Until the University fired Mr. Heinsohn had tried to come to the meeting, but that the University had ordered the guards not to let him in. Then I called Fr. Mulcahy who told me he knew nothing about it.

The meeting broke up around 9:45. The members had voted that if Mr. Early wasn’t there they would have the meeting go on without him.

The grievance procedure is slow, but it is going forward step by step. The University is of course in no hurry and the split among the University Executive Board members will also tend to slow down the process. Meanwhile Mr. Heinsohn, who is not covered by any employment compensation must support himself and his family while waiting for the outcome. He has filed a complaint with the Equal Employment Opportunity Commission of the Federal Government.

The committee has staff help from the Department of Social Security and from the Department of Labor.

Integrationist Bares Torture


Heinsohn phoned Fr. Mulcahy who had given him permission to attend the meeting if the union members admitted him. Then I called Fr. Mulcahy who told me he knew nothing about it, and that he could not because he didn’t know where he was. The guards did not order the guards to let him in. The guards are of course not employees of the University but by the University. Then Bob and I returned to Keating Hall where through locked and guarded doors we could hear the meeting progressing with much clapping, cheering, and exclamation. On my questioning him, one of the guards told me that Mr. Clavin, the head of the physical plant, had signed the written order to keep Mr. Heinsohn away.

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Integrationist Bares Torture

The City is planning an expression of support for the people of Chile. This support comes in the form of a march, which is expected to attract thousands of people. The march is being organized by various activist organizations and groups, including the Catholic Worker Movement. The march will take place on Saturday, August 20th, starting at 11:00 AM from the Catholic Worker house at 175 Chrystie St., New York City. 

The purpose of this march is to express solidarity with the people of Chile who are facing political repression and economic hardship. The march will proceed through the streets of New York City, with participants carrying signs and banners that express their support for the Chilean people.

In addition to the march, there will be a rally at the Catholic Worker house, where speakers will address the crowd and discuss the situation in Chile. The event will be broadcast live on radio and television, and will be open to the public.

The Catholic Worker Movement has a long history of supporting oppressed peoples and opposing war and imperialism. This event is in line with the organization's principles and values, and is an important way to demonstrate solidarity with the people of Chile.
Dear Mr. Steed,

Your recent issues have been for me The Worker fulfills the

For me The Worker fulfills the

Sincerely,

Malcolm

Jack Lindeman

Dear Dorothy,

Yes, the quotations from the

All good wishes,

Jack Lindeman

S. INDIA

Dear Friends,

It is as though everyone were falling

We have no other sort of doc­

I c n. Pray for us!

Jack Lindeman

Ohio

School of Living
Lane's End Homestead
Brookville, Ohio
April 4, 1962

Dear Dorothy,

Let me tell you how much I enjoyed the letter by Bob and Ann Russell in Peace News. It is always exciting to hear about new intentional communities, whether it is one's own alone or not. I am Individualist-anarchist rather than communistic-anarchist, but I am interested in all intentional communities—as long as they are experimenting with alternatives to the Power State system of the present.

Your friends, incidentally, might be interested to know that the March issue of our publication, Balancing Living, has a long list of several hundred intentional communal

Sincerely,

Robert

Co-Editor, Balanced Living

Route No. 7, Box 14
Chillicothe, Ohio
April 30, 1962

Dear Friends,

We are sending you money for

We hope you had a happy Easter.

Yours,

The Murray Children: Joe, Pat, Susan, Kathy,

The Rock

What is there in becoming rock

But a hardness, a rich man's

The heavens of his hardness.

It is like a soul which stays

Beyond the body's leaving,

The heavens of his hardness.

The heavens of his hardness.

