

which after him must be accomplished in the person of all the righteous; "the upright man is laughed to scorn." In fact, my dear hearers; you know that, whatever virtue and merit we may possess, they are not enough to procure us esteem at court. Enter it, and appear only like Jesus Christ clothed with the robe of innocence; only walk with Jesus Christ in the way of simplicity; only speak as Jesus Christ to render testimony to the truth, and you will find that you meet with no better treatment there than Jesus Christ. To be well received there, you must have pomp and splendor. To keep your station there, you must have artifice and intrigue. To be favorably heard there, you must have complaisance and flattery. Then all this is opposed to Jesus Christ; and the court being what it is; that is to say, the kingdom of the prince of this world, it is not surprising that the kingdom of Jesus Christ cannot be established there. But woe to you, princes of the earth! Woe to you, men of the world, who despise this incarnate wisdom, for you shall be despised in your turn, and the contempt which shall fall upon you shall be much more terrible than the contempt which you manifest can be prejudicial.

## ARCHBISHOP FENELON



FRANÇOIS DE SALIGNAC DE LA MOTHE FÉNELON, a distinguished French prelate, author, and orator, was born at the Chateau de Fénelon, Perigord, France, Aug. 6, 1651, and died at Cambrai, on the Schelde, of which he was archbishop, Jan. 17, 1715. His father, Count Pons de Salignac, dying early, young Fénelon came under the care of his uncle, the Marquis de Fénelon, who was distinguished for his piety, as well as for his abilities as a soldier and statesman. François de Fénelon was educated at Cahors, and in Paris at the Jesuit Collège du Plessis. Ten years of his life (1675-85) he spent as Superior of the Community of Nouvelles Catholiques, and while so employed he wrote, among other treatises, his notable work "On the Education of Young Girls." In 1685, after the expelling of the Protestants from France, disturbances arose in the districts of Poitou and Saintonge, and at Bossuet's suggestion Fénelon was sent thither to allay the irritation. After this, he became for six years preceptor of the Dauphin's son, the young Duke of Burgundy, a task for which he was well fitted, not only by his many accomplishments, but by his sweetness of temper, tact, and address. In 1695, Louis XIV created Fénelon archbishop of Cambrai, where the remainder of his life was spent in works of Christian piety and charity, and in the writings of books, of which about forty in all came from his pen. Outside of his diocese, Fénelon's career, in a public sense, may be said to be closed, for owing to a controversy with Bossuet, with whom the King sided, Fénelon was banished from Court, and placed under the condemnation of Rome. This, however, little disturbed Fénelon's saintly character, while it gave him the opportunity to pursue his career as an author and to attend to the duties of his diocese. His famous "Adventures of Telemaque," surreptitiously published, accentuated the King's disfavor, who regarded it as a veiled attack on his court. His other writings embrace historical and literary, as well as philosophic and theological works.

SERMON FOR THE FESTIVAL OF THE EPIPHANY, 1685

PREACHED IN THE CHURCH OF FOREIGN MISSIONS, IN THE PRESENCE OF THE AMBASSADORS OF SIAM

"Arise, shine; [O Jerusalem!] for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah lx, 1.

**H**ARDLY is Jesus, the expectation and the desire of the nations, born, when behold the Magi, worthy first-fruits of the Gentiles, led by the Star in the East, come to render him homage. O Holy Church! O Jerusalem! rejoice, break forth into singing! Thou who art barren, thou shalt have children innumerable in the uttermost parts of the earth. Lift up thine eyes and see; they gather themselves together;



the abundance of the sea shall be converted unto thee, and the strength of the Gentiles shall come unto thee. Again wise men who have seen the Star of Christ in the East come from the farthest Indies to seek him. Arise, O Jerusalem; shine, for thy light is come!

