

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D.

Associate Editors: Rev. F. J. O'Sullivan, H. P. Mackintosh, Rev. James T. Foley, B. A. Thomas Coffey, L.L.D.

Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by Archbishops Pelicciolo and Shear, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshesburg, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD:

General agents: M. J. Hagarty, Vincent S. Cox, and Miss Jessie Doyle, Resident agents: George E. Hewitson, Minneapolis, Minn.; Mrs. W. E. Smith, Halifax; Miss Brice Saunders, Sydney; Miss L. Herlinger, Winnipeg; E. R. Costello, 2255-5th ave. West, Vancouver, B. C.; Miss Johnson, 211 Rochester st., Ottawa; Miss Rose McKenney, 149 D'Alouillon street, Quebec; Mrs. George E. Smith, 238 St. Ursula street, Montreal; M. J. Marvin, Montreal, B. P. O. 200, 1247 Montrose St., Regina, Sask.; and E. J. Murphy, Box 125, Saskatoon.

Obituary and marriage notices cannot be inserted except on the usual condensed form. Each insertion 50 cents.

Subscribers changing residence will please give old as well as new address.

Single copies may be purchased from Mrs. M. A. McGuire, 240 Main Street, John J. Dwyer and The O'Neill Co., Pharmacy, 109 Brasse street.

In Montreal single copies may be purchased from J. Millov, 241 St. Catherine street, west.

LONDON, SATURDAY, NOV. 17, 1917

THE VICTORY LOAN

To the Editor CATHOLIC RECORD:

Reverend Dear Sir,—Very insistently just now the claims and merits of Canada's Victory Loan are being urged on the consideration of every Canadian. It may seem superfluous for me to add anything to this general appeal to the business sense and patriotism of our fellow-countrymen. Realizing, however, that the CATHOLIC RECORD affords a unique medium for reaching a large and important element of the population, I willingly accede to the request to address them through its columns.

Canada has always been obliged to borrow large sums of money. The War, while making the raising of loans more urgent, has rendered it impossible or undesirable to effect them in foreign money markets. Hence Canada appeals to her own citizens for the credits necessary not only to continue her part in the War, but also to maintain and develop the great industrial activity due to the stimulus of war orders. The general prosperity of the country, therefore, depends on the Government's being provided with the means to supply the credits by which external trade is maintained.

Viewed as an individual business transaction, the first consideration that weighs with a person in buying a Victory Bond is the security it offers. Here the security is perfect. A mortgage prudently placed on good farm lands has always been deemed an investment from which the element of a security is altogether excluded. The Victory Bond has behind it all the broad acres of half a continent, all the resources and credit of the Dominion of Canada.

Besides, it is a profitable investment. Five and one half per cent., where risk is absolutely eliminated, is a good rate of interest at any time. When, after the War, the world is readjusting itself to conditions unprecedented in history, it may be for a long time impossible to find investments so desirable from every point of view.

It is, moreover, a patriotic duty to help to make this national loan an unqualified success. But, for rich and poor, beyond the plain obligation of patriotism, there is an excellent business opportunity. The security of the Victory Bonds being greater than that of any bank, or of all the banks combined, it would seem folly to retain money at three per cent. when, by investing it in the National Loan, the rate of interest can be almost doubled.

But let me urge on those who have no bank account to draw upon the desirability of profiting by this exceptional opportunity. Bonds of \$100.00 and of \$50.00 will be offered, and may be paid for in instalments. In the case of the \$50.00 Bond, the payments will be \$5.00 on Dec. 1st, \$5.00 on Jan. 1st, \$10.00 on Feb. 1st, March 1st, April 1st, and May 1st. And in like proportion for Bonds of higher denomination. Are there not many who, though having no savings in bank, could, under present conditions, with a little goodwill and co-operation amongst the various members of a family, subscribe for one or more of the smaller Bonds, and thus at one and the same time accomplish a worthy patriotic object and take the first step towards acquiring that very necessary virtue of thrift? Thrift is not a Canadian national virtue. In the sufferings under which countless millions are bowed throughout the world to-day

may surely be found incentive sufficient to practice the self-control, the self-denial if need be, to buy a Victory Bond out of savings effected for that purpose. If thus worthily and meritoriously fulfilling a public duty, an advance is made in thrifty habits, it will be a twofold blessing.

