









# THE LOEB CLASSICAL LIBRARY

## A WORD ABOUT ITS PURPOSE AND ITS SCOPE

**T**HE idea of arranging for the issue of this Library was suggested to me by my friend Mr. Salomon Reinach, the French savant. It appealed to me at once, and my imagination was deeply stirred by the thought that here might be found a practical and attractive way to revive the lagging interest in ancient literature which has for more than a generation been a matter of so much concern to educators. In an age when the Humanities are being neglected more perhaps than at any time since the Middle Ages, and when men's minds are turning more than ever before to the practical and the material, it does not suffice to make pleas, however eloquent and convincing, for the safeguarding and further enjoyment of our greatest heritage from the past.

Means must be found to place these treasures within the reach of all who care for the finer things of life. The mechanical and social achievements of our day must not blind our eyes to the fact that, in all that relates to man, his nature and aspirations, we have added little or nothing to what has been so finely said by the great men of old.

It has always seemed to me a pity that the young people of our generation should grow up with such scant knowledge of Greek and Latin literature, its wealth and variety, its freshness and its imperishable quality. The day is past when schools could afford to give sufficient time and attention to the teaching of the ancient languages to enable the student to get that enjoyment out of classical literature that made the lives of our grandfathers so rich. The demand for something "more practical," the large variety of subjects that *must* be taught, are crowding hard upon the Humanities. To make the beauty and learning, the philosophy and wit of the great writers of ancient Greece and Rome once more accessible by means of translations that are in themselves real pieces of literature, a thing to be read for the pure joy of it, and not dull transcripts of ideas that suggest in every line the existence of a finer

original from which the average reader is shut out, and to place side by side with these translations the best critical texts of the original works, is the task I have set myself.

In France more than in any country the need has been felt of supplying readers who are not in a technical sense "scholars" with editions of the classics, giving text and translation, either in Latin or French, on opposite pages. Almost all the Latin authors and many Greek authors have been published in this way by the well-known firms, Panckoucke, Firmin-Didot, Hachette, and Garnier. In Germany only a handful of Greek authors were issued in this form during the first half of the nineteenth century. No collection of this kind exists in English-speaking countries.

Before venturing on so large an undertaking as is involved in the task I had set myself I consulted a number of distinguished scholars as to the desirability of such a series. My correspondence ranged from St. Petersburg to San Francisco, and the replies to my inquiry conveyed an almost unanimous and unqualified approval. I was also encouraged by the opinion of several experienced publishers, who agreed that the time is ripe for the execution of such a project. I therefore set

to work, and after two and a half years of not inconsiderable labour I now have the privilege and the satisfaction of accompanying the early volumes of the series with this preface.

The following eminent scholars, representing Great Britain, the United States, Germany, and France, kindly consented to serve on the Advisory Board:

EDWARD CAPPS, Ph.D., of Princeton University.

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JOHN WILLIAMS WHITE, Ph.D., Professor  
Emeritus of Harvard University.

I was also fortunate in securing as Editors Mr. T. E. PAGE, M.A., until recently a Master at the Charterhouse School, and Dr. W. H. D. ROUSE, Litt.D., Head Master of the Perse Grammar School, in Cambridge, England. Their critical judgment, their thorough scholarship and wide acquaintance with ancient and modern literature, are the best guarantee that the translations will combine accuracy with sound English idiom.

Wherever modern translations of marked excellence were already in existence efforts were made to secure them for the Library, but in a number of instances copyright could not be obtained. I mention this because I anticipate that we may be criticised for issuing new translations in certain cases where they might perhaps not seem to be required. But as the Series is to include all that is of value and of interest in Greek and Latin literature, from the time of Homer to the Fall of Constantinople, no other course was possible. On the other hand, many readers will be glad to see that we have included

several of those stately and inimitable translations made in the sixteenth, seventeenth, and eighteenth centuries, which are counted among the classics of the English language. Most of the translations will, however, be wholly new, and many of the best scholars in Great Britain, the United States, and Canada have already promised their assistance and are now engaged upon the work. As a general rule, the best available critical texts will be used, but in quite a number of cases the texts will be especially prepared for this Library.

The announcement of this new Series has been greeted with so many cordial expressions of goodwill from so many quarters that I am led to believe that it will fill a long-felt want, and that it will prove acceptable to a wide circle of readers, not only to-day, but also in the future.

These books will appeal not only to scholars who care for a uniform series of the *best* texts, and to college graduates who wish to renew and enlarge their knowledge with the help of text and translation, but also to those who know neither Greek nor Latin, and yet desire to reap the fruits of ancient genius and wisdom. Some readers, too, may be enticed by the text printed opposite the translation to gather an elementary knowledge of Greek and Latin, thus greatly enhancing the

interest of their reading; while the teacher of *modern* literature will, I trust, find these books useful in the effort to make his students acquainted with the prototypes of practically every style of modern literary composition.

It is my pleasant duty to express my sincere thanks to all those on both sides of the Atlantic whose hearty co-operation and help have made my task at once easy and agreeable. Nor can I find a happier way of commending this new Classical Series to the public than by quoting Goethe's words :

“ Man studiere nicht die Mitgeborenen und Mitstrebenden, sondern grosse Menschen der Vorzeit, deren Werke seit Jahrhunderten gleichen Wert und gleiches Ansehen behalten haben. . . . Man studiere Molière, man studiere Shakespeare, aber vor allen Dingen, die alten Griechen, und immer die alten Griechen.”

JAMES LOEB

MUNICH

*September 1, 1912*



THE LOEB CLASSICAL LIBRARY

EDITED BY

T. E. PAGE, M.A., AND W. H. D. ROUSE, Litt. D.

ST. AUGUSTINE'S  
CONFESSIONS

II



# ST. AUGUSTINE'S CONFESSIONS

WITH AN ENGLISH TRANSLATION BY  
WILLIAM WATTS

1631

IN TWO VOLUMES

II



LONDON: WILLIAM HEINEMANN  
NEW YORK: THE MACMILLAN CO.

MCMXII



## PREFACE

IN finishing this volume the Editor offers his sincere thanks to the Reverend W. Emery Barnes, D.D., Hulsean Professor of Divinity in the University of Cambridge, for valuable help in making doubtful points clear.



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## BOOK IX

## LIBER NONVS

### I

CAP. O DOMINE, ego servus tuus, ego servus tuus et filius  
<sup>I</sup> ancillae tuae. disruptisti vincula mea; tibi sacrificabo hostiam laudis. laudet te cor meum et lingua mea, et omnia ossa mea dicant: domine, quis similis tibi? dicant, et responde mihi et dic animae meae: salus tua ego sum. quis ego et qualis ego? quid non mali aut facta mea aut, si non facta, dicta mea aut, si non dicta, voluntas mea fuit? tu autem, domine, bonus et misericors, et dextera tua respiciens profunditatem mortis meae, et a fundo cordis mei exhauriens abyssum corruptionis. et hoc erat totum nolle, quod volebam, et velle, quod volebas. sed ubi erat tam annoso tempore, et de quo imo altoque secreto evocatum est in momento liberum arbitrium meum, quo subderem cervicem leni iugo tuo, et uneros levi sarcinae tuae, Christe Iesu, adintor meus et redemptor meus? quam suave mihi subito factum est carere suavitatibus nugarum, et quas amittere metus fuerat, iam dimittere gaudium erat. eiciebas enim eas a me, vera tu et summa suavitas, eiciebas

## THE NINTH BOOK

### I

*He praiseth God's Goodness ; and acknowledgeth  
his own wretchedness*

O LORD, I am thy servant, I am thy servant, and the son of thy handmaid. Thou hast broken my bonds in sunder ; to thee I will offer the sacrifice of praise. Let my heart praise thee and my tongue ; yea, let all my bones say, O Lord, who is like unto thee ? Let them say, and answer thou me, and say unto my soul, I am thy Salvation. Who am I, and what manner of man ? What evil have not either my deeds been, or if not my deeds, yet my words ; or if not my words, yet my will ? But thou, O Lord, art good and merciful, and thy right hand had respect unto the profoundness of my death, and drew forth of the bottom of my heart that bottomless gulf of corruption : which was, to nill all that thou willedst, and to will all that thou nilledst. But where was that right hand for so long a time, and out of what bottom and secret corner was my free will called forth in a moment, whereby I submitted my neck to thy easy yoke, and my shoulders unto thy light burden, O Jesus Christ, my Helper and my Redeemer ? How pleasant was it all on the sudden made unto me, to be without the sweets of those toys ! Yea, what I before feared to lose, was now a joy unto me to forgo. For thou didst cast them out from me, even thou that true and chiefest Sweetness : thou didst cast them out, and instead of them camest in

CHAP.

I

Ps. cxvi.  
16, 17

Ps. xxxv.  
10

## S. AVGVSTINI CONFESSIÖNVM LIBER IX

CAP. I et intrabas pro eis omni voluptate duleior, sed non  
1 carni et sanguini, omni luce clarior, sed omni secreto  
interior, omni honore sublimior, sed non sublimibus in  
se. iam liber erat animus meus a curis mordacibus  
ambiendi et acquirendi et volutandi atque scalpendi  
scabiem libidinum; et garriebam tibi, claritati meae  
et divitiis et saluti meae, domino deo meo.

## II

CAP. II ET placuit mihi in conspectu tuo non tumultuose  
II abripere, sed leniter subtrahere ministerium linguae  
meae nudinis loquacitatis; ne ulterius pueri, (medi-  
tantes non legem tuam, non pacem tuam, sed insanias  
mendaces et bella forensia), mercarentur ex ore meo  
arma furori suo. et opportune iam paucissimi dies  
supererant ad vindemiales ferias; et statui tolerare  
illos, ut sollemniter abscederem, et redemptus a te  
iam non redirem venalis. consilium ergo nostrum  
erat coram te, coram hominibus autem nisi nostris  
non erat. et convenerat inter nos, ne passim cui-  
quam effunderetur, quamquam tu nobis in convalle  
plorationis ascendentibus, et cantantibus canticum  
graduum, dederas sagittas acutas, et carbones vasta-  
tores, adversus linguam subdolan velut consulendo  
4

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

thyself, sweeter than all pleasure, though not to flesh CHAP.  
and blood : brighter than all light, but more privy I  
than all secrets : higher than all honour, but not to  
the high in their own conceits. Now became my  
soul free from those biting cares of aspiring, and  
getting, and weltering in filth, and scratching off  
that itch of lust. And I talked more familiarly now  
with thee, my Honour, and my Riches, and my  
Health, my Lord God.

### II

#### *He gives over his Teaching of Rhetoric*

AND I resolved in thy sight, though not tumultuously CHAP.  
to snatch away, yet fairly to withdraw the service II  
of my tongue from those marts of lip-labour : that  
young students, (no students in thy Law, nor in thy  
peace, but in lying dotages, and law skirmishes,)  
should no longer buy at my mouth the engines for  
their own madness. And very seasonably fell it  
out, that it was but a few days unto the vacation of  
the vintage : till when I resolved to endure them,  
that I might then take my leave the more solemnly ;  
when, being bought off by thee, I purposed to return  
no more to be their mercenary. Our purpose there-  
fore was known openly unto thee ; but to men,  
other than our own friends, was it not known. And  
we had agreed among ourselves not to disclose it  
abroad to anybody : although us, now ascending  
in the valley of tears, and singing that song of  
degrees, hadst thou armed with sharp arrows and  
hot burning coals, to destroy such subtle tongues as Ps. cxx. 4  
would cross us in our purpose, by seeming to advise

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. <sup>II</sup> contradicentem, et sicut cibum assolet, amando  
consumentem.

Sagittaveras tu cor nostrum caritate tua, et gestabamus verba tua transfixa visceribus, et exempla servorum tuorum, quos de nigris lucidos et de mortuis vivos feceras, congesta in sinum cogitationis nostrae, urebant et absumentem gravem torporem, ne in ima vergeremus; et accendebant nos valide, ut omnis ex lingua subdola contradictionis flatus inflammare nos acrius posset, non extinguere. verum tamen quia propter nomen tuum, quod sanctificasti per terras, etiam laudatores utique haberet votum et propositum nostrum, iactantiae simile videbatur non opperiri tam proximum feriarum tempus, sed de publica professione atque ante oculos omnium sita ante discedere, ut conversa in factum meum ora cunctorum intuentium, quam vicinum vindemialium diem praevenire voluerim, multa dicerent, quod quasi appetissem magnus videri. et quo mihi erat istuc, ut putaretur et disputaretur de animo meo, et blasphemaretur bonum nostrum?

Quin etiam quod ipsa aestate litterario labori nimio pulmo meus cedere coeperat, et difficulter trahere suspiria, doloribusque pectoris testari se saucium, voeemque clariorem productioremve recusare; primo perturbaverat me, quia magisterii illius sarcinam paene iam necessitate ponere cogebat, aut sí curari et

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

us, and make an end of us, pretending to love us, as men do with their meat. CHAP.  
II

Thou hadst shot through our hearts with thy charity, and we carried thy words as it were sticking in our bowels: and the examples of thy servants, whom of black, thou hadst made bright, and of dead, alive, being piled together in the bosom of our thoughts, did burn and utterly consume that slothfulness of ours, that we might no more be plunged into the deeps by it. Yea, they set us on fire so vehemently, as that all the blasts of the subtle tongues of gainsaying might inflame us the more fiercely, but never extinguish us. Nevertheless, because for the sake of thy Name which thou hast sanctified throughout the earth, our desire and purpose would surely find commenders: it would, I feared, look something like ostentation for me not to expect the time of vacation now so near, but beforehand to give over my public profession which every man had an eye upon; so that the faces of all the beholders being turned upon my act (that I had wished to go off before the time of vintage so near approaching), they would give it out, that I did it purposely, to appear some great man. And to what end would it have served me, to have people censure and dispute upon my purpose, and to have our good to be evil spoken of?

Furthermore, for that in the summer time my lungs began to decay with my over much painstaking in my school, and to breathe with difficulty, and by the pain in my breast to signify themselves to be hurt, and to refuse too loud or too long speaking: at first I had been much troubled at the matter, for that, namely, I was constrained even upon necessity to lay down that burden of teaching;

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. <sup>II</sup> conualescere potuissem, certe intermittere. sed ubi plena voluntas vacandi, et videndi, quoniam tu es dominus, oborta mihi est atque firmata—nosti, deus meus—etiam gaudere coepi, quod haec quoque suberat non mendax excusatio, quae offensionem hominum temperaret, qui propter liberos suos me liberum esse numquam volebant. plenus igitur tali gaudio, tolerabam illud intervallum temporis, donec decurreret—nescio utrum vel viginti dies erant—sed tamen fortiter tolerabantur, quia recesserat cupiditas, quae mecum solebat ferre grave negotium, et ego premendus remanseram, nisi patientia succederet. peccasse me in hoc quisquam servorum tuorum, fratrum meorum, dixerit, quod iam pleno corde militia tua, passus me fuerim vel una hora sedere in cathedra mendacii. at ego non contendo. sed tu, domine misericordissime, nonne et hoc peccatum, cum ceteris horrendis et funercis, in aqua sancta ignovisti et remisisti mihi?

### III

CAP. <sup>III</sup> MACEBABATUR anxitudine Verecundus de isto nostro bono, quod propter vincula sua, quibus tenacissime tenebatur, deseri se nostro consortio videbat. nondum

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

or if in case I could possibly be cured and grow CHAP.  
sound again, at least for a while to forbear it. But 11  
so soon as this full resolution to give myself leisure,  
and to see how that thou art the Lord, first arose, Ps. xlvii. 10  
and was afterwards settled in me; God, thou  
knowest how I began to rejoice, that I had this  
also, no feigned excuse, which might something  
take off the offence taken by such parties, who for  
their children's good, would by their good wills that  
I should never have given over schooling. Full  
therefore of such like joy, I held out till that  
interim of time were run. I know not well whether  
there might be some twenty days of it; yet I  
courageously underwent them, because that ambition,  
which was wont to bear part of the business, had  
now quite left me, and I should have been crushed,  
had not patience stepped up in its room. Some of thy  
servants, my brethren, may say perchance, that I  
sinned in this; for that being with full consent of  
heart enrolled thy soldier, I suffered myself to sit  
one hour in the chair of lying. And for my part  
I do not dispute it. But hast not thou, O most  
merciful Lord, both pardoned and remitted this,  
amongst other most horrible and deadly sins, in the  
holy waters of Baptism?

### III

#### *Verecundus lends them his Country House*

VERECUNDUS became lean again with vexing at CHAP.  
himself upon this good hap of ours, for that being III.  
detained by the bonds, by which he was most

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. III Christianus, coniuge fideli, ea tamen ipsa artiore prae ceteris conpede ab itinere, quod aggressi eramus, retardabatur; nec Christianum esse alio modo se velle dicebat quam illo, quo non poterat. benigne tamen obtulit, ut, quamdiu ibi essemus, in re eius essemus. retribuēs illi, domine, in retributione iustorum, quia iam ipsam sortem retribuisti ei. quamvis enim absentibus nobis, cum Romae iam essemus, corporali aegritudine correptus, et in ea Christianus et fidelis factus, ex hac vita emigravit. ita misertus es non solum eius sed etiam nostri, ne cogitantes egregiam erga nos amici humanitatem, nec eum in grege tuo numerantes, dolore intolerabili cruciaremur. gratias tibi, deus noster! tui sumus: indicant hortationes et consolationes tuae. fidelis promissor reddis Verecundo pro rure illo eius Cassiciaco, ubi ab aestu saeculi requievimus in te, amoenitatem sempiternae virentis<sup>1</sup> paradisi tui, quoniam dimisisti ei peccata super terram in monte incaseato, monte tuo, monte uberi.

Angebatur ergo tunc ipse, Nebridius autem conlaetabatur. quamvis enim et ipse nondum Christianus in illam foveam perniciosissimi erroris incidere, ut veritatis filii tui carnem phantasma crederet, tamen inde emergens sic sibi erat, nondum imbutus ullis

<sup>1</sup> virtutis, *Küüll*; i.e., Christ (1 Cor. i. 21).

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

strongly held, he saw himself likely to lose our company. Being not yet a Christian, though his wife were indeed baptised, by her, in fact, as the clog that hung closer to him than all the rest, was he chiefly kept from that journey which we now intended; and a Christian he would not, as he said, be any other ways made, than by that way, which he as yet could not. However, most courteously did he proffer us, that we might make use of his country house, so long as we meant to stay there.

Thou, O Lord, shalt reward him for it in the resurrection of the just, seeing thou hast already rendered to him the lot of the just. For although in our absence, as being then at Rome, he was taken with a bodily sickness, and he departed this life, being both made a Christian and baptized. Thus hadst thou mercy, not upon him only, but upon us also; lest we remembering ourselves of the humanity received from our friend, and not allowed to reckon him in the number of thy flock, should be tortured with intolerable sorrow for him. Thanks unto thee, O our God, we are now thine: thy inspirations and consolations tell us so. Thou, O faithful promiser, shalt repay Verecundus for his country house of Cassiciacum, (where from the troubles of the world we rested ourselves in thee), with pleasantness of thy Paradise which is ever green: for that thou hast forgiven him his sins upon earth, in that mountain of spices, thine own mountain, that fruitful mountain.

Verecundus therefore was much perplexed, but Nebridius was as joyful as we. For although whenas he was not yet a Christian, he had fallen into the same pit of most pernicious error with us, believing the flesh of thy Son's truth to be fantastical: yet getting out from thence, he was in this position, not

CHAP.  
111

Luke xiv.  
14

Ps. cxxv. 3

Cant. viii.  
14; in  
Ps. lxxviii.  
15 the old  
rendering is  
incaseato,  
used here  
for the play  
on words

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. ecclesiae tuae sacramentis, sed inquisitor ardentissimi  
III  
mus veritatis. quem non multo post conversionem  
nostram et regenerationem per baptismum tuum  
ipsum etiam fidelem Catholicum, castitate perfecta  
atque continentia tibi servientem in Africa apud suos,  
cum tota domus eius per eum Christiana facta esset,  
carne solvisti: et nunc ille vivit in sinu Abraham.  
quidquid illud est, quod illo significatur sinu, ibi  
Nebridius meus vivit, dulcis amicus meus, tuus autem  
adoptivus ex liberto filius: ibi vivit. nam quis alius  
tali animae locus? ibi vivit, unde me multa inter-  
rogabat homuncionem inexpertum. iam non ponit  
aurem ad os meum, sed spiritale os ad fontem tuum,  
et bibit, quantum potest, sapientiam pro aviditate  
sua, sine fine felix. nec eum sic arbitror inebriari ex  
ea, ut obliviscatur mei, cum tu, domine, quem potat  
ille, nostri sis memor. sic ergo cramus, Verecundum  
consolantes tristem, salva amicitia de tali conversione  
nostra, et exhortantes ad fidem gradus sui, vitae  
scilicet coniugalis: Nebridium autem opperientes,  
quando sequeretur. quod de tam proximo poterat, et  
erat iam iamque facturus, cum ecce evoluti sunt dies  
illi tandem. nam longi et multi videbantur, prae  
amore libertatis otiosae, ad cantandum de medullis  
omnibus: tibi dixit cor meum, quaesivi vultum  
tuum; vultum tuum, domine, requiram.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

as yet entered into any Sacraments of thy Church, but a most zealous searcher out of the truth. Whom, not long after our conversion and regeneration by thy Baptism, being also baptized in the Catholic faith, serving thee in perfect chastity and continence amongst his own friends in Africa, having first converted his whole family into Christianity, didst thou take out of the flesh; and now he lives in the bosom of Abraham. Whatsoever that estate be, which is signified by that bosom, there lives Nebridius my sweet friend, thy child adopted and no longer a freedman: he lives there. For what other place is there for such a soul? In that place he lives, concerning which he sometimes demanded of me, poor unskilful man, so many questions. Now lays he his ear no longer unto my mouth; but lays his spiritual mouth unto thy fountain, and drinketh as much of wisdom as he is able to contain, proportionable to his thirst: now without end happy. Nor do I yet think that he is so inebriated with it, as to forget me; seeing thou O Lord, of whom he drinketh, art still mindful of us. Thus fared it then with us: sorrowful Verecundus we comforted, reserving our friendship entire notwithstanding our conversion; and exhorting him to continue in the fidelity of his degree, namely of his married estate. Nebridius we stayed for, expecting when he would follow us: which being so near he might well do, and even now he was about to do it, when behold those days of interim were at length come to an end. For long and many they seemed unto me, even for the love I bare to that easeful liberty: that we might sing unto thee out of our inmost parts, My heart hath said unto thee, I have sought thy face, thy face Lord will I seek.

CHAP.  
III

Ps. xxvii. 8

## IV

CAP. Et venit dies, quo etiam actu solverer a professione  
 IV rhetorica, unde iam cogitatu solutus eram. et factum est: eruisti linguam meam, unde iam erueras cor meum, et benedicebam tibi gaudens, profectus in villam cum meis omnibus. ubi quid egerim in litteris (iam quidem servientibus tibi, sed adhuc superbiae scholam tamquam in pausatione anhelantibus) testantur libri disputati cum praesentibus et cum ipso me solo coram te; quae autem cum absente Nibridio, testantur epistulae. et quando mihi sufficiat tempus commemorandi omnia magna erga nos beneficia tua, in illo tempore praesertim, ad alia maiora properanti? revocat enim me recordatio mea, et dulce mihi fit, domine, confiteri tibi, quibus internis me stimulis perdomueris; et quemadmodum me conplanaveris, humilitatis montibus et collibus cogitationum mearum, et tortuosa mea direxeris, et aspera lenieris; quoque modo ipsum etiam Alypium, fratrem cordis mei, subegeris nomini unigeniti tui, domini et salvatoris nostri Iesu Christi, quod primo dedignabatur inseri litteris nostris. magis enim eas volebat redolere gymnasiorum cedros, quas iam contrivit dominus,

## IV

*What things he wrote with Nebridius*

Now was the day come, wherein I was indeed to be discharged of my rhetoric professorship, from which in my thoughts I was already discharged. And done it was: thou deliveredst my tongue whence thou hadst before delivered my heart, and I blessed thee for it, rejoicing, I and mine going all to the country house. What there in point of learning I did, (which was now wholly at thy service, though yet breathing the school of pride as though resting after a round) my books may witness, both those which I disputed with my friends present, and those which I composed alone with myself, before thee: and what intercourse I had with Nebridius now absent, my epistles can testify. And when could I have time enough to make rehearsal of all the great benefits which thou at that time bestowedst upon me, especially seeing I am now making haste to tell of greater matters? For my remembrance now calls upon me, and most pleasant it is to me, O Lord, to confess unto thee by what inward prongs thou hast thus tamed me; and how thou hast taken me down, by bringing low those mountains and hills of my high imaginations, and madest my crookedness straight, and my rough ways smooth; and by what means thou also subduedst that brother of my love, Alypius, unto the Name of thy only begotten Son our Lord and Saviour Jesus Christ, which he at first would not vouchsafe to have put into our writings. For, rather would he have had them savour of the lofty cedars of the schools, which the Lord had now broken

CHAP.  
IVContra Aca-  
demicos,  
De Beata  
Vita, De  
Ordine

Is. xl. 4

Ps. xxix. 5

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. quam salubres herbas ecclesiasticas adversas ser-  
IV pentibus.

Quas tibi, deus meus, voces dedi, cum legerem psalmos David, cantica fidelia, sonos pietatis excludentes turgidum spiritum, rudis in germano amore tuo, catechumenus in villa cum catechumeno Aypio feriatu, matre adhaerente nobis, muliebri habitu, virili fide, anili securitate, materna caritate, Christiana pietate! quas tibi voces dabam in psalmis illis, et quomodo in te inflammabar ex eis, et accendebar eos recitare, si possem, toto orbi terrarum, adversum typhum generis humani! et tamen toto orbe cantantur, et non est qui se abscondat a calore tuo. quam vehementi et aceri dolore indignabar Manichaeis, et miserabar eos rursus, quod illa sacramenta, illa medicamenta nescirent, et insani essent adversus antidotum, quo sani esse potuissent! vellem, ut alicubi iuxta essent tunc, et me nesciente, quod ibi essent, intuerentur faciem meam et audirent voces meas, quando legi quartum psalmum in illo tunc otio, quid de me fecerit ille psalmus: (Cum invocarem te, exaudisti me, deus iustitiae meae; in tribulatione dilatasti mihi: Miserere mei, domine, et exaudi orationem meam): audirent ignorante me, utrum audirent,

16

ST. AUGUSTINE'S CONFESSIONS BOOK IX

down ; than of those wholesome herbs of thy Church, CHAP.  
IV  
which are so powerful against serpents.

What eries I sent up unto thee, my God, whenas I read the Psalms of David ; those faithful songs, those sounds of devotion, quite excluding the swelling spirit of ostentation : when namely, I was but rude in thy true love, as being but a Catechumen as yet in the country house, keeping holiday, together with Alypius, a Catechumen also ; and with my mother likewise inseparably sticking unto us, in a woman's habit verily, but with a masculine faith, void of worldly care as a woman in her years should be, yet employing a matronly charity and a Christian piety. What eries made I unto thee in those Psalms ! Oh, how was I inflamed towards thee by them ! Yea, I was on fire to have resounded them, had I been able, in all the world, against the pride of mankind : though verily they be already sung all over the world, nor can any hide themselves from thy heat. Ps. xix. 6 With what vehement and bitter sorrow was I angered at the Manichees ! Whom yet again I pitied, for that they knew nothing of those Sacraments, those medicaments ; and for that they were so mad at that antidote, which had been able to recover them. I heartily wished they had been somewhere or other near me (I not knowing that they did then hear me, or were then so near me) that they might have beheld my face, and heard my words, whenas I read the fourth Psalm in that time of my leisure, and how that Psalm wrought upon me :—When I called upon thee, Ps. iv. thou heardest me, O God of my righteousness, thou hast enlarged me in my distress : Have mercy upon me, O Lord, and hear my prayer :—that they might hear, I say, what I uttered at the reading of these words, I not knowing whether they heard me or no,

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. IV. ne me propter se illa dicere putarent, quae inter haec verba dixerim, quia et re vera nec ea dicerem nec sic ea dicerem, si me ab eis audiri viderique sentirem: nec, si dicerem, sic acciperent, quomodo mecum et mihi eoram te de familiari affectu animi mei.

Inhorruī timendo, ibidemque inferbui sperando et exultando in tua misericordia, pater. et haec omnia exhibant per oculos et vocem meam, cum conversus ad nos spiritus tuus bonus ait nobis: Filii hominum, quousque graves corde? Ut quid diligitis vanitatem et quaeritis mendacium? dilexeram enim vanitatem et quaesieram mendacium. et tu, domine, iam magnificaveras sanctum tuum, suscitans eum a mortuis et collocans ad dexteram tuam, unde mitteret ex alto promissionem suam, paraclētum, spiritum veritatis. et miserat eum iam, sed ego nesciebam. miserat eum, quia iam magnificatus erat resurgens a mortuis et ascendens in caelum. ante autem spiritus nondum erat datus, quia Iesus nondum erat clarificatus. et clamat prophetia: Quousque graves corde? Ut quid diligitis vanitatem et quaeritis mendacium? Et scitote, quoniam dominus magnificavit sanctum suum. clamat quousque, clamat scitote, et ego tandiu nesciens vanitatem dilexi et mendacium quaesivi, et ideo audiui et contremui, quoniam talibus dicitur, qualem me fuisse reminiscebar. in phantasmatis enim, quae pro veritate tenueram, vanitas erat et mendacium.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

lest they should think I spake it purposely on their account; because in good truth, neither would I have spoken the same things, nor in the same manner, had I perceived them to have both heard and seen me. But had I so spoken, yet would not they so have understood, how I spake with myself, and to myself before thee, out of the natural feelings of my soul.

I quaked for fear, and boiled again with hope and with rejoicing in thy mercy, O Father. And all these expressions of myself passed forth by mine eyes and voice; at what time as thy good Spirit turning himself towards us, said, O ye sons of men, how long will ye be dull of heart? Why do ye love vanity, and seek after leasing? For I myself had sometimes loved vanity, and sought after leasing; and thou, O Lord, hadst already magnified thy holy one, raising him from the dead, and placing him at thy right hand, whence from on high he should send his promise, the Comforter, the Spirit of Truth. And he had sent him already, but I knew it not. He had already sent him; because he was now exalted by rising from the dead, and ascended up into heaven. For till then, the Holy Ghost was not given, because Jesus was not yet glorified. And the Prophet cries out, How long, O ye slow of heart? Why do ye love vanity and seek after leasing? Know this, that the Lord hath magnified his Holy One. He cries out, How long; he cries out, Know this: and I so long ignorant, have loved vanity and sought after leasing, and therefore I heard and trembled, because it was spoken unto such, as I remembered myself to have been. For verily in those fantastical fictions which I once held for truths, was there both vanity and leasing. And I roared out many things earnestly

CHAP.  
IV

Ps. iv. 3

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. et insonui multa graviter et fortiter in dolore recor-  
IV dationis meae. quae utinam audissent qui adhuc  
usque diligunt vanitatem et quaerunt mendacium :  
forte conturbarentur et evomissent illud, et exau-  
diress eos, cum clamarent ad te : quoniam vera morte  
carnis mortuus est pro nobis, qui te interpellat pro  
nobis.

Legebam : Irascimini et nolite peccare. et quomodo  
movebar, deus meus, qui iam didiceram irasci mihi  
de praeteritis, ut de cetero non peccarem : et merito  
irasci, quia non alia natura gentis tenebrarum de me  
peccabat, sicut dicunt qui sibi non irascuntur, et  
thesaurizant sibi iram in die irae et revelationis iusti  
iudicii tui ! nec iam bona mea foris erant, nec oculis  
carneis in isto sole quaecebantur. volentes enim  
gaudere forinsecus facile vanescunt, et effunduntur in  
ea, quae videntur et temporalia sunt, et imagines  
eorum famelica cogitatione lambiunt. et o si fati-  
gentur inedia et dicant : Quis ostendet nobis bona ?  
et dicamus, et audiant : Signatum est in nobis lumen  
vultus tui, domine. non enim lumen nos sumus,  
quod inluminat omnem hominem, sed inluminamur  
a te, ut, qui fuimus aliquando tenebrae, simus lux in  
te. o si viderent internum aeternum, quod ego quia  
gustaveram, frendebam, quoniam non eis poteram  
20

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

and forcibly, whilst I grieved at what I now remembered. All which I wish they had heard, who yet love vanity and seek after leasing. They would perchance have been troubled, and have vomited up their poison, and so thou mightest have heard them, when they cried unto thee. For he died a true death in the flesh for us, who now makes intercession unto thee for us.

I further read : Be angry, and sin not. And how I was moved, O my God, I who had then learned to be angry at myself for things passed, that I might not sin in time to come ! yea, to be justly angry ; for that it was not any other nature of the kingdom of darkness, which sinned by me : as the Manichees affirm it to be, who are not angry at themselves ; and who treasure up wrath against the day of wrath, and of the revelation of the just judgment of God. Nor was my good any longer without me, nor to be caught with the eyes of flesh under the sun : seeing they that take joy in anything without themselves, do easily become vain, and spill themselves upon those things which are seen and are but temporal ; yea, and with their hunger-starved thoughts lick their very shadows. And oh that they were once wearied out with their hunger, and come to say : Who will show us any good ? Let us say so, and let them hear : The light of thy countenance is sealed upon us. For we ourselves are not that light which but we are enlightened by thee : as who having been sometime darkness, may now be light in thee. Oh that they might once see that internal Eternal Light ; which for that myself had once tasted, I gnashed my teeth at them, because I was not able to make them see it : no not though they should bring me their

CHAP.  
IV

Ps. iv. 4  
Eph. iv. 26

Rom. ii. 5

Ps. iv. 6

John i. 9

Eph. v. 8

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. ostendere, si afferrent ad me cor in oculis suis foris a  
IV te et dicerent : Quis ostendit nobis bona ? ibi enim, ubi mihi iratus eram, intus in cubili, ubi compunctus eram, ubi sacrificaveram, maetans vetustatem meam, et inchoata meditatione renovationis meae, sperans in te, ibi mihi dulcescere coeperas et dederas laetitiam in corde meo. et exclamabam, legens haec foris et agnoscens intus, nec volebam multiplicari terrenis bonis, et devorans tempora et devoratus temporibus, cum haberem in aeterna simplicitate aliud frumentum et vinum et oleum.

Et clamabam in consequenti versu clamore alto cordis mei : O in pace ! O in id ipsum ! O quid dixit : obdormiam et somnum capiam ? quoniam quis resistet nobis, cum fiet sermo, qui scriptus est : Absorpta est mors in victoria ? et tu es id ipsum valde, qui non mutaris, et in te requies obliviscens laborum omnium, quoniam nullus alius tecum, nec ad alia adipiscenda, quae non sunt quod tu, sed tu, domine, singulariter in spe constituisti me. legebam et ardebam, nec inveniebam, quid facerem surdis mortuis, ex quibus fueram, pestis, latrator amarus et caecus adversus litteras, de melle caeli melleas, et de lumine tuo luminosas, et super inimicis scripturae huius tabesebam.

Quando recordabor omnia dierum illorum feriatarum ? sed nec oblitus sum, nec silebo, flagelli tui

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

heart in their eyes, (which are ever roving from thee) CHAP. IV  
 and should say : Who will show us any good ? But there, where I was angry with myself in my chamber, where I was inwardly pricked, where I had offered my sacrifice, slaying my old man, and beginning the purpose of my newness of life, putting my hope in thee : there didst thou begin to grow sweet unto me, and to put gladness in my heart. And I cried out as Ps. iv. 7  
 I read this outwardly, recognising them inwardly. Nor would I be any more increased with worldly goods ; wasting away my time, and being wasted by these temporal things ; whereas I had in thy eternal simplicity other corn and wine and oil.

And with a loud cry of my heart called I out in the next verse, Oh in peace, Oh for that Self-same ! Oh what said he : I will lay me down and sleep : for who shall hinder us, whenas that saying shall be brought to pass which is written, Death is swallowed up in victory ? 1 Cor. xv. 54 And thou surpassingly art that Self-same, thou who art not changed, and in thee is that rest which forgets all troubles ; since there is no other besides thee : no, nor hast thou appointed me to seek after those many other things, which are not the same that thou art : but thou, Lord, after a special manner hast made me dwell in hope. These things I read, and burnt again ; nor could I tell what to do to those deaf and dead, of whom myself was sometimes a pestilent member, a snarling and a blind bawler against thy Scriptures, all behonied over with the honey of heaven, and all lightsome with thine own light : yea, I consumed away with zeal at the enemies of these Scriptures.

When shall I call to mind everything that I did, in those days of my retirement ? Nor have I yet forgotten, neither will I pass in silence, the smarting

## S. AVGVSTINI CONFESSIOIVM LIBER IX

<sup>CAP.</sup>  
<sup>IV</sup> asperitatem, et misericordiae tuae mirabilem celeritatem. dolore dentium tunc exeruciabas me, et cum in tantum ingravesceret, ut non valerem loqui, ascendit in cor meum admonere omnes meos, qui aderant, ut deprecarentur te pro me, deum salutis omnimodae. et scripsi hoc in cera et dedi, ut eis legeretur. mox ut genua simplici affectu fiximus, fugit dolor ille. sed quis dolor? aut quomodo fugit? expavi, fateor, domine meus et deus meus: nihil enim tale ab ineunte aetate expertus fueram. et insinuati sunt mihi in profundo nutus tui, et gaudens in fide laudavi nomen tuum; et ea fides me securum esse non sinebat de praeteritis peccatis meis, quae mihi per baptismum tuum remissa nondum erant.

### V

<sup>CAP.</sup>  
<sup>V</sup> RENUNTIAVI peractis vindemialibus, ut scholasticis suis Mediolanenses venditorem verborum alium providerent, quod et tibi ego servire delegissem, et illi professioni prae difficultate spirandi ac dolore pectoris non sufficerem. et insinuavi per litteras antistiti tuo, viro sancto Ambrosio, pristinos errores meos et praesens votum meum, ut moneret, quid

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

of thy scourge, and the wonderful swiftness of thy mercy. Thou didst in those days torment me with the toothache; which when it had grown so fierce upon me, that I was not able to speak, it came into my heart to desire my friends present to pray for me unto thee, the God of all manner of health. And this I wrote in wax, and gave it to them to read. Immediately, so soon as with an humble devotion we had bowed our knees, that pain went away. But what pain? Or how went it away? I was much afraid, O my Lord, my God; seeing from mine infancy I had never felt the like. And thou gavest me a secret item by this, how powerful thy beck was; for which I much rejoicing in faith, gave praise unto thy name. And that faith suffered me not to be secure in the remembrance of my fore passed sins, which hitherto were not forgiven me by thy baptism.