I feel my heart stirred within me, but it is divided between joy and sorrow. The ministry of these zealous men and the calling of these nations is the triumph of religion, but may it not be also the precursor of an unknown judgment hanging over us? Perhaps it will be upon our ruin that these nations will be exalted as were the Gentiles upon that of the Jews at the birth of the Church. Let us, then, rejoice in the Lord, my brethren, but let us rejoice with trembling! These are the two thoughts which will fill this discourse.

O Spirit promised by the Truth itself to all who search for thee, may my heart have no other aspiration than to have thy presence within it; may my mouth remain mute if it be not to utter thy words. May my eyes be closed to all light save that from on high! O Holy Spirit, be thou all in all; within those who hear me intelligence, wisdom, perception; in me, force, unction, enlightenment! Ave Maria!

First. What, my brethren, is this Jerusalem of which the prophet speaks, this tranquil city whose gates are not shut day or night? She is so powerful that the kingdoms that will not serve her shall perish, and so blessed that she shall have no other sun than the Lord, who shall be her everlasting light? Who fails to see that it cannot be that Jerusalem rebuilt by the Jews brought back from Babylon; that city weak, unhappy, often in war, always in servitude under the Persians, the Greeks, or the Romans, and finally under these last reduced to ashes, with general dispersion of her children which still endures after sixteen centuries? It is, then, manifestly

outside the Jewish nation that one must look for the accomplishment of the promises it has forfeited. There is none other Jerusalem than that which is on high and is the mother of us all according to St. Paul; she comes down from heaven, and her children multiply upon the earth. How wonderful it is, my brethren, to see how the prophecies are fulfilled in her!

Such was the spirit of the Messiah that he was not obliged to subjugate by force of arms, as the Jews grossly claimed, but, what was infinitely nobler and more worthy the grandeur of the promises, he, under his reign of truth and love, drew to himself, by his power over the hearts of men, all the heathen.

By the birth of Jesus Christ the whole aspect of the world was changed! The law of Moses, his miracles, like those of the prophets, served only as a barrier against the floods of idolatry, and to preserve the worship of the true God among a people restricted within one small corner of the earth; but he who comes from on high is above all and it is reserved for the Christ to possess all the nations as a heritage. He does possess them! You see it! Since he was raised upon the cross he draws all to himself.

From the beginning of Christianity, St. Irenæus and Tertullian have shown that the Church was even then more extended than that empire which claimed to be the entire universe! The regions savage and well-nigh inaccessible of the north, upon which the sun scarcely shines, have seen the celestial light! The burning regions of Africa have been inundated by the outpourings of grace. Emperors themselves have become adorers of the name they blasphemed, and the foster-fathers of that Church whose blood they shed! But the power of the gospel has not been lessened since those early struggles; time is powerless against it; Jesus Christ, who



is its source, is for all time, the same yesterday, to-day, and forever! Thus I see the fruitfulness of the Church ever increasing, for the Cross never ceases to draw all to itself.

Look upon those barbarous hordes who caused the overthrow of the Roman empire! God permitted them to multiply, and held them in reserve under those frozen skies for the punishment of Rome, pagan, and drunken with the blood of the martyrs! He gave them free course, and the Roman world was overrun by them, but in overthrowing this empire they submitted themselves to that of the Saviour. All together, ministers of vengeance and objects of pity, they were led, without their knowledge, as by the hand, to meet the gospel, and of them it may be said that, literally, they found the God for whom they had not sought.

We see now how many nations the Church has brought to Christ since the eighth century, that time of her greatest misfortunes, when even her children revolted against her and were not ashamed to reproach her for her barrenness; but toward the tenth century, that century the woes of which are too much exaggerated, the nations came crowding within its fold, one with another: Germany, that ravening wolf become a lamb; Pomerania, Bohemia, Poland, and Hungary, brought to the apostles' feet by her first king, St. Stephen.

But what do I behold since the beginning of the fifteenth century? Immense regions opening all at once: a new world unknown to the old and larger. Take heed that you do not ascribe this extraordinary discovery to the enterprise of man, for God does not give to human beings, even when they seem to decide all, to be other than the instruments of his designs. Thus man acts, but God directs. The faith planted in America amid so much adversity ceases not there to bear fruit. What remains? Nations from the far Orient, your hour is come!

