"EASY ESSAY" BY PETER MAURIN

Purpose of Catholic Workers' School in Detail

The purpose of the Catholic Workers' School is to be Catholic thought in action as well as to prepare people for Catholic action.

Besides presenting Catholic thought to Catholic workers, the Catholic Workers' School presents a Program of Catholic Action to Non-Catholic Thought.

The Program Catholic Thought

In our schools, Catholic education is the keynote. The emphasis is on the specific religious values and beliefs that are central to Catholicism.

The Program Non-Catholic Thought

The focus is on understanding and engaging with non-Catholic thought and ideas. This includes presenting Catholic thought to non-Catholic audiences in a way that is accessible and relevant.

As a result of the attempt to bring to the Catholic Church of America, there is a clear need for a program of Catholic Action. The purpose of the Catholic Workers' School is to provide this program.

The Catholic Workers' School is committed to teaching Catholic thought in a way that is engaging and accessible. This includes presenting Catholic thought to non-Catholic audiences in a way that is relevant and meaningful.

IS CWA GROUP GOING "RED"?

West Blames Unrest on "Long Reach of Arm of Moscow"

West's charges that the "CWA Group" is going "red" are based on a misunderstanding of the organization's goals and activities. The CWA (Catholic Worker Association) is a group of Catholic activists who work to promote social justice and peace through nonviolent direct action.

From an article in San Francisco's Catholic Worker, it seems that West's accusations are unfounded. The article points out that the CWA is not engaged in any form of political activity, and that its activities are focused on humanitarian and educational work.

From the article:

"We are not a political group. We are a group of Catholics who work to promote social justice and peace through nonviolent direct action. Our activities are focused on humanitarian and educational work, and we are not engaged in any form of political activity."
Aquinas and the Common Good

The common good of many is more God-like than the good of as individuals. The common good is the action for a man to endeavor every other even in the fulfillment of the temporal good of his country.

Since every man is a part of the State and it is the good of the whole, he must be well proportioned. The whole being well constituted without his parts be proportioned to it. In Christianity, the State cannot exist unless the element of the common is to be proportioned. It is secondarily and administratively in his subjects.

It was Aquinas who said, "All supreme virtue is essentially distinct from every other virtue which affects all other virtues to the common good.

Each one's virtues and duties can be directed to the common good. Each virtue and justice since they belong to the rational faculty which directs the human will and is the sensitive part regarding particulars.

He who seeks the good of the many must forego all his own, good for two reasons. First, because the individual good is merged in the common good of the family, State or king. The good of the State is the good of the whole. Second, because man is a social being and his ends consider what is good for him by being prudent about the end of his life's existence.

The conclusion is that the whole of each individual member of the community, just as the whole of the good of the whole.

On the other hand, the good of the whole is the end of the individual. By nature all men are equal.

Laws formed by man are either moral or civil.

If they be just they have the power of life and death, natural and eternal law where they are decreed.

Laws are said to be just both from the end, when, to wit, they the effect of their purpose, and from their author, that is, to say, that the law when it is made does not undeservedly make the giver and from their form, when they are not in excess of the subject and are not made a subject. Just according to an equality of proportion and with a view of the common good. The law of the country, which is a part of the community each individual must follow, also belongs to the community; just as is a part and all that it is known to the community.

On the other hand, laws may be changed by the authority of the prince, by being contrary to human law and the law of nature.

72 Colored Converts

Received into Church

Salvatorian profession of faith was made before His Eminence Patrick Cardinal Hayes, Archbishop of New York, on Sunday, by 72 colored converts of the Society of St. Tite. Rev. Father Bertrone, on January 14. The beneficiaries of the work and their individual members. It is believed that this is the biggest single movement of colored converts ever to be received into the Catholic Church in New York.

Adoration of the Cross

Behold the wood of the cross, on which hung the Saviour of the world. 

Chant: Come, let us adore. 

Versicle: O my people, what shall we offer for the wood on which I have allotted thee? Answer me. 

Because I led thee out of the hand of the enemy and delivered thee for thy salvation. 

Holy art, Thou, God. 

Holy, holy, holy. Immortal One, have mercy on me. 

