I have lived long enough: my way of life
Is fallen into the sear, the yellow leaf;
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but in their stead
Curses, not loud but deep; mouth-honor, breath,
Which the poor heart would fain deny, but dare not.[1]

In some of the copies it is "my MAY of life is fallen into the sear, the yellow leaf." Here I should be inclined to the new reading, if it were Dryden, Lee, or Rowe. "May of life," would be far more natural and easy; or perhaps Spring of life—vernal season. But not so Shakespeare. He hates to be prescriptive, and loves to be specific; and "May of life," for its vernal season, would not be unnatural in a poet whose diction is always his own.

The genius of Shakespeare, is like a vast pile of buildings, lighted up by the midnight conflagration; where the splendor of the fire meets the smoking rafters—astonishing sublimity and meanness, conjoined and reconciled in the blazing ruin.

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## ARTICLE VI.

### CORRESPONDENCE BETWEEN PROFESSOR VOIGT AND THE BISHOP OF ROCHELLE.

Translated by Professor Emerson.

[The following letters are taken from the last edition of Prof. Voigt's Life and Times of Hildebrand.[2]

Before presenting the letters, it is needful to give some account of the work itself by which they were occasioned and to which they so frequently refer. On its own account, too, the work is well worthy of a more extended notice than can here be given, being one of the most interesting and important productions of the kind. It everywhere bears marks of a thorough acquaintance with the original sources, and of a vigorous and inde-

[1] Macbeth, Act V, Scene 3.

[2] Hildebrand als Papst Gregorius der Siebente, und sein Zeitalter, aus den Quellen dargestellt von Johannes Voigt, Geheimer Regierungsrath, ordentlicher Professor der Geschichte an der Universität zu Königsberg, u. s. w. Zweite, vielfach veränderte Auflage.—Weimar, 1846, SS. 625.

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pendent mind. The events portrayed are exceedingly numerous and well arranged, and cast so strong a light on that profoundly dark and eventful period, as to bring the eleventh century almost as near to us as the fifteenth.

According to Prof. Voigt, the grand object of Hildebrand (Gregory VII.), was, to purify the church from simony, to enforce the celibacy of the clergy, and to elevate the papal above the imperial throne. All three of these objects were intimately connected together. In order to suppress what he called simony, the pope must be able to punish the princes as well as the clergy for practising it—the sellers as well as the buyers of benefices. And in order to remove from the clergy the temptation to simony, and to emancipate them from a sordid dependence on the State, they must abandon their wives and families and live on nothing. Thus detached from servility to the civil power, the clergy would unite harmoniously with their head in subjecting the princes to his sway. This threefold object was the grand effort of Gregory's life. To its accomplishment he devoted all the energies of his mighty mind, both before and after his elevation to the throne. A more complicated and arduous task was never assumed by a mortal. For in achieving it, he had to subjugate, not only the kings, but also his own clergy, and to encounter, not only the worst, but also the best as well as the strongest passions of our nature—ambition, avarice, luxury, and likewise the fondness for the domestic relations. Nothing but a concurrence of the most favorable circumstances could have enabled even a Hildebrand to succeed at all in such a crusade against human nature. And even he, after a twelve-year's struggle and after the most wonderful successes, fell at last in the conflict, uttering, as his last words, "I have loved righteousness and hated iniquity, and therefore I die in banishment."

To him, the exaltation of the papacy was the perfection of righteousness. Prof. Voigt, however, does not indulge in remarks of this kind. Most of his censure is bestowed on the vicious antagonist of Gregory, the emperor Henry IV; and the entire work is fitted to give a more favorable view of that pope, if not of popery itself, than the one generally entertained by Protestants. This feature of the work has given it a rare popularity in papal countries, and subjected the author for a while, to the suspicion, both among papists and protestants, of being a covert papist. And hence, as will be seen, the occasion for the ensuing correspondence. To himself and those best acquainted with him, these

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suspicions were as amusing as they were baseless. And his book together with his correspondence, instead of fixing on him the base charge of treachery to the good cause of Protestantism, has only led, from step to step, to the present high offices he holds under a government so watchfully Protestant as that of Prussia.

The first edition of the work appeared in 1815 when the author was a young man. He had spent four years in preparing it. Several impressions were subsequently printed, but no improved edition before the recent one here noticed. In 1819, the work was printed by the papists in Austria, and widely read by the clergy. The report was circulated from Austria, that pope Pius VII. had even hired Prof. Voigt to write it. In 1840, an Italian translation was published in Milan, and circulated in Italy.

