

# THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

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## Poetry.

For the Wesleyan.

STANZAS.

My ransom'd soul is wreath'd in smile,—  
The glory from above,—  
And greatly scorns the daring guile,  
That doubts the Lord of Love.  
Doubts of the work of God in me,  
Yet, O my grief sincere;  
I look, alone on what I see,  
And list, to what I hear.

Cold is the heart of unbelief,  
To earthly sense confin'd;  
And brief the comprehension, brief,  
That bounds adoring mind.  
Mind infinite in highest Him,  
To whom the dark is day;  
Who bent beneath the seraphim,  
To raise this wondrous clay.

And shall an only care remain,  
A perfect love to kill?  
Is every spirit ask'd in vain,  
My bosom void to fill,  
Jehovah—Jesus—understood;  
The impossible o'erthrown;  
I dwell in light—"It is not good  
For me to be alone."

A. J. WILLIAMSON.

Toronto, U. C., May 21st, 1839.

## Biographical.

### THE LIFE OF FENELON.

THE celebrated and virtuous Francis de Salignac de la Motte Fenelon, of an ancient and illustrious family, was son of Pons de Salignac, marquis de Fenelon, and was born at the castle of Fenelon, in the Province of Perigord, which now forms the department of Dordogne, August 6th, 1651.

He received private instruction in his father's house till he had attained the age of twelve; then he was removed to the university of Cahors; and completed his studies at Paris, under the superintendence of his uncle, Anthony, marquis of Fenelon, of whom the great Conde said, that he equally shone in conversation, in a campaign, and in the cabinet. So great were young Fenelon's natural talents and capacity, that the most difficult studies proved to him mere amusements. He assumed early in life the ecclesiastical habit; and before he had attained his twentieth year, he preached at Paris, with so much success as to attract the notice of Bossuet and Bourdaloue, the most celebrated divines of that age. His

uncle, apprehensive that indiscriminate praise might excite presumption, and corrupt the mind, persuaded his nephew to retire from public view, and continue his studies in solitude and silence. Fenelon evinced his discretion and power of self-denial by a cheerful consent, and by applying with unremitting zeal to the study of theology and the cultivation of polite literature. In truth, his retirement from the world only rendered him more worthy of it. At the age of twenty-four, he entered into holy orders, and gave at this early period, such proofs of exemplary piety and discretion, that three years afterward the Archbishop of Paris entrusted him with an office which required strict conduct and judgment; namely, that of superior to newly converted Catholic women. No one was more adapted to this employment than Fenelon; for no one knew better how to soften the authority of his mission by the most gentle manners, and to adapt the arguments of his warm and persuasive eloquence to the female temper and delicacy. His success in this ministry raised his reputation exceedingly, and rendered him known to Louis XIV. Occupied with the idea of abolishing by force the reformed religion, that monarch selected Fenelon to undertake a mission to the provinces of Santonge and Aunis, for the conversion of heretics. But Fenelon refused to undertake the office, if it was to be supported by military force, declaring that he would convert only by persuasion and argument, never by persecution; and would represent God such as he believed him to be, not an object of terror, but the benevolent Father of his creatures. The monarch approved of this liberality of sentiment, of which none was inherited by himself. To the spirit and toleration of Fenelon these provinces were indebted for an exemption from the dreadful persecution which deluged with blood the rest of France.

On his return to Paris, he resumed his former humble office, incapable of fawning for preferment and power. His reputation, however, as an excellent preacher, a good man, and a profound scholar, daily increased.

In 1688, he published his *Treatise on Female Education*; and a work *Concerning the Functions of the Pastors of the Church*. In 1689, he was appointed preceptor to the dukes of Burgundy and Berry.

He owed this appointment solely to the duke of Beauvilliers, governor of the young princes; who thought him the only person he knew who seemed capable of fulfilling this important trust. Fenelon entered with enthusiasm on this laborious and difficult office. To give up his own comforts, and devote