Because I led thee out through the desert for forty years, and fed thee with the living bread; and brought thee into a land exceedingly good, then I have allotted thee for thy salvation. 

Holy art. Thou, God. 

Holy, holy, holy. Immortal One, have mercy on me. 

What more ought I to do for thee, and have I done well? I planted thee, yet thou hast set me on fire, and again given me vinegar to drink for thy salvation. 

Holy art. Thou, God. 

Holy, holy, holy. Immortal One, have mercy on me. 

Human Dignity

"Human dignity is the characteristic of human beings as such; it is the fact that they are free and responsible persons with a nature good enough to be the object of a supernatural vocation. It is the capacity to respond to a supernatural vocation, to be able to respond to it, and to cooperate with divine grace for the realization of the vocation. Human dignity is the capacity to respond to a supernatural vocation, to be able to respond to it, and to cooperate with divine grace for the realization of the vocation. Human dignity is the capacity to respond to a supernatural vocation, to be able to respond to it, and to cooperate with divine grace for the realization of the vocation.

"Lord, That I Might See!

"Lord, that I might see!" was the prayer of the blind man in the Gospel.
The Catholic Workers' Case for Child Labor Amendment

A Brief History of the Proposed Bill to Enable Congress to Act on Child Labor

The Child Labor Amendment, which is at present awaiting ratification, came into being as the aftermath of two previous attempts to protect children. Proponents of the Child Labor Amendment have been calling that many times the issue of the small child laborer. The partial prohibition of child labor which was enacted by the federal law was the prompt restoration of the longer working hours for children in 1916, and an increase in the number of working hours for children in 1916, and an increase in the number of young people who had been employed.

The second attempt was made in 1924, when the Senate refused to consider the amendment. It was provided for a tax exemption of ten percent per annum on the net proceeds of the sale of children. This tax law was afterward declared unconstitutional. The decision of the Supreme Court was in favor of the constitutionality of the amendment.

Must We Return to This?

President of St. Vitus's Approves Amendment

The National Catholic Child Labor Committee, in whom we are indebted for a great deal of the information in regard to the question, gave us permission to use the following materials in regard to their work.

The Boston, Conn., newspaper published an article by Father W. J. Murphy, the President of St. Vitus College, Burlington, Illinois.

The amendment of 1918, which is now before the House of Representatives, is the most comprehensive effort to protect children ever made. It provides for the protection of children from the age of five to eighteen years of age. It also provides for the protection of women and girls from the age of fifteen to forty years of age. It also provides for the protection of women and girls from the age of fifteen to forty years of age.

For Their Protection

The NRA has practically aban-

doned Child Labor in many of

its most important industries, and

is now the leading factor in de-

veloping the industries of the

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doned Child Labor in many of its
most important industries, and is now the leading factor in developing the industries of the country.
Thank You, St. Joseph!

There are so many things to thank St. Joseph for this month! The picture which is the forerunner of this paragraph is the work of Ade Bedell, and I wish to thank him for sending her with her work to the paper.

We appealed to him for help last month and within a week, the money necessary to prime the bill was paid, but money was there for the February bill also, and for the five thousand collection boxes which will be needed this fall (which now makes our circulation 25,000).

And just to fill up our cup and make it run over, we received a telegram from St. Joseph, saying that he was showered with more gifts. The Mothers' Club at St. Barnabas Church contributed $10.90 for the School of the Visually Impaired, in a sale of pasiers sent in $28.75; and a group of women from Long Island held a bridge for the CATHOLIC which netted $54.

Several of the workers around the office here bought new shoes in consequence. They needed them, God knows, since they depend on their shoes to carry the weights very much upon the ground; and the ground is slushy these days.

Freddy and Teresa helped count the money in the cash box, which had been quite empty.

“The CATHOLIC WORKER is rich,” Teresa kept chortling, forgetting her theory that it is bonerpoor to be rich. She immediately wanted to distribute some of the funds.

“My birthday is this month—St. Joseph’s month,” she said, “and I am going to think of all the things I want St. Joseph to ask God to give me....”

And she rummated about a baby goat, a sheep, a pet hen and a few other things which she thought would contribute to her happiness.

We begged her, however, not to ask St. Joseph for them, for if he sent them along, what with his love for animals, we might end up somewhere without a roof over our heads.