●

### V

#### *Ambrose directs him what Books to read*

AT the end of the vintage, I gave the citizens of Milan warning to provide their scholars of another master to sell words to them; for that I had made choice to serve thee; and for that by reason of my difficulty of breathing, and the pain in my breast, I was not able to go on in the professorship. And by letters I signified to that Prelate of thine, the holy man Ambrose, my former errors and present resolution, desiring him to advise me what part of thy

## S. AVGVSTINI CONFSSIONVM LIBER IX

CAP. <sup>V</sup> mibi potissimum de libris tuis legendum esset, quo percipiendae tantae gratiae paratior aptiorque fierem. at ille iussit Esaiam prophetam, credo, quod prae ceteris evangelii vocationisque gentium sit praenuntiator apertior. verum tamen ego primam huius lectionem non intellegens, totumque talem arbitrans, distuli repetendum exercitator in dominico eloquio.

### VI

CAP. <sup>VI</sup> INDE ubi tempus advenit, quo me nomen dare oporteret, relicto rure Mediolanium remeavimus. placuit et Alypio renasci in te mecum, iam induto humilitate sacramentis tuis congrua, et fortissimo dominatori corporis, usque ad Italicum solum glaciale nudo pede obterendum insolito ausu. adiunximus etiam nobis puerum Adeodatum, ex me natum carnaliter de peccato meo. tu bene feceras eum. annorum erat ferme quindecim, et ingenio praeveniebat multos graves et doctos viros. munera tua tibi confiteor, domine deus meus, creator omnium, et multum potens formare nostra deformia: nam ego in illo puero praeter delictum non habebam. quod enim et nutriebatur a nobis in disciplina tua, tu inspiraveras nobis, nullus alius: munera tua tibi

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

Scriptures were best for my reading, to make me CHAP.  
readier and fitter for the receiving of so great a V  
grace. He recommended Esaias the Prophet to me :  
for this reason, I believe, for that he is a more clear  
foreshewer of the Gospel, and of the calling of the  
Gentiles, than are the rest of the Prophets. But I,  
not understanding the first part of him, and imagin-  
ing all the rest to be like that, laid it by, intending  
to fall to it again, when I were better practised in  
our Lord's manner of speech.

### VI

#### *He is Baptized at Milan*

WHEN the time was come wherein I was to give in CHAP.  
my name, we removed out of the country into Milan. VI  
Alypius also was for company resolved to be born  
again in thee, as having by this put on such  
humility as is fitting for thy Sacraments ; and being  
become so valiant a tamer of his own body, as even  
to wear the frosty earth of Italy with bare feet, an  
unusual undertaking. We took also with us the  
boy Adeodatus, carnally begotten by me in fornication.  
Thy part of him was well made up : for being  
now but almost fifteen years of age, he for wit ex-  
celled many a grave and learned man. I confess  
unto thee thine own gifts, O Lord my God, Creator  
of all, who art abundantly able to reform all our  
defects: for I had no part in this boy but the sin :  
for that we brought him up in thy fear, 'twas thou,  
and none else that inspired us. I confess thine own  
gifts unto thee. There is a book of ours extant

## S. AVGVSTINI CONFESSIO NV M LIBER IX

CAP. VI confiteor. est liber noster, qui inscribitur “de Magistro” : ipse ibi mecum loquitur. tu scis illius esse sensa omnia, quae inseruntur ibi ex persona conloentoris mei, cum esset in annis sedecim. multa eius alia mirabiliora expertus sum. horrore mihi erat illud ingenium : et quis praeter te talium miraculorum opifex? cito de terra abstulisti vitam eius, et securior eum recordor, non timens quicquam pueritiae nec adulescentiae nec omnino homini illi. sociavimus cum coevum nobis in gratia tua, educandum in disciplina tua : et baptizati sumus, et fugit a nobis sollicitudo vitae praeteritae. nec satiar bar in illis diebus dulcedine mirabili considerare altitudinem consilii tui super salute generis humani. quantum flevi in hymnis et canticis tuis, suave sonantis ecclesiae tuae vocibus commotus acriter ! voces illae influebant auribus meis, et eliquabatur veritas in cor meum, et exaestuabat inde affectus pietatis, et currebant lacrimae, et bene mihi erat cum eis.

## VII

CAP. VII Non longe coeperat Mediolanensis ecclesia genus hoc consolationis et exhortationis celebrare, magno studio fratrum concinentium vocibus et cordibus.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

called of The Master: a dialogue it is betwixt him and me. Thou knowest that all these conceits are his own, which go there under the name of him that discourses with me, when he was sixteen years old. I had trial of many more admirable abilities of his. His great wit struck a kind of awe into me. And who but thyself can be the work-master of such wonders? Soon didst thou take his life from off the earth; and without anxiety do I now remember him, for that I fear nothing committed either in his childhood or youth, nor anything at all in him. Him we took along with us, as old as ourselves in grace, to be brought up according to thy discipline; and baptized we were together: and then all anguish of mind for our former ill-led life vanished away. Nor could I be satisfied in those days, while with admirable sweetness I considered upon the deepness of thy counsels concerning the salvation of mankind. How abundantly did I weep to hear those hymns and canticles of thine, being touched to the very quick by the voices of thy sweet church song! Those voices flowed into mine ears, and thy truth pleasingly distilled into my heart, which caused the affections of my devotion to overflow, and my tears to run over, and happy did I find myself therein.

CHAP.  
VI

## VII

### *A Persecution in the Church miraculously diverted*

Nor long before had the Church of Milan begun to celebrate this kind of consolation and exhortation, and that with the great delight of the brethren, singing together both with voice and hearts. For

CHAP.  
VII

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. VII nimirum annus erat aut non multo amplius, cum Iustina, Valentiniani regis pueri mater, hominem tuum Ambrosium persequeretur haeresis suae causa, qua fuerat seducta ab Arrianis. excubabat pia plebs in ecclesia, mori parata cum episcopo suo, servo tuo. ibi mater mea, ancilla tua, sollicitudinis et vigiliarum primas tenens, orationibus vivebat. nos adhuc frigidi a calore spiritus tui, excitabamur tamen civitate adtonita atque turbata. tunc hymni et psalmi ut canerentur secundum morem orientalium partium, ne populus maeroris taedio contabesceret, institutum est: ex illo in hodiernum retentum multis iam ac paene omnibus gregibus tuis et per cetera orbis imitantibus.

Tunc memorato antistiti tuo per visum aperuisti, quo loco laterent martyrum corpora Protasi et Gervasi, quae per tot annos incorrupta in thesauro secreti tui reconderas, unde opportune promeres ad coercendam rabiem femineam, sed regiam. cum enim prolata et effossa digno cum honore transferrentur ad Ambrosianam basilicam, non solum quos immundi vexabant spiritus, confessis eisdem daemonibus, sanabantur, verum etiam quidam plures annos caecus civis civitatisque notissimus, cum populi tumultuante laetitia causam quaesisset atque audisset, exsiluit, coque se ut duceret suum ducem rogavit. quo perductus inpetravit admitti, ut sudario tangeret

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

about a year it was, or not much above, that Justina, CHAP.  
VII mother to the boy Emperor Valentinian, persecuted thy servant Ambrose, in favour of her heresy, to which she was seduced by the Arians: the devout people watched day and night in the Church, ready to die with their Bishop, thy servant. There my mother, thy handmaid, bearing a chief part of those troubles and watchings, even lived by prayer: yea, we also, still unwarmed by the heat of thy spirit, were yet stirred up by the example of the amazed and disquieted city. At this time was it here first instituted after the manner of the Eastern Churches, that hymns and psalms should be sung, lest the people should wax faint through the tediousness of sorrow: which custom being retained from that day to this, is still imitated by divers, yea, almost by all thy congregations throughout other parts of the world.

At that time didst thou by a vision discover unto thy forenamed Bishop, the place where the bodies of Gervasius and Protasius the martyrs did lie hid; which thou hadst in the treasury of thy secret preserved uncorrupted so many years, from whence thou mightest thus seasonably bring them to light, to repress the fury of this woman the Empress. For whenas they were once discovered and digged up, and with due honours translated to Ambrose's Church; not only they who were vexed with unclean spirits (the devils confessing themselves to be so) were cured; but a certain man also having been blind many years, (a citizen well known to that city) asking and hearing the reason of the people's confused joy; sprang forth, desiring his guide to lead him thither. And being come to that place, requested the favour, that with his handkerchief he

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. VII. feretrum pretiosae in conspectu tuo mortis sanctorum tuorum. quod ubi fecit atque admovit oculis, confestim aperti sunt. inde fama discurrens, inde laudes tuae ferventes, lucentes, inde illius inimicae animus etsi ad credendi sanitatem non applicatus, a persequendi tamen furore compressus est. gratias tibi, deus meus! unde et quo duxisti recordationem meam, ut haec etiam confiterer tibi, quae magna oblitus praeterieram? et tamen tunc, cum ita fragraret odor unguentorum tuorum, non currebamus post te; ideo plus flebam inter cantica hymnorum tuorum, olim suspirans tibi et tandem respirans, quantum patet aura in domo faenea.

## VIII

CAP. VIII. QUI habitare facis unanimes in domo, consociasti nobis et Euodium iuvenem ex nostro municipio. qui cum Agens in Rebus militaret, prior nobis ad te conversus est et baptizatus, et relicta militia saeculari accinctus in tua. simul eramus, simul habitaturi placito sancto. quaerebamus, quisnam locus nos utilius haberet servientes tibi: pariter remeabamus

32

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

might touch the bier of thy saints, whose death is precious in thy sight. Which when he had done, and put unto his eyes, they were forthwith opened. Hereupon was the fame spread; hereupon thy praises glowed and shone; hereupon was the mind of that enemy, though not brought to be healed by believing, yet restrained from her fury of persecuting. Thanks be to thee, O my God; whence, and whither hast thou thus led my remembrance that I should also confess these great things unto thee, which I had forgotten and passed over? And yet even then, whenas the odours of thy ointments were so fragrant, did we not run after thee: and for this reason did I more abundantly weep at the singing of thy hymns, as having once sighed after thee, and now at last breathing in thee, as far as there can be freedom of air in this house of grass.

CHAP.  
VII  
Ps. cxvi. 5

Cant. i. 2, 3

### VIII

#### *The Conversion of Euodius. A Discourse of his Mother*

THOU that makest men of one mind to dwell in one house, didst bring Euodius, a young man of our own town, also to consort himself with us. Who being an Agent for Public Affairs, was converted unto thee and baptized before us; and having quit his secular warfare, girded himself to thine. We kept company with one another, intending still to dwell together in our devout purpose. We sought out now for some place where we might more conveniently serve thee in, we removed thereupon back again into Africa:

CHAP.  
VIII

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. in Africam. et cum apud Ostia Tiberina essemus,  
VIII  
mater defuncta est. multa praetereo, quia multum festino. accipe confessiones meas et gratiarum actiones, deus meus, de rebus innumerabilibus etiam in silentio. sed non praeteribo quidquid mihi anima parturit de illa famula tua, quae me parturivit, et carne, ut in hanc temporalem, et corde, ut in aeternam lucem nascerer. non eius, sed tua dicam dona in eam. neque enim se ipsa fecerat aut educaverat se ipsam: tu creasti eam, nec pater nec mater sciebat, qualis ex eis fieret. et erudit eam in timore tuo virga Christi tui, regimen unici tui in domo fidei, bono membro ecclesiae tuae. nec tantam erga suam disciplinam diligentiam matris praedicabat, quantam famulae cuiusdam decrepitae, quae patrem eius infantem portaverat, sicut dorso grandiuscularum puellarum parvuli portari solent. cuius rei gratia, et propter senectam ac mores optimos, in domo Christiana satis a dominis honorabatur. unde etiam curam dominicarum filiarum commissam diligentur gerebat, et erat in eis coercendis, cum opus esset, sancta severitate vehemens, atque in docendis sobria prudentia. nam eas praeter illas horas, quibus ad mensam parentum moderatissime alebantur, etiamsi exardescerent siti, nec aquam bibere sinebat, praecavens consuetudinem malam et

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

whitherward being on our way as far as Ostia, my mother departed this life. Many things do I overpass, because I make haste. Receive my confessions and thanksgivings, O my God, for innumerable things which I am silent in. But omit I will not whatsoever my soul can bring forth concerning that handmaid of thine, which brought forth me : both in her flesh, that I might be born to this temporal light, and in her heart too, that I might be born again to the eternal light. Not her gifts will I mention, but thine in her. For neither did she give birth nor education unto herself: thou createdst her, nor did her father and mother know what kind of creature was to proceed out of their loins. And it was the sceptre of thy Christ, the discipline of thine only Son, that educated her in thy fear, in a faithful household, which was a good member of thy Church. Yet was she wont not so much to commend the diligence of her mother in her education, as the care of a certain decrepit servant of hers, who had also carried her father being a child, as little ones use to be carried at the backs of bigger maid servants. For which reason, and because she was well in years, and of excellent conversation, was she in that Christian family very well respected by her master and mistress : having thereupon the charge of her mistress's daughters committed unto her, which she with much diligence performed, being sharp to hold them in, when so required, with a holy severity, and using a grave manner of discretion in teaching of them. For except at those hours wherein they were most temperately fed at their parents' table, would she not suffer them, were they never so thirsty, to drink so much as a draught of water : preventing thereby a naughty custom, and giving them this

CHAP.  
VIII

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. addens verbum sanum : “ modo aquam bibitis, quia  
VIII in potestate vinum non habetis; cum autem ad  
maritos veneritis, factae dominae apothecarum et  
cellariorum, aqua sordebit, sed mos potandi prae-  
valebit.” hac ratione praeciendi et auctoritate  
imperandi frenabat aviditatem tenerioris aetatis, et  
ipsam puellarum sitim formabat ad honestum modum,  
ut iam non liberet quod non deceret.

Et subreperat tamen, sicut mihi filio famula tua  
narrabat, subreperat ei vinulentia. nam cum de  
more puella sobria iuberetur a parentibus de cupa  
vinum depromere, submisso poculo, qua desuper patet,  
priusquam in lagunculam funderet merum, primori-  
bus labris sorbebat exiguum, quia non poterat amplius  
sensu recusante. non enim ulla temulenta cupidine  
faciebat hoc, sed quibusdam superfluentibus aetatis  
excessibus, qui ludicris motibus ebulliunt, et in pueri-  
libus annis maiorum pondere premi solent. itaque  
ad illud modicum cotidianum cotidiana modica ad-  
dendo— quoniam qui modica spernit, paulatim decedit  
—in eam consuetudinem lapsa erat, ut prope iam  
plenos mero caliculos inhianter hauriret. ubi tunc  
sagax anus et vehemens illa prohibitio? numquid  
valebat aliquid adversus latentem morbum, nisi tua  
medicina, domine, vigilaret super nos? absente  
patre et matre et nutritoribus, tu praesens, qui creasti,  
qui vocas, qui etiam per praepositos homines boni

36

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

wholesome item withal: Go to, now ye drink water because ye are not suffered to have wine; but when once you come to be married, and be made mistresses of butteries and cellars, you will scorn water then, but the custom of drinking will prevail upon you. By this way of tutoring, and the authority she had in awing of them, did she moderate the longing of their tender ages, yea and brought the girls' thirst to so honest a moderation, as that now they cared not for what was not comely.

But there stole for all this, (as thy handmaid told me her son,) there stole upon her a lickerish inclination toward wine. For when, as the manner was, she, being thought to be a sober maiden, was bidden by her parents sometimes to draw wine out of the hogshead, she holding the pot under the tap, would at the mouth of it, before she poured the wine into the flagon, wet her lips as it were with a little sip of it: for much would not her taste suffer her to take in. For she did not this out of any drunken desire, but upon such overflowing excesses as youth is subject unto, who boil over with gamesomeness: which in youthful spirits is wont to be kept under by the gravity of their elders. And thus unto that daily little every day adding a little more, (for whoever contemneth small things, falls by little and little) fell she at last to get such a custom, that she would greedily take off her cups brimful almost of wine. Where was then that watchful old woman, with all her earnest countermanding? Was anything of force enough to prevail against a secret disease, if thy physic, O Lord, did not watch over us? Her father, mother, and governors not being by, thyself wert at hand, who createdst, who callest us, who also by means of these people that are set over us, workest

CHAP.  
VIII

Eccelus.  
xix. 1

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. VIII. aliquid agis ad animarum salutem. quid tunc egisti, deus meus? unde curasti? unde sanasti? nonne protulisti durum et acutum ex altera anima convicium, tamquam medicinale ferrum ex occultis provisionibus tuis, et uno ictu putredinem illam praecidisti? ancilla enim, cum qua solebat accedere ad cupam, litigans cum domina minore, ut fit, sola cum sola, obiecit hoc crimen amarissima insultatione, vocans meribibulam. quo illa stimulo percussa respexit foeditatem suam, confestimque damnavit atque exiit. sicut amici adulantes pervertunt, sic inimici litigantes plerumque corrigunt. nec tu quod per eos agis, sed quod ipsi voluerunt, retribuis eis. illa enim irata exagitare appetivit minorem dominam, non sanare, et ideo clanculo, aut quia ita eas invenerat locus et tempus litis, aut ne forte et ipsa periclitaretur, quod tam sero prodidisset. at tu, domine, rector caelorum et terrenorum, ad usus tuos contorquens profunda torrentis, fluxum saeculorum ordinate turbulentum, etiam de alterius animae insania sanasti alteram, ne quisquam, cum hoc advertit, potentiae suae tribuat, si verbo eius alius corrigatur, quem vult corrigi.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

something towards the salvation of our souls. What didst thou, at that time, O my God? How didst thou cure her? Which way didst thou heal her? Didst thou not out of another soul bring forth a hard and a sharp check, as it were a surgeon's knife out of thy secret store; and with one blow quite cut off that putrefied custom of hers? For a maid which she used to go withal into the cellar, falling to words, as it happened, hand to hand with her little mistress, hit her in the teeth in a most bitter insulting manner, calling her wine-bibber: with which taunt she being struck to the quick, reflected upon the foulness of her fault, yea, and instantly condemned it to herself, leaving it quite. Even as friends by flattering make us worse, so enemies oftentimes by reproaching, make us better. Yet dost not thou render unto them according to that which by them thou doest, but according to that which themselves intended. For she being in a choler had a desire rather to vex her young mistress than to amend her; and therefore did she it thus privately; either for that the opportunity of the time and place of their brabble found them thus alone, or else for fear herself should have had anger, for discovering it no sooner. But thou, O Lord, the Governor both of heavenly and earthly things, who convertest to thine own purposes the very depths of the running streams, and disposest of the wild flood of all ages; didst by the fury of one soul, thus cure the ill custom of another; and that lest any man, when he observes this, should attribute it unto his own power, if another man chance to be reformed by a word of his, whom he meant to have reformed.

CHAP.  
VIII

## IX

CAP. EDUCATA itaque pudice ac sobrie, potiusque a te sub-  
IX dita parentibus quam a parentibus tibi, ubi plenīs  
annis nubilis facta est, tradita viro servivit veluti  
domino, et satagit eum lucrari tibi, loquens te illi  
moribus suis, quibus eam pulchram faciebas et reve-  
renter amabilem atque mirabilem viro. ita autem  
toleravit cubilis iniurias, ut nullam de hac re cum  
marito haberet umquam simultatem. expectabat  
enim misericordiam tuam super eum, ut in te credens  
castificaretur. erat vero ille praeterea sicut benevo-  
lencia praecipuus, ita ira fervidus. sed noverat haec  
non resistere irato viro, non tantum facto, sed ne  
verbo quidem. iam vero refractum et quietum cum  
opportunum viderat, rationem facti sui reddebat, si  
forte ille inconsideratius commotus fuerat. denique  
cum matronae multae, quarum viri mansuetiores  
erant, plagarum vestigia etiam dehonestata facie  
gererent, inter amica colloquia illae arguebant mari-  
torum vitam, haec earum linguam, veluti per iocum  
graviter admonens, ex quo illas tabulas, quae matri-  
moniales vocantur, recitari audissent, tamquam in-  
strumenta, quibus ancillae factae essent, deputare

## IX

*His Mother Monica's carriage towards her Husband.  
A description of a rare Wife*

BEING thus modestly and soberly brought up, and made subject by thee to her parents rather than by her parents unto thee; so soon as she proved marriageable, was she bestowed upon a husband, whom she was as serviceable unto, as to her Lord: endeavouring thereby to win him unto thee, preaching thee unto him by her character; by which thou madest her to appear beautiful, and reverently amiable, yea and admirable unto her husband. For she so discreetly endured his wronging of her bed, that she never had any jealous quarrel with her husband for that matter. Because she still expected thy mercy upon him, that believing in thee, he might turn chaster. And he was besides this, as of a passing good nature, also very hot and choleric: but she knew well enough that a husband in choler is not to be contradicted; not in deed only, but not so much as in word. But as soon as he was grown calm and quieter, when she saw her opportunity, would she render him an account of her actions; if so be he had been offended upon too slight an occasion. In a word, whenas many matrons, who had much milder husbands, carried the marks of the blows even in their disfigured faces, they would in their gossipings tell many a tale of their husbands' manner of living, she as it were in jest, gravely advised their too free tongues, that from the time they first heard those tables which they called matrimonial to be first read unto them, they should account of them as deeds,

CHAP.  
IX

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP.  
IX

debuisset; proinde memores conditionis superbire adversus dominos non oportere. cumque mirarentur illae, scientes quam ferocem coniugem sustineret, numquam fuisse auditum aut aliquo indicio claruisse, quod Patricius eeciderit uxorem, aut quod a se invicem vel unum diem domestica lite dissenserint, et causam familiariter quaererent, docebat illa institutum suum, quod supra memoravi. quae observabant, expertae gratulabantur; quae non observabant, subiectae vexabantur.

Socrum etiam suam, primo susurris malarum ancillarum adversus se irritatam, sic vicit obsequiis, perseverans tolerantia et mansuetudine, ut illa ultro filio suo medias linguas famularum proderet, quibus inter se et nulum pax domestica turbabatur, expeteretque vindictam. itaque posteaquam ille, et matri obtemperans et curans familiae disciplinam et concordiae suorum consulens, proditas ad prodentis arbitrium verberibus coereuit, promisit illa talia de se praemia sperare debere, quaecumque de sua nuru sibi, quo placeret, mali aliquid loqueretur, nullaque iam audente memorabili inter se benevolentiae suavitate vixerunt.

Hoc quoque illi bono mancipio tuo, in cuius utero

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

whereby themselves were made servants; and that therefore being always mindful of their own condition, they ought not to pride up themselves against their masters. And whenas they admired (knowing what a choleric husband she endured) for that it had never been heard, nor by any token perceived, that Patricius had once beaten his wife, or that there had been any one household difference between them for so much as one day; and whenas they familiarly asked the reason of it, she taught them her rule which I have before mentioned. Those wives that observed it, finding the good, gave her thanks for it; those that did not, were kept under and afflicted.

CHAP.  
IX

Her mother-in-law also, being at first incensed at her by the whisperings of naughty servants; she so far overcame by observance, persevering so long in patience and meekness, that she of her own accord discovered unto her son the tales that the maid servants had carried between them, whereby the peace of the house had been disturbed, betwixt her and her daughter-in-law, requiring him to give them correction for it. When he therefore, both out of obedience to his mother, and out of a care to the well ordering of his family, and to provide withal for the concord of his people, had with stripes corrected the servants thus discovered, according to the pleasure of her that had discovered it, herself also added this promise, that every one should look for the like reward at her hands, whosoever, to pick a thank by it, should speak any ill of her daughter-in-law: which none being so hardy afterwards as to do, they lived ever after with a most memorable sweetness of mutual courtesies.

This great gift thou bestowedst also, O God my

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. IX. me creasti, deus meus, misericordia mea, munus grande donaveras, quod inter dissidentes atque discordes quaslibet animas, ubi poterat, tam se praebebat pacificam, ut cum ab utraque multa de invicem audiret amarissima, (qualia solet eructuare turgens atque indigesta discordia, quando praesenti amicae de absente inimica per acida colloquia cruditas exhalatur odiorum,) nihil tamen alteri de altera proderet, nisi quod ad eas reconciliandas valeret. parvum hoc bonum mihi videretur, nisi turbas innumerabiles tristis experirer, nescio qua horrenda pestilentia peccatorum latissime pervagante, non solum iratorum inimicorum iratis inimicis dicta prodere, sed etiam quae non dicta sunt addere: cum contra homini humano parum esse debeat inimicitias hominum nec excitare nec augere male loquendo, nisi eas etiam extinguere bene loquendo studuerit. qualis illa erat docente te magistro intimo in schola pectoris.

Denique etiam virum sum iam in extrema vita temporali eius lucrata est tibi; nec in eo iam fidei planxit, quod in nondum fidei toleraverat. erat etiam serva servorum tuorum. quisquis eorum nove- rat eam, multum in ea laudabat, et honorabat et diligebat te, quia sentiebat praesentiam tuam in corde eius sanctae conversationis fructibus testibus.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

Mercy, upon that good handmaid of thine, out of whose womb thou broughtest me ; namely, that she ever did, where she was able, carry herself so peacefully between any parties that were at difference and discord, as that after she had on both sides heard many a bitter word, (such as swelling and indigested choler uses to break forth into, whenas unto a present friend, the undigested heart-burning is with biting tittle-tattle breathed up at an absent enemy) she never for all that, would discover more of the one party unto the other than might further their reconciliation. This virtue might seem a small one unto me, if to my grief I had not had experience of innumerable companies, (I know not by what horrible infection of sin spreading far and near,) who used not only to discover the speeches of enemies angered on both sides to one another, but to add withal some things that were never spoken : whereas on the contrary, it ought to be not enough in a humane man, to forbear merely to procure or increase ill will amongst people by ill speaking, unless he study withal how to quench it by making the best of everything. And such a one was she, thyself being her most intimate master, teaching her in the school of her breast.

Finally, her own husband, now towards the latter end of his life, did she gain unto thee ; having now no more cause to complain of those things in him when he was once converted, which she had formerly borne withal, before he was converted. Yea, she was also the servant of thy servants ; and whosoever of them knew her, did both commend much in her, and honoured and loved thee : for that he perceived thyself to be within the heart of her holy conversation, the fruits of it being witnesses.

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. fuerat enim unius viri uxor, mutuan vicem parent-  
IX  
ibus reddiderat, domum suam pie tractaverat, in  
operibus bonis testimonium habebat. nutrierat filios  
totiens eos parturiens, quotiens abs te deviare cerne-  
bat. postremo nobis, domine, omnibus, quia ex  
munere tuo sinis loqui servis tuis, qui ante dormi-  
tionem eius in te iam consociati vivebamus percepta  
gratia baptismi tui, ita curam gessit, quasi omnes  
genuisset, ita servivit, quasi ab omnibus genita  
fuisset.

### X

CAP. IMPENDENTE autem die, quo ex hac vita erat exitura  
X  
—quem diem tu noveras ignorantibus nobis—pro-  
venerat, ut credo, procurante te occultis tuis modis,  
ut ego et ipsa soli staremus incumbentes ad quandam  
fenestram, unde hortus intra domum, quae nos  
habebat, prospectabatur, illic apud Ostia Tiberina, ubi  
remoti a turbis post longi itineris laborem instaura-  
bamus nos navigationi. conloquebamur ergo soli  
valde dulciter; et praeterita obliviscentes in ea quae  
ante sunt extenti, quaerebamus inter nos apud  
praesentem veritatem, quod tu es, qualis futura esset  
vita aeterna sanctorum, quam nec oculus vidit nec

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

For she had been the wife of one man : she had repaid the duty she ought unto her parents ; she had governed her house very religiously ; for good works she had a good report ; she had brought up her children, so often travailing in birth of them again, as she saw them swerving from thee.

Lastly, of all of us thy servants, O Lord, (since for this favour received thou sufferest us to speak, us, who before her sleeping in thee already lived in society together, having received the grace of thy Baptism) did she so take care of, as if she had been the mother to us all : and was withal so serviceable, as if she had been the daughter to us all.

### X

#### *Of a Conference he had with his Mother about the Kingdom of Heaven*

THE day now approaching that she was to depart this life, (which day thou well knewest, though we were not aware of it) it fell out, thyself, as I believe, by thine own secret ways so casting it, that she and I should stand alone leaning in a certain window, which looked into the garden within the house where we now lay, at Ostia by Tiber ; where being sequestered from company after the wearisomeness of a long journey, we were recruiting ourselves for a sea voyage. There conferred we hand to hand very sweetly ; and forgetting those things which are behind, we reached forth unto those things which are before : we did betwixt ourselves seek at that Present Truth (which thou art) in what manner the eternal life of the saints was to be, which eye hath not seen, nor ear

## S. AVGVSTINI CONFESSIIONVM LIBER IX

CAP. X  
auris audivit nec in eor hominis aseendit. sed inhiabamus ore cordis in superna fluenta fontis tui, fontis vitae, qui est apud te; ut inde pro captu nostro aspersi, quoquo modo rem tantam cogitaremus.

Cumque ad eum finem sermo perduceretur, ut carnalium sensuum delectatio quantalibet, in quantalibet luce corporea, prae illius vitae iucunditate non comparatione, sed ne commemoratione quidem digna videretur, erigentes nos ardentiore affectu in id ipsum, perambulavimus gradatim cuncta corporalia, et ipsum caelum, unde sol et luna et stellae lucent super terram. et adhuc ascendebamus, interius cogitando et loquendo et mirando opera tua, et venimus in mentes nostras et transcendimus eas, ut attingeremus regionem ubertatis indeficientis, unde paseis Israel in aeternum veritate pabulo, et ibi vita sapientia est, per quam fiunt omnia ista, et quae fuerunt et quae futura sunt. et ipsa non fit, sed sic est, ut fuit, et sic erit semper: quin potius fuisse et futurum esse non est in ea, sed esse solum, quoniam aeterna est: nam fuisse et futurum esse non est aeternum. et dum loquimur et inhiamus illi, attingimus eam modice toto ictu cordis; et suspiravimus, et reliquimus ibi religatas primitias spiritus, et remeavimus ad strepitum oris nostri, ubi verbum et incipitur et

48

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

heard, nor hath it entered into the heart of man. But yet we panted with the mouth of our heart after those upper streams of thy fountain, the fountain of life; that being besprinkled with it according to our capacity, we might in some sort meditate upon so high a mystery. CHAP.  
X

And when our discourse was once come unto that point, that the highest pleasure of the carnal senses, and that in the brightest beam of material light, was, in respect of the sweetness of that life, not only not worthy of comparison, but not so much as of mention; we cheering up ourselves with a more burning affection towards that Self-same, did by degrees course over all these corporeals, even the heaven itself, from whence both sun, and moon, and stars do shine upon this earth. Yea, we soared higher yet, by inward musing, and discoursing upon thee, and by admiring of thy works; and last of all, we came to our own souls, which we presently went beyond, so that we advanced as high as that region of never-wasting plenty, whence thou feedest Israel for ever with the food of truth, and where life is that wisdom by which all these things are made, both which have been, and which are to come. And this wisdom is not made; but it is at this present, as it hath ever been, and so shall it ever be: nay rather the terms to have been, and to be hereafter, are not at all in it, but to be now, for that it is eternal: for to have been, and to be about to be, is not eternal. And while we were thus discoursing and panting after it, we arrived to a little touch of it with the whole effort of our heart; and we sighed, and even there we left behind us the first fruits of our spirits enchained unto it; returning from these thoughts to vocal expressions of our

## S. AVGVSTINI CONFESSIO NV M LIBER IX

CAP. finitur. et quid simile verbo tuo, domino nostro, in  
X se permanenti sine vetustate atque innovanti omnia ?

Dicebamus ergo : “ si cui sileat tumultus carnis, sileant phantasiae terrae et aquarum et aeris, sileant et poli et ipsa sibi anima sileat, et transeat se non se cogitando, sileant somnia et imaginariae revelationes, omnis lingua et omne signum et quidquid transeundo fit si cui sileat omnino—quoniam si quis audiat, dicunt haec omnia : Non ipsa nos fecimus, sed fecit nos qui manet in aeternum :—his dictis si iam taceant, quoniam erexerunt aurem in eum, qui fecit ea, et loquatur ipse solus non per ea, sed per se ipsum, ut audiamus verbum eius, non per linguam carnis neque per vocem angeli nec per sonitum nubis nec per aenigma similitudinis, sed ipsum, quem in his amamus, ipsum sine his audiamus, sicut nunc extendimus nos et rapida cogitatione attingimus aeternam sapientiam super omnia manentem, si continetur hoc et subtrahantur aliae visiones longe inparis generis, et haec una rapiat et absorbeat et recondat in interiora gaudia spectatorem suum, ut talis sit sempiterna vita, quale fuit hoc momentum intellegentiae, cui suspiravimus, nonne hoc est : Intra in gaudium domini tui ? et istud quando ? an cum omnes resurgimus, sed non omnes immutabimur ? ”

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

mouth, where a word has both beginning and ending. CHAP. X  
 How unlike unto thy Word, our Lord, who remains  
 in himself for ever without becoming aged, and yet  
 renewing all things?

We said therefore: If to any man the tumults of  
 flesh be silenced, if fancies of the earth, and waters,  
 and air be silenced also: if the poles of heaven be  
 silent also: if the very soul be silent to herself, and  
 by not thinking upon self surmount self: if all  
 dreams and imaginary revelations be silenced, every  
 tongue, and every sign, if whatsoever is transient be  
 silent to any one—since if any man could hearken  
 unto them, all these say unto him, We created not  
 ourselves, but he that remains to all eternity: if then,  
 having uttered this, they also be then silent, (as  
 having raised our ear unto him that made them) and  
 if he speak alone; not by them but by himself, that  
 we may hear his own word; not pronounced by any  
 tongue of flesh, nor by the voice of the angels, nor  
 by the sound of thunder, nor in the dark riddle of a  
 resemblance; but that we may hear him whom we  
 love in these creatures, himself without these (like  
 as we two now strained up ourselves unto it, and in  
 swift thought arrived unto a touch of that eternal  
 Wisdom, which is over all):—could this exaltation  
 of spirit have ever continued, and all other visions of  
 a far other kind been quite taken away, and that this  
 one exaltation should ravish us, and swallow us up,  
 and so wrap up their beholder among these more  
 inward joys, as that his life might be for ever like to  
 this very moment of understanding which we now  
 sighed after: were not this as much as Enter into Matt. xxv.  
 thy Master's joy? But when shall that be? Shall 21  
 it be when we shall all rise again, though all shall 1 Cor. xv.  
 not be changed?

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. <sup>X</sup> Dicebam talia, etsi non isto modo et his verbis, tamen, domine, tu scis, quod illo die, cum talia loqueremur et mundus iste nobis inter verba vilesceret cum omnibus delectationibus suis, tunc ait illa: “fili, quantum ad me adinet, nulla re iam delector in hac vita. quid hic faciam adhuc et cur hic sim, nescio, iam consumpta spe huius saeculi. unum erat, propter quod in hac vita aliquantum immorari cupiebam, ut te Christianum catholicum viderem, priusquam morerer. cumulatus hoc mihi deus praestitit, ut te etiam contenta felicitate terrena servum eius videam. quid hic facio?”

## XI

CAP. <sup>XI</sup> Ad haec ei quid responderim, non satis recolo, cum interea vix intra quinque dies aut non multo amplius decubuit febribus. et cum aegrotaret, quodam die defectum animae passa est et paululum subtracta a praesentibus. nos concurrimus, sed cito reddita est sensui, et aspexit astantes me et fratrem meum et ait nobis quasi quaerenti similis: “ubi eram?” deinde nos intuens maerore attonitos: “ponitis hic” inquit “matrem vestram.” ego silebam et fletum frenabam.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

Such discourse we then had, and though not precisely after this manner, and in these selfsame words; yet, Lord thou knowest, that in that day when we thus talked of these things, that this world with all its delights grew contemptible to us, even as we were speaking of it. Then said my mother: Son, for mine own part I have delight in nothing in this life. What I should here do any longer, and to what end I am here, I know not, now that my hopes in this world are vanished. There was indeed one thing for which I sometimes desired to be a little while reprieved in this life; namely, that I might see thee to become a Christian Catholic before I died. My God hath done this for me more abundantly; for that I now see thee withal having contemned all earthly happiness, to be made his servant: what then do I here any longer?

CHAP.  
X

### XI

#### *Of the Extasy and Death of his Mother*

WHAT answer I then made her unto these things, I do not now remember: but in the mean time (scarce five days after, or not much more,) she fell into a fever; and in that sickness one day she fell into a swoon, being for a while taken from visible things. We ran to her, but she quickly came to herself again; and looking wistly upon me and my brother standing by her, said unto us in manner of a question, Where was I? And fixing her eyes upon us, all with grief amazed; Here, saith she, you bury your mother. I held my peace and refrained weeping: but my

CHAP.  
XI

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. frater autem meus quiddam locutus est, quo eam non  
XI  
in peregre, sed in patria defungi tanquam felicius optaret. quo audito illa vultu anxio, reverberans eum oculis, quod talia saperet, atque inde me intuens: "vide" ait "quid dicit." et mox ambobus: "ponite" inquit "hoc corpus ubicumque: nihil vos eius cura conturbet; tantum illud vos rogo, ut ad domini altare memineritis mei, ubiubi fueritis." cumque hanc sententiam verbis quibus poterat explicasset, conticuit et ingravescente morbo exerebatur.

Ego vero cogitans dona tua, deus invisibilis, quae immittis in corda fidelium tuorum, et proveniunt inde fruges admirabiles, gaudebam et gratias tibi agebam, recolens, quod noveram, quanta cura semper aestnasset de sepulchro, quod sibi providerat et prae-paraverat iuxta corpus viri sui. quia enim valde concorditer vixerant, id etiam volebat, ut est animus humanus minus capax divinorum, adiungi ad illam felicitatem et commemorari ab hominibus, concessum sibi esse post transmarinam peregrinationem, ut coniuncta terra amborum coniugum terra tegeretur. quando autem ista inanitas plenitudine bonitatis tuae coeperat in eius corde non esse, nesciebam; et laetabar admirans, quod sic mihi apparuisset, quamquam et in

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

brother spake something to her, insinuating his desire to have her die, not in a strange place, but in her own country, as being the happier. At hearing of which, she with an anxious countenance, checking him with her eye, for that he had not yet lost the relish of these earthly thoughts: and then looking upon me: Behold, quoth she, what he saith. And soon after to us both: Lay, saith she, this body anywhere, let not the care for that disquiet you: this only I request, that you would remember me at the Lord's Altar wherever you be. And when she had delivered this her opinion in words as well as she could, she held her peace, being in agony by her sickness growing more strong upon her.

But I considering with myself thy gifts, O thou my invisible God, which thou instillest into the hearts of thy faithful ones, from whence such admirable fruits do spring forth, did greatly rejoice and give thanks unto thee, calling now to mind, what I before knew, with how much carefulness, namely, concerning her place of burial she had always troubled herself; which she had appointed and prepared by the body of her husband. For because they two had lived so lovingly together, her earnest desire had still been (as human nature is hardly capable of divine considerations) to make this addition unto that happiness, and to have it talked of by the people; that God had granted unto her, after a long pilgrimage beyond the seas, to have now at last in her own native country, the earthly part of both man and wife covered with the same earth. But when this empty conceit began, by the fulness of thy goodness, to be thrust out of her heart, I knew not: but I rejoiced with much admiration, that I now so plainly saw it to have done so: though indeed in that

CHAP.  
XI

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP. XI illo sermone nostro ad fenestram, cum dixit: “iam quid hic facio?” non apparuit desiderare in patria mori. audivi etiam postea, quod iam, cum Ostiis essemus, cum quibusdam amicis meis materna fiducia conloquebatur quodam die, de contemptu vitae huius et bono mortis, ubi ipse non aderam, illisque stupentibus virtutem feminae—quoniam tu dederas ei—quaerentibusque, utrum non formidaret tam longe a sua civitate corpus relinquere: “nihil” inquit “longe est deo, neque timendum est, ne ille non agnoseat in fine saeculi, unde me resuscitet.” ergo die nono aegritudinis suae, quinquagesimo et sexto anno aetatis suae, tricensimo et tertio aetatis meae, anima illa religiosa et pia corpore soluta est.