An added inducement may be found in the fact that a Victory Bond will always be readily convertible into cash or taken as security for a loan. If in dealing with this subject I have urged thrift as an important consideration is ample justification not found in these words of the Apostle? "If any man have not care of his own, and especially of his own house, he hath denied the faith and is worse than an infidel." (1 Tim. v. 8.) So strongly does Holy Writ set forth the obligation of making material provision for those who, by the law of God and of nature, are dependent upon us.

I remain, Reverend Dear Sir, Yours faithfully in Christ, M. F. FALLON, Bishop of London.

THE LESSON OF THE NEW YORK ELECTIONS

The municipal elections last Tuesday in New York City attracted unusual interest and attention far beyond the limits of the great commercial capital of the neighboring republic.

Some features of the campaign just closed are worth considering in view of our own approaching elections.

It may not be out of place to state for the information of some of our readers that Tammany is the chief Democratic organization of New York City. It is the custom when reference is made to this organization in our papers to speak of it as synonymous with graft and maladministration. Even Toronto, with a record of civic administration which would damn Tammany forever with the electorate of New York, pities the great American metropolis under Tammany. The voters and taxpayers of Greater New York are in a position to be better informed. We are not at all interested in Tammany, however, beyond warning our readers against an impression which might be confusing.

John P. Mitchell, the grandson of the Irish patriot and rebel John Mitchell, was elected Mayor in 1914 by far the greatest plurality given up to that time since the formation of Greater New York some twenty years ago. On the completion of his four-year term he was again endorsed by the Fusion party and backed by other powerful influences.

Not municipal government but loyalty, patriotism, Americanism was made the paramount issue of the campaign. Mayor Mitchell proclaimed from the house-tops that he was fighting the battle of Americanism against "Hearst, Hylan and Hohenzollern." All other issues were overshadowed—so far as the Fusion forces were concerned. Morris Hillquit, the famous Socialist, gave some color of reason for this so far as he was concerned, as he proclaimed himself opposed to the War and in favor of universal peace.

Judge Hylan, the Democratic candidate, was emphatic in his repudiation of the charges against his thoroughgoing Americanism. It is worth while giving in part Mayor-elect Hylan's own manly declaration as soon as the results of the election were known:

"I want to make it plain to the world that there was no issue of Americanism or loyalty involved, so far as I am concerned. There could be none, for I am as good an American as any man, as loyal to my flag, as loyal to my country, and as firm and determined in support of every act of the Government in this war as any man.

"I ask the editors of the newspapers in this city and in other cities to give prominence to this declaration, so that there may not go abroad to the people of this country who have no appreciation of our local situation, the slightest intimation that the question of the war or war policies of President Wilson and the United States Government are in the slightest way involved.

Controller-elect Craig likewise: "There are no more patriotic men in America than those elected on the Democratic ticket. There never was, there is not now, and there never can be any question as to the whole-hearted loyalty and unreserved devotion of these men to the cause of Americanism as represented by President Wilson and Congress in their efforts to make the world safe for democracy."

The result of the election was that Judge Hylan was elected by the greatest majority ever given since the consolidation of Greater New

York. The Times says: "Complete returns show the result of Tuesday's election in this city to be the greatest Tammany victory on record. Judge John F. Hylan, Tammany's successful candidate, received a total vote of 297,288 and a plurality over Mayor Mitchell of 147,975. Both the vote and the plurality are likely to be swelled when the 65,000 absentee soldiers' and sailors' votes are canvassed in December.

"The plurality of Judge Hylan is the biggest ever received by a candidate for Mayor in this city. The next biggest was the plurality of 124,262, which Mayor Mitchell received four years ago.

"Of the 62 Assembly Districts in the city, Judge Hylan carried 51; Mayor Mitchell carried 8. Morris Hillquit the Socialist candidate for Mayor, received a plurality of the votes in 3 Assembly Districts." Morris Hillquit, the Socialist candidate, polled an unprecedented vote, having attracted all the pro-German and anti-British elements and running only a few thousand behind Mayor Mitchell, the self-constituted champion of Americanism and loyalty.

