

BISHOP FRANZEN

BISHOP FRANS MICHAEL FRANZEN, the son of a humble shopkeeper in Uleaborg, Finland, was born there Feb. 9, 1772, and died at Hernosand, Sweden, in August, 1847. He studied at Abo, then the capital of Finland, where he became university librarian and in 1801 professor of history and ethics. He early showed poetical talent, and at fifteen had written several popular lyrics. At the age of twenty-five years he won the prize offered by the Swedish Academy for a poem on a special subject. His poetical work is marked by much beauty and deals largely with themes inspired by nature, and with the home affections. Some of his poems for children are exquisite in form and sentiment. He was appointed Bishop of Hernosand in 1832, and for ten years was secretary of the Swedish Academy. One of his best-known works was a translation of the Psalms; other writings of his include religious songs and some idyllic and didactic poems.

"THE SWORD SHALL PIERCE THY HEART"

PAUSE for a moment, you who wander lonely in the eve of life! Your shadow, growing longer at every step you take, tells you that night is drawing nigh. Pause for a moment's look upon that world from which you refuse to separate your heart though you are tired of its cares, sated with its joys, offended by its transgressions. You sought riches and comfort but found only trouble and anxiety; you sought pleasure and luxuries but found only sadness and sufferings; you sought fame and fortune but found only humiliation and adversity; you sought the people's favor and applause but found only envy and slander. Ah, the world has deceived you in all that it promised, still you hearken to its promises, groping after its illusions, its evasive shadows. You have emptied life's bitter chalice and yet you linger over its dregs. The world has turned its back to you, but you still cling to its delusions. O, pitiful! Turn your face to God and you shall find the peace your soul is wanting, the peace which all

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the world cannot give, but he alone who conquered the world.

What the Church proclaims about the vanity of the world is revealed to us by the world itself, not merely through the vicissitudes of fortune, but through the perishable nature of the things around us. The whole creation confirms it by innumerable methods of revelation. At the bounteous table which he finds prepared for him in this world man sits down like the guest at the king's table over whose head dangles a drawn sword suspended from the ceiling by a brittle thread. That sword is pointed out to him by all nature, ever-creating and ever-destroying nature.

Step out into the field, not in the winter, when everything seems dead; not in the fall, when "the dying night-lamp flickers;" but in the height of summer splendor. How many steps can you take before some faded flower, a leaf which has fallen, a worm that has been trampled upon, reminds you of how some day you shall wither, fall, and be laid at rest under the turf. Yet it is well for you to be thus taught the process of your own transformation. Turn your eyes toward the window and behold how night is drawing nigh. Yea, even the unchanging sun steps down from her path to let night remind us of our mortality. No picture in the book of nature is more clear, more expressive, than those on the white and black leaves which she turns every morning and night.

Each day in life is not merely a link in a chain, capable of being broken loose; it is a lifetime by itself. Or is it not a new life you begin whenever you awake? Once asleep, are you really conscious of life? Sleep is more than a shadow of death; it is a part thereof. When you sleep you are dead to the world and dead to your own self. Nevertheless, you wake up to find yourself with the world still around you; you live

again and will think of nothing else than life. But place your hand over your heart and reflect: "Should that beating cease the next moment?"

Why do you turn pale at the thought? You fear death!

Then you ought to have fears every day and every hour, because there is not a moment in your life when you can feel assured that this wonderful structure wherein dwells your soul, now like a cheerful guest, now like a troubled master, now like a yearning invalid, now like a convicted prisoner, will not crumble and fall.

But you do not think of this constant danger to life. Nature has endowed you with consciousness of life and faith in its durability, and while she places your hour-glass before your eyes she covers its upper end. You can see and measure the sand which has run down but not that which remains. Who fails to see the wisdom in this order? What good could we accomplish, or even undertake to do, should we all think only of our death? What pleasure would there be in life, what goal could we reach by a constant dread of death? Can it be that nature, or rather her Creator, is rebelling against himself? Does he cause heaven and earth constantly to cry out to man, "Thou shalt die," while he himself cries in a louder voice: "Live! for though thou diest, yet shalt thou live again!"

[Special translation by Chas. E. Hurd.]

JOSIAH QUINCY



JOSIAH QUINCY, LL.D., American statesman, orator, and historian, was born at Boston, Mass., Feb. 4, 1772, and died at Quincy, Mass., July 1, 1864, the only son of the patriotic orator who is usually referred to as Josiah Quincy, Jr. He graduated from Harvard in 1790, and, being admitted to the Bar in 1793, took an active interest in politics, as his father had done before him. An oration delivered by him, July 4, 1798, was so greatly admired that he received the Federalist nomination for Congress. Though defeated on the occasion, he became in 1804 a member of the United States Senate, where he was known as an extreme Federalist, opposing the embargo policy and the second war with England, and hostile to the admission of Louisiana into the Union. In the appended speech on this subject, he made the first announcement of the doctrine of Secession. Although opposed to the war, he did not refuse his support to the administration, and on Jan. 25, 1812, made a memorable speech on the navy which was greatly admired. He declined reelection that year, but sat during 1821-23 in the Massachusetts legislature, and as mayor of Boston (1823-28), effected a number of important municipal reforms. His son and great-grandson successively filled the same civic office in later years. From 1829 to 1845, he was president of Harvard, and after his retirement from that position lived in Quincy, Mass., devoted to literary and social pursuits, but taking a hearty interest in public affairs until his death, in his ninety-third year. His writings embrace a "Memoir" of his father (1825); "History of Harvard University" (1840); "Municipal History of Boston" (1852); "Memoir of John Quincy Adams" (1858); and "Speeches in Congress and Orations" (1874).

