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# The Catholic Record

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation, Thomas Coffey: Ottawa, June 13th, 1905. If Dear Sir-Since coming to Canada I hav ma reader of your paper. I have noted with laterton that it is directed with intelligence an life, and, above all, that it is imbued with? Song Catholic spirit. It stremuously defends Cath c principles and rights, and stands firmly by the chings and autho ity of the Church, at the sam a promoting the best and comet, at the sam go for the wellare of reliefon and country, and I do for the wellare of reliefon and country, and I do for the wellare of reliefon and country, and I do for a the wellare of reliefon and country, and I do for the wellare of reliefon and country. Ches more Catholic hamilies With my bless on your work, and best whese for its continue cost. Yours very sincerely in Christ. Dowarus, Archbishop of Ephesus. Apostolic Delegat

### University of Ottawa, Ottawa, Canada, March 7th,

Traws, canada, march 741, 1900. ir-For some time past I have read your paper Tax CATHOLIC RECORD, and con-you upon the manner in which it dub-ts matter and form above. Therefore, holic, if the prevention of the faithful was of withing your auccess. believe and to you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apos. Deleg

## LONDON, SATURDAY, FEBRUARY 21, 1914

CANTERBURY AND THE KIKUYU

During the prolonged and bitter controversy arising out of the Kikuyu Conference no one has questioned the evident sincerity of the Anglican Bishop of Zanzibar. And yet despite sympathy and respect one's sense of humor irresistibly asserts itself on reading the concluding paragraph of **Bishop Weston's famous letter :** 

"Finally, my Lord, I beg you and all my brethren of the Province of

Canterbury, to see to it that . . the Ecclesia Analicana as represented by her Episcopate, give forth clear, unwavering testimony to the Truth as it was received by, and accepted in, the Universal College of Catholic Bishops from the days of St. Peter down to the Great Schism, and as it has ever since been preserved and maintained in common by the three divisions of that one College which we are to-day so unhapp ly familiar.'

"Give forth a clear and unwaver ing testimony to the Truth !"

Randall Thomas Davidson, by the favor of the King's advisers, Archbishop of Canterbury and putative successor of St. Augustine who was made first Archbishop of that see by Pope Gregory the Great, enjoys a certain vague and shadowy jurisdiction over all England. The only thing that would endanger the Primate's jurisdiction is its exercise; and this danger is very remote while Archbishop Davidson occupies the historic see.

Anyone who remembers his mastery inactivity in the Bannister case a year or so ago could, without claiming to be a prophet or the son of a prophet, have predicted that semblance of unity that the un. arouse interest, to persuade, to con-

tions everywhere else. That had a very familiar ring to it for Catholics in America. Far away in Europe or elsewhere "Rome" is losing its grip ; but always far away. In France anti-clericals are warning the sons of the Revolution of the growing power of the Roman Catholics." In India we hear an echo of the "Roman Catholic peril" familiar

us in Canada and the United to States. Everywhere it is the sameeven in Kikuyu —' Rome,' far off, is lecadent but the evidences of vitality, at close range, are disquieting.

J. J. Willis, Bishop of Uganda, ha published a pamphlet which "seeks to make clear the actual facts of the situation." "The Kikuyu Conference, a Study in Christian Unity, together with the Proposed Scheme of Federa-

tion embodied in the Resolutions of Conference," should be authoritative coming as it does from one of the participating Bishops accused of heresy and schism by the 'Catholic Anglicans.

Bishop Willis says paganism is essentially weak, malleable, possessing no literature, no fixed creed, without cohesion and without influence : as a religion it is invertebrate and weak and its followers forsake it for the first strong leader that crosses its path.

"Mohammedanism, on the contrary, is a strong religion, with a very defi nite clear.cut creed, whose add have the great marit of knowing their own mind.

"Outside the Roman Church" Bishop Willis claims first place for the Church of England. "Until quite recently Protestant Christianity was confined to the coast belt." The Uganda railway brought "Protestant Christianity" into the interior.

