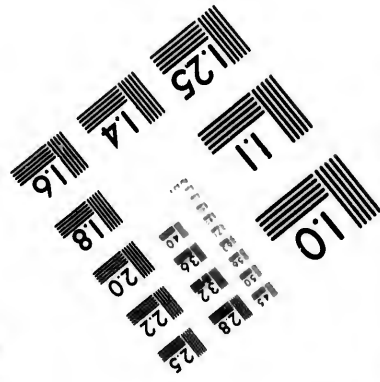
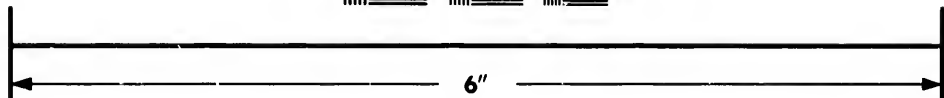
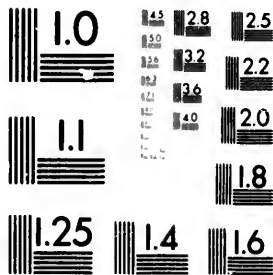


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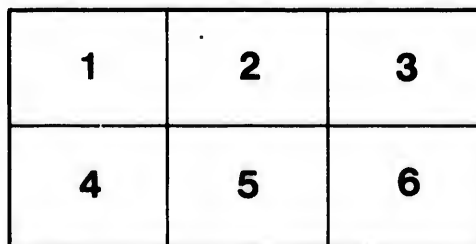
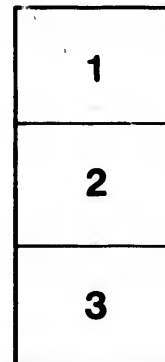
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RIGHT REVEREND DE FORBIN-JANSON,
BISHOP OF NANCY AND TOUL,
PRIMATE OF LORRAINE.

HIS WORK IN AMERICA.

NOTICE.

Next year, 1893, the Work of the Holy Childhood will celebrate with great solemnities, in all Catholic countries, the fiftieth anniversary of its foundation.

On this occasion, all the Associates are invited to give as much and more if possible, as many subscribers have already done. Made once for all, this offering presented to the Infant Saviour, cannot but draw his blessings on the donators, their families and their country.

RIGHT REVEREND
DE FORBIN-JANSON,

BISHOP OF NANGY AND TOUL,

PRIMATE OF LORRAINE,

HIS WORK IN NORTH AMERICA.

SELECTIONS

FROM HIS LIFE BY FATHER PHILPIN,

Priest of the London Oratory.

DEDICATED

to the Associates of the Holy Childhood,
and more specially to the Directors and Directresses,
and Heads of Series.

1892

(48)



NOTICE.—Father Philpin would be glad to receive from all persons having in their possession new facts relating to the mission of his Lordship of Nancy in America. This information could be transmitted to him through the Directors of the Holy Childhood in this country.

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INTRODUCTION.

The illustrious Bishop of Nancy, who consecrated two years of his life to the welfare of America, contracted while laboring in Canada the disease which led him gradually to the grave. Many remembrances of his zeal and devotedness, still live in the hearts of the people, and we are confident that all his admirers, and particularly, the numerous associates of the Holy Childhood, will read with pleasure, the following details of his missionary labors in the United States and Canada, as also the foundation of his work of predilection, "The Society of the Holy Childhood." These details are taken from the life of the missionary-Bishop, written by Father Philpin of the London Oratory, and recently presented to the public.

The Count de Forbin-Janson was born towards the close of the last century, and descended from a noble family, allied to the most distinguished names in France. He was obliged to expatriate himself during the French Revolution for a length of time;—upon his return, he witnessed the sad effects, which the spirit of rebellion had produced, and was particularly afflicted on account of the injuries done to religion, and resolved to consecrate his life and energies to the service of the Church and his country. One of his friends, the young de Mazenod, commenced about that time, to lay the foundations of a Society, known since under the name of Oblates of Mary Immaculate; on his side, de Forbin-Janson together with the celebrated Abbé Rauzan, founded the Missionaries of France, so renowned at the beginning of this

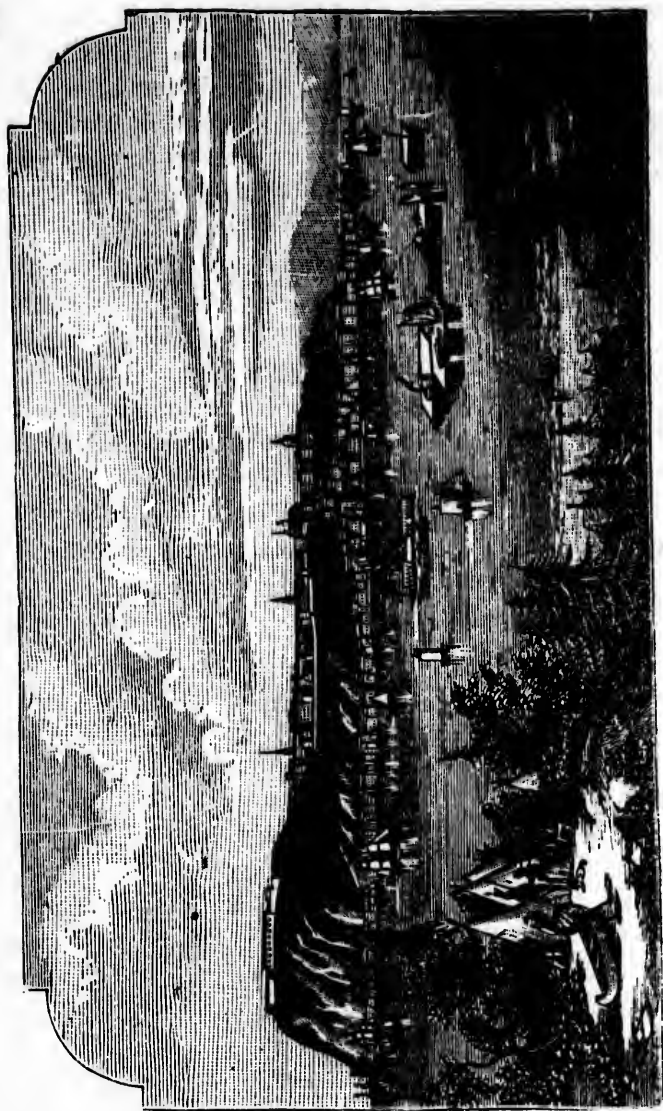
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century. The leader of this great Society, he opened missions in nearly all the important cities of France : Beauvais, Poitiers, Tours, Bordeaux, Marseilles, Toulon, Cavaillon and Reims.—Paris enjoyed the same privilege. —Saint Etienne du Mont, Saint Nicolas du Chardonnet, Saint Roch, Bonne Nouvelle, listened to these eloquent voices. It was during these apostolical labors, that the French government made choice of de Forbin-Janson, for the See of Nancy, to which the Diocese of Toul, had been already added.

He had just concluded a voyage to the East-Indies, had raised Mount Valérien from its ruins, taken possession of the Pantheon in Paris, when news of his nomination came. He was consecrated at Mount Valérien, by the Prince of Croy—Archbishop of Rouen, assisted by Bishops de Cheverus, first bishop of Boston, and Purcell, futur Bishop of Cincinnati. He took possession of his diocese in July 1824, and the event caused universal joy. The new Bishop, in whom so many hopes were centered, entered at once upon his numerous duties, and employed every means in his power, to cause religion to flourish anew. Nancy was governed in peace for the space of six years ; the zealous Bishop devoted himself to all classes of society, but especially to youth and to the poor, when the revolution of 1830, broke out. It was the forerunner of calamities. The new government fully aware that the Bishop of Nancy, did not enter into their views, created constant troubles and annoyances, so much so that he decided upon leaving his flock for a time ; but not wishing his work to suffer, he asked for a Coadjutor. The first named, was Bishop Donnet, since Archbishop of Bordeaux, and Cardinal ; the second, was Bishop Menjaud called later to the Archdiocese of Bourges. At the same time, he contrived means, to maintain his Diocese, by pastoral letters, retreats, &c.,

and profited by every occasion to watch over his people. His leisure moments, were devoted to his Colleagues in the Episcopacy for he was continually called upon, either to preach a retreat, or give a mission, and on these occasions, it was impossible for him to refuse. To-day at Trèves, to-morrow at Fribourg, back again to Paris.—At this period he visited Rome several times, to confer with the Holy Father, and hear his wise counsels. It was thus, that several American Prelates, became acquainted with the zealous missionary : Bishop Flaget of Bardstown, Bishop Purcell of Cincinnati, Bishop Turgeon, Coadjutor of Quebec, and Bishop Bourget of Montreal, met him several times, both at Paris and Rome, where he preached the lenten sermons, at the church of Saint Louis des Français. All pressed the Bishop of Nancy, to visit America, assuring him of accomplishing greater good. He hesitated, not liking to undertake so long a voyage, and to be so far removed from his diocese. The Pope's decision came, and he yielded. Giving his word, he commenced his preparations, assuring himself beforehand that he would be assisted by several French Missionaries.





