the Church not make it a duty for the employer to have recourse to associations?*

The family is threatened with ruin: the authority of the father, the dignity of the mother, the submission and affection of the children, which made up the home of former times, are tending more and more to disappear. The worker holds the Church in suspicion; he is full of prejudices against her, and often of hatred. Now, associations alone can re-establish the family and restore the worker to the beneficent influence of the Church, first by preserving him from bad doctrines and perverse influences, then by fostering his moral education and the fulfilment of all his obligations. Since the employer's duty is to reconstitute the family and restore it to the Church, and since, on the other

hand, associations are the surest means of reaching this goal, he is obliged to have recourse to them.

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§ III

Method to Follow in Establishing Associations**174.** — *What is the first of the workers' associations?*

It is the religious association, because its aim is to raise the soul and strengthen the heart. Together with more abundant supernatural graces, it gives its members perseverance in the fulfilment of their duties, the spirit of sacrifice, and sometimes even the courage that rises to the heroism of charity.

175. — *Must one necessarily begin with a religious association?*

It is not absolutely necessary to begin the works with a religious association; everything depends on circumstances and particular situations. Yet at the outset one must never forget these three truths of experience:

1. That supernatural means have a wonderful efficacy, whereas natural means, such as interest and pleasure, give rise to many disappointments;

2. That nothing is achieved except through the disinterestedness and devotedness of chosen souls, and that the religious association forms them and brings them to the fore;

3. That if, at the outset, the establishment of these associations presents some difficulties, they are not insurmountable, provided one knows how to make use of the apostolate of worker to worker, an apostolate that always bears unhopd-for fruit.

These lessons of experience show clearly enough that it is good to give the association its religious side as its basis, and to use interest and pleasure only to bring individuals together and to bring men of goodwill to the fore.

176. — *How can one begin a religious association in a factory or a workshop?*

As we have said, the religious association is founded and lives in the chapel (Question 150). The chaplain, or the priest in charge of

the religious service of the factory, has the principal role here.

His help and his zeal are equally necessary for success, which, however, will be rapid and complete only through the institution of workshop delegates. We give the name of workshop delegates to sincerely Christian workers, capable of true devotedness, who agree to devote themselves to winning the confidence of their fellows through their charity and their services, so as to be able to lead them towards God.

177. — *How are workshop delegates to be trained?*

To train workshop delegates, one must call upon the best among the good, and gather them periodically under the chairmanship of a promoter. In these intimate meetings, the promoter, filled with the love of God, strives to develop in them the spirit of sacrifice and self-denial and zeal for the salvation of souls.

The most effective means of achieving this is to entrust each delegate, after the meeting, with a particular, well-defined mission, for example: to bring such and such a fellow worker to attend Mass, to frequent the sacraments, to join an association; to put an end to such and such a disorder in his workshop, etc.

The chaplain, the employer or a member of his family, a manager, even a simple worker, can fulfil the functions of promoter in the institution of workshop delegates⁴⁵.

178. — *What religious associations can be established in a factory?*

It is good to begin with the fundamental associations. We give this name to the associations intended to group together the various members of the workers' family according to their age and their duties of state.

The fundamental associations for males may be:

45. See the pamphlet *Délégués d'atelier*, 262, boulevard Saint-Germain, Paris

1. The Association of St Aloysius Gonzaga, which brings together little boys before their First Communion;

2. A confraternity of young men, from First Communion to the age of seventeen;

3. The Association of St Joseph, for men over seventeen.

The fundamental associations for females may be:

