On Pilgrimage

By DOROTHY DAY

Love demands that we do not lose faith or hope in the work which we have to do. If is love of God and our brother which presses us on. Man cannot live under this present social order of capitalist industrialism, which is only kept alive by preparations for war. The trouble is of our own making, so the remedy must be of our own striving too. It is by no means God's will that things are as they are, and to live in this social order as it is, and settle down to an acceptance of it, and seek to save our souls by prayer and suffering alone, as John Stanley recommended in his recent dirge for Disturb in the Commonweal, is a false religiosity. Man's work is as necessary for him as his bread. What if we don't see results? What if the Bomb hangs over us, and even our daily bread is spoiled by our farming and preserving methods, and smog fills the air? Our Lord comes to us daily and renews our bodily as well as our spiritual life, and if we do our share, we can exult in the faith of the young men in the fiery furnace.

It is true that what we have, destitution, is worse than poverty. It strikes you with an awful impact when you come back to New York after a long trip west. We have destitution, homelessness, sick, badly clothed and ill-nourished men, women and children, crowded into tenements which are worse than fifty years ago. Last month the New York Times had in its letter columns a report on housing, showing that more buildings were being torn down than were being built. Last week's Saturday evening Post had a report on the housing scandal, showing how politicians, builders and banks all in a way shared in fleecing the people of billions of dollars. The State has entered into our problems in a gigantic way, and in the most inefficient way. We had the choice, one might say, back in 1929, when the depression started and Wall Street collapsed, to work through parish, neighborhoods, communities, beginning with our own responsibility for our brother, and every one cried out, "Let George do it," and the problem was handed over to the State. At a time of disaster the State must step in, everyone said, and the State did step in, and churches and schools held firmly to this principle. It was only one half of a truth, since it is necessary before calling on the State, to do in the smallest way possible, what we can do ourselves, and then, if the State does not do it, we have the right to demand that they do it. THE ANNUNCIATION

At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in, and said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son and thou shalt call his name Jesus. He shall be great and shall be called the Son of the most High, and the Lord God shall give unto Him the throne of David his father; and he shall reign in the house of Jacob for ever, and his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know no man? And the angel answering, said to her: The Holy Ghost shall come upon thee and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth...
MARRIAGE
By MARIAN JUDGE

During the past few months, there has been a huge outpouring of writing in the press about marriage. A number of people have been voicing their concern about the declining status of marriage in society. The question of whether or not people are marrying is a valid one, but the issue goes beyond that.

The purpose of marriage is to provide a stable foundation for a family and to help people fulfill their personal and social obligations. Marriage is a sacrament in the Catholic Church and is seen as a holy institution. It is a lifelong commitment between two people who are married for life.

Marriage is not just a legal contract but a religious vocation. It is a total commitment to be with another person for life. It is a partnership that is meant to be lifelong and unbreakable.

In the Catholic Church, marriage is seen as a union of love that is to be preserved and protected. It is a way for individuals to express their love and commitment to each other. The Church teaches that marriage is a unique and sacred institution that should be respected and upheld.

The Church also teaches that marriage is a way for individuals to grow in love and to develop their relationship with God. It is a way for couples to deepen their love for each other and to grow closer to God.

The Church teaches that the purpose of marriage is to provide a stable foundation for a family and to help people fulfill their personal and social obligations. It is a lifelong commitment between two people who are married for life.

In conclusion, marriage is a lifelong commitment that is meant to be preserved and protected. It is a way for individuals to express their love and commitment to each other. It is a unique and sacred institution that should be respected and upheld.

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The Ultimate Questions

Following is the commencement address to Georgetown University by Hon. Charles H. Holik, Ambassador of Lebanon. Registrants to the kind permission of the University's President, the Very Reverend Edward B. Burns, S.J.,...
HUTTERITE NOTE

The South Dakota Legislature passed a bill barring the starting of any community within the state which is expected to sign it. This is the bill which would forbid the setting up of one of the fifteen Hutterite communities in the eastern part of the state. The Hutterites are a group of religious people who have migrated to the New World from the East, where they are persecuted for their spiritual beliefs. The bill is being presented to the Governor of the State of New York, where he is at present for a business trip.

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Quite Early One Morning, Dylan Thomas

Review by Michael Harrington

There are writers whose art seems intrinsically connected with their lives: one thinks of Christopher Marlowe and his tragic death in the Marlowe Theatre; and in our own time, of Hart Crane, who drowned in a New York harbor. The image of the person, especially if it is tragic or romantic, deflects criticism and analysis; it is certainly true in the case of Dylan Thomas.

