

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, JULY 26, 1913

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THE IRISH CHRISTIAN BROTHERS

In answer to a subscriber we beg to say that the Institute of the Irish Christian Brothers was founded in 1802, in the city of Waterford, by Edmund Ignatius Rice. In 1820 the Institute was formally approved and confirmed by the Holy See by a brief under the title of "Religious Brothers." The "Christian Brothers," as they are called, form a society perfectly distinct from that of De La Salle's "Brothers of the Christian Schools"—the end, however, of both being the same and the rules by which they are governed differing little from each other. The work of Brother Rice is a record of achievement in the cause of education. In Ireland their schools are admittedly of the best, and elsewhere, in Australia and India they are regarded as no inconsequential factors in the training of the young. And in Canada we are sure of the success of their methods and principles. In common with all Christian educators they spare no efforts, shrink from no sacrifice which is necessary to enable them to carry on with success a work in which the glory of God and the good of mankind are so largely involved.

ONE POINT OF VIEW

It may be due to the hot weather our disinclination to listen with equanimity to preachments on the boisterous methods of Catholic controversialists. Scribes whose stock in trade is the thrumming over threadbare commonplaces, the repeating of outrageous charges, the dissemination of insulting insinuations are not well equipped to instruct us in the canons of social amenities. The use of methods such as are in honor in some sections of Ontario wrung from Dean Stanley the avowal: "I am convinced that Protestantism in general treats them (Catholics) with shameful ignorance and unfairness." Dr. Schaff deprecates "that the Roman Church is bemired from day to day with all possible accusations and calumnies, and combated with Scripture arguments, quotations, mockery, witticism, horrible stories and misrepresentations." And Dean Farrar declares that theological partisans are less truthful, less high-minded, less honorable even than the partisans of political and social causes who make no profession as to the duty of love. Hence we are disposed to smile when the apostles of wholesale and extreme pugnacity, which require no discrimination, calm their turbulent spirits for a moment in order to utter pleasant words about amity and love. We do not impugn their motives, but we are not sanguine enough to appraise these unctuous phrases at any undue value. We are of the opinion that the secular prints could, by refusing to publish the addresses of clerical firebrands, do much towards damping the flood of prejudice. Some of them realize that it is not "good business" to give space, for example, to the glorification of Orangeism; others, through fear of losing patronage and advertising, welcome fustian and claptrap. Some editors of religious weeklies should, however, exercise their common sense, even if they do not bring into play their charity, by recognizing the vanity and impotency of their methods when dealing with the Church. They should lay stress on the intrinsic excellence of their creeds. In a word, they should purge themselves of the poison of blind fanaticism and regard us as being ready to hear any dispassionate statement as to our defects or to their excellencies. And in our days of Carnegie libraries and pictorial newspapers, many of our separated brethren are disposed to say with Emerson, "Should I go out of church whenever I hear a false statement, I should not stay five minutes."

ROMAN NEWS

The news from Rome, given by some newspapers, indicates that their correspondents are lacking in imagination. We venture to say that scribes of the Hocking type could

garnish reports of "intrigues and dissensions" with "purple patches," reminiscent of bye-gone days and not devoid of beauty in the eyes of those who live in fairyland. But bald phrases expressing oft-told fiction, with never a gleam of humour to illumine their dullness, must be tiresome reading even to those who believe in the trustworthiness of the average correspondent. If we remember aright the correspondents who flourished at the outbreak of the bitter-minded Combes' campaign against the Church in France had a wealth of luxuriant diction, exuberant imagination and a gift of seeing things that were not so. The pocket-editions of Voltaire were upholders of democratic ideas and not withholders of other people's rights. They were models of good-breeding, statesmanlike and self-sacrificing. A religious weekly, one of our own contemporaries, sang paeans of praise in their honour, and could not see, for its eyes were overlaid with the triple glare of bigotry, that in so doing it was well within the bounds of propriety. He had Combes and Briand's public addresses before him, and yet read in them but signs of democracy's advance that had been checked by nuns and monks who had spent themselves on battlefield, in school-room, in hospital, for France and Christ. When, however, the campaign, shorn of the trappings given it by hired scribblers, stood revealed as a blend of sordidness, brutality and irreligion, our friend who caters to the religious needs of Protestant households resigned the role of champion of atheists. It seems to us that "Roman news" must be manufactured by the reportorial artist who, in an account of a Church celebration in Chicago, spoke of Cardinal Satolli as "officiating with a thurble on his head."

