

The Literary Crusade Action Follows Being

By John O'Connor

Writers, for the most part, have odd hours for eating when at home. They seldom think of the price of food for the table when they are eating in restaurants. It is a reality to which many of us are not aware.

Not so many days ago a crisis arose that sent the writer in the clan into the jungle of American shopping.

Brutal was scarcely the word for it. Prices may have gone up in a book field—and most of that rise has been due to the increased demands of skilled and unskilled labor rather than increased profits for the publisher or extra-large checks for the already over-taxed author.

AND YET, AS I patiently stood on lines that were far shorter and more pleasant than those of rationing days, I could not but marvel at two things. One was the sagacity of the American housewife and the other was the productive skill of America. Prices are far too high—yes. But on the other hand there are only a few areas in a few countries in the world where the human body is so well cared for.

Meat is there, at a slightly less than astronomical price. It is true. But it is there. Canned goods soar to the ceiling. Butter bins are neatly stacked. Cheese displays fill showcases. Frozen food bins exercise their sanitary and frigid appeal. Fresh vegetables lie glistening in the sun.

Frankly, I became quite alert to it. For months books have been pouring over this desk, telling of conditions in various countries around the world. Were there super-markets such as those that are omnipresent in all towns cities and villages in this country in countries such as Greece or Poland, rationing would result. In France every item would have long disappeared into the black market. In England the quiet persistence of the food "queues" might be submitted to their sternest test, for tea and tobacco and soap are to be found in our store.

THE THOUGHT occurred to me that there was a splendid opportunity to challenge both the hunger of Europe and the concentration of wealth in our own country with the ringing sword of individual effort and individual charity. Muse over the cost of a single evening for two in a major city—and then put that cost into consumer's goods. One evening of effort in buying a few dollars worth of essentials, parceling "and sending it overseas will go a long way to alleviate the rigors of a coming winter for someone in a country across the water.

Well, then it came to mind that this effort should not be blindly performed in the man-

ner of modern, impersonalized charity that is not true charity at all. And the thrill of giving would be heightened and broadened if one could only place one's self in the position of the receiver of a package of necessities.

FINALLY, AN IDEA came mind: why not try, lacking any known relatives abroad, sending material to a fellow professional? Those writers whom I know in Australia and New Zealand are probably eating better than we are—and certainly cheaper. But the English diet is steadily worsening and threatens to be even more stringent after Oct. 20.

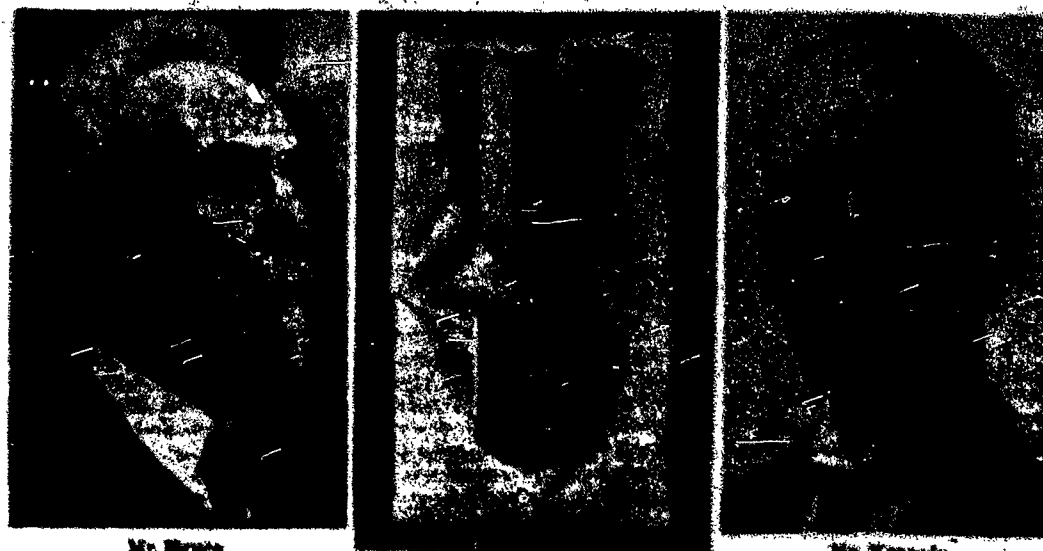
Very well. Thumbing through the file of cards of foreign writers personally known by this writer, I selected the first. He is somewhat on in years. He is an English priest to whom we all owe a great debt. And it is my intention that he and one other writer shall receive the essentials of life each month as long as the present situation prevails. Perhaps it is only a token of the intellectual debt owed these men and it is only a token payment for you cannot measure knowledge gained by material standards. But off go the fats and oils and soups and dehydrated soups and gratins and all the things that make for a foundation in living.

IT MIGHT BE added that I am calling on the Catholic Press Association, the Catholic edition in this country, and the Catholic Institute of the Press in New York to announce such a program to their members. Writers are threatened all over the world. It would be intellectual suicide to permit a goodly segment of the better brains to suffer while they stand within the shadow of the Iron Curtain.