There’s a cat, now—a most dilapidated cat, who sat and yawned readily during a lecture of Father Parsons, the other night. It’s a dirt cat, but pleasant.

“But I love him because he is so soft,” Teresa said, clutching him to her heart.

Yes, we are rich this month, and feel ourselves well provided for.

And we ask for no greater blessing of St. Joseph during this month, than for hearts which become increasingly “soft,” as Teresa says, with the love of God.

The Teresa-Joseph Co-operative

“Even if only one person were served and helped by the co-operative apartment, the CATHOLIC WORKER would be repaid and could feel that its labors were not in vain,” said one of the operatives last month, when a bit of wrangling was going on at the apartment.

It was the time of year when spirits are low. The February blues were not the only thing. The sun was not up long before it went down, and the air was cold, visibility was low, the winter seemed interminable. There was a fuss because one girl liked plenty of fresh air and another thought as much as possible of getting away from the apartment—getting ready for the Catholic Worker’s School; the doling out of clothes contributed and solicited by writing friends of the paper and needy neighbors, respectively quite the same.

Yes, life seemed too complicated just a week or so ago. One day there was a problem aboutAllen-Mize and hours and days were taken up with doing exercise of the work outside the world except writing a paper and answering letters in connection with that paper (for which all the problems are). And then—it is the way life goes—all difficulties seemed to resolve themselves. Matters were adjusted and now everything runs smoothly.

During the month about 25 women were cared for, some left to take jobs, three were sent away to a rest house for several weeks. Two of them are back home. Always, when new ones came in another, providentially, was leaving for a job.

Sometimes during the month some of the girls dropped into the office to discuss their problems with us, stayed for lunch and re- mained to clear up the dishes. One of them has offered her services in our kitchen during the day and her presence is lightened by this volunteer help. It is a reward, we are sure, sent as a result of an action of our latest editor, who when the cabbages arrived, carried them all out to the garden and used all cabbages and went to the House of Hospitality to clean up, as the first task to be performed for the poor.

The situation of our helper is dire in the extreme—her husband was F. S. Shedd, of Ithaca and Ward, “The Catholic Apologist.”

LOSHARDO, 8, 4 P.M.

Albert Bingham, Editor of Common for "A Program for a Third Party."

Thursday, March 15, 15 P. M.

Friday, March 16, 15 P. M.

Mother John Corbett, on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America."" Sunday, March 18, 15 P. M.

Father John Corbett, on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America."" Sunday, March 18, 15 P. M.

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Monday, March 19, 15 P. M.

Father John Corbett, on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America.""

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Tuesday, March 20, 15 P. M.

Monday, March 22, 15 P. M.

Professor Charles V. de Vries, on "Mater," on "Mater," on "Mater," on "Mater," on "Mater.""

Wednesday, March 20, 15 P. M.

Dr. James Walsh, author of "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America.""

Thursday, March 21, 15 P. M.

Professor Robert H. Corbett, on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America," on "The History of the Catholic University of America."""
The Catholic Worker office was moved, journeyed over to Labor Day street, to be the guest of Mike Gill. Some of the members of the Catholic Worker staff had been delayed in the travel. The symbol of the house that had been in existence since 1931 was the image of a skid row man sitting on a bench, holding a sign that read, "Homeless and hungry." This symbol was the first to be cast aside. The workers then got to work cleaning the exterior of the building, including the windows and doors.

On the next day, the workers were joined by a group of volunteers who came to help with the cleaning. They worked hard and got the building looking its best. The workers were grateful for their help and were very impressed with their dedication.

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Catholicism and Conservatism

By FRANCIS L. BURKE

Of all the charges leveled against the Catholic Church today the most frequent is that it is an organ of the State. The constantly growing belief in the idea of progress, a reactionary, inde-

exclusively limited to a concept and a theory which is the persis-
tion of the Church to certain "mod-
ern" social theories, especially to the theory of class struggle, has been a source of great trouble to the Church. The reason that this is so lies in the fact that the Church has always been, in one way or another, the champion of the status quo.

The Church is "mediatorial," the Church of the middle ages, and it has always been the champion of the status quo. The Church of today is the same Church of the middle ages, and it has always been the champion of the status quo. The Church of today is the same Church of the middle ages, and it has always been the champion of the status quo.