## XII

CAP. XII PREMEBAM oculos eius; et confluebat in praecordia mea maestitudo ingens et transflebat in lacrimas; ibidemque oculi mei violento animi imperio resorbabant fontem suum usque ad siccitatem, et in tali luctamine valde male mihi erat. tum vero, ubi efflavit extremum, puer Adeodatus exclamavit in planctu, atque ab omnibus nobis coercitus tacuit. hoc modo etiam meum quiddam puerile, quod labebatur in fletus iuvenali voce, voce cordis, coerebatur et tacebat

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

speech which we had in the window, whenas she said, What do I here any longer? she made show of no desire of dying in her own country. I heard afterwards also, that in the time we were at Ostia, how with a matronly confidence she discoursed with certain of my friends when I was absent, about the contempt of this life, and of the benefit of death: they being much astonished at the courage of the woman, since thou gavest it to her, demanding of her, whether she were not afraid to leave her body so far from her own city? Unto which she replied; Nothing is far from God; nor is it to be feared lest he should not know at the end of the world, the place whence he is to raise me up. In the ninth day therefore of her sickness, and the six and fiftieth year of her age, and the three and thirtieth of mine, was that religious and holy soul released from the body.

CHAP.  
XI

### XII

#### *He laments his Mother's Death*

I CLOSED her eyes: and there flowed withal an unspeakable sorrow into my heart, which overflowed into tears: mine eyes at the same time by the violent command of my mind, pumped their well dry, and woe was me in that same agony. Then as soon as she had breathed her last, the boy Adeodatus brake out into a loud lamentation; till being pressed by us all, he held his peace. In like manner also something childish of mine own, which slipped from me in tears, restrained by the man's voice, the voice of my heart, was at last silenced. For fitting we did not

CHAP.  
XII

## S. AVGVSTINI CONFESSIIONVM LIBER IX

CAP.  
XII

neque enim decere arbitrabamur funus illud questibus lacrimosis gemitibusque celebrare, quia his plerumque solet deplorari quaedam miseria morientium aut quasi omnimoda extinctio. at illa nec misere moriebatur nec omnino moriebatur. hoc et documentis morum eius et fide non ficta rationibusque certis tenebamus.

Quid ergo, quod intus mihi graviter dolebat, nisi ex consuetudine simul vivendi dulcissima et carissima repente dirrupta vulnus recens? gratulabar quidem testimonio eius, quod in ea ipsa ultima aegritudine obsequiis meis interblandiens appellabat me pium; et commemorabat grandi dilectionis affectu, numquam se audisse ex ore meo iaculatum in se durum aut contumeliosum sonum. sed tamen quid tale, deus meus, qui fecisti nos, quid comparabile habebat honor a me delatus illi et servitus ab illa mihi? quoniam itaque deserebar tam magno eius solacio, sauciabatur anima et quasi dilaniabatur vita, quae una facta erat ex mea et illius.

Cohibito ergo a fletu illo puero, psalterium arripuit Euodius et cantare coepit psalmum. cui respondebamus omnis domus: Misericordiam et iudicium cantabo tibi, domine. audito autem, quid ageretur, convenerunt multi fratres ac religiosae feminae, et de more illis, quorum officium erat, funus curantibus, ego in parte, ubi decenter poteram, cum eis, qui me non

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

think it to solemnize that funeral with lamentations, tears, and howlings; for that this is the fashion whereby those that die miserably, or be utterly perished as it were, use to be lamented: whereas she neither died in any miserable condition, nor indeed died she utterly. For thus much were we assured of by sure reasons, the witness of her good conversation and her faith unfeigned. CHAP.  
XII

What might that be therefore which did thus grievously pain me within, but a wound newly taken, by having that most sweet and dear custom of living with her thus suddenly broken off? I much rejoiced to receive that testimony from her, whereby in the latter end of her sickness, mingling her endearments with my acts of respectful dutifulness, she called me a dutiful child: mentioning with great affection of love, how that she never heard any harsh word or reproachful term to come out of my mouth against her. But for all this, O my God, that madest us both, what comparison is there betwixt that honour that I performed to her, and that slavery of hers to me? Because therefore I was left thus destitute of so great a comfort, was my very soul wounded; yea, and my life torn in pieces as it were: which had been made one out of hers and mine together.

That boy now being stilled from weeping, Euodius took up the Psalter, and began to sing (the whole house answering him) the Psalm: I will sing of mercy and judgment unto thee O Lord. Ps. ci. But when it was once heard what we were a doing, there came together very many brethren and religious women: and whilst they whose office it was, were, as the manner is, taking order for the burial; myself in a part of the house where most properly I could,

## S. AVGVSTINI CONFESSIIONVM LIBER IX

CAP.  
XII

deserendum esse censebant, quod erat tempore congruum disputabam; eoque fomento veritatis mitigabam cruciatum, tibi notum, illis ignorantibus et intente audientibus et sine sensu doloris me esse arbitrantibus. at ego in auribus tuis, ubi eorum nullus audiebat, increpabam mollitiam affectus mei, et constringebam fluxum maeroris, cedebatque mihi paululum: rursusque impetu suo ferebatur, non usque ad eruptionem lacrimarum nec usque ad vultus mutationem, sed ego sciebam, quid corde premerem. et quia mihi vehementer displicebat tantum in me posse haec humana, quae ordine debito et sorte conditionis nostrae accidere necesse est, alio dolore dolebam dolorem meum et duplici tristitia macerabar.

Cum ecce corpus elatum est, imus, redimus, sine lacrimis. nam neque in eis precibus, quas tibi fudimus, cum offerretur pro ea sacrificium pretii nostri, iam iuxta sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, nec in eis ergo precibus flevi: sed toto die graviter in occulto maestus eram, et mente turbata rogabam te, ut poteram, quo sanares dolorem meum, nec faciebas, credo, commendans memoriae meae vel hoc uno documento omnis consuetudinis vinculum etiam adversus mentem, quae iam non fallaci verbo pascitur. visum etiam mihi est,

60

ST. AUGUSTINE'S CONFESSIONS BOOK IX

together with those who thought it not fit to leave me, discoursed upon something which I thought fittest for the time: by the applying of which plaster of truth, did I assuage that inward torment, known only unto thyself; though not by them perceived, who very attentively listing unto me, conceived me to be without all sense of sorrow. But in thy ears, where none of them overheard me, did I blame the weakness of my passion, and refrain my flood of grieving: which giving way a little unto me, did for all that break forth with his wonted violence upon me, though not so far as to burst out into tears, nor to any great change of countenance, yet knew I well enough what I kept down in my heart. And for that it very much offended me that these human respects had such power over me, (which must in their due order, and out of the vitality of our natural condition, of necessity come to pass) I grieved for mine own grief with a new grieving, being by this means afflicted with a double sorrow.

And behold, whenas the corpse was carried to the burial, we both went and returned without tears. For neither in those prayers which we poured forth unto thee, whenas the Sacrifice of our Redemption was offered up unto thee for her, the corpse standing by the grave side, before it was put into the ground (as the manner there is) did I so much as shed a tear all the prayer time: yet all that day was I most sad in secret, and with a troubled mind did I beg of thee, so well as I could, that thou wouldest mitigate my sorrow, which for all that thou didst not: impressing, I believe, upon my memory by this one experiment, how strong is the bond of all custom, even upon that soul which now feeds upon no deceiving word. It

S. AVGVSTINI CONFESSIIONVM LIBER IX

CAP.  
XII

ut irem lavatum, quod audieram inde balneis nomen inditum, quia Graeci βαλανεϊον dixerint, quod anxietatem pellat ex animo. ecce et hoc confiteor misericordiae tuae, pater orphanorum, quoniam lavi et talis eram, qualis priusquam lavissem. neque enim exudavit de corde meo maeroris amaritudo. deinde dormivi, et vigilavi, et non parva ex parte mitigatum inveni dolorem meum, atque ut eram in lecto meo solus, recordatus sum veridicos versus Ambrosii tui : tu es enim,

deus, creator omnium  
 polique rector vestiens  
 diem decoro lumine,  
 noctem sopora gratia,  
 artus solutos ut quies  
 reddat laboris usui  
 mentesque fessas allevet  
 luctuque solvat anxios.

Atque inde paulatim reducebam in pristinum sensum ancillam tuam, conversationemque eius piam in te et sancte in nos blandam atque morigeram, qua subito destitutus sum, et libuit flere in conspectu tuo de illa et pro illa, de me et pro me. et dimisi lacrimas, quas continebam, ut effluerent quantum vellet, substernens eas cordi meo : et requievit in eis, quoniam ibi erant aures tuae, non cuiusquam hominis superbe interpretantis ploratum meum. et nunc,

62

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

would, I thought, do me some good to go and bathe myself; and that because I had heard the bath to take his name from the Greeks calling it βαλανείον, for that it drives sadness out of the mind. And this I also confess unto thy mercy, O Father of the fatherless; because that after I had bathed, I was the same man I was before, and that the bitterness of my sorrow could not be sweat out of my heart. I fell to sleep upon it; and upon my waking I found my grief to be not a little abated. Whereupon lying in my bed alone, there came to my mind those true verses of thy Ambrose. For, thou art

CHAP.  
XII  
As though  
from βάλλω  
and ἀνύα

God that all things dost create,  
Who knowst the heavens to moderate,  
And cloth'st the day with beauteous light,  
With benefit of sleep, the night.

Which may our weakened sinews make  
Able new pains to undertake,  
And all our tired minds well ease  
And our distempered griefs appease.

And then again by little and little I recalled my former thoughts of thy handmaid, her devout and holy conversation towards thee, her pleasing and most observant behaviour towards us, of which too suddenly I was now deprived: it gave me some content to weep in thy sight; both concerning her, and for her; concerning myself, and for myself. And I gave way to these tears which I before restrained, to overflow as much as they desired, laying them for a pillow under my heart; and it rested upon them: for there were thy ears, and not the ears of man, who would have scornfully interpreted this my

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. domine, confiteor tibi in litteris. legat qui volet et in-  
XII terpretetur, ut volet, et si peccatum invenerit, flevisse me matrem exigua parte horae, matrem oculis meis interim mortuam, quae me multos annos fleverat, ut oculis tuis viverem, non irideat, sed potius, si est grandi caritate, pro peccatis meis fleat ipse ad te, patrem omnium fratrum Christi tui.

### XIII

CAP. Ego autem iam sanato corde ab illo vulnere, in quo  
XIII postea redargui carnales affectus, fundo tibi, deus noster, pro illa famula tua longe aliud lacrimarum genus, quod manat de concusso spiritu, consideratione periculorum omnis animae, quae in Adam moritur. quamquam illa in Christo vivificata, etiam nondum a carne resoluta, sic vixerit, ut laudetur nomen tuum in fide moribusque eius, non tamen audeo dicere, ex quo eam per baptismum regenerasti, nullum verbum exisse ab ore eius contra praeceptum tuum. et dictum est a veritate, filio tuo : Si quis dixerit fratri suo : fatue, reus erit gehennae ignis ; et vae etiam laudabili vitae hominum, si remota misericordia discutias eam ! quia omnino non exquiris delicta vehementer, fiducialiter speramus aliquem apud te locum. quis-

64

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

weeping. But now in writing I confess it unto thee, CHAP. XII  
O Lord, read it, who will; and interpret it, how he will: and if he finds me to have offended in bewailing my mother so small a portion of an hour (that mother, I say, now dead and departed from mine eyes, who had so many years wept for me, that I might live in thine eyes,) let him not deride me; but if he be a man of any great charity, let him rather weep for my sins unto thee, the Father of all the brethren of thy Christ.

### XIII

#### *He prayeth for his dead Mother*

BUT my heart now cured of that wound, (for which it might be blamed for a carnal kind of affection) I pour out unto thee, O our God, in behalf of that handmaid of thine, a far different kind of tears; such as flow from a broken spirit, out of a serious consideration of the danger of every soul that dieth in Adam. And notwithstanding she for her part being quickened in Christ, even before her dissolution from the flesh, had so lived that there is cause to praise thy name, both for her faith and conversation; yet dare I not say for all this, that from the time of thy regenerating her by Baptism, there issued not from her mouth any one word or other against thy commandment. Thy Son, who is truth, hath pronounced it: Whosoever shall say unto his brother, Thou fool, shall be in danger of hell fire: and woe it is even unto the most commendable life of men, if laying aside thy mercy, thou shouldst rigorously examine it. Matt. v. 22  
But because thou too narrowly enquirest not after Ps. cxxx. 3

## S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. XIII quis autem tibi enumerat vera merita sua, quid tibi enumerat nisi munera tua? o si cognoscant se homines homines, et qui gloriatur, in domino gloriatur!

Ego itaque, laus mea et vita mea, deus cordis mei, sepositis paulisper bonis eius actibus, pro quibus tibi gaudens gratias ago, nunc pro peccatis matris meae deprecor te; exaudi me per medicinam vulnerum nostrorum, quae pependit in ligno, et sedens ad dexteram tuam te interpellat pro nobis. scio misericorditer operatam, et ex corde dimisisse debita debitoribus suis: dimitte et tu illi debita sua, si qua etiam contraxit per tot annos post aquam salutis, dimitte, domine, dimitte, obsecro, ne intres cum ea in iudicium. superexultet misericordia iudicio, quoniam eloquia tua vera sunt et promisisti misericordiam misericordibus. quod ut essent, tu dedisti eis, qui misereberis, cui misertus eris, et misericordiam praestabis, cui misericors fueris.

Et, credo, iam feceris quod te rogo, sed voluntaria oris mei adproba, domine. namque illa imminente die resolutionis suae, non cogitavit suum corpus sumptuose contegi aut condi aromatis, aut monumentum electum concupivit aut curavit sepulchrum patrum: non ista mandavit nobis, sed tantummodo memoriam

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

sins, we assuredly hope to find some place of pardon with thee. But whosoever stands to reckon up his own merits unto thee, what reckons he up unto thee but thine own gifts? O that men would know themselves to be but men; and that he that glorieth would glory in the Lord.

I therefore, O my Praise and my Life, thou God of my heart, laying aside for a while her good deeds, for which with rejoicing I give thanks unto thee, do now beseech thee for the sins of my mother. Harken unto me by him, I entreat thee, that is the true medicine of our wounds, who hung upon the tree, and now sitting at thy right hand maketh intercession for us. I know that she hath dealt mercifully, and that she hath from her very heart forgiven those that trespassed against her: do thou also forgive her trespasses; whatever she hath drawn upon herself in so many years, since her cleansing by the water of Baptism, forgive her Lord, forgive her, I beseech thee; enter not into judgment with her: let thy mercy be exalted above thy justice, and that because thy words are true, and thou hast promised mercy unto the merciful; which that people might be, was thy gift to them, who wilt have mercy on whom thou wilt have mercy, and wilt shew deeds of mercy unto whom thou hast been mercifully inclined.

And I now believe that thou hast already done what I request of thee; but take in good part, O Lord, these voluntary petitions of my mouth. For she, the day of her dissolution being at hand, took no thought to have her body sumptuously wound up, or embalmed with spices; nor was she ambitious of any choice monument, or cared to be buried in her own country. These things she gave us no command

CHAP.  
XIII

2 Cor. x. 17

Rom. viii.  
34

Matt. v. 7

Rom. ix. 18

## S. AVGVSTINI CONFESSIOIVM LIBER IX

CAP  
XIII sui ad altare tuum fieri desideravit, cui nullius diei praetermissione servierat, unde sciret dispensari victimam sanctam, qua deletum est chirographum, quod erat contrarium nobis, qua triumphatus est hostis computans delicta nostra, et quaerens, quod obiciat, et nihil inveniens in illo, in quo vincimus. quis ei refundet innocentem sanguinem? quis ei restituet pretium, quo nos emit, ut nos auferat ei? ad cuius pretii nostri sacramentum ligavit ancilla tua animam suam vinculo fidei. nemo a protectione tua dirumpat eam. non se interponat nec vi nec insidiis leo et draco: neque enim respondebit illa nihil se debere, ne convincatur et obtineatur ab accusatore callido, sed respondebit dimissa debita sua ab eo, cui nemo reddet, quod pro nobis non debens reddidit.

Sit ergo in pace cum viro, ante quem nulli et post quem nulli nupta est, cui servivit fructum tibi afferens cum tolerantia, ut eum quoque lucraretur tibi. et inspira, domine meus, deus meus, inspira servis tuis, fratribus meis, filiis tuis, dominis meis, quibus et corde et voce et litteris servio, ut quotquot hoc legerint, meminerint ad altare tuum Mommicae, famulae tuae, cum Patricio, quondam eius coniuge, per quorum carnem introduxisti me in hanc vitam, quemadmodum nescio. meminerint cum affectu pio parentum

68

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

for; but desired only to have her name commemorated at thy Altar, which she had served without intermission of one day; from whence she knew that holy Sacrifice to be dispensed, by which that handwriting that was against us, is blotted out; through which Sacrifice the enemy was triumphed over; he, who summing up our offences, and seeking for something to lay to our charge, found nothing in him, in whom we are conquerors. Who shall restore unto him his innocent blood? Who shall repay him the price with which he bought us, and so be able to take us out of his hands? Unto the Sacrament of which price of our Redemption this handmaid of thine had bound her own soul by the bond of faith. Let none pluck her away from thy protection: let neither the lion nor the dragon interpose himself by force or fraud. For she will not answer that she owes nothing, lest she be disproved and gotten the better of by that crafty accuser: but she will answer, now that her sins are forgiven her by him, unto whom none is able to repay that price which he who owed nothing laid down for us.

Let her rest therefore in peace together with her husband, before, or after whom, she had never any other: whom she obeyed, through patience bringing forth fruit unto thee, that she might bring him also unto thee. And inspire, O Lord my God, inspire thy servants, my brethren thy sons, my masters, whom with voice, and heart, and pen I serve, that so many of them as shall read these Confessions, may at thy Altar remember Monnica thy handmaid, together with Patricius her sometimes husband, by whose bodies thou broughtest me into this life, though how I know not. May they with devout affection be mindful of these parents of mine in this transitory

CHAP.  
XIII

Col. ii. 14

John xiv.  
30

S. AVGVSTINI CONFESSIONVM LIBER IX

CAP. XIII  
meorum in hac luce transitoria, et fratrum meorum  
sub te patre in matre catholica, et civium meorum  
in aeterna Hierusalem, cui suspirat peregrina-  
tio populi tui ab exitu usque ad reditum,  
ut quod a me illa poposcit extremum  
uberius ei praestetur in multo-  
rum orationibus per confes-  
siones quam per ora-  
tiones meas.

## ST. AUGUSTINE'S CONFESSIONS BOOK IX

life, and of my brethren that are under thee our <sup>CHAP.</sup>  
Father in our Catholic mother: and of those <sup>XIII</sup>  
who are to be my fellow citizens in that eternal  
Jerusalem, which thy people here in their pil-  
grimage so sigh after even from their birth  
unto their return thither: that so what  
my mother in her last words desired  
of me, may be fulfilled for her in  
the prayers of many, more  
plentifully through my  
Confessions than  
through my  
prayers.



## BOOK X

# LIBER DECIMVS

## I

CAP. <sup>I</sup> COGNOSCAM te, cognitor meus, cognoscam, sicut et cognitus sum. virtus animae meae, intra in eam et coapta tibi, ut habeas et possideas sine macula et ruga. haec est mea spes, ideo loquor et in ea spe gaudeo, quando sanum gaudeo. cetera vero vitae huius tanto minus flenda, quanto magis fletur, et tanto magis flenda, quanto minus fletur in eis. ecce enim veritatem dilexisti, quoniam qui facit eam, venit ad lucem. volo eam facere in corde meo coram te in confessione, in stilo autem meo coram multis testibus.

## II

CAP. <sup>II</sup> ET tibi quidem, domine, cuius oculis nuda est abyssus humanae conscientiae, quid occultum esset in me, etiamsi nollem confiteri tibi? te enim mihi absconderem, non me tibi. nunc autem quod gemitus meus testis est displicere me mihi, tu refulges et places et amaris et desideraris, ut erubescam de me et abiciam

# THE TENTH BOOK

## I

### *The Confessions of the Heart*

LET me know thee, O Lord, who knowest me : let me know thee as I am known of thee. O thou the Virtue of my soul, make thy entrance into it, and so fit it for thyself, that thou mayest have and hold it without spot or wrinkle. This is my hope, and therefore do I now rejoyce, when I rejoyce healthfully. As for other things of this life, they deserve so much the less to be lamented, by how much the more we do lament them : and again, so much the more to be lamented, by how much the less we do lament them. For behold, thou hast loved truth, and he that doth it, cometh to the light. This will I do before thee in the confession of my heart ; and in my writings before many witnesses.

CHAP.

I

1 Cor. xiii.

12

John iii. 21

## II

### *Secret Things are known unto God*

AND from thee, O Lord, unto whose eyes the bottom of man's conscience is laid bare, what could be hidden in me though I would not confess it? For so should I hide thee from me, not myself from thee. But now, for that my groaning is witness for me that I am displeas'd with myself, thou shinest out unto me, and art pleasing to me, yea, longed for and beloved of me : so that I am ashamed of myself, yea, and I

CHAP.

II

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. me atque eligam te, et nec tibi nec mihi placeam nisi  
II de te. tibi ergo, domine, manifestus sum, quicum-  
que sim. et quo fructu tibi confitear, dixi. neque  
id ago verbis carnis et vocibus, sed verbis animae et  
clamore cogitationis, quem novit auris tua. cum enim  
malus sum, nihil est aliud confiteri tibi quam displicere  
mihi; cum vero pius, nihil est aliud confiteri  
tibi quam hoc non tribuere mihi: quoniam tu, domine,  
benedicis iustum, sed prius eum iustificas impium.  
confessio itaque mea, deus meus, in conspectu tuo  
tibi tacite fit et non tacite. tacet enim strepitu,  
clamat affectu. neque enim dico recti aliquid homi-  
nibus, quod non a me tu prius audieris, aut etiam tu  
aliquid tale audis a me, quod non mihi tu prius  
dixeris.

### III

CAP. QUID mihi ergo est cum hominibus, ut audiant con-  
III fessiones meas, quasi ipsi sanaturi sint omnes lan-  
guores meos? curiosum genus ad cognoscendam  
vitam alienam, desidiosum ad corrigendam suam.  
quid a me quaerunt audire qui sim, qui nolunt a te  
audire qui sint? et unde sciunt, cum a me ipso de  
me ipso audiunt, an verum dicam, quandoquidem  
76

## ST. AUGUSTINE'S CONFESSIONS BOOK X

renounce mine own self and make choice of thee ; CHAP. II  
and never please thee or myself, but of thee. Unto thee therefore, O Lord, I am laid open, whatever I am ; and with what fruit I confess unto thee, I have before spoken. Nor do I it with words and speeches of the body, but with the words of my soul, and the cry of my thoughts, which thy ear understandeth. For when I am wicked, then to confess unto thee is no other thing but to displease myself : but when I am well given, to confess unto thee is no other thing but not to attribute this goodness unto myself : because it is thou, O Lord, that blessest the just, but first thou justifiest him being wicked. My confession therefore, O my God, in thy sight is made unto thee silently : and yet not silently ; for in respect of noise it is silent, but yet it cries aloud in respect of my affection. For neither do I utter anything that is right unto men, which thyself hath not before heard from me : nor dost thou hear any such thing from me, which thyself hast not first said unto me.

### III

#### *The Confession of our ill deeds, what it helps us*

WHAT therefore have I to do with men, that they should hear my confessions, as if they would cure all my infirmities ? A curious people to pry into another man's life, but slothful enough to amend their own. Why do they desire to hear from me what I am, who will not hear from thee what themselves are ? And how know they whenas they hear myself confessing of myself, whether I say true or no ; seeing none knows what is in man, but the CHAP. III 1 Cor. ii. 11

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. III nemo scit hominum, quid agatur in homine, nisi spiritus hominis, qui in ipso est? si autem a te audiant de se ipsis, non poterunt dicere: "mentitur dominus." quid est enim a te audire de se nisi cognoscere se? quis porro cognoscit et dicit: "falsum est," nisi ipse mentiatur? sed quia caritas omnia credit, (inter eos utique, quos ꝑconexos sibimet unum facit,) ego quoque, domine, etiam sic tibi confiteor, ut audiant homines, quibus demonstrare non possum, an vera confitear; sed credunt mihi, quorum mihi aures caritas aperit.

Verum tamen tu, medice meus intime, quo fructu ista faciam, eliqua mihi. nam confessiones praeteritorum malorum meorum, (quae remisisti et texisti, ut beares me in te, mutans animam meam fide et sacramento tuo,) cum leguntur et audiuntur, excitant cor, ne dormiat in desperatione et dicat: "non possum," sed evigilet in amore misericordiae tuae et dulcedine gratiae tuae, qua potens est omnis infirmus, qui sibi per ipsam fit conscius infirmitatis suae. et delectat bonos audire praeterita mala eorum, qui iam carent eis, nec ideo delectat, quia mala sunt, sed quia fuerunt et non sunt. quo itaque fructu, domine meus, cui cotidie confitetur conscientia mea, spe misericordiae tuae securior quam innocentia sua, quo fructu, quaeso, etiam hominibus coram te confiteor per has litteras, adhuc quis ego sim, non quis fuerim? nam

## ST. AUGUSTINE'S CONFESSIONS BOOK X

spirit of man which is in himself? But if they hear from thee anything concerning themselves, they cannot say, The Lord lieth. For what else is it from thee to hear of themselves, but to know themselves? And who is he that knowing himself, can say, It is false, unless himself lies? But because charity believeth all things; (that is to say, amongst those whom by knitting unto itself it maketh one) I therefore, O Lord, do also confess unto thee, as that men may hear: to whom though I be not able to demonstrate whether I confess truly; yet give they credit unto me, whose ears charity hath set open unto me.

But do thou, O my most private Physician, make apparent unto me what fruit I may reap by doing it. For the confessions of my past sins (which thou hast forgiven and covered, that thou mightest make me happy in thee, in changing my life by thy faith and sacrament) whenas they read and hear, they stir up the heart that it may not sleep in despair, and say: I cannot; but that it may keep wakeful in the love of thy mercy, and the sweetness of thy grace: by which every weak person is made strong, who is by it made conscious to himself of his own infirmity. As for those that are good, they take delight to hear of their past errors, (those I mean that are now freed from them;) yet are they not therefore delighted because they are errors; but that for that they having so been, are not so now. Then with what fruit, O Lord my God, to whom my conscience (more secure upon the hope of thy mercy, than in her own innocency) maketh her daily confession, with what fruit, I beseech thee, do I by this book before thee also confess unto men, what at this time I now am, not what I have been? For, as for that fruit, I have

CHAP.  
III

1 Cor. xiii.  
7

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. III illum fructum vidi et commemoravi. sed quis adhuc  
III sim, ecce in ipso tempore confessionum mearum, et  
multi hoc nosse cupiunt, qui me noverunt, et non me  
noverunt, qui ex me vel de me aliquid audierunt, sed  
auris eorum non est ad cor meum, ubi ego sum qui-  
cumque sum. volunt ergo audire confitente me, quid  
ipse intus sim, quo nec oculum nec aurem nec mentem  
possunt intendere; credituri tamen volunt, numquid  
cognituri? dicit enim eis caritas, qua boni sunt, non  
mentiri me de me confitentem, et ipsa in eis credit  
mihi.

### IV

CAP. IV SED quo fructu id volunt? an congratulari mihi  
IV cupiunt, cum audierint, quantum ad te accedam  
munere tuo, et orare pro me, cum audierint, quantum  
retarder pondere meo? indicabo me talibus. non  
enim parvus est fructus, domine deus meus, ut a  
multis tibi gratiae agantur de nobis et a multis  
rogeris pro nobis. amet in me fraternus animus quod  
amandum doces, et doleat in me quod dolendum  
doces. animus ille hoc faciat fraternus, non extra-  
neus, non filiorum alienorum, quorum os locutum est  
vanitatem, et dextera eorum dextera iniquitatis, sed  
fraternus ille, qui cum approbat me, gaudet de me,  
80

## ST. AUGUSTINE'S CONFESSIONS BOOK X

both seen and spoken of it: but as for what I CHAP. III  
now am, behold, yea in the very time of the making  
of these Confessions, divers people desire to know,  
both they that personally know me, and those also  
that do not, they that have heard anything either  
from me or of me: but their ear is not at my  
heart, wherever or whatever I am. They are desirous  
therefore to hear me confess what I am within;  
whither neither their eye, nor ear, nor understand-  
ing is able to dive; they desire it, as ready to  
believe me, but will they know me? For that charity,  
by which they are made good, says unto them, that  
I would never belie myself in my Confessions. And  
'tis that charity in them which gives credit to me.

### IV

#### *Of the great Fruit of Confession*

BUT for what fruit would they hear this? Do they CHAP. IV  
desire to congratulate with me, whenas they shall  
hear how near (by thy grace) I am now come unto  
thee? And to pray for me, when they shall once  
hear how much I am cast behind by mine own  
heaviness? To such will I discover myself: for it  
is no mean fruit, O Lord my God, that by many 2 Cor. i. 11  
thanks should be given unto thee on our behalf, and  
thou be entreated for us by many. Let the brotherly  
mind love that in me, which thou teachest is to be  
loved: and lament in me, what thou teachest is to  
be lamented. Let the brotherly mind, not that of  
strangers, not that of the strange children, whose Ps. cxliv. 11  
mouth talketh vanity, and their right hand is a right  
hand of iniquity; but that brotherly mind which when  
it approveth of me, doth also rejoice for me; and when

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. cum autem improbat me, contristatur pro me, quia  
IV sive approbet sive improbet me, diligit me. indicabo  
me talibus: respirent in bonis meis, suspirent in  
malis meis. bona mea instituta tua sunt et dona tua,  
mala mea delicta mea sunt et iudicia tua. respirent  
in illis et suspirent in his, et hymnus et fletus ascen-  
dant in conspectum tuum de fraternis cordibus, turi-  
bulis tuis. tu autem, domine, delectatus odore sancti  
templi tui, miserere mei secundum magnam miseri-  
cordiam tuam, propter nomen tuum, et nequaquam  
deserens coepta tua consumma imperfecta mea.

Hic est fructus confessionum mearum, non qualis  
fuerim, sed qualis sim, ut hoc confitear non tantum  
coram te secreta exultatione cum tremore, et secreto  
maerore cum spe, sed etiam in auribus credentium  
filiorum hominum, sociorum gaudii mei et consortium  
mortalitatis meae, civium meorum et mecum peregrini-  
corum, praecedentium et consequentium et comitum  
viae meae. hi sunt servi tui, fratres mei, quos filios  
tuos esse voluisti, dominos meos, quibus iussisti ut  
serviam, si volo tecum de te vivere. et hoc mihi  
verbum tuum parum erat si loquendo praeciperet,  
nisi et faciendo praeiret. et ego id ago factis et  
dictis, id ago sub alis tuis, nimis cum ingenti periculo,  
nisi quia sub alis tuis tibi subdita est anima mea et  
infirmetas mea tibi nota est. parvulus sum, sed vivit  
semper pater meus et idoneus est mihi tutor meus ;  
82

## ST. AUGUSTINE'S CONFESSIONS BOOK X

it disapproveth is sorry for me : because whether it CHAP.  
approveth or disapproveth, it loveth me. To such will IV  
I discover myself : let them breathe freely at my good  
deeds, and sigh for my ill. My good deeds are thine  
appointments and thy gifts : my evil ones are my own  
faults, and thy judgments. Let them breathe freely  
at the one, sigh at the other ; and let now both  
thanksgiving and bewailing ascend up into thy sight,  
out of the hearts of my brethren, which are thy  
censers. And when thou, O Lord, art once delighted  
with the incense of thy holy Temple, have mercy Ps. li. 1  
upon me according to thy great mercy, for thine own  
name's sake : and no ways giving over what thou hast  
begun in me, finish up what in me is imperfect.

This is the fruit of my Confessions, not of what  
I have been, but of what I am : namely, to con-  
fess this not before thee only, in a secret rejoicing  
mixed with trembling, and in a secret sorrowfulness  
allayed with hope : but in the ears also of the believ-  
ing sons of men, sharers of my joy, and partners in  
mortality with me ; my fellow citizens, and fellow  
pilgrims : both those that are gone before, and those  
that are to follow after me, and those too that accom-  
pany me along in this life. These are thy servants,  
my brethren ; those whom thou hast willed to be thy  
sons ; my masters whom thou hast commanded me to  
serve, if I would live with thee and of thee. But this  
thy saying were little, did it give the command only  
by speaking, and not go before me in performing.  
This therefore I now do both in deed and word :  
this I do under thy wings ; and that with too  
much danger, were not my soul sheltered under thy  
wings, and my infirmity known unto thee. I am but  
a little one ; but my Father liveth for ever, and my  
Protector is sufficient for me. For 'tis the very same he

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. idem ipse est enim, qui genuit me et tuetur me, et tu  
<sup>IV</sup> ipse es omnia bona mea, tu omnipotens, qui mecum  
es et priusquam tecum sim. indicabo ergo talibus,  
qualibus iubes ut serviam, non quis fuerim, sed quis  
iam sim et quis adhuc sim; sed neque me ipsum  
diudico. sic itaque audiar.

### V

CAP. Tu enim, domine, diudicas me, quia etsi nemo scit  
<sup>V</sup> hominum, quae sunt hominis, nisi spiritus hominis,  
qui in ipso est, tamen est aliquid hominis, quod nec  
ipse scit spiritus hominis, qui in ipso est, tu autem,  
domine, scis eius omnia, qui fecisti eum. ego vero  
quamvis prae tuo conspectu me despiciam, et aesti-  
mem me terram et cinerem, tamen aliquid de te scio,  
quod de me nescio. et certe videmus nunc per  
speculum in aenigmate, nondum facie ad faciem; et  
ideo, quamdiu peregrinor abs te, mihi sum praesentior  
quam tibi; et tamen te novi nullo modo posse violari;  
ego vero quibus temptationibus resistere valeam qui-  
busve non valeam, nescio. et spes est, quia fidelis es,  
qui nos non sinis temptari supra quam possumus  
ferre, sed facis cum temptatione etiam exitum, ut  
possimus sustinere. confitear ergo quid de me sciam,  
confitear et quid de me nesciam, quoniam et quod de

## ST. AUGUSTINE'S CONFESSIONS BOOK X

that begat me, and that defends me : and thou thyself CHAP. art all my goods ; even thou, O Omnipotent, who art IV present with me, and that before I am come unto thee. To such therefore, will I discover myself, whom thou commandest me to serve : not discovering what I have been, but what I now am, and what I am yet. But I do not judge myself. Thus there- 1 Cor. iv. 3 fore let me be heard.

### V

*That Man knoweth not himself thoroughly : and knows not God but in a glass darkly*

FOR thou, O Lord, dost judge me : because, that CHAP. although no man knows the things of a man, but the V spirit of man which is in him ; yet is there some 1 Cor. ii. 11 thing of man, that the very spirit of man that is in him, knoweth not. But thou knowest all of him, who hast made him. As for me, though in thy sight I despise myself, accounting myself but dust and ashes ; yet know I something of thee, which I know not of myself. For surely, now we see through a 1 Cor. xiii. glass darkly, not face to face as yet : so long there- 12 fore as I be absent from thee, I am nearer unto myself than unto thee ; and yet know I thee not possible 2 Cor. v. 6 to be any ways violated : whereas for myself, I neither know what temptations I am able to resist, or what See above, Bk. VII. ii. I am not. But there is hope, because thou art faithful, who wilt not suffer us to be tempted above that 1 Cor. x. 13 we are able : but wilt with the temptation also make a way to escape, that we may be able to bear it. I will confess therefore ; what I know by myself will I confess, yea, and what I know not. And that because

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. me scio, te mihi lucente scio, et quod de me nescio,  
V  
tamdiu nescio, donec fiant tenebrae meae sicut meri-  
dies in vultu tuo.

### VI

CAP. NON dubia, sed certa conscientia, domine, amo te.  
VI  
percussisti cor meum verbo tuo, et amavi te. sed et  
caelum et terra et omnia, quae in eis sunt, ecce  
undique mihi dicunt, ut te amem, nec cessant dicere  
omnibus, ut sint inexcusabiles. altius autem tu  
misereberis, cui misertus eris, et misericordiam  
praestabis, cui misericors fueris: alioquin caelum et  
terra surdis locuntur laudes tuas. quid autem amo,  
cum te amo? non speciem corporis nec decus  
temporis, non candorem lucis ecce istum amicum  
oculis, non dulces melodias cantilenarum omnino-  
darum, non florum et ungentorum et aromatum  
suaveolentiam, non manna et mella, non membra  
acceptabilia carnis amplexibus: non haec amo, cum  
amo deum meum. et tamen amo quandam lucem  
et quandam vocem et quandam odorem et quandam  
cibum et quandam amplexum, cum amo deum  
meum, lucem, vocem, odorem, cibum, amplexum  
interioris hominis mei, ubi fulget animae meae,  
86

## ST. AUGUSTINE'S CONFESSIONS BOOK X

what I do know of myself, by thy showing it me, I <sup>CHAP.</sup>  
come to know it : and what I know not of myself, I <sup>V</sup>  
am so long ignorant of, until my darkness be made <sup>Is. lviii. 10</sup>  
as the noon day in thy countenance.

### VI

#### *What God is, and how known*

NOR out of a doubtful, but with a certain conscience <sup>CHAP.</sup>  
do I love thee, O Lord : thou hast stricken my heart <sup>VI</sup>  
with thy word, and thereupon I loved thee. Yea,  
also the heaven, and the earth, and all that is in  
them, behold they bid me on every side that I should  
love thee ; nor cease they to say so to all, to make them  
inexusable. But more profoundly wilt thou have  
mercy on whom thou wilt have mercy, and wilt have <sup>Rom. ix. 15</sup>  
compassion upon whom thou wilt have compassion :  
for else do the heaven and the earth speak forth thy  
praises unto the deaf. What now do I love, whenas  
I love thee ? Not the beauty of any corporal thing ;  
not the order of times, not the brightness of the  
light which we do behold, so gladsome to our eyes :  
not the pleasant melodies of songs of all kinds ;  
nor the fragrant smell of flowers, and ointment, and  
spices : not manna and honey ; nor any fair limbs  
that are so acceptable to fleshly embracements. I  
love none of these things whenas I love my God :  
and yet I love a certain kind of light, and a kind of  
voice, and a kind of fragrance, and a kind of meat,  
and a kind of embracement, whenas I love my God ;  
who is both the light and the voice, and the sweet  
smell, and the meat, and the embracement of my  
inner man : where that light shineth into my soul,

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. VI quod non capit locus, et ubi sonat, quod non rapit  
VI tempus, et ubi olet, quod non spargit flatus, et ubi  
sapit, quod non minuit edacitas, et ubi haeret, quod  
non divellit satietas. hoc est quod amo, cum deum  
meum amo.