1. The Association of St Philomena, which groups the little girls who have not made their First Communion;

2. The Association of the Holy Angels, from First Communion to the age of fifteen;

3. The Association of the Children of Mary, from the age of fifteen until marriage;

4. Finally, the Association of St Anne, for mothers of families.

Associations may be placed under other patrons and given other names, but it is essential that they be able to bring together the various members of the workers' family according to their age and their duties of state, for it is on this ground alone that they are called fundamental associations. Once these associations are founded, it is easy to establish and make prosper the various confraternities that the Church recommends, such as those of Our Lady of the Factory and the Workshop (Notre-Dame de l'Usine et de l'Atelier), of Our Lady of the Fields, of the Blessed Sacrament, of the Sacred Heart, etc., etc. The Third Order of St Francis, so earnestly recommended by Our Holy Father Pope Leo XIII as a means of social reform, is addressed most particularly to the workshop delegates, who will find in the rule and practices of the tertiary the spirit of sacrifice and the zeal they need.

179. — *What associations and morally improving institutions can help in establishing confraternities?*

The associations and morally improving institutions that can help in establishing confraternities are: 1. the institution of workshop and district delegates, who exercise the apostolate either in the work-

rooms or in a district or street inhabited by workers (Questions 176 and 177); 2. the workers' Conferences of St Vincent de Paul, through which poor workers are helped by their fellows; 3. the good press society, to organise the circulation of good newspapers among the workers; 4. popular libraries; 5. societies for games, gymnastics, shooting, singing and music. These last associations present fairly serious dangers in themselves and can be, as we have said, a source of disappointments (Question 175). To ward off these dangers and forestall these disappointments, they must be established chiefly for the purpose of founding or maintaining the religious associations, and be placed under directors and presidents who are frankly Christian, clear-sighted, full of solicitude, energetic and firm against evil, indulgent without weakness, and filled with all the zeal we have asked of the workshop delegates (Question 177). By proceeding in this way, one offers the workers necessary and permissible recreation, and one wrests from Freemasonry its most precious instruments, to make them serve the salvation of souls and the glory of God.

180. — *What vocational institutions are useful and desirable in the workers' family?*

It would be desirable to be able to establish, for the greater good of the workers' family: 1. courses of vocational instruction; 2. a youth club for apprentices, with regard to their conduct as well as to their trade; 3. competitions among the apprentices; 4. examinations for the certificate of professional competence, etc., etc.

181. — *What are the principal economic institutions useful to the well-being of the workers' family?*

The principal economic institutions useful to the workers' family are: mutual aid societies; savings banks, provident funds and pension funds; people's banks; loan funds; the medical service; cooperative consumer societies; approved suppliers; the sale of clothing; household stores; the hostel; insurance, etc.

However, the prosperity of most of these institutions can be assured only by the establishment of the corporation, which alone safeguards the economic, professional and moral interests of the workers' family.

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§ IV

Benefits of Associations

182. — *What, in general, are the benefits of associations?*

The benefits of associations emerge clearly from all that we have set out since the first pages of this Catechism: 1. through wise organisation, they ward off the dangers that agglomerations of workers bring upon the natural family, upon society and upon souls (Questions 13, 14, 15); 2. they serve as the basis for the organisation and government of the workers' family (Questions 17 to 20); 3. they are the instrument the employer needs to fulfil his professional duties as well as his social duties (Part Two); 4. all that we have said about the necessity of associations (Questions 170 to 173) shows beyond doubt their usefulness and the happy results that may be expected from them; 5. finally, they are the starting point of the corporation.

183. — *What purpose does the religious association serve among the workers?*

The religious association among the workers offers the following advantages: 1. it secures the freedom to do good in the workrooms, where discipline alone could not maintain respect for virtue and enable the Christian worker to resist the tyranny of the wicked, who mean to force others to do evil or to approve of it; 2. it enables the weak to brave the obstacles from outside and to face human respect, which reigns supreme in all industrial centres where good people are isolated; it strengthens the sense of conscience, which points out duty, makes it accepted and fights victoriously against the passions we all carry within ourselves; 3. by developing charity among the workers and between the workers and the employer, it gives the family relations that must exist between them (Question 31) the character of respectful affection on the part of the worker and of cordiality on the part of the employer; 4. finally, as we shall explain, it is in our view the necessary foundation of the corporation. Today as in

former times, religious feeling alone is strong enough to impose and make possible the practice of the mutual duties that the corporation establishes among its members.