AN OLD POLICY

M. Barthow, the French Premier, said recently in regard to the government's attitude towards religion in the schools: "Religion is for the Church; the doors of the schools should be closed to all religious beliefs." M. Barthow is somewhat of a Bourbon. His policy is not original. Ever since the days of Julian the Apostate this method has been in vogue. Eliminate the idea of God as much as possible from the minds of youth; banish Him from the school room; steep them in an atmosphere surcharged with indifference, and you have soil ready for the germinating of the fruit that breeds death. Voltaire and the stormy petrels of the Revolution played the same game, with results which are chronicled in letters of fire in the pages of history. The present authorities continue it to the increase of youthful depravity. And yet France, sound at heart, looks complacently at this unreason and injustice organized by a sectarian minority.

THE DAY OF THE TRACT

The late Fr. Gerard said, if we remember aright, that the twentieth century needs writers, not less thoughtful or learned as those of old, but who, instead of folios, will write sixpenny tracts and will write not with an eye to the pundits of the schools but to the man in the street. Their language must be thoroughly modern and understood of the people so that he who runs—even on the rail—may read, and reading may comprehend. Such reading will help us to appreciate not only our own knowledge, but which is also not less important, our own ignorance. We have now pamphlets published at a very moderate cost dealing with current issues, with the questions of origin and destiny, and with the claims of the Church. They are an antidote to error as well as a storehouse of information. They should be in the hands of every Catholic who has any pride in his religion and who has too much self-respect to permit the scoffer and retailer of stories of the scientific charlatan to pass unchallenged. A course of this pamphlet reading would help us to distinguish assertion from argument, speculation from fact, and might enable us to free ourselves from the debasing servitude of desultory and harmful reading. It is certain that the intelligent layman can be a powerful aid to the cause of truth.

He can remove prejudice, be a guide to those wandering on the wastes of error and uplift his brethren submerged in the garbage that is poured out by the press on a long-suffering public. One layman, sure of his ground, enthusiastic about his faith, can, without being aggressive or "preachy," serve as a tonic to the indifferent and apathetic. He may even induce some of us to realize that card parties should not engross our energies and that some of our societies should not be bounded by the horizon of amusement. Even dry bones can, when under the spell of an energetic personality, take on life.

CATHOLICITY IN SPAIN

ANGLICAN CLERGYMAN'S REMARKABLE TRIBUTE—SPANIARD WHO PRACTISES HIS RELIGION IS SURE TO BE A GOOD MAN

The Rev. C. E. Rivers, M. A., rector of Our Lady of Lourdes, Acton, London, W., when in Madrid recently on a holiday had an interesting conversation with the chaplain (Anglican) of the British Embassy concerning the Catholic Church in Spain. Father Rivers, preaching at High Mass recently in his church, described the circumstances which led up to the chat. "I happened," he said, "to be in one of the streets of Madrid when some one in clerical dress came up and spoke to me. I could see that he was not a Catholic priest. He was so very amiable to me in his remarks in English that I said to myself: 'I must be perfectly plain and candid with the man. He thinks I am an Anglican clergyman.' " "So I said: 'I think you are a little mistaken in the reason which made you speak to me. I am not an Anglican clergyman. I am a Catholic priest.' He seemed very pleased," continued Father Rivers. "He said: 'I am very delighted to see you. I am chaplain here at the embassy.' I saw him several times after that and had long talks with him. " "I said: 'Tell me, without sparing me or my Church, what is the impression the Catholic church has made on you since you have been here—five or six years.' " "The chaplain replied: 'I have seen and heard nothing but what is most edifying both personally and from others regarding your Church and the Catholic religion as it is practised by both priests and people in Madrid and the country generally. So far,' continued the Anglican clergyman, 'from any ever wishing in the least to tamper with the faith of the good Catholics of this country—the Christian religion of this country—I should be most horrified and disgusted and very angry if I thought any Anglicans, lay or clerical, interfered or tried to interfere with the religion of the devout Spaniard. The Spaniard who is a good Catholic and practices his religion is sure to be a good man,' intimated the chaplain. " "Father Rivers also had an illuminating interview with the mother superior of a large convent in Madrid. She assured him that what edified the religious was the piety amongst laymen of the world. " "I include," said the mother superior, "a man who was for some years Prime Minister of Spain, but, unfortunately, he is now out of power. For years and years he has made a half an hour's meditation daily." " "Could you imagine," asked Father Rivers in conclusion, "such things in England? Could you imagine Mr. Balfour or Mr. Bonar Law up to the Alms of St. George making half an hour's meditation before the Blessed Sacrament?"—London Catholic Times.