CITY OF QUEBEC.

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I.—BISHOP DE FORBIN-JANSON IN AMERICA.

MISSIONS IN NEW-ORLEANS, QUEBEC AND MONTREAL.

The Missionary-Bishop exercises his apostolic zeal in the United States. — Missions in the dioceses of Quebec and Montreal.

It was in October 1839, after a voyage from which the passengers themselves derived great profit, that the valiant Bishop of Nancy landed at New York. Bishop Dubois, a venerable old man, renowned for his holiness and learning, held, at the time of his arrival, the reins of the episcopal government. His Coadjutor was Bishop Hughes, a prelate of great distinction, who was destined to shed such lustre on the Church of America.

It was with the latter, who received him with open arms, that the missionary Bishop consulted as to what course he should follow whilst on the American continent. Bishop Hughes had conceived great projects for his Church; and, as he intended to go to Europe to further his plans, he requested Bishop Forbin-Janson to look after the interests of his diocese during his absence abroad. This the Bishop could not do as it had been settled with the Bishop of New-Orleans that he would preach the advent sermons. He promised, however, to remain over for a few days in the different dioceses through which he had to journey, and, on his return to New York, to preach for Bishop Hughes during Lent. Still the great Bishop was unable to leave New York without, first, making the acquaintance of the Catholics of Old France who were in New York, and giving them a proof of his zeal. Dispersed, lost as it were, in the great city of New York, the French Catholics had no Church of their own. They met in St. Peter's where the learned Bishop held them spellbound by the charms of his diction and the eloquence of his delivery. At the closing exercise he urged them strongly to build a church for their own use, promising them, at the same time, a good round sum to encourage them in the good work. More than satisfied with the success of the retreat, the good Bishop took leave of Bishop Hughes and set off for Philadelphia,

He was anxious to reach the latter city. He was to meet there, presiding over a powerful congregation, an old friend, one of his former diocesans, Father Parbelin whom Philadelphia still remembers. He remained in Philadelphia a few days and rendered signal services to the good people of St. Joseph's. Leaving Philadelphia, he travelled through Bardstown, Vincennes, without even stopping at Cincinnati, which town he promised to visit on his return, and finally reached St. Louis where he was received with great demonstrations of joy. Bishop Rosati was then at the head of the diocese. The people still spoke French, their services were held in the French language. The Bishop thought, for a moment, that he was back in his dear old France and profited by his short sojourn in St. Louis to preach retreats to the different communities of that city, styled the Rome of America, such were the faith, the piety, the charity of its inhabitants. Continuing his journey, he soon arrived at New Orleans. No sooner was he there than he was called to Mobile on very important business. The Director of Spring-Hill had just died and there was some talk of confiding to the Bishop of Nancy or to the missionaries of France the direction of that great institution. As this affair took up more time than he had anticipated, he sent Rev. Father Bach, one of his companions, to preach the Advent sermons in his stead. The Bishop was enabled to return to New-Orleans only after Christmas. The Bishop of New-Orleans was Bishop Blanc, who, after Bishop Nekere, had succeeded Bishop Dubourg afterwards Bishop of Montauban in France. Because he had disappointed the prelate in not preaching the Advent course of lectures, he promised to preach during Lent. In the meanwhile he was not idle. He gave retreats to all the communities and ended by the retreat of the clergy of the diocese. Having thus prepared the soil, he opened the great mission of 1840. The good Bishop himself will give an account of his labors and success in his own words, our readers will be better able to judge of all the good he accomplished during the two years that he spent on this continent.

NEW-ORLEANS.

"I have already given you an account of the great difficulties with which I had to contend in New-Orleans, he wrote to Bishop Menjaud, his Coadjutor. The unbridled love of money and of sensual pleasures, the network of free-masonry which had entangled so

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many men, young and old, were indeed, great obstacles to the success of the mission. There were other difficulties against which I had to struggle. Despite all, I wrote to you and told you that my trust was in God and in the fervent prayers which were continually ascending to the throne of mercy. They made me stronger, more worthy of the great task confided to my care, my anticipations were realized and the success of the mission surpassed my most sanguine expectations. I alluded to the pastoral retreat. How edifying it was! Some of the clergy present had been obliged to travel 300, even 400 miles. As soon as the priests had publicly renewed their clerical vows, and their retreat was at an end, it seemed to me that I could not do better than have the people meet three times a day. I deemed such a course expedient in order to rouse the people to a sense of their duty. There was only one French Church in the city, but with its immense galleries it was capable of seating about 3600 people. I made bold to invite the men alone to assist in the conferences or instructions on the principal truths of our Holy Religion. The Cathedral was packed every evening; all the efforts that the malice of hell could suggest were employed to ruin our mission; several newspapers had articles against it; the free-masons were up in arms, ministers stood at the very doors of the Church and did all they could to prevent the men from entering; bands of music struck up all kind of airs and tunes in order to drown my voice, nature herself seemed to be against us; the rain fell in torrents; despite all, my men held their ground and so did I. They came in great numbers as long as the conferences lasted, 23 or 24 in all. The enemies of Religion were in despair at the sight of such a crowd of men, expressing their sentiments of faith with such energy and conviction as to draw tears from all present. On Good Friday and Easter Sunday especially, the men acted admirably. Between 1000 and 1200 men came to my room and pledged themselves most solemnly not to wait until the end to make their Easter duty.

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"I gave each of them a small medal of the Blessed Virgin. It was indeed an unusual sight for a city where, six weeks before, there were so few who complied with their religious duties, to see such a large number of men crowding the vast corridors of the old Ursuline Convent, then used as episcopal residence and there kneeling to beg my blessing and kiss my ring and all promising me, many with tears in their eyes to go to confession the first chance they had. Among them were magistrates, distinguished

lawyers, young men and honorable merchants, many heads of families. The instructions lasted until Easter Monday. As I was about to leave those interesting people, a number of women asked me to bless their children. I told them to bring the little ones the next day after mass. Great was my astonishment when the following day the Cathedral, galleries and all were filled with the children and their mothers. They had come from all parts. As a good number were unable to get into the church, they came to me after the ceremony and I told them to come and see me the following day, after mass. What surprised me was that there were more present than the first time. The streets were filled with children and women; some had come a distance of 9 miles and quite a number waited for me at the Bishop's Palace. During the two days at least 5,500 people came to bid me farewell or to ask my blessing. The most of my time was devoted to the men. The zeal of the women was truly admirable. Father Bach preached to them before the men. Though the women were far superior to the men on account of the solid education they had received from the Sisters of the Sacred Heart, the Ursulines and others, their minds however, were so filled with the spirit of the world that they had but little time to devote to their religious duties, consequently they neglected the sacraments. The course of sermons which they followed most assiduously, the revealed truths to which they listened so earnestly and which impressed them so much had a telling effect on them. They were so good in heart, so intelligent in mind that they understood their duties and accepted the consequences. Knowing what influential members of society they are, I am glad to state that their progress in virtue was rapid, and, I trust, will be lasting."

Such was the impression the mission made on the mind of the Bishop of Nancy. In order to continue its usefulness, he formed several Associations for the married and unmarried men and for the married and unmarried women. It was his intention to return directly to New York, passing by Charleston; but having received an invitation to assist at the IVth Council of Baltimore which was to take place very soon, he changed his programme.

It began on the 14th of May, 1840. Among those who took part in the great Council were Bishops Eccleston, B. F. Flaget, of Bardstown, England, of Charleston, Rozati, of St. Louis, Fenwick, of Boston, Portier, of Mobile, Kenrick, of Philadelphia, Purcell, of Cincinnati, Blanc, of New-Orleans, Loras, of Dubuque, Miles, of Nashville, de la Haillandiere, of Vincennes, twelve in all. - The event

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Bishop of Nancy, who was the thirteenth was not the least remarkable among them. The Council was held at a moment when, all over the world, the faithful and their Bishops were being persecuted. As worthy members of the Church, the Fathers of the Council could not remain insensible during the conflict. Speaking of the venerable assembly, the missionary Bishop gave his impressions to his Coadjutor in the following words: "France was represented at the Council by the Bishop of Nancy, to whom they showed the deepest respect and consideration. How shall I tell you of my emotion during the eight days that it lasted. During my whole life nothing has so deeply impressed me. I felt that God was with them and that we were assembled in His name for the good of the Church. Whilst awaiting our official acts, you will read in the papers the letter we sent to the Confessors of the Faith, the Archbishops of Cologne and Posen. You will perceive, from its perusal, whether the mighty waters, which separate us, have extinguished charity in Jesus Christ. In concluding, I may inform you that my Colleagues have saved me from being raised to a high position. Bishop Lefebvre, of Detroit, being at present in Rome, for a long time, the Holy Father seemed anxious that I should accept the administration of this diocese which has more territory than France. I was not forced to decline the burden because, fortunately, the Fathers whom I consulted, left me entirely free in the matter."