184. — *What are the advantages of vocational and economic associations?*

To appreciate the advantages of such associations, it is enough to recall their name and their aim. Professional skill, production and savings derive considerable benefits from them; wisely conducted, they secure the well-being of the workers and the fortune of the employer, and thereby the prosperity of the workers' family. Finally, they lead directly to the corporation.

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Chapter IV

The Corporation

185. — *What is the Christian corporation?*

The name corporation evokes the idea of a constituted moral body, legally recognised, autonomous and permanent. It is applied to certain special associations among the members of one and the same industry, either because they unite into a single body the workers of the same trade or of similar occupations, or because they bind all their interests together into a single bundle.

The Christian corporation, as it is understood today, is an association regularly established between employers and workers of the same occupation or of similar occupations, who associate with themselves honorary members from outside the occupation. Its aim is to make justice and charity reign in the settlement of the questions its members have in common, and to provide for their religious, moral, professional and economic interests according to the rules of these two virtues.

The corporation has the same general characteristics as the simple association; we listed and explained them in the preceding chapter (Question 159 ff.). In addition, it admits honorary members from outside the occupation. The corporation must possess special rights that make it a more perfect association and enable it to reach its aim more easily. These rights are: 1. legal existence; 2. the capacity to possess or to be an owner of property.

The name Christian corporation is also given to the association of the employer and the workers of one and the same factory for the purpose of resolving, according to justice and charity, the questions that concern them in common, and of providing for all their material and moral interests. This association completes the organisation of the workers' family, by giving it the benefit of the legal advantages of the corporation and of the blessings of common agreement. It is usually called the internal corporation of the factory.

It has all the rights and all the characteristics of the corporation, except that it does not admit honorary members and that its action is limited to the inside of the factory.

186. — *Why does the Christian trade corporation admit into its midst honorary members from outside the occupation?*

The presence of honorary members in the Christian trade corporation gives it at least three notable advantages:

1. Should the employers and the workers who make it up find themselves divided on some questions of professional interest, the honorary members would quite naturally be designated to act as arbitrators in the dispute;

2. Direct complaints from workers to employer, and also from employer to workers, may sometimes present grave drawbacks; the honorary members then become the spokesmen of the workers before the employer and, if need be, of the employer before the workers;

3. It matters to the honour of the Christian corporation that it should not offend against justice in its relations with the consumer,

and consequently that it should watch over the interests of the customers; the honorary members, the natural representatives of these interests, will know how to defend and protect them as occasion requires.

They will moreover be very wise counsellors for the corporation, because they will not be blinded by self-interest, and protectors whose guarantee before the public will render very great services.

187. — *Is legal existence necessary to the corporation?*

It is at least very useful to it. If the corporation is not recognised by law, the decisions of the corporative council often have no sanction; the council can take, regarding wages, competition and the other professional interests, only incomplete measures without serious results; finally, it is impossible for it to provide for all the economic interests of the members of the corporation. The corporation can be prepared without the help of the law, but it can be made complete and enabled to bear all its fruit only by obtaining legal recognition. (*Law of 21 March 1884.*)

188. — *Is the capacity to possess property essential to the corporation?*

Yes, for without property, legal recognition would not suffice to secure the economic existence of the corporation; from this point of view, property is essential to it. Moreover, property alone can ensure stability, guarantee the future of the corporation and enable it to defend the interests of its members effectively.

189. — *By what means does the Christian trade corporation make justice and charity reign among its members?*

The Christian trade corporation unites: 1. the employers among themselves; 2. the employers with the workers; 3. the employers and the workers with the consumers.