FOREIGN MISSIONS

PRAY FOR MISSIONARIES—The members of the Propagation of the Faith Society are urged to redouble their prayers for an increase of apostolic workers. Father Alachniewicz, an African missionary tells us that it would take just about 1,000 priests to minister to the spiritual wants of the people of his district alone, were they all converted. "We are only 20 of us here," he writes in a recent letter, "and many of us are already disabled and would need at least a six months' vacation to repair our strength. Still we have to drag along for we can not see our companions overburdened with work, and we can not and will not abandon our little flocks." It seems to be especially hard to form native priests in this portion of Western Africa, but there must be a sufficient supply of these to carry on the work of conversion, in case all the European missionaries should die. This really happened in the time of Bishop de Brezic, the founder of the Lyons Fathers. He and his 5 companions died in six months' time in this very district, in 1859. Without the assistance of native priests white missionaries can never suffice to convert these 3,000,000 inhabitants. "Almighty God alone knows how to make children to Abraham and Melchise-

dech of these poor blacks," continues Father Alachniewicz. "Pray then that Our Lord may show us whom He has chosen and we will do our best to give them the necessary instruction and preparation for their high calling."—Sacred Heart Review.

CHINESE PROFESSION OF FAITH—One of the most interesting items contained in a recent number of the Annals is the profession of faith of a fervent Chinese Christian who lived in the early seventeenth century: "I, Paul Ly, a sinful man, nevertheless desire with all my heart to amend my life and embrace the holy law of Jesus Christ. Asking this grace I raise my heart to the Lord of Heaven and entreat Him not to disdain my prayer. Alas, since my childhood I have been plunged in ignorance and sin. Therefore I implore Almighty God to have mercy on me and to pardon my transgressions. " "I firmly resolve that from this hour, when I am about to be purified from my sins, I will amend my life, will adore the Lord of Heaven in spirit and in truth, and will strive to carefully observe the ten commandments of God. " "I renounce my sins, abjure the errors of the times, and condemn all that is contrary to the Divine Law. To-day I begin a new life. But, as the doctrines that I profess contain wisdom that I do not yet fully comprehend, I beg the All Merciful God, the Creator and Saviour of the world to deign to enlighten my mind and to strengthen my faith. " "Give me grace, O Lord, to put into practice the teachings I have received, that I may be able to live an upright life and thus may, one day, in heaven, be admitted to Thy Divine Presence. Grant that, having received Thy divine law I may publish it to study more and strive to lead others to embrace it. " "I solemnly promise to do all I can to extend Thy holy faith, and I beg Thee to hear and accept my vow. " "This profession of faith I make in the empire of the great Ming dynasty during the thirtieth year of the reign of Wan-Lie, and on the sixteenth day of the eighth moon." (Sept. 23, 1608).

YIELDING TO CHRISTIANITY—Little by little the Japanese are coming to see the need of Christianity in order to stem the tide of immorality in their country. They know that Buddhism and Shintoism have no influence in that line, and their atheistic education, of which they were so proud only a little while ago, has not even as much power for good as Buddhism.