Always ready to do good, Bishop Forbin-Janson profited by the few weeks he had to himself before going to Canada, to visit at the request of the Bishop of Dubuque, the Indian tribes of his diocese. He first paid a visit to Detroit and Buffalo, and having met his friend, Father Barbelin, who was to act as his interpreter, he devoted some time to instruct the poor ignorant tribes. He thus gave to his Coadjutor an account of his new mission: "I have become acquainted with the poor children of the Western prairies; I have spoken to them of God. As a general rule, the Indians are not wicked and I do not think it would be a difficult task to make them Christians. But what base dispositions they have. They have a strong inclination for drink and how it degrades them! While I was among them I often spoke to their young chief who is a Catholic. He has but one thought, one desire, namely to convert his nation. Pray for those unfortunate people." It seems that on this occasion, as on many other similar ones, miraculous events took place which enabled him in his endeavors to preach

the Gospel to them. At least, that is what we read in Father Barbelin's letters. His life has been written by Mrs. Donnelly. The Indians were not the only ones who profited by the Bishop's ministry. "God, he said, in His infinite goodness, has been ever pleased to grant that each day should serve for His glory and the salvation of souls. Now, it was a traveller who boarded our steamer and whom I was able to instruct; another time it was a poor missionary priest, sick and abandoned. I was enabled to hear his confession, relieve and console him; at other times I met whole families of French Canadian extraction and I was happy to be able to encourage them to remain faithful to their religious duties. Divine Providence arranged things so well that I was able to say the mass every day." The Bishop thus spent the best part of the summer travelling about, doing good wherever he went. It was this time he went to Canada. His presence was needed there. After having paid a short visit to Bishop Purcell, (he had promised to do so) he set off for Canada.

MISSION AT QUEBEC.

For about a year the Bishop of Nancy's name was a household word in Canada. When will he come? was asked on all sides. He was coming at last. It had been announced. When the people of Quebec heard the good news, their joy knew no bounds. His Lordship was met by a large deputation of the leading citizens and escorted to the Episcopal residence. The Bishop of Quebec, Mgr. J. Signay, knew the prelate by reputation. Bishop Turgeon was his Coadjutor at the time of Bishop Forbin-Janson's arrival. Both were overjoyed at having in their midst the primate of Lorraine. No sooner was the missionary-Bishop in Quebec than he set to work. As the mission was not to be opened for a short time, he spent the few remaining weeks in visiting the different religious communities.

Immediately after, he had an interview with the priests of Quebec. On beholding so many ministers of God, the Bishop could not withhold his admiration. He felt as if he were again in the midst of the clergy of France. They paid him repeated visits, they were so eager to see him and listen to his eloquent words. They were in no doubts as to what they should admire the more, his learning or his noble, amiable bearing. All were enchanted. What enthusiasm there was! When the long looked for mission was

read in Father opened the Cathedral was so packed that crowds were obliged to
Mrs. Donnelly, remain outside. The whole population of Quebec, nay many from
by the Bishop's the neighbouring parishes thronged the sacred edifice. To satisfy
ness, has been everybody, they were compelled to increase the number of exer-
His glory and the cises. There were morning sermons preceded by meditation, and
arded our steamer conferences in the evening, the latter being exclusively reserved
e it was a poor for the old and young men. Members of the highest class of the
abled to hear his different professions and callings were the first to attend. The
mes I met whole bishop remarking that Protestants as well as Catholics assisted at
was happy to be he conferences, judged it preferable to modify a little his course of
r religious duties. instructions. While treating the great truths of Religion, which
I was able to say he did from time to time with eloquence capable of inspiring the
best part of the audience with fear, the Bishop demonstrated the points of dogma
he went. It was which were more frequently attacked, and refuted in a skillful
ded there. After manner the objections raised against them. Nothing but success-
had promised to crowned his efforts. So clear was his exposition, so strong his
arguments that the eyes of many were opened to the light of faith
and truth, and many stray sheep were brought back to the true
fold. Before long, the number of confessions became so great that
it was necessary to send for help. During the three weeks that the
e was a household mission lasted, more than thirty priests were constantly at the
asked on all sides disposal of the faithful; no wonder that there were hundreds of
nced. When the communicants every day. The exercises of the mission were too
knew no bounds short; so thought the people, they were so eager to hear the word
ne leading citizen of God. The mission closed as usual by most imposing ceremonies;
Bishop of Quebec by the renewal of their Baptismal promises, the Act of reparation
Bishop Turgeon to Our Lord Jesus Christ and the Consecration to the Blessed
n-Janson's arrival Virgin. The most of the good people joined the Temperance and
st the primate of the Congregation of the Blessed Virgin.
op in Quebec that Still deeply impressed with what he had witnessed, the Bishop
opened for a short thus described the consolations he had received: "One must come
iting the differen to Canada to see prodigies of grace. During the three weeks that
the mission lasted, from four to six thousand men were faithful in
with the priests of their assistance at the instructions. The working people willingly
d, the Bishop could sacrificed part of their day, either to hear the sermons or to keep
again in the mid their place near the thirty-eight confessionals which had been
ed visits, they were erected for the occasion and which were surrounded day and night.
ords. They were I assure you that I never met with a people so thoroughly imbued
e, his learning of with the spirit of faith as those who live on the banks of the St.
anted. What en Lawrence." Two days later, the Bishop was to witness a second
for mission wa ght not less edifying than the first. Another mission which was,

as it were, a consequence of the first, awaited him at Three-Rivers. It immediately followed that of Quebec. Again did he witness the same enthusiasm, the same assiduity. As in Quebec the highest class of society was well represented. During that mission, the Bishop wrote to his Coadjutor: "When the church is filled to the very doors, hundreds are outside, striving to gain admittance but in vain; hundreds are standing on snow-banks piled as high as the windows and are there listening to the instructions given inside though it is cold enough to freeze the blood in one's veins. The lawyers, judges and the best people of Three-Rivers gave the example to the rest. At the close of the mission I received addresses on parchment about twenty-five feet in length, bearing from three to four thousand signatures. How could one help loving such Christians!" As many had been unable to assist at the mission, for want of place, the Bishop was going to open a second one when urging solicitations reached him from Montreal, which compelled him to postpone it to a later date.

MISSION AT MONTREAL.

Great had been the joy of the Catholics of Quebec on the arrival of the missionary-Bishop; still greater, perhaps, was that of the Catholic population of Montreal. What had taken place at Quebec and Three-Rivers still added to the reputation of the orator. Every body was anxious to see and hear him.

The Bishop of Nancy arrived in Montreal on the eve of the Immaculate Conception. "In two days, he wrote to his Coadjutor I shall be in Montreal and I shall feel very happy if my voice is strong enough to be heard by the ten or twelve thousand people whom, I am told, I may find accommodation in the vast precincts of Notre-Dame Church. There are two immense galleries on each side of the sacred edifice and one in the rear with a seating capacity of about five thousand." Here is how Father Philpin relates his arrival: "It was six o'clock when the Bishop reached Montreal. At that season of the year it was difficult to land on account of the ice. The boatmen first cast anchor quite a distance from shore and then landed the baggage, going, afterwards, in search of conveyances for the party to bring them ashore. The brave prelate thinking he could reach the shore alone, started out on the ice when suddenly it began to give away beneath him. In a moment his cloak was off. Jumping on a piece of floating ice, he caught

at Three-Rivers, the rope of a raft anchored hard by and was thus saved from his perilous position. The accident had no other serious consequences, Quebec the highest it only served to make him more popular. The people admired that mission, the his presence of mind and courage, and saw in his deliverance a proof of the visible protection of Heaven. Great was the enthusiasm which greeted the Bishop of Nancy on his arrival. The admittance but pastoral letter which Bishop Bourget had addressed to his diocese ed as high as the on that occasion contributed in a great measure to excite that feeling. More favorable circumstances could not have been desired ons given inside to inaugurate the mission. It began on the 13th of December, al- one's veins. The most immediately after those of Terrebonne and the Lake of Two Rivers gave the Mountains (Oka), and lasted forty days. received addresses aring from three help loving such at the mission, for second one when which compelled

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Everything tended to make it a success; the numerous devotions, the talent of the orator, the ceremonial pomp. Exercises were held twice a day, at 7 in the morning and 5 in the afternoon. The Bishop of Nancy reserved the evening sermons to himself, leaving the morning devotions to the care of Bishop Charbonnel whose eloquence was truly appreciated. The future Bishop of Toronto spoke on the Commandments of God and the Sacraments; all were obliged to confess that he had never done so well, so clearly and with such precision did he expose the truths of our Holy Religion. The Bishop of Nancy, as usual, handled the great truths. His sermons on salvation, sin, death and judgment left a deep impression on all who heard him; those on impurity, intemperance, delay of conversion and hell gave the finishing stroke. The instructions were interspersed with unusual ceremonies and devotions which gave them force.