Now, it makes justice and charity reign:

Among the employers: 1. by forbidding, through rules, unfair competition either in the sale of products or in the hiring of workers; 2.

by facilitating, through union and agreement, advantageous purchases; 3. by stimulating vocational education and encouraging the use of new processes that make it possible to compete successfully against competition from outside, etc., etc.

Between the employers and the workers: 1. on the question of wages, by fairly established rates (Questions 67 to 79); 2. on that of work, by wise and prudent regulation (Questions 56 to 66); 3. from the professional point of view, by setting up the vocational institutions of which we have spoken (Question 180) and of which we shall speak further on (Question 192).

Among the employers, the workers and the consumers: 1. by safeguarding the interests of the consumers through the syndics' inspection of the manufactured products, as regards workmanship as well as materials and prices; 2. by leading the consumers, through the honorary members, to favour the workshops that belong to the corporation⁴⁶.

190. — *How should one proceed in establishing a corporation?*

The method to follow in establishing a corporation consists in admitting to membership only those who already belong to a religious association, that is to say to a confraternity. The corporation must be inspired above all by religious feeling, for experience shows that this condition is, in this respect, the only guarantee that is serious and practical.

Indeed, history shows us that the benefits of the old guilds were greater or smaller according to the more or less flourishing state of the confraternities to which the members of the guild belonged.

Not to require that the members of the corporation belong to a confraternity would therefore be to act at once against principles and against the lessons of experience; one would thus expose oneself to the cruellest disappointments (Question 171).

46. *Protection du travail chrétien*, by Rev. Fr Ludovic de Besse, Capuchin.

191. — *How is the self-government of the corporation to be established?*

To establish the self-government of the corporation, one must, as for the simple association, follow the order that exists among the various authorities that have to intervene: the Church, the employer, the committee of honour and the workers' council (Question 159).

As the corporation is formed by the union of employers, workers and honorary members who all already belong to a confraternity, one must first distinguish the authorities that are designated by their position, such as the employer with his representatives and the committee of honour, from those that are taken from the workers' councils of the associations or else chosen by election.

The first form the employers' group; united with the second, which form the workers' group, they constitute the corporative council.

The employers' group and the committee of honour are the guardians of the rules of the corporation; their authority is above all one of direction. The workers' group governs, and its authority is above all administrative.

Finally, the Church is represented by right within the corporative council by a priest or any other member appointed by the bishop.

It is in this way that the corporative hierarchy is constituted with its essential characteristics (Questions 163 and 164).

In the deliberations of the corporative council, the members of the committee of honour have only a consultative voice.

The council of the internal corporation of the factory is composed in the same way, except that there are no honorary members, as was said above.

192. — *What is the duty of the corporative council in the interest of the material well-being of the members of the corporation?*

The duty of the corporative council, in the interest of the material well-being of the members of the corporation, is to found vocational

and economic institutions that provide for all the needs of the workers' family. We indicated a certain number of them in the preceding chapter (Questions 180 and 181).

There are others, difficult for simple associations, that the corporative council can establish without difficulty, with the help of the rules and by means of the particular rights legally granted to the corporation. Let us name: insurance against accidents, unemployment funds, the corporative patrimony.

When the corporation unites employers and workers from several different factories, the corporative council can usefully organise an employment office and the protection of Christian labour, establish guarantees of sound and honest manufacture, seek means to prevent or combat unfair competition, set up a court of arbitration, etc.

It belongs to the corporative council to choose the most useful institutions; its initiative on this point has no limits other than those assigned to it by prudence, and by the obligation it is under to administer the property of the corporation as a good father of a family.

193. — *What are the duties of the corporative council as regards the spiritual and moral good of the members of the corporation?*

The duties of the corporative council, as regards the spiritual and moral good of the members of the corporation, are the same as those of the employer. These duties are, however, determined by the limits of the power that the rules of the corporation grant to the council, both in the factory and the workshop and outside them.

The corporative council must consequently establish associations (Questions 171 and 173) and organise morally improving institutions (Question 179).