Previously, in 1838, a French translation was published in Paris, of which three impressions were soon called for. These translations appear to have been made by papists, and without the knowledge of the author. The French translation was made by the Abbe Jager, accompanied by notes. A copy of this translation came into the hands of the bishop of Rochelle, and induced him to address his first very artful letter to the author,—doubtless a fair specimen of many a proselyting epistle to other men from kindred sources. A complete collection of such letters if practicable, would doubtless afford much instruction as well as amusement, and might cast an important light on the mysterious conversion of many a proselyte to the papal or the semi-papal faith. —Tr.]

"Clement Villecourt, by the divine compassion and the favor of the apostolical see, bishop of Rochelle, to the renowned Professor J. Voigt, of the University of Halle.

"Most illustrious Professor,—Wonder and admiration have attended me while reading the equally learned and pious pages you have written on the Life and Pontificate of Gregory VII. For since I had read the posthumous works of the celebrated Leibnitz, I had nowhere found among the Reformed, a more candid mind or more perfect wisdom.

"Who is this? I said (while day and night holding in my hand such a work); who, this writer, of such admirable judgment? Is he a follower of Luther, or of Calvin? But how a Lutheran, or a Calvinist? But to whichever standard he belongs, who is less hostile to the church of Rome, nay, equally friendly?

"At all events, this epistle shall be the interpreter and the wit-

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ness of my great veneration for you. But if you would inquire further and know my desires and wishes, I will say freely and fully what I think. *Vehemently do I wish you a Catholic.*

"I implore God Almighty and shall pray without ceasing for the most learned Mr. Voigt. And what shall I ask? this; that since he acknowledges in his illustrious history of Gregory, that as there is one God so is there *one faith, one church, and also one head*, he may thus openly profess himself a son of the Catholic church, after having given so great a proof of his being a friend—if I may not say a soldier—of the holy see.

"The swift years are passing; eternity is at hand. O, with what exultation will Gregory, now crowned in heaven, meet so pious a defender entering the sacred courts! With what embraces will he clasp you as a *Catholic!!*

"Arise! and on! Let not the light that is in thee be darkness. After such innumerable conflicts of Gregory as thou hast graphically described, such solicitudes, so many labors, so many persecutions, wilt thou, illustrious and faithful writer, wilt thou, another Cobbett, fear the onsets of sophists, the scoffs of the abandoned, the weapons of sectaries, or the loss of either wealth or fame? Look at the Turenns, the Stolbergs, the Hallers, after the Papins, the Perrons, the Spondans, etc., as crowned with the laurels of orthodoxy, after abandoning the armor of the sectaries. From their celestial seats they invoke and incite you, an exile navigating the billows of error, and now nearing the haven of truth, and chide your delay. Inwardly, you are now a Catholic, they say; you believe with the heart unto righteousness: may you now profess faith with the mouth unto salvation. The learned applaud you: it is a small thing: the orthodox now applaud you.

"May God deign long to preserve to us a teacher so illustrious, a professor of the university at Halle so erudite, a writer of the history of Gregory so veracious and candid, and meriting so much from the Romish church.

"By this letter, from my hand, may the Holy Ghost reveal to you, most excellent sir, the secrets of a heart devoted to you.

"O that he could embrace you, and revere you, and honor you as present, who as absent, embraces and reveres and honors you.

CLEMENT, *bishop of Rochelle.*

"*Rochelle, Feb.* 12, 1839."

Our author remarks that he had good reasons for delaying, for some months, an answer to the bishop's letter. In the mean

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time, the bishop also addressed a letter of thanks to Frederick Hurter for his Life of Innocent III, in which he expresses his fear that "the learned professor of Halle had taken it ill that" he had poured out so freely the wishes of his heart to him, and therefore he would not speak so freely to Frederick Hurter of Schaffhausen. An extract from this letter is given in Voigt's preface, with a brief notice of its contents, by which it would seem that the bishop of Rochelle was much pleased with Hurter's work, but thought it not wise to make quite so undisguised an assault on his fidelity as a Protestant.

At length Dr. Voigt made the following reply:

"Most Venerable Sir! Most Excellent and Reverend Bishop!