The first was an Act of reparation offered to Our Lord Jesus Christ in atonement for the sins committed by men and for the abuse of divine grace. This was followed by the renewal of their baptismal promises and a solemn profession of Faith in presence of many priests. Some having resisted the inspirations of grace the bells which had announced the opening of the mission tolled every evening "the sinner's agony and invited the people to pray for the hard of heart." The mournful bells accomplished what the Bishop's sermons could not do; the number of conversions became greater. The Bishop's joy knew no bounds and it was shared in by the people. Despite the size of Notre-Dame Church, it was often too small to hold the crowd that wished to take part in the exercises. Here as well as at Quebec the whole population and even many from the adjoining parishes flocked to the Church. An hour before the

time all the seats were filled. Nor were the Protestants themselves less eager to come and hear the illustrious preacher. The Governor himself was present at the instructions. As numerous as were the parish confessors, it was found necessary to send them helpers. No class of society was forgotten; the Irish Catholics had their devotions in private; the very prisoners were evangelized by the indefatigable Bishop. It was after those exercises that the touching ceremony of the consecration to the Blessed Virgin took place. It crowned the long series of exercises.

Speaking several months later to the Bishop of Quebec about the impressions which this successful mission had left in the inmost recesses of his heart, the prelate said: "No, indeed, I have not forgotten these good Canadians *with their golden hearts and silver bellfries*. In New York as in Paris, in Paris as in Rome, I will never cease repeating that I believe there is not in the whole world so Catholic a nation in whose midst the faith is better preserved and Christian virtue better practised. Having been recently asked in which of the countries I had evangelized I preferred to live, and in which country I had received the greatest consolation, I answered without a moment's hesitation, in Canada, for I think it is there that Jesus Christ my Master is best served and most loved." Deeply moved at the kindness of the Clergy and at the marks of deference shown him by the Protestants, he wrote to his Coadjutor: "It would be a difficult task to enumerate all the tokens of affection I have received and which I am receiving every day from the people as well as from the Clergy. Most of the Protestants show me the greatest respect, their prejudices having been removed by their desire to hear me preach; even those who do not know enough French to understand me wish to see me speak. The immense crowds are never tired listening to me; really I am astonished. This is not the only reason why I am surprised and grateful to God; so many sermons, confessions, abjurations, so many baptisms severely tax my strength and my chest, and I do not know how I have been able to resist until now."

If the zeal, the assiduity, the docility of the Catholics of Montreal during the course of this mission had made a deep impression on the Bishop's mind, the impression which the burning words, the indefatigable zeal of this great Bishop made on them was no less deep. One must read the papers of the day to have even a faint idea of what occurred, a whole series of pamphlets was published to relate the different phases of the mission. This is what we read

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in one of them: "It is a fact that during his six weeks course of sermons more than 17,000 approached the Holy Table and no less than 1,200 received the sacrament of Confirmation. Never had there been seen in Notre Dame such a continuous stream of people. We might add likewise that never did Montreal possess a preacher who could be compared to the Bishop of Nancy. No wonder his praise is sung in prose and verse. The souvenir he has left amongst us, as indeed wherever he went, can never be effaced. Those, above all, whom he has reconciled to God—and they are numerous—can never forget him. At the close of these memorable exercises Mr. Mondelet on behalf of the citizens of Montreal presented the illustrious prelate with a most touching address of thanks. The Superior of the Seminary of Saint Sulpice, Father Quiblier, then ascended the pulpit and echoing the sentiments of the priests who thronged the sanctuary thanked him as he alone knew how. The Bishop's reply which may be considered as the closing sermon was admirable in every respect, the words flowed from his heart, many shed tears at the thought of never again listening to his eloquent appeals and of seeing his friendly face. The Bishop concluded by hoping *he would meet them all again in Heaven.*"

To show that there is no exaggeration in all this, it must be borne in mind that, more than forty years after, those who had taken part in the mission and seen its effects and who are still alive, love to recall to mind the powerful sermons they had heard at the mission, the numerous conversions and the magnificent ceremonies that took place at the end and especially the installation of the new Canons of the Cathedral, followed by Bishop Bourget's address in which he thanked him for all the good he had done in his episcopal city, finally the closing of the mission in the evening at Notre-Dame. But the Bishop of Nancy was not the man to rest on his laurels. No sooner was the mission over than he began another at Sainte Scholastique in which the parishes of St. Benedict, St. Eustache, St. Hermas, St. Augustin, St. Jerome, etc., took part, in all more than 1,700. He next preached the pastoral retreat and one at the Montreal College after which he returned to the United States to finish the work he had begun.

OTHER APOSTOLIC EXCURSIONS IN THE
UNITED STATES.

The zealous Bishop's first action on returning to the States was to confirm the French Catholics in the good sentiments in which he had left them, and to help them to put into execution the project he had suggested to them of building a new Church. There was also some talk of building a Seminary. Bishop Hughes had nothing so much to heart as the erection of such an institution. It was settled, at last, that, pending the realization of those projects, the Bishop would preach the pastoral retreat, and well did he execute his work. On his return to New York, no sacred edifice having as yet been appropriated to the use of the French Catholics, he held a meeting in St. Peter's Church where about 80,000 Irish Catholics worshipped. Certain days and special hours had to be chosen. Such were the conditions under which the retreat was given. Still, it was conducted with much enthusiasm and success. On Easter Sunday he delivered a most impressive discourse. After having reminded his hearers of the faith of their forefathers and congratulated them for the good will they had shown in following the instructions but especially in profiting by the useful lessons he had given them, he touched on the great question of the day, their new Church. "Rome, he said, has its St. Louis for the French; why should not New York, for still more urgent reasons, have its St. Vincent of Paul for the French. Why should not they who have means, myself the first, contribute towards the realization of this important object. Catholics, fellow-countrymen, it is for your good that I now raise my voice. Say: will you, yes or no, have a Church of your own like other people? Let all who are in favor stand up." All arose and adopted the project. A committee was named to receive subscriptions, namely \$12.00 payable each month.

The Bishop headed the list with \$500, and promised to raise it to whatever amount the highest subscribers should give. From that moment the work went on but not without difficulties. A year later, despite all obstacles, the Church was completed and before leaving the country, the Bishop was able to bless it. Before preaching a mission to the parishioners of St. Peter's the Bishop gave the pastoral retreat. We have already spoken of it. It took place at Mount-Rose a magnificent estate belonging to the Bishopric of New York. Fifty priests were in attendance. It was

after the closing exercises of the mission that entering into the designs of Bishop Hughes who was anxious to have that site selected for a Seminary or some place adjoining the Cathedral and if possible a College too, that the Bishop of Nancy wrote to M. Rauzan for subjects to undertake the direction of the institution.

"New York, he said, is, with its 330,000 souls, the London of the New World; its influence is incalculable. The Ladies of the Sacred Heart are going to build an institution for young ladies; as for the boys they have boarding-schools which are very expensive and in them they learn day by day only how to become more and more independent. I am ready to make the greatest sacrifices so as to enable them to receive a better education." While his plans were being realized, the Bishop went to Philadelphia and then to Baltimore seeking to do good. He had left there several souls that were dear to his heart and he wanted to put the finishing touch to the work he had began. "May the 11th, he wrote, I shall start for Philadelphia and afterwards for Baltimore to try and convert a few more; in June, I return to New York to preach another ecclesiastical retreat."

From the latter place, after his trip to Philadelphia and Baltimore, the Bishop went to Troy, Albany, visiting on the way Plattsburg, Burlington and Whitehall, where he was in July. What was his idea in travelling so much, especially during the most fatiguing part of the year? In those places there were groups of Catholics scattered here and there. They needed Churches and he was to bless them on his way to New York before returning to Europe. His enterprise was crowned with success but it cost him his strength. "I am as well as I can expect to be, he wrote to M. Rauzan; I am worn out, still I do the best I can. During the next two months I must preach two or three hundred times, exclusive of the pastoral retreats."

The Bishop's work was not yet completed. Canada was to witness his final efforts. The Bishops and people both entreated him to visit them. He had to accede to their request.

OTHER MISSIONS IN THE DIOCESES OF MONTREAL AND QUEBEC.