Alexander! that fleet conqueror whom Daniel depicted as not touching the earth with his feet, he was so anxious to subjugate the entire world! stopped long this side of you; but love goes farther than pride. Neither burning sands, nor the wilderness, nor mountains, nor the dangers of the sea, nor the rigors of climate, nor fleets of enemies, neither tempests nor savage shores, can arrest those whom God sends. Who are these that fly as the clouds? Winds bear them upon thy wings! How the South, how the Orient, how the isles of the sea wait for them and watch in silence their coming from afar off! How beautiful upon the mountains are the feet of him that bringeth glad tidings, that saith unto Zion, "Thy God reigneth!" Behold these new Conquerors who come with no other arms than the Cross of the Saviour! They come, not to carry away the riches and to shed the blood of the conquered; but to offer their own blood and to share with them heavenly treasure.

Nations who saw them come, what was at first your surprise, and who can describe it? These men who come to you from no motive of self-interest, neither of commerce nor ambition, nor of curiosity; these men who, without ever having seen you, without knowing even who you were, loved you tenderly, and came across the seas with so much of peril and weariness, to seek for, and to make you partakers of that life eternal which had been revealed to them! Nations shrouded in the darkness of death, may that light be upon your heads!

To whom, my brothers, do we owe this blessing and the glory of our day? To the Society of Jesus, which from its beginning opened, by the aid of Portugal, a new way for the gospel in India. From the memory of the just will never be effaced the name of the youth Ignatius, who, with the same hand with which he put from him the most brilliant worldly



position formed a little society of priests, the blessed germs of this Order.

Among the different kingdoms where faith takes different forms according to the diversities of nature, habits, and government, I descry one which is the highway of the gospel for the others. It is at Siam, where these men of God assemble together! It is there that a clergy is found composed of many nationalities speaking divers languages, from whom shall flow the words of life; it is there they begin to raise, even to the clouds, temples which shall resound with divine songs.

Great King, by whose power they are raised, why do you delay to fashion of your own heart the most fitting and most imposing of temples to the true God?<sup>1</sup>

Sagacious and attentive observers, who manifest perception so discriminating; faithful ministers, whom your king has sent from the land of the rising to that of the setting sun to behold Louis, tell him what your eyes have seen; this kingdom, enclosed, not by a simple wall, like that of China, but by a chain of fortified towns which make its frontiers inaccessible; of the power benignant and amicable that reigns within, but, above all, of that piety which seeks much more the sovereignty of God than that of man! Learn from our history, posterity the most remote, that natives of the Indies have come to place at the feet of Louis the treasures of the East in gratitude for the Gospel received through his efforts. Yet our history will not suffice! Heaven grant that one day among these people the fathers may say to their children when instructing them: "In times past, in a country favored by God, a king named Louis, more anxious to extend the dominion of Jesus Christ than his own, sent missionaries to the

<sup>1</sup> These words were addressed to the King of Siam, who had at that time shown himself favorably disposed to Christianity, and whose ambassadors were present at this discourse of Fénelon.

Indies, and thus we became Christians, and our ancestors journeyed from one end of the world to the other to behold the wisdom, the glory, and the piety of this man."

Under his protection, or rather, since it is displeasing to God that we put our trust elsewhere than in the Cross, that is, in the all-powerful name of Jesus Christ, bishops and priests go forth and preach the gospel to every creature! I hear the voice of St. Peter, who sends and who animates you! He lives, he speaks through his successor; his zeal and his authority never cease to strengthen his brethren! It is from his throne, that centre of Christian unity, that proceed the rays of faith, the purest and most life-giving, which pierce the darkness of the heaven world.