"Your letter to me, some months ago, respecting my account of the Life and Pontificate of Gregory VII, was the occasion of both joy and sorrow. For I greatly rejoiced at finding in you, as appears from your letter, a man distinguished for piety and learning, and also for sincerity of mind and zeal for the church, and one whose words accord with his thoughts, and his acts with his words, and who, not at all imbued with hatred of heretics, as they are called, even loves, and esteems, and honors those who acknowledge not only one God, but also one faith, one church, and one head, although not that which is at Rome. For you yourself, most venerable Sir, in your kind words, have frankly professed that you sincerely esteem and honor me, though not a Catholic. And therefore, from my inmost soul, I also esteem and honor you as of high merit in your church, and a most learned and ingenuous man; just as, while describing the life and pontificate of Gregory VII, I admired, and shall forever admire and honor him as the hero of the church and a man of splendid virtues and firmness of mind and tenacity of purpose. For it becomes one, when describing the achievements of men, to admire and honor all who excel in virtue, magnanimity, elevation of mind, genius, and probity. Truly, therefore, do I revere both Socrates and Caesar, both Mohammed and Gregory VII, both Luther and Frederick II, king of Prussia. And this veneration, and respect, and love of all truly excellent men, appears to me as it were the true holy spirit with which every historian must be imbued if he would unveil what I may call the divine revelation in the history of nations.

"But, as I have already said, your letter also gave me pain, and that because, most reverend Sir, you regard me, not so much as a veracious and pious historian, as one 'still sailing amid the bil-

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lows of error, though now just nearing the haven of truth,' (which, in your opinion, is the Catholic church,) and who, most reverend Sir, you say you greatly wish were a Catholic, and whom you seem to revere and love; for in this matter and in your opinion of me, and your wishes and desires respecting my mind and will, you greatly err. I, indeed, with you, acknowledge and revere both one God and one faith, the truly Christian faith; and one church, the common society of all upright, pious and good Christians; and also one head of this church, Christ, the Saviour of all Christians and the Fountain of all our salvation. But with me it never was, nor is, nor will be, that Roman or Catholic faith which they call the only true faith; never that Roman or Catholic church, which they say is the only saving church; never that Romish priest whom they call the true head of the church.

"But if, to use your own words, you would know my wishes and desires respecting you, I will, reverend Sir, as you have done to me, tell you frankly and fully what I think. With a pious and candid mind I esteem and honor you for your sincerity and piety, for your high and amply attested merits in the cause of the Romish church, and for your zeal in ecclesiastical matters and in your faith; and yet, as I do not wish you a Lutheran, so neither may you wish me a Catholic. May you rather beseech Almighty God, of his grace and clemency, to lead not only me, but all men, to the true faith, the true and saving church, and the head of our church, Jesus Christ. Pray also, I beseech you, that, not Gregory VII, but Christ himself, our Saviour, may meet me when I enter heaven. And certainly, most venerable Sir, do I pray instantly for you, that the gates to the seats of the blessed may at length be opened to you by the true Head and King of the church, the Saviour of all Christians.

"Farewell, then, and receive this epistle from me as the sincere witness and interpreter of my cordial esteem and high regard for you.

Farewell, your most obedient,

JOHN VOIGT, *Prof. of Hist. in the University of Königsberg.*

*Königsberg (in Eastern Prussia), June* 23, 1839."

Here, as Prof. Voigt supposed, the matter was ended. But the bishop seemed to think it expedient again to address him, partly by way of apology for the bold advances he had made.

Prof. Voigt, as appears from the date of his letter, had now



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been transferred to his present office in the University at Königsberg.

The following is the last letter of the bishop to him.

"*Rochelle, Aug.* 8, 1839.

"Most learned Professor!

"Your long-desired letter at length reached Rochelle, while, like a father among his children, I was presiding over the annual assembly of the clergy of my diocese. For it is the custom in France for the parochial clergy, once a year, to devote themselves entirely to spiritual exercises, for eight days, in order that, after shaking off the dust of the world, with which even pious hearts are sometimes defiled, they may return the more alert, prompt, unshackled, to their sacred duties.

"With eager hands I received the epistle, the organ of your heart, read with attentive eyes, and as an anxious friend meditated with all emotion. I pondered the words; I sought in your sentences that holy and immaculate religion which alone and everywhere is dear to me; joyful I followed you rejoicing, and sad I followed you sad, being mindful of Paul's direction, to 'rejoice with those that do rejoice, and weep with those that weep.'