"In the Higher Commercial School of Kobe (a government institution)," writes Father Nicholas Walter, "the students are openly told by their professors, that to maintain a high standard of morality is not enough to study more; they must take up some form of Christianity. Such a thing as this would never have been dreamt of some fifteen years ago."—Sacred Heart Review.

RIISING TIDE OF PURE SECULARISM

MONSIGNOR SHAHAN ON THE TREND OF MODERN EDUCATION OUTSIDE THE CATHOLIC CHURCH

The convention of the Catholic Educational Association held recently in New Orleans, was regarded by all who were in attendance as the most practical and useful convention in the history of the association. Delegates were there from all parts of the country, and at the Pontifical Mass which was celebrated on Tuesday by Bishop Allen, of Mobile, five others Bishops assisted in the sanctuary, namely, Bishop Gallagher, of Galveston; Bishop Van de Ven, of Alexandria; Bishop Shaw, of San Antonio; Bishop Lynch, of Dallas, and Bishop Morris, of Little Rock.

ADDRESS BY MGR. SHAHAN
The opening address by Right Rev. Mgr. Thomas J. Shahan, rector of the Catholic University of America, was a notable utterance.

"Outside of the Catholic Church," said the speaker, "modern education is everywhere marked by an absence of the religious hostility in its regard when there is not an avowed enmity and persecution. It is asserted that all religions being false, or only forms of common superstitions, their content is vain and their influence is worse.

Education seems to have no other province than the present, no other than temporal. On the other hand, the evident decay of juvenile morality alarms an increasing number of teachers and administrators of education, and large volumes could be and are to-day filled with the sad admissions of foremost authorities in educational work. Not a few attempts are made to stem the rising tide of pure secularism that is invading those schools which recognize no fixed religious teachings. But in view of the great number of teachers, the training of their administration and the spirit that they presuppose and in turn feed and confirm, it is hard to see how in this respect any serious improvement can come about.

"No teaching, of course, can be long carried out without ideals of some kind. Naturalism, the prevailing philosophy of our day, furnishes not a few of the ideals that sustain and comfort teachers and pupils in those schools that have not positive religious affiliations. Hedonism, or the doctrine of pleasure in its various shadings; the world itself, with the charms of travel and the contentment of natural curiosity; the domain of art, with the satisfaction of higher and finer yearnings of the soul; the pursuit of social reform in more or less utopian ways; the purely natural origins of religious instinct; the history of philosophic schools and opinions, and of late an intense pursuit of purely physical ideals; the cultivation of literature, domestic and foreign, not to speak of the highly praiseworthy development of the patriotic instinct, seem to round out the ideal activities of our modern educational world. Together they make up the 'Cultur-leben' of to-day and exhibit at their best the purposes and uses of our costly modern education. In themselves and individually they may be and are useful and desirable outlets for human activities, but as a complete circle of human ideals, as representing the final aim and uses of education they are necessarily disappointing. On all sides there arise outcries against the frivolity and insignificance of much of our modern education, and its good and useful elements are overlooked amid a rather general vexation at its failures. No one maintains that our youth is more docile, obedient, reverential than formerly, more respectful of law and order. In educational methods and equipment a habit and a spirit of change are creating a kind of despair. Modern education, it is not too much to say, lacks in many places unity, purpose, logic, balance, continuity, nor can these defects be without a depressing influence on the armies of pupils who must go through such schools. A disinterested observer could not but wonder at certain features of it. " "The painful toil of dropping buckets into empty wells, and growing old and drawing nothing up.

TWO NOBLE TRAITS THREATENED
"Two noble traits of our Christian society seem threatened by this universal worship of the present and its fleeting advantages. I mean the sense of 'vision' and the power of sacrifice. The sense of the future, has been considerably weakened by the decay of religious teaching concerning the destiny of the human soul, accountability, divine judgment and the life to come. It seems to many that this is one reason why the pursuit of pleasure and the means thereto is now so keen, and goes on regardless of any restraint of law or custom. Perhaps also it is why there is now so little joyous content and art, those lovely works of free-ranging 'vision,' at once beautiful and popular. I may say here that it is not without reason that so much good work of this kind dates from the ages and lands of Catholic faith. On the other hand, many are asking to-day whether the power of sacrifice that made this nation great, as it did all young and ardent peoples, is still with us, or whether it has not been seared in the general decay of the religious spirit and temper."

