

## NOTES FROM PARIS

Brittany has given yet another sign of its organisation in defence of Catholic freedom when, only a few weeks ago, a great demonstration took place in the town of Quimper. Some 20,000 Bretons, both men and women, wearing their traditional costume, joined in a solemn march to Quimper Cathedral, where they were addressed by the Bishop of Quimper and Léon.

It was a most inspiring sight. With one voice the multitude took up the chanting of the *Credo*, those unable to get into the overcrowded cathedral taking up the chant out in the street. Crowds of police had been drafted into the town to preserve order, but so far as the Catholic demonstrators were concerned there was nothing to do beyond allowing the procession to go peacefully on its way. At a given spot the crowd defiled past the Bishop, marching to the grounds of the *évéché*, where a number of speeches were made, and a strong resolution of protest was passed and sent to the Government.

There was a counter-demonstration by the supporters of anti-clericalism: but only two thousand took part in it, and conflict was avoided.

But M. Herriot, who was chief speaker at a banquet at Roubaix, got up by supporters of his secularist educational schemes, referred somewhat unkindly to the Catholic demonstration at Quimper. He said the Republic was attacked on all sides. That there had been a Clerical demonstration at Quimper to protest against supposed persecution by the Government. There was talk about irreconcilable adversaries of the Republic: and M. Herriot left it to his hearers as to who these adversaries might be.

Monsignor Gibier, the Bishop of Versailles, has sent round a warning to all the religious superiors of his diocese that they might expect visits from agents of the Home Office, with the object of making inquiries.

All these investigations—says the Bishop—having for their aim the preparation of a new religious persecution, we remind superiors of religious communities that they are not legally obliged to answer these questions; nor should they be perturbed, and still less allow themselves to be frightened.

After holding office for more than twelve years Dom Bernard, Abbot of the Grande Trappe, has resigned office on account of failing health and a new election has just been held.

The Abbot General, Dom Ollitrant de Koryvallon, presided over the Chapter, which was attended by the Abbot of Thymadeuc, the Abbot of Bellefontaine, and the Abbot of Three Fountains in Rome. After assisting at Mass of the Holy Ghost, the monks and abbots proceeded to an election, at which Dom Jean-Marie Clere, Cellarer of Grande Trappe was elected Abbot.

The new Abbot entered the Trappist Order when he was 24. During the war he saw active service in the East, and was decorated for his gallantry and devotion to duty. Immediately after the Chapter the new Abbot was installed by the Abbot General. The abbatial benediction will be performed at an early date by Mgr. Bardel, Bishop of Séez, in whose diocese the Grande Trappe is situated.

## Saints and Modern Folks

Among even some Catholics is it believed that the saints were men who lived in a specially congenial atmosphere like hot-house plants, or that those of them who were buffeted about in the world were granted special favors which are denied ordinary mortals. We all are prone to take a detached interest in the saints because their lives seem to contain little that fits in with our modern mode of living. The thought of sack cloth and ashes, scourging and other self-imposed severities makes us shudder.

If to imitate the saints means to resort to such extreme measures, then the task, to our mind, is a discouraging one. However, our conception of the inspiration that we are to draw from the lives of the saints is wrong. In the *Queen's Work*, Rev. Joseph P. Conroy tells us the reasons why.

"Our notion of following in the footsteps of the saints is based on a mistake," he says. The question we ask ourselves, 'Must I do that?' shows this plainly. If we must do everything the saints do, or that any saint does, then we must follow out the imitation in everything. Accordingly, we should have to say: St. Aloysius lived in Italy; therefore I must live in Italy. He was a prince and he spoke Latin fluently; therefore I must be a prince and must speak Latin fluently.'

In the same way, looking at St. Christopher, we conclude, 'I must be a man of tremendous muscle.' And a moment after, considering Paneratus, we decide that we ought to be anything but gigantic. St. Simon Stylites lived on a pillar. And if I follow out my theory of imitating the saints I shall have to do both these things at the same time. It is a labyrinth I shall never get out of.

"But we should never have got into it. Our idea has been wrong from the start. The truth is that it is not the precise individual thing a saint does which we imitate. Rather it is his way of doing things that we strive to follow—his spirit, his determination, his perseverance, his fruitful use of the material he finds at hand to work with.

A man building a house, for example, inspects other houses. He goes over a great number of them until he picks upon one which comes close to what he would like. He has gathered points from all the others, and even the one he chooses he cannot imitate perfectly. Why not? Well, the location is different from what his can be. The grounds about the house, the light exposure, the approach—a thousand details in short, must of necessity be other than in the model. He has more chances for certain effects in one place, not so many in another. He learns from the model house, but does the best he can with his own under the circumstances.

"In something, however, he can duplicate—namely, in the material for building. The quality of stone, the grade of sand, of glass, of wood, of ground for the foundation, of workmen to put up the house. These are essentials—the stuff that goes to make up a house. The other things are accidentals. He may use them or not.

"So it is with our imitation of the saints. It isn't the external things we do that count in imitating the life of a saint. Circumstances differ in every life, and we cannot control circumstances. What really counts is the spirit we act with. That is the building material of the soul. Not the mere external movements of hands and feet constitute imitation. It isn't a question of attitudes. But the putting our soul in the proper condition to follow God and to do our full duty—that is the stuff of life, the underlying essential of all work.

To follow, not what a saint did, but to grasp why he did it, to approach and to feel the motive that lay at the back of his work, to come near the fire of his first courage, his supreme fearlessness, and to warm ourselves at that fire of the love of God there, and then to turn back to our own work, different work altogether on the exterior, and to put into it something of that same spirit and that divine fire—this is to imitate any saint.

"You may not be able to face your house in the same direction he did nor build it as high or as extensive, nor with the same architecture, but one thing you can do: You can have your house as substantial, as solid, as useful in its way, if you get the materials into it. And that is all we are asked to do in imitating any saint.

Get the materials for a saint's life into your own. What are they? A clean conscience, a strong grip on the idea of duty, a courage that doesn't shake like a leaf under the first little trial, and a constant realisation that God is near us and helping us if we will only let Him.

"If you get this much from a saint's example, that's enough. Don't worry about anything else he did. Each saint had his own way of doing things, and each had different things to do, just as you have things to do that nobody else ever had or will have. Saints had their peculiarities, too. So have you. Peculiarities aren't sins, but you don't have to imitate them. Besides, what would be perfectly natural for one person often would be a freak in another. As I said, these things depend on circumstances, and are accidentals. You don't have to watch them.

But you must get at the spirit under them if you would imitate the saint who did them. And under every surface of a saint's life you will discover, back of all variations—fearlessness, drive, or, as boys prefer to put it, 'punch.' Get that, and get it in the right direction, and you are imitating the saints excellently."

## HOTEL LEASE FOR SALE.

Hotel in heart of City, great proposition; Trade, about £300 weekly; low rental; lease 5½ years. Cash required about £5000. Further particulars to bona fide buyers with own cash.

J. D. Lynch (Managing Director),

MARK SPROTT & CO., LTD.,