

It is well-known that towards the end of the 17th century, the acceptability of a special devotion to the Sacred Heart was made known to the Blessed Mother Marguerite Marie Alacoque, a Visitation nun. This devotion is specially one of reparation and atonement for the ingratitude of men, but it would lead us too far were we here to speak further of a devotion which is, so to speak, the parent of all modern devotions of reparation, and is besides too well-known for it to be necessary for us to do more than mention it here.

The Communion of Reparation (a branch of the Apostolate of Prayer), the Perpetual Rosary, the Work of Nocturnal Adoration, the Work of Reparatory Adoration (by means of a weekly half-hour spent before the Blessed Sacrament in a spirit of adoration and expiation), the Work of Universal Expiation, (founded in London, England), etc., etc., are all an outcome of that same spirit which has caused the Apostolate of Prayer to become so widely spread—the spirit of expiation and reparation. The two latest developments of this spirit are the Confraternity of “The Mass of Reparation” and the Association of “The Work of Perpetual Intercession for the Church and Sovereign Pontiff.” It is with the Mass of Reparation that we have to do to-day, and we will briefly recount the origin and aim of this devotion.

In the month of October 1882, at the Norbertine Couvent at St. Anne de Bonlieu, (Department of Dôme) France, there died a humble lay-sister known simply as Sister Rose, whose life, of singular merit, still remains to be written. Her childhood was none of the happiest, but from her very earliest years she knew how to sanctify her sufferings and trials, and in spite of them, or perhaps because of them, attain to a nobility of mind and tenderness of heart seldom to be met with. Her childhood, wifehood, motherhood, and even her widowhood, were passed in sorrow and struggling with adverse circumstances of every