Bishon Willis insists on the fact that no self governing native Church exists; and the supreme question is : In what mould shall it be cast?" and continues:

"No one bearing in mind the above conditions, can fail to see a very obvious danger. Given the material unformed and peculiarly malleable on the one hand, and on the other a dozen different agencies -- working independently, each in its own way -and the result is obvious. Each will reproduce itself, and we shall see in East Africa a united Mohammedanism, a united Roman Catholicism, and outside these, a Christianity represented by a dozen videly differing types, mutually independent if not mutually op posed. It is to minimize this danger that the missionaries of East Africa have met in conference, with a view to seeing how far, without compronising the position of any, it may b possible so to work in harmony with one another, and along converging lines, as to leave the way open, ever though it be in the far future, for the ultimate formation of a united native Church in British East Africa.' united The italics are ours. The passages are important, because throughout the pamphlet the author lays special emphasis on the conditions thus in-

dicated.

According to Bishop Willis the object of the conference was not to unite the various antagonistic Protestant bodies, but to put on such ed in public affairs endeavor to

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our own position, or asking others to compromise theirs, it might be pos-sible so to agree together that the way might not be closed against a union which, if impossible for ourselves in the present day, might be possible to an African Church of the

"It is the simple aim of the proposed Federation to keep steadily in view the ultimate ideal, a united native Church.'

So that is all. No union, oh dea no; no compromising of our position. not in the least. We are all just what we were, you know, only we shall be able to say to the black men of Africa See, we know our own mind now, just like the Mohammedans; and we are all united just like the Roman Cath olics! From this left-handed marriage between the historic episcopate and nonconformity we are to expect a generation of Christianized Africans who will regard with good natured contempt the religious dissensions of their spiritual parents and proceed sensibly to evolve a united church of their own suited to the climate color and other conditions of South East Africa of the future. Further to quiet the conscience of people at nome the Bishop of Uganda points to one of the "fundamental provisions " of the Federation : " Regular

administration of the two secrements baptism and the Lord's Supper, by outward signs." The ultimately united native British East African Church of the

future will, therefore, in all proba bility, administer Baptism and th Lord's Supper by outward signs. If the united native B. E. A. Church of the future should administer these sacraments without outward signs then whether it has forfeited con. nection with "historic Christianity

will doubtless be a question for a future Primate of all England to refer to a joint committee of Protest ant.'Catholics' and United Natives. But don't blame Bishop Willis.

Still further to allay uneasiness "Nothing has as yet been settled." Proposed Scheme of Federation. No Church and no Society stands committed : the whole scheme is still sub judice." The italics are Bishon Willis's. Evidently heewishes to dis claim any undue exercise of authority incompatible with the least comprehensive conception of the 'historic episcopate." But in the 'exceedingly chaotic system" where s the scheme sub judice ?

The Bishop of Zanzibar, also, wants to know. After sixteen years in missionary work he asks :

"Why then do I now begin loubt ? Simply because the Ecclesic content to have lost her Anglicana i power of self-expression, so that we ut here can no longer appeal to her Voice or rest upon her Witness. She has no Voice: she offers no single Witness."

MISSIONS In our democratic age, before people are called upon to cast their votes those who aspire to be their repre sentatives, or those who are interest

These thoughts are suggested by a markably successful mission at St. Peter's cathedral, conducted by the Oblate Fathers Nolan and Phelan of Buffalo. Not alone by the crowds which thronged the cathedral during the two weeks, nor even the thousand men who attended every exercise, do we judge its success ; but rather by the visible effects on the Catholic population of London. The secret working of divine grace in the souls of men is known only to God : but the visible effects of the mission were such that in a spiritual sense it can be said the deaf hear, the blind see,

and the lame walk. At the close of the mission, after the Ten Commandments were read and severally explained, over a thous and men renewed their baptismal vows. This solemn and impressive act will long remain an inspiration to those who participated in it.

#### **OUR BOYS AND GIRLS**

In our last article on the subject of our schools we pointed out that according to the Minister's Report only 13.94 per cent of Separate School pupils reach the fourth form as compared with 19.39 per cent in the Public Schools. An interested correspondent asks if the discrepancy could not be accounted for by (1) kinder. gartens. (2) foreign Catholics, and (3) bilingual schools; if our English Separate Schools would not, taking these considerations into account compare favorably with the Public

Schools With regard to kindergartens i we were to assume that all the children enrolled therein would otherwise be in the primary class, the 20,677 kindergarteners would just account for the difference in percentages. But it is doubtful if any considerable proportion of these children would in the absence of kindergartens be enrolled in the primary classes. The number, whatever it might be, if taken into account would lower the Public School percentage.

