

(EDITORIAL, from page 2)

that tends to split the natural unity of the human race; therefore his act violates the Natural Law. b) White's act violates Justice because he denies Black the dignity, respect and courtesy due him as a Human Being, and because he does not treat Black on an equal footing with other members of the public. c) White's act violates Charity because it humiliates, degrades and frustrates Black.

Third, the Circumstances greatly aggravate the objective immorality of the act because individual acts of discrimination such as the one being considered, even when done without malice or bitterness, but for business reasons only, support and perpetuate the GROSSLY IMMORAL SOCIAL PATTERN known as "Jim Crow" or the "Color Line" in America, with all its horribly evil consequences.

In conclusion, Father Markoe examines and refutes three possible objections to his findings:

1) John White has the obligation, and consequently the right, to support his family. Operating the restaurant is the means chosen by him for this purpose. Hence, there is here a conflict between two rights.

Reply: There is no conflict of rights here. White can support his family and also serve Negroes (in the absence of proof to the contrary).

2) If John White serves Negroes, his business will fall off and his family will suffer. Under these conditions, asking him to serve Black is unreasonable.

Reply: How does White know his business will fall off since presumably he has never tried serving Negroes? Could not his fears be exaggerated? In any case, which good is paramount -- the dubious private good of his family or the certain common good of society. The difficulty of the circumstances under which White might serve Negroes certainly would mitigate his

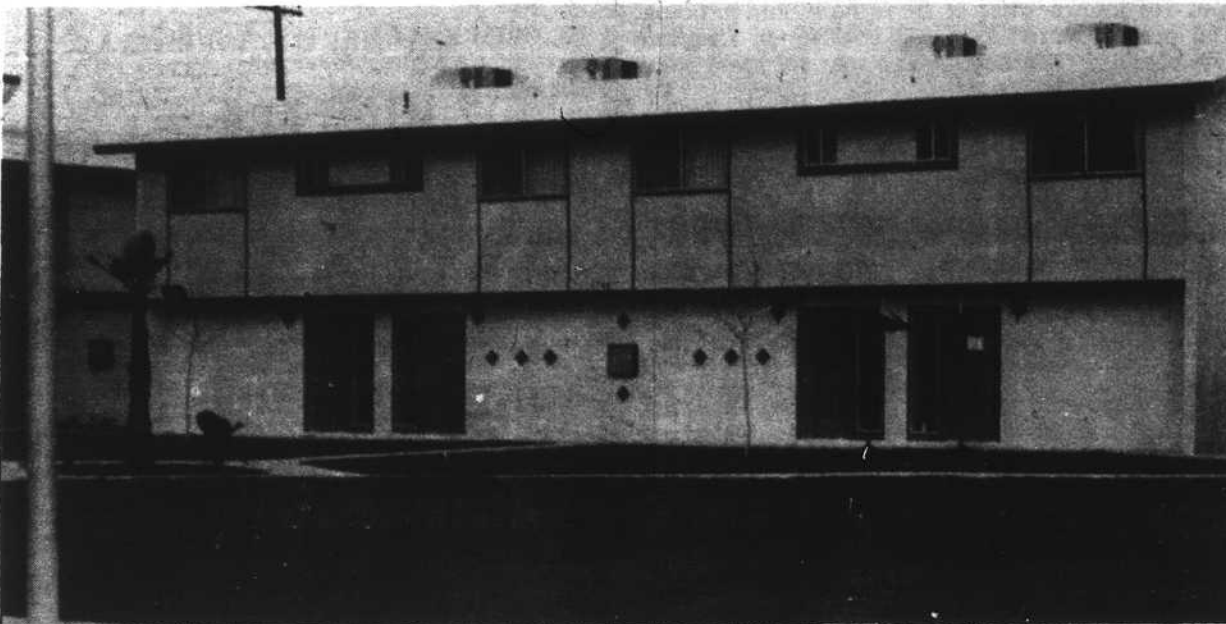
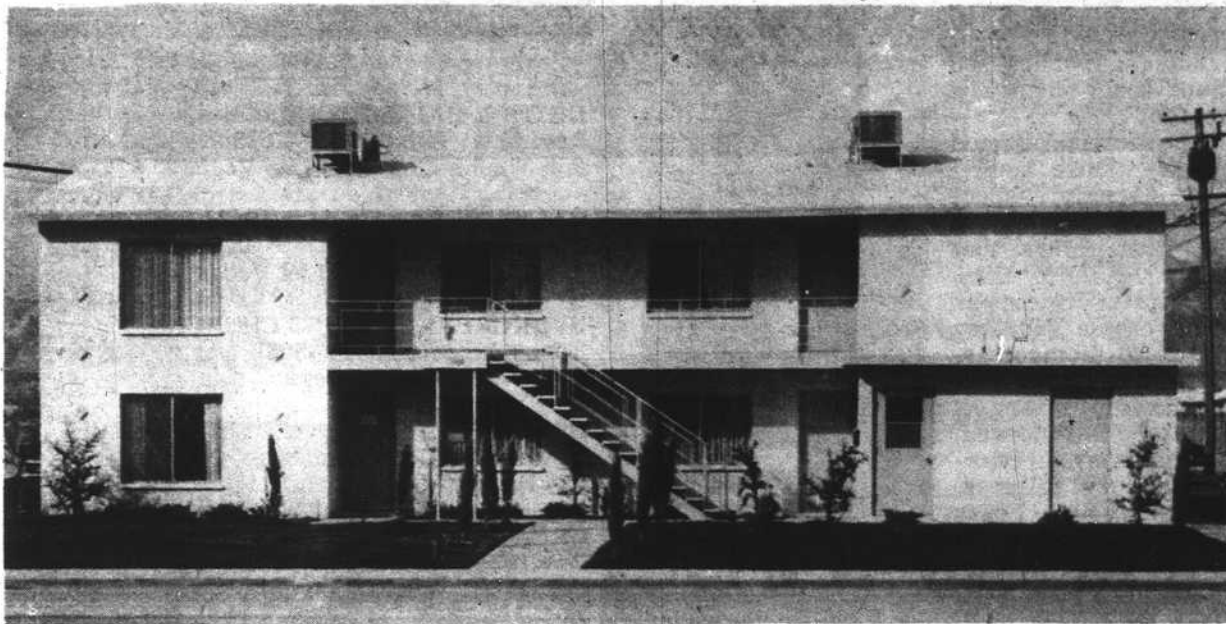
moral guilt in refusing to serve them but just as certainly could not excuse it completely except under very extreme circumstances.

3) John White is not responsible for the social pattern in which he lives and has a right to accommodate himself to it.

Reply: Granted that White is not responsible for the immoral social pattern in which he lives; still he has no more right to accommodate him-

self to it than he would have the right to accommodate himself to an immoral social pattern wherein cheating, stealing and lying are the fashion.

Father Markoe's analysis is just as true today as it was in 1951--or 2,000 years ago, for that matter; when Christ admonished his followers to do unto others as they would have others do unto them.



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