It was to fulfil these duties that the guild councils of the Middle Ages built chapels, founded schools and covered Europe with associations that the Revolution was unable to destroy completely.

194. — *Is it a duty for the employer to work towards the organisation of the corporation?*

Yes, we are convinced that it is a duty for the employer to work energetically and prudently towards the organisation of the corporation:

1. Because it alone can make the constitution of the workers' family complete, by giving it a legal existence with the capacity to own property;

2. Because the associations that the employer is obliged to found (Question 173) prosper and fulfil their aim perfectly only in so far as they are bound together in the corporation;

3. Because the corporation alone can prevent and ward off poverty as far as possible.

The employer who wishes to set himself entirely right with his conscience must therefore seek to establish the corporation by every means at his disposal.

This is not only his duty, but also his interest; the corporative council, by taking on the duties of the employer's office, thereby lightens the employer's responsibility, whereas in the absence of the corporation, the employer remains alone in the face of truly formidable obligations of conscience.

Let factory employers therefore work to create the corporation, and they will find peace of conscience, because they will have used the most effective means of doing their whole duty.

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N O T E S

I

QUESTION 12 · DANGERS OF AGGLOMERATIONS

Every agglomeration is a source of demoralisation. A pagan philosopher, Seneca, in his book *De Vita beata*, chap. 1, says this:

“The intercourse of men with one another is a kind of contagion by which they pass on their own diseases to each other. And so, the greater the multitude with which we must mingle, the more perilous it is: *Itaque, quo major est populus cui communicamus, periculi plus est.*”

II

QUESTION 18 · AUTHORITY

St John Chrysostom, Homily 23 on the *Epistle of St Paul to the Romans*. On the word of the Apostle: “Let every man be subject to the powers placed above him.” 13. I.

“As equality of condition often breeds quarrels, God willed that there should be among men several classes of powers and various degrees of subordination. Thus we see the authority of the man over the woman, of the father over the child, of the master over the servant, of the philosopher over the disciple. Why be surprised at these various degrees of subordination among men, when God has established these relations of dependence and authority even among the members of our body? Not all our members are raised to the same degree of honour: this one is weak, that one is stronger; this one must command, that one must carry out. This inequality is found even among the animals, as the commonwealth of the bees, the flight of the cranes and the flocks of sheep bear witness. The sea offers us the image of

this ordered harmony; under the direction of a single one of their kind, the fish arrange themselves in order and undertake long journeys. For wherever authority is lacking, one sees calamity and confusion.” Has the Apostle laid down the principle of authority? He adds: “Whoever resists authority resists the will of God.” You see how far St Paul has carried the consequence of the principle! On what foundations his threats rest! And how he shows that subordination is a duty!

III

QUESTIONS 20, 23, 28 AND 36 · ORIGIN OF AUTHORITY

Encyclical *Immortale Dei*, of Leo XIII, on the sources of authority:

“Man is born to live in society, for, being unable in isolation either to procure what is necessary and useful for life or to acquire perfection of mind and heart, Providence has made him to be united with his fellows in a society, domestic as well as civil, which alone is capable of supplying what is needed for the perfection of existence. But, as no society can exist without a supreme head who gives to each one the same effective impulse towards a common end, it follows that an authority is necessary for men constituted in society, to rule it; an authority which, just like society, proceeds from nature, and consequently has God for its author. It follows further that public power can come only from God, so that whoever has the right to command holds this right from God alone, the supreme head of all. Just as, in the order of visible things, God has created secondary causes, in which the divine nature and action are in some way reflected, and which concur in leading to the end towards which this universe tends, so He has willed that in society there should be an authority whose holders should be as it were an image of the power that God has over the human race, and at the same time of His providence. Command must therefore be just; it is less the government of a master than of a father, for the authority of God over men is most just, and is joined to a fatherly goodness.”