Foreign Catholics would, necessari ly unduly increase the proportion of pupils in our lower classes. We are however, unable to ascertain from any available statistics that our Separate Schools have more than their proportionate share of such pupils.

The statistics for the English French Schools are to some extent available and bear out the contention of our correspondent. We have worked out some percentages from the official figures that tell their own story. Under the heading 'counties' rural schools only are included.

If the kindergarten attendance added it would reduce the percent ages as indicated in third column

Cities S. S. 26 22 27 17.3 16.7 18.8 21.4 P. S. 22.5 22 22 K 20 K 17.3 it. Cata 154 K 138 K 16 K 174 19 S.S. Town Mattawa 163

A QUESTION OF FACT Our esteemed contemporary L'Action Sociale, having badly confused its Peace terms, seems inclined to don its war-paint. Its mistranslations may account for its irritation For farces plates put petites railleries and for inintelligence, malentendu to imagine oneself accused of farces, plates and inintelligence is, we admit, enough to ruffle one's seren

But the unforgivable sin was to have quoted a passage in which Rome was spoken of as "the great assimilator of the human race. The meaning was made perfectly clear by the author in the context quoted : Her power to communicate to others "the greatest gift which the Roman Empire bestowed on the human race - a system of equal law ; " Rome had "the will and the power to communicate to others that which was the most precious of her possessions, in the eyes of her subjects, in the eyes of posterity : her political and civil rights, her citizenship." Roman law and Roman juris prudence still constitute one of the great bases on which civilization rests. We did not point out, as we thought it quite unnecessary, the evident bearing on the general thesis more fully developed the following

In any case the quotation is from a distinguished Catholic Professor who wrote the famous lecture from which we quoted, half a century before Action Sociale was founded, and

was, therefore, never intended to hurt the sensibilities of our susceptible contemporary. And, again, while we pointed out that l'Action Sociale was very much beside the mark in its fraternal correction of the RECORD, the extended quotation explaining the significance of pax Romana was by no means intended for its exclusive benefit. We write for our own readers : and our contemporary's misconception of a historic term merely served to indicate that such explanation might not be unnecessary.

It would be difficult to follow the windings of the article which our Quebec confrere devotes to the RECORD : and it is not atall necessary that we should try. To paraphrase an American humorist : It would be better for L'Action Sociale to know nothing about Ontario than to know

so many things that are not so. There is one statement, however that we shall not allow to pass unchallenged. l'Action Sociale complains of our silence in the matter of bilingual schools in Ontario. The only attempt to controvert a single statement in our review of the situation last November was the flamboyant use of a protest by Archbishop Lynch in 1871 against Protestant Inspectors in Separate schools. Our answer was so effective that it gave its quietus to the dishonest use of that letter. Apart from this we failed to see a single argument that called for an answer. Our position has either

Rev. Mr. Fysh delivering such an intemperate lecture as we are at the editor of the Wingham Advance giving it space in his columns. He ought to know that the Rev. Mr. Fysh is a disturbing element in the community and should be treated with silent contempt. We do not know where he hails from. Possibly from the North of Ireland, like his brother clergyman, the Rev. Mr. Moore, of Medicine Hat, who rejoices in the title of Orange organizer He makes the Pope and popery the plea for organizing foolish people, but the political boss is the man behind the scene. If these people had no votes Rev. Mr. Moore's occupation would be gone. We think many of our non Catholic citizens will agree with us that a certain type of clergymen coming from the North of Ireland should be stopped at the border and turned back as undesirables. We want to have peace in Canada, but these ill. tempered clergymen, who come to our land promoting religious hatreds be-

#### MR. JUSTICE MEAGHER'S LETTER

Canada would be the gainer.