Et quid est hoc? interrogavi terram, et dixit:  
“non sum”; et quaecumque in eadem sunt, idem  
confessa sunt. interrogavi mare et abyssos et  
reptilia animarum vivarum, et responderunt: “non  
sumus deus tuus; quaere super nos.” interrogavi  
aeras flabiles, et inquit universus aer cum incolis  
suis: “fallitur Anaximenes; non sum deus.” inter-  
rogavi caelum, solem, lunam, stellas: “neque nos  
sumus deus, quem quaeris,” inquit. et dixi omni-  
bus, quae circumstant fores carnis meae: “dicite mihi  
de deo meo, quod vos non estis, dicite mihi de illo  
aliquid.” et exclamaverunt voce magna: “ipse fecit  
nos.” interrogatio mea intentio mea, et responsio  
eorum species eorum. et direxi me ad me et dixi  
mihi: “tu quis es?” et respondi: “homo.” et ecce  
corpus et anima in me mihi praesto sunt, unum ex-  
terius et alterum interius. quid horum est, unde  
quaerere debui deum meum, quem iam quaesiveram  
per corpus a terra usque ad caelum, quousque potui  
mittere nuntios radios oculorum meorum? sed  
melius quod interius. ei quippe renuntiabant omnes  
nuntii corporales praesidenti et iudicanti de respon-  
sionibus caeli et terrae et omnium, quae in eis sunt,  
dicentium: “non sumus deus” et: “ipse fecit nos.”

## ST. AUGUSTINE'S CONFESSIONS BOOK X

which no place can receive; that voice soundeth, which time deprives me not of; and that fragraney smelleth, which no wind scatters; and that meat tasteth, which eating devours not; and that embracement clingeth to me, which satiety divoreeth not. This it is which I love, whenas I love my God.

And what is this? I asked the earth, and that answered me: I am not it; and whatsoever are in it made the same confession. I asked the sea and the deeps, and the creeping things, and they answered me: We are not thy God, seek above us. I asked the fleeting winds, and the whole air with his inhabitants answered me, That Anaximenes was deceived; I am not God. I asked the heavens, the sun and moon and stars: Nor, say they, are we the God whom thou seekest. And I replied unto all these, which stand so round about these doors of my flesh: Answer me concerning my God, since that you are not he, answer me something of him. And they cried out with a loud voice: He made us. My questioning with them was my thought; and their answer was their beauty. And I turned myself unto myself, and said to myself: Who art thou? And I answered: A man; for behold here is a soul and a body in me; one without, and the other within. By which of these two ought I to have sought my God, whom by my body I had enquired after from earth to heaven, even so far as I was able to send those beams of mine eyes in ambassage? But the better part is the inner part; unto which all these my bodily messengers gave up their intelligence, as being the president and judge of all the several answers of heaven and earth, and of all things that are therein, who said, We are not God, and He made us. These things did my inner man know by the

CHAP.  
VI

A. held that  
the air was  
the first ele-  
ment

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP. VI. homo interior cognovit haec per exterioris ministerium; ego interior cognovi haec, ego, ego animus per sensum corporis mei. interrogavi mundi molem de deo meo, et respondit mihi: "non ego sum, sed ipse me fecit."

Nonne omnibus, quibus integer sensus est, apparet haec species? cur non omnibus eadem loquitur? animalia pusilla et magna vident eam, sed interrogare nequeunt. non enim praeposita est in eis nuntiantibus sensibus iudex ratio. homines autem possunt interrogare, ut invisibilia dei per ea, quae facta sunt, intellecta conspiciant, sed amore subduntur eis et subditi iudicare non possunt. nec respondent ista interrogantibus nisi iudicantibus, nec vocem suam mutant, id est speciem suam, si alius tantum videat, alius autem videns interroget, ut aliter illi appareat, aliter huic, sed eodem modo utrique apparens illi muta est, huic loquitur: immo vero omnibus loquitur, sed illi intellegunt, qui eius vocem acceptam foris intus cum veritate conferunt. veritas enim dicit mihi: "non est deus tuus caelum et terra neque omne corpus." hoc dicit eorum natura. vident: moles est minor in parte quam in toto. iam tu melior es, tibi dico, anima, quoniam tu vegetas molem corporis tui praebens ei vitam, quod nullum corpus praestat corpori. deus autem tuus etiam tibi vitae vita est.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

ministry of the outer man. And I the inner man CHAP. VI  
knew all this; I, I the soul, by means of the senses  
of the body. I asked the whole frame of the world  
concerning my God, and that answered me: I am  
not he, but he made me.

Doth not this corporeal figure evidently appear to  
all those that have their perfect senses? Why then  
speaks it not the same things to all? The creatures  
both great and small do see this corporeal figure well  
enough, but they are not able to ask any ques-  
tions of it: because reason is not president over  
their senses to judge on what they report. But  
men are well able to ask, that so they may clearly  
see the invisible things of God, which are under-  
stood by the things that are made. Rom. i. 20 But by inor-  
dinate love of them, they make themselves subjects  
unto them: and subjects are not fit to judge. Nor  
will the creatures answer to such as ask of them,  
unless the askers be able to judge: nor so much as  
alter their voice, (that is their outward appearance) if  
so be one man only sees, another seeing it asks, so as  
to appear one way to this man, and another way to  
that man: but appearing the same way unto both,  
it is dumb to this man, speaks unto that. Nay,  
verily, it speaks unto all; but they only understand it  
who compare that voice received from without by the  
senses, with the truth which is within. For truth says  
unto me: Neither heaven, nor earth, nor any other  
body is thy God. This their very nature says. They  
behold: there is less bulk in the part of a thing,  
than in the whole. Now unto thee I speak, O my  
soul. Thou art my better part; for thou quickenest  
this bulk of my body, by giving life unto it, which no  
body can give unto a body: but thy God is the life of  
thy life unto thee.

## VII

CAP. VII. QUID ergo amo, cum deum amo? quis est ille super caput animae meae? per ipsam animam meam ascendam ad illum. transibo vim meam, qua haereo corpori et vitaliter compagem eius repleo. non ea vi reperio deum meum: nam reperiret et equus et mulus, quibus non est intellectus, et est eadem vis, qua vivunt etiam eorum corpora. est alia vis, non solum qua vivifico sed etiam qua sensifico carnem meam, quam mihi fabricavit dominus, iubens oculo, ut non audiat, et auri, ut non videat, sed illi, per quem videam, huic, per quam audiam, et propria singillatim ceteris sensibus sedibus et officiis suis: quae diversa per eos ago unus ego animus. transibo et istam vim meam; nam et hanc habet equus et mulus: sentiunt etiam ipsi per corpus.

## VIII

CAP. VIII. TRANSIBO ergo et istam naturae meae, gradibus ascendens ad eum, qui fecit me, et venio in campos et lata praetoria memoriae, ubi sunt thesauri innumera-

92

## ST. AUGUSTINE'S CONFESSIONS BOOK X

### VII

#### *God is not to be found by any Ability in our Bodies*

WHAT is it therefore which I love whenas I love my God? Who is he that is above the top of my soul? By this very soul will I ascend up unto him; I will soar beyond that faculty of mine, by which I am united unto my body, and by which I fill the whole frame of it with life. I cannot by that faculty find my God; for so the horse and mule that have no understanding might as well find him; seeing they have the same faculty by which their bodies live also. But another faculty there is, not that only by which I give life, but that too by which I give sense unto my flesh, which the Lord hath framed for me: commanding the eye not to hear, and the ear not to see, but the eye for me to see by, and this for me to hear withal; assigning what is proper to the other senses severally, in their own seats and offices; which being divers through every sense, yet I the soul being but one, do actuate and govern. I will, I say, mount beyond this faculty of mine; for even the horse and mule have this, seeing they also are sensible in their bodies.

CHAP.  
VII

Ps. xxxii. 9

### VIII

#### *The Force of the Memory*

I WILL soar therefore beyond this faculty of my nature, still rising by degrees unto him who hath made both me and that nature. And I come into these fields and spacious palaces of my memory, where the

CHAP.  
VIII

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP.  
VIII

bilium imaginum de cuiuscemodi rebus sensis invec-  
tarum. ibi reconditum est, quidquid etiam cogitamus,  
vel augendo vel minuendo vel utcumque variando ea  
quae sensus attigerit, et si quid aliud commendatum  
et repositum est, quod nondum absorbit et sepelivit  
oblivio. ibi quando sum, posco, ut proferatur quid-  
quid volo, et quaedam statim prodeunt, quaedam  
requiruntur diutius et tamquam de abstrusioribus  
quibusdam receptaculis eruuntur, quaedam catervatim  
se prouunt et, dum aliud petitur et quaeritur, pro-  
siliunt in medium quasi dicentia: “ne forte nos  
sumus?” et abigo ea manu cordis a facie recorda-  
tionis meae, donec enubiletur quod volo atque in  
conspectum prodeat ex abditis. alia faciliter atque  
inperturbata serie sicut poscuntur suggeruntur, et  
cedunt praecedentia consequentibus, et cedendo  
conduntur, iterum cum voluero processura. quod  
totum fit, cum aliquid narro memoriter.

Vbi sunt omnia distincte generatimque servata,  
quae suo quaeque aditu ingesta sunt, sicut lux atque  
omnes colores formaeque corporum per oculos, per  
aures autem omnia genera sonorum omnesque odores  
per aditum narium, omnes sapes per oris aditum,  
a sensu autem totius corporis, quid durum, quid molle,  
quid calidum frigidumve, lene aut asperum, grave  
seu leve sive extrinsecus sive intrinsecus corpori.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

treasures of innumerable forms brought into it from these things that have been perceived by the senses be hoarded up. There is laid up whatsoever besides we think, either by way of enlarging or diminishing, or any other ways varying of those things which the sense hath come at: yea, and if there be anything recommended to it and there laid up, which forgetfulness hath not swallowed up and buried. To this treasury whenever I have recourse, I demand to have anything brought forth whatsoever I will: whereupon some things come out presently, and others must be longer enquired after, which are fetched, as it were, out of some more secret receptacles: other things rush out in troops; and while a quite contrary thing is desired and required, they start forth, as who should say: Lest peradventure it should be we that are called for. These I drive away with the hand of my heart from the face of my remembrance; until that at last be discovered which I desire, appearing in sight out of its hidden cells. Other things are supplied more easily and without disorder, just as they are desired: former notions giving way to the following, by which giving way are they laid up again, to be forthcoming whenever I will have them. Which takes place all together, whenas I repeat anything by heart.

Where are all things distinctly and under general heads preserved, according to the several gates that each notion hath been brought in at? as, (for example) light and all colours and forms of bodies brought in by the eyes: and by the ears all sorts of sounds: and all smells by the nostrils; all tastes by the gate of the mouth: and by the sense which belongs to the whole body, is brought in whatsoever is hard or soft: whatsoever is hot or cold; whatsoever is smooth or rugged, heavy or light, in respect of the body either

CHAP.  
VIII

## S. AVGVSTINI CONFESSIO NV M LIBER X

CAP.  
VIII

haec omnia recipit recolenda, cum opus est, et retractanda grandis memoriae recessus et nescio qui secreti atque ineffabiles sinus eius : quae omnia suis quaeque foribus intrant ad eam et reponuntur in ea. nec ipsa tamen intrant, sed rerum sensarum imagines illic praesto sunt cogitationi reminiscentis eas. quae quomodo fabricatae sint, quis dicit, cum appareat, quibus sensibus raptae sint interiusque reconditae ? nam et in tenebris atque in silentio dum habito, in memoria mea profero, si volo, colores, et discerno inter album et nigrum et inter quos alios volo, nec incurrunt soni atque perturbant quod per oculos haustum considero, cum et ipsi ibi sint et quasi seorsum repositi lateant. nam et ipsos posco, si placet, atque adsunt illico, et quiescente lingua ac silente gutturo canto quantum volo, imaginesque illae colorum, quae nihilo minus ibi sunt, non se interponunt neque interrumpunt, cum thesaurus alius retractatur, qui influxit ab auribus. ita cetera, quae per sensus ceteros ingesta atque congesta sunt, recordor prout libet et auram liliorum discerno a violis nihil olfaciens, et mel defrito, lene aspero, nihil tum gustando neque contractando, sed reminiscendo antepono.

Intus haec ago, in aula ingenti memoriae meae.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

outwardly or inwardly : all these doth that great receipt of the memory receive in her many secret and inexpressible windings, to be forthcoming, and to be called for again, whenas need so requireth, each entering in by his own port, and there laid up in it. And yet do not the things themselves enter the memory ; only the images of the things perceived by the senses are ready there at hand, whenever the thoughts will recall them. Which images who can tell how they came to be formed, notwithstanding it plainly appears by which of the senses each hath been fetched in and locked up ? For even whilst I dwell in the darkness and silence, yet into my memory can I draw colours, if I please, and can discern betwixt black and white, and what others I desire ; nor yet do sounds break in and disturb that notion drawn in by mine eyes, which I am now considering upon : seeing these sounds be in the memory too, and laid up as it were apart by themselves. For I can call for them if I please, and they present themselves to me at an instant ; and though my tongue be quiet, and my throat silent, yet can I sing as much as I will. Nor do the images of those colours which notwithstanding be then there, now encroach and interrupt me, when another piece of treasure is called for which came in by the ears. And thus all other things brought in and laid up by other of the senses, do I call to remembrance at my pleasure. Yea, I discern the breath of lilies from that of violets, though at the instant I smell nothing : and I prefer honey before sweet wine, smooth before rough ; though at that time I neither taste, nor handle, but remember only.

All this do I within, in that huge court of my

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP. VIII. ibi enim mihi caelum et terra et mare praesto sunt

cum omnibus, quae in eis sentire potui, praeter illa, quae oblitus sum. ibi mihi et ipse occurro, meque recolo, quid, quando et ubi egerim quoque modo, eum agerem, affectus fuerim. ibi sunt omnia, quae sive experta a me sive credita memini. ex eadem copia etiam similitudines rerum vel expertarum vel ex eis, quas expertus sum, creditarum alias atque alias et ipse contexo praeteritis; atque ex his etiam futuras actiones et eventa et spes, et haec omnia rursus quasi praesentia meditor. “faciam hoc et illud” dico apud me in ipso ingenti sinu animi mei pleno tot et tantarum rerum imaginibus, et hoc aut illud sequitur. “o si esset hoc aut illud!” “avertat deus hoc aut illud!”: dico apud me ista, et eum dico, praesto sunt imagines omnium quae dico ex eodem thesauro memoriae, nec omnino aliquid eorum dicerem, si defuissent.

Magna ista vis est memoriae, magna nimis, deus, penetrabile amplum et infinitum: quis ad fundum eius pervenit? et vis est haec animi mei atque ad meam naturam pertinet, nec ego ipse capio totum, quod sum. ergo animus ad habendum se ipsum angustus est: ut ubi sit quod sui non capit? numquid extra ipsum ac non in ipso? quomodo ergo non capit? multa mihi super hoc oboritur admiratio, stupor adprehendit me. et eunt homines mirari alta montium, et ingentes fluctus maris, et latissimos lapsus fluminum,

98

## ST. AUGUSTINE'S CONFESSIONS BOOK X

memory. For there have I in a readiness the heaven, the earth, the sea, and whatever I could perceive in them, besides those which I have forgotten. There also meet I with myself; I recall myself, what, where, or when I have done a thing; and how I was affected when I did it. There be all whatever I remember, either upon mine own experience, or on others' credit. Out of the same store do I myself combine fresh and fresh likelihoods of things, which I have experienced, or believed upon experience: and by these do I infer actions to come, events and hopes: and upon all these again do I meditate, as if they were now present. I will do this or that (say I to myself in that great receipt of my soul, stored with images of things so many and so great), and this or that follows. Oh that this would come to pass, or that! God deliver us from this or that! Thus talk I to myself: which when I speak of, the images of all the things that I do speak of are present, all out of the same treasury of my memory; nor could I talk of any of these things, were the images wanting.

CHAP.  
VIII

Great is this force of memory, excessive great, O my God; a large and an infinite roomthiness: who can plummet the bottom of it? Yet is this a faculty of mine, and belongs unto my nature: nor can I myself comprehend all that I am. Therefore is the mind too strait to contain itself: so where could that be which cannot contain itself? Is it without itself and not within? How then doth it not contain itself? A wonderful admiration surprises me, and an astonishment seizes me upon this. And men go abroad to wonder at the heights of mountains, the lofty billows of the sea, the long courses of rivers, the vast compass of the ocean, and the circular

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
VIII

et Oceani ambitum, et gyros siderum, et relinquunt se ipsos, nec mirantur, quod haec omnia cum dicerem, non ea videbam oculis, nec tamen dicerem, nisi montes et fluctus et flumina et sidera, quae vidi, et Oceanum, quem credidi, intus in memoria mea viderem spatii tam ingentibus, quasi foris viderem. nec ea tamen videndo absorbui, quando vidi oculis; nec ipsa sunt apud me, sed imagines eorum, et novi: quid ex quo sensu corporis impressum sit mihi.

## IX

CAP.  
IX

SED non ea sola gestat immensa ista capacitas memoriae meae. hinc sunt et illa omnia quae de doctrinis liberalibus percepta nondum exciderunt, quasi remota interiore loco, non loco; nec eorum imagines, sed res ipsas gero. nam quid sit litteratura, quid peritia disputandi, quot genera quaestionum, quidquid horum scio, sic est in memoria mea, ut non retenta imagine rem foris reliquerim, aut sonuerit aut praeterierit, sicut vox impressa per aures vestigio, quo recoleretur, quasi sonaret, cum iam non sonaret; aut sicut odor dum transit et vanescit in ventos

100

## ST. AUGUSTINE'S CONFESSIONS BOOK X

motions of the stars, and yet pass themselves by, nor wonder that while I spake of all these things I did not then see them with mine eyes; yet could I not have spoken of them, unless those mountains, and billows, and rivers, and stars which I have seen, and that ocean which I believed to be, I saw inwardly in my memory, yea, with such vast spaces between, as if I verily saw them abroad. Yet did I not swallow them into me by seeing, whenas with mine eyes I beheld them. Nor are the things themselves now within me, but the images of them only. And I distinctly know by what sense of the body each of these took impression in me.

CHAP.  
VIII

### IX

#### *The Memory of divers Sciences*

AND yet is not this all, that this unmeasurable capacity of my memory bears in mind. Here also be all these precepts of those liberal sciences as yet unforgotten; couched as it were further off in a more inward place, though properly no place: nor is it the images of the precepts which I bear, but the sciences themselves. For what grammar or logie is, how many kinds of questions there be, whatsoever of all these I know, 'tis in such manner in my memory, as that I have not merely taken in the image, and left out the thing, as though the noise of it having sounded is again vanished, like a voice left in the ear by the air of it, whereby it was to be called into memory again, as if now presently sounded, whenas indeed it doth not sound; or like an odour, even

CHAP.  
IX

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. IX. olfactum afficit, unde traicit in memoriam imaginem sui, quam reminiscendo repetamus; aut sicut cibus, qui certe in ventre iam non sapit et tamen in memoria quasi sapit; aut sicut aliquid, quod corpore tangendo sentitur, quod etiam separatim a nobis imaginatur memoria. istae quippe res non intromittuntur ad eam, sed eorum solae imagines mira celeritate capiuntur, et miris tamquam cellis reponuntur, et mirabiliter recordando proferuntur.

## X

CAP. X. AT vero, cum audio tria genera esse quaestionum, an sit, quid sit, quale sit, sonorum quidem, quibus haec verba confecta sunt, imagines teneo, et eos per auras cum strepitu transisse, ac iam non esse scio. res vero ipsas, quae illis significantur sonis, neque ullo sensu corporis attingi neque usquam vidi praeter animum meum, et in memoria recondidi non imagines earum, sed ipsas: quae unde ad me intraverint dicant, si possunt. nam perecurro ianuas omnes carnis meae nec invenio, qua earum ingressae sint. quippe oculi dicunt: "si coloratae sunt, nos eas nuntiavimus"; aures dicunt: "si sonuerunt, a nobis indicatae sunt";

## ST. AUGUSTINE'S CONFESSIONS BOOK X

while it passes away and is fanned into wind, does affect the smelling; whence it conveys the image of itself into the memory, which remembering, we smell over again: or like meat, which verily in the belly having now no taste, hath a kind of relish in the memory still: or like anything that is by touching sensibly felt by the body, which also being taken away, is notwithstanding in our memory imagined by us still. For surely the things themselves are not let into the memory, but the images of them only are with an admirable swiftness caught in, and in most wonderful cabinets stored up; whence they are as wonderfully fetched out again by the act of remembering.

CHAP.  
IX

### X

#### *Our Senses convey things into our Memory*

BUT now when I hear that there be three kinds of questions: Whether the thing be? What it is? And of what nature it is? I do indeed hold fast the images of the sounds of which those words be composed, and I know that they passed through the air with a noise, and now are not. As for the things themselves which are signified by those sounds, I never so much as reached them with any sense of my body, nor ever discerned them otherwise than by my very mind; yet have I laid up not their images only, but their very selves. Which how they gat into me, let them tell if they can: I for mine own part have run over all the Cinque-ports of my flesh, but cannot find by which they gat in. For mine eyes say, If those images were coloured, 'twas we then that brought tidings of them. The ears say; If they

CHAP.  
X

## S. AVGVSTINI CONFESSIOMVM LIBER X

CAP. nares dicunt: "si oluerunt, per nos transierunt";  
<sup>X</sup> dicit etiam sensus gustandi: "si sapor non est, nihil me interrogas": tactus dicit: "si corpulentum non est, non contrectavi, si non contrectavi, non indicavi." unde et qua haec intraverunt in memoriam meam? nescio quomodo; nam cum ea didici, non credidi alieno cordi, sed in meo recognovi, et vera esse approbavi et commendavi ei tamquam reponens, unde proferrem, cum vellem. ibi ergo erant et antequam ea didicissem, sed in memoria non erant. ubi ergo, aut quare, cum dicerentur, agnovi et dixi: "ita est, verum est," nisi quia iam erant in memoria, sed tam remota et retrusa quasi in cavis abditioribus, ut, nisi admonente aliquo eruerentur, ea fortasse cogitare non possem?

## XI

CAP. Quocirca invenimus nihil esse aliud discere ista,  
<sup>XI</sup> quorum non per sensus haurimus imagines, sed sine imaginibus, sicuti sunt, per se ipsa intus cernimus, nisi ea, quae passim atque indisposite memoria continebat, cogitando quasi colligere atque animad-  
104

## ST. AUGUSTINE'S CONFESSIONS BOOK X

gave any sound, then 'twas we gave notice of them. CHAP. X  
The nostrils say ; If they had any smell, then they  
passed in by us. The sense of taste also says ;  
Unless they had a savour with them, never ask me  
for them. The touch says ; Were it not a body,  
I handled it not ; and if I never handled it, then I  
gave no notice of it. Look now, whence and which  
way gat these things into my memory ? I, for my  
part, know not how. For when I first learned them  
I gave not credit to another man's heart, but I took  
knowledge of them in mine ; and approving them  
for true, I recommended them over unto my heart,  
there laying them up as it were, whence I might fetch  
them again whenever I desired. In my heart there-  
fore they were even before I learned them, but  
in my memory they were not. Where were they  
then ? Or wherefore, whenas they were spoken  
of, did I acknowledge them, and affirmed, So is it ;  
It is true ; unless because they were already in my  
memory ; though so far off yet, and crowded so far  
back as it were into certain secret caves, that had  
they not been drawn out by the device of some other  
person, I had never perchance been able so much as  
to have thought of them ? Plato's doctrine of reminiscence

### XI

#### *The Forms of things are in the Soul*

WHEREFORE we find that to learn these things of which CHAP. XI  
we suck not in any images by our senses, but perceive  
them within by themselves, without images, as they  
are ; is nothing else but by meditating to gather  
together those same things which the memory did  
before contain more scatteringly and confusedly ;

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. vertendo curare, ut tamquam ad manum posita in  
XI ipsa memoria, ubi sparsa prius et neglecta latitabant, iam familiari intentioni facile occurrant. et quam multa huius modi gestat memoria mea, quae iam inventa sunt, et sicut dixi, quasi ad manum posita, quae didicisse et nosse dicimur: quae si modestis temporum intervallis recolere desivero, ita rursus demerguntur et quasi in remotiora penetralia dilabuntur, ut denno velut nova excogitanda sint indidem iterum—neque enim est alia regio eorum—et cogenda rursus, ut sciri possint, id est velut ex quadam dispersione colligenda, unde dictum est cogitare. nam cogo et cogito sic est, ut ago et agito, facio et factito. verum tamen sibi animus hoc verbum proprie vindicavit, ut non quod alibi, sed quod in animo colligitur, id est cogitur, cogitari proprie iam dicatur.

## XII

CAP. ITEM continet memoria numerorum dimensionumque  
XII rationes et leges innumerabiles, quarum nullam corporis sensus impressit, quia nec ipsae coloratae sunt  
106

## ST. AUGUSTINE'S CONFESSIONS BOOK X

and by diligent marking to provide, that being orderly and at hand as it were laid up in the memory, (where before they lurked uncollected and neglected) they may more easily make proffer of themselves unto our attention, now made familiar unto them. And how many of this kind does my memory still bear in mind which are found out already, and as I said, ready at hand as it were; which we are said to have learned and to know: which yet if I should give over to call to mind but for some short space of time, they become so drowned again, and so give us the slip, as it were, back into such remote and privy lodgings, that I must be put again unto new pains of meditation for the recovery of them from the same places—for other quarter to retire unto they have not—and they must be rallied and drawn together again, that they may be known; that is to say, they must as it were be collected and gathered together from their dispersions: whence the word cogitation is derived. For *cogo* and *cogito* are of the same relation as *ago* and *agito*, *facio* and *factito*. Notwithstanding hath the mind of man so properly laid claim unto this word (cogitation) as that now, not that which is gathered together in any other place, but in the mind only, (that is drawn together) is by custom of speech properly now said to be cogitated or thought upon.

CHAP.  
XI

## XII

### *The Memory of Mathematicians*

THE memory containeth also the reasons and innumerable laws of numbers and dimensions; none of which hath been by any sense of the body imprinted in it: seeing they have neither colour, nor sound,

CHAP.  
XII

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. aut sonant aut olent aut gustatae aut contrectatae  
XII sunt. audivi sonos verborum, quibus significantur, cum de his disseritur, sed illi alii, istae autem aliae sunt. nam illi aliter graecae, aliter latine sonant, istae vero nec graecae nec latinae sunt nec aliud eloquiorum genus. vidi lineas fabrorum vel etiam tenuissimas, sicut filum aranae; sed illae aliae sunt, non sunt imagines earum, quas mihi nuntiavit carnis oculus: novit eas quisquis sine ulla cogitatione qualiscumque corporis intus agnovit eas. sensi etiam numeros omnibus corporis sensibus, quos numeramus; sed illi alii sunt, quibus numeramus, nec imagines istorum sunt et ideo valde sunt. rideat me ista dicentem, qui non eos videt, et ego dolcam ridentem me.

## XIII

CAP. HAEC omnia memoria teneo et quomodo ea didicerim  
XIII memoria teneo. multa etiam, quae adversus haec falsissime disputantur, audivi et memoria teneo; quae tamenetsi falsa sunt, tamen ea meminisse me non est falsum; et discrevisse me inter illa vera et haec falsa, quae contra dicuntur, et hoc meminisse, aliterque nunc video discernere me ista, aliter autem

108

## ST. AUGUSTINE'S CONFESSIONS BOOK X

nor taste, nor smell, nor feeling. I have heard the sounds of those words by which these things are signified, whenas they have been argued upon: but the sounds are of another nature from the things. For the sounds are one way in Greek, and another in Latin: but the things themselves are neither Greek, nor Latin, nor any other language. I have likewise seen the lines drawn by architects, even as small as the thread of a spider's web; but these are of another kind; they are not the images of those dimensions which mine eye of flesh shewed unto me. He knoweth them, whosoever without any conception whatsoever of a body recognizes them within himself. I have also perceived with all the senses of my body those numbers which we name in counting; but those numbers by which we count, are far different; nor are they the images of these, and therefore they have a real existence. Let him now laugh at me for all that, who sees not these; and I will pity him, whilst he derides me.

CHAP.  
XII

*Quos numeramus—i.e., their names, figures, &c. Quibus: the "ideal" numbers, the innate sense of proportion*

### XIII

#### *The Memory of Memory*

ALL these things I well remember, and how I first learnt them do I well remember. Many things most falsely objected against these things have I both heard, and do yet remember: which though they be false, yet it is not false that I have remembered them; and that I have discerned withal betwixt these truths and these falsehoods, which are objected against them. And this I remember too; and I perceive myself to discern these things one

CHAP.  
XIII

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. XIII. memini saepe me discrevisse, cum ea saepe cogitarem. ergo et intellexisse me saepius ista memini, et quod nunc discerno et intellego, recondo in memoria, ut postea me nunc intellexisse meminerim. et meminisse me memini, sicut postea, quod haec reminisci nunc potui, si recordabor, utique per vim memoriae recordabor.

### XIV

CAP. XIV. AFFECTIONES quoque animi mei eadem memoria continet non eo modo, quo eas habet ipse animus, cum patitur eas, sed alio multum diverso, sicut sese habet vis memoriae. nam et laetatum me fuisse reminiscor non laetus, et tristitiam meam praeteritam recordor non tristis, et me aliquando timuisse recolo sine timore, et pristinae cupiditatis sine cupiditate sum memor. aliquando et e contrario tristitiam meam transactam laetus reminiscor, et tristis laetitiam. quod mirandum non est de corpore: aliud enim animus, aliud corpus itaque si praeteritum dolorem corporis gaudens memini, non ita mirum est. hic vero, cum animus sit etiam ipsa memoria—nam et cum man-

110

## ST. AUGUSTINE'S CONFESSIONS BOOK X

way now, and I remember myself to have sometimes discerned them otherways, whenas I often thought upon them. That I have therefore understood these things heretofore, do I remember often; and what I now discern and understand do I lay up in my memory, that hereafter I may remember that I have understood it now. And I remember myself to have remembered; like as if hereafter I shall call to remembrance that I have been able to remember these things now; it shall be by the force of my memory, that I shall be able to call it to remembrance.

CHAP.  
XIII

### XIV

*How, when we are not glad, we call to mind things  
that have made us glad*

My memory contains also the affections of my mind, not in the same manner that my mind itself contains them, whenas it suffers them: but far another way, like as the force of the memory is. For even then when I am not merry, yet do I remember myself to have been merry heretofore; and when I am not sad, yet do I call to mind my forepassed sadness. And that I have been afraid heretofore, I now remember without fear; and I sometimes call to mind a forepassed desire, without any desire at all now. Sometimes on the contrary, in joy do I remember my forepassed sorrow, and in sadness my joy. Which is not to be wondered at, if meant of the body; for the mind is one thing, and the body another. If I therefore with joy remember some past pain of the body, 'tis not so strange a thing. But now seeing this mind is the very same with the memory, (for that when we

CHAP.  
XIV

## S. AVGVSTINI CONFSSIONVM LIBER X

CAP.  
XIV

damus aliquid, ut memoriter habeatur, dicimus: “vide, ut illud in animo habeas,” et cum obliviscimur, dicimus: “non fuit in animo” et “elapsum est animo,” ipsam memoriam vocantes animum—cum ergo ita sit, quid est hoc, quod cum tristitiam meam praeteritam laetus memini, animus habet laetitiam et memoria tristitiam, laetusque est animus ex eo, quod inest ei laetitia, memoria vero ex eo, quod inest ei tristitia, tristis non est? num forte non pertinet ad animum? quis hoc dixerit? nimirum ergo memoria quasi venter est animi, laetitia vero atque tristitia quasi cibus dulcis et amarus: cum memoriae commendantur, quasi traiecta in ventrem recondi illic possunt, sapere non possunt. ridiculum est haec illis similia putare, nec tamen sunt omni modo dissimilia.

Sed ecce de memoria profero, cum dico quattuor esse perturbationes animi, cupiditatem, laetitiam, metum, tristitiam, et quidquid de his disputare potuero dividendo singula per species sui cuiusque generis et definiendo, ibi invenio quid dicam atque inde profero, nec tamen ulla earum perturbatione perturbor, cum eas reminiscendo commemoro; et antequam recoleantur a me et retractarentur, ibi erant; propterea inde per recordationem potuere depromi. forte ergo sicut de ventre cibus ruminando, sic ista de memoria recordando proferuntur. cur igitur in ore cogitationis

## ST. AUGUSTINE'S CONFESSIONS BOOK X

give command to have a thing kept in memory, we say, Look to it, that you bear this well in mind: and so, when we forget a thing, we say; It did not come into my mind, and, 'Tis quite slipped out of my mind; calling the memory mind:) seeing therefore so it is, how comes this to pass, that when in cheerful vein I remember a sad passage, my mind hath joy, and my memory sadness: my mind is glad because joy is in it, and yet my memory is not sad because sadness is in it? Does not the memory perchance belong unto the mind? Who will say so? Doubtless therefore memory is as it were the belly of the mind, and joy and sadness like sweet and sour meat; which when they are committed unto the memory, be as it were passed away into the belly; where stowage they may have, but taste none at all. Ridiculous it is to imagine these to be like those; and yet are they not utterly unlike.

But behold, this also bring I out of my memory, whenas I say there be four perturbations of the mind, desire, joy, fear, and sorrow: and how far soever I am able to dispute upon these heads, both by dividing all up, each into his parts, and by defining, in my memory find I what to say, and out of my memory do I bring it: yet am I not moved for all this, with any of these perturbations, whenas by calling them to mind I do remember them: yea, and before I recalled and meditated them over, in my memory they were, and therefore by calling to mind could they be fetched from thence. Perchance, therefore, even as meat is by chewing of the cud brought up again out of the belly, so by recalling are these brought up again out of the memory. Why therefore does not the disputer perceive the

CHAP.  
XIV

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP. XIV non sentitur a disputante, hoc est a reminiscente, laetitiae dulcedo vel amaritudo maestitiae? an in hoc dissimile est, quod non undique simile est? quis enim talia volens loqueretur, si quotiens tristitiam metumve nominamus, totiens maerere vel timere cogeremur? et tamen non ea loqueremur, nisi in memoria nostra non tantum sonos nominum secundum imagines impressas a sensibus corporis, sed etiam rerum ipsarum notiones inveniremus, quas nulla ianua carnis accepimus, sed eas ipse animus per experientiam passionum suarum sentiens, memoriae commendavit, aut ipsa sibi haec etiam non commendata retinuit.

## XV

CAP. XV SED utrum per imagines an non, quis facile dixerit? nomino quippe lapidem, nomino solem, cum res ipsae non adsunt sensibus meis; in memoria sane mea praesto sunt imagines earum. nomino dolorem corporis, nec mihi adest, dum nihil dolet; nisi tamen adesset imago eius in memoria mea, nescirem, quid dicerem nec eum in disputando a voluptate discernere. nomino salutem corporis, cum salvus sum corpore; adest mihi res ipsa; verum tamen nisi et imago eius esset in memoria mea, nullo modo recorderar,

114

## ST. AUGUSTINE'S CONFESSIONS BOOK X

taste of it in the mouth of his musing? Why does not the rememberer feel (I mean) the sweetness of joy, or the bitterness of sorrow? Is the comparison unlike in this, that it is not every way alike? Who then would willingly discourse of these subjects, if so oft as we name grief or fear, so oft we should be compelled to be sad or fearful? And yet could we never speak of them, did we not find in our memory, not the sounds of the names alone according to their images imprinted in it by the senses of the body, but even the very notions of the things themselves, which we never received in by any of the cinque-ports of our body, but which the very mind itself, perceiving by the experience of its own passions, hath committed unto the memory; or else which the memory hath of itself retained, being never committed unto it.

### XV

#### *We remember absent Things also*

BUT whether all this be done by images or no, who can easily affirm? When, for example, I name a stone, when I name the sun, at such time as the things themselves are not before my senses; yet present in my memory are images of them. I name some bodily pain, yet I do not feel it whenas nothing aches about me: yet for all this, unless the image were in my memory, I should never know what to say, nor should in discoursing discern pain from pleasure. I name bodily health, whenas I am sound in body; the thing itself is present with me; and yet for all this, unless the image of health also were fixed in my memory, I could by no means recall

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. Quid huius nominis significaret sonus ; nec aegrotantes  
XV agnoscerent salute nominata, quid esset dictum, nisi eadem imago vi memoriae teneretur, quamvis ipsa res abesset a corpore. nomino numeros, quibus numeramus ; en assunt in memoria mea non imagines eorum, sed ipsi. nomino imaginem solis, et haec adest in memoria mea ; neque enim imaginem imaginis eius, sed ipsam recolo : ipsa mihi reminiscenti praesto est. nomino memoriam et agnosco quod nomino. et ubi agnosco nisi in ipsa memoria ? num et ipsa per imaginem suam sibi adest ac non per se ipsam ?

## XVI

CAP. Quid, cum oblivionem nomino atque itidem agnosco  
XVI quod nomino, unde agnosco rem, nisi meminissem ? non eundem sonum nominis dico, sed rem, quam significat ; quam si oblitus essem, quid ille valeret sonus, agnoscere utique non valerem. cum memoriam memini, per se ipsam sibi praesto est ipsa memoria ; cum vero memini oblivionem, et memoria praesto est et oblitio, memoria, ex qua meminerim, oblitio, quam meminerim. sed quid est oblitio nisi privatio memoriae ? quomodo ergo adest, ut eam meminerim, quando cum adest meminisse non  
116

## ST. AUGUSTINE'S CONFESSIONS BOOK X

into my remembrance what the sound of this name should signify: nor would sick people know when health were named, what were spoken, unless the same image were preserved by the force of the memory, although the thing itself were far enough from the body. I name numbers by which we number: see, they are in my memory; not their images but themselves. I name the image of the sun, and that image is also in my memory. Nor do I call to mind the image of that image, but the image itself; that is it which is present with me whenas I remember it. I name memory, and I acknowledge what I name. But where do I acknowledge it, but in my memory itself? May the memory itself be present unto itself by its own image, or not by itself rather?

CHAP.  
XV

### XVI

#### *There is a Memory of Forgetfulness also*

WHAT when I name forgetfulness, and recognize withal what I name; whence do I recognize a thing, did I not remember it? I speak not now of the sound of the name, but of the thing which it signifies: which if I had forgotten, I could never recognize what that sound signified. When I remember memory, then is the memory itself present with me by itself: but when I remember forgetfulness, then is present both memory and forgetfulness: memory is present, by which I have remembered; forgetfulness is present which I have remembered. But what is forgetfulness but a privation of memory? How then is that present for me to remember, which when it is so, I cannot remember? Now if what we remember, we hold

CHAP.  
XVI

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. possum? at si quod meminimus memoria retinemus, -  
 XVI oblivionem autem nisi meminissemus, nequaquam possemus audito isto nomine rem, quae illo significatur, agnoscere, memoria retinetur oblivio. adest ergo, ne obliviscamur, quae cum adest, obliviscimur. an ex hoc intellegitur non se per ipsam inesse memoriae, cum eam meminimus, sed per imaginem suam, quia, si per se ipsam praesto esset oblivio, non ut meminissemus, sed ut oblivisceremur, efficeret? et hoc quis tandem indagabit? quis comprehendet, quomodo sit?