ON THE ADMISSION OF LOUISIANA

DELIVERED IN THE UNITED STATES HOUSE OF REPRESENTATIVES, JANUARY
14, 1811

MR. SPEAKER,—I address you, sir, with an anxiety and distress of mind with me wholly unprecedented. The friends of this bill seem to consider it as the exercise of a common power; as an ordinary affair; a mere municipal regulation, which they expect to see pass without other questions than those concerning details.

But, sir, the principle of this bill materially affects the
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liberties and rights of the whole people of the United States. To me it appears that it would justify a revolution in this country; and that, in no great length of time, it may produce it.

When I see the zeal and perseverance with which this bill has been urged along its parliamentary path, when I know the local interests and associated projects which combine to promote its success, all opposition to it seems manifestly unavailing. I am almost tempted to leave, without a struggle, my country to its fate.

But, sir, while there is life there is hope. So long as the fatal shaft has not yet sped, if heaven so will, the bow may be broken and the vigor of the mischief-meditating arm withered. If there be a man in this House or nation who cherishes the constitution, under which we are assembled, as the chief stay of his hope, as the light which is destined to gladden his own day, and to soften even the gloom of the grave by the prospect it sheds over his children, I fall not behind him in such sentiments. I will yield to no man in attachment to this constitution, in veneration for the sages who laid its foundations, in devotion to those principles which form its cement and constitute its proportions.

What then must be my feelings; what ought to be the feelings of a man cherishing such sentiments when he sees an act contemplated which lays ruin at the root of all these hopes? — when he sees a principle of action about to be usurped, before the operation of which the bands of this constitution are no more than flax before the fire or stubble before the whirlwind. When this bill passes such an act is done and such a principle usurped.

Mr. Speaker, there is a great rule of human conduct which he who honestly observes cannot err widely from the

path of his sought duty. It is, to be very scrupulous concerning the principles you select as the test of your rights and obligations; to be very faithful in noticing the result of their application; and to be very fearless in tracing and exposing their immediate effects and distant consequences. Under the sanction of this rule of conduct, I am compelled to declare *it as my deliberate opinion that if this bill passes, the bonds of this Union are virtually dissolved; that the States which compose it are free from their moral obligations, and that as it will be the right of all, so it will be the duty of some, to prepare definitely for a separation, amicably if they can, violently if they must.*

[Mr. Quincy was here called to order by Mr. Poindexter, delegate from the Mississippi Territory, for the words in italics. After it was decided, upon an appeal to the House, that Mr. Quincy was in order, he proceeded:]

I rejoice, Mr. Speaker, at the result of this appeal. Not from any personal consideration, but from the respect paid to the essential rights of the people in one of their representatives. When I spoke of the separation of the States as resulting from the violation of the constitution contemplated in this bill, I spoke of it as a necessity deeply to be deprecated, but as resulting from causes so certain and obvious as to be absolutely inevitable when the effect of the principle is practically experienced. It is to preserve, to guard the constitution of my country that I denounce this attempt. I would rouse the attention of gentlemen from the apathy with which they seem beset.

These observations are not made in a corner; there is no low intrigue; no secret machination. I am on the people's own ground; to them I appeal concerning their own rights,

their own liberties, their own intent, in adopting this constitution. The voice I have uttered, at which gentlemen startle with such agitation, is no unfriendly voice. I intended it as a voice of warning. By this people, and by the event, if this bill passes, I am willing to be judged whether it be not a voice of wisdom.

The bill which is now proposed to be passed has this assumed principle for its basis, that the three branches of this national government, without recurrence to conventions of the people in the States or to the legislatures of the States, are authorized to admit new partners to a share of the political power in countries out of the original limits of the United States.

Now, this assumed principle I maintain to be altogether without any sanction in the constitution. I declare it to be a manifest and atrocious usurpation of power; of a nature dissolving, according to undeniable principles of moral law, the obligations of our national compact, and leading to all the awful consequences which flow from such a state of things. Concerning this assumed principle, which is the basis of this bill, this is the general position on which I rest my argument, that, if the authority now proposed to be exercised be delegated to the three branches of the government by virtue of the constitution, it results either from its general nature or from its particular provisions. I shall consider distinctly both these sources in relation to this pretended power.

Touching the general nature of the instrument called the constitution of the United States, there is no obscurity; it has no fabled descent, like the palladium of ancient Troy, from the heavens. Its origin is not confused by the mists of time, or hidden by the darkness of passed, unexplored ages; it is the fabric of our day. Some now living had a share in

its construction; all of us stood by and saw the rising of the edifice. There can be no doubt about its nature. It is a political compact. By whom? And about what? The preamble to the instrument will answer these questions.

“We, the people of the United States, in order to form a more perfect Union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.”

It is, we, the people of the United States, for ourselves and our posterity; not for the people of Louisiana, nor for the people of New Orleans or of Canada. None of these enter into the scope of the instrument; it embraces only “the United States of America.”

Who these are, it may seem strange in this place to inquire. But truly, sir, our imaginations have of late been so accustomed to wander after new settlements to the very ends of the earth, that it will not be time ill-spent to inquire what this phrase means and what it includes. These are not terms adopted at hazard; they have reference to a state of things existing anterior to the constitution. When the people of the present United States began to contemplate a severance from their parent State, it was a long time before they fixed definitively the name by which they would be designated. In 1774 they called themselves “the Colonies and Provinces of North America”; in 1775, “the Representatives of the United Colonies of North America”; in the Declaration of Independence “the Representatives of the United States of America”; and, finally, in the Articles of Confederation, the style of the confederacy is declared to be “the United States of America.”