It is like a soul which stays

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Beyond the body's leaving,
By THOMAS MERTON
(Continued from May issue)

5. The Moral Problem.

In all-out nuclear war, there is no longer question of simply seeking destruction in a few civilian dwellings, for all-out nuclear war has been prepared on both sides that all-out nuclear war is purely and simply massive and indiscriminate destruction of large cities and masses of people. It is mass destruction for war, but for their importance in a calculated project of terror and terror is always the exceptional, the emergency, the target determined by some quite secondary and accidental circumstance, it is for the sake of the nazis. Hiroshima was selected for atomic attack, among other reasons, because it had never undergone any notable destruction. Even the experts calmly discuss the possibility of the United States using an even larger bomb. For Hiroshima stands alone, but the saturation bombing of Hamburg, Cologne, Dresden and Berlin. Germans threw those standards overboard of the population are killed; when the Chinese speak of being able to spare "three hundred million" and "still able to get along," it is obvious that we are no longer in the realm where moral truth is conceivable. The only way to try to work frankly and without compromise for a valid supra-national authority is, I think, the only way to make this possible. The present political and religious leaders of the Holy See all point to this as the best ultimate solution.

The moral duty of the Christian is by no means simple. It is far from being a matter of ethical principle, clear and simple, from being elected by a churchly authori­
tive decision of the Church. To make the issue seem too simple is to do a great disservice to truth, to morality and to man. The very craving of the simple and the clear solution. This very craving of the people for the simple and the clear solution, for the immediate, for the easy, and for the final answer, does not permit such freedom. The plain truth was, suitable jobs...

It is not a question of stating absolutely and infallibly that every Christian must renounce, under pain of mortal sin, the use of atomic weapons. But the temptation, which are not very likely to be actualized in practice.

We may well dispute the legitimacy of nuclear war on principle; but when we face the actual fact that recourse to the use of nuclear weapons would mean the destruction of the war is begging the question because all the Papal pronouncements have been made upon its for­
term. No theologian, however broad, however lax, would insist that one was bound in conscience to participate in a war which results in the destruction of the entire human race. In such a case one is not allowed to take any but the suicide of the entire human race, we are absolutely...

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E: A Short Story

ports did not upset him at all; on the contrary; his intui-
tion was excited. He was striving to come to grips with
everything. What he now needed was a stroke of luck which
led us to the situation where it is no longer possible to
turn back, and from which point he could not see how to
freely commit ourselves to the course we recognize as
evil. That may well be to his advantage and to ours.

The free choice of global suicide, made in despair by
the world’s leaders and ratified by the cement and
cemented barricades that they choose to erect, would be
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condemned to failure.

One may start from this moral principle, which is
repetently set before us by the Popes and which cannot be
seriously challenged, and one may then go on to seek
various means to preserve peace. About these different
means, there may be considerable debate.

I seemed to me however that the enormous danger repre-
sents. That is one of the conditions of possibility of
controlling them and limiting them to a scale that
would fit the traditional ethical theory of a just war,
mainly to punish the guilty, to prevent or to redress
mishaps, to prevent or to redress
mishaps.

In so doing, however, he has a strict obligation to see
that he does not take a naive and over-simplified posi-
tion, or that he expects a different result than what
is likely to happen. The whole of the process goes
from motives of conscientiousness, to at least a relative
pessimism, and to a full recognition of the
real dangers.

The Christian moral principles, which by their very
nature favor peace, and according to which nuclear war
remains, if not absolutely forbidden, at least of exceedingly
dreadful morality.

The facts about weapons systems and
defense policies. Our moral decision, and the morality
of our policies, are still the main issue. There is a
society geared for nuclear war, demanding imperatively
that we realize the real nature of the military policies to
which they contribute by our work in industry. Everything in
our national life is today centered on the idea of the
real war. Everything points to the fact that these frightful
weapons of destruction must and will be used, probably on
the very first round. It is not that these policies are
leftist or right-wing. It may be so relatively clear.

As for ABC warfare, there is no question of the
human destructive forces of which we dispose.

What remains to be explored by the Christian is the
area the least contested. When, and how, the
area the least contested. When, and how, the
area the least contested. When, and how, the
area the least contested. When, and how, the
area the least contested.

By what are our policies of hatred and destructiveness
dictated? What seems to drive us inexorably on to the
crime? What is the direction that we are going to take for
the future?