Ego certe, domine, laboro hic et laboro in me ipso: factus sum mihi terra difficultatis et sudoris nimii. neque enim nuuc scrutamur plagas caeli, aut siderum intervalla demetimur, vel terrae libramenta quaerimus: ego sum, qui memini, ego animus. non ita mirum, si a me longe est quidquid ego non sum: quid autem propinquius me ipso mihi? et ecce memoriae meae vis non comprehenditur a me, cum ipsum me non dicam praeter illam. quid enim dicturus sum, quando mihi certum est meminisse me oblivionem? an dicturus sum non esse in memoria mea quod memini? an dicturus sum ad hoc inesse oblivionem in memoria mea, ut non obliviscar? utrumque absurdissimum est. quid illud tertium? quo pacto dicam imaginem oblivionis teneri memoria mea, non ipsam oblivionem, cum eam memini? quo pacto et hoc dicam, quandoquidem cum imprimitur rei cuiusque imago in memoria, prius necesse est, ut adsit res

it in memory, yet unless we did remember forgetfulness, we could never at hearing of the name recognize the thing that is signified by it, then forgetfulness is retained in the memory. Present therefore it is, that we may not forget, which when it is present, we do forget. Is it to be understood by this, that the forgetfulness is not present unto the memory, whenas we remember it, by itself but by its image, because if it were present by itself, it would cause us not to remember, but to forget? Who now shall search out that? Who shall comprehend how that should be?

For mine own part, Lord, I yet labour upon this, yea and I labour in myself, and am become a soil that requires hard labour and very much sweat. For we are not now quartering out the regions of heaven, or taking the distanees of the stars, or devising where the hinges of the earth should hang: it is I myself that remember, I the mind. 'Tis then no such wonder if the knowledge of that be far from me, which I myself am not: but what is nearer to me than myself? Yet lo, I am not able to comprehend the force of mine own memory; no, though I cannot so much as call myself myself without it. For what shall I say, when I see it so certain that I remember forgetfulness? Shall I say that that is not in my memory, which I remember? Or shall I say that forgetfulness is for this purpose in my memory, that I may not forget? Both these are most absurd. What is to be thought of this third doubt? How can I say that the image of forgetfulness is kept in memory, and not forgetfulness itself, whenas I do remember it? With what colour may I affirm this also, seeing that when the image of anything is imprinted in the memory, 'tis necessary that the

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. ipsa, unde illa imago possit imprimi? sic enim Car-  
XVI thaginis memini, sic omnium locorum, quibus interfui; sic facies hominum, quas vidi, et ceterorum sensuum nuntiata; sic ipsius corporis salutem sive dolorem: cum praesto essent ista, cepit ab eis imagines memoria, quas intuerer praesentes et retractarem animo, cum illa et absentia reminiscerer. si ergo per imaginem suam, non per se ipsam in memoria tenetur oblivio, ipsa utique aderat, ut eius imago caperetur. cum autem adesset, quomodo imaginem suam in memoria conscribebat, quando id etiam, quod iam notatum invenit, praesentia sua delet oblivio? et tamen quocumque modo, licet sit modus iste incomprehensibilis et inexplicabilis, ipsam oblivionem meminisse me certus sum, qua id quod meminerimus obruitur.

## XVII

CAP. MAGNA vis est memoriae, nescio quid horrendum,  
XVII deus meus, profunda et infinita multiplicitas; et hoc animus est, et hoc ego ipse sum. quid ergo sum, deus meus? quae natura sum? varia, multimoda vita et immensa vehementer. ecce in memoriae meae campis et antris et cavernis innumerabilibus atque

120

## ST. AUGUSTINE'S CONFESSIONS BOOK X

thing itself be present first, by which that image may be imprinted? For in this sort do I remember Carthage, and all other places where I have been: thus remember I men's faces also, whom I have seen, and the reports of the other senses: thus do I too with the health or sickness of the body. For when these objects were present with me, my memory received their images from them; which as ever present, I might look unto and repeat over in my mind, whenever I desired to remember the objects themselves even when absent. If therefore this forgetfulness is held in memory by means of its image, and not immediately by itself, then plainly, hath itself been sometime present, that its image might be then taken. But when it was present, how did it write that image in the memory, seeing the property of forgetfulness is, by its presence to blot out whatever it finds there notéd? Well! which way soever it be, notwithstanding that way be past conceiving and expressing; yet most certain I am, that I do well remember this same forgetfulness, by which whatsoever we remember is defaced.

CHAP.  
XVI

### XVII

#### *A threefold Power of Memory*

GREAT is this power of memory; a thing, O my God, to be amazed at, a very profound and infinite multiplicity: and this thing is the mind, and this thing am I. What am I therefore, O my God? What kind of nature am I? A life various and full of changes, yea exceedingly immense. Behold, in those innumerable fields, and dens, and caves of my memory, innumerable full of innumerable kinds of

CHAP.  
XVII

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. innumerabiliter plenis innumerabilium rerum generi-  
XVII bus sive per imagines, sicut omnium corporum, sive per praesentiam, sicut artium, sive per nescio quas notiones vel notationes, sicut affectionum animi—quas et cum animus non patitur, memoria tenet, cum in animo sit quidquid est in memoria—per haec omnia discuro et volito hac illac, penetro etiam, quantum possum, et finis nusquam: tanta vis est memoriae, tanta vitae vis est in homine vivente mortaliter! quid igitur agam, tu vera mea vita, deus meus? transibo et hanc vim meam, quae memoria vocatur, transibo eam, ut pertendam ad te, dulce lumen. quid dicis mihi? ego ascendens per animum meum ad te, qui desuper mihi manes, transibo et istam vim meam, quae memoria vocatur volens te attingere, unde attingi potes, et inhaerere tibi, unde inhaereri tibi potest. habent enim memoriam et pecora et aves, alioquin non cubilia nidosve repeterent, non alia multa, quibus assuescunt; neque enim et assuescere valerent ullis rebus nisi per memoriam. transibo ergo et memoriam, ut attingam eum, qui separavit me a quadrupedibus et volatilibus caeli sapientiozem me fecit. transibo et memoriam, ut ubi te inveniam, vere bone et secunda suavitas, ut ubi te inveniam? si praeter memoriam meam te invenio, inmemor tui sum. et quomodo iam inveniam te, si memor non sum tui?

## ST. AUGUSTINE'S CONFESSIONS BOOK X

CHAP.  
XVII

things, brought in, first, either by the images, as all bodies are : secondly, or by the presence of the things themselves, as the arts are : thirdly, or by certain notions and impressions, as the affections of the mind are,—which even then when the mind doth <sup>not</sup> suffer, yet doth the memory retain, since whatsoever is in the mind, is also in the memory :—through all these do I run and flit about, on this side, and on that side, mining into them so far as ever I am able, but can find no bottom. So great is the force of memory, so great is the force of life, even in man living as mortal. What am I now to do, O thou my true Life, my God ? I will pass even beyond this faculty of mine which is called memory : yea, I will pass beyond it, that I may approach unto thee, O sweet Light. What sayest thou to me now ? See, I am now mounting up by the steps of my soul, towards thee who dwellest above me. Yea, I will pass beyond this faculty of mine which is called memory, desirous to touch thee, whence thou mayest be touched ; and to cleave fast unto thee, whence one may cleave to thee. For even the beasts and birds have memory ; else could they never find their dens and nests again, nor those many other things which they are used unto : nor indeed could they ever enure themselves unto anything, but by their memory. I will pass beyond my memory, therefore, that I may arrive at him who hath separated me from the four-footed beasts and made me wiser than the fowls of the air : yea, I will soar beyond mine own memory, that I may find thee—where, O thou truly Good, and thou secure Sweetness ? where shall I be able to find thee ? If I now find thee not by my memory, then am I unmindful of thee : and how shall I find thee, if I do not remember thee ?

## XVIII

CAP. XVIII PERDIDERAT enim mulier drachmam et quaesivit eam cum lucerna et, nisi memor eius esset, non inveniret eam. cum enim esset inventa, unde sciret, utrum ipsa esset, si memor eius non esset? multa memini me perdita quaesisse atque invenisse. inde istuc scio, quia, cum quaererem aliquid eorum et diceretur mihi: "num forte hoc est?" "num forte illud?" tandiu dicebam: "non est," donec id offerretur quod quaerebam. cuius nisi memor essem, quidquid illud esset, etiamsi mihi offerretur, non invenirem, quia non agnoscerem. et semper ita fit, cum aliquid perditum quaerimus et invenimus. verum tamen si forte aliquid ab oculis perit, non a memoria, veluti corpus quodlibet visibile, tenetur intus imago eius et quaeritur, donec reddatur aspectui. quod cum inventum fuerit, ex imagine, quae intus est, recognoscitur. nec invenisse nos dicimus quod perierat, si non agnoscimus, nec agnoscere possumus, si non meminimus: sed hoc perierat quidem oculis, memoria tenebatur.

## XVIII

*Of the Remembrance*

FOR the woman had lost her groat, and sought it with a light; unless she had remembered it, she had never found it. For when it was found, whereby should she have known whether it were the same or no, had she not remembered it? I remember many a thing that I have both lost and found again: and this I thereby know, because that when I was seeking for any of them, and some one asked me, Is this it? or, Is that it? so long said I no, until that were offered me that I sought for: which had I not remembered, (whatever it were) though it were offered me, yet should I not find it, because I could not recognize it. And at the same pass still we are, as often as we find what we seek for. Notwithstanding, when anything is by chance lost from the eyes, not from the memory, (as every visible body), yet the image of it is kept still within, and it is sought for until it be again restored unto the sight: which when it is found, is known again by the image which is within. Nor do we say that we have found what we have lost, unless we remember it. This was only lost to the eyes, but surely preserved in the memory.

CHAP.

XVIII

Luke xv. 8

## XIX

CAP. Quid? cum ipsa memoria perdit aliquid, sicut fit,  
 XIX cum obliviscimur et quaerimus, ut recordemur, ubi tandem quaerimus nisi in ipsa memoria? et ibi si aliud pro alio forte offeratur, respuimus, donec illud occurrat quod quaerimus. et cum occurrit, dicimus: "hoc est"; quod non diceremus, nisi agnosceremus, nec agnosceremus, nisi meminissemus. certe enim obliti fueraimus. an non totum exciderat, sed ex parte, quae tenebatur, pars alia quaerebatur, quia sentiebat se memoria non simul volvere, quod simul solebat, et quasi detruncata consuetudine claudicans reddi quod deerat flagitabat? tamquam si homo notus sive conspiciatur oculis sive cogitetur, et nomen eius obliti requiramus, quidquid aliud occurrerit non conectitur, quia non cum illo cogitari consuevit; ideoque respuitur, donec illud adsit, ubi simul adsuefacta notitia non inaequaliter adquiescat. et unde adest nisi ex ipsa memoria? nam et cum ab alio conmoniti recognoscimus, inde adest. non enim quasi

126

## XIX

*What Remembrance is*

WHEN NOW the memory itself loses anything, (as it falls out whenas we forget anything, and seek out for the recovery of it); where at last do we search, but in the memory itself? Where, if one thing be offered instead of another, we so long refuse it, until we meet that which we seek for: which so soon as we have met withal, we say, This is it: which we could never do, did we not know it to be the same; and that never could we do that, unless we did remember it. Certainly therefore we had forgotten it. Or had not all of it slipped us; but by that part whereof we had some hold, was the lost part sought for? because the memory now feeling that it did not bear about so much of it together as it had wont to do, and halting as it were upon the maim received in the loss of what it had been used unto, it eagerly demanded to have that made up again, which was wanting? For instance, if we see or think on some known man, and having forgotten his name we study to recover it; whatever name but his comes into our memory, it will not peize in with it; and all because that name was never used to be thought upon together with that man: which name therefore is so long rejected, until that at length presents itself unto the memory, with which, as having been acquainted with the knowledge of it, it may evenly jump in withal. And from whence does that name present itself, but out of the memory? For even when being put in mind by some other man, we know it to be the same, 'tis by virtue of the memory. Nor do we now

CHAP.  
XIX

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. novum credimus, sed recordantes adprobamus hoc  
XIX esse, quod dictum est. si autem penitus aboleatur  
ex animo, nec admoniti reminiscimur. neque enim  
omni modo adhuc obliti sumus, quod vel oblitos nos  
esse meminimus. hoc ergo nec amissum quaerere  
poterimus, quod omnino obliti fuerimus.

## XX

CAP. QUOMODO ergo te quaero, domine? cum enim te,  
XX deum meum, quaero, vitam beatam quaero. quae-  
ram te, ut vivat anima mea. vivit enim corpus meum  
de anima mea, et vivit anima mea de te. quomodo  
ergo quaero vitam beatam? quia non est mihi,  
donec dicam: "sat, est illic," ubi oportet ut dicam.  
quomodo eam quaero, utrum per recordationem,  
tamquam eam oblitus sim oblitumque me esse adhuc  
teneam, an per appetitum discendi incognitam, sive  
quam numquam scierim sive quam sic oblitus fuerim,  
ut me nec oblitum esse meminerim. nonne ipsa est  
beata vita, quam omnes volunt et omnino qui nolit  
nemo est? ubi noverunt eam, quod sic volunt eam?  
ubi viderunt, ut amarent eam? nimirum habemus  
eam nescio quomodo. et est alius quidam modus,  
quo quisque cum habet eam, tunc beatus est, et sunt,  
qui spe beati sunt. inferiore modo isti habent eam  
128

## ST. AUGUSTINE'S CONFESSIONS BOOK X

believe it as any new name, but upon the assurance of our remembrance do we allow it to be the same that was named to us. But were the name utterly blotted out of the mind, we should not remember it, even when we were again put in mind of it. For we have not yet utterly forgotten that, which we even remember ourselves to have forgotten. That lost notion therefore, which we have utterly forgotten, shall we never be able so much as to seek after.

CHAP.  
XIX

### XX

#### *All Men desire Blessedness*

How then do I seek after thee, O Lord? For when I seek thee, my God, I seek an happy life. I will seek thee, that my soul may live. For my body, that liveth by my soul: and my soul by thee. Which way then am I seeking the happy life? for I do not possess it so long as I say, It is enough, it is there. Whereas I ought to say, How am I seeking it? whether by way of remembrance, as one that had forgotten it, remembering that I had forgotten it? or by way of appetite to learn it as a thing unknown, which either I never knew, or at least I have so far forgotten it, as that I do not so much as remember that I have forgotten it? Is not an happy life the thing which all desire, and there is no man at all that desires it not? But where gat they the knowledge of it, that they are so desirous of it? Where did they ever see it, that they are now so enamoured of it? Truly we have it, but which way I know not: yea, there is a certain other way, which when any hath, he is even then blessed; and some there be that be blessed in hope. These have it in a meaner kind than those who are

CHAP.  
XX  
Is. lv. 3

*I.e., "It is there, never mind how"*

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. quam illi, qui iam re ipsa beati sunt, sed tamen  
XX meliores quam illi, qui nec re nec spe beati sunt :  
qui tamen etiam ipsi nisi aliquo modo haberent eam,  
non ita vellent beati esse : quod eos velle certissimum  
est. nescio quomodo noverunt eam ideoque habent  
eam in nescio qua notitia, de qua satago, utrum in  
memoria sit, quia, si ibi est, iam beati fuimus ali-  
quando ; utrum singillatim omnes, an in illo homine,  
qui primus peccavit, in quo et omnes mortui sumus  
et de quo omnes cum miseria nati sumus, non quaero  
nunc ; sed quaero, utrum in memoria sit beata vita.  
neque enim amaremus eam, nisi nossemus. audiui-  
mus nomen hoc et omnes rem, omnes nos adpetere  
fatemur ; non enim solo sono delectamur. nam hoc  
cum latine audit Graecus, non delectatur, quia igno-  
rat, quid dictum sit ; nos autem delectamur, sicut  
etiam ille, si graece hoc audierit : quoniam res ipsa  
nec graeca nec latina est, cui adipiscendae Graeci  
Latinique inhiant ceterarumque linguarum homines.  
nota est igitur omnibus, qui una voce si interrogari  
possent, utrum beati esse vellent, sine ulla dubi-  
tatione velle responderent. quod non fieret, nisi  
res ipsa, cuius hoc nomen est, eorum memoria  
teneretur.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

in possession : who yet are much better than such CHAP.  
XX  
as are neither blessed in deed, nor in hope : which  
very same men for all this, had they it not in some  
sort or other, would not so desire to be happy ;  
which that they do desire, is most certain. Some-  
how they come to know it, and therefore have  
they it in some sort of knowledge ; concerning which,  
in much doubt I am, whether it be in the memory  
or no : for if it be, then have we sometimes been  
blessed heretofore ; whether all severally, or as in  
that man who first sinned, and in whom we are all  
dead, and from whom being descended, we are all  
born with misery, I now enquire not : but this I  
demand, whether this blessed life be in the memory ?  
For, never should we love it, did we not know it.  
We have heard the name, and we all confess our  
desire unto the thing : for we are not delighted with  
the sound only. For when a Grecian hears the name  
sounded in Latin, he is in no ways delighted, for that  
he knows not what is spoken ; but we Latins are  
delighted with it, even as he is if he hears it pro-  
nounced in Greek : because the thing itself is neither  
Greek nor Latin, the attaining whereof both Greeks  
and Latins do earnestly look after, like as the men of  
other languages do. Known therefore unto all it is,  
and could they with one voice be demanded, whether  
they would be happy or no ? without doubt they  
would all answer, that they would. And this could  
not be, unless the thing itself expressed by this name  
were still reserved in their memory.

## XXI

CAP. XXI NUMQUID ita, ut memini Carthaginem qui vidi? non; vita enim beata non videtur oculis, quia non est corpus. numquid sicut meminimus numeros? non; hos enim qui habet in notitia, non adhuc quaerit adipisci; vitam vero beatam habemus in notitia, ideoque amamus, et tamen adhuc adipisci eam volumus, ut beati simus. numquid sicut meminimus eloquentiam? non: quamvis et hoc nomine audito recorderentur ipsam rem, qui etiam nondum sunt eloquentes, multique esse cupiant, unde apparet eam esse in eorum notitia; tamen per corporis sensus alios eloquentes animadverterunt et delectati sunt et hoc esse desiderant: quamquam nisi ex interiore notitia, non delectarentur, neque hoc esse vellent, nisi delectarentur:—beatam vero vitam nullo sensu corporis in aliis experimur. numquid sicut meminimus gaudium? fortasse ita. nam gaudium meum etiam tristis memini sicut vitam beatam miser; neque umquam corporis sensu gaudium meum vel vidi vel audivi vel odoratus sum vel gustavi vel tetigi, sed expertus sum in animo meo, quando lactatus sum, et adhaesit eius notitia memoriae meae, ut id reminisci valeam

132

## XXI

*We also remember what we never had*

BUT is it so in memory, as I remember Carthage that have seen it? No. For a blessed life is not to be seen with the eye, because it is not a body. Do we then so remember it as we do numbers? No. For these, he that already hath in his knowledge, seeks not further to attain unto; but a happy life we have already in our knowledge, therefore do we love it, and yet desire to attain, that we may be blessed. Do we remember it then as we do eloquence? No. For although some upon hearing of the name, do thereupon call to mind the thing, who yet were never eloquent, and although many desire to be so, whereupon it appears to be already in their knowledge: yet having by their outward senses observed others to be eloquent, they are both delighted at it, and desire to be so themselves: notwithstanding, if by their inward knowledge they had not observed it, they could not have been delighted with it, nor would they wish to be eloquent, but that they were delighted with such as were eloquent. But what this blessed life should be, we can by no sense of our body get the experience of in others. Or is it so in memory as the joy is that we remember? Perchance so indeed. For my joy I remember even whilst I am sad, like as I do a happy life, even whilst I am unhappy: nor did I ever with any bodily sense either see, or hear, or smell, or taste, or touch that joy of mine: but I found it in my mind whenever I rejoiced, and the knowledge of it stuck so fast in my memory, that I am well able to call it to

CHAP.  
XXI

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. aliquando cum aspernatione, aliquando cum desiderio,  
XXI

pro earum rerum diversitate, de quibus me gavisum esse memini. nam et de turpibus gaudio quodam perfusus sum, quod nunc recordans detestor atque exsecror, aliquando de bonis et honestis, quod desiderans recolo, tametsi forte non adsunt, et ideo tristis gaudium pristinum recolo.

Vbi ergo et quando expertus sum vitam meam beatam, ut recorder eam et amem et desiderem? nec ego tantum aut cum paucis, sed beati prorsus omnes esse volumus. quod nisi certa notitia nossemus, non tam certa voluntate vellemus. sed quid est hoc? quid? si quaeratur a duobus, utrum militare velint, fieri possit, ut alter eorum velle se, alter nolle respondeat: si autem ab eis quaeratur, utrum esse beati velint, uterque se statim sine dubitatione dicat optare. nec ob aliud ille velit militare. non ob aliud iste nolit, nisi ut beati sint. num forte quoniam alius hinc, alius inde gaudet? ita se omnes beatos esse velle consonant, quemadmodum consonarent, si hoc interrogarentur, se velle gaudere atque ipsum gaudium vitam beatam vocant. quod etsi alius hinc, alius illinc asequitur, unum est tamen, quo pervenire omnes nituntur, ut gaudeant. quae quoniam res est, quam se expertum non esse nemo potest dicere,

## ST. AUGUSTINE'S CONFESSIONS BOOK X

remembrance, with contempt sometimes, and with fresh desire otherwhiles, even according to the diversity of those things for which I remembered myself to have rejoiced. For even at unclean things was I sometimes overjoyed; which calling to mind again, I now both detest and curse: and otherwhiles at good and honest things, which I call to mind with longing, although they perchance present not themselves; and therefore again sad at it, do I call to mind my former rejoicing.

Where therefore and when had I any feeling of a happy life, that I should remember, and love, and long for it? Nor is it my desire alone, or of some few besides, but every man verily would be happy; which, unless by some certain knowledge we had notice of, we should not with so certain a will desire it. But what is this? If two men be asked whether they would go to the wars, one, perchance, would answer that he would, and the other that he would not; but if both were asked whether they would be happy, both of them would without all doubting affirm that they desire it: nor for any other reason would this man go to the wars, and the other not, but to be happy. Is it perchance, because that one man rejoices upon this occasion, and another upon that? So do all men agree in their desire of being happy, even as they would agree, if they were asked, whether they desired to have occasion of rejoicing: (this very joy being the thing which they call the blessed life). And that joy, though one man obtains it by one means, and another man by another means, yet is this the thing agreed upon that they all strive to attain unto, namely, that they may rejoice: which for that it is a thing which no man can rightly say, but that he hath had some experience

CHAP.  
XXI

## S. AVGVSTINI CONFESSIO NV M LIBER X

CAP. <sup>XXI</sup> propterea reperta in memoria recognoscitur, quando  
XXI beatae vitae nomen auditur.

### XXII

CAP. <sup>XXII</sup> ABSIT, domine, absit a corde servi tui, qui confitetur  
XXII tibi, absit, ut, quocumque gaudio gaudeam, beatum me putem. est enim gaudium, quod non datur in piis, sed eis, qui te gratis colunt, quorum gaudium tu ipse es. et ipsa est beata vita, gaudere de te, ad te, propter te: ipsa est et non est altera. qui autem aliam putant esse, aliud sectantur gaudium neque ipsum verum. ab aliqua tamen imagine gaudii voluntas eorum non avertitur.

### XXIII

CAP. <sup>XXIII</sup> NON ergo certum est, quod omnes esse beati volunt,  
XXIII quoniam qui non de te gaudere volunt, quae sola vita beata est, non utique vitam beatam volunt. an omnes hoc volunt, sed quoniam caro concupiscit adversus spiritum et spiritus adversus carnem, ut non faciant quod volunt, cadunt in id quod valent eoque contenti sunt, quia illud, quod non valent, non tantum volunt, quantum sat est, ut valeant? nam quaero ab omnibus, utrum malint de veritate quam de falsi-

136

## ST. AUGUSTINE'S CONFESSIONS BOOK X

of, being therefore found in the memory, it is CHAP. XXI recognized, whenever the name of a happy life is mentioned.

### XXII

*True Joy, is this blessed Life*

FAR be it O Lord, far be it from the heart of thy CHAP. XXII servant who confesseth unto thee, far be it from me to imagine, that for every joy that I rejoice withal, I should think me happy. For there is a joy which is not granted unto the ungodly; but unto those only which love thee for thine own sake, whose joy thyself art. And this is the happy life, to rejoice concerning thee unto thee, and for thy sake: this is the happy life, and there is no other. As for them that think there is another, they pursue another joy, which is not the true one. However their mind is not utterly turned aside from some kind of resemblance of rejoicing.

### XXIII

*A blessed life; what, and where it is*

IT is not certain therefore that all men desire to be CHAP. XXIII happy, for that those who have no desire to rejoice in thee, (which to do is the one happy life) do not verily desire the happy life. Or do all men desire this, but because the flesh lusteth against the spirit, Gal. v. 17 and the spirit against the flesh, that they cannot do what they would, do they fall upon that which they are able to do; resting themselves contented therewith, because that they are not able to do, they do not will so earnestly as were sufficient throughly to make them able? For I demand of every man,

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. XXIII  
tate gaudere : tam non dubitant dicere de veritate se malle, quam non dubitant dicere beatos esse se velle. beata quippe vita est gaudium de veritate. hoc est enim gaudium de te, qui veritas es, deus, illuminatio mea, salus faciei meae, deus meus. hanc vitam beatam omnes volunt, hanc vitam, quae sola beata est, omnes volunt, gaudium de veritate omnes volunt. multos expertus sum, qui vellent fallere, qui autem falli, neminem. ubi ergo noverunt hanc vitam beatam, nisi ubi noverunt etiam veritatem? amant enim et ipsam, quia falli nolunt, et cum amant beatam vitam (quod non est aliud quam de veritate gaudium), utique amant etiam veritatem nec amarent, nisi esset aliqua notitia eius in memoria eorum. cur ergo non de illa gaudent? cur non beati sunt? quia fortius occupantur in aliis, quae potius eos faciunt miseros quam illud beatos, quod tenuiter meminerunt. adhuc enim modicum lumen est in hominibus; ambulent, ambulent, ne tenebrae comprehendant.

Cur autem veritas parit odium, et inimicus eis factus est homo tuus verum praedicans, cum ametur beata vita, quae non est nisi gaudium de veritate? nisi quia sic amatur veritas, ut, quicumque aliud amant, hoc quod amant velint esse veritatem, et quia falli nolent, nolunt convinci, quod falsi sint. itaque propter

138

## ST. AUGUSTINE'S CONFESSIONS BOOK X

whether they had rather rejoice in the truth, or in falsehood? They do as little doubt to say, in the truth, as they do to say, that they desire to be happy. For a happy life is a rejoicing in the truth: for this is a joying in thee, who art the Truth, O God my Light, the Health of my countenance, and my God. This is the blessed life that all desire; this life which is only blessed, do all desire; to joy in the truth, is all men's desire. I have had experience of divers that would deceive, but not a man that would willingly be deceived. Where therefore gained they the knowledge of this happy life, but even there, where they learned the truth also? Yea, verily, they love this truth, for that they would not be deceived: and whenas they love a happy life (which is nothing else but a joying in the truth) then also do they love the truth: which yet they would not love, were there not some knowledge of it remaining in their memory. Wherefore then joy they not in it? Why are they not happy? Even because they are more strongly taken up with other things which have more power to make them miserable, than that hath to make them happy, which they remember so little of. For there is a dim glimmering of light unput-out in men: let them walk, let them walk, that the darkness overtake them not.

Why now doth truth bring forth hatred, and thy man become enemy unto them, whom he preaches the truth unto; whenas a happy life is loved, which is nothing else but a joying in the truth: unless the reason be, because truth is in that kind loved, that all which love any other thing, would gladly have that to be the truth, which they so love: and because they would not willingly be deceived, are unwilling to be convinced that they are so?

CHAP.  
XXIII

John xiv. 6

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP.  
XXIII

eam rem oderunt veritatem, quam pro veritate amant. amant eam lucentem, oderunt eam redarguentem. quia enim falli nolunt et fallere volunt, amant eam, eum se ipsa indicat, et oderunt eam, eum eos ipsos indicat. inde retribuet eis, ut, qui se ab ea manifestari nolunt, et eos nolentes manifestet et eis ipsa non sit manifesta. sic, sic, etiam sic animus humanus, etiam sic caecus et languidus, turpis atque indecens latere vult, se autem ut lateat aliquid non vult. contra illi redditur, ut ipse non lateat veritatem, ipsum autem veritas lateat. tamen etiam sic, dum miser est, veris mavult gaudere quam falsis. beatus ergo erit, si nulla interpellante molestia, de ipsa, per quam vera sunt omnia, sola veritate gaudebit.

## XXIV

CAP.  
XXIV

ECCE quantum spatiatus sum in memoria mea quaerens te, domine, et non te inveni extra eam. neque enim aliquid de te inveno, quod non meminissem, ex quo didici te. nam ex quo didici te, non sum oblitus tui. ubi enim inveni veritatem, ibi inveni deum meum, ipsam veritatem, quam ex quo didici,

## ST. AUGUSTINE'S CONFESSIONS BOOK X

Therefore do they hate the truth, for the sake of that thing, which they love instead of truth. They love truth when it enlightens them, but they hate it when it reprehends them. For because they would not willingly be deceived, and fain would deceive, do they love it when it discovers itself, but they hate it, when it discovers them. But thus shall it pay them in their own coin; so that, those who would not have themselves discovered by it, even those in despite of their teeth shall it uncase, and yet not reveal itself unto them. Thus, thus; yea very thus, yea just thus, desires this purblind, this lazy, this slovenly, and this ill-behaved mind of man to muffle up itself from the view of others; but that anything should be concealed from it, it desires not. But the quite contrary does befall it; for that it cannot lie undiscovered from the truth, but the truth shall be veiled from it. Yet this mind of man notwithstanding, even thus wretched as it is, takes joy rather in truths than in falsehoods. Happy therefore shall it one day be, if no distraction interloping, it shall settle its joy upon that only truth, by which all things else are true.

CHAP.  
XXIII

### XXIV

*That the Memory containeth God too*

SEE now, how great a space I have coursed over in my memory seeking thee, O Lord; and I found thee not outside it. For I find nothing at all concerning thee, but what I have kept in memory, ever since I first learnt thee: for I have never forgotten thee, since the hour I first learnt thee; for where I found truth, there found I my God who is the truth itself; which from the time I first

CHAP.  
XXIV

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP. non sum oblitus. itaque ex quo te didici, manes in  
XXIV memoria mea, et illic te invenio, cum reminiscor tui  
et delector in te. hae sunt sanctae deliciae meae,  
quas donasti mihi misericordia tua, respiciens pauper-  
tatem meam.

### XXV

CAP. SED ubi manes in memoria mea, domine, ubi illic  
XXV manes? quale cubile fabricasti tibi? quale sanc-  
tuarium aedificasti tibi? tu dedisti hanc dignationem  
memoriae meae, ut maneat in ea, sed in qua eius  
parte maneat, hoc considero. transcendendi enim partes  
eius, quas habent et bestiae, cum te recorderer (quia  
non ibi te inveniebam inter imagines rerum corpora-  
lium), et veni ad partes eius, ubi commendavi afflec-  
tiones animi mei, nec illic inveni te. et intravi ad  
ipsius animi mei sedem (quae illi est in memoria mea,  
quoniam sui quoque meminit animus), nec ibi tu eras,  
quia sicut non es imago corporalis nec affectio viven-  
tis, qualis est, cum laetamur, contristamur, cupimus,  
metuimus, meminimus, obliviscimur, et quidquid huius  
modi est, ita nec ipse animus es, quia dominus deus  
animi tu es, et commutantur haec omnia, tu autem  
incommutabilis manes super omnia, et dignatus es

## ST. AUGUSTINE'S CONFESSIONS BOOK X

learnt it, have I not forgotten. Since therefore I <sup>CHAP.</sup> learnt to know thee, hast thou still kept in my <sup>XXIV</sup> memory; and there do I find thee, whenever I call thee to remembrance, and delight myself in thee. These be my holy delights, which thou hast bestowed upon me through thy mercy, having respect unto my poverty.

### XXV

#### *In what degree of the Memory God is found*

BUT whereabouts in my memory is thy residence, O <sup>CHAP.</sup> Lord? Whereabouts there abidest thou? What kind <sup>XXV</sup> of lodging hast thou there framed for thyself? What manner of shrine hast thou builded for thyself? Thou hast afforded this honour unto my memory, as to reside in it; but in what quarter of it, that am I now considering upon. For I have already passed beyond such parts of it as are common to me with the beasts, whilst I called thee to mind (for as much as I found not thee there amongst the images of corporeal things :) and I proceeded to these parts of it, whither I had committed the affections of my mind: nor could I find thee there. Yea, I passed further into it, even to the very seat of my mind itself (which is there in my memory, as appears by the mind's remembering of itself :) neither wert thou there: for that as thou art not either any corporeal image, no more art thou any affection of a living man; like as when we rejoice, condole, desire, fear, remember, forget, or whatsoever else we do of the like kind: No, nor yet art thou the mind itself; because thou art the Lord God of the mind; and all these are changed, whereas thou remainest unchangeable over all; who yet vouchsafest to dwell

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. habitare in memoria mea, ex quo te didici. et quid  
XXV quaero, quo loco eius habites, quasi vero loca ibi sint? habitas certe in ea, quoniam tui memini, ex quo te didici, et in ea invenio, cum recordor te.

### XXVI

CAP. Vbi ergo te inveni, ut discerem te? neque enim iam  
XXVI eras in memoria mea, priusquam te discerem. ubi ergo te inveni, ut discerem te, nisi in te supra me? et nusquam locus, et recedimus et accedimus, et nusquam locus. veritas, ubique praesides omnibus consulentibus te simulque respondes omnibus diversa consulentibus. liquide tu respondes, sed non liquide omnes audiunt. omnes unde volunt consulunt, sed non semper quod volunt audiunt. optimus minister tuus est, qui non magis intuetur hoc a te audire quod ipse voluerit, sed potius hoc velle quod a te audierit.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

in my memory, ever since that first time that I CHAP.  
learnt to know thee. But why seek I now in what XXV  
particular place of my memory thou dwellest, as if  
there were any places at all in it? Sure I am, that  
in it thou dwellest: even for this reason, that I have  
preserved the memory of thee since the time that  
I first learnt thee: and for that I find thee in it,  
whensoever I call thee to remembrance.

### XXVI

#### *Whereabouts God is to be found*

WHERE then did I find thee, that I might learn thee? CHAP.  
For in my memory thou wert not before I learnt XXVI  
thee. In what place therefore did I find thee, that  
so I might learn thee, but even in thine own self, far  
above myself? Place there is none; we go back- Job xxiii. 8  
ward and forward, but place there is none. Every-  
where O Truth, dost thou give audience to those  
that ask counsel of thee, and at one dispatch dost  
thou answer all, yea though they ask thy counsel  
upon divers matters. Clearly dost thou answer them,  
though all do not clearly understand thee. All may  
advise with thee about what they will, though they  
hear not always such answer as they desire. He is  
thy best servant that looks not so much to hear that  
from thee which himself desired; as to will that  
rather, which from thee he heareth.

## XXVII

CAP. XXVII. SERO te amavi, pulchritudo tam antiqua et tam nova, sero te amavi! et ecce intus eras et ego foris, et ibi te quaerebam, et in ista formosa, quae fecisti, deformis intruebam. mecum eras, et tecum non eram. ea me tenebant longe a te, quae si in te non essent, non essent. vocasti et clamasti et rupisti surditatem meam: coruscasti, splenduisti et fugasti caecitatem meam: fragrasti, et duxi spiritum, et anhelio tibi, gustavi et esurio et sitio, tetigisti me, et exarsi in pacem tuam.

## XXVIII

CAP. XXVIII. Cum inhaesero tibi ex omni me, nusquam erit mihi dolor et labor, et viva erit vita mea tota plena te. nunc autem quoniam quem tu imples, sublevas eum, quoniam tui plenus nondum sum, oneri mihi sum. contendunt laetitiae meae flendae cum laetandis maeroribus, et ex qua parte stet victoria nescio. ei

## ST. AUGUSTINE'S CONFESSIONS BOOK X

### XXVII

#### *How God draws us to himself*

Too late came I to love thee, O thou Beauty both CHAP. XXVII  
so ancient and so fresh, yea too late came I to love thee. And behold, thou wert within me, and I out of myself, where I made search for thee: I ugly rushed headlong upon those beautiful things thou hast made. Thou indeed wert with me; but I was not with thee: these beauties kept me far enough from thee: even those, which unless they were in thee, should not be at all. Thou calledst and criedst unto me, yea thou even breakedst open my deafness: thou discoveredst thy beams and shinedst unto me, and didst chase away my blindness: thou didst most fragrantly blow upon me, and I drew in my breath and I pant after thee: I tasted thee, and now do hunger and thirst after thee; thou didst touch me, and I even burn again to enjoy thy peace.

### XXVIII

#### *The Misery of this Life*

WHEN I shall once attain to be united unto thee in CHAP. XXVIII  
every part of me, then shall I no more feel either sorrow or labour: yea, then shall my life truly be alive, every way full of thee. Whereas now for that whom thou fillest thou also raisest, am I a burden unto myself, because I am not yet full of thee. The joys of this my life which deserve to be lamented, are at strife with my sorrows which are to be rejoiced in: and which way the victory will incline, I yet

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP.  
XXVIII

mihî! domine, miserere mei! contendunt maerores mei mali cum gaudiis bonis, et ex qua parte stet victoria nescio. ei mihî! domine, miserere mei! ei mihî! ecce vulnera mea non abscondo: medicus es, aeger sum: misericors es, miser sum. numquid non temptatio est vita humana super terram? quis velit molestias et difficultates? tolerari iubes ea, non amari. nemo quod tolerat amat, etsi tolerare amat. quamvis enim gaudeat se tolerare, mavult tamen non esse quod toleret. prospera in adversis desidero, adversa in prosperis timeo. quis inter haec medius locus, ubi non sit humana vita temptatio? vae prosperitatibus saeculi semel et iterum, a timore adversitatis et a corruptione laetitiae! vae adversitatibus saeculi semel et iterum et tertio, a desiderio prosperitatis, et quia ipsa adversitas dura est, et ne frangat tolerantiam! numquid non temptatio est vita humana super terram sine ullo interstitio?

