

# Chapel Of Reparation.

(By An Occasional Contributor.)

From the last issue of that elegant and charmingly written publication—"Le Journal de Francoise"—we translate the following:—

"Already have signal favors been obtained in that chapel erected, at Pointe-aux-Trembles, by pious hands, in reparation for the blasphemies perpetrated throughout the entire world. The piety of fervent souls, that knows no relaxing, has turned this place into a shrine of pilgrimage now well known and above all generally frequented. No day passes without that persons go there from all parts of the city and the surroundings, to deposit, in the holy and elegant Chapel of Reparation, the offerings of pure hearts and the thanksgivings of grateful souls. We could not recommend a place more suitable for such purposes and more within the reach of everybody. Had it not been for the Terminal Street Railway it would have been difficult for us to reach the miraculous Chapel at Pointe-aux-Trembles. Not only does the line pass through the village of Pointe-aux-Trembles, but the management has erected a station and a branch line that takes the pilgrims across the fields that lie between the main line and the door of the Chapel of Reparation. Thus the sick, children, aged persons may undertake the trip without any fear of fatigue. It is exceedingly comfortable travelling by way of electric cars and those in charge are prepared to furnish the traveller with all necessary information."

It is a well known fact that in many centres in Europe it has been a pious custom to erect just such chapels as the one that we possess at Pointe-aux-Trembles. Unfortunately both here and abroad too little attention is paid to such shrines and too few take the trouble to find out where they are situated and what is their purpose.

As far as the situation is concerned, the foregoing quotation tells us pretty clearly how we can reach the Chapel of Reparation just outside our own city. But the object and great benefit of that Chapel are subjects that may well claim a moment's attention. As has been stated above the purpose of the shrine is to offer reparation to outraged Divinity for the awful sin of blasphemy so fearfully prevalent in the world to-day. We have contemplative orders of monks and nuns—the Trappists, for example, or the Sisters of the Precious Blood—whose aim in life it is to intervene between heaven and earth and to protect humanity from the anger of God, when humanity has, by cruel blasphemy, insulted and raised the just ire of that Almighty Father. The Irish poet has beautifully pictured this mission, when addressing the Sister in prayer:—

"Still mindful, as now, of the sufferer's story,  
Arresting the thunders of wrath e'er they roll,  
Intervene, as a cloud, between us and His glory,  
And shield from His lightnings, the shuddering soul."

And in the same way are the prayers that are offered and the gifts that are bestowed at the shrine, so many lightning rods of a spiritual character to check and turn aside from us the flashes of Divine anger, when the clouds of blasphemy arise and ascending towards heaven awaken the anger that drove our first parents forth from their terrestrial paradise.

And miracles have been performed at the shrine of Reparation at Pointe-aux-Trembles. Above all miracles of conversion that are frequently more astounding than those that merely concern the body or the temporal well-being of the favored ones. And in all corners of the earth are blasphemies being committed. It is quite possible that our readers have but slight idea of the extent to which this sin of outrage on God is perpetrated. They live not in the centres where it prevails, nor are they accustomed to the association of the classes of people who are given to it. But while the Divine Sacrifice ascends daily from tens of thousands of altars, all the world over, we find that from the altars erected by Satan in the hearts of perverted men, the smoke of the unholy sacrifice to the demon of blasphemy curls upwards and is as offensive to heaven as that from the al-

lars of Faith is acceptable. And they who blaspheme rarely do aught to repair the wrong inflicted. It consequently behooves others, true children of God, true children of His Holy Church, to step in and to efface, in as far as in them lies, the evil effects of the sin that is most abominable in the eyes of heaven and that is calculated to draw down upon humanity the most severe, punishments that God inflicts upon His ungrateful creatures.

There are several ways whereby one can participate in this work of Reparation. Of course, the first is to make a pilgrimage to the shrine itself. That alone is an act of Faith, openly performed, that is certain to have its great merit in the eyes of God. Then the giving of alms in the intention of the shrine and the purpose thereof, and the performance of given prayers, with a donation for the decoration or improvement of the shrine. All so many means whereby the individual may participate in the grand and holy work of Reparation.

The Chapel of the Reparation at Pointe-aux-Trembles owes its existence to the devotion of Rev. Clement Brisset and his family. It was in 1896 that the Chapel was built, and blessed that year by Rev. Mr. Bourgeault. Around the shrine is the magnificent Way of the Cross which pilgrims follow in their devotions. Recently His Grace the Archbishop of Montreal attached 40 days indulgence to each visit to the shrine. During the present year fully fifty thousand pilgrims from all the surrounding parishes and from the city have visited the Chapel of Reparation. The Irish Catholics of the city love to go to the shrine, and all who have been aware of its existence have, at one time or another, taken advantage thereof to perform this act of faith and devotion. The only drawback has been a lack of instructions in the English language. But a pilgrimage has been arranged for Friday next, the 18th September, when one of the priests of our Irish parishes will conduct the service of the Way of the Cross, and will preach a sermon at the grotto. This ceremony will commence at three in the afternoon, and be followed by a procession. At eleven in the forenoon a solemn Mass of Reparation will be chanted.

Should the weather be such that the pilgrimage cannot be undertaken on that day, it will be postponed till Friday, the 25th September, the following week. But only in case of very bad weather.

## The Holy See And the Press

"In a semi-official article the 'Osservatore Romano,' draws attention to the right of the Pope to be freed from the pressure of the press, which might affect the efficacy of his future acts and lead astray public opinion in the appreciation of those acts.

"The 'Osservatore' recognizes that the press, in recent events, did service for the Holy See. Now it invites, notably the Catholic journals, to keep within the limits of respectful expectancy and to abstain from predictions and commentaries of a nature calculated to prejudice those acts."

Commenting on the foregoing "La Semaine Religieuse" of last week says:—"This note says enough and allows much more to be imagined regarding the abuses of the press in what concerns the Apostolic See. Christians and all serious men should, then, accept with a reasonable distrust the statements of certain newspapers and the so-called authentic facts that they report. They should be still more careful in the matter of tentative articles, of those tens of thousands of pages of prose that a journalist can with astounding facility fabricate and send abroad with the slightest scruple for the purpose of selling the paper for which he corresponds, and increase its circulation, by making believe that he is always better and more fully informed than others. It is easily understood that we will name no paper, but they who follow, in a periodical organ, the march of events, may apply, for themselves, to the newspapers that they read, these observations coming from the Holy See."

### A NEW CATHEDRAL.

The site for a magnificent new Cathedral for Los Angeles, Cal., was purchased a couple of weeks ago by Bishop Conaty.

## The Austrian "Veto."

The large subject of the accession of Pius X., and all the incidental events, connected with the Conclave have furnished the Roman correspondents to the American Catholic press with a considerable amount of very good material during the past few weeks. One of the best letters that we have read is that of "Vox Urbis," of the New York "Freeman's Journal," which was written in the middle of August last. His subject is the "Veto," and the use of it during the recent conclave, as well as the very interesting historical account of the origin of that peculiar prerogative. We cannot afford space to review the entire history of the "Veto," which was exercised by France, Spain and Austria—or rather which these three Powers had a right to exercise, in case the person elected as Pope did not accord with the views of either of them. On the face of it the privilege was wrong, for it was simply a permitting of temporal Powers to have a voice in the selection of a Pontiff, when that election can only be rightly held under the direct inspiration of the Holy Ghost. It is a function that belongs entirely to the spiritual domain and should not be interfered with by any mere temporal authority.

After explaining how the "Voce della Verita" wrote some weeks before about the "Veto" in a hypothetical manner—telling what "might have happened," "if it had been" exercised, and then issuing a second article, later on, denouncing it in unmeasured terms, the correspondent reproduces the admirable piece of sarcasm that comes from the Italian organ. The "Voce della Verita" places in the mouth of one of the Cardinals, who is supposed to represent Austria, a supposed speech, or address to the conclave, announcing his mission, on the part of his King, to object to the election of the present Pope. That supposed speech brings out the "Veto" in a most absurd light, and is calculated to serve as the funeral oration of the detestable thing. The correspondent tells us that "at the recent conclave there were sixty-two princes of the Church gathered at the Vatican to perform the most solemn office of their lives—to elect a successor to the great Leo XIII., to appoint a ruler for the Catholic Church, to name an infallible teacher for all the faithful. Just half of them had recorded their suffrages in favor of a Cardinal distinguished for his wisdom and his virtues, when one of the others rose in his place" to enter his protest in the name of his sovereign. Read carefully the words placed on that Cardinal's lips. It is a magnificent piece of irony:—

"Princes of the Church, chosen especially for this office by the wisest of Pontiffs, now gathered here in the centre of Christendom from France, Belgium, America, Ireland, Germany, Spain, Portugal, to elect a head for the Universal Church under the guidance of the Holy Ghost:

"I regret to have to inform you that in spite of the assistance of the Holy Ghost, in spite of your prayers for light, in spite of the wisdom, virtue and prudence for which you have been chosen from the whole world for this high office, I regret to inform you that my master positively forbids you, forbids you, I repeat, to elect the one on whom you have set your hearts. My master, as many of you are aware, happens to be the figure-head of one of the more backward provinces of the Catholic Church; he is an old man whose intellectual faculties are perhaps not so clear as they were thirty or forty years ago. He has little or no power over his own little district—he cannot even enact the most insignificant of laws for his subjects; his interests are, I grieve to say, bound up with those of a Protestant and an anti-Catholic prince, who are not able to speak for themselves in this gathering, but who can speak through him. But, illustrious colleagues, notwithstanding his obvious, nay, I will admit, his ludicrous incapacity for passing an opinion on your verdict, my master positively forbids you to elect as head of the Church the one for whom thirty of you have just voted. It is true that there are here present nearly forty Italian Cardinals, and that nobody has the right to intrust any of them with such a prohibition; it is true that Cardinal Logue, the descendant of St. Patrick and the representative of the most Catholic nation in the world, does not claim—nay, would shrink, from horror from claiming—any such right; that Cardinal Goos-

ens, from Belgium, the most progressive of Catholic countries to-day, never even dreamt of vetoing anybody in this august assemblage, that Cardinal Gibbons speaks in the name of the millions upon millions of Catholics in the United States, yet would be scandalized if it were suggested that he should interfere with your liberty of choice; it is true that both France and Spain have abandoned their own absurd claims, but my master, my poor old master, with one leg in the grave and the rest of him seated on a throne which is not worth five years' purchase, forbids you to choose the Vicar of Christ as you think best. And he has no reason to allege for his prohibition—he simply says you must not elect such a one, sic volo, sic jubeo; and you, the Senate of God's Universal Church, have no choice but to obey. Thirty of you have already cast your suffrages in favor of him to whom my aged and unfortunate master objects, it would not matter in the least if the sixty-one of you, or indeed, the sixty-two of us, wished him to be Pope—my master has still the right to veto him. The 'right,' I say, for though the custom began in a gross usurpation centuries ago, my master and his predecessors have used it on every possible occasion. Fathers of the Conclave, I am thoroughly ashamed of the utter degradation of my position before you at this moment, but unfortunately I am only a court cardinal, and I must obey."

The correspondent adds, by way of comment, which was scarcely necessary: "His Eminence did not—at least it is to be supposed that he did not—use these exact words, but what he said amounted to this."

In conclusion, after showing how ineffective that attempt at reviving an obsolete privilege has been, the writer says: "But Catholics everywhere will rejoice to know neither kings, nor emperors, nor politicians of any rank or hue will ever have another opportunity for the exercise of formal impertinence in the election of a Sovereign Pontiff—and for this we are indebted in some measure to the recent 'Veto,' with its unspeakable stupidity. The 'Veto' is vanishing into the domain of history—let us have a parting glance and a parting kick at the foul thing as it flies."

This is followed by a lengthy historical review of the "Veto." Suffice it for us to know that it is now a thing of the past.

## PIUS X. AS HE IS

Many a time have we had occasion to refer to the contributions of "Innominate"; sometimes we have felt our duty to criticise them, at other times to praise them, and always to draw from them lessons of no small importance. This week we have before us another of that correspondent's letters; it is one in which he brings out, in lines as clear as crystal, the characteristics of Our Holy Father, Pius X., the affection in which he was held by Leo XIII., and the manner in which he is calculated to perpetuate, or rather to complete the policy of the late Pontiff. There is in this article something exceptionally interesting. The instructiveness of it is the more evident on account of its great simplicity, and the absence of all intricate reasoning. We cannot do better than extract from a few passages, in which the three points that we have indicated are brought out with the most force. It will be seen that we do not exaggerate when we say that the correspondent has, this time, presented us with a wonderful picture—or rather, a series of pictures.

"Leo XIII. was fond of Cardinal Sarto, for he liked all the men whom he had picked out and selected personally. Pius X. was buried in his country parish priest's house at Salzano in the Venetian territory, where he had led a calm and beneficent life up to his fortieth year. In 1884 Leo XIII. appointed him Bishop of Mantua, from which he advanced to Patriarch of Venice in 1893. He showed himself to be a wonderful administrator, a father of the people. His crystal soul, his heart of gold, his angelic piety, his popular activity, his expeditions among the people and the seamen, his affability, won the hearts of the people. He was the Pope of the peasants and the gondoliers before becoming the Pope of Christendom.

"The Government respected his personality and his office. The popularity of the Patriarch disarmed hostility. At the beginning of his incumbency he had to endure the persecutions of Signor Crispi, then President of the Council. The dictator dared to set his hand on that venerable head. In former times the Popes had granted to the House of Hapsburg the privilege of nominat-

ing the Patriarch of St. Mark's. On entering Venice the King of Italy demanded that this favor should be continued. But the Pope declined; he knew not the 'King of Rome,' and the conquest had put an end to the Austrian right.

"Victor Emmanuel II. and Humbert I., easy-going and not quarrelsome, bowed before the firmness of Pius IX., and Leo XIII.; but on his second return to power, in 1893, after the rebellion in the 'isle of fire,' the Sicilian Crispi had the audacious pretension of being the appointer of the Patriarch of Venice. It was a vain effort. The Prime Minister suspended the episcopal stipend and the ecclesiastical salaries. He thought he had to do with an Abbe Constantin, gentle and weak. The 'good curate' concealed under his smiling and attractive good nature, inflexible firmness. 'Let him strike,' said the Patriarch; 'I can wait; I will wait.'"

Then we are treated to a picture of the great firmness, combined with the simplicity of heart and homeliness of manner that have characterized the priest, the Bishop, the Cardinal-Patriarch, and that now are as evident in the Sovereign Pontiff. It is, after telling of his co-operation with Leo XIII., in the reorganization of "Opera dei Congressi" on a popular basis, that he gives in this closing appreciation:—

"Pius X. from this point of view will be a living and ardent executor of the doctrines and efforts of Leo XIII. He has breadth of views; his popular voice will be listened to by the crowd; the Vatican will become the Sinai of the multitude.

"His wisdom, his winning gentleness and his loyalty to the Holy See brought to the former parish priest the favor and affection of Leo XIII. He was beaming whenever he came from one of his long interviews with the Pope. The Patriarch used to tell the old man, full of great things and of great ideas, about the working of his bishopric, the social movement, the joy with which Venice and her people loved the Pope, and through the Cardinal, his echo and intermediary.

"One day he said: 'The Pope is very queer; he never speaks to me without predicting that I shall wear the tiara!' It seems to me that with his intuition, his infallible sense of opportunities, Leo XIII. was trying to train this Benjamin, this beloved favorite, to continue his Pontificate. He foresaw that in the coming Papacy it would be necessary to substitute for the initiating Pope an administering Pope, who should carry out, gently and patiently, the immortal ideas of the preceding reign. Pius X. will frame the picture Leo XIII. painted, and will give it the final touches.

"Another point deserves special mention. The firmness of the Patriarch toward Crispi, the force joined to gentleness he has shown, and his close intimacy with the masses and the poor, seem to presage that if Pius X. will not modify the attitude of the Papacy toward nations, toward France, for instance, he may change its conduct toward Governments. Pius X. will continue the work of Leo XIII. after the manner of Pius VII."

After all that has been written about the recently elected Vicar of Christ, and all that has been conjectured by those interested in his future attitude, we can well say that this single letter, written in a frank and honest tone, gives us a crowning description of the Pontiff and a very fair glance at what probably, even almost certainly, will be the policy that he shall carry out, in the name of humanity, the name of the Church that he governs, and the name of God whom he represents.

### OTHER CITIES WANT THEM.

Cleveland is getting to be a big city. What we need now is big Catholics. Not trimmers, the minimizing, apologizing Catholics who may have a little money or social prominence, but men and women, rich or poor, who exemplify in themselves Catholic principles and Catholic ideals.—Catholic Universe.

### ALWAYS THE SAME.

Expert statisticians of life insurance companies, who lately held a conference in New York city, asserted that the span of human life is now longer than it ever was.

### SITUATIONS VACANT

**WANTED—A good cook, and also a nurse for two children, ages 6 and 3½ years. No washing or ironing. Must both have good references. Apply in the evenings to**  
**MRS. J. G. MCCARTHY,**  
61 Drummond Street

## English As Spoken In Ireland.

(By a Regular Contributor.)

A correspondent in the London "Spectator" has been writing a series of articles upon "English as spoken in Ireland," and has displayed, in his studied contributions, about as much lack of knowledge as he has evident excess of prejudice. It is not our intention to enter into any lengthy analysis of these peculiar attacks on the Irish. Suffice to say that the main purpose seems to be to hold the Irish up to ridicule, especially in the eyes of the English public. This correspondent appears to ignore the facts that the very best English is spoken by educated Irishmen, that the English public cannot be hoodwinked into believing that the language is murdered in Ireland, when they have perpetually before them, in the British House of Commons, the leading members of the Irish party, whose classic and delightful English is the subject of their greatest admiration, that the very worst English is spoken in England, in London, in Yorkshire, in Cornwall, and in other sections of the Island. Yet, despite the evident prejudice that underlies the whole correspondence, and despite the evident fact that it is only used as an excuse for publishing other and less bearable attacks upon the habits, manners and customs of the people, this writer is obliged to acknowledge the general absence of that "brogue" which the stage-Irishman affects. He says in opening one letter:—

"Speaking generally, some of the leading features of English as spoken in Ireland are the marked absence of all local dialects, except in Ulster, where broad Scotch more or less prevails."

As to the trend of his articles one sample, and not the worst one will suffice to show the spirit in which they are written. Here is an example:—

"How well! It is very hard to convey the Irish sense of this ejaculation. An Englishman would say, 'How well you look!' or, 'How well you did that!' but not so in Ireland. An Irish beggar woman said to the writer within the last few days: 'How well, your Reverence, you didn't go to the races!' Take other instances fresh from the mint. 'How well Mikee Keefe can't drink Mrs. Walsh's whiskey when we all can drink it!' or, 'We had a grand mission in the parish, glory be to God! last month; but how well the Kellys stole the nuns' ducks all the same!' There is a subtle delicate flavor in this Irish use of 'How well' which it is extremely hard for an outsider to perceive and appreciate. It is really very hard to define it; when spoken, its meaning is perhaps more clearly conveyed. The root idea seems to be contrast. Thus, 'How well you didn't go to the races!' means that in spite of all their attractions, and although so many others went, you didn't go; or, 'How well the Kellys stole the nuns' ducks!' how, even in spite of the mission, they did it. This seems to be the main idea of the expression, but it is very undefinable; it is perfectly and peculiarly Irish."

Thus does he run on through two, three and four columns. Now, the object is not so much to bring out the peculiarity of the meaning attached to words in Ireland, as it is to keep before the public the idea of "Mrs. Walsh's whiskey" or of the "Kellys stealing the nuns' ducks," in spite of the mission going on. And so it is throughout the entire article. But we have reached a time in the history of the world, in general, and that of Ireland, in particular, when all these ugly outpourings of anti-Irish bigotry fall absolutely flat. The public, in England, as well as elsewhere, is now too familiar with Irish character and characteristics to "take any stock" in them—as the Yankee says. Thank God, we can now pass over such writers with the contempt of silence and the equanimity of triumph. We merely mention this case in order to show that a few of an almost extinct species of writers still survive.

### AMUSING.

A dog was playing a piano in a circus in Yorkshire the other day, when one of the audience called out "rats." The dog immediately vacated his seat and "went for" the rodents. But as the piano kept right on playing there is some question as to the dog's musical ability.

## Notes From En

In announcing the Bishop Bourne, as late Archbishop Vaughan's "verser" of London, say

Archbishop Bourne, officially when the Brock arrives from Rome is true, attained venerable is still young, and only borderland of forty. his career of one purp uplifting of men, espe lies, to a higher ideal, in ecclesiastical and ep marks a man and a p yond the ordinary.

Ever a student in ad years, when nearing th of his ordinary course were to be kept back t canonical age for ordi was able in consequence his studies in unusuall gree. St. Cuthbert's, St. Edmund's, Old Hall offspring of Douay, each times had Francis Bourr of students, whilst in courses St. Sulpice, Par of many holy priests, an hold him in honor.

Ordained priest in 188 Bourne served, of course diocese, Southwark, in Clapham, he had been March 23, 1861. His life was begun at Black he afterwards worked at West Grinstead, and Hen sex, so that he has had a simple priest in each diocese of Southwark.

The work on which of his dignity in the Ch built was his organization torate of St. John's Seminary, which he made a m class. That work it was doubt prompted Dr. B. Bishop of Southwark, to assistance in the administr diocese, and led to Missio being consecrated Bishop nia in May, 1896, and to pointment as coadjutor t with the right of successio remarkable dignity for a had not yet passed his se tre.

Such progress, however, Bourne make in his episcop that the next year Dr. B. the growing infirmity of proved the firm trust he h coadjutor by resigning. April 9, 1897, at the age six years, Dr. Bourne rec charge of one of the chief England, which under his r shown a progress entitling still higher.

For a long time past Bourne, in spite of the gro portance and work of his g case, which for a less energ might have taken all his ca also much to do with certai in the archdiocese, when t Cardinal Vaughan's health fail, so that his translatio higher dignity will be, as it but the extension of a te work into a permanent.

for months regarded it as m ly that the successor of Vaughan would be his collea the water, and the long stay Bourne made at Rome earl year but strengthened or which was based not so much wonderful success of his ad tion of the Southwark dioc the fact that the master southern half of London w better qualified than any oth succeed to the administration northern, where Catholicity i such another stimulus as Sou has received, and honorably.

It is said that there is not olic Church in Southwark Bishop Bourne has not preac his seven years of rule, and t ords of the Catholic Press st many ways the zeal of the de Bishop. The only great vic London on the education q was that of Bermondsey ear year, when Dr. Bourne preside number of conversions in the has been great, the number churches founded—on one o two in a day—has been witho allel, and yet, in his strenuo Dr. Bourne has seemed to lo more work. That his latest ap ment gives him. To rouse the olics of London north of the T to a sense of their power wh waked, and of their inglorioi terness, which limited Catho tion over the education questio contents itself with what ma given instead of what should right, which allows priests att public institutions to be paid porters, or not at all, and wh