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The Last Hours

According to St. Mark.

And he came unto them, and found them sitting, and he saith unto them, Why sleep ye? why do ye slumber? Take heed then, for the Son of man cometh in a like manner, and in such an hour as ye think not. But come, let us go连夜 to Galilee.

But Peter saith unto him, Although all shall be offended in thee, yet will I never be offended.

Jesus saith unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me three times.

And Peter answered and saith unto him, Though I should die with thee, yet will I not deny thee.

Jesus saith unto him, Verily I say unto thee, That also the cock shall not crow, till thou have denied me thrice.

And he saith unto them, When I send you forth without purse, and scrip, and shoes, lack ye anything?

They said unto him, Nothing. And he said unto them, But as many as ye shall need, when ye shall go forth, take ye nothing out of the house.

Whose soever shall deny me before men, him will I also deny before my Father which is in heaven. But whosoever shall confess me before men, him will I also confess before my Father which is in heaven.

And Peter said unto him, Lord, thou shalt not speak to me of this thing. Lord, why cannot I follow thee also? Jesus saith unto him, I have said unto thee, that before the cock crow, thou shalt deny me thrice. The cock therefore shall crow thrice, and thou shalt deny me thrice.

But Peter said, And though I should die with thee, yet will I not deny thee. And Jesus said unto him, Thou shalt denied me thrice before the cock shall crow. The fourth chapter of Mark, verses 37-43.

Canada Looks to C.C.F. to Remedy Dominion's Economic Problems

BY JOHN ERIT

**Maurin Answers**

**Dear Mike,**

In my answer to a reader from Binghamham, Washington, I ventured the suggestion that people should try to get rid of the habit of waiting for the next thing. Our Catholic Worker and other organizations are trying to help people to get rid of this habit. I believe that we should try to get rid of it as much as possible. We should try to focus on the present moment and on what we can do to make a difference in the world.

I believe that we should try to get rid of this habit of waiting for the next thing. Our Catholic Worker and other organizations are trying to help people to get rid of this habit. I believe that we should try to get rid of it as much as possible. We should try to focus on the present moment and on what we can do to make a difference in the world.

Best regards,

Peter Maurin

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**Some Examples**

(Continued from page 3)

This case was also reported in the Seattle Post-Intelligencer for December 1933. The report stated that the child laborer was working to support his family. He had been working for several years in the mines before he was caught by the authorities. The report noted that the child was very small for his age and that his work schedule was very demanding.

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**History of Bill**

(Continued from page 3)

An extraordinary powers over child labor was granted to the state in 1915, when the state legislature passed the Child Labor Law. The law prohibited the employment of children under 14 years of age in certain industries, including coal mining, agriculture, and manufacturing. The law also provided for the establishment of a commission to investigate the child labor problem and to make recommendations for its solution.

In 1920, the state legislature passed a second Child Labor Law that extended the provisions of the first law to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1925, the state legislature passed a third Child Labor Law that extended the provisions of the first and second laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1930, the state legislature passed a fourth Child Labor Law that extended the provisions of the first, second, and third laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1935, the state legislature passed a fifth Child Labor Law that extended the provisions of the first, second, third, fourth, and fifth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1940, the state legislature passed a sixth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, and sixth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1945, the state legislature passed a seventh Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, and seventh laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1950, the state legislature passed an eighth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, and eighth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1955, the state legislature passed a ninth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, and ninth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1960, the state legislature passed a tenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1965, the state legislature passed an eleventh Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1970, the state legislature passed a twelfth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1975, the state legislature passed a thirteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, and thirteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1980, the state legislature passed a fourteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1985, the state legislature passed a fifteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1990, the state legislature passed a sixteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 1995, the state legislature passed a seventeenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 2000, the state legislature passed an eighteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 2005, the state legislature passed a nineteenth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 2010, the state legislature passed a twentieth Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 2015, the state legislature passed a twenty-first Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, and twenty-first laws to all industries. The law also established a commission to investigate the child labor problem and to make recommendations for its solution.

In 2020, the state legislature passed a twenty-second Child Labor Law that extended the provisions of the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, and twenty-second laws to all industries. The law also established a commission to investi...