What is the lesson? It is pretty clearly pointed out by Governor Whitman, who supported Mayor Mitchell:

"Like all good citizens I regret the return of Tammany to power. I supported Mr. Mitchell at the primaries and at the election. There was no Hohenzollern issue in this campaign. This city and this State are enthusiastic and sincere in support of the President and of the cause to which the country is committed. The enemies of our country have no reason to rejoice and they can openly obtain no comfort on account of the election or defeat of any of the candidates for municipal office.

"Our people were quick to discern and eager to resent a false issue. Had Mr. Mitchell and his advisers confined their campaign to the Tammany issue, the result might have been different. I believe that Mr. Hylan and the hundreds of thousands who supported him, opposed, as many of them are, to the Republican Party and to me, are loyal to the country and to the flag. The people of New York State are patriotic. There is no Hohenzollern here."

We here in Canada are just entering upon an election campaign into which, if certain influences already in evidence prevail, will be injected the same false issue which has just been so warmly resented by the people of New York. There are clear-cut issues here, there is room for honest difference of opinion; but if a section of the people impudently lay claim to all the loyalty, all the patriotism in Canada, if they rely on appeals to passion and prejudice they may find that while doing infinite harm to the country they have not in the slightest degree helped the cause they profess to have at heart.

LIMPING LOGIC

When Benedict XV., his fatherly heart broken in the contemplation of the fratricidal war of Christian nations, issued his appeal for a more excellent way than sheer force to bring the ghastly struggle to an end, he stirred deeply the heart and conscience of mankind. Evidence of this is every day accumulating despite the partisan clamor which on all sides is still largely considered a patriotic duty. Secret diplomacy has been dealt its most deadly blow; the peoples of the world are discussing terms of peace and thinking for themselves. The Manchester Guardian, the great Nonconformist organ of Great Britain, is pressing for delimitation of War aims, and a definition of Peace terms.

We wish just now, however, to recall a bit of limping logic very popular and very convincing a short time ago amongst those for whom the terse imprecation "To Hell with the Pope" serves at once as a profession of faith and a summary of the lessons of history. To this enlightened element of Anglo-Saxon civilization was addressed an argument something like this:

"That the Pope is pro-German—a mere tool of the Kaiser—is evident from the fact that only now when Germany is beaten to her knees does he propose peace. Manifestly his only anxiety is to save the tottering Central Powers from impending retribution.

Recent events show—what rational people would readily concede, if not blinded by prejudice—that the Holy Father was much better informed than his hasty and biased critics.

Now those best informed amongst the Allies, speaking with full sense of responsibility, issue the solemn warning that there is still before us a long war.

So the premise and conclusion of the anti-Papal argument fall to the ground.

WILLS AND EPITAPHS

A stroll through the cemetery in the month of November, this month of wailing winds and naked trees and meadows brown and sere "has a very chastening and salutary influence upon the soul. Someone has spoken of "sermons in stones." This is certainly true of tombstones. The epitaphs remind us of those chapters in Genesis, in which the deaths of the patriarchs are recorded: "And all his days were in the whole one hundred and fifty years; and he died." There is something dignified and orthodox about an inscription such as this: "Sacred to the memory of Patrick O'Brien, native of County Cork, Ireland, who departed this life Nov. 6th, 1887, aged 92 years. May his soul rest in peace." There is a certain grim humor about the monumental poetry that was so much in vogue some years ago. We might quote some very choice morsels, were we not restrained by the admonition "Nihil de mortuis nisi bonum."

Like many obituary effusions, these seem to have been ready-made. There are women who can turn out these verses with the dexterity of a limerick composer. The marble-cutter has always a supply on hand. You look them over and take your choice. Here is where the humour comes in. The tenderness of affection expressed is generally in inverse ratio to the love manifested in life. The soulful elegy, in gilded letters, may have seemed a thing of beauty at first; but it was not a joy forever. Like the floral offerings it soon faded, and even more than faded. Such is the lot of all things that rest upon mere mundane sentiment, and have not their foundation in sincerity and faith.