"I neither deny nor dissent, most excellent Sir; as I ought, I do sincerely esteem and honor you, though not a Catholic. For even if the treasures of your wisdom and learning did not wonderfully commend you, (and in that respect, with what regard and emotion should I embrace you!), who would dare pronounce any one an exile from the bonds of that charity which the Saviour commands to know no bounds? I agree with you in the sentiment, that men of magnanimity, genius, and probity, are to be greatly admired for these endowments.

"But nothing more can be required. For we are not to honor the daemon of Socrates, the luxury of Caesar, the robberies and adulteries of Mohammed. Of the rest I say nothing. I also admit that true wisdom, wherever found, comes from the Most High, and is an exhalation of God's virtue, a real emanation of the splendor of the Almighty, and the brightness of the eternal light, however difficult it may seem to me to decide where this true wisdom is found, especially in those out of the visible body of the church.

"But how the love of this wisdom can be called the Holy Spirit himself (I speak frankly), I can by no means see. Nor

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do I perceive how the encomium of this wisdom, whatever it be, can be called a revelation.[1]

"I now come to the points in my letter which gave pain to your excellent heart. Be assured then, honored Sir, that this was contrary to my intention. For why should I wound one who has not injured me, when Christ forbids me to hate, nay, commands me to love, even my enemy? Are you not my neighbor and brother? I therefore receive and love you, my neighbor and brother, even as myself. Indeed, I peculiarly embrace you, as no ordinary brother, but as one learned and filled with the precious treasures of science. And what wonder, then, if I should wish your soul and mine, which are already connected by so many similar sentiments, bound together by the same religious bonds? Truly did I most ardently wish you a Catholic, and an avowed one, when I viewed you as just on the threshhold of the Catholic church. Yet I erred, you say. But you will please to pardon this error, as not malicious, nor insidious, nor feigned. In disclosing to you my mind and my desires, I considered myself as joining in Christ's prayer to the Father, that all might become one and be joined together in unity. For what can the one God desire, if not unity? For, to use the words of the apostle: Christ gave some apostles, some prophets, some evangelists, and some pastors and teachers, for the edification of the body of Christ, until we all come *to the unity of the faith*, that we now be no more as children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, by craftiness, to the circumventions of error; but that, doing the truth, we may grow in him who is the head, even Christ.

"A great impiety I grant it would be, to deny Christ to be the invisible head of the church; for all true Christians of all ages have so received and acknowledged him. For otherwise, the words of the Spouse of the church would not be true: I am a king—I am the vine, and ye are the branches. As the branch cannot bear fruit of itself, no more can ye except ye abide in me. Without me ye can do nothing. I will not leave you orphans.—Lo, I am with you alway even unto the end of the world.

"But the church is a kingdom, and a visible kingdom; and a visible kingdom requires a visible prince, just as a family a father, although we have a father in heaven from whom all paternity is derived.

[1] In these two points, the bishop strangely mistakes or else perverts the bold but well guarded figures of speech which our author saw fit to employ, as the reader will perceive by recurring to Prof. Voigt's letter.—Tr.

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"You reject the Roman pontiff as head of the church. I confess, I expected no such thing; especially as I saw you so ready, shall I say so pious, a defender of the pontiff as assailed for many ages by the rage of a thousand calumniating foes.

"Melanchthon, Grotius, Leibnitz, acknowledged the beautiful monarchy in the church; and thence greatly lamented that the Roman pontiff was rejected by the Reformers, and saw and hoped for the remedy to the calamities of Christians, from that corner stone on which Christ built his church, that was forever to vanquish the gates of hell. With those learned professors I also associated you, a learned professor, rejoicing thus to magnify both you and my high respect for you. Pardon at least my intention, however grievous to you may have been the expression of my desires. Doubtless I should have been silent, had I foreseen the pain it would give.

"With many errors and even pernicious heresies, have the reformed reproached the reformed. These cannot have escaped the notice of so learned a man as yourself. I by no means doubted your rejection of these errors, these heresies, though sailing amid their billows. To me the language of your narrative savored of neither an errorist nor a heretic. Do you expect me to change my opinion? 'But the Romish faith,' you say, 'neither has been, nor is, nor will be to me the only true faith.' Why then should I now discuss and dispute? It is decided. According to you, the Catholic church has usurped the exclusive possession of truth, which other communities, teaching contrary doctrines, can also claim for themselves. For her intolerable pride, therefore, the church is to be rejected; for how can she be tolerated, if she is a proud and unrighteous usurper? Now, too, there exists no deposit of the faith, which deposit the apostle commanded to be kept; but where will the deposit stand when there shall be no depositary? For who will dare to attribute the depositary to himself, if all, though teaching contraries, may rejoice in an equal right? Montanus says, *I enjoy the deposit;* and the same thing is said successively by Manes, Arius, Nestorius, Eutiches, Pelagius, and so many myriads of other renovators. Good God, what a deposit of the faith! if there is no society especially designated by Christ exclusively for its custody! What a Christianity! What a church! how squalid! how monstrous![1]