Behold, my brothers, what God has done in our day to silence the profane and impious! What other than Jesus Christ, Son of the living God, would have dared promise that after his crucifixion all nations should come to him and should believe in his name? Nearly seventeen centuries after his death his word still lives and bears fruit, even in the ends of the earth. By the fulfilment of a promise so unheard of and so all-embracing, Christ shows that he holds within his hands immortal the souls of all nations and of all time. Thus we make known the true Church to our erring brethren, as St. Augustine made it known to the various sects of his time! How glorious it is, my brothers, and how comforting to speak the same words and to give precisely the same attestations of the Church that this Father gave thirteen centuries ago! It is this city set upon a hill which is seen afar off by the nations of the earth; it is this kingdom of Jesus Christ that embraces all peoples; it is this Society, the most widely diffused, that alone has the glory of proclaiming Jesus Christ to the heathen; it is this Church that not only ought to be ever conspicuous



but always the most conspicuous and the most refulgent; for it is indispensable that there should be the greatest external authority that can exist among Christians in order to lead the simple-minded surely and without discussion to the truth; otherwise Providence would defeat itself; it would plunge the ignorant into the depths of the doubts and controversies of philosophy; it would have given the text of the Scriptures, manifestly subject to such divers interpretations, only to nourish pride and dissension. What would have become of those spirits so teachable by others, but distrustful of themselves, who would have been greatly disturbed at the thought of preferring their own interpretation to that of the assembly the most worthy of belief that there has ever been upon earth? What would have become of the lowly who would have feared much more, and with reason, lest they deceive themselves, than that they should be deceived by the Church.

It is on this account that God, in addition to the uninterrupted succession of priests naturally so fitted to transmit the truth from hand to hand through all these successive centuries, has granted fruitfulness so extended and so remarkable to the true Church, to distinguish it from all lesser organizations that languish obscure, unproductive, and restricted, in remote corners of the earth.

How dare they say, these new sects, that idolatry reigned everywhere before the Reformation? All nations having been given by the Father to his Son, Jesus Christ, has he lost his heritage? What hand more powerful than his own has taken it away from him? What then? Is his light extinguished in the universe? Perhaps, my brothers, you believe these my words; no, it is St. Augustine who speaks thus to the Donatists, and Manichæans, and, changing only the name, to the Protestants of our day.

This expansion of the Church, its increase in all parts of the world, this apostolic zeal that shines forth alone in our priests, and that which the modern sects have not undertaken to imitate, perplex the most famous defenders of heresy. I have read it in their latest works, they have not been able to dissimulate it. I have seen even persons the most intelligent and most upright of this party avow that this effulgence, despite all the craftiness with which they seek to obscure it, strikes them to the heart and draws them to us.

How grand is then this work which cheers the Church; that enlarges it; that repairs its losses; that fulfils so gloriously the promises; that makes God manifest to man; that shows Jesus Christ, according to his own word, ever living and reigning in the hearts of men, even in the midst of his enemies; that propagates his Church in all directions, to the end that all may hear him; that places in it this sign resplendent, that every eye may see, and by which the simple are assured that the truth is found in it. How grand is this work! But where are the workmen capable of carrying it on? Where are the hands qualified for the ingathering of the rich harvest with which the fields of the Orient are already white? It is true that France has never had more urgent need for herself than to-day! My brothers, unite your counsels and your forces to finish laying low this spreading tree of heresy whose branches defiantly rear themselves to the heavens, and which is already shaken to its deepest roots!

Second. How is it that the Jewish nation has failed to keep the covenant of its fathers?

For this reason. It has hardened its heart against heavenly grace, it has resisted the Holy Spirit, it has denied the messenger of God! Filled with the worldly ambition of its time, it rejected a redemption which, far from flattering its pride



and sensuality, would on the contrary have freed it from that pride and that sensuality. It is this that has closed hearts to the truth; it is this that has extinguished faith; it is for this reason that when came that light which shineth in darkness the darkness comprehended it not.