## XXIX

CAP.  
XXIX

Et tota spes mea non nisi in magna misericordia tua. da quod iubes et iube quod vis. imperas nobis continentiam. et cum scirem, ait quidam, quia nemo

## ST. AUGUSTINE'S CONFESSIONS BOOK X

know not. Woe is me, O Lord, have pity on me: my sorrows that be bad are in contention with my joys that be good: and on which side is the victory I know not. Alas for me O Lord, have pity on me. Woe is me; behold I hide not my wounds: thou art the physician and I the patient: thou the merciful, and I the miserable. Is not the life of man upon earth all trial? Who is he that would willingly endure troubles and difficulties? These thou commandest to be endured, not to be loved: for no man loveth what he endures, though he love to endure. For notwithstanding that he rejoices to endure, yet he would rather that there were nothing to endure. In adversity I desire prosperity, and in prosperity am I afraid of adversity: what middle place now is there betwixt these two, where this life of man is free from trial? Woe is threatened unto the prosperities of this world again and again; both for the fear of adversity, and corruption of joy. Woe unto the adversities of this world, again and again, yea woe the third time unto them; and that because of the great desire men have unto prosperity and because adversity is hard, and lest it break down endurance. Is not the life of man all trial upon earth, and that without intermission? CHAP.  
XXVIII

Job vii. 1  
(Old  
Vulgate)

### XXIX

#### *Our Hope is all in God*

Now is all my hope nowhere but in thy very great mercy. Give what thou commandest, and command what thou wilt. Thou imposest continency upon us; and when I perceived, as one saith, that no man can be CHAP.  
XXIX

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. XXXIX potest esse continens, nisi deus det, et hoc ipsum erat sapientiae, scire cuius esset hoc donum. per continentiam quippe colligimur et redigimur in unum, a quo in multa defluximus. minus enim te amat qui tecum aliquid amat, quod non propter te amat. o amor, qui semper ardes et numquam extingueris, caritas, deus meus, accende me! continentiam iubes: da quod iubes et inbe quod vis.

### XXX

CAP. XXXI IUBES certe, ut contineam a concupiscentia carnis et concupiscentia oculorum et ambitione saeculi. iussisti a concubitu, et de ipso coniugio melius aliquid, quam concessisti, monuisti. et quoniam dedisti, factum est, et antequam dispensator sacramenti tui fierem. sed adhuc vivunt in memoria mea, de qua multa locutus sum, talium rerum imagines, quas ibi consuetudo mea fixit; et occursantur mihi vigilantibus quidem carentes viribus, in seminis autem non solum usque ad delectationem sed etiam usque ad consensionem factumque simillimum. et tantum valet imaginis illius inclusio in anima mea in carne mea, ut dormienti falsa visa persuadeant quod vigilantibus vera non pos-

150

## ST. AUGUSTINE'S CONFESSIONS BOOK X

continent unless thou give it, this also was a point of wisdom, to know whose gift it was. By continency verily are we bound up and brought into the one, from which we were scattered abroad into many: for too little doth he love thee, who loves anything together with thee, which he loves not for thee. O thou Love which art ever burning, and never quenched! O Charity, my God! kindle me I beseech thee. Thou commandest me continency: give me what thou commandest, and command what thou wilt.

CHAP.  
XXIX  
Wisdom  
viii. 21

### XXX

#### *The deceitfulness of Dreams*

VERILY thou commandest me to contain myself from the lust of the flesh, the lust of the eyes, and the ambition of this world. Thou hast commanded me also to abstain from carnal copulation; and concerning wedlock, thou didst advise me to a better course than that was which thou leftest me a free choice in. And because thou gavest it, it was done, and that before I became a dispenser of thy Sacrament. But yet there still live in my memory, (which I have now spoken so much of) the images of such things as my ill custom had there fixed; and they rush into my thoughts (though wanting in strength) even whilst I am broad waking: but in sleep they come upon me, not to delight only, but even so far as consent, and most like to the deed doing. Yea, so far prevails the illusion of that image, both in my soul and my flesh, as that these false visions persuade me unto that when I am asleep,

CHAP.  
XXX  
1 John ii.  
16

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. sunt. numquid tunc ego non sum, domine deus  
XXX

meus? et tamen tantum interest inter me ipsum et me ipsum, intra momentum, quo hinc ad soporem transeo vel huc inde retranseo! ubi est tunc ratio, qua talibus suggestionibus resistit vigilans, et si res ipsae ingerantur, inconcussus manet? numquid clauditur cum oculis? numquid sopitur cum sensibus corporis? et unde saepe etiam in somnis resistimus, nostrique propositi memores atque in eo castissime permanentes nullum talibus inlecebris adhibemus adsensum? et tamen tantum interest, ut, cum aliter accidit, evigilantes ad conscientiae requiem redeamus; ipsaque distantia reperiamus nos non fecisse, quod tamen in nobis quoquo modo factum esse doleamus.

Numquid non potens est manus tua, deus omnipotens, sanare omnes languores animae meae, atque abundantiore gratia tua lascivos motus etiam mei soporis extinguere? augebis, domine, magis magisque in me munera tua, ut anima mea sequatur me ad te, concupiscentiae visco expedita; ut non sit rebellis sibi, atque ut in somnis etiam non solum non perpetret istas corruptelarum turpitudines per imagines animales usque ad carnis fluxum, sed ne consentiat quidem. nam ut nihil tale vel tantulum libeat, quantum possit nutu cohiberi etiam in casto dormientis affectu non

152

## ST. AUGUSTINE'S CONFESSIONS BOOK X

which true visions cannot do when I am awake. Am I am not myself at that time, O Lord my God? And yet there is so much difference betwixt myself and myself, in that moment wherein I pass from waking to sleeping, or return from sleeping unto waking! Where is my reason at that time, by which my mind when it is awake resisteth such suggestions as these? At which time, should the things themselves press in upon me, yet would my resolution remain unshaken. Is my reason closed up together with mine eyes? Is it lulled asleep with the senses of my body? And whence comes it to pass, that we so often even in our sleep make such resistance; and being mindful of our purpose, and remaining most chastely in it, we yield no assent unto such enticements? And yet so much difference is there, as that when anything hath otherwise happened in our sleep, we upon our waking return to peace of conscience: by the distance of time discovering that it was not we that did it, notwithstanding we be sorry that there is something some way or other done in us.

Is not thy hand able, O God Almighty, to cure all the diseases of my soul, and with a more abundant measure of thy grace, also to quench the lascivious motions of my sleep? Thou shalt increase, O Lord, thy graces more and more upon me, that my soul may follow myself home to thee, wholly freed from that birdlime of concupiscence; that it may not rebel against itself, nor may in dreams, not only not commit these corrupt uncleannesses, by means of these sensual images, procuring pollution of the flesh, but that it may not so much as once consent unto them. For to hinder that no such fancy (no not so much as should need a nod to restrain it,) do its pleasure in the chaste affection of those that

CHAP.  
XXX

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. tantum in hac vita, sed etiam in hac aetate, non  
XXX magnum est omnipotenti, qui vales facere supra quam  
petimus et intellegimus. nunc tamen quid adhuc  
sim in hoc genere mali mei, dixi bono domino meo;  
exultans cum tremore in eo, quod donasti mihi, et  
lugens in eo, quod inconsummatus sum, sperans per-  
fecturum te in me misericordias tuas usque ad pacem  
plenariam, quam tecum habebunt interiora et ex-  
teriora mea, cum absorpta fuerit mors in victoriam.

### XXXI

CAP. EST alia malitia diei, quae utinam sufficiat ei. refi-  
XXXI cimus enim cotidianas ruinas corporis edendo et  
bibendo, priusquam escas et ventrem destruas, cum  
occideris indigentiam satietate mirifica, et corruptibile  
hoc indueris incorruptione sempiterna. nunc autem  
suavis est mihi necessitas, et adversus istam suavi-  
tatem pugno, ne capiar, et cotidianum bellum gero  
in ieiuniis, saepius in servitute redigens corpus  
meum, et dolores mei voluptate pelluntur. nam  
fames et sitis quidam dolores sunt: urunt et sicut  
febris necant, nisi alimentorum medicina succurrat.  
quae quoniam praesto est ex consolatione munerum  
tuorum, in quibus nostrae infirmitati terra et aqua et  
caelum serviunt, calamitas deliciae vocantur.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

sleep, (not in this life only, but even in this age of youth) is not hard for the Almighty to do, who art able to do above all that we ask or think. And for this time, in what case I am in this kind of naughtiness have I confessed unto my good Lord; rejoicing with trembling in that grace which thou hast already given me, and bemoaning myself for that wherein I am still unperfect; well hoping that thou wilt one day perfect thy mercies in me, even unto a fulness of peace: which both my outward and inward man shall at that time enjoy with thee, whenas death shall be swallowed up in victory.

CHAP. XXX  
Eph. iii. 20  
1 Cor. xv.  
54

### XXXI

#### *The Temptation of Eating and Drinking*

THERE is another evil of the day, which I wish were sufficient unto it. For we are fain by eating and drinking to repair the daily decays of our body, until such time as thou destroyest both belly and meat, whenas thou shalt kill this emptiness of mine with a wonderful fulness, and shalt clothe this corruptible with an eternal incorruption. But now this necessity is sweet unto me; against which sweetness do I fight, lest I should be beguiled by it; yea, a daily war do I make, bringing my body into subjection by my fastings, the pinchings whereof are by the pleasure I take in it expelled. Hunger and thirst verily are painful: they burn up and kill like a fever, unless the physic of nourishments relieve us. Which, for that it is readily to be had, out of the comfort we receive by thy gifts, in which both land and water and air serve our weakness, is our calamity termed our delight.

CHAP. XXXI  
Matt. vi.  
34  
1 Cor. vi.  
13  
1 Cor. xv.  
54

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP.  
XXXI

Hoc me docuisti, ut quemadmodum medicamenta sic alimenta sumpturus accedam. sed dum ad quietem satietatis ex indigentiae molestia transeo, in ipso transitu mihi insidiatur laqueus concupiscentiae. ipse enim transitus voluptas est, et non est alius, qua transeatur, quo transire cogit necessitas. et cum salus sit causa edendi ac bibendi, adiungit se tamquam pedisequa periculosa iucunditas et plerumque praeire conatur, ut eius causa fiat, quod salutis causa me facere vel dico vel volo. nec idem modus utriusque est: nam quod saluti satis est, delectationi parum est, et saepe incertum fit, utrum adhuc necessaria corporis cura subsidium petat an voluptaria cupiditatis fallacia ministerium suppetat. ad hoc incertum hilarescit infelix anima, et in eo praeparat excusationis patrocinium, gaudens non adparere, quod satis sit moderationi valetudinis, ut obtentu salutis obumbret negotium voluptatis. his temptationibus cotidie conor resistere, et invoco dexteram tuam et ad te refero aestus meos, quia consilium mihi de hac re nondum stat.

Audio vocem iubentis dei mei: Non graventur corda vestra in crapula et ebrietate. ebrietas longe est a me: misereberis, ne adpropinquet mihi. crapula autem nonnunquam subrepsit servo tuo:

156

## ST. AUGUSTINE'S CONFESSIONS BOOK X

Thus much hast thou taught me, that I come to take my food as it were physic. But while I am passing from the pinching of emptiness unto the content of replenishing, even in the very passage does that snare of lickerishness lie in ambush for me: for that passage between is a pleasure, nor is there any other way to pass by, but that which necessity constrains us to go by. And whereas health is the cause of our eating and drinking, there is a dangerous lickerishness goes along with health like a handmaid, yea, endeavours oftentimes so to go before it, as that I eat that for my tooth's sake, which I either say I do, or desire to do, for my health's sake. Nor is there the same moderation in both; for that which is enough in respect of health, is not near enough in respect of lickerishness: yea, very uncertain is it oftentimes, whether the necessary care of my body still requires sustenance, or whether a voluptuous deceit of greediness offers its services. And for that this case is uncertain, does my unhappy soul rejoice, and provides it thereby of a protection of excuse: rejoicing for that it cannot now appear what may be sufficient for the regimen of health; that so under the cloak of health, it may disguise the matter of pleasure. These enticements do I endeavour to resist daily: yea, I call thy right hand to help me, and to thee do I refer my perplexities; for that I am resolved of no counsel as yet in this matter.

I hear the voice of my God commanding, Let not your hearts be overcharged with surfeiting and drunkenness. As for drunkenness, I am far enough from it, and thou wilt have mercy upon me, that it may never come near me. But full feeding hath many a time stolen upon thy servant: thou wilt

CHAP.  
XXXI

Luke xxi.  
34

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP.  
XXXI

misereris, ut longe fiat a me. nemo enim potens esse continens, nisi tu des. multa nobis orantibus tribuis, et quidquid boni antequam oraremus accepimus, a te accepimus: et ut hoc postea cognoscere-  
mus, a te accepimus. ebriosus numquam fui, sed ebriosos a te factos sobrios ego novi. ergo a te factum est, ut hoc non essent qui numquam fuerunt, a quo factum est, ut hoc non semper essent qui fuerunt, a quo etiam factum est, ut scirent utrique, a quo factum est. audivi aliam vocem tuam: Post concupiscentias tuas non eas et a voluptate tua vetare. audivi et illam ex munere tuo, quam multum amavi: Neque si manducaverimus, abundabimus, neque si non manducaverimus, deerit nobis: hoc est dicere: nec illa res me copiosum faciet nec illa aerumnosum. audivi et alteram: Ego enim didici, in quibus sum, sufficiens esse, et abundare novi et penuriam pati novi. omnia possum in eo, qui me confortat. ecce miles castrorum caelestium, non pulvis, quod sumus. sed memento, domine, quoniam pulvis sumus, et de pulvere fecisti hominem, et perierat et inventus est. nec ille in se potuit, quia idem pulvis fuit, quem talia dicentem adflatu tuae inspirationis adhaevi: Omnia possum, inquit, in eo, qui me confortat. conforta me, ut possim, da quod

158

## ST. AUGUSTINE'S CONFESSIONS BOOK X

have mercy upon me, that it may be put far from me: for no man can be temperate, unless thou give it. Many things thou vouchsafest unto us which we pray for; and what good thing so ever we have received before we pray, from thee have we received it; yea, to this end have we already received it, that we might acknowledge so much afterwards. Drunkard was I never: but I have known many a drunkard made sober by thee. Thy doing therefore it is, that such should be kept from being drunkards hereafter, who have not been that way faulty heretofore; as from thee it also was, that those should not continue faulty for ever, who have been given to that vice heretofore: yea, from thee it likewise was, that both these parties should take notice from whom it was. I heard also another voice of thine: Go not after thine own lusts, and from thine own pleasures turn away thy face. Yea, by thy favour have I heard this saying likewise, which I have much delighted in: Neither if we eat, shall we abound; neither if we eat not, shall we lack: which is to say, that neither shall this make me rich, nor that miserable. Also another voice have I heard: For I have learned in whatsoever state I am, therewith to be content: and I know how to abound, and how to suffer need. I can do all things through Christ that strengtheneth me. See here a soldier indeed of thy celestial armies; not dust, which we are: but remember, Lord, that we are dust, and that of dust thou hast made man, who was lost and is found. Nor yet could he do this of his own power, because he was of the same dust; him I mean whom I did so heartily love for this, saying by thy inspiration: I can do all things (saith he) through him that strengtheneth me.

CHAP.  
XXXI

Ecclesiasticus xviii.  
30

1 Cor. viii.  
8

Phil. iv.  
11, 12

Gen. iii. 19  
Luke xv.  
32

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. XXXI iubes et iube quod vis. iste se accepisse confitetur et quod gloriatur in domino gloriatur. audivi alium rogantem, ut accipiat : Aufer, inquit, a me concupiscentias ventris. unde adparet, sancte deus, te dare, cum fit quod imperas fieri.

Docuisti me, pater bone : Omnia munda mundis, sed malum esse homini qui per offensionem manducat ; et omnem creaturam tuam bonam esse nihilque abiciendum, quod cum gratiarum actione percipitur ; et quia esca nos non commendat deo, et ut nemo nos iudicet in cibo aut potu : et ut qui manducat non manducantem non spernat, et qui non manducat, manducantem non iudicet. didici haec, gratias tibi, laudes tibi, deo meo, magistro meo, pulsatori aurium mearum, inlustratori cordis mei : eripe me ab omni temptatione. non ego immunditiam obsonii timeo, sed immunditiam cupiditatis. scio Noe omne carnis genus, quod cibo esset usui, manducare permissum, Elian cibo carnis reffectum, Iohannem mirabili abstinentia praeditum animalibus, hoc est lucustis in escam cedentibus, non fuisse pollutum : et scio Esau lenticulae concupiscentia deceptum, et David propter aquae desiderium a se ipso reprehensum, et regem nostrum non carne, sed pane temptatum. ideoque et populus in heremo non quia carnes desideravit, sed

160

## ST. AUGUSTINE'S CONFESSIONS BOOK X

Strengthen me, that I may be able; give what thou commandest, and command what thou wilt. St. Paul confesses to have received, and when he glorieth, in the Lord he glorieth. Another also have I heard begging of thee: Turn from me (saith he) the greediness of the belly. By which it appeareth, O my holy God, that the power is of thy giving, when anything is done which thou commandest to be done.

Thou hast taught me, good Father, that unto the pure all things are pure; but that it is evil unto the man that eateth with offence. And that every creature of thine is good, and nothing to be refused, which is received with thanksgiving. And that meat commendeth us not unto God: and that no man ought to judge us in meat or drink: and that he which eateth, let him not despise him that eateth not; and let not him that eateth not, judge him that eateth. These things have I learned, thanks and praise be to thee therefore, my God Master; even to thee that knockest at the door of mine ears, the enlightener of my heart: do thou deliver me out of all temptation. It is not any uncleanness in the meat which I fear, but the uncleanness of mine own gormandizing. I know that liberty was granted unto Noah to eat of all kind of flesh that was good for food: that Elijah was fed with flesh: that John Baptist, endued with an admirable abstinence, was not polluted by those living creatures the locusts, which were granted him to feed upon. And on the other side, I know that Esau was deceived by longing after the pottage of lentils: and that David was blamed by himself for so desiring a draught of water: and that our King was tempted, not concerning flesh, but bread. And therefore the people in the

CHAP.  
XXXI

Ecclesiasticus xxiii.  
5, 6

Titus, i. 15

Rom. xiv.  
20

1 Tim. iv.  
4

1 Cor. viii.  
8

Col. ii. 16

Rom. xiv.  
13

Gen. ix. 3

1 Kings  
xvii. 6

Matt. iii. 4

Gen. xxv.  
34

2 Sam.  
xxiii. 15

Matt. iv. 3

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. quia escae desiderio adversus dominum murmuravit,  
XXXI meruit improbari.

In his ergo temptationibus positus, certo cotidie adversus concupiscentiam manducandi et bibendi: non enim est quod semel praecidere et ulterius non attingere decernam, sicut de concubitu potui. itaque freni gutturis temperata relaxatione et constrictione tenendi sunt. et quis est, domine, qui non rapiatur aliquantum extra metas necessitatis? quisquis est, magnus est, magnificet nomen tuum. ego autem non sum, quia peccator homo sum. sed et ego magnifico nomen tuum, et interpellat te pro peccatis meis, qui vicit saeculum, numerans me inter infirma membra corporis sui, quia et imperfectum eius viderunt oculi tui, et in libro tuo omnes scribentur.

### XXXII

CAP. DE inlecebra odorum non satago nimis: cum ab-  
XXXII sunt, non requiro, cum adsunt, non respuo, paratus eis etiam semper carere. ita mihi videor; forsitan fallar. sunt enim et istae plangendae tenebrae, in quibus me latet facultas mea, quae in me est, ut animus meus de viribus suis ipse

162

## ST. AUGUSTINE'S CONFESSIONS BOOK X

wilderness deserved to be reprov'd, not so much for desiring flesh, but for murmuring against the Lord, out of a lust to lickerish meats.

CHAP.  
XXXI  
Num. xi.  
14

Myself therefore, amidst these temptations do strive daily against mine own appetite of eating and drinking. For 'tis not of such a nature as that I am able to resolve to cut myself short of it once for all, and never to touch it afterward, as I was able to do concerning carnal copulation. The bridle of the throat therefore is to be held between a temperate slackness and a stiffness: and who is he, O Lord, that is not some whit transported beyond the lists of necessity? Whatever he is, a great man is he; and let him magnify thy name for it. But for mine own part, I am not the man, for I am a sinner. Yet do I magnify thy name too; yea, and he makes intercession to thee for my sins, who hath overcome the world; who accounts me among the weak members of his body; because thine eyes have seen my substance being yet imperfect, and in thy book will all my members be written.

Ps. cxxxix.  
16

### XXXII

#### *Of our Delight in Smelling*

As for the tempting delight of sweet smells, I am not too much taken with it. When I miss them, I do not seek them; when I may have them, I do not refuse them: yet also ready always to be without them. At least to myself I seem to be, though perchance deceived I may be. For even that natural darkness is much to be lamented, wherein the knowledge of mine own abilities so far lies concealed, as that when my soul makes enquiry into

CHAP.  
XXXII

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. XXXII se interrogans non facile sibi credendum existimet, quia et quod inest plerumque occultum est, nisi experientia manifestetur, et nemo securus esse debet in ista vita, quae tota temptatio nominatur, utrum qui fieri potuit ex deteriore melior, non fiat etiam ex meliore deterior. una spes, una fiducia, una firma promissio misericordia tua.

### XXXIII

CAP. XXXIII VOLUPTATES aurium tenacius me implicaverant et subiugaverant, sed resolvisti et liberasti me. nunc in sonis, quos animant eloquia tua, cum suavi et artificiosa voce cantantur, fateor, aliquantulum adquiesco, non quidem ut haeream, sed ut surgam, cum volo. attamen cum ipsis sententiis quibus vivunt ut admittantur ad me, quaerunt in corde meo nonnullius dignitatis locum, et vix eis praebeo congruentem. aliquando enim plus mihi videor honoris eis tribuere, quam decet, dum ipsis sanctis dictis religiosius et ardentius sentio moveri animos nostros in flammam pietatis, cum ita cantantur, quam si non ita cantarentur, et omnes affectus spiritus nostri pro sui

164

## ST. AUGUSTINE'S CONFESSIONS BOOK X

herself concerning her own powers, it conceives it not safe, too lightly to give credit unto itself; because that what is already in it, lies many times so closely muffled up, as nothing but experience can reveal it: nor ought any man to be secure in this life, (which may well be called one continued trial) whether that he whom it hath been possible of worse to make better, may not likewise of better be made worse again. Our only hope, our only confidence, the only assured promise that we have is thy mercy.

CHAP.  
XXXII

### XXXIII

#### *The Pleasures taken in Hearing*

THE delights of mine ears, verily, have heretofore more strongly inveigled and engaged me; but thou hast brought me off and freed me. Yet still at hearing of those airs which thy words breathe soul into, whenas they are sung with a well tuned and well governed voice, I do, I confess, receive a little contentment; not so great though as that I am enchanted by it, but that I can go away when I please. But yet for all this, that those airs may together with these words (by virtue of which they receive life) gain full admission with me, do they aspire to be entertained into a place of no mean honour in this heart of mine, nor can I scarce afford them a room befitting for them. For sometimes forsooth, do I seem to myself to attribute more respect unto them than is seemly; yea, even whilst together with those sacred ditties I perceive our minds to be far more religiously and zealously blown up into a flame of devotion, whenas these ditties are thus sung, than they would have been, had they not been so sung:

CHAP.  
XXXIII

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXIII

diversitate habere proprios modos in voce atque cantu, quorum nescio qua occulta familiaritate excitentur. sed delectatio carnis meae, cui mentem enervandam non oportet dari, saepe me fallit, dum rationi sensus non ita comitatur, ut patienter sit posterior, sed tantum, quia propter illam meruit admitti, etiam praecurrere ac ducere conatur. ita in his pecco non sentiens et postea sentio.

Aliquando autem hanc ipsam fallaciam inmoderatus cavens erro nimia severitate, sed valde interdum, ut melos omnes cantilenarum suaviū, quibus Daviticum psalterium frequentatur, ab auribus meis removeri velim atque ipsius ecclesiae, tutiusque mihi videtur, quod de Alexandrino episcopo Athanasio saepe dictum mihi commemini, qui tam modico flexu vocis faciebat sonare lectorem psalmi, ut pronuntianti vicinior esset quam canenti. verum tamen cum reminiscor lacrimas meas, quas fudi ad cantus ecclesiae in primordiis recuperatae fidei meae, et nunc ipsum quod moveor non cantu, sed rebus quae cantantur, cum liquida voce et convenientissima modulatione cantantur, magnam instituti huius utilitatem rursus agnosco. ita fluctuo inter periculum voluptatis et

166

yea, and I perceive withal, how that the several affections of our spirit, have their proper moods answerable to their variety in the voice and singing, and by some secret association therewith they be stirred up. But this contentment of my flesh, (unto which it is not fit to give over the mind to be enervated) doth very often beguile me: the sense going not so along with the reason, as patiently to come behind it; but having for reason's sake gained admission, it strives even to run before and be her leader. Thus in these things I sometimes sin at unawares, but afterwards am aware of it.

Again at another time, through an indiscreet weariness of being inveigled, do I err out of too precise a severity: yea, very fierce am I sometimes, in the desire of having the melody of all pleasant music, to which David's Psalter is so often sung, banished both from mine own ears, and out of the whole church too: and the safer way it seems unto me, which I remember to have been often told me of Athanasius Bishop of Alexandria, who caused the reader of the psalm to sound it forth with so little warbling of the voice, as that it was nearer to speaking, than to singing. Notwithstanding, so often as I call to mind the tears I shed at the hearing of thy church songs, in the beginning of my recovered faith, yea, and at this very time, whenas I am moved not with the singing, but with the thing sung (when namely they are set off with a clear voice and suitable modulation), I then acknowledge the great good use of this institution. Thus float I between peril of pleasure, and an approved profitable custom: inclined the more (though herein I pronounce no irrevocable opinion) to allow of the old usage of singing in the Church; that so by the

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. XX XIII experimentum salubritatis magisque, adducor; non quidem inretractabilem sententiam proferens, cantandi consuetudinem approbare in ecclesia, ut per oblectamenta aurium infirmior animus in affectum pietatis adsurgat. tamen cum mihi accidit, ut me amplius cantus quam res, quae canitur, moveat, poenaliter me peccare confiteor, et tunc mallet non audire cantantem. ecce ubi sum! flete mecum et pro me flete qui aliquid boni vobiscum intus agitis, unde facta procedunt. nam qui non agitis, non vos haec movent. tu autem, domine deus meus, exaudi et respice et vide et miserere et sana me, in cuius oculis mihi quaestio factus sum, et ipse est languor meus.

### XXXIV

CAP. XXXIV RESTAT voluptas oculorum istorum carnis meae, de qua loquor confessiones, quas audiant aures templi tui, aures fraternae ac piaae, ut concludamus temptationes concupiscentiae carnis, quae me adhuc pulsant ingemescentem, et habitaculum meum, quod de caelo est, superindui cupientem. pulchras formas et varias, nitidos et amoenos colores amant oculi. non teneant haec animam meam; teneat eam deus, qui fecit haec bona quidem valde, sed ipse est bonum meum, non haec. tangunt me vigilantem totis diebus, nec

168

## ST. AUGUSTINE'S CONFESSIONS BOOK X

delight taken in at the ears, the weaker minds be roused up into some feeling of devotion. And yet again, so oft as it befalls me to be more moved with the voice than with the ditty, I confess myself to have grievously offended: at which time I wish rather not to have heard the music. See now in what a state I am! Weep with me, and weep for me, O all you, who inwardly feel any thoughts, whence good actions do proceed. As for you that feel none such, these things move not you. But thou, O Lord my God, look upon me, hearken, and behold, and pity, and heal me, thou in whose eyes I am now become a problem to myself; and that is my infirmity.

CHAP.  
XXXIII

### XXXIV

#### *The Enticements coming in by the Eyes*

THERE remains the pleasure of these eyes of my flesh, concerning which I am now to make this confession unto thee; which let the ears of thy temple, those brotherly and devout ears, well hearken unto: that with it we may conclude our discourse concerning the temptations of the lusts of the flesh, which as yet solicit me, groaning earnestly, and desiring to be clothed upon with my house from heaven. Mine eyes take delight in fair forms, and vanities of them: in beautiful and pleasant colours. Suffer not these to hold possession of my soul; let my God rather be Lord of it, who made all these: very good they be indeed, yet is he my good, and not they. Verily,

CHAP.  
XXXIV

<sup>2</sup> Cor. v. 2

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXIV

requies ab eis datur mihi, sicut datur a vocibus canoris, aliquando ab omnibus, in silentio. ipsa enim regina colorum lux, ista perfundens cuncta, quae cernimus, ubiubi per diem fuero, multimodo adlapsu blanditur mihi, aliud agenti et ad eam non advertenti. insinuat autem se ita vehementer, ut, si repente subtrahatur, eum desiderio requiratur; et si diu absit, contristat animum.

O lux, quam videbat Tobis, eum clausis istis oculis filium docebat vitae viam, et ei praeibat pede caritatis nusquam errans; aut quam videbat Isaac praegravatis et opertis senectute carneis luminibus, cum filios non agnoscendo benedicere, sed benedicendo agnoscere meruit; aut quam videbat Iacob, cum et ipse prae grandi aetate captus oculis in filiis praesignata futuri populi genera luminoso corde radiavit, et nepotibus suis ex Ioseph divexas mystice manus, non sicut pater eorum foris corrigebat, sed sicut ipse intus discernebat, imposuit. ipsa est lux, una est et unum omnes, qui vident et amant eam. at ista corporalis, de qua loquebar, inlecebrosa ac periculosa dulcedine condit vitam saeculi caecis amatoribus. cum autem et de ipsa laudare te norunt, deus creator omnium, assumunt eam in hymno tuo, non assumuntur ab ea in somno suo: sic esse cupio. resisto

170

## ST. AUGUSTINE'S CONFESSIONS BOOK X

these entice me broad waking every day, nor find I any rest from these sights, as I find when silence is kept after sweet voices. For this queen of colours, the light, shedding itself in all whatsoever we behold, so oft as I enjoy the daylight, gliding by mine eye in its varied forms, doth most sweetly inveigle me, wholly busy about another matter, and taking no notice of it. For it so forcibly insinuates itself, that if at any time it suddenly be withdrawn, it is with much longing looked after again; and if missing too long, it besaddeth the mind.

O thou light, which Tobias beheld, when with these eyes closed up, he directed his son the way to life, and himself went before with the feet of charity, never misleading him. Or that light which Isaac beheld, whenas his fleshly eyes being dim, so that he could not see, he blessed his sons, not able to discern which was which; though in blessing of them, he deserved to have discerned them. Or that light which Jacob beheld, when taken blind in his old age, he, with an illuminated heart, in the persons of his own sons, gave light unto the fortunes of the several families of people foresignified to be derived from them: and as when he laid his hands upon his grandchildren by Joseph, mystically laid across, not as their father by his outward eye corrected them, but as himself by a beam of light from within, wittingly discerned them. This is the light indeed; it is one, and one are all those who see and love that light. As for this corporeal light which I now spake of; it besauces this present life for her blind lovers, with a tempting and dangerous sweetness: whereas those that know how to praise thee for that light, take it up, "O God all-Creator," in singing thy hymn, and are not taken up from it, in their sleep. Thus desire I to be

CHAP.  
XXXIV

Tob. iv.

Gen. xxvii.  
1

Gen. xlviii.  
14

An evening  
hymn of St.  
Ambrose

S. AVGVSTINI CONFESSIIONVM LIBER X

CAP.  
XXXIV

seductionibus oculorum, ne implicentur pedes mei, quibus ingredior viam tuam, et erigo ad te invisibiles oculos, ut tu evellas de laqueo pedes meos. tu subinde evelles eos, nam inlaqueantur. tu non cessas evellere, ego autem crebro haereo in ubique sparsis insidiis. quoniam non dormies neque dormitabis, qui custodis Israel.

Quam innumerabilia variis artibus et opificiis in vestibus, calciamentis, vasis et cuiuscemodi fabricacionibus, picturis etiam diversisque figmentis, atque his usum necessarium atque moderatum et piam significationem longe transgredientibus, addiderunt homines ad inlecebras oculorum, foras sequentes quod faciunt, intus relinquentes a quo facti sunt et exterminantes quod facti sunt. at ego, deus meus et decus meum, etiam hinc tibi dico hymnum et sacrificio laudem sacrificatori meo, quoniam pulchra traiecta per animas in manus artificiosas ab illa pulchritudine veniunt, quae supra animas est, cui suspirat anima mea die ac nocte. sed pulchritudinum exteriorum operadores et sectatores inde trahunt adprobandi modum, non autem inde trahunt utendi modum. et ibi est et non vident eum, ut non eant longius, et fortitudinem suam ad te custodiant, nec eam spargant in deliciosas lassitudines. ego autem haec loquens atque discernens etiam istis

## ST. AUGUSTINE'S CONFESSIONS BOOK X

employed. These seducements of the eyes do I manfully resist, lest my feet wherewith I am to enter upon my way, should be ensnared; yea, and I lift up mine invisible eyes unto thee, that thou wouldst be pleased to pluck my feet out of that snare; yea, thou dost ever and anon pluck them out, for they are ensnared. Thou art not slow to pluck them out, though I entangle myself often in the snares everywhere laid: because thou that keepest Israel shalt neither slumber nor sleep.

CHAP.  
XXXIV

Ps. cxxi. 4

Oh how innumerable toys made by divers arts and manufactures, both in our apparel, shoes, vessels and all kind of works; in pictures also and divers feigned images, yea, and these far exceeding all necessary and moderate use, and all pious significations, have men added to tempt their own eyes withal: outwardly following after what themselves make, inwardly forsaking him by whom themselves were made; and defacing that which themselves have been made. For mine own part, O my God and my Beauty, I hence also dedicate an hymn unto thee, and do sacrifice praise unto my Sanctifier; because those beautiful patterns which through men's souls are conveyed into their cunning hands, all descend from that beauty which is above our souls, which my soul day and night sighs after. But as for these framers and followers of those outward beauties, they from thence derive the manner of liking them, but fetch not from thence the measure of using them. And yet there he is (though they perceive him not) that they might not wander afar, but might preserve their strength only for thee, and not wear it out upon tiring delicacies. But for mine own part, (who both discourse upon, and well discern these things) I also entangle my steps

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. XXXIV pulchris gressum innecto, sed tu evelles, domine, evelles tu, quoniam misericordia tua ante oculos meos est. nam ego capior miserabiliter, et tu evelles misericorditer aliquando non sentientem, quia suspensus incideram, aliquando cum dolore, quia iam inhaeseram.

### XXXV

CAP. XXXV Huc accedit alia forma temptationis multiplicius periculosa. praeter enim concupiscentiam carnis, quae inest in delectatione omnium sensuum et voluptatum, cui servientes depereunt qui longe se faciunt a te, inest animae per eosdem sensus corporis quaedam non se oblectandi in carne, sed experiendi per carnem vana et curiosa cupiditas, nomine cognitionis et scientiae palliata. quae quoniam in appetitu noscendi est, oculi autem sunt ad noscendum in sensibus principes, concupiscentia oculorum eloquio divino adpellata est. ad oculos enim videre proprie pertinet: utimur autem hoc verbo etiam in ceteris sensibus, cum eos ad cognoscendum intendimus. neque enim dicimus: audi quid rutillet, aut: olefac quam niteat, aut: gusta quam splendeat, aut: palpa quam fulgeat: videri enim dicuntur haec omnia. dicimus autem non solum: vide quid lucescit, quod soli oculi sentire pos-

## ST. AUGUSTINE'S CONFESSIONS BOOK X

in these outward beauties: but thou wilt pluck me back, O Lord, thou wilt pluck me back, because thy mercy is before mine eyes. For I am miserably taken, and thou as mercifully wilt pluck me back; sometimes when I perceive it not, when I had lightly fallen upon them: and otherwhiles grieved to part with them, because I had already cleaved to them.

CHAP.  
XXXIV

### XXXV

#### *Of our Curiosity in knowing*

UPON this, another form of temptation assails me; and that many ways more dangerous. For besides that concupiscence of the flesh, which lurketh in the delight of all our senses and pleasures, (wherein those the slaves of it, who go far from thee, waste and perish;) there is conveyed into the soul by the same senses of the body, a certain vain and curious itch; not of delight taking in the flesh, but of making experiments by help of the flesh; which is masked under the title of knowledge and learning. Which, because it is seated in the appetite of knowing, and that for the attaining of knowledge the eyes be the principal of all the senses, is in Holy Writ called the lust of the eyes. For to see, belongeth unto the eyes properly: yet we apply the word of seeing to other senses also, whenever we employ them towards knowing. For we do not say, hark how red it is; or smell how white it is; or taste how shining it is; or feel how bright it is; because all these are said to be seen. And yet we say not only, see how it shineth, which the eye alone can perceive; but we say also, see how

CHAP.  
XXXV

1 John ii.  
16

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXV

sunt, sed etiam : vide quid sonet, vide quid oleat, vide quid sapiat, vide quam durum sit. ideoque generalis experientia sensuum concupiscentia, sicut dictum est, oculorum vocatur, quia videndi officium, in quo primum oculi tenent, etiam ceteri sensus sibi de similitudine usurpant, cum aliquid cognitionis explorant.

Ex hoc autem evidentius discernitur, quid voluptatis, quid curiositatis agatur per sensus, quod voluptas pulchra, canora, suavia, sapida, lenia sectatur, curiositas autem etiam his contraria temptandi causa, non ad subeundam molestiam, sed experiendi noscendique libidine. quid autem voluptatis habet videre in laniato cadavere quod exhorreas? et tamen sicubi iaceat, concurrunt, ut contristentur, ut palleant. timent etiam, ne in somnis hoc videant, quasi quisquam eos vigilantes videre coegerit aut pulchritudinis ulla fama persuaserit. ita et in ceteris sensibus, quae persequi longum est. ex hoc morbo cupiditatis in spectaculis exhibentur quaeque miracula. hinc ad perscrutanda naturae, quae praeter nos non est, operata proceditur, quae scire nihil prodest et nihil aliud quam scire homines cupiunt. hinc etiam, si quid eodem perver-sae scientiae fine per artes magicas quaeritur. hinc etiam in ipsa religione deus temptatur, cum signa et

## ST. AUGUSTINE'S CONFESSIONS BOOK X

it soundeth; see how it smelleth; see how it tasteth; see how hard it is. The general experience of the senses therefore it is, (as was said before) which is called the lust of the eyes: for that the office of seeing, wherein the eyes hold the prerogative, do the other senses by way of similitude usurp unto themselves, whensoever they make search after any knowledge. CHAP.  
XXXV

But by this may the difference more evidently be discerned betwixt the pleasure and the curiosity that be acted by the senses; for that pleasure affecteth objects that be beautiful, clear sounding, sweet smelling, savoury tasting, soft touching: whereas curiosity for trial's sake pries into objects clean contrary to the former, not to engage itself in the trouble they bring, but merely out of an itch of gaining the knowledge and experience of them. For what pleasure hath it, to see that in a torn carcass, which would strike horror into a man? And yet, if any such be near lying, they all flock to it, even of purpose to be made sad and to grow pale at it: they are afraid also to see it in their sleep; as if somebody had forced them to go and see it while they were awake, or any report of beauty had persuaded them unto it. And thus is it in the other senses also, all which it were long to prosecute. And out of this disease of curiosity are all those strange sights presented unto us in the theatre. Hence also men proceed to investigate some concealed powers of that nature which is not beyond our ken, which it does them no good to know, and yet men desire to know for the sake of knowing. Hence proceeds it also, if with that same end of perverted learning, the magical arts be made use of to enquire by. Upon this curiosity also even in religion itself, is

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP. prodigia flagitantur, non ad aliquam salutem, sed ad  
XXXV solam experientiam desiderata.