[1] Should some reflecting but illiterate Protestant be disposed here to suspect,

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"Pardon me, most excellent sir; for from my inmost heart I cleave to the faith commended by Christ, the faith, I say, which was strengthened and sustained by the Saviour's prayers. Simon, Simon, saith he, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not. Always have I believed, that the faith of the prince of the apostles was confirmed and fortified by these words; and not merely the faith of Peter, the first pilot of the church (otherwise he gave nothing more to him than to the rest of the apostles), but also the faith of all Peter's successors, who were to rule the church which was at no time to be conquered by the gates of hell, the church, I say, the pillar and ground of the truth.[1] Hence the Roman Leo said, The solidity of this faith which was commended in the prince of the apostles, is perpetual; and as what Peter believed in Christ remains, so what Christ instituted in Peter, remains. Power lives in the faith of Peter, and Christ's authority excels. You will say, perhaps, that Peter is dead. But Chryologus answers, Peter always lives in his see, being represented by his successors, and ever stands before those who seek the truth. Relying on this belief, Irenaeus the disciple of Polycarp intimated, that all heretics were confounded by the Romish see and succession; Augustine boldly declared, that a cause was decided as soon as Rome had spoken; and Jerome was allied to the chair of Peter, following no other but the Roman pontiff.

"*Never*, you add, *is the Romish or Catholic church the only saving church.* But it was only to the pastors constituted according to the hierarchy established by himself, that Christ said, The Holy Spirit shall teach you all truth, and suggest to you all things

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that the sound is in the inverse ratio to the sense, he may be assured that the above is no uncommon specimen of papal logic on such themes. Witness also what follows. It is the best that can be done in such a cause.—Tr.

[1] So the bishop has always believed. Peter was distinguished from the other apostles only by Christ's thus praying that his faith might not fail. And this prayer was to be equally answered in all his successors on the papal throne, making them the effective guardians of the *sacred deposit* and the sure guides of the church. Even a Borgia, acknowledged by Catholics themselves to have been one of the wickedest of men, and utterly *destitute* of Christian faith, was to have his *faith* so strengthened that it would never fail him. And on this hangs all the supremacy of the Romish church.

So our bishop believes. And on his belief of such a point, and on the very doubtful belief of certain early writers whom he proceeds to cite respecting the supremacy of Rome, he seems still to hope that such men as Prof. Voigt may be induced to suspend their faith.—Tr.



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whatsoever I shall have said unto you; go ye therefore and teach all nations. They who alone have the truth, and who alone are sent to teach, how shall they not alone have and confer salvation? Do not the way, the truth, and the life walk with equal steps? He walks in darkness who follows not Christ, the way, the truth, and the life. He follows not Christ, who hears not the church constituted by Christ; and he is to be regarded as a heathen and a publican. Truth, too, is one; for as, according to Paul, there is no coming together of light with darkness, and of Christ with Belial, so neither in a collection of various and alien doctrines with eternal truth.

"Perhaps you will imagine all who are born of non-Catholic parents to be condemned by me. Judge me not so, I earnestly beseech you. I know many, who belong not to the body of the Catholic church, to belong to the soul of the church; very many to err, and not to be heretics. Truly desirable it is, that all should be united to the external body of the church, that all within and without may be one body in Christ; but it is one thing to long for this union, and another to condemn the erring and thrust them all indiscriminately into hell.

"Many things still remain to be said respecting your letter; but there is a time to be silent and a time to speak. But, candid professor, though you do not admit the expression of my wishes, yet do not, I pray you, reprobate the earnest longings of my heart as also not to be uttered.

"Daniel was heard because he was a man of longing desires; but you would not that my sighs for you be heard. But at least, if I am not deceived, the hour will come, known only to the Omnipotent, when you will no longer regard me as a stranger. Too happy shall I be, if the Holy Spirit himself shall penetrate and vivify us with the same unction. Meanwhile, if the impulse of your conscience induce you to pray for me, most certainly the prayers of your heart will not hurt me. Let Christ mould these and you will be safe.