We have already spoken of the great mission that took place at St. Scholastique and of that of Terrebonne where he had been met by a large deputation of the leading citizens in carriages and

on horseback and escorted to the Bishop's residence, a distance of 18 miles, and finally of the mission he had preached at the Lake of Two Mountains, where the Algonquins and Iroquois had followed the prelate on a pilgrimage he made to Calvary presenting him with addresses in both languages. He had still a most difficult task to accomplish. If the Bishop had not such zeal for the salvation of souls he would have never been able to continue. The intrepid Bishop accepted the following programme as arranged by the Bishops themselves. June 9 until the end of the month, mission at Acadia, Chambly, Sorel as well as in the adjoining parishes: Ste. Marie de Mounoir, St. Damascus, St. John, Châteauguay, &c. July 2 to July 23, mission at Vaudreuil, St. Polycarp, Rigaud, St. Andrews, St. Francis Regis; July 26, mission at Varennes, Rivière du Loup, Maskinongé, Ste. Marie de la Beauce, St. Joseph, St. Francis, St. George, St. Gervase, &c. Those missions were inaugurated at St. Athanasius and were only interrupted by the Corpus Christi procession, June the 13th, and by the pontifical offices at the Cathedral on the 25th of July. Each mission lasted 10 days and that none might be omitted, the Bishop was assisted by 20 priests who looked after the confessions. How were the missions held? Almost in the same manner. No sooner was the Bishop's arrival announced that great excitement prevailed. The people cut down branches and transformed the roads into beautiful avenues. Hundreds met the prelate at a distance from the Church and escorted him in triumph. Beautiful arches had been erected here and there bearing such inscriptions as these: "Long live the Bishop of Nancy! Our Religion forever." Preaching began almost immediately after his arrival. When the Church was too small to hold the thousands who were eager to follow the mission, the exercises took place in the open air.

The confessions and communions were followed by touching ceremonies. The people renewed their baptismal promises, a cross was erected in remembrance of the mission. Everybody wept. How they did give expression to their sentiments of love! "Jesus forever, they cried, His Cross forever! We belong to Jesus! We give Him Canada! To Heaven by the Cross!" It would be impossible to give even a faint idea of the number who returned to God, who became sincerely converted. The sick were not forgotten. Not satisfied with having 5 Our Fathers and 5 Hail Marys offered up for them and saying mass in their intention the good Bishop paid them a visit. They often managed to come and

surrounded the Bishop in groups of 30, 40, 50. The blessing he imparted to them was not without its effects, for several returned home completely cured. At Sorel a blind girl recovered her sight and a paralyzed child the use of its limbs. Is it astonishing after what you have read that those missions should leave in the different parishes an indelible souvenir. So much labor and especially this preaching in the open air had exhausted the Bishop and ruined his health. In a letter that he sent to his Coadjutor after a second mission which he had been giving in Three Rivers he says: "Preaching in the open air has destroyed my constitution. A bad cough and a very sick headache are breaking me down. I sometimes think that I will not be able to stand the strain and all they will have to send back to Nancy is my poor heart. What keeps up my spirits and encourages me is the spectacle I witness daily: ten or twelve thousand Christians loving God and swearing to be true to Him all the days of their lives."

The Bishops quickly perceived the poor state of the prelate's health and deemed it prudent that he should stop and take a much needed rest. He did so and took a trip to the Lower Provinces. Unable to rest while good was to be done, the Bishop could not see the good Acadians who gave him a most flattering reception and begged him to remain with them, without saying a few words. He congratulated them for having kept the faith so well, admired the simplicity of their lives and exhorted them to persevere in their fidelity. He visited New Brunswick, Nova Scotia and Prince Edward Island. Wherever he went, he spoke words of comfort and encouragement. He would have liked to remain longer in the Lower Provinces but he was recalled to Quebec to preach the pastoral retreat after which he returned to Montreal to crown his apostolic labors in Canada. His great ambition was to put a Cross on the top of Mount St. Hilaire. More than a year before, he had drawn up the plans of that famous monument.

Shortly before, writing to his Coadjutor he said: "The foot of the Cross will rest on the highest peak of Canada. This Cross, he said, 100 feet in length, will be covered over with metal so that it will glitter in the distance and be seen 60 miles off. I am also going to erect the thirteen stations of the Cross. The pedestal of the Cross will contain a Chapel and sacristy, and from the interior one will be able to go up to the top, just like in the Vendome Column. I am certain that this cross which towers, from 1200 to 1500 feet over the most populous plains of Canada, seen from Montreal, Three-

Rivers and from a distance of 90 miles on the Saint Lawrence and Richelieu rivers will voice the sentiments of more than 70 parishes which were regenerated by our retreats and missions." When all was in readiness, the ceremony took place on the 6th of October. All the Bishops, more than 100 priests and 24 parishes were present. Mounted on a bark, the good Bishop addressed the audience. He spoke to them of the immortal lessons of the Cross, its power and glory. His sermon was a masterpiece of eloquence. The signal was then given to advance. Immediately the immense throng numbering between twenty-five and thirty thousand people advanced to the spot, singing canticles of praise. Banners and flags were unfurled to the breeze, stopping at each station, the people listened to a short instruction given by the Bishop. When they were within sight of the monumental cross, all fell on their knees and listened again to the eloquent preacher. He broke out anew in accents of heartfelt thanks to our Lord and Saviour Jesus-Christ for the graces he had lavished on his people and promised to love Him and Him alone for time and eternity. At that solemn moment, such as is seldom met with in the history of a nation scarcely an eye was dry. The Bishop himself was unable to control his emotion. It was 3 o'clock. To bring that ever memorable ceremony to a close, he intoned the Te Deum in which the multitude joined to give expression to their unspeakable sentiments of joy and happiness.

On returning to Montreal, the Bishop of Nancy did not immediately leave Canada. The day after the grand ceremony at Rouville he went to St. Laurent to bless the mission cross. The parishes of Sault-au-Recollet, St. Martin, &c., were represented at the ceremony. He afterwards returned to Montreal to bless the towers of Notre-Dame Church, of that church where during forty days he had held the people spellbound. He next repaired to Burlington, accompanied by Bishop Fenwick, to bless the new Church and administer the Sacrament of Confirmation. Upon his return, at the special request of the Bishop of Kingston, he went to Bytown to bless and lay the corner-stone of a new church destined to become in the near future the Cathedral of a new diocese. He had now performed in this country all the good that was in his power. Bidding a last farewell to all, he left for New York carrying off with him the tender affection and lasting gratitude of the whole Canadian people. He had intended to start for Europe on the 1st of December but owing to the consecration of Bishop Kenrick he

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was detained at Philadelphia where he met seven Bishops and was thus obliged to defer for a few days his departure by the "Baltimore." Immediately on his arrival at Paris, he set off for Rome to give a detailed account of his mission in America to the Holy Father who warmly congratulated him on the success of his enterprise. "We deem it a most pleasing duty," said the Pope, conferring upon him the title of Domestic Prelate, "to award you a special mark of our sincere goodwill and to intrust you with honorary functions for having been so illustrious, so worthy a son of the Church and of the Apostolic See. We are well aware that, endowed, as you are, with all the sterling qualities of mind and heart, remarkable for your doctrine and virtues as much as for your spirit of counsel and prudence, and that burning with zeal for the propagation of the faith and the defence of the Catholic Religion, you have scattered most profusely the word of God over the different states of America and revived thereby, the virtue and piety of priests and people both. Your generosity in behalf of the sacred edifices and educational establishments of that quarter of the globe has touched us. We know the zeal you displayed in the sacred work of missions and how well you were received by the Bishops of America, who, to give you a token of their esteem, invited you to take part in the deliberations of the last Council of Baltimore. We also know, and the same may be said of your worthy Coadjutor whom we appointed, your energetic sollicitude and your steady application in promoting the welfare of your diocese and in discharging your duties as chief pastor. In consequence of those motives and in consideration of your eminent qualities, desirous of giving you a special pledge of our satisfaction, not only are you, from this moment, a domestic prelate, but, in virtue of our Apostolic Authority, we confer upon you the title of Assistant Bishop to the Pontifical throne." Nobody will deny that the above distinction and laudatory remarks could be bestowed on a more deserving prelate than on Bishop Forbin-Janson, Bishop of Nancy.

GLORIA IN EXCELSIS DEO!



CHILDREN IN HEAVEN AND THEIR BENEFACTORS.

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II.—THE FOUNDATION OF THE HOLY CHILDHOOD.

On leaving America, the Bishop of Nancy, bore away with him the germ of that lung disease, which, three or four years later, was to carry him to the grave. His work in the United States, but more especially, his preaching in the open air in Canada, had, as we have seen, triumphed over his robust constitution. There is therefore nothing surprising if the Holy Childhood, his last work, was hailed with enthusiasm on American soil by the Pastors, the Institutions and the faithful, and if it spread with so much rapidity. Here, as everywhere, good Catholics have kept its memory in their hearts.

Without doubting that he had but a short time to live, the valiant Bishop, on his arrival in Paris, after his voyage to Rome, of which we have spoken, set at once to work; but this time it was in connection with far away missions, and more especially for the saving of the abandoned children in infidel countries. "This holy Bishop, says Madame Laura DeLisle, directress of the Holy Childhood in England for over forty years, has only two topics of conversation; *the Holy Childhood and his Canadians.*" Since how long did Mgr. de Forbin-Janson foster these thoughts in his heart? This is what is rather difficult to say. No doubt, even before he was a Bishop, the reading of the letters of the Missionaries, had made the deepest impression upon this zealous soul. Later, the ingenious industries of one of his priests, M. Moye, who, to come to their assistance, had transformed all the young girls of his parish, into so many apostles, and who, later on still, had himself become a missionary, had more especially attracted his attention and turned his zeal to that work. But from this to the foundation of the Holy Childhood a long time elapsed. Often turning his thoughts towards Asia, he there saw thousands of children abandoned by their parents, and exposed to temporal and eternal death; but his mind, though inventive as it was, could not then find means of rescuing them. It was only after a second interview at Lyons with Mlle. Jaricot, foundress of the Propagation of the Faith, that his thoughts brightened and his plans became more definite. All then became luminous in his mind.