In hac tam immensa silva plena insidiarum et periculorum ecce multa praeciderim et a meo corde dispulerim, sicuti donasti me facere, deus salutis meae; attamen quando audeo dicere, cum circumquaque cotidianam vitam nostram tam multa huius generis rerum circumstrepant, quando audeo dicere nulla re tali me intentum fieri ad spectandum et vana cura capiendum? sane me iam theatra non rapiunt, nec curo nosse transitus siderum, nec anima mea unquam responsa quaesivit umbrarum; omnia sacrilega sacramenta detestor. a te, domine deus meus, cui humilem famulatum ac simplicem debeo, quantis mecum suggestionum machinationibus agit inimicus ut signum aliquod petam! sed obsecro te per regem nostrum et patriam Hierusalem simplicem, castam, ut quemadmodum a me longe est ad ista consensio, ita sit semper longe atque longius. pro salute autem cuiusquam cum te rogo, alius multum differens finis est intentionis meae, et te faciente quod vis das mihi et dabis libenter sequi.

Verum tamen in quam multis minutissimis et contemptibilibus rebus curiositas cotidie nostra temptetur et quam saepe labamur, quis enumerat? quotiens narrantes inania primo quasi toleramus, ne offendamus infirmos, deinde paulatim libenter advertimus. canem

## ST. AUGUSTINE'S CONFESSIONS BOOK X

God tempted; when, namely, certain signs and wonders from heaven are demanded of him: not desired for any saving end, but merely for our experience. CHAP  
XXXV

In this so vast a wilderness, so full of snares and dangers, behold many of them I have cut off, and thrust out of my heart, according as thou, O God of my salvation, hast given me the grace to do. And yet for all this, when dare I boldly say, (so many of this kind of things buzz all about this our daily life) when dare I boldly say, that myself is by no such like thing provoked to look towards it, or out of a vain desire to covet it? True it is that the theatres do not nowadays carry me away; nor do I much now regard to know the courses of the stars; nor hath my soul at any time enquired answers at the ghosts departed: all sacrilegious compacts I utterly detest. But at thy hands, O Lord my God, to whom I owe all humble and single-hearted service, by what fetches of suggestions hath that spiritual enemy dealt with me to desire some sign! But by our King I beseech thee, and by our home of Jerusalem so pure and chaste; that like as any consenting unto such thoughts hath been hitherto far enough from me, so ever let it be further and further. But for the health of any when I entreat thee, the end of my intention is far different from the former: and thyself doing what thou pleasest in it, givest me the grace, and willingly ever wilt give me, to obey it.

Notwithstanding, in how many petty and contemptible trifles is this curiosity of ours daily tempted: and how often we do slip that way, who is able to recount? How often when people tell vain stories do we at first bear with them, as it were, for fear of giving offence to the weak; and yet by degrees, by

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXV

currentem post leporem iam non specto, cum in circo fit; at vero in agro, si casu transeam, avertit me fortassis et ab aliqua magna cogitatione atque ad se convertit illa venatio, non deviare cogens corpore iumentu, sed cordis inclinatione, et nisi iam mihi, demonstrata infirmitate mea, cito admoneas, aut ex ipsa visione per aliquam considerationem in te adsurgere, aut totum contemnere atque transire, vanus hebesco. quid cum me domi sedentem stelio muscas captans vel aranea retibus suis inruentes implicans saepe intentum me facit? num quia parva sunt animalia, ideo non res eadem geritur? pergo inde ad laudandum te, creatorem mirificum atque ordinatorem rerum omnium, sed non inde intentus esse incipio. aliud est cito surgere, aliud est non cadere. et talibus vita mea plena est, et una spes mea magna valde misericordia tua. cum enim huiusmodi rerum conceptaculum fit cor nostrum et portat copiosae vanitatis catervas, hinc et orationes nostrae saepe interrumpuntur atque turbantur, et ante conspectum tuum, dum ad aures tuas vocem cordis intendimus, nescio unde inruentibus nugatoriis cogitationibus res tanta praeciditur.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

and by we willingly give ear to them? I become CHAP. XXXV  
not the spectator nowadays of a dog's coursing of a hare in the public games-place: but if in the field I by chance ride by, such a sport may, peradventure, put me off even from some serious thought, and draw me after it: not to turn out of the road with the body of my horse, but yet with the inclination of my heart: yea, and didst not thou, by making me see my infirmity, quickly admonish me, either through the sight itself by some contemplation to raise myself towards thee, or wholly to despise and pass it by; I dully stand besotted with it. What shall I say, whenas sitting in mine own house, a lizard catching flies, or a spider entangling them in her nets, oftentimes makes me attentive to them? Because these are but small creatures, is it not the same thing? I proceed hereupon to laud thee the wonderful Creator and Disposer of all: but that is not the occasion of my beginning to be attentive to them. One thing it is to get up quickly, and another thing not to fall at all. And of such toys is my life full; and my only hope is in thy wonderful great mercy. For when this heart of ours is made the receipt of such things, and overcharges itself with the throngs of this superabundant vanity, then are our prayers thereby often interrupted and distracted; and whilst in thy presence we direct the voice of our heart up unto thy ears, that so important a business is broken off, by I know not what idle thoughts rushing in upon us.

## XXXVI

CAP.  
XXXVI

NUMQUID etiam hoc inter contemnenda deputabimus, aut aliquid nos redduct in spem nisi nota misericordia tua, quoniam coepisti mutare nos? et tu scis, quanta ex parte mutaveris, qui me primitus sanas a libidine vindicandi me, ut propitius fias etiam ceteris omnibus iniquitatibus meis, et sanes omnes languores meos, et redimas de corruptione vitam meam, et eorones me in miseratione et misericordia, et saties in bonis desiderium meum, qui compressisti a timore tuo superbiam meam et mansuefecisti iugo tuo cervicem meam. et nunc porto illud, et lene est mihi, quoniam sic promissisti et fecisti; et vere sic erat, et nesciebam, quando id subire metuebam.

Sed numquid, domine, qui solus sine typho dominaris, quia solus verus dominus es, qui non habes dominum, numquid hoc quoque tertium temptationis genus cessavit a me aut cessare in hac tota vita potest, timeri et amari velle ab hominibus non propter aliud, sed ut inde sit gaudium, quod non est gaudium? misera vita est et foeda iactantia. hinc fit vel maxime non amare te nec caste timere te, ideoque tu superbis resistis, humilibus autem das gratiam et

182

## XXXVI

*The Sin of Pride*

BUT shall I account of this also, amongst such things CHAP. XXXVI as are to be contemned? Or shall aught bring us back to our hope, but thy well-known mercy, sith thou hast begun to change us? And in what degree thou hast already amended me, thyself best knowest; who dost first of all recover me from that burning desire of revenging myself: that so thou mayest the better be favourable unto all my other iniquities, and heal all my infirmities, and redeem Ps. ciii. 3-5 my life from corruption, and crown me with thy pity and mercy, and satisfy my desire with good things: who also hast curbed my pride with thy fear, and tamed my neck to thy yoke. Which now I bear, and it is light unto me; because so hast thou promised, and so hast thou made it: and verily so it was, but I knew it not, because I feared to take it up.

But tell me now, O Lord, thou who only reignest without the ruff of pride; because thou only art the true Lord, who hast no Lord: tell me hath this third kind of temptation given me over, or can it altogether forbear me in this life, this namely, to desire to be feared and loved of men, and that for no other end, but that we may receive a private rejoicing in it; which is indeed no true joy? A miserable life this is, and a dishonourable kind of bragging. For hence especially it comes, that men do neither purely love nor fear thee. And even 1 Pet. v. 6 therefore too dost thou resist the proud, and give JAMES iv. 6 grace unto the humble: yea, thou thunderest down

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXVI

intonas super ambitiones saeculi, et contremunt fundamenta montium. itaque nobis, quoniam propter quaedam humanae societatis officia necessarium est amari et timeri ab hominibus, instat adversarius verae beatitudinis nostrae, ubique spargens in laqueis Euge, euge, ut, dum avidè colligimus, incaute capiamur, et a veritate gaudium nostrum deponamus, atque in hominum fallacia ponamus, libeatque nos amari et timeri non propter te, sed pro te, atque isto modo sui similes factos secum habeat; non ad concordiam caritatis, sed ad consortium supplicii, qui statuit sedem suam ponere in aquilone, ut te perversa et distorta via imitanti tenebrosi frigidique servirent. nos autem, domine, pusillus grex tuus ecce sumus, tu nos posside. praetende alas tuas, et fugiamus sub eas. gloria nostra tu esto; propter te amemur et timeamur in nobis. qui laudari vult ab hominibus vituperante te, non defenditur ab hominibus iudicante te, nec eripietur damnante te. cum autem non peccator laudatur in desideriis animae suae, nec qui iniqua gerit benedicatur, sed laudatur homo propter aliquod donum, quod dedisti ei, at ille plus gaudet sibi laudari se quam ipsum donum habere, unde laudatur, etiam iste te vituperante laudatur, et melior iam ille, qui

## ST. AUGUSTINE'S CONFESSIONS BOOK X

upon the ambitious designs of this world, and the foundations of the mountains tremble at it. Because now certain offices of human society make it necessary both to be loved and feared of men, even therefore doth the adversary of our true blessedness lay hard at us, everywhere spreading in his snares Well done, well done; that whilst we too eagerly gather them up, we may be unawares taken, and brought to disjoint our rejoicing from thy truth, and to settle it in the deceiving opinions of men; pleasing ourselves with being loved and feared, not for thy sake, but in thy stead; by which device the adversary may make us his own, being made like unto him; not joined with him in any concord of charity, but into the fellowship of punishment: even of him who aspired to advance his throne in the north, that all darkened and befrozen, they might serve him, as he imitates thee in his wry and crooked ways. But we, O Lord, behold, we are thy little flock; keep thou still the possession of us: stretch thy wings over us, and let us fly under them. Be thou our glorying: for the sake of thee in us let us be beloved and feared. Whoever is ambitious to be commended of men, when thou discommendest; he is not defended of men when thou judgest; nor will he be delivered when thou condemnest. When—not a sinner is praised in the desires of his soul, nor he blessed who doth ungodly, but a man is praised for some gift which thou hast given him, yet pleases himself better in the hearing of his own praises than in the gift for which he is praised: this man also as well as the other, is praised while thou dispraisest, and better is he that praised than he that was praised: seeing to the one, the

CHAP.  
XXXVI

Ps. ix. 29,  
x. 3

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. XXXVI laudavit, quam iste, qui laudatus est. illi enim placuit in homine donum dei, hūc amplius placuit donum hominis quam dei.

### XXXVII

CAP. XXXVII TEMPTAMUR his temptationibus cotidie, domine, sine cessatione temptamur. cotidiana fornax nostra est humana lingua. imperas nobis et in hoc genere continentiam: da quod iubes et iube quod vis. tu nosti de hac re ad te gemitum cordis mei et flumina oculorum meorum. neque enim facile colligo, quam sim ab ista peste mundatior, et multum timeo occulta mea, quae norunt oculi tui, mei autem non. est enim qualiscumque in aliis generibus temptationum mihi facultas explorandi me, in hoc paene nulla est. nam et a voluptatibus carnis et a curiositate supervacuanea cognoscendi video quantum assecutus sim posse refrenare animum meum, cum eis rebus careo vel voluntate vel cum absunt. tunc enim me interrogo, quam magis minusve mihi molestum sit non habere. divitiae vero, quae ob hoc expetuntur, ut alicui trium istarum cupiditatum vel duabus earum vel omnibus serviant, si persentiscere non potest animus, utrum eas habens contemnat, possunt et dimitti,

186

## ST. AUGUSTINE'S CONFESSIONS BOOK X

gift of God in man was pleasing; but the other was better pleased with the gift of man than of God. CHAP.  
XXXVI

### XXXVII

#### *Praise and Dispraise, how they move us*

ASSAILED daily we are by these temptations, O Lord; yea, we are assailed incessantly. The furnace we be daily tried in, is the tongue of men. And in this kind also thou commandest us to be continent. Give what thou commandest, and command what thou wilt. Thou knowest what groans my heart, and floods mine eyes, send up to thee for this. For easily can I not discern how cleansed I am, more or less, from this pollution, yea, and do I much fear my secret sins, which thine eyes perceive well enough, though mine cannot. For in other kinds of temptations I have the ability, (such as it is) of examining myself; but in this, scarce any at all. For, from the pleasures of the flesh, and from the superfluous curiosity of knowing, I well perceive how much I have gained upon myself, in the refraining of my mind: whenas, namely, I do without those things, forgoing them or not having them. For then I ask myself how troublesome it is unto me more or less, not to have them. But as for riches, which are for this end desired, that they may serve a man in some one of those three concupiscences, or in any two, or all of them; if the soul be not able to discern, whether, when it hath them it can contemn them; they may even be cast aside, that it may make

CHAP.  
XXXVII

1 John ii.  
16

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXVII

ut se probet. laude vero ut careamus atque in eo experiamur, quid possumus, numquid male vivendum est et tam perditae atque immaniter, ut nemo nos noverit, qui non detestetur? quae maior dementia dici aut cogitari potest? at si bonae vitae bonorumque operum comes et solet et debet esse laudatio, tam comitatum eius quam ipsam bonam vitam deseri non oportet. non autem sentio, sine quo esse aut aequo animo aut aegre possim, nisi cum afuerit.

Quid igitur tibi in hoc genere temptationis, domine, confiteor? quid, nisi delectari me laudibus? sed amplius ipsa veritate quam laudibus. nam si mihi proponatur, utrum malim furens aut in omnibus rebus errans ab omnibus hominibus laudari, an constans et in veritate certissimus ab omnibus vituperari, video quid eligam. verum tamen nollem, ut vel auget mihi gaudium cuiuslibet boni mei suffragatio oris alieni; sed auget, fateor, non solum, sed et vituperatio minuit. et cum ista miseria mea perturbor subintrat mihi excusatio, quae qualis sit, tu scis, deus; nam me incertum facit. quia enim nobis imperasti non tantum continentiam, id est a quibus rebus amorem cohibeamus, verum etiam iustitiam, id est quo cum conferamus, nec te tantum voluisti a nobis verum etiam proximum diligere, saepe mihi videor de propectu aut spe proximi delectari, cum

## ST. AUGUSTINE'S CONFESSIONS BOOK X

experience of itself that way. But to enable of ourselves to do without praise, and for making trial what we can do in that kind, is our course to live ill, so desperately and out of all compass, that every body that knows us may detest us? What madder trick can either be said or thought of? But now if praise both useth and ought to be the companion of a good life and of good works; we ought as little to forgo that company, as good life itself. But I neither know whether I can well or ill be without anything, unless when it be absent.

CHAP.  
XXXVII

What shall I therefore confess unto thee in this kind of temptation, O Lord? What, but that I am very much delighted with praises: but yet with the truth more than with the praises. For were I put to my choice, whether I would play the madman, or the fool in everything, and be generally praised for it; or be well settled and most assured of being in the right, and be generally discommended for it; I see straight what I would choose. Yet unwilling I should be that the praise given me by another man's mouth, should increase my joy for any good I have; and yet doth praise not only increase it, but dispraise doth diminish it. And when much troubled I am at this hard case of mine, I presently bethink myself of an excuse; which how sufficient it is, God thou knowest, for it leaves me uncertain. And for because thou hast not commanded us continency alone, that is, from what things we should refrain our love: but justice also, that is, which way we should bestow that love: and, that it is not thy will to have us love thee only, but our neighbour also: do I sometimes seem unto myself to be delighted with the proficiency or towardliness of my neighbour, when I am delighted

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XXXVII

bene intelligentis laude delector, et rursus eius malo contristari, cum eum audio vituperare quod aut ignorat aut bonum est. nam et contristor aliquando laudibus meis, cum vel ea laudantur in me, in quibus mihi ipse displiceo, vel etiam bona minora et levia pluris aestimantur, quam aestimanda sunt. sed rursus unde scio, an propterea sic afficior, quia nolo de me ipso a me dissentire laudatorem meum, non quia illius utilitate moveor, sed quia eadem bona, quae mihi in me placent, iucundiora mihi sunt, cum et alteri placent? quodam modo enim non ego laudor, cum de me sententia mea non laudatur, quandoquidem aut illa laudantur, quae mihi displicent, aut illa amplius, quae mihi minus placent. ergone de hoc incertus sum mei?

Ecce in te, veritas, video non me laudibus meis propter me, sed propter proximi utilitatem moveri oportere. et utrum ita sim, nescio. minus mihi de hac re notus sum ipse quam tu. obsecro te, deus meus, et me ipsum mihi indica, ut confitear oraturis pro me fratribus meis, quod in me saucium conperero. iterum me diligentius interrogem. si utilitate proximi moveor in laudibus meis, cur minus moveor, si quisquam alius iniuste vituperetur quam si ego? cur ea contumelia magis mordeor, quae in me quam quae in alium eadem iniquitate coram me

with the praise of me, that understands; and I am sorry again for this want in him, when I hear him dispraise either that which he understands not, or what is good. For I am sometimes very sorry at mine own praises, when, namely, those things be praised in me, in which I mislike myself, or that lesser and lighter good things in me are more esteemed than in reason they ought to be. But how again come I to know whether I am thus affected, because I would not have my commender dissent from me in things that concern myself, not for that I am moved with the care of his good, but for that the same good things in me which very well please me, are the more pleasing to me when they are so also to another? For in some sort I am not then praised, when mine own judgment of myself is not praised: forasmuch as either those things are praised which please me not at all; or those are more praised, which please me less. Am I therefore uncertain of myself in this matter?

Behold, O Truth, in thee I see, that I ought not so much for mine own sake to be moved at mine own praises as for the good of my neighbour. And whether so I be, I know not. For I know less of myself in this, than of thee. I beseech now, O my God, discover me unto myself, that I may confess unto my brethren who are to pray for me, what I now find myself defective in. Once again let me more diligently ask myself; if so I be moved with the good of my brethren in mine own praises, why then am I less moved if another man be unjustly discommended, than if I be? Why am I more nettled with that reproach which is cast upon myself, than at that which is cast upon another in my presence, for the same fault? Am I ignorant of this also?

## S. AVGVSTINI CONFESSIIONVM LIBER X

CAP.  
XXXVII

iacitur? an et hoc nescio? etiamne id restat, ut ipse me seducam et verum non faciam coram te in corde et lingua mea? insaniam istam, domine, longe fac a me, ne oleum peccatoris mihi sit os meum ad inpinguandum caput meum.

### XXXVIII

CAP.  
XXXVIII

EGENUS et pauper ego sum, et melior in occulto gemitu displicens mihi et quaerens misericordiam tuam, donec reficiatur defectus meus et perficiatur usque in pacem, quam nescit arrogantis oculus. sermo autem ore procedens et facta, quae innotescunt hominibus, habent temptationem periculosissimam ab amore laudis, qui ad privatam quandam excellentiam contrahit emendicata suffragia: temptat, et cum a me in me arguitur, eo ipso, quo arguitur, et saepe de ipso vanae gloriae contemptu vanius gloriatur, ideoque non iam de ipso contemptu gloriae gloriatur: non enim eam contemnit, cum gloriatur.

### XXXIX

CAP.  
XXXIX

INTUS etiam, intus est aliud in eodem genere temptationis malum, quo inanescunt qui placent sibi de se,

## ST. AUGUSTINE'S CONFESSIONS BOOK X

Or is this it at last, that I should now seduce myself, and neither think nor speak what is truth before thee? This madness put far from me, O Lord, lest mine own mouth prove the oil of sinners unto me, to make fat my head.

CHAP.  
XXXVII

Ps. cxli. 5

### XXXVIII

#### *Virtue is endangered by Vain-glory*

I AM poor and needy: yet in better case, whilst in my private groanings I displease myself, and seek for thy mercy; until my wants be supplied, and perfectly made up into such an estate of peace, which the eye of the proud is not acquainted withal. The report of the people's mouths, and deeds known to men, carry along with them a most dangerous temptation from the love of praise: which, for the advancing of a certain private excellency of our own, collects men's votes as a beggar craves alms. It tempts, even when it is reproved by myself in myself: yea, even in that very particular, that it is reproved. And with a greater vanity does a man glory oftentimes of his contemning of vain-glory; for which reason he cannot now be said to glory in his contempt of vain-glory: for he does not truly contemn it, who glories at it.

CHAP.  
XXXVIII

### XXXIX

#### *Of Self-love*

WITHIN us again, within us is yet another evil in the same kind of temptation, wherewith such people puff themselves up, as please themselves in themselves,

CHAP.  
XXXIX

## S. AVGVSTINI CONFESSIOIVM LIBER X

CAP.  
XXXIX

quamvis aliis vel non placeant vel displiceant nec placere affectent ceteris. sed sibi placentes multum tibi displicent, non tantum de non bonis quasi bonis verum etiam de bonis tuis quasi suis, aut etiam sicut de tuis, sed tamquam de meritis suis, aut etiam sicut ex tua gratia, non tamen socialiter gaudentes, sed aliis invidentes eam. in his omnibus atque in huius modi periculis et laboribus vides tremorem cordis mei, et vulnera mea magis subinde a te sanari quam mihi non infligi sentio.

### XL

CAP.  
XL

VBI non mecum ambulasti, veritas, docens, quid caveam et quid appetam, cum ad te referrem inferiora visa mea, quae potui, teque consulerem? Iustravi mundum foris sensu, quo potui, et adtendi vitam corporis mei de me sensusque ipsos meos. inde ingressus sum in recessus memoriae meae, multiplices amplitudines plenas miris modis copiarum innumerabilium, et consideravi et expavi, et nihil eorum discernere potui sine te, et nihil eorum te esse inveni. nec ego ipse inventor, qui peragravi omnia et distinguere et pro suis quaeque dignitatibus aestimare conatus sum, excipiens alia nutantibus sensibus

## ST. AUGUSTINE'S CONFESSIONS BOOK X

however they please not or displease others or care not to please. These may please themselves, but thee do they displease highly: not only for pleasing themselves in things not good, as if they were good, but also for so doing in thy good things as if they were their own: or as if thine, yet as given them for their own merits: or, if also as proceeding from thy mere grace, yet not in a neighbourly spirit, but as grudging it to others. In all these perils and travails, and others of the like kind, thou seest a trembling of my heart: yea, and I well feel my wounds to be often rather cured by thee, than not inflicted upon me.

CHAP.  
XXXIX

### XL

#### *His Striving against Sin*

WHERE hast thou not gone along with me, O thou Truth, teaching me both what to beware, and what to desire; when I made report unto thee of what I had seen here below, (so well as I could) and asked thy advice upon them? With my outward senses so well as I might I took a muster of this world; observing the life that the body hath of me, and these senses of mine own. Thence turned I inwardly into the withdrawing chambers of my memory, those manifold large rooms, so wonderfully well furnished of innumerable stores, and I considered, and stood amazed; being able to discern nothing without thy help, yet finding none of all these to be thyself. Nor was I the finder of these things, I, who went over them all, and who now laboured to distinguish and to value everything according to its proper worth: receiving some things with my faltering

CHAP.  
XL

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. et interrogans, alia mecum commixta sentiens, ipsosque  
<sup>XL</sup> nuntios dinoscens atque dinumerans, iamque in memoriae latis opibus alia pertractans, alia recondens, alia eruens : nec ego ipse, cum haec agerem, id est vis mea, qua id agebam, nec ipsa eras tu, quia lux es tu permanens, quam de omnibus consulebam, an essent, quid essent, quanti pendenda essent : et audiebam docentem ac iubentem. et saepe istuc facio ; hoc me delectat, et ab actionibus necessitatis, quantum relaxari possum, ad istam voluptatem refugio. neque in his omnibus, quae percurro consulens te, invenio tutum locum animae meae nisi in te, quo colligantur sparsa mea nec a te quicquam recedat ex me. et aliquando intromittis me in affectum multum inusitatum introrsus ad nescio quam dulcedinem, quae si perficiatur in me, nescio quid erit, quod vita ista non erit. sed recido in haec aerumnosis ponderibus et resorbeor solitis, et teneor et multum fleo, sed multum teneor. tantum consuetudinis sarcina digna est ! hic esse valeo nec volo, illic volo nec valeo, miser utrobique.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

senses and inquiring, feeling other things that were mixed with mine own self; yea, and taking particular notice and tale of the reporters themselves; and anon thoroughly canvassing over some things laid up in the large treasury of my memory, storing up some of them there again, and for my use drawing out some. Neither was I myself when I did all this (that is, that ability of mine own by which I did it, neither was it thou, for thou art that never failing light, which concerning all these I still advised withal, whether they were, what they were, and how to be valued they were :) and I overheard thee directing and commanding me. And this I do very often: this it is delights me; yea, and so fast as I get loose from what necessity lays upon me, unto this pleasure have I recourse. Nor in all these which I thus run over consulting thee, can I find any one safe place to settle my soul in, but in thyself only; into whom let all my scattered pieces be gathered together, nor let anything of mine be turned back from thee. At some times thou inwardly admittest me into an affection that I am not usually acquainted with, rising to a strange sweetness, which, could it be once perfected in me, it should be I know not what, which this life shall never be. But by my cumbersome weights am I tumbled down again, yea, quite swallowed up by mine old wont, and fast holden by it: much do I weep, yet fast am I still held down. Such power hath the burden of custom to overload a man. In this estate I am able to stay, but unwilling: in the other I would willingly be, but am not able, miserable in both conditions.

CHAP.  
XL

## XLI

CAP. IDEOQUE consideravi languores peccatorum meorum  
 XLI in cupiditate triplici, et dexteram tuam invocavi ad salutem meam. vidi enim splendorem tuum corde saucio et repercussus dixi: quis illuc potest? proiectus sum a facie oculorum tuorum. tu es veritas super omnia praesidens. at ego per avaritiam meam non amittere te volui, sed volui tecum possidere mendacium, sicut nemo vult ita falsum dicere, ut nesciat ipse, quid verum sit. itaque amisi te, quia non dignaris cum mendacio possideri.

## XLII

CAP. QUEM invenirem, qui me reconciliaret tibi? ambi-  
 XLII endum mihi fuit ad angelos? qua prece? quibus sacramentis? multi conantes ad te redire neque per se ipsos valentes, sicut audio, temptaverunt haec, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt inclusionibus. elati enim te quae- rebant doctrinae fastu, exserentes potius quam tundentes pectora, et adduxerunt sibi per similitudinem cordis sui conspirantes et socias superbiae suae

198

## ST. AUGUSTINE'S CONFESSIONS BOOK X

### XLI

#### *God and a Lie cannot stand together*

I HAVE thus considered the infirmities of my sins, in that threefold concupiscence : and I have called thy right hand to my help. For with a wounded heart have I beheld thy brightness, and being beaten back, I said : Who can attain thither ? I am cast away from the sight of thine eyes : thou art the Truth which sittest president over all. But loth I was through my covetousness to forgo thee ; but gladly would I together with thee have possessed a lie : like as no man there is so desirous to speak falsely, as that himself may be hindered by it from knowing the truth. Verily therefore have I lost thee, because thou vouchsafest not to be possest together with a lie.

CHAP.

XLI

1 John ii.

16

Ps. xxxi. 22

### XLII

#### *Angels cannot be our Mediators*

WHOM could I find to reconcile myself unto thee by ? Was I to sue the angels ? By what prayer ? By what sacraments ? Many a man endeavouring to return unto thee, and being not able of himself, hath, as I hear, made trial of this way, and hath fallen into the desire of curious visions, and hath been thought worthy to be deluded. For they being high-minded, have sought thee out in the pride of their learning ; swelling out rather than knocking upon their breasts : and so by an affinity of heart, have they drawn unto themselves the princes of the air, their fellow conspirators in pride ; to be deceived

CHAP.

XLII

Eph. ii. 2

## Ś. AVGVSTINI CONFESSIONVM LIBER X

CAP. XLII potestates aeris huius, a quibus per potentias  
magicas deciperentur, quaerentes mediatorem, per  
quem purgarentur, et non erat. diabolus enim erat  
transfigurans se in angelum lucis. et multum inlexit  
superbam carnem, quod carneo corpore ipse non  
esset. erant enim illi mortales et peccatores, tu  
autem, domine, cui reconciliari volebant, immortalis  
et sine peccato. mediator autem inter deum et  
homines oportebat ut haberet aliquid simile deo,  
aliquid simile hominibus, ne in utroque hominibus  
similis longe esset a deo, aut in utroque deo similis  
longe esset ab hominibus, atque ita mediator non  
esset. fallax itaque ille mediator, quo per secreta  
iudicia tua superbia meretur inludi, unum cum  
hominibus habet, id est peccatum, aliud videri vult  
habere cum deo, ut, quia carnis mortalitate non  
tegitur, pro immortali se ostendet. sed quia sti-  
pendium peccati mors est, hoc habet commune cum  
hominibus, unde simul damnetur in mortem.

### XLIII

CAP. XLIII VERAX autem mediator, quem secreta tua misericordia  
demonstrasti hominibus, et misisti, et eius exemplo  
etiam ipsam discerent humilitatem, mediator ille dei  
et hominum, homo Christus Iesus, inter mortales  
200

## ST. AUGUSTINE'S CONFESSIONS BOOK X

by them through the force of magic, even while they sought for a mediator by whom they might be purged: but there was none. For the devil it was, transfiguring now himself to an angel of light. And it much enticed proud flesh, that himself was not of any fleshly body. For they were mortal and sinful; but thou, Lord, to whom they sought to be reconciled, art immortal and without sin. A mediator, now, betwixt God and man, must have something like unto God, and something like unto men; lest, that being like unto man in both natures, he should be too far unlike God: or if like unto God in both natures, he should be too far unlike to men: and so be a mediator neither way. That deceitful mediator, therefore, by whom in thy secret judgment pride deserves to be deluded, hath one thing indeed common with himself to men, and that sin: and desires to seem to share in another thing with God; that because he is not clothed with any mortality of flesh, he might thereby vaunt himself to be immortal. But, for that the wages of sin is death, this hath he common to himself with men, that together with them he should be condemned unto death.

CHAP.  
XLII

2 Cor. xi.  
14

Rom. vi. 20

### XLIII

*Christ only is the all-sufficient Intercessor*

BUT the true mediator, whom out of thy secret mercy thou hast shewed forth unto men, and whom thou sentest, that by his example they might learn the true humility: that Mediator therefore between God and man, the man Christ Jesus, appeared betwixt

CHAP.  
XLIII

1 Tim. ii.  
5

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP.  
XLIII

peccatores et immortalem iustum apparuit, mortalis cum hominibus, iustus cum deo, ut, quoniam stipendium iustitiae vita et pax est, per iustitiam coniunctam deo evacuaret mortem iustificatorum inpiorum, quam cum illis voluit habere communem. hic demonstratus est antiquis sanctis, ut ita ipsi per fidem futurae passionis eius, sicut nos per fidem praeteritae, salvi fierent. in quantum enim homo, in tantum mediator, in quantum autem verbum, non medius, quia aequalis deo et deus apud deum et simul unus deus.

In quantum nos amasti, pater bone, qui filio tuo unico non pepercisti, sed pro nobis inpiis tradidisti eum! quomodo nos amasti, pro quibus ille non rapinam arbitratus esse aequalis tibi factus est subditus usque ad mortem crucis: unus ille in mortuis liber, potestatem habens ponendi animam suam et potestatem habens iterum sumendi eam, pro nobis tibi victor et victima, et ideo victor, quia victima, pro nobis tibi sacerdos et sacrificium, et ideo sacerdos, quia sacrificium, faciens tibi nos de servis filios de te nascendo, tibi serviendo. merito mihi spes valida in illo est, quod sanabis omnes languores meos per eum, qui sedet ad dexteram tuam et te interpellat pro nobis: alioquin desperarem. multi enim et magni sunt idem languores, multi sunt et magni; sed amplior est medicina tua. potuimus putare verbum tuum remotum esse a coniunctione

## ST. AUGUSTINE'S CONFESSIONS BOOK X

mortal sinners and the immortal Just One : being mortal with men, and just with God : that because the wages of righteousness is life and peace, he might by his righteousness which was joined to God, make void the death of as many of the wicked, as were by him justified, which death his will was to have common both to them and him. He was shewed forth unto holy men of old ; to the intent that they might be saved through faith in his passion to come, like as we are through faith of it already passed. For how far forth he was a man, so far forth was he mediator : but so far forth as he is the Word, he is not mid-way to God, because he is equal to God, and God with God, and together one God.

How hast thou loved us, O good Father, that hast not spared thine only son, but hast delivered him unto death for us wicked men ? How hast thou loved us, for whom he that thought it no robbery to be equal with God, was made subject unto death, even the death of the cross ? He that was alone free among the dead, that had power to lay down his life, and power to take it up again : for us was he unto thee both the Victor and the Victim, and therefore Victor, because the Victim : for us was he unto thee both the Priest and the Sacrifice, and therefore the Priest, because the Sacrifice : of slaves making us thy children, by being born of thee, and by becoming a servant unto thee. Deservedly therefore is my hope strongly settled upon him, that thou wilt by him cure all my infirmities ; even by him that sits at thy right hand, and maketh intercession for us ; whereas otherwise I should despair utterly. For many and great are those infirmities, yea many they are and great ; but thy medicine is more sovereign. Imagine we might that thy word was far enough from being

CHAP.  
XLIII

Rom. viii.  
32

Phil. ii.  
6, 8

Ps.  
lxxxviii. 5

John x. 18

## S. AVGVSTINI CONFESSIONVM LIBER X

CAP. XLIII hominis et desperare de nobis, nisi caro fieret et habitaret in nobis.

Conterritus peccatis meis et mole miseriae meae, agitaveram corde meditatusque fueram fugam in solitudinem, sed prohibuisti me et confortasti me dicens: Ideo Christus pro omnibus mortuus est, ut et qui vivunt iam non sibi vivant, sed ei qui pro omnibus mortuus est. ecce, domine, iacto in te curam meam, ut vivam, et considerabo mirabilia de lege tua. tu scis inperitiam meam et infirmitatem meam: doce me et sana me. ille tuus unicus, in quo sunt omnes thesauri sapientiae et scientiae absconditi, redemit me sanguine suo. non calumnientur mihi superbi, quoniam cogito pretium meum, et manduco et bibo, et erogo et pauper cupio saturari ex eo inter illos, qui edunt et saturantur: et laudabunt dominum qui requirunt eum.

## ST. AUGUSTINE'S CONFESSIONS BOOK X

united with man, and so despair of ourselves ; unless  
it had been made flesh and dwelt among us.

CHAP.  
XLIII

Affrighted thus with mine own sins and the burden  
of mine own misery, I cast these thoughts in my  
heart, bethinking myself of fleeing into the wilder-  
ness : but thou forbadest me, and strengthenedst me,  
saying : Therefore Christ died for all, that they which  
live, may now no longer live unto themselves, but  
unto him that died for all. See, Lord, I henceforth  
cast all my care upon thee, that I may live, and I will  
consider wonderful things out of thy law. Thou  
knowest both my unskilfulness and my infirmity ;  
oh, teach me, and heal me. That only Son of thine,  
in whom are hid all the treasures of wisdom and  
knowledge, hath redeemed me with his blood. Let

2 Cor. v. 15

Ps. Iv. 22,  
cxix. 18

Col. ii. 3

not the proud speak evil of me now ; for that I medi-  
tate upon the price of my redemption, and do

Ps. cxix. 122

eat and drink, and give unto the poor ;

and being poor myself, desire to be

filled by him, amongst those

that eat, and are satisfied ;

and they shall praise

the Lord who

seek him.

Ps. xxxii.  
16



BOOK XI

## LIBER VNDECIMVS

### I

CAP. NUMQUID, domine, cum tua sit aeternitas, ignoras,  
<sup>I</sup> quae tibi dico, aut ad tempus vides quod fit in tem-  
pore? cur ergo tibi tot rerum narrationes digero?  
non utique per me noveris ea, sed affectum meum  
excito in te et eorum, qui haec legunt, ut dicamus  
omnes: Magnus dominus et laudabilis valde. iam  
dixi et dicam: amore amoris tui facio istuc. nam et  
oramus, et tamen veritas ait: Novit pater vester quid  
vobis opus sit, priusquam petatis ab eo. affectum  
ergo nostrum patefacimus in te, confitendo tibi miseras  
nostras et misericordias tuas super nos, ut liberes nos  
omnino, quoniam coepisti, ut desinamus esse miseri in  
nobis et beatificemur in te, quoniam vocasti nos, ut  
simus pauperes spiritu et mites et lugentes, et  
esurientes ac sitientes iustitiam, et misericordes et  
mundicordes et pacifici. ecce narraui tibi multa,  
quae potui et quae volui, quoniam tu prior voluisti, ut  
confiterer tibi, domino deo meo, quoniam bonus es,  
quoniam in saeculum misericordia tua.

# THE ELEVENTH BOOK

## I

*Why we confess unto God who knows all*

CANST thou that art the Lord of all eternity, be CHAP. ignorant of what I say unto thee? Or dost thou see I in relation to time, that which passeth in time? Why then do I lay in order before thee so many narrations? Not to this end I do it, that thou mayest come to know them upon my relation; but thereby I stir up mine own and my readers' devotions towards thee, that we may say all together: Great is the Lord, and greatly to be praised. Now Ps. cxvi. 4 have I said, and again say it I will; for the love of thy love make I this confession. For we use to pray also, and yet Truth itself hath said: Your Father Matt. vi. 8 knoweth what you have need of, before you ask. 'Tis our affection therefore which we hereby lay open unto thee, while we confess our own miseries, and thy mercies upon us, that thou mayest thoroughly set us free, seeing already thou hast begun, that we may leave to be wretched in ourselves, and may be happy in thee: since thou hast called us, that we may become poor in spirit, and meek, and mournful, and hungry and thirsty after righteousness, and merciful, Matt. v. 3-9 and pure in heart, and peace-makers. See, I have told thee many things, as I could, and as I would; because thou wouldest first that I should confess unto thee my Lord God, for thou art good, for thy Ps. cxviii. mercy endureth for ever.

## II

CAP. QUANDO autem sufficio lingua calami enuntiare omnia  
 II hortamenta tua, et omnes terrores tuos et consolationes et gubernationes, quibus me perduxisti praedicare verbum et sacramentum tuum dispensare populo tuo? et si sufficio haec enuntiare ex ordine, caro mihi valent stillae temporum. et olim inardesco meditari in lege tua, et in ea tibi confiteri scientiam et imperitiam meam, primordia inluminacionis tuae et reliquias tenebrarum mearum, quousque devoretur a fortitudine infirmitas. et nolo in aliud horae diffluant, quas invenio liberas a necessitatibus reficiendi corporis et intentionis animi, et servitutis, quam debemus hominibus, et quam non debemus et tamen reddimus.