"You would not that Gregory VII, but that Christ should meet you as you enter the celestial palace; and yet I confidently say, if it be given you to enter the celestial palace, you will exult at Christ's meeting you, and yet will not repel Gregory. You have celebrated and honored him when dead. You will salute and caress and admire him when glittering in splendor. He opening his arms to you, you will also open yours to him. At home you will not be an enemy to him whom you defended in exile. For

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you, learned Sir, most sincerely do I long for the day that shall know no end; the only true and unfailing glory; the only unfading crown.

"Thus put I an end to the interchange of letters between us. I desire, as I ought, to live and die a Catholic. Do not condemn the charity of the holy mother church when offering her bosom, though you refuse her breast. As I unroll the book of eternity, as I think of the snares of error, as I recollect the enemies of truth, as I ponder the fallacies of a trifle-loving life, for myself and my friends I beg for whatever is good and holy and safe, and dread whatever is injurious, and despise what is transient, and fear what is perilous. For what shall it profit a man if he gain the whole world, and lose his own soul!

"Farewell, dear Professor, and do not repel my complaisance.

CLEMENT, *bishop of Rochelle.*"

Prof. Voigt informs us, that he did not think it worth while to go any deeper into the discussion, and here the correspondence was closed. The letters were read to a few confidential friends, and a copy of the first two was given to a person of distinction, through whom they found their way to the king of Prussia. The king was so much pleased with Dr. Voigt's letter to the bishop, that he ordered his ministers to write a brief note to Dr. Voigt, expressive of his high satisfaction. This note and the bishop's last letter reached Dr. Voigt at about the same time; and he was earnestly pressed to publish the whole correspondence. But sentiments of delicacy towards the bishop, who had spoken to him in language of such respect and affection, prevented him, for some years, from yielding to such entreaties. At length, however, in 1844, he found to his surprise, that the bishop had been restrained by no such delicacy. Soon after the correspondence was closed, which was written in Latin, a translation of the whole had been published in a French journal, "Ami de la Religion," in December, 1839; and from this French translation another had been made into German and published in a Catholic journal of February, 1840. Nor was this the worst of the matter. 'On comparing the translation with the original letters, Prof. Voigt found in many passages the sense of the words in part so altered and in part so craftily beclouded, that he could not sufficiently wonder how one could allow himself in such mistranslations and distortions.'

By such a use of these letters, and by further learning of a so-

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ciety which existed in the diocese of Rochelle for the express purpose of making proselytes to the papal church, and which gloried in its great success at the period when the letters were written, Prof. Voigt 'became perfectly convinced that the bishop, in his letters to himself and Hurter, had merely in view the work of proselyting, and that his panegyrical compliments were merely allurements to the only saving church.'

These letters of the zealous bishop may afford us some idea of the means employed by the Romish church for making proselytes in this country and England as well as in France and Germany, and may well increase the conviction that secret arts have been very extensively used to excite and increase the widespread movement in the papal direction. Rome is as wise in the selection of her objects as in the use of her enchantments. Occasionally she may mistake, as in the case of Voigt and of Hurter. But men of feebler intellect and greater vanity, or more superstitious propensities, fall a more easy prey.

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## ARTICLE VII.

### THE HISTORY OF DOCTRINES.

By Rev. Henry B. Smith, West Amesbury, Mass.

*Lehrbuch der Dogmengeschichte von Dr. K. R. Hagenbach, Prof. der Theol. in Basel. Erster Theil. Bis auf Johannes Damascenus. Zweiten Theiles erste Hälfte. Von Johannes Damascenus bis auf die Reformation. Zweiten Theiles zweite Hälfte. Von der Reformation bis auf unsere Zeit.* Leipzig: 1840–41.

*Compendium of the History of Doctrines. By K. R. Hagenbach. Translated by Carl W. Buch. Vol. I.* Edinburgh: T. & T. Clark. [Clark's Foreign Theological Library, Vol. III.] 1846.

*Lehrbuch der christlichen Dogmengeschichte, von Dr. F. Ch. Bauer, ordentl. Professor der evangelischen Theologie an der Universität Tübingen.* Stuttgart, 1847.

No book is at present more needed in our theological literature than a good history of doctrines. Dr. Murdock's translation

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