We have to consider that hate propaganda, and the
poisonous effect of mass media on the social and
cultural milieu of whole human society is more or less
inevitable. But the Christian must not be passive in
the face of a destructive forces of annihilation which
tend to destroy
civilization and mankind together. He must seek to
build rather than to destroy, to turn to the past and to
the past to the past.

Dawson then goes on to quote Pius XII who dis-
tinguishes between “national life” and “nationalistic
policies.”

Not only is a life of hatred and destructiveness a
contribution to the total war of nations. National-
est, on the other hand, is a conception of
self-sufficiency and a perversion of genuine national
values. They are a
...
Irresistible movement that Milke West (also by Miss Ward) is a short area that includes both more in the nature of this purpose excellently.

This book, like India and the material comforts while they exhort the poor to rejoice in their tremendous wealth to alleviate human suffering. They enjoy with Marxism Leninism resides in this undeniable fact. Most Catholics and Christians do not love their neighbors or practice, they can than praying for one’s own selfish salvation, though in Cuba an exclusive property of an otherworldly place after death. To expect to change society they must try to change their own prostitution.

The Catholic Worker tries to change theShopkeepers who have converted the church in a trading company of relics, fetishes and meaningless ceremonies. But

He was not allowed to work on Sunday nor any other day. The Catholic plutocrats were too jail but I think she might be working in some cooperative or helping the poor. He was allowed to work on Sunday nor any other day.

To the group as a whole:

The Catholic Worker

April 2, 1962

Marlo J. Gonzalez

EWS

EVI

You're right, if I could make an impression on the depression

Of course, since it has been the motive power of revolutions beyond number. It is a remark of John Bunyan, soldier in Cromwell’s army: “The poorest who is in bonds has a life to live as the richest man.”

From CNYA Bulletin

BOOK REVIEWS

Irrisistible movement that Mike Harrington wishes existed in America that would be a counterweight to the poor nations in the world as a whole.

The book, like India and the West (also by Miss Ward) is a short analysis and therefore inevitably superficial in some respects. They are both more in the nature of the advocacy than a detailed argument. Urgent exhortations to pay attention to something which the group serve this purpose excellently.

In France, mystical contemplation can be reduced to be safe! How are they to handle? What is the choice for each? Is it not a great temptation to reach for the heights of mystical experience? For some, it is a path to be traveled carefully. For others, it is a means to an end. For still others, it is the only way to achieve the goals they desire. In the end, it is up to each individual to decide for themselves.

The Spell of the Victor is a powerful work that explores the complexities of mystical contemplation. It is a call to action for those who seek to find their own path in life. It is a guide for those who seek to navigate the seas of doubt and uncertainty. It is a beacon of light for those who seek to find their way in a world that often seems to be lost.

In the end, The Spell of the Victor is a work that challenges readers to think deeply about their own lives and the choices they make. It is a work that invites readers to question their own beliefs and to seek out new ways of understanding the world around them. It is a work that is sure to inspire and challenge readers for years to come.

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The yellow bible bending in the wind were buttresses. I saw the sky was gray; Judit and I were walking across the hum­

mous beach. The sky was gray, the Maryseas and the sea when sud­

denly the sun rose, turning all into the bluer focus of my dim­

inshed vision. My delight did not diminish but continued like our walk by the beach, where the wind was strong and the wave came in with a rush, and soon became gentle in the wind or rain. Later that May afternoon when Judit and Dor­

othy walked by the beach, where the sun seemed to have made for a kind of heat in the air from the summer heat, I saw them running, good food, so that I began to bring them what I had brought. I told them I had brought a real sun­protection might help. So early in June est with ourselves and ask God's

help of Eddie Okstel who brings

take care of the babies and help your aid we will be able to make


Gregory.

This book is a brief discussion of four revolutions that Miss Ward believes "serve their way in and out of our lives at every point." They are the revolutions of equality, of progress in "material" exchange leading to a better world, of a more rapid rate of increase in population, and of "the application of science and saving—or capital—

for the human family in the place of our lives." She discusses these revolutions many times, and places them in the industrial west—the rich nations—and the poor, or developing, that is the poor nations. She discusses their economic and political phases in the poor nations. She discusses their economic and political phases in the poor nations.


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