In one of those strolls we came upon a plot, overgrown with weeds and briars. On the little mound of earth that marked the grave was an unmolested ant-hill. After some scraping of black moss from the tombstone we deciphered these words: "Gone but not Forgotten." Now the first part of that epitaph was true. He was gone; no doubt about that—*mortuus est*. But the second part was a lie. He was forgotten. His body was forgotten and, no doubt, his soul likewise. Saddest of all, he was perhaps to blame for it himself. It is quite probable that he did not make a will. If he did, it was a poor one. On another occasion we will have something to say about the injustice that a man may do to his family by neglecting this duty; but the present is a very appropriate time to call attention to the wrong that he inflicts upon himself.

Charity begins at home. This rule applies not only to our present existence, but especially to our needs beyond the tomb. In life a man's first duty is to safeguard his soul's salvation, and to provide the necessary food and clothing for his body. It would be foolish, and imprudent on his part, to leave this matter to be attended to by others. In fact, very few would think of doing such a thing. Yet many, when death is approaching, make no provision for shortening the term of their soul's purgation, nor for the respectable maintenance of the plot where its earthly habitation will await the resurrection morn.

We knew a venerable old man who used to have many Masses said for himself. Once, when making his offering to the priest, he remarked: "I see a big mountain of temporal punishment ahead of me, and I am trying to get it levelled down before I go." His charity was well ordered. Not only did he not trust wholly to the charity of others, but he did not put off providing for his soul to that last hour when he would, of necessity, have to leave all his earthly goods behind. He strove while still in life, while the merit of faith enhanced the value of his offering, to smoothen the way to his eternal home.

We admit that it does not matter where a man's body lies if his soul is in heaven. But a sense of decency would suggest that if it be in his power, he provide for the care of his grave. Fifteen hundred years ago St. Augustine, speaking of Christian burial, admonished the faithful that if they treasured the clothing and the little keepsakes that belonged to their departed friends, that they should not neglect those bodies whose members were the instruments with which they performed

their good works, and which being a part of their very nature were more intimately associated with their souls than the mere outward garment that clothed them. Moreover, he added that if the Pagans, who do not believe in the resurrection of the body, lavish such care upon their sepulchres, surely Christians, who do believe that the dead shall rise again, should show honor to their remains.

If a man be in the state of grace, it does not matter so very much whether he be clothed in rags or in broadcloth; yet he owes it to himself and to the community to dress as neatly as his means will permit. To renounce luxuries and comforts through a spirit of Christian abnegation is certainly praiseworthy. Yet who would blame a man for desiring that the coverlet and blankets of the bed on which he takes his daily rest should be clean and properly arranged? Surely the same applies to "the narrow daisy quilt" under which he sleeps his last long sleep.

NOTES AND COMMENTS

THE TORONTO GLOBE is getting back to its old status as the official organ of Protestantism in Canada. Its more modern professions of non-sectarianism must go by the boards in face of the recent leader on Martin Luther, for example. Who among its readers can rest under that delusion longer! In George Brown's days the Globe was frankly Presbyterian and Protestant. There was no attempt at dissimulation on that score, and the Canadian public always knew what to expect of it. Now, however, while holding out the banner of non-sectarianism with the left hand, it is using the right, unmistakably, to reclaim its old-time status as the mouthpiece of Protestantism, and putting forth its best efforts, (unconsciously as to its drift, let us hope) to a further extension of the German (Lutheran) philosophy.

MEANWHILE, THE platitudinous editor of "The Outlook of the Church" makes some candid admissions as to the present-day vacuities and indeterminateness of the system of religion foisted on the world by the Globe's German hero, Martin Luther. A mother who has been mourning the loss of her only son in the War, he tells us, was lately heard to complain to a friend that the modern pulpit has nothing definite to say about heaven. "Even the sympathy of friends is so pagan," she said. This, remarks the editor in question, "raises a very important question, and it may well be asked whether preachers believe any more in the heaven of their early days." "George Eliot," he adds, "once criticized the churches severely for what she called 'other-worldliness.' But it is more than probable that preachers have gone to the other extreme and have exaggerated what may be termed 'this-worldliness.'"

BY "PREACHERS" of course is meant "Protestant preachers," for, as the "Outlook" man betrays in every line he writes, he knows nothing of any other preachers. Had he any ear at all for the voice issuing from the Catholic pulpit, his remarks would necessarily receive qualification. For, while Protestant teaching is undergoing a continuous and ever-accelerated process of dilution, the Catholic Church stands to-day where she stood in Luther's time, where she has stood from the beginning, and where she will stand while the world lasts, ever giving forth with no uncertain sound the message received from her Divine Founder.