At that period, the Work of the Propagation of the Faith, that



great tree which was to extend to all Catholic countries and shelter by its beneficial branches all the missions of the earth, had only existed for ten years and had not received its full development. How, and on what occasion had been formed this association, weak at first but soon powerful? This is but little known even to-day. It is to America, and not to Asia nor Africa that we owe this prodigious creation of the Church, the marvel of the XIX century. Poor missionaries from Indiana had come to Lyons. They were endeavoring to interest in their work the Catholics of that city; but as those to whom they applied were like themselves not rich, the contributions were small. With the view of increasing them, the latter appealed to the charity of their parents and friends; and in order that it would not be a burden for them, it was agreed that they would only be asked for a light monthly contribution. Melle. Jaricot, was at the head of this charitable movement. This means of helping missionaries took well. It soon extended to all France, and from France to the whole of Europe. When, the receipts would become more abundant, it was decided that all missions should be benefited by them, commencing with the most needy. This is how was founded and developed the Work of the Propagation of the Faith. Therefore, to find the means of saving the abandoned children, Mgr. de Forbin-Janson, could not do better than concerting with Mlle. Jaricot. It was resolved that so as not to injure the first work, application should be made more particularly to children, and that, to have their aid more surely, they would only be asked for twelve cents per year. Mlle. Jaricot was the first to give this. So it was done; the Holy Childhood exists. Its purpose is defined and its means of action are found. The abandoned children, but only the children *abandoned*, no matter on what strand, will be the object of its zeal and all the Catholic children will be invited to form part of this army of Saviours.

So understood and regulated, the Holy Childhood, with the simplest means, will secure incalculable results, and *reach* the most sublime end. With ten shillings, with five shillings, with one shilling and even with less it will be able to recover a child, and save its soul. Who would find too heavy, the contribution of twelve cents for such a purpose? Who would have the courage to refuse it? and if all give it, rich and poor, the young as well as the old, the Catholic as well as the Protestant, how many hundreds, how many thousands of children could be saved each year from double death, temporal and eternal? All these magnificent prospects

loomed up before the eyes of the Prelate and for him the future seemed the present.

On his return to Paris, His Lordship of Nancy, was anxious to commence his Propaganda; but he had to go to London. Before leaving Canada, at the request of the families whose members or friends had been condemned to transportation, after the rebellion which took place in 1837, he had bound himself to solicit from the English Government the pardon of the condemned, or at least a reduction of their sentences. Faithful to his promise he was in London previous to August 15th. After having visited the venerable priests driven from their country by the French Revolution and settled in the suburbs of London, he met the high English clergy and more particularly Dr. Polding, future Metropolitan of Sydney, who also bore the deepest interest for the unfortunate exiles whom he had in his diocese; and again with Father Dom Ullathorne, appointed Bishop of Birmingham, who had been their protector and advocate with England. In company with Dr. Polding, he called upon Lord Stanley, since the Earl of Derby, then at his country seat of Knowlesley, in Lancaster. He pleaded his case so well that he secured full success. This is what he says in joyful terms in a letter which has been found: "We have had an interview lasting more than an hour," he says, "the measure of pardon and amnesty which I asked for having a great political importance, Lord Stanley could not express himself without consulting his colleagues (and his using such language already meant a great deal); but the ensemble of his conversation, the manner in which he received our comments on the genius of the Canadian people and the advantages which would be derived from a sound policy of clemency, left us, Dr. Polding and myself, under the impression that our case was about won. His Lordship Dr. Polding, even wished on our return to Liverpool, where I was enabled to admire the Irish people, that living monument of the faith of modern times, that we should repeat in thanksgiving the *Te Deum*, to which I acquiesced all the more readily, that this confidence did honor to Divine liberality." It was then, also, that visiting the fine DeLisle family, at Grâce Dieu Manor, and allowing his heart to speak, the Bishop of Nancy, spread the first seeds of the Holy Childhood in England. "During the three days that we have had the honor of having him in the midst of us," says Madame-Laura DeLisle, "he never ceased speaking to us of his plans for the Holy Childhood, to point out its usefulness and its incalculable

results. Taking advantage of the reunion of priests who had come for the consecration of Dr. Wilson, the new Bishop of Hobart-Town, in Tasmania, he made known to them the end as well as the means of his work, and this with so much conviction that he gained them all to his cause."

Hardly had he returned to Paris, than the Bishop put himself about realizing his plans and giving a final shape to the new association. In the first place, there must be placed at its head a committee of chosen men, capable of inspiring confidence and deserving of sympathy. This is what he did. This first Central Bureau, was composed of Mgr. Bonamie, Archbishop of Chalcédoine, and Superior of the double house of Picpus, of Mgr. Blanquart de Bailleul, Archbishop of Rouen, of the abbé Augé, Grand Vicar of Paris, of the Venerable M. Desgenettes, curé of Notre-Dame-des-Victoires, of M. Tharin, later Bishop of Strasbourg and perceptor of the Comte de Chambord, of M. Langlois, Superior of the Seminary of Foreign Missions, of the Superior of the Lazarists, of the Prince de Galitzin, the Prince de Chalais, M. de la Bouillerie, later Bishop of Carcassonne, of the parish priests of St. Philippe du Roule, St. Mery, St. Germain des Prés, the Superior of the College Stanislas, Brother Philippe, Superior of the Brothers of the Christian Schools, the celebrated Père Loriguet, of the Society of Jesus, &c., all men distinguished in the Church and State. But as in all well ordained committees, members are needed upon whose activity and capacity we can rely on for success, he chose M. Chrestien de Lilius as Treasurer, and M. l'Abbé Jammes, Grand Vicar of Paris, as director, the very one who after the death of the Founder, was to become the most active propagator of his work and its warmest support. But this was not enough. Before making this new Society known, its rules had to be laid down: the prospectus had to be prepared and the circulars drafted. To this end the indefatigable Bishop set to work without taking a moment's rest. With the view of honoring the first twelve years of the life of Our Lord Jesus Christ, it was stipulated that each series would be composed of twelve members, and that one of the members would be its chief; that at the head of the chiefs of series there would be as far as possible a General Director, and, at the head of these Directors, a Diocesan Director. The subscription of the Associates, as has been understood, would be twelve cents per annum, with the recitation of one *Ave Maria* each day; to increase the treasury, the Associates may have each year a small lottery at a feast of the Holy Childhood. To each

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member joining the work, a medal or an image of the Holy Childhood is to be given. Moreover the chief of each complete series, will be entitled to the annals published several times each year. Every month, at the seat of the Association, two masses will be said, one for the living, the other for the deceased Associates. If there are any benefactors their names will be inscribed in a book kept for that purpose and they will be entitled to special prayers. At the end of each year, the diocesan Directors will forward the funds remitted to them to the Central Committee, which will distribute the amount among the different Missions, according to their needs as set forth by the chiefs of Missions. Such is the organization given his work by Mgr. de Forbin-Janson, so simple and yet so well combined that it remains the same to this day.

Everything being thus regulated, and the circulars, translated in various languages, having been forwarded to all the Bishops, His Lordship of Nancy, opened the campaign. After preaching in several churches at Paris and bringing over to his work, thousands of people, he went to Rouen. In that capital of Normandy, the Bishop was again fully successful. Hundreds of families came forward and enrolled their children in a work which could but bring blessings to them. From Rouen the Bishop went to Cambrai. Having come there, near Belgium, to baptize the child of his niece, the Duchess de Beaufort, he took advantage of this to go into that so eminently Catholic Country. He was not disappointed in his anticipations: all his undertakings were fully crowned with success. Admitted in audience by the King and the Queen, he had the pleasure of seeing his work patronized by their children, the Duke de Brabant, the Count of Flanders and the Princess Marguerite, the unfortunate Empress of Mexico. It was on this occasion that having had a second interview with the Princes at Ostende, he spoke to them these memorable words: "When age shall have brought you to the summit of greatness, your supreme consolation will consist in having made the happiness of others. I also have enjoyed honors: I bore the sword, and it was in Brussels itself that I laid it down, to enter another career, to render others happy. My pleasure now consists in recalling to mind the efforts which I made to reach that end." These facts brought to the knowledge of all, rallied to him Liège, Tongres, Verviers, from which places the Holy Childhood soon extended into Holland and from there to Aix-La-Chapelle, Cologne, Coblenz, Mayence, Fulda, Trèves, Antwerp, Bruyès, &c. Still this was only a *début*. The great stroke

which was to gain over to the work the whole of Belgium was to be made at Malines, where the Bishops were to meet on the occasion of the feast of the *Holy Hosts* pierced by a Jew. The ways had been prepared for the Bishop by the Apostolical Nuncio, Mgr Pecci, to-day Leo XIII. He had written to the Cardinal of Malines, and to all the other Bishops, strongly recommending the new work. "It merely suffices to know it," he said to them, "that it should create interest. I deem myself happy to be able to contribute to its development and to help it to attain the so generous and noble end which it has laid out for itself." This was more than was needed with the Bishops, who were already so well disposed towards His Lordship of Nancy. He preached in the great Church of *Ste. Gudule*, in the presence of nine thousand persons, and his burning words, found an echo in every heart. Committees were formed; ladies of the highest ranks, &c, the first Institutions of the country placed themselves at the head. The whole of Belgium, comprising Louvain, Ghent, Antwerp, Tournai, Ostende, &c., embraced the Holy Childhood, and since this devotion has been increasing every year.