A HEROIC IRISH MARTYR
In 1680 Glaisne O'Cuilenan, Abbot of Boyle, was seized and cast into prison. As an inducement to abandon his faith and save his life he was offered a choice of the Episcopal See which the spoiler had made vacant. What did he say to his tempters? "The benefices," said he, "you offer me are very valuable in truth; but how long will you allow me to enjoy them? " "As long as you live," they answered. "And what length of life will you give me?" he asked. "We can not determine the length of your life or prolong it, nor do we know the day of your death!" "Well, then," he replied, "is it not wiser for me to obey Him and keep His laws who can, if He pleases, prolong my life and give me a life of eternal happiness in the world to come, than to obey you who can not and are striving by your deceitful and perishable gifts to lead me away from the laws of heaven?" "Angered at the calm answers which the wisdom of God dictated, they crushed his bones, and finding they could not crush his spirit, they order his execution. He only pleaded that the suffering of his brother Abbot from Lough Ce might be shortened by coming first, and then he went fearlessly to his martyrdom at the age of twenty-six."—Sacred Heart Review.

Never make differences worse. Find excuses for the conduct of others. Never say how cruel, hard or unjust that was; never remember such things.—Ryan.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,542 70
A Friend, Harrison's Corners.....	2 00
John Sweeney, Metcalfe.....	2 00
A Friend, Brockville.....	1 00
Ian Sisolach, Lebreton.....	1 00
A Friend, Owen Sound.....	1 00
H. J. O'Leary, Victoria.....	2 00
Mrs. E. R. Windsor, N. S.....	2 00
John D. McDonald, Grand Mere.....	1 00
J. W. Porcupine.....	1 00
D. G. O'Connell, Medicine Hat.....	1 00
Thos. Hanlan, Hamilton.....	1 00
Thos. F. Mullin, Chestow.....	2 00
Mary A. Campbell, Margaree Forks.....	1 00
Estate Ada Foley, Indian River.....	50 00
M. E. N. Brantford.....	10 00
Mrs. Jas. Callaghan, Charlottetown.....	1 00

REMITTANCES TO FATHER FRASER

By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
July 11, 1913.....	736 70

MORGAN AND POPE PIUS

The late J. Jierpont Morgan had an interview with Pope Pius in 1905, and in discussing the subject later, the financier said: "I was struck by the intensely developed mentality of Pope Pius. He had a strongly intellectual face, with piercing eyes, but his smile was full of good will.

"I admired principally, however, his great simplicity of manner and his air of absolute sincerity. His democratic tendencies appealed to me. The Pope declined to permit me to kneel to him, as is customary, but took my hand in the American manner and gripped it cordially. " "The impression I received from my long conversation with him and the walk through the Vatican was one of deep regard for his well-developed artistic sense. He had an intense and deep appreciation of the beauties and glories of the art treasures of the Vatican, and his observations and comments were not those of a mere amateur, but of a trained connoisseur of art. " "We talked of religion in our country, and I was pleased to find that the Pope was fully cognizant of the conditions in the United States. He was very remark that Americans were twice good Christians."

POWER OF THE CHURCH

The Rev. Jenkin Lloyd Jones, D. D., the well known minister of Chicago, is not one of those who believe with "The Guardians of Liberty" or their kind that the Church is a "menace" to our liberties and an obstacle to human progress. Reply to an attack on the Church at a recent religious convention in Boston, he said: "The Catholic Church is a mighty power, coming down century after century, and has done and is doing a wonderful work of uplifting humanity. . . . You and I may differ in opinion on some of the fundamental principles of Catholicism, but we are all agreed in universal brotherhood. Try to appreciate the great work done by this old Church and remember the saying that any fool can like those he likes, but it takes an educated man to like those he does not like.

Intelligent observers, whatever their opinion of Catholic doctrine, cannot fail to perceive the wonderful strength of the Church as an organization and admire her in uplifting the race and making men like unto God.