The tail of the Globe's "Outlook" man is, on the other hand, but the echo of the heavy footfalls of the Prussian "Reformer" as he strode up to the door of the church at Wittenberg to nail thereon the 95 theses which ushered in the reign of license and reckless speculation in the realm of religious enquiry.

MUCH HAS BEEN written on the incoherence of Protestantism, and the most caustic of such writings are from Protestants themselves. Professor W. P. Paterson, a noted Scottish university man, in an address some time ago to the Presbyterian divinity students in the University of Edinburgh, gave expression to his sense of the steadily widening breach between the educated classes and the Christian Faith. He lamented that "the most distinguished world names in recent and present day literature were those of men whose writings bore little or no trace of

Christian teaching, who were agnostics or worse, and who neglected to their own loss—as well as that of religion—the treasures of divine wisdom and of human experience," which contained "far richer and more beautiful material than the writer had or was likely to have at his command."

This drew from the Scotsman the following comment:

"If Christianity is regarded from the dogmatic point of view, the case will go undefended. Probably very few of the greatest writers of this century would be willing to subscribe to a confession of faith which included belief in original sin, the fall of man, and the atonement. To a theologian—even so liberal and broad-minded a theologian as Professor Paterson—this may be as good as an admission of the essential accuracy of his judgment. But there is something to be said on the other side. Christianity is a bigger thing than the Church; it is higher than the dogma upon which the Church rests. From the Church the believer who is a believer though not an orthodox one, appeals to the spirit of Christ's teaching, to the spirit of religion, to the immortal intimations of the soul—to vary Wordsworth's phrase, Faith—the inspiration of all religions, including Christianity—may take many forms, and yet remain a living, ennobling impulse, refining the whole of life, giving it central power, dignity, and grace. This is to be religious without the support—or fetters, according to the point of view—of dogma; and in this sense contemporary literature and the present age are distinctly religious."

THIS HAS THE true Protestant ring, and, divested of verbiage, means simply that religious teaching outside the Catholic Church has degenerated into a vague, incoherent sentimentality, a system of ethics indeterminate and without dogma or definiteness of any kind. There is, according to such teachers, very probably a great unknown and unknowable architect of the universe—nothing more. Hence we find the writer in the Scotsman lauding the "spiritual outlook" in modern literature and science; the "ethic of Christianity"; the "passion for truth, for righteousness, for justice"; the "strenuous, earnest search after the unknown and the unknowable"; and the "fact that all modern literature is permeated with Christianity," and so forth. Idle rhetoric such as this is in itself the best proof that could be given of the havoc Protestantism (the philosophy of Luther) has made of Christianity as it came from its Divine Founder.

Those who reject the doctrines of Christ—doctrines and dogmas announced with the most awe-inspiring plainness, and in the clearest possible terms, may be Protestants according to the now accepted definition of the term, but only by the wildest misuse of words can they be called Christians. As Dr. Brownson said years ago, they want to believe the Christian religion in general, but nothing of Christianity in particular—to believe the Word of God without believing anything in particular—that is, to believe and disbelieve at the same time. This is the type of Christian that Luther brought into being and we meet with him unmistakably in the editorial columns of the Globe.

MILITARY REGULATIONS

IT HAS COME to the notice of the Military Authorities that Military and Naval uniforms, decorations and medals are being worn by persons not authorized or entitled to wear them, as laid down by Orders-in-Council. We are requested to warn the public that the Military and Civil Authorities are taking action to see that these regulations are strictly enforced.

BRITISH CATHOLICS FIGHT FOR SCHOOLS AND SANCTITY OF MARRIAGE

(C. P. A. Service) London, Nov. 1.—Two big campaigns are before British Catholics, the preservation of Catholic schools and the safeguarding of the sanctity of marriage for the nation. The campaign against the new Education bill is in active preparation; the campaign to support the inviolability of Christian marriage has begun. A mass meeting was held in Manchester this week, under the presidency of the Mayor-elect, at which divorce after three years' separation was loudly advocated. The present Mayor of Manchester is a Catholic and the meeting was held against his wishes. The Catholic Federation, which recently rose in its might and prevented some impressaria gang from opening a theater next door to a Catholic Church, has received permission from Cardinal Bourne to start an anti-divorce campaign.

