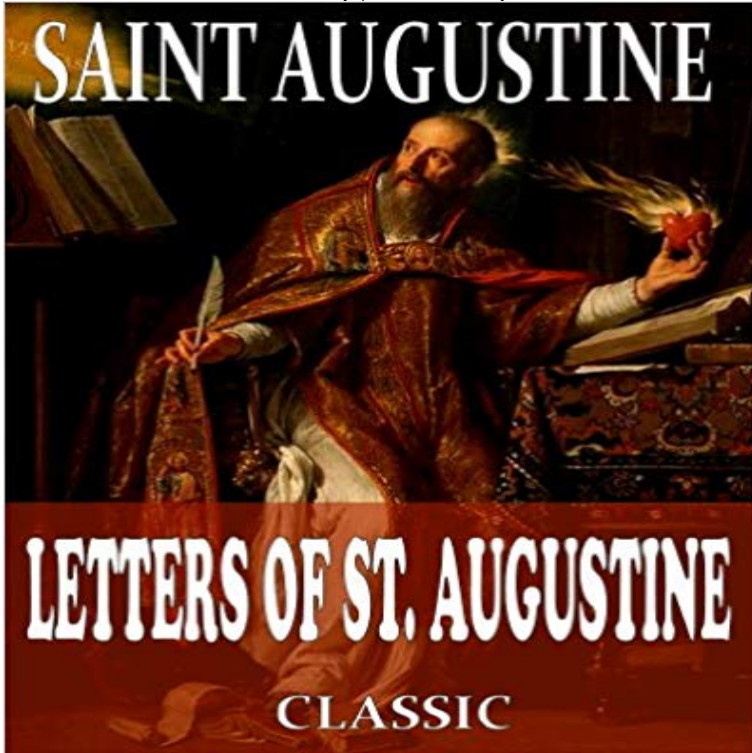


## Letters Of St. Augustine (With Active Table of Contents)



THE importance of the letters of eminent men, as illustrations of their life, character, and times, is too well understood to need remark. The Letters of Cicero and Pliny have given us a more vivid conception of Roman life than the most careful history could have given; the Letters of Erasmus, Luther, and Calvin furnish us with the most trustworthy material for understanding the rapid movement and fierce conflict of their age; when we read the voluminous correspondence of Pope and his compeers, or the unstudied beauties of Cowpers letters of friendship, we seem to be in the company of living men; and modern history has in nothing more distinctly proved its sagacity, than by its diligence in publishing the Letters of Cromwell, of Washington, of Chatham, and of other historical personages. For biography, familiar letters are the most important material. In a mans published writings we see the general character of his mind, and we ascertain his opinions in so far as he deemed it safe or advisable to lay these before a perhaps unsympathizing public; in his letters he reveals his whole character, his feelings as well as his judgments, his motives, his personal history, and the various ramifications of his interest. In his familiar correspondence we see the man as he is known to his intimate friends, in his times of relaxation and unstudied utterance. Few men, in writing for the public, can resist the tendency towards a constrained attitudinizing, or throw off the fixed expression of one sitting for his portrait; and it is only in conversation, spoken or written, that we get the whole man revealed in a series of constantly varying and unconstrained expressions. And even where, as in Augustins case, we have an autobiography, we derive from the letters many additional traits of character, much valuable illustration of opinions and progress. In their function of appendices to history they are equally valuable. It was a

characteristic remark of Horace Walpoles, that nothing gives so just an idea of an age as genuine letters; nay, history waits for its last seal from them. A still greater authority, Bacon, in his marvellous distribution of all knowledge, gives to letters the highest place among the Appendices to History. Letters, he says, are, according to all the variety of occasions, advertisements, advices, directions, propositions, petitions commendatory, expostulatory, satisfactory; of compliment, of pleasure, of discourse, and all other passages of action. And such as are written from wise men are, of all the words of man, in my judgment, the best; for they are more natural than orations and public speeches, and more advised than conferences or present speeches. So, again, letters of affairs from such as manage them, or are privy to them, are of all others the best instructions for history, and to a diligent reader the best histories in themselves. This is especially true of the Letters of Augustin. A large number of them are ecclesiastical and theological, and would in our day have appeared as pamphlets, or would have been delivered as lectures. There are none of his writings which do not receive some supplementary light from his letters. The subjects of his more elaborate writings are here handled in an easier manner, and their sources, motives, and origin are disclosed. Difficulties which his published works had occasioned are here removed, new illustrations are noted, further developments and fresh complications of heresy are alluded to, and the whole theological movement of the time is here reflected in a vivid and interesting shape. No controversy of his age was settled without his voice, and it is in his letters we chiefly see the vastness of his empire, the variety of subjects on which appeal was made to him, and the deference with which his judgment was received.

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