YET, AT THE moment it is in none of these spheres that I am thinking. I am thinking of the thin diets of the coming winter in Europe and in the Orient. Ours may be a costly one but we shall not want. There is doubtful and they will be fortunate if their diets reach 17 to the sustaining point for sheer existence.

In any case, delayed though it may be, my first package is off to a fellow writer. Such a young man for a fellow writer, a peace-time student, clerk, even a person you may never come to meet. You may lose an evening of pleasure. You may save a pleasant life.

Receive National Holy Name Awards



Four widely-known Catholic laymen from the United States and one from Canada have been awarded the newly-created Verrell Medal of the National Headquarters of the Holy Name Society of America, which will be awarded annually hereafter to one outstanding Holy Name man. The medal, named in honor of Blessed John of Verrell, Master General of the Dominican Order of Preachers, who founded the Holy Name Movement, is to be held in Boston, October 13. Pictured are the medal and its initial recipients, William George Bruce of Milwaukee; Patrick M. Kennedy, Toronto; Joseph Scott, Los Angeles; Paul M. Brennan, New York; Stephen Patrick Barry, McKeown, Pa. (NYC photos)

MEN OF MOSCOW RED INTRIGUE

by JOHN O'CONNOR

Bear in the Pacific—XI
Lest the camp-followers of the Men of Moscow think that many of the facts mentioned in these dispatches are merely hearsay, let us pause briefly and cite the record of

the Dai Nippon High Frequency Electric Smelting Co., Ltd. at Sung Jin, North Ham Yang Province, was stripped of all equipment including manufacturing machinery, tools, all electrical equipment for making steel, iron and transforming raw materials, all contents of the office as well. Here also the building alone remains.

The Communist controlled press in the northern zone wastes no time in berating the administration in the south whenever it can. Over a year ago that excellent reporter, Richard J. H. Johnston of The New York Times reported that Northern Korea is now a "defacto" Soviet state. So contemptuous of native incredulity are the Russians that a number of months ago they presented that Korean part of the 1st at Kim Il Sung. The legendary Kim Il Sung has been dead these many years. The man who came forth to plead the Russian cause was a young man. It is thought that the impostor is another graduate of the strict training school of Moscow.

Japan's Communists—Despite their initial loss in voting in the first Japanese election, plus the vigilance of the staff under General of the Army MacArthur the Japanese Reds (imaciously) cling to every opportunity. In many cases they have disappeared underground or as

summed rules in other parties. They have been working extremely hard in the unions that affect publications, both in the mechanical end and the underpaid editorial end. As far as the Japanese press itself is concerned, neither of the two top men of the newspaper guild are card carrying Communists, yet President Katsumi Kikunomi, a prominent editorial writer, and writer Tomim Suzuki, the vice president, helped the Communists organize their May day parades.

In the past two years Yonsei-Hochi, a paper with a circulation of 1,800,000 has been outspokenly Communist. Asahi, another daily, strongly favored the People's Front Bloc of Communists and Social Democrats, although its news columns remained quite objective.

The presence of the American Army and its smooth press relations staff has not affected the drive of the long suppressed Japanese Communists in their quest for power. Their present silence is far from sincere.

Beligion To Go—Here is the lineup in Japan. The top Communist leader in Japan is a veteran of years in Yenan, the center of Chinese Communism. His name is Sanzo Noma. He has repeatedly given testimony that he is in favor of any program that will make religion disappear, although he stated that if ever he came to power he would continue the present program of religious freedom.

Our policy concerning religion would be the same as Mao-Tse Tung's has enforced in Yenan. (China)
When asked if he would permit religious education in the "If a religious school were regarded as hostile to Communism, we could not allow it."

A LOOK AT LABOR

By A. C. Tink

THE RIGHT to a job is a right that most of us do not admit on, at best, do not appreciate. We do talk about a man's right to the shirt on his back, but as a reluctant to defend a man's right to his job. And yet our every day talk shows that we do believe that a man has a certain right to his job. If the boss fires a man without reason or merely to make room for his brother-in-law's uncle's grandson, all of us would readily admit that "the boss was not fair to that man." Why do we not consider this fair? Simply because we implicitly believe that the man who was fired had some claim on the job, over and above the boss's whim. If we did not believe that the fired man had some claim on the job, we could not say that the boss was unfair in firing him.

WE MAY define the right of a man to his job, therefore, as "the right of a worker to continue economic relations with his employer as long as economic conditions warrant that employment and as long as the worker does not forfeit that right by some act of his own." We recognize that a man would not have a right to his job if the employer had to go out of business, or if the worker repeatedly broke shop rules. But barring these exceptions, we recognize that all workers have some claim on their jobs, a claim which ceases to exist only for a grave reason.

IT IS IMPORTANT to remember that men who go on strike do not give up their right to their jobs. At least, from a moral point of view it seems that they retain that right, even while they are on strike. The strikers are not quitting. They intend to return to work as soon as their conditions are met. They make every effort to prevent others from taking their jobs. The public acknowledges the fact that strikers are still to be considered employees of the struck employer. Consequently, if the strike is a just one, the workers, at the end of the strike are entitled to reinstatement, because striking justly cannot be considered one of the grave reasons for straining their claim to their jobs.