We reprint in another column an excellent letter which appeared in the Halifax Acadian Recorder of Feb. 7th from the pen of Hon. Mr. Justice Meagher of the Supreme Court of Nova Scotia. The learned Judge deals in his own terse, lucid and direct style with some of the misrepresentations which are widely circulated with respect to the Ne Temere decree. He points out, as has been frequently pointed out before, that the famous decree does not invade the civil domain and does not affect anybody but the children of the Church, with respect to which surely the Church has the right to make regulations.

It is a source of gratification to find a layman, holding a high public position as Mr. Justice Meagher does, writing in the public press in a frank, dignified but decisive style to correct the errors and misrepresentations of Catholic doctrine and dis cipline, which so frequently appear in the press. Many of our laymen are too timid to stand up publicly against the attacks made upon the Church. Mr. Justice Meagher does not belong to that class. For nearly a quarter of a century he has adorned the bench and has given as faithful, as diligent and as valuable public service as any of his distinguished predecessors and colleagues. And, in the midst of exacting public duties, he has always taken a great interest in all Catholic subjects in his Province. It been left entirely untouched, or

### FEBRUARY 21, 1914

to be that the Free Press and Adver- | be-in any bookshop or other place tiser gave more space to the Church in which demoralizing publications, of Rome than they accorded him. whether, exposed to view or not, are Newspaper reporters are keen known to be on sale." The result observers, and when they are taking was that the public had their eyes notes quality counts for much. opened ; tens of thousands of people We are not so much surprised at the boycotted stands that exposed immoral publications for sale; even the newsvenders came into line in a very short time, and whole shipments of the filthy papers were returned to the publishers. We were ourselves a witness to an inspiring sight during this campaign. One Sunday afternoon a huge concourse of people awaited the arrival of the mail train at Limerick, took therefrom its cargo of imported filth, and, to the tune of "Faith of our Fathers," conveyed it to one of the city squares and there consigned it to the flames. It recalled that famous scene in Florence when, at the bidding of Savonarola, the people brought forth their gods and goddesses and made a holocaust of the pagan renaissance. But the Vigilance Committees did more. One morning we stood at the door of the magnificent cathedral of St. Colman at Queenstown as the people came forth from early Mass. There was a man there with a barrow loaded down with Catholic publications, the weeklies, the monthlies, tween neighbors, are a very unlovely the pamphlets of the Catholic Truth class, and if they were deported Society, etc., and of that vast crowd those who passed by without investing in some of the man's wares were

very few indeed.

Now what we might call the negative side of the Vigilance Committees work has been already recommended to our readers in these columns. We have argued that if the purveyers of printed filth have no consciences they have pocket books, and that the best way to bring them to their senses is to lessen the contents of these pocket books. We advocated a boycott of immoral publications and of the places where they were exposed for sale. But a purely negative campaign has not within it the seeds of success. We must be prepared to supply the place of these immoral publications, and we would respectfully suggest that we follow the example of the man with the

barrow before the door of Queenstown cathedral. What is there to prevent our having a " Good Literature Barrow " in the porch of every one of our churches? Let but the pastor take the initiative and willing workers will come forward and do the rest. We maintain that this is by far the most practicable way of promoting the Apostolate of the Press. Our people are in very many instan ces poor, and a dollar or two is often more than they can afford to pay out in a lump sum, but no one will miss five or ten cents once a week. Moreover. many of us who can afford to subscribe for one or more Catholic papers or magazines have yet to realize that it is our duty to do so. The Good Literature stand will bring these publications to our notice and its very presence at the door of the gives us pleasure to publish the church will be an eloquent reminder