But it was from France that the Work started; and it was from there that it was to radiate over the world. His Lordship of Nancy therefore hastened to return there. After having taken a summary knowledge of the headway made in Paris since his departure, he again travelled. Nothing stopped the courageous Prelate; neither the fatigues of body or mind, nor the sacrifices of money, when there was to make known and to extend a work which will save thousands of souls. He offered up for this end his prayers and sufferings, and consecrated to it his evenings and his whole activity. He went successively to Arras, Amiens, Beauvais, Soissons, Laval, Cahors, Nimes, Avignon, &c. Every where he secured new and numberless adhesions, thanks to his preachings and also to the recommendations of the Bishops, and more especially thanks to the good will of the secondary Pastors. Not one, under pretext that he had other work, refused his help. Convinced that the Holy Childhood, would be a blessing for the country and for the children more particularly; that, far from hurting other works, it would only tend to stimulate them, all placed themselves at the disposal of the Bishop and seconded him with all their power. All was organized as if by enchantment. Where the Bishops and priests did not take the initiative, the faithful took it and went forward. Full of enthusiasm and

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ardor for a Work which they considered as the salvation of the abandoned childhood, they prayed their Pastors to establish and recommend it; they needed rather to be moderated than stimulated. Encouraged by that example, the Educational institutions, Colleges, Convents, Seminaries, and Schools did likewise. His Lordship of Nancy was at the height of his joy. At Soissons, Mgr. de Simony, his old friend, awaited him at the head of his clergy, and on the morrow introduced him in his Cathedral, where the children of all the parishes of the city had been congregated. Never was there a more beautiful feast. Allowing full freedom to his heart, the Bishop surpassed himself. Thus it was in the other cities. The children came forward in crowds with their mothers; and the latter, moved to tears at the recital of what was happening in infidel countries, hurried to have their children enrolled in the good society. "Must we be astonished," said on this occasion a french periodical, "if the Holy Childhood is propagated with so much rapidity, and if it is established to-day in most of the Cities? It is patronized by a Bishop, whose eloquence none can resist. A little more, and the whole of France shall have adopted it." After a few days' visit to Paris the Bishop continued his journey. This time he went towards Laval, where the translation of the relics of Saint Jomède, had attracted a number of Bishops and an enormous crowd. At the end of a warm address he distributed and caused to be distributed, some prospectuses and medals; the effect was marvellous. Some days later, he was at Cahors, and he obtained no less a success. When, pressed for time, he could not go to a city where he was expected, he wrote, and his letter is worth a sermon. It is thus that at Toulon, the parish priest, strongly impressed by the appeal of the Bishop, enrolled more than a thousand associates in the new society. Almost at the same time, a letter from his Coadjutor informed him that the whole of his diocese had embraced the work; no news could have been more agreeable to him.

While the Bishop of Nancy went through France and gained over to his work all the dioceses through which he passed, there came from abroad, where it had taken strong root, the most favorable news. It was from Belgium, where it strengthened and extended; from Italy, where the Holy See approved and recommended it; from Austria, Bavaria, Switzerland, Holland, England, Ireland, &c., where most of the Bishops took it under their protection. Even America, beyond the ocean, sent it its

best wishes, announced new adhesions, and promised more still. His Lordship Bishop Hughes, of New York, wrote to the prelate to say that he was anxious to see this association established in his populous diocese. Mgr. Rosati, Bishop of St. Louis, informed him that it was already established in his episcopal city and that gradually it gained the adjoining localities. Mgr. Purcell, Bishop of Cincinnati, informed him that he only awaited a favorable opportunity to recommend it to his priests and assured him that it would be quite as well received by his German as by his English speaking congregations. So spoke the other Bishops whom he had known and visited. All were unanimous in congratulating him, and predicted for his work certain and rapid success, in the near future. Coming from so many sides at once, from countries so varied and so far from each other, the news encouraged the Bishop in the laborious mission which he had undertaken, but, like St. Francis-Xavier, who, after having won to the Gospel entire kingdoms, was again anxious to win others, the Bishop of Nancy, from North America turned his eyes to South America; towards those countries as rich as they were Catholic. As he was acquainted with several of the Bishops there, he took advantage of this acquaintance to attract their attention to his work, and he did not despair of seeing them some day or other embrace his cause.

Assured then of the cooperation of France and of that of nearly all the Catholic countries. His Lordship of Nancy turned his eyes towards the Missions and exposed his views to the Apostolical Vicars. At the same time he asked them for information which might be useful to him. This is his letter, which is too important not to find room for it here:—

PARIS, December 8th, 1843

“YOUR LORDSHIP,

“I do not claim to flatter myself that the Work of the Holy Childhood inaugurated in the month of May last and destined to the saving of abandoned children in infidel countries, is already known to you. The documents which We join to this letter, will indicate to you the nature, organization and object of this pious Association. We can summarize in a few lines, the object it has in view, namely: 1st The administration of Baptism to children who are in danger of death; 2nd The bringing up of the survivors in

pious asylums, where they will be initiated in the truths of religion and where they will be taught some trade which shall assist them in gaining a livelihood. 3rd The creation, for some of these latter reputed for their piety and capacity, of institutions proper for the formation of priests, professors, and catechism-teachers, who, on their return to their own locality will contribute not a little to the conversion of their fellow-countrymen. We are aware, that this idea is not entirely new. Your Lordship, or some of his venerable colleagues, have already sought to realize it, at least in part, on some points of the vast Provinces over which is exercised their Apostleship. If you, as well as your worthy fellow-workers, have been unable to bring it to bear, it is because you have been hindered by your limited resources and means. How often have we heard your cries of distress! You lamented at not being able to take up the rich harvest which was offered you. Well, the pence which you solicit from catholic piety to transform it into a treasure of grace, we now try to obtain and to make it pass through your hands, by inviting the entire catholic youth, as well as christian families to come to your help.

God has blessed this thought, your Lordship. A notable portion of the French and foreign Episcopacy has given it their most complete approbation. Since the Work has been constituted, *two Cardinals*, those of Rouen and Arras, more than *sixty Archbishops and Bishops* have recommended it to their dioceses by Pastoral Letters. Others who have not yet done so write us that they are going to do so. Finally *all the parishes of Paris*, a large number of parishes in the Provinces, *the Seminaries and Colleges, the religious Congregations, the educational establishments, the schools directed by the Brothers and Sisters, all the religious communities* as well as a multitude of lay people, have joined it and are encouraging it with a zeal which we cannot help admiring and blessing. This is why I come to beg of you to-day to indicate to us which is the nature and extent of your wants, so that we may better know what we can do for you. Deign to tell us the approximative sum which you will require: 1st To purchase and baptize the children in danger of death; 2nd To bring up or place in christian families the survivors and 3rd To open up establishments to those whom we can some day make apostles. The alms which we have already gathered, and those still greater which we expect, lead us to hope that we will be able to meet a portion of your wants.

With the view of stimulating the ardour of our Associates, the

youthful as well as the mature, to this exposition of your works and wants, be kind enough, Your Lordship, to add some details of a nature to interest them, either on the profound degradation of the poor infidels which you have undertaken to regenerate, or on the conversions which you have obtained and the consolations which they afford you, or, finally, on the hopes you cherish for the future. All these recitals will be received by us with joy and utilized with the greatest care. I terminate, Your Lordship, by assuring you that my greatest joy would be to see the people still buried in the shadows of death finally recognize the true God. Circumstances which I cannot control having prevented me from sharing your glorious apostolate, my happiness consists in associating myself with it to the full extent of my powers. Rely therefore on my entire devotion as I and all our Associates rely on your holy prayers.

† CHARLES, *Bishop of Nancy and Toul.*

P. S.—If you indicate to us the approximative number of children which you will have to baptize, our Associates will be happy to send you their own names, so that you may impose them on the children so baptized. They insist very much on this.”