Has then the condemnation of this people made the promises of no avail? God forbid! The Almighty takes delight in showing that he alone is powerful. People who are of no nation, that is, scattered peoples who have never formed a part of either Church or State; these nations, who have lived sunken in idolatry, gather themselves together and become all at once a people well beloved. Meantime the Jews, deprived of the knowledge of God hitherto hereditary with them, enrich with their inheritance all the other nations. Thus God conveys the gift of the true faith according to his good pleasure and according to the mystery of his will.

That which caused the reproach of the Jews (we pronounce here our judgment anticipating that of God), that which caused their condemnation, will it not also be the occasion of our own?

Was this nation, when smitten by God, more worldly than we, more sunken in fleshly lust, more intoxicated with earthly passions, more blinded by its own folly, more filled with self-love, more devoid of the love of God? No, no, my brothers, their iniquities had not reached the height of our own.

The crime of crucifying Jesus Christ anew, Jesus Christ known, Jesus Christ tasted, Jesus Christ reigning among us; the crime of voluntarily trampling under foot our only offering of propitiation and blood of the covenant; is it not more enormous and more inexcusable than, without knowing him, to shed his blood as did the Jews?

But is this people the only one that God has destroyed?

Let us hasten to cite examples under the new law; they are still more appalling. Cast your eyes, my brothers, your eyes bathed in tears, over those vast regions where our faith once shone on high like the sun! What has become of the famous churches of Alexandria, of Antioch, of Jerusalem, of Constantinople, that had innumerable followers? There, for centuries, assembled those councils that stifled the darkest errors and gave utterance to those truths that will live forever, and there prevailed that holy discipline for which we sigh in vain. That land was sprinkled with the blood of the martyrs; it exhaled the odor of sanctity; the solitary places of its desert bloomed; but all is now laid waste on those mountains, flowing with milk and honey, where the hosts of Israel passed without fear.

What remains upon the coasts of Africa, where the Assembly of Bishops was as numerous as the Universal Council, and where the law of God waited its exposition from the mouth of Augustine? I see nothing save a land still smoking from the thunderbolts which God has hurled upon it.

But in the last century has not God's awful mandate for excision been heard throughout the land?

England, breaking asunder the sacred bonds of that unity which alone is able to link souls together, has been given over to her own devices. A portion of the Low Country, Germany, Denmark, and Sweden, are also branches that the sword of the Avenger has lopped off and that no longer cling to the parent stem. The Church, it is true, repairs these losses; again children from across the sea are brought within its fold, drying the tears for those lost. But the Church has the promise of eternal life, while we, what have we, my brothers, save menacing portents which show us, at each step, the abyss opening beneath our feet. That the river of grace is ever flowing



is true, but not infrequently it turns aside from its course to water other shores, and leaves in its ancient channel only arid sands. The light of faith is never extinguished, I admit, but it is not fixed in any of the places which it illumines, and leaves behind it dreadful darkness for those who have had it in contempt, and sends forth its rays to purer eyes.

What has faith longer to do among a people corrupt even to the very root, who hear the name of the faithful only to defile and profane it. Slothful and unworthy Christians; by you is Christianity dishonored and held in contempt; by reason of you is the name of God blasphemed among the Gentiles; you, who are but a rock of offence at the door of God's house, causing those to stumble who come there searching for Jesus Christ.

What can remedy the evils of our churches and lift up the truth now trodden under foot in public places? Worldliness has broken down all barriers and overflows the land. All distinctions are confounded; ostentation calls itself good breeding; the silliest vanity, decorum; the thoughtless lead on the wise until these become like themselves; fashion, so ruinous by its inconsistency and by its capricious excess, is a tyrannical law to which all else is sacrificed; the last of duties to be considered is the paying of debts. Preachers dare not ask alms for the poor, seeing a crowd of creditors whose clamors rise to heaven. In this way justice silences charity, but justice itself is no longer heard. Rather than diminish those superfluous expenses, the just dues of creditors are refused. The simplicity, the modesty, the frugality, the unswerving probity exacted by our fathers; their sincerity and their decency pass for virtues harsh and unlovely in this material age. Under pretext of acquiring polish one becomes weakened by luxury and hardened against virtue and honor. There are created