Twelve of the most representative Catholic societies have been called to a conference by the Federation, and by the end of the month a program of public meetings by various Catholic bodies will be fairly launched.

ON THE BATTLE LINE

A BLACK OUTLOOK

The situation in Russia, The Daily News (London, Eng.) urges, should not be taken too tragically. It points out that Petrograd is not Russia, and advises the outside world to await developments which, it says, cannot fail to be swift and dramatic. "Nevertheless," The News adds, "this situation coupled with the continued advance of the enemy in Italy constitutes a sufficiently black outlook. The Allies' position has suffered a shock which it would be futile to ignore and grave issues are hanging in the balance. We hope that the worst will not be realized, but we must prepare for it; and the best that can be looked for will leave us seriously affected.

"The burden of the War falls inevitably more than ever upon the shoulders of this country, France and the United States, and the duration of the War would seem to be prolonged indefinitely.

The News concludes: "Stern times are before us, but we shall survive or perish if we are faithful to our cause—a cause worth living and dying for. Our powers are not exhausted and behind our resources are those of the United States, which will be used without limit for the achievement of victory."

BRITISH AND FRENCH troops are marching forward toward the Italian battlefield, according to despatches from Italian Headquarters. It is also announced that General Cadorna has been succeeded in the active command of the Italian army by General Diaz. Cadorna, with Major General Sir H. H. Wilson of the British army and General Foch of France, have been constituted an Inter-Allied Military Committee, which will conduct the campaign on Italy's behalf. It is stated from Rome that the Italian troops continue to arrive on the positions prepared for them (on the Piave line) while the rear-guards are delaying the enemy. Berlin reports that the Livenza River has been crossed by the Austro-German forces, which are advancing "ceaselessly on the plain, in driving snow and pouring rain, toward the Piave." The speed of the Teutonic advance has slackened somewhat in the last few days because of Italian resistance. Reports from Rome and the fighting front show that the Italian artillery is now coming into action, and that wherever conditions warrant it stubborn actions will be fought. The Berlin report as above quoted is pretty good evidence of the desperate desire of the foe to reach and cross the Piave before the Italians have time to consolidate the line, with the aid of their Allies, and rest up for a great fight. While it may eventually be found that the Piave line is not to be held, there are grounds for the belief that it is the intention of the Allies to hold it. The safety of Venice, fifteen miles to the rear, depends on their ability to do that, and farther retreat, unless such is absolutely necessary, might affect the morale of the Italian army and people at a time when their spirits are beginning to revive. It is probable that the movement toward the Italian front began some days ago, but that it is only now announced for military reasons. The Allied Chiefs, a number of the most distinguished of whom are now in Italy, seem to have awaited the arrival of reinforcements in sufficient quantities to insure real aid being given to the Italians.

IN PALESTINE the British advance continues. The Turk army is in retreat to the north and quite badly shaken, as is shown by the loss of forty guns and a considerable amount of material. From the seacoast above Gaza to a point south of Hebron, a distance of perhaps forty miles, the British armies are continuing their pursuit of the beaten foe.—Globe, Nov. 10.

USE THE EVENINGS PROFITABLY

"Turn the long evenings to good account. Study, read, store the mind with things worth knowing. At the risk of being considered importunate, we urge our readers, particularly our young readers, to get acquainted with Catholic literature. A writer in The Magnificent gives an illuminating idea of what is to be gleaned from Catholic books.

"Some authorities contend that any effort to teach a lesson or convey a moral by means of literature mars its perfection as a work of art; if apparent it certainly endangers its popularity. Yet that is the allotted task of the Catholic writer. Through a medium of entertainment, he must teach, inspire, and strengthen. There is every need of this.

"Many Catholics habitually attend an early Mass and hear only the briefest of sermons. They are not, as a rule, readers of books—least of all, of books of devotion; yet, now as ever "spiritual reading is the oil for the lamp of prayer." If the heart is to be touched by visions of beauty and the soul stirred by deeds of sacrifice and heroism, if idealism and devotion and piety are not to die out in the rush of modern life