IV

QUESTIONS 21 AND 22 · MISSION OF AUTHORITY

St Augustine, *De Civitate Dei*, bk. XIX, ch. XIV:

“In brotherly concern, man must bring to the love of God that brother whom he is commanded to love as himself. This duty of charity he owes to his wife, to his children, to those of his household...; thus, as far as depends on him, he will be at peace with every man: human peace, union in order, which requires first that one harm no one, and secondly that one be useful to whomever one can. Man’s first duty lies in the interest of those of his household, for order and nature give him easier access to watch over this interest. Hence the Apostle says: Whoever does not take care of those of his household is an apostate and worse than an unbeliever. From this, then, also arises domestic peace, that is to say the well-ordered union of authority and submission among those who dwell at the same hearth. Authority belongs to the one who provides for the interest of others: it belongs to the husband over the wife, to the parents over the children, to the masters over the servants. Obedience is the duty of those for whom one watches: the wife obeys the husband; the children the parents; the servants the masters. But in the house of the just man who lives by faith and is still journeying far from the heavenly City, even those who command are the servants of those whom they seem to command. For it is not from the passion to dominate that they command, but by the law of devotedness; not from pride and lordship, but from the duty of charity. Although our patriarchs, those just men, had slaves, in the government of domestic peace they made no distinction between the condition of their servants and that of their children except with regard to temporal goods; as for the worship of God, they watched with equal affection over the interest of all the members of their household. And it is so true that the natural order prescribes this that from it comes the name father of the family, a name which

has spread so widely that all, even unjust masters, like to hear themselves called by this name. But the true father of the family, moved by an equal solicitude for all, as for his own children, takes care to maintain in his house the honour and worship of God, impatient to reach that heavenly house where the office of commanding mortals will cease together with the duty of watching over their needs.”

At the end of the same chapter, the great Doctor adds:

“Therefore, as the family is the organ of the city and a part of it, it is clear that the peace of the family must be related to the peace of the city, that is to say that the harmony of authority and obedience among those who dwell at the same hearth must be related to the harmony of authority and obedience among the inhabitants of the city. Whence it follows that the father of the family must order his house according to the law of the city, so that it may be in accord with the peace of the city.”

V

QUESTIONS 23 TO 32, 124 FF. · CONSTITUTION OF THE WORKERS' FAMILY

St John Chrysostom, Homily 22 on the *Epistle to the Ephesians*:

But see, my Brethren, with what admirable wisdom the Apostle brings all the members of the family back to the man, who is their head and chief! He wants the husband to be full of tenderness for his wife, to bring up his children in the fear of the Lord, and to regard his menservants as his fellows, who have with him a common Master, God. With this in view, O masters, regard yourselves as servants in your turn, and be full of kindness towards your domestics; be indulgent and ready to forgive their lapses! And, if you do not find it out of place, I will recommend to you, towards your servants, the same duties as towards your sons, and I will say to you: Form them in piety and in the spirit of religion, and the rest of their duties will be fulfilled without difficulty.”

VI

QUESTION 124 · DUTIES OF THE EMPLOYER

St John Chrysostom, Homily 22 on the *Epistle to the Ephesians*:

After commenting on St Paul's recommendation to servants: "*Serve your masters with affection*," he passes on to the similar recommendation addressed to masters: "*And you, masters, show the same affection to your servants*."

"See this wisdom of St Paul! He does not say: masters, serve your servants; but: do the same to them; a different expression, but one whose value is the same as that of 'serve'; for the master is in a certain way at the service of his domestics. Render them the same duty, with the same exactness and the same reverence towards God, who commands it of you, as they themselves show towards you. *Do not treat them with harshness and threats*, that is to say, be neither stern nor vexatious, *knowing that you both have a common Master in Heaven!* Good Heavens! What a lofty consideration! With what holy fear the Apostle would fill our souls! He says to masters: God will treat you as you have treated your servants. Pay heed to this terrifying sentence: Wicked servant, I forgave you your whole debt! And you, etc."