We are bricks, made of clay; and we are not fit for use in the city of God until we have been shaped in the mould of His will, and have been burned in the fires of affliction.—Austin O'Malley.

CATHOLIC NOTES

The Catholic school children of Manchester, England, 24,000 in number, participated in the annual Whit-sun-week parade in that city.

Rev. Alexander Thompson Grant, ex-chaplain to Wemyss Castle, Fife, Scotland, has been received into the Church.

Monday last was the fifty-second anniversary of Cardinal Gibbons' ordination to the priesthood. Only July 23 he will celebrate the seventy-ninth anniversary of his birth.

France has started a nationwide crusade to help the Catholic press through parish organizations. France has felt the effects of neglecting Catholic journalism and she knows.

Among recent conversions to the Church in France, are to be numbered Charles Louis Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu theatre, Paris, who has just published a Vie de Jesus in verse.

At Meagherafelt, Ireland, Felix Mulholland, on June 14, indulged himself in loudly and publicly cursing the Pope, the police, the army, the navy, the Ancient Order of Hibernians and the buckles of Constable Kelly's coat, for which he was fined in the petty sessions court.

On a recent Sunday at St. Mary's Church, Chicago, one hundred adult converts were confirmed by Bishop McGavick. St. Mary's is in charge of the Paulist Fathers who make a speciality of work among non-Catholics.

The magnificent white marble Cathedral of Milan has five naves, and is 486 feet in length. It has 93 turrets, 6,000 statues, 2,000 of which are on the exterior. Under its cupola is the splendid tomb of St. Charles Borromeo.

More than two thousand Catholic churches in France are falling into ruin owing to the separation law, which not only has made no provision for their repairs, but renders their repair by Catholics almost impossible. More than two thousand!

Don Antonio Colado, parish priest of Luc, near Colunga, Spain, who was seventy-seven years of age, has been assassinated. He was going to the assistance of a young niece, who had cried for help, when he was shot. The niece had already been murdered. The assassin escaped.

A religious census was taken recently in St. Louis. Commenting upon the figures, the Western Watchman says: "One-half of the people of St. Louis have no religion and want none. Three-fourths of the rest are Catholics, leaving a bare one-eighth of our population to be divided among the different sects.

Diving to the assistance of a student named Gaston Richer, Rev. Omer Gagnon, one of the professors of the St. Vincent de Paul College, St. Hyacinthe, Que., managed to save the boy by pushing him into the shallow water, but lost his own life, the swift current of the Yamassaki River in which the boy was bathing sweeping him down stream.

Rev. Albert R. Williams, pastor of a Congregational Church in East Boston, held a series of meetings which he called "Be Fair" meetings in his church, and invited Cardinal O'Connell to speak at one of them, on the Catholic point of view. J. E. Burke, assistant Superintendent of Public Schools, spoke in the Cardinal's absence. He dealt with the evidences of European civilization and culture preceding the reformation period.

The Rev. Father O'Dea, chaplain to the Sisters of the Sacred Hearts of Jesus and Mary, who recently erected a new church at Cadeleigh, Ivybridge, England, is getting round him a large number of non-Catholics, which augurs well for Catholicism in the Ivybridge district. Quite a hundred of them attend the church on Sunday evenings. As a mark of their sincerity, it may be mentioned that they genuflect before the Blessed Sacrament and assist in the singing of Vespers in Latin. A few of them are already under instruction. All are very regular and devout in demeanor, so that it would appear that ere many months have passed Father O'Dea will have a congregation of Catholics in the district.

A bill now before the House of Commons imperils the very existence of the far-famed St. Winefride's Well in England. "The Halkyn Mines Drainage Bill, 1913," is being opposed on the ground that it will rob the people of Holywell of their water, and besides throw thousands of mill hands out of employment. If a handful of mining speculators are to have their way it means, in the opinion of those best qualified to judge, that the flow of water in the holy well which gives its name to the town will be seriously and perhaps fatally diminished. The Tablet appeals to all who are interested in the defense of a place of national pilgrimage and the protection of a shrine hallowed by the memories and the sacred associations of a thousand years, against the inroads of a petty and greedy commercialism.