Domine deus meus, intende orationi meae, et misericordia tua exaudiat desiderium meum, quoniam non mihi soli aestuat, sed usui vult esse fraternae caritati: et vides in corde meo quia sic est. sacrificem tibi famulatum cogitationis et linguae meae, et da quod offeram tibi. inops enim et pauper sum, tu dives in omnes invocantes te, qui securus curam nostri geris. circuncide ab omni temeritate omnique mendacio interiora et exteriora mea, labia mea. sint

## II

*He sueth to be delivered from his Sins and Errors,  
and to be guided unto the true Knowledge*

BUT when shall I be able with the tongue of my pen to set forth all thy exhortations, and all thy terrors and comforts, and directions, by which thou hast brought me up to be a preacher of thy word; and a dispenser of thy Sacrament unto thy people? If I now be able to declare these things to thee in order, the drops of time are very precious with me; and I have long since had a burning desire to meditate in thy law; and therein to confess both my skill and unskilfulness unto thee, the morning light of thy enlightening me, and the relics of darkness in me so long remaining, till infirmity be swallowed up by strength. Nor would I have my hours to be squandered away upon any other thing, which I find free from the necessities of refreshing of my body, and the recreating of my mind, and the complying in those offices of service which we owe unto men; yea, also which we owe not, and yet pay them.

CHAP. II  
The hour-glass then measured by water-drops

Give ear unto my prayer, O Lord my God, and let thy mercy hearken unto my petition: because it striveth not to entreat for myself alone, but to be useful also to brotherly love. Thou seest in my heart, that so it is. I would sacrifice unto thee the service of my thoughts and tongue: now give me, what I am to offer unto thee. For I am poor and needy, but thou art rich to all those that call upon thee; who not distracted with cares thyself, takest care of us all. From all rashness and lying do thou circumcise both my inward and my

Ps. viii. 16  
Rom. x. 12

## S. AVGVSTINI CONFESSIONVM LIBER XI

CAP. castae deliciae meae scripturae tuae, nec fallar in eis  
II nec fallam ex eis. domine, adtende et miserere, domine deus meus, lux caecorum et virtus infirmorum, statimque lux videntium et virtus fortium, adtende animam meam et audi clamantem de profundo. nam nisi adsint et in profundo aures tuae, quo ibimus? quo clamabimus? tuus est dies et tua est nox: ad nutum tuum momenta transvolant. largire inde spatium meditationibus nostris in abdita legis tuae, neque adversus pulsantes claudas eam. neque enim frustra scribi voluisti tot paginarum opaca secreta, aut non habent illae silvae cervos suos recipientes se in eas et resumentes, ambulantes et pascentes, recumbentes et ruminantes. o domine, perfice me et revela mihi eas. ecce vox tua gaudium meum, vox tua super affluentiam voluptatum. da quod amo: amo enim. et hoc tu dedisti. ne dona tua deseras nec herbam tuam spernas sitientem. confitear tibi quidquid invenero in libris tuis, et audiam vocem laudis, et te bibam, et considerem mirabilia de lege tua ab usque principio, in quo fecisti caelum et terram, usque ad regnum tecum perpetuum sanctae civitatis tuae.

Domine, miserere mei et exaudi desiderium meum. puto enim, quod non sit de terra, non de auro et argento et lapidibus aut decoris vestibus aut

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

outward parts, my lips. Let my chaste delights be thy Scriptures : let me neither be deceived in them, nor deceive out of them. Hearken Lord, and have mercy upon me, O Lord my God, O thou Light of the blind, and the Strength of the weak ; yea, the Light of those that see, and the Strength of the strong ; hearken thou unto my soul, and hear me crying unto thee out of the deep. For if thine ears be not with us also in the deep, whither then shall we go ? To whom shall we cry ? The day is thine, and the night is thine : at thy beck the moments fly past. Afford out of it some spare time for my meditation upon the hidden things of the Law ; which I beseech thee shut not up against them that knock. For in vain it was not, that thou wouldst have so many leaves full of darksome secrets committed unto writing : nor are those forests without their harts which retire themselves into them, making their range and walks in them ; feeding, lodging, and chewing the cud in them. Perfect me, O Lord, and reveal them unto me. Behold thy voice is my joy ; yea, thy voice exceedeth the abundance of all pleasures. Give me what I love : for verily I do love it ; and this love is of thy giving. Forsake not therefore thine own gifts, nor despise thou him that thirsteth after thy herbage. Let me confess unto thee whatsoever I shall find in thy books ; and let me hear the voice of praise ; and let me drink thee up ; and let me consider of the wonderful things of thy Law : even from the very beginning wherein thou madest the heaven and the earth, unto that everlasting reign of thy holy city with thee.

Have mercy, Lord, upon me, and hear my petition : for it is not I suppose of the earth ; not for gold and silver, or precious stones, or gorgeous apparel, or

CHAP.  
II

Ps. lxxiv.  
16

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. honoribus et potestatibus aut voluptatibus carnis  
<sup>II</sup> neque de necessariis corpori et huic vitae peregrinationis nostrae, quae omnia nobis adponuntur quaerentibus regnum et iustitiam tuam. vide, deus meus, unde sit desiderium meum. narraverunt mihi iniusti delectationes, sed non sicut lex tua, domine. ecce unde est desiderium meum. vide, pater, aspice et vide et adproba, et placeat in conspectu misericordiae tuae invenire me gratiam ante te, ut aperiatur pulsanti mihi interiora sermonum tuorum. obsecro per dominum nostrum Iesum Christum filium tuum, virum dexteræ tuæ, filium hominis, quem confirmasti tibi mediatorem tuum et nostrum, per quem nos quaesisti non quaerentes te, quaesisti autem, ut quaereremus te, verbum tuum, per quod fecisti omnia, in quibus et me, unicum tuum, per quem vocasti in adoptionem populum credentium, in quo et me: per eum te obsecro, qui sedet ad dexteram tuam et te interpellat pro nobis, in quo sunt omnes thesauri sapientiae et scientiae absconditi. ipsos quaero in libris tuis. Moyses de illo scripsit: hoc ipse ait, hoc veritas ait.

### III

CAP. AUDIAM et intellegam, quomodo in principio fecisti  
<sup>III</sup> caelum et terram. scripsit hoc Moyses, scripsit et abiit, transiit hinc a te ad te neque nunc ante me

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

honours and offices, or the pleasures of the flesh : or necessities of the body, or for this life of our earthly pilgrimage ; all which shall be added to those that seek thy kingdom and thy righteousness. Behold O Lord my God, whence my desire proceeds. The ungodly have sometimes told me what themselves delight in : but they are not like the delights of thy Law. See now whence my desire proceeds. See, Father, behold, see and approve ; and let it be pleasing in the sight of thy mercy, that I shall find so much grace with thee, as that the secrets of thy Word may be opened unto me when I knock. By our Lord Jesus Christ thy Son I beseech thee, that Man on thy right hand, that Son of Man, whom thou hast appointed a Mediator betwixt thyself and us, by whom thou soughtest us, who sought not for thee : yet didst thou seek us, that we might seek thee, and thy Word by whom thou madest all things, and me amongst them ; thy only Son by whom thou hast called the believing people unto thee, and me amongst them : by him I beseech thee, who sitteth at thy right hand, and maketh intercession for us, in whom are hid all the treasures of wisdom and knowledge. These same do I seek in thy books. Of him Moses wrote ; this saith himself, this Truth says.

CHAP.

II

Matt. vi. 33

Ps. cxix.

85

Col. ii. 3

John v. 46

### III

#### *He desires to understand the Holy Scriptures*

LET me hear and understand how thou in the beginning hast made heaven and earth. This Moses wrote of ; he wrote and passed away, he passed hence from thee unto thee, and he is not at this present before

CHAP.

III

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. III est. nam si esset, tenerem eum et rogarem eum et per te obsecrarem, ut mihi ista panderet, et praeberem aures corporis mei sonis erumpentibus ex ore eius, et si hebraea voce loqueretur, frustra pulsaret sensum meum nec inde mentem meam quicquam tangeret; si autem latine, scirem quid diceret. sed unde scirem, an verum diceret? quod si et hoc scirem, num ab illo scirem? intus utique mihi, intus in domicilio cogitationis nec hebraea nec graeca nec latina nec barbara veritas sine oris et linguae organis, sine strepitu syllabarum diceret: “verum dicit,” et ego statim certus confidenter illi homini tuo dicerem: “verum dicis.” quum ergo illum interrogare non possim, te, quo plenus vera dixit, veritas, rogo, te, deus meus, rogo, parce peccatis meis, et qui illi servo tuo dedisti haec dicere, da et mihi haec intellegere.

### IV

CAP. IV Ecce sunt caelum et terra, clamant, quod facta sint; mutantur enim atque variantur. quidquid autem factum non est et tamen est, non est in eo quicquam, quod ante non erat: quod est mutari atque variari. clamant etiam, quod se ipsa non fecerint: “ideo

216

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

mine eyes. For if he were, then would I lay hold CHAP.  
of him, and entreat him, and for thy sake would I III  
beseech him to open these things unto me : yea, I  
would lay the ears of my body unto the sound burst-  
ing out of his mouth. And should he speak in the  
Hebrew tongue, in vain should he beat mine ears,  
and never should he come near my understanding :  
whereas if he spake Latin, I should know what he  
said. But how should I know whether he said truth  
or no ? And if I could learn this too, should I know  
it from him ? Yea, for certainly within me, in  
that inward house of my thoughts, Truth, neither  
Hebrew, nor Greek, nor Latin, nor of any other  
language, without helps of the mouth and tongue,  
without any sound of syllables, should tell me he says  
true ; and myself thereupon assured of it, would con-  
fidently say unto that servant of thine : Thou speakest  
truth. Seeing, therefore, I have not now the means  
to confer with Moses, I beg of thee, Truth (inspired  
by whom he uttered these truths) of thee, my God,  
pardon of my sins : and thou that enabledst that ser-  
vant of thine to deliver these truths, enable me also  
to understand them.

### IV

#### *The Creatures proclaim God to be their Creator*

BEHOLD, the heavens and the earth are already, they CHAP.  
proclaim themselves to have been created : for they IV  
are changed and altered from what they were. See Book  
Whereas whatsoever is not made, and yet hath a VII. xi.  
being, hath nothing in it now, which it had not  
before : which is to be changed and altered. They  
proclaim also, that they made not themselves ; but

CAP. <sup>IV</sup> sumus, quia facta sumus; non ergo eramus, antequam essemus, ut fieri possemus a nobis.” et vox dicentium est ipsa evidentia. tu ergo, domine, fecisti ea, qui pulcher es: pulchra sunt enim; qui bonus es: bona sunt enim; qui es: sunt enim. nec ita pulchra sunt nec ita bona sunt nec ita sunt, sicut tu conditor eorum, quo comparato nec pulchra sunt nec bona sunt nec sunt. scimus haec, gratias tibi, et scientia nostra scientiae tuae comparata ignorantia est.

## V

CAP. <sup>V</sup> QUOMODO autem fecisti caelum et terram et quae machina tam grandis operationis tuae? non enim sicut homo artifex, formans corpus de corpore arbitrato animae, valentis imponere utcumque speciem, quam cernit in semet ipsa interno oculo—et unde hoc valeret, nisi quia tu fecisti eam?—et imponit speciem iam existenti et habenti, ut esset, veluti terrae aut lapidi aut ligno aut auro aut id genus rerum cuilibet. et unde ista essent, nisi tu instituisses ea? tu fabro corpus, tu animam membris imperitantem fecisti, tu materiam, unde facit aliquid, tu ingenium, quo artem capiat et videat intus quid faciat foris, tu sensum corporis, quo interprete traiciat

218

ST. AUGUSTINE'S CONFESSIONS BOOK XI

say: Therefore we are, because we are made; and therefore were we not, before our time was to be, so as to make ourselves. And this utterance of thine is itself demonstration. 'Tis thou therefore, O Lord, that madest them: thou who art full of beauty, for they are beautiful: thou who art good, for they also are good: even thou who hast being, seeing these have their beings: yet are they neither so beautiful, so good, nor are so, as thou their Creator art; compared with whom, they are neither beautiful, nor good, nor are at all. Thus much we know, thanks be to thee for it: yet is our knowledge in comparison of thine, but mere ignorance.

CHAP.  
IV

V

*How the World was made of Nothing*

BUT how didst thou make heaven and earth? And what engine hadst thou to work all this vast fabric of thine? For thou wentest not about it like a human artificer, who shaping one body by another, purposes according to the discretion of his mind, which can in some way cast it into such a figure, as in itself it seeth by the inward eye. And whence should it be able to do all this, unless thou hadst made that mind? And he puts a figure upon that which had being and existence before; suppose clay, or stone, or wood, or gold, or other thing. And whence should these materials have their being, hadst not thou appointed it them? 'Tis thou that madest the artificer his body, thou gavest a soul to direct his limbs; thou madest the stuff of which he makes anything; thou madest that apprehension whereby he may take his art, and may see within what he hath to do without:

CHAP.  
V

## S. AVGVSTINI CONFESSIOIVM LIBER XI

<sup>V</sup> CAP. ab animo ad materiam id quod facit, et renuntiet animo quid factum sit, ut ille intus consulat praesidentem sibi veritatem, an bene factum sit. te laudant haec omnia creatorem omnium. sed tu quomodo facis ea? quomodo fecisti, deus, caelum et terram? non utique in caelo neque in terra fecisti caelum et terram neque in aere aut in aquis, quoniam et haec pertinent ad caelum et terram, neque in universo mundo fecisti universum mundum, quia non erat, ubi fieret, antequam fieret, ut esset. nec manu tenebas aliquid, unde faceres caelum et terram: nam unde tibi hoc, quod tu non feceras, unde aliquid faceres? quid enim est, nisi quia tu es? ergo dixisti et facta sunt, atque in verbo tuo fecisti ea.

## VI

<sup>VI</sup> CAP. SED quomodo dixisti? numquid illo modo, quo facta est vox de nube dicens: Hic est filius meus dilectus? illa enim vox acta atque transacta est, coepta et finita. somnerunt syllabae atque transierunt, secunda post primam, tertia post secundam atque inde ex ordine, donec ultima post ceteras silentiumque post

220

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

thou gavest him the senses of his body ; which being his interpreters, he may from his mind into the stuff, convey that figure which he is now a-working ; which is to signify unto his mind again, what is done already ; that he within upon it may consult the truth which rules him, whether it be well done. All these things praise thee, the Creator of these things. But yet which way dost thou make them ? How, O God, didst thou make heaven and earth ? Verily, neither in the heaven, nor on the earth didst thou make the heaven and earth : no, nor yet in the air, or waters, seeing these also belong unto the heaven and the earth. Nor yet in the whole world didst thou make that whole world ; because there was no place where to make it, before it was made, that it might have a being. Nor didst thou hold anything in thy hand whereof to make this heaven and earth : for how couldst thou come by that which thyself hadst not made, to make anything ? For what hath any being, but only because thou art ? Therefore thou spakest, and they were made, and in thy Word thou madest them.

CHAP.  
V

### VI

*He disputes curiously what manner of Word the World was created by*

BUT how didst thou speak ? Was it in the same way that the voice came out of a cloud, saying : This is my beloved Son ? As for that voice, it was uttered, and passed away, had a beginning and ending ; the syllables made a sound, and so passed over, the second after the first, the third after the second, and so forth in order, until the last came after the rest, and silence after the last. By which most clear and plain

CHAP.  
VI  
Matt. iii. 17

## Ś. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. ultimat. unde claret atque eminet, quod creaturae  
VI motus expressit eam, serviens aeternae voluntati tuae, ipse temporalis. et haec ad tempus facta verba tua nuntiavit auris exterior menti prudenti, cuius auris interior posita est ad aeternum verbum tuum. at illa comparavit haec verba temporaliter sonantia cum aeterno in silentio verbo tuo et dixit: "aliud est longe, longe aliud est. haec longe infra me sunt nec sunt, quia fugiunt et praetereunt: verbum autem dei mei supra me manet in aeternum." si ergo verbis sonantibus et praetereuntibus dixisti, ut fieret caelum et terra, atque ita fecisti caelum et terram, erat iam creatura corporalis ante caelum et terram, cuius motibus temporalibus temporaliter vox illa percurreret. nullum autem corpus ante caelum et terram, aut si erat, id certe sine transitoria voce feceras, unde transitoriam vocem faceres, qua diceres ut fieret caelum et terra. quidquid enim illud esset, unde talis vox fieret, nisi abs te factum esset, omnino non esset. ut ergo fieret corpus, unde ista verba fierent, quo verbo a te dictum est?

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

it is, that the motion of a creature expressed it, serving thy eternal will in it, itself being but temporal. And these words of thine thus made to serve for the time, did the outward ear give notice of unto the intelligent soul, whose inward ear lay listening to thy eternal Word. But this latter compared these words thus sounding within a proportion of time, with that eternal Word of thine, which is in the silence, and it said : This Word is far another from that, a very different Word ; these words are far beneath me, nay, they are not at all, because they flee and pass away ; but the Word of God is far above me, and abides for ever. If therefore in sounding and passing words, thou spakest that heaven and earth should be made, and that way didst create heaven and earth : then was there a corporeal creature even before heaven and earth, by whose motions measured by time that voice took his course in time. But there was not any creature before heaven and earth ; or if there were, verily then thou hadst, without such a passing voice created that, whereof thou mightest make this passing voice, by which thou wert to say the word : Let the heaven and earth be made. For whatsoever that were, of which such a voice were to be made, unless by thyself it were made, it should not at all have any being. That a body therefore might be made, by which these words might be made ; by what word of thine was it commanded ?

CHAP.  
VI

## VII

CAP. VOCAS itaque nos ad intellegendum verbum, deum  
 VII apud te deum, quod sempiternae dicitur et eo sempiternae dicuntur omnia. neque enim finitur, quod dicebatur, et dicitur aliud, ut possint dici omnia, sed simul ac sempiternae omnia: alioquin iam tempus et mutatio, et non vera aeternitas nec vera immortalitas. hoc novi, deus meus, et gratias ago. novi, confiteor tibi, domine deus, mecumque novit et benedicit te quisquis ingratus non est certae veritati. novimus enim, domine, novimus, quoniam in quantum quidque non est quod erat et est quod non erat, in tantum moritur et oritur. non ergo quicquam verbi tui cedit atque succedit, quoniam vere immortale atque aeternum est. et ideo verbo tibi coaeterno simul et sempiternae dicis omnia, quae dicis, et fit, quidquid dicis ut fiat; nec aliter quam dicendo facis: nec tamen simul et sempiterna fiunt omnia, quae dicendo facis.

## VIII

CAP. CUR, quaeso, domine deus meus? utcumque video,  
 VIII sed quomodo id eloquar nescio, nisi quia omne,

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

### VII

*The Son of God is the Word co-eternal with  
the Father*

THOU callest us therefore to understand the Word, who is God, with thee God : which Word is spoken unto everlasting, and in it are all things spoken unto everlasting. For that which was spoken was not spoken successively, one thing spoken ended that the next might be spoken : but all at once, and unto everlasting. Otherwise there should be time and alteration ; and no true eternity, no true immortality. Thus much I know, O my God, thanks to thee therefore. This I know, as I confess, to thee, O Lord ; yea, he knows and blesses thee as I do, whoever is not unthankful to thy assured verity. We know O Lord, we know ; since in as much as anything is not now which was, or is now which was not, so far forth it dies and arises. Nothing therefore of thy word doth give place and replace ; because it is truly immortal and eternal. And therefore by thy Word co-eternal with thyself, thou dost once and forever say all thou sayest ; and it is made, whatsoever thou sayest shall be made. Nor dost thou make it otherwise than by saying : and yet are not all things made together, or everlasting, which so thou makest by saying.

CHAP.  
VII

### VIII

*The Word of God is our Teacher in all*

WHY, I beseech thee, O Lord my God, is this so ? Verily I see it after a sort ; but how to express it I know

CHAP.  
VIII

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP. VIII. quod esse incipit et esse desinit, tunc esse incipit et tunc desinit. quando debuisse incipere vel desinere in aeterna ratione cognoscitur, ubi nec incipit aliquid nec desinit. ipsum est verbum tuum, quod et principium est, quia et loquitur nobis. sic in evangelio per carnem ait, et hoc insonuit foris auribus hominum, ut crederetur et intus quaereretur, et inveniretur in aeterna veritate, ubi omnes discipulos bonus et solus magister docet. ibi audio vocem tuam, domine, dicentis mihi, quoniam ille loquitur nobis, qui docet nos, qui autem non docet nos, etiam si loquitur, non nobis loquitur. quis porro nos docet nisi stabilis veritas? quia et per creaturam mutabilem cum admonemur, ad veritatem stabilem ducimur, ubi vere discimus, cum stamus et audimus eum, et gaudio gaudemus propter vocem sponsi, reddentes nos, unde sumus. et ideo principium, quia, nisi maneret, cum erraremus, non esset quo rediremus. cum autem redimus ab errore, cognoscendo utique redimus; ut autem cognoscamus, docet nos, quia principium est et loquitur nobis.

### IX

CAP. IX. In hoc principio fecisti, deus, caelum et terram, in verbo tuo, in filio tuo, in virtute tua, in sapientia tua, in veritate tua, miro modo dicens et miro modo faciens.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

not, unless thus it be : namely, that whatsoever begins CHAP. VIII  
to be, and leaves off to be, begins then, and leaves off  
then, when in thy eternal reason it is known that it  
ought to have begun or left off : in which reason  
nothing does either begin or leave off. This is thy  
Word, which is also the beginning, because also it John viii. 25  
speaks unto us. Thus in the Gospel he speaketh  
through the flesh : and so much sounded outwardly  
in the ears of men, to the intent it might be believed  
and sought for inwardly, and found in the eternal  
verity ; where that good and only Master teaches all  
his disciples. There Lord, hear I thy voice speak-  
ing unto me ; because he there speaks unto us, who  
teaches us ; but he that doth not teach us, though he  
does speak, yet to us he speaketh not. And who now  
teaches us but the unalterable Truth ? seeing that  
when we receive any admonishment through a mut-  
able creature, we are but led along unto that unalter-  
able Truth, where we learn truly, while we stand and  
hear him, rejoicing greatly because of the bride- John iii. 29  
groom's voice ; and return ourselves back to that  
from whence we are derived. Which is therefore  
the Beginning, because unless it should remain firm,  
there should not be, when we erred, whither to  
return. Now when we return from error, it is by  
knowing, verily, that we do return : and that we may  
know, he teaches us ; because he is the Beginning  
and speaketh unto us.

### IX

#### *How the Word of God speaketh unto the Heart*

IN this Beginning, O God, hast thou made heaven CHAP. IX  
and earth, namely, in thy Word, in thy Son, in  
thy Power, in thy Wisdom, in thy Truth ; after a

## S. AVGVSTINI CONFESSIO NV M LIBER XI

CAP. IX. quis comprehendet? quis enarrabit? quid est illud, quod interlucet mihi et percutit cor meum sine laesione? et inhorresco et inardesco: inhorresco, in quantum dissimilis ei sum, inardesco, in quantum similis ei sum. sapientia, sapientia ipsa est, quae interlucet mihi, discindens nubilum meum, quod me rursus cooperit deficientem ab ea, caligine atque aggere poenarum mearum, quoniam sic infirmatus est in egestate vigor meus, ut non sufferam bonum meum; donec tu, domine, qui propitius factus es omnibus iniquitatibus meis, etiam sanes omnes languores meos; quia et redimes de corruptione vitam meam et coronabis me in miseratione et misericordia; et satiabis in bonis desiderium meum, quoniam renovabitur iuventus mea sicut aquilae. spe enim salvi facti sumus, et promissa tua per patientiam expectamus. audiat te intus sermocinans qui potest; ego fidenter ex oraculo tuo clamabo: quam magnificata sunt opera tua, domine, omnia in sapientia fecisti! et illa principium, et in eo principio fecisti caelum et terram.

### X

CAP. NONNE ecce pleni sunt vetustatis suae qui nobis dicunt:  
X Quid faciebat deus, antequam faceret caelum et terram? si enim vacabat, inquit, et non operabatur

228

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

wonderful manner speaking, and after a wonderful manner making. Who is able to comprehend it? Who can declare it? What is that which shines through me, and strikes upon my heart without hurting it? And I shudder and kindle: shudder, in as much as I am unlike it; kindle, in as much as I am like it. 'Tis Wisdom, Wisdom's self which thus shines into me; even breaking through my cloudiness: which yet again overshadows me fainting from it, under the gross fog and heavy load of mine own punishment. For my strength is pulled so low in this poor case of mine, as that I am not able to endure that which should be for my good; till thou, Lord, becoming favourable to all mine iniquities, pleasest to heal my diseases. For thou also shalt redeem my life from corruption, and shalt crown me with loving kindness and tender mercies; yea, thou shalt satisfy my desire with good things, because my youth shall be restored like an eagle's. we are saved: wherefore we through patience await for thy promises. Let him that is able, hear thee inwardly discoursing to him. For my part, in the words of thine oracle will I boldly cry out: How wonderful are thy works, O Lord, in wisdom hast thou made them all; and this Wisdom is that Beginning; and in that Beginning hast thou made heaven and earth.

CHAP.  
IX

Ps. xxxi. 10

Ps. ciii. 3-5

Rom. viii.  
24

Ps. civ. 24

### X

#### *God's Will knows no Beginning*

Lo, are they not full of their old leaven which demand of us: How did God employ himself before he made heaven and earth? For if he were unemployed, say

CHAP.  
X

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. <sup>X</sup> aliquid, eur non sic semper et deinceps, quemadmodum retro semper cessavit ab opere? si enim ullus motus in deo novus extitit et voluntas nova, ut creaturam conderet, quam numquam ante condiderat, quomodo iam vera aeternitas, ubi oritur voluntas, quae non erat? neque enim voluntas dei creatura est, sed ante creaturam, quia non crearetur aliquid, nisi creatoris voluntas praecederet. ad ipsam ergo dei substantiam pertinet voluntas eius. quod si exortum est aliquid in dei substantia, quod prius non erat, non veraciter dicitur aeterna illa substantia; si autem dei voluntas sempiterna erat, ut esset creatura, eur non sempiterna et creatura?

### XI

CAP. <sup>XI</sup> Qui haec dicunt, nondum te intellegunt, o sapientia dei, lux mentium, nondum intellegunt, quomodo fiant, quae per te atque in te fiunt, et conantur aeterna sapere, sed adhuc in praeteritis et futuris rerum motibus cor eorum volitat et adhuc vanum est. quis tenebit illud et figet illud, ut paululum stet, et paululum rapiat splendorem semper stantis aeternitatis, et comparet cum temporibus numquam stantibus, et videat esse incomparabilem: et videat longum tempus

230

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

they, and did no work, why then does he not now CHAP.  
from henceforth and for ever abstain from working, X  
like as heretofore he did? For if any new motion did  
rise up in God, and any new will to make a creation,  
which he had never made before, how can there  
be a true eternity, where there rises up a new will,  
which was not there before? For the will of God is  
not a creature, but before every creature; seeing that  
nothing could have been created, unless the will of  
the Creator had been before it. The will of God  
therefore belongeth unto his very substance. But if  
aught be newly risen up in God's substance, which  
was not there before, then cannot that substance be  
truly said to be eternal. Again, if the will of God  
had meant from eternity that there should be a  
creation, why was not that creation also from all  
eternity?

### XI

#### *God's Eternity not to be measured by the parts of Time*

THEY that prate thus do not yet understand thee, CHAP.  
O thou Wisdom of God, thou Light of our minds, XI  
they understand not yet how these things be made,  
which by thee, and in thee are made: yea, they  
strive to relish eternal things, though their heart  
be flickering hitherto between the motions of things  
past and to come, and be very unstable hitherto.  
Who will hold that, and so fix it, that it may  
stand a while, and a little catch at a beam of  
light from that ever-fixed eternity, to compare it  
with the times which are never fixed, that he may  
thereby perceive how there is no comparison between

## S. AVGVSTINI CONFESSIO NV M LIBER XI

CAP.  
XI

nisi ex multis praetereuntibus motibus, qui simul extendi non possunt, longum non fieri; non autem praeterire quicquam in aeterno, sed totum esse praesens; nullum vero tempus totum esse praesens: et videat omne praeteritum propelli ex futuro, et omne futurum ex praeterito consequi, et omne praeteritum ae futurum ab eo, quod semper est praesens, creari et excurrere? quis tenebit eor hominis, ut stet et videat, quomodo stans dietet futura et praeterita tempora nec futura nec praeterita aeternitas? numquid manus mea valet hoc aut manus oris mei per loquellas agit tam grandem rem?

## XII

CAP.  
XII

Ecce respondeo dicenti: "quid faciebat dens, antequam faeret caelum et terram?" respondeo non illud, quod quidam respondisse perhibetur ioculariter eludens quaestionis violentiam: "alta," inquit, "scrutantibus gehennas parabat." aliud est videre, aliud ridere. haec non respondeo. libentius enim responderim: "nescio, quod neseio" quam illud, unde irridetur qui alta interrogavit et laudatur qui falsa respondit. sed dico te, deus noster, omnis creaturae creatorem, et si caeli et terrae nomine omnis creatura intellegitur, audenter dico: antequam faceret

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

them : and how that a long time cannot be made long, but out of a many motions still passing onwards, which cannot at the same instant be drawn out together : but that all this while in the eternal nothing is flitting, but all is at once present, whereas no time is all at once present : and that he may perceive all time past to be driven away by time to come ; and all time to come, to follow upon the past ; and that all both past and to come, is made up, and flows out of that which is always present ? Who now shall so hold fast this heart of man, that it may stand, and see, how that eternity ever still standing, gives the word of command to the times past or to come, itself being neither past nor to come ? Can my hand do this, or can the hand of my mouth by speech, bring about so important a business ?

CHAP.  
XI

## XII

### *What God did before the Creation of the World*

SEE, I now return answer to the demand ; What did God do before he made heaven and earth ? But I will not answer so as one was said to have done merrily, to break the violence of the question : God was a preparing hell, saith he, for those that should pry into such profound mysteries. 'Tis one thing to look what God did, and another thing to make sport. This is none of my answer ; rather had I answer that I know not, what indeed I do not know, than answer so, as may make him laughed at, that asked such high questions ; and the other commended, that returned so false an answer. But I say that thou, O our God, art Creator of every creature : and if under the name of heaven and earth, every creature be understood,

CHAP.  
XII

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. <sup>XII</sup> deus caelum et terram, non faciebat aliquid. si enim faciebat, quid nisi creaturam faciebat? et utinam sic sciam, quidquid utiliter scire cupio, quemadmodum scio, quod nulla fiebat creatura, antequam fieret ulla creatura.

### XIII

CAP. <sup>XIII</sup> At si cuiusquam volatilis sensus vagatur per imagines retro temporum, et te, deum omnipotentem et omnireantem et omnitenentem, caeli et terrae artificem, ab opere tanto, antequam id faceres, per innumerabilia saecula cessasse miratur, evigilet atque adtendat, quia falsa miratur. nam unde poterant innumerabilia saecula praeterire, quae ipse non feceras, cum sis omnium saeculorum auctor et conditor? aut quae tempora fuissent, quae abs te condita non essent? aut quomodo praeterirent, si numquam fuissent? cum ergo sis operator omnium temporum, si fuit aliquod tempus, antequam faceres caelum et terram, cur dicitur, quod ab opere cessabas? id ipsum enim tempus tu feceras, nec praeterire potuerunt tempora, antequam faceres tempora. si autem ante caelum et terram nullum erat tempus, cur quaeritur, quid tunc faciebas? non enim erat tunc, ubi non erat tempus.

Nec tu tempore tempora praecedis: alioquin non

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

then I will boldly say, that before God made heaven and earth, he did not make anything. For if he did, what did he make but a creature? And would to God I knew whatsoever I desired to know, to mine own profit, as well as I know this, that no creature was made before there was made any creature. CHAP.  
XII

### XIII

*That before those Times which God created,  
there was no Time*

IF any giddy brain now wildly roves over the images of fore-past times, and wonders with himself, that thou the God Omnipotent, All-creator and All-supporting, Maker of heaven and earth, didst for innumerable ages forbear to set upon such a work, before thou wouldst make it: let him wake himself and consider well; since he wonders at mere false conceits. For how could innumerable ages pass over, which thyself hadst not made; thou being the author and creator of all ages? Or what times should these have been, which were not made by thee? Or, how should they pass over, if so be they never were? Seeing therefore thou art the Creator of all times; if any time had passed before thou madest heaven and earth, why then is it said, that thou didst forbear to work? For that very time hadst thou made: nor could there any times pass over, before thou hadst made times. But if before heaven and earth there were no time, why is it then demanded, what thou didst? For there was no THEN, whenas there was no time. CHAP.  
XIII

Nor dost thou in time precede times: else thou shouldst not precede all times. But thou precedest

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. XIII. omnia tempora praecederes. sed praecedis omnia praeterita celsitudine semper praesentis aeternitatis, et superas omnia futura, quia illa futura sunt, et cum venerint, praeterita erunt; tu autem idem ipse es, et anni tui non deficient. anni tui nec eunt nec veniunt: isti autem nostri eunt et veniunt, ut omnes veniant. anni tui omnes simul stant, quoniam stant, nec euntes a venientibus excluduntur, quia non trans-eunt: isti autem nostri omnes erunt, cum omnes non erunt. anni tui dies unus, et dies tuus non cotidie, sed hodie, quia hodiernus tuus non cedit crastino; neque enim succedit hesterno. hodiernus tuus aeter-nitas: ideo coaeternum genuisti, cui dixisti: ego hodie genui te. omnia tempora tu fecisti et ante omnia tempora tu es, nec aliquo tempore non erat tempus.

### XIV

CAP. XIV. Nullo ergo tempore non feceras aliquid, quia ipsum tempus tu feceras. et nulla tempora tibi coaeterna sunt, quia tu permanes; at illa si permanerent, non essent tempora. quid est enim tempus? quis hoc facile breviterque explicaverit? quis hoc ad verbum de illo proferendum vel cogitatione comprehenderit? [quid autem familiarius et notius in loquendo con-memoramus quam tempus?] et intellegimus utique,

236

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

all times past, by high advantage of an ever present eternity: and thou goest beyond all times to come, even because they are to come, and when they shall come, they shall be past: whereas thou art still the same, and thy years shall not fail. Thy years neither go nor come; whereas these years of ours do both go and come, that in their order they may all come. Thy years stand all at once, because they stand: nor are those that go thrust out by those that come, for they pass not away; but these years of thine shall all be ours, when all time shall cease to be. Thy years are one day; and thy day is not every day, but to-day: seeing, thy to-day gives not place unto to-morrow, for neither comes it in place of yesterday. Thy to-day is eternity: therefore didst thou beget him co-eternal to thyself, unto whom thou saidst: This day have I begotten thee. Thou hast made all times; and before all times thou art: nor in any time was time not.

CHAP.  
XIII

Ps. cii. 27

Ps. ii. 7

### XIV

#### *Of the Nature and three Differences of Time*

IN no time therefore, hadst thou "not made" anything: because very time itself was of thy making: and there be no times co-eternal with thee, for that thou still remainest the same; but should they still remain, verily they should not be times. For what is time? Who is able easily and briefly to explain that? Who is able so much as in thought to comprehend it, so as to express himself concerning it? And yet what in our usual discourse do we more familiarly and knowingly make mention of than time? And

CHAP.  
XIV

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP.  
XIV

cum id loquimur, intellegimus etiam, eum alio loquente id audimus. quid est ergo tempus? si nemo ex me quaerat, scio; si quaerenti explicare velim, nescio: fidenter tamen dico scire me, quod, si nihil praeteriret, non esset praeteritum tempus, et si nihil adveniret, non esset futurum tempus, et si nihil esset, non esset praesens tempus. duo ergo illa tempora, praeteritum et futurum, quomodo sunt, quando et praeteritum iam non est et futurum nondum est? praesens autem si semper esset praesens nec in praeteritum transiret, non iam esset tempus, sed aeternitas. si ergo praesens, ut tempus sit, ideo fit, quia in praeteritum transit, quomodo et hoc esse dicimus, cui causa, ut sit, illa est, quia non erit, ut scilicet non vere dicamus tempus esse, nisi quia tendit non esse?

### XV

CAP.  
XV

Et tamen dicimus longum tempus et breve tempus, neque hoc nisi de praeterito aut futuro dicimus. praeteritum tempus longum, verbi gratia, vocamus ante centum annos, futurum itidem longum post centum annos, breve autem praeteritum sic, ut puta dicamus ante decem dies, et breve futurum post decem dies. sed quo pacto longum est aut breve, quod non est? praeteritum enim iam non est, et futurum non-

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

surely, we understand it well enough, when we speak of it: we understand it also, when in speaking with another we hear it named. What is time then? If nobody asks me, I know: but if I were desirous to explain it to one that should ask me, plainly I know not. Boldly for all this dare I affirm myself to know thus much; that if nothing were passing, there would be no past time: and if nothing were coming, there should be no time to come: and if nothing were, there should now be no present time. Those two times therefore, past and to come, in what sort are they, seeing the past is now no longer, and that to come is not yet? As for the present, should it always be present and never pass into times past, verily it should not be time but eternity. If then time present, to be time, only comes into existence because it passeth into time past; how can we say that also to be, whose cause of being is, that it shall not be: that we cannot, forsooth, affirm that time is, but only because it is tending not to be?

CHAP.  
XIV

### XV

#### *No Time can be said to be long*

AND yet we say long time, and short time: though neither do we speak this, but of the time past or to come. A long time past, for example, we call an hundred years since: and a long time to come, an hundred years hence. But a short time past, we call (say) ten days since; and a short time to come, ten days hence. But in what sense is that either long or short, which at all is not? For the past is not now, and the future is not yet. Let us

CHAP.  
XV

## S. AVGVSTINI CONFESSIONVM LIBER XI

CAP. dum est. non itaque dicamus : longum est, sed dica-  
XV mus de praeterito : longum fuit, et de futuro : longum erit. domine meus, lux mea, nonne et hic veritas tua deridebit hominem ? quod enim longum fuit praeteritum tempus, cum iam esset praeteritum, longum fuit, an ante, cum adhuc praesens esset ? tunc enim poterat esse longum, quando erat, quod esset longum : praeteritum vero iam non erat ; unde nec longum esse poterat, quod omnino non erat. non ergo dicamus : longum fuit praeteritum tempus ; neque enim inueniemus, quid fuerit longum, quando, ex quo praeteritum est, non est, sed dicamus : “longum fuit illud praesens tempus,” quia cum praesens esset, longum erat. nondum enim praeterierat, ut non esset, et ideo erat, quod longum esse posset : postea vero quam praeteriit, simul et longum esse destitit, quod esse destitit.

Videamus ergo, anima humana, utrum praesens tempus possit esse longum : datum enim tibi est sentire moras atque metiri. quid respondebis mihi ? an centum anni praesentes longum tempus est ? vide prius, utrum possint praesentes esse centum anni. si enim primus eorum annus agitur, ipse praesens est, nonaginta vero et novem futuri sunt, et