VII

QUESTION 126 · ON THE AUTHORITY AND DUTIES OF THE HEAD OF THE HOUSEHOLD

St John Chrysostom, Homily 22 on the *Epistle to the Ephesians*:

"But in our days, by a misfortune that cannot be lamented enough, if a man goes to the theatre or to the baths, he even drags his menservants along with him. If he goes to church, he no longer has the same attention; he does not think of sending them there to be edified and instructed. This servant, you have paid him and attached him

to your house; see to it, then, that he knows the worship he owes to your Master, who is also his. Recommend gentleness to him towards those of his condition; inspire him with a keen love of virtue. Consider that your house is a city of which you are the master and king. This idea is truer if one applies it to those large houses of the great of this world, in which we see stewards, upper servants and other subordinates. I will say nevertheless that the houses of more modest citizens are like so many cities, each of which has its head and its king in the father of the family, who commands his wife, she her servants, the menservants their wives, and the father and mother together command their children. Tell me whether a father of a family does not strike you as a king, when one sees so many persons depending on his authority and commanding under his orders? What skill, what vigilance this king needs in the administration of this family city! The man who has enough discernment to divine the aptitude of each one also knows how to choose his officers, and to appoint the most distinguished and the most capable to the most important functions. Thus the wife, for example, will be like another king in this city, although her brow does not wear the diadem. Know, O men, know how to choose this king who takes your place, so that you may rely on him for the care of administering the rest.”

VIII

QUESTION 162 · THE GOVERNMENT OF ASSOCIATIONS BY THEMSELVES

St Thomas, in his *Summa Theologica*, 1^a 2^æ, qu. 97, art. 1, gives this very sound judgement on the administration of the people by the people:

“As St Augustine says (*De lib. arb. I, 6*), when a people is moderate, just and strict in its morals and devoted to the fatherland, when each of its members prefers the general good to his particular good, does the law not wisely leave to it the care of choosing the magis-

trates who are to govern the commonwealth? But if the same people, won over by corruption, sells its votes and hands power over to unscrupulous schemers and to villains, must the law not take from it the right to confer offices, and subject it to the absolute rule of a few good men or even of one alone?"

Principal passages of St Thomas Aquinas that support the doctrine set out in the *Catéchisme du Patron*:

SUMMA THEOLOGICA.

1. — 2^a 2^œ, Quæstio CXXXI, art. 1, in Corpore art.; an admirable text: "Illud in quo homo excellit, datur homini a Deo, ut ex eo aliis prosit..."

2. — 2^a 2^œ, Quæstio XXV, de Objecto charitatis. — Quæstio XXVI, de Ordine charitatis.

3. — 2^a 2^œ, Quæstio XXIX, de Pace.

4. — 2^a 2^œ, Quæstio XXX, de Misericordia. — Quæstio XXXI, de Beneficentia. — Quæstio XXXII, de Eleemosyna. — Quæstio XXXIII, de Correctione fraterna.

5. — 2^a 2^œ, Quæstio LXXVII, de Fraudulentia quæ committitur in emptionibus et venditionibus. — Quæstio LXXVIII, de Peccato usurræ quod committitur in mutuis.

6. — 2^a 2^œ, Quæstio LVII, de Jure. — Quæstio LVIII, de Justitia. — Quæstio LIX, de Injustitia. — Quæstio LXI, de partibus Justitiæ. — Quæstio LXII, de Restitutione.

7. — 2^a 2^œ, Quæstio LXXXVII, de Decimis.

8. — 2^a 2^œ, Quæstio LXVI, de Rapina et Furto, art. 1 and 2.

SUMMA CONTRA GENTILES.

Cap. 128. — Quomodo secundum legem Dei homo ad proximum ordinatur.

OPUSCULA.

De Regimine principum.

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