each day and without limit fresh wants, to excuse the most odious vices. Poverty and luxury increase equally; every one is prodigal of his own wealth, and eager to possess that of his neighbor. Sin abounds; charity grows cold; the darkness gathers; unrighteousness prevails; in these days of blindness and iniquity even the elect would be seduced if that were possible. Light of the Gospel, which art to shine throughout the world, complete thy course!

O God! what do I see? Whither are we tending? The day of ruin is near, and the time of its coming is hastening! But let us adore in silence and with trembling the inscrutable wisdom of God!

Elect souls, fervent souls, make haste to seize hold upon the faith ready to escape from us! You know that ten just persons would have saved that accursed city Sodom, which the fire from heaven consumed! It is for you to lament without ceasing at the foot of the altar for those who lament not for themselves. Stand firm; be the buckler of Israel against the arrows of God's wrath; with the hand of innocence arrest the sword already raised.

O God, who sayest in thy Scriptures, "Even though a mother may forget her own child I will not forget thee," turn not thy face from us! May thy word pass to those kingdoms whither thou sendest it, but turn not away from thine ancient Church, whose hand thou hast guided in the planting of the faith among new peoples. Remember the throne of St. Peter, founded immovably according to thy promise. Remember the Church of France, mother of that in the Orient upon which thy grace shines. Remember this mission, which is thine; the laborers of which it is composed, their tears, their prayers, their toil!

For ourselves what shall my prayer be, O God? Remem-



ber our wretchedness and show compassion! Remember the blood of thy Son shed for us, which speaks for us, and in which alone we confide! Far from taking away from us, according to thy justice, the little faith which remains, increase it, purify it, make it active, that it may dispel our darkness, that it may stifle all our evil passions, that it may renew our understanding, until at last, after having believed here below, we shall see eternally in thy bosom him in whom we have trusted. Amen.

[Specially translated by Mary E. Adams.]

## LORD BELHAVEN



JOHN HAMILTON, second Lord Belhaven, a Scottish peer and orator, notable as the chief opposer in the Scottish Parliaments of 1681-1706 of the union of England and Scotland, was born July 5, 1656, and died at London, June 21, 1708. Many difficulties at the period stood in the way of the union of the two kingdoms, arising out of the trading jealousy of the English and the often unreasoning patriotism of the Scots. Though these countries had for over a hundred years been under one sovereign, there was little national blending and much jealousy of each other. This is indicated in the pessimistic speech of Belhaven, who denounced and bewailed the proposed union of the two kingdoms, both as a Scottish patriot and as a member of the Privy Council of his nation. He was an able parliamentary speaker, as well as deeply versed in the affairs of Scotland, and thoroughly familiar with its Constitution. But though he predicted ruin for Scotland, and was suspected of favoring an attempted French invasion, rather than endorse the Act of Union, the beneficent measure finally passed and the two kingdoms were united in 1707. For a time, Belhaven was imprisoned at Edinburgh, and was subsequently taken to London, where he died in the year after the Union was consummated.

### SPEECH AGAINST THE LEGISLATIVE UNION OF ENGLAND AND SCOTLAND

[This speech, delivered in the Parliament of Scotland, November 2, 1706, embodies the feelings of a proud and jealous people, when called upon to surrender their national independence and submit to the authority of the British Parliament.]

**M**Y LORD CHANCELLOR,—When I consider the affair of a union betwixt the two nations, as expressed in the several articles thereof, and now the subject of our deliberation at this time, I find my mind crowded with a variety of melancholy thoughts; and I think it my duty to disburden myself of some of them by laying them before, and exposing them to, the serious consideration of this honorable House.

I think I see a free and independent kingdom delivering up that which all the world hath been fighting for since the