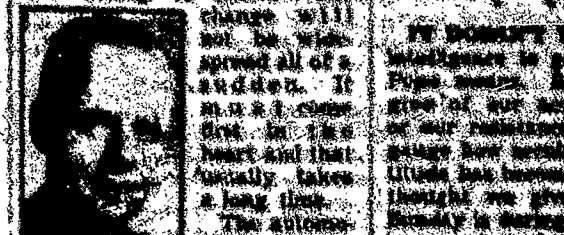
IF THE workers have a right to strike for just reasons, the employer is morally bound to give their jobs to other workers and other workers are obligated not to take the place of men who are justly on strike. If the strike is a just one, and just because the employer is paying low wages, discriminating between workers, tolerating unsafe conditions of work, etc., then the employer must not be allowed to profit from his injustice at the expense of his victims. And he would be profiting, if he could fire the strikers and hire other workers. Similarly, "strikebreakers" may not be allowed to cooperate with an unjust employer, and this cooperation would be the result of their taking positions formerly held by the strikers. Consequently, we may say that striking workers are morally entitled to reinstatement once the strike is over.

THE LAW OF OUR LAND recognizes some of these moral principles. Our law says that if workers go on strike as a result of an unfair labor practice by an employer, the strikers are to be reinstated once the strike is over. If in the meantime, the employer has hired new employees, these new employees must be fired to make room for the strikers. Consequently, where an employer has tried to interfere with workers in their selection of a union or where an employer refuses to bargain collectively, or where he tries to discourage membership in a

Library Digest On Spelling Sunday

By Rev. Benedict Manzoni

Now that the Pope has spoken about it, the rest of us who have been feeling all along that the observance of Sunday has become alarmingly secularized may take courage to speak out boldly and open a new way for those who are willing to listen.



IT DOESN'T TAKE much imagination to see what the Pope means. But by the observance of our religious life, we are not to be guided by the secular world. We are to be guided by the spiritual world. We are to be guided by the Holy Spirit. We are to be guided by the Word of God. We are to be guided by the Sacraments. We are to be guided by the Church. We are to be guided by the Pope. We are to be guided by the Holy See. We are to be guided by the Vatican. We are to be guided by the Curia. We are to be guided by the Bishops. We are to be guided by the Priests. We are to be guided by the Deacons. We are to be guided by the Religious. We are to be guided by the Laymen. We are to be guided by the Women. We are to be guided by the Children. We are to be guided by the Youth. We are to be guided by the Elderly. We are to be guided by the Sick. We are to be guided by the Poor. We are to be guided by the Hungry. We are to be guided by the Thirsty. We are to be guided by the Naked. We are to be guided by the Homeless. We are to be guided by the Lonely. We are to be guided by the Sad. We are to be guided by the Happy. We are to be guided by the Suffering. We are to be guided by the Joyful. We are to be guided by the Hopeful. We are to be guided by the Despairing. We are to be guided by the Faithful. We are to be guided by the Unfaithful. We are to be guided by the Believing. We are to be guided by the Doubting. We are to be guided by the Knowing. We are to be guided by the Ignorant. We are to be guided by the Wise. We are to be guided by the Foolish. We are to be guided by the Strong. We are to be guided by the Weak. We are to be guided by the Healthy. We are to be guided by the Sick. We are to be guided by the Living. We are to be guided by the Dead. We are to be guided by the Holy. We are to be guided by the Unholy. We are to be guided by the Good. We are to be guided by the Evil. We are to be guided by the Light. We are to be guided by the Dark. We are to be guided by the Truth. We are to be guided by the Lie. We are to be guided by the Right. We are to be guided by the Wrong. We are to be guided by the Just. We are to be guided by the Unjust. We are to be guided by the Fair. We are to be guided by the Unfair. We are to be guided by the Honest. We are to be guided by the Dishonest. We are to be guided by the Brave. We are to be guided by the Coward. We are to be guided by the Gentle. We are to be guided by the Rough. We are to be guided by the Kind. We are to be guided by the Cruel. We are to be guided by the Merciful. We are to be guided by the Unmerciful. We are to be guided by the Patient. We are to be guided by the Impatient. We are to be guided by the Humble. We are to be guided by the Proud. We are to be guided by the Modest. We are to be guided by the Ambitious. We are to be guided by the Lazy. We are to be guided by the Diligent. We are to be guided by the Careless. We are to be guided by the Caring. We are to be guided by the Selfish. We are to be guided by the Unselfish. We are to be guided by the Greedy. We are to be guided by the Generous. We are to be guided by the Stingy. We are to be guided by the Frugal. We are to be guided by the Wasteful. We are to be guided by the Clean. We are to be guided by the Dirty. We are to be guided by the Neat. We are to be guided by the Sloppy. We are to be guided by the Tidy. We are to be guided by the Untidy. We are to be guided by the Orderly. We are to be guided by the Disorderly. We are to be guided by the Neat. We are to be guided by the Sloppy. We are to be guided by the Tidy. We are to be guided by the Untidy. We are to be guided by the Orderly. We are to be guided by the Disorderly.

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