Thomas emerged at a time when the rebels of twentieth-century literature have been redefining man and his destiny—had become institutionalized, the protagonist or critic for doctoral dissertations. He was actually a contemporary of Auden, Spender, D. H. Lawrence, and the "Marxist" movement of the Thirties, but his rebellion did not come until the Forties. By then, the social-consciousness and the enthusiasm of the interwar period had died out. The poetic spokesmen and heroes had scattered in many directions.

In a sense, the scene was set for Dylan Thomas. The precociously early personal odyssey on a literary circuit through the seething of Eliot and the slackening of Auden; he seemed, as Auden once said, "a man who had seen neither shoes nor toothbrush 'til his thirtieth birthday. There was more general interest in poetry, and the poet was going in the same direction, the "Apoplectic," but Thomas could not count on access to college or school.

The personal nature of his art—expression found a perfect counterpart in the man. His face was sunburned, his voice was magnificent; he was a man who had seen neither shoes nor toothbrush 'til his thirtieth birthday. There was more general interest in poetry, and the poet was going in the same direction, the "Apoplectic," but Thomas could not count on access to college or school.

More than all of this, he seemed to have come to America at the right time. The socialistic and poetic interest in poetry, and the poet was going in the same direction, the "Apoplectic," but Thomas could not count on access to college or school.

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Land Through Love

Marmalade

(Continued from page 3)

PETER MAURIN HOUSE

(Continued from page 2)

Peter Maurin House

(Continued from page 3)

Merryfarm

(Continued from page 2)
Ultimate Question

(Continued from page 3)

itself to be properly wedded to each other.
I will then sum up what I have

There is a universal revolution against all that has been held as

The essence of this revolution, whatever form it takes, is to hate

Wall and peace, beyond the

from losing his own soul. The

the sordid mercenary values, becoming decisive and therefore
take the course of those who seek

You see, you are a man who

soul. Therefore you must

sweating and laboring, no possible

philosophical and religious

Civilization is a practical

in the method of more and more

and puts on a mask of comfort. What

will come, no more and no more

and set his heart upon

with the world is for this inde-

It is true there are organized

and more and more pleasing.

courageous man, who knows and sets his heart upon

and it is destroyed no better than

in the way of seeking and enjoying.

longer either see the truth or act.

man, or the being which expects cool

thought of man: it seduces. There is a move-

of God. If this is true, it is all

and yet the present political

No man therefore set his heart on

its own civilization, to save, not

at least half of your self. I assure

itself in the profound truth of the

The man who interest in living

and no immediate personal suffering

or deep-er and from loss of

indeed to compress a total

Whether we really know and are

and imagination, nor upon

and adequate to the essential

It is the test of decisiveness and

and no greater pity, no more ultimate

In the West is for the virtue of

The essence of this revolution is not
demonstrated by its leaders, but in

the salvation of the human spirit, and yet the pres-

who knows how to put all his eggs in the basket of

of the spirit, and yet the pres-

that we have had with the city

by force, to maintain and uphold a

as we saw in so many and so soft

by itself and in history, when

truth and

As soon as he got his hat on

that you- have passed to the

It cannot break away with mean-

He has quit his job in the hospital after

whether we really know and are

for its employment

There is a certain aloofness, a
to work, to split up the total man

or upon making a change. For the great

put out with this last

to any objective truth, to defy

we Catholics as a whole are a

No man therefore set his heart

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It is difficult to compress a total

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They must move entirely onto

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It is true there are organized

It is difficult to compress a total

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without God and without the

We saw Bob Ludlow last night

silent nor inaction, nor upon

We must move entirely onto

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where is going to be done—in Vermont.

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it. I will then sum up what I have

There are a certain aloofness, a
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We must move entirely onto

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No man therefore set his heart

As soon as he got his hat on

that you have passed to the
MARKET PLACE

(Continued from page 2)

Found in my street apostolate with an hour to get warmed up, for the * * *
the overhead elevated and screeching trucks and buses. I had train. The older students are more students rush out of the ground
other students help me at times

ACHOO! students passing by stop

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vera groups in Paraguay. Here
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gia and Kingwood Community
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write of the 96 wooded farm
of your arrival. By bus you
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at the intersection of Routes
N .Y. on 32 to Route 213, turning
N.Y.C. buying a ticket for
the Bruderhof.

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