		semblance of unity that the un-	arouse interest, to persuade, to con-	Brockville 22.7 21	been left entirely untouched, or	Judge's letter.	of our responsibility towards the
	whatever Archbishop Davidson's		vince by the direct means of the	Counties S. S. P S. Waterloo 15.6 16.5	assailed with a riot of vituperation.	Judge B letter.	Catholic press.
		tect any material difference between	spoken word. And it is well that	Frontenac 35 23 Huron 31.5 24	We repeat, not a single statement, in		But there is other work of a con-
	it would not "give forth a clear and		such should be the case. Responsible	Bruce 19 22	our review of the bilingual situation	THE APOSTOLATE OF THE	
		Episcopalian. Then the Christianized	government demands intelligent	Northumberland and Durham 34 20	has been controverted. Hence our	PRESS	structive character, and this brings
	But the cable informs that the		interest and conscientious action on	It will be readily seen that the	silence. When l'Action Sociale says	In an age like this when the body	us back to the suggestion of the Mag-
	Primate of all England has "come to	evolve a united native church for	the part of the people. And in spite	English Separate Schools compare	that "in the interest of the State we	politic is afflicted with a plethora of	nificat, which is that its readers form
	an important decision." He has	himself. Risum teneatis, that is just	of the power of the press and the	very favorably with the Public	trampled on the rights of parents in	societies advocating everything and	themselves into a Press Apostleship.
	'definitely decided ' not to deal with	the whole scheme. And the justifi-	diffusion of education the spoken	Schools. In the bi-lingual districts	the matter of education," it makes a	nothing, it would at first sight seem	the better to serve the Cause. Now
	the questions raised. They will	cation is that" Protestant Christian-	word remains the most efficacious	conditions are widely different.	statement that we challenge it to	bold indeed to suggest an addition	there are ever so many ways in which
	be referred to a "consulta-	ity " is face to face with Mohammed-	means of enlightening the intelli-	Counties S.S. P.S	substantiate, or invite it to retract.	to their number. Yet this is what	this suggested association could pro-
	tive body of Bishops of the	ans who "have the great merit of	gence and moving the will.	Prescott and Russell 6 18.5 Essex 10 13.5	It is not true.	we are about to do. The idea is not	mote the interests of the Catholic
	Church of England which meets in	knowing their own minds," and	Far and away beyond all things	Towns S. S. P. S.			press. Its memorie court rook arter
	July." Which is very suggestive of	Roman Catholics who are also, un-	material, even those which involve,	Rockland 4-7 27 Hawkesbury 5.5 23.7		ours. It has been mooted in various	the good literature stand in the
	the statesmanlike resource of the		more or less, sacred duties in this	Ottawa has the low percentage of	NEEDS DISCIPLINING	ways by different people at different.	church porch. They could make a
	practical politician who refers	Incredible? Listen to the very	life, are the purely spiritual interests,	11.5 in the fourth book; but the	The Rev. Henry A. Fysh-denom-	times, but it is as outlined by the	canvass of their districts and obtain
	troublesome questions to a Royal	words of Bishop Willis :		figures for French and English		Magnificat magazine that we would	new subscribers for our publications.
	Commission which can be depended	"The aim of the Conference was	concern the life to come. It is there	Schools are not given separately.	a crusade against the Catholic	place it before our readers. It had	They could make united prayer for-
	on to earn its salary so long as pub-	not an impracticable attempt to amal-	fore the most natural thing in the	Hamilton s low percentage is, we are		its origin in an article contributed to	the success of the Catholic Press.
	lic interest in said questions remains	gamate existing churches or mission-	world that Catholics should take the	informed, attributable largely to the		the January number of this Magazine	They could do more. As our friend
	uncomfortably insistent.	ary societies. It had in view an ulti-	liveliest possible interest in what we	foreign element in that manufactur-		on "Catholic Press Extension" in	Dr. O'Hagan reminds us, we are in
		mate union of native Christians into	call missions. Absorption in the		avoids and confines himself entire-	which the writer, whilst bewailing	sore need of a great Catholic intel-
		one native Church, and with this end in	material interests of life, apart alto-	ing centre.	ly to small places, where he fancies	the indifference of very many of our	lectual awakening. On the social
	referring to the Kikuyu conference,	view, the Conference sought to find means not for removing existing		When we remember that the Eng-		Catholic people towards their press,	side we are veritable giants. Many
	added this explanatory note :	differences, nor for watering down	gether from things sinful, is one of	lish-French Separate Schools are		maintains that if our people were	of us know the latest dance step who
	"An attempt was then made to unite	the distinctive characteristics of the	the chief causes of spiritual coldness	about one-third of the whole number,		only convinced of the absolute	are not familiar with the latest
	all Protestant denominations against	different bodies, but for averting dis-		the percentage of pupils in our Eng-		necessity of supporting it they would	phase of thought, economic or liter-
	the increasing power of the Roman Catholics in East Africa, and a gen-		by the cares of this world.		daily papers in our large cities be-	rally to the Cause as, for instance,	ary. We have clubs and societies
	eral communion service was held."	barely visible as yet on the hori- zon."		fourth form must be somewhat		they rallied to the support of the	that have not a single intellectual
	Is it possible that two Bishops	It is the Rt. Rev. Author who	consecrated to the consideration of	higher than that of the Pablic		Catholic school system in the United	note in their make up, which serve the
	of one of the "three divisions"	italicises native. The people at	the truths of salvation presented by	Schools. It is, however, impossible		States. In proof of this view Mr.	rapid vanity of social climbers and
		home who cherish divisions can see	the specially trained missionary	to calculate exactly our percentage		Beck instances the fruits of the	not the building up of a Catholic
	Catholic Bishops" have entered into		clearly, forcibly, consecutively and	since the figures for Separate Schools		Crusade against Immoral Literature	
	an alliance offensive and defensive		in language suited to the intelligence	are given by counties, towns, and	suit for libel against one of the daily	in Ireland. Hundreds of tons of	aristocracy of intellect. The Press
			of all. This presentation of the es-	cities without any reference to lan-	papers because it did not publish	immoral publications were being	Apostles could do something to
		ism or Methodism ; while those who	sential truths enlightens the intel	guage; but the figures given indicate	his speeches. Mr. Fysh blames the	sent into Ireland from Great Britain.	remedy this lamentable state of
		cling to the historic episcopate can	lect in order to move the will. It	very clearly that the contention of	Roman hierarchy for having killed	Public taste was being vitiated, pub-	things in their own parishes. It
	Mohammedanism that drove the	comfort themselves that the pre-	is not a new message. It is the same	our correspondent is well founded.	the Montreal Witness, and the Daily	lic morals debased. Thinking people	seems to us there is work and to
		tended union with dissenters is only	old sweet story of Redemption : but		Telegraph, which took its place,	falt that the time was sine to attained	spare for this new organization.
	dissenters. Evidently "the increas-	for native consumption.	the highly educated Catholic sits be		edited by the Hop. W. S. Fielding, he	to stem this hideous tide of filth.	The Magnificat is making a move in
	ing power of Roman Catholics in	Moreover :	side the most ignorant, those in the	When you are discouraged by the	avers is dominated by the hierarchy.	Associations known as Vigilance	the right direction, but whilst we
S. A.	East Africa" is a good enough justifi-	"The setting up of an East African	highest walks of life beside the humb-	revolt of your lower nature, disgust- ed at yourself that you make such	" London, too," he says "is poorly	Committees were formed in the vari	wish its venture every success we
	cation with many in England. Not	Church, independent of historic Christianity, was never for a moment	lest laborer, the God-fearing Chris-	little progress toward the goal of	served by its secular papers." "The	and another the monthly of the	think the proposed constitution is
	long ago we read in the Herald of	contemplated."		Christian perfection, think upon this	Free Press," he claims, "is edited by a	Alexandress (1) Head to 1	too limited. If we are to have an
	India that a Protestant minister	That ought to satisfy the sticklers	sinful habits, and the message of the	truth; that you are God's; that for		any newspaper, periodical, book, or	association pledged to the support
	charged the Catholic Church,	for the historic episcopate. But,?	mission reaches all alike. It is a	you, with all your faults he sent	our friend Mr. Miller. Hitherto we	any newspaper, periodical, book, or	and encouragement of the Catholic
	"Romanism" he called it, with seek-	"At the same time, it was felt that.	time of grace and outpouring of the	down His only beloved Son. That you are His child; and that He has a		postcard of an immoral character :	Press, why not have it nation wide in
	ing to make up in India for defec-	without in any way compromising		father's heart.		and (2) not to purchase anything-	its scope? Why not some one make
		/ · · · · · · · · · · · · · · · · · · ·		ANNAL D LIGHT D.	The music burne of mit 1 lan seems	harmless or even good though it may	a move to establish a Press Apostolate