Alas! the holy Founder of the most touching Work of modern times was not to read the answers which were to be made to his Circular; he had only but a few months to live. All these answers which are full of praise and thanks agree in saying that this admirable Work of the Holy Childhood, inspired of Heaven, *will save millions of children, and that by these children the infidel nations will be brought to the knowledge of the true faith.* Compelled to suspend his travels owing to his feebleness, the Bishop did not however remain idle. From his couch of suffering, to which he was confined by the disease which was to carry him away, he wrote to Father Le Vasseur, Superior of the Fathers of Mercy, at Orleans. “My dear Le Vasseur, the good Sister Guay, who is going to Orleans, will remit to you the notices and medals of our Work. A disease of the stomach, accompanied of vomiting of blood prevents me at this moment from being with you as I would have desired. Still, I hope that our Work, will lose nothing thereby, and that you will replace me with Mgr. Fayet and your numerous association of ladies. By proving that I have not placed my confidence in vain, you will pour a balm on my poor breast. It is certain that you will do it great good, and, what is worth a thousand times better, that you will open

the gates of Heaven to hundreds and thousands of souls, who would never see the face of God, if you did not interest yourself on their behalf. The Work is going on with gigantic strides. Besides 47 or 48 french Archbishops and Bishops, of whom I am certain ; besides the prelates of Belgium, Holland, Bavaria, Switzerland, Italy, Savoy, we have the adhesion of several Bishops of England. Pray that I may recover somewhat. CH., *Bishop of Nancy.*" At the same time always fertile in resources and inventions, when there was any question of the saving of abandoned children, the Bishop, so as to gain for the Missions the sympathies of his visitors, transformed his large parlors into museums, chapels and lecture halls. There, could be seen exposed chains with instruments of torture which had been employed for the martyrs ; the rope with which Mgr. Jacquard was strangled ; the carpet on which fell the head of Mr. Cornay ; the chains and links which had bound Mr. Clet in his cell ; and several garments impregnated with the blood of those generous confessors of the faith. Then, with his almost extinguished voice, the Bishop recalled the heroism of those intrepid missionaries, and refuted in advance the pretexts which might be invoked not to come to their aid. When he could speak no more, he called for friends to do so in his stead ; Father de Ravignan, Mgr. de la Bouillerie, Father Petetot, of the Oratory, &c., all who, sharing his views, were happy to second him.

After several months of a complete breakdown, having felt some notable improvement in the spring of 1844, the Bishop of Nancy, again took to the field. On the 13th of March, he preached at St. Roch, before a large meeting of mothers of families ; on the following day, he was at Chartres, and the following Sunday he spoke in the Cathedral in the presence of more than seven thousand people. The more than human efforts which he underwent nearly cost him his life. When he recovered from his indisposition he went to Beziers, then to Montpellier, where, although broken down by fatigue and spitting blood, he still preached several times. In the latter city, on learning that a large crowd awaited him at the cathedral, sick as he was, he did not hesitate in ascending the pulpit. He had been preaching, for more than two hours, when blood flowed from his stomach. He had to be borne to the vestry, and from thence by short trips to the residence of the Marquis, his brother. On the way, the Bishop stopped at Aix, and this, to plead the cause of his little protégés. He was anxious to reach Marseille, and to meet his intimate friend, Mgr. de Mazenod. He was tired

out when he reached there. Still, surmounting his extreme feebleness, he dragged himself to the pulpit. Then stimulated by the immense audience, he preached with such vehemence, that again, the blood flowed from his stomach. It was his last effort and his last triumph. Arrived at last at the Château of Guillermy, at his brother's, the Bishop only languished, in spite of all the affectionate care, extended to him by all the family. In the intervals which his suffering gave him he still busied himself with his Work. He recommended it to all who came to see him; he had notices, prospectuses and medals given to them. It was thus that in the very arms of death he spoke of it to abbé Sibour, brother of the future Archbishop of Paris, who had come purposely from Aix for information. At the same time, while he could still hold a pen, he wrote note upon note to Vicar General James, the heir of his zeal, to furnish him with recommendations.

It was at the end of a day so spent, after having on the eve paid a farewell visit to Mgr. de Mazenod, that while returning from his ordinary promenade, Mgr. de Forbin-Janson, passed quietly away in the arms of the Marquis, his brother, and of the Count, the latter's son. This death happened on the 11th of July; the Bishop was then in his fifty-eighth year. The following day the *Gazette du Midi* thus announced his death to the whole of France: "The great Bishop, who has everywhere left traces of his zeal, his devotion and his unquenching charity; the prelate who, by his great eloquence, has filled France, the East and even America, with the echo of his name the invincible apostle, who, up to the last moment, did not cease working for the good of religion and humanity, is no more. The Episcopacy loses in him one of its most distinguished members, France one of her most illustrious sons, Religion and the Missions one of their most devotedly holy supports. There are few cities, few countries, which have not heard him, and which are not indebted to him for some benefit. So, no doubt that the countries of the Orient, which he visited, will unite with France and America to deplore his premature end; no doubt but that the priests and the faithful, but more especially the Apostolical Vicars of the extreme Orient will mingle their tears and their prayers to those of his Colleagues of the Episcopacy. It is an immense, an irreparable loss, which was solely brought about by excessive work."

His Lordship of Marseille, wanted to have the funeral services worthy of his regretted friend held in his Cathedral; but ceding to the wishes of his brother, who, after having kept the mortal

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remains near him, wanted to have them interred in Paris in the family tomb, he did not insist. After a first service at the Aygalades, where nine parishes attended along with the numerous members of the family, and while all the priests of the city celebrated mass to his intention, the body of the deceased was carried towards Paris. It was there that, on the 28th of July, in the church of Saint Thomas Aquinas, were held the solemn obsequies. The service was chanted by his unconsolable coadjutor, Mgr. Menjaud, at which service assisted the Archbishops of Paris and Rouen, the Bishops of Versailles, Gap, and St. Dié, a large number of priests and so great a crowd that the church could not contain it. The ceremonies over, the body was conveyed and buried in the cemetery of Picpus. It is there that lay the ashes of Mgr. de Forbin-Janson, Bishop of Nancy and Toul, Primate of Lorraine, Founder of the Holy Childhood, until, escorted by the children whom he has saved by his incomparable zeal, and for whom he expended his last vitality, he takes possession, on the last day, of the throne of glory which he will have deserved by his works and his virtues.



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FIFTIETH ANNIVERSARY OF THE FOUNDATION
OF
THE HOLY CHILDHOOD.

Some month in 1893 we shall celebrate the world over the *fiftieth anniversary of the foundation of the Holy Childhood*. Who would not like to participate in it by making an offering to the work?

Fifty years ago this work, the wonder of modern times, made its appearance in the world and ranked in the Church side by side with the *Propagation of the Faith*. All the Sovereign Pontiffs from Gregory XVI to Leo XIII have blessed and recommended it; all Catholic countries have received it with joy; all the dioceses and institutions of any importance, have embraced it with eagerness, as also Christian families; all the missionaries have greeted it with joy as their hope in distress and the salvation of unbelieving nations.

From 1842 to 1893, the Holy Childhood has been enabled by means of its receipts, which have been always increasing, to support hundreds of missions for redeeming and baptizing millions of abandoned children. This pious work has peopled heaven with millions of little terrestrial angels who otherwise would never have been able to praise and bless God. By means of children brought up christianly, the Holy Childhood has considerably augmented the kingdom of Jesus-Christ, and caused the light of the Gospel to penetrate into a great number of countries hitherto obstinate to the true faith.

That is not all. While this work saved millions of souls and gained whole nations to God, it enriched its benefactors with merit, by making them participate in that of the missionaries; this pious association draws down the blessings of God on its associates and on their families; on institutions, on parishes and on dioceses; it enkindles the fire of charity and gives a new impulse to all works of charity. In fact, what school, association or academy, what house of education, locality, diocese has not felt the happy effects of this establishment?

There is no doubt that all who form part of the Holy Childhood will be eager to celebrate its Fiftieth Anniversary. And what can be done with more facility? What locality cannot have a Mass and a convocation of all the associates? What educational institution cannot procure for its scholars the pleasure of a lottery? What individual, what family wishing to obtain some grace, cannot make an offering?

DIPLOMA.

The present Diploma is granted to any person who, on the occasion of the Fiftieth Anniversary of the Holy Childhood, makes or proposes to make an offering to the Work.

THE DIRECTOR of the Holy Childhood.

THE HEADS OF SERIES

Are earnestly solicited to have this pamphlet circulated as much as possible, and to procure to the Work of the Holy Childhood new heads of series.

NOTA.

The annual contribution is only 12 cts., *so that everybody can give it.*

With this contribution given by Associates all over the globe to the number of *many millions*, the Work causes to be baptized, annually, more than 400,000 children.

The Associates partake in the merits of missionaries, the prayers of the children saved, and in the masses said, every month, for the living and dead Associates.

Moreover, the heads of series can gain *every day* an indulgence of 100 days.

Priests who promote the Work have the power to indulgence beads, &c., to receive of the Scapulary, to attach to crucifixes the indulgence of the Way of the Cross, and to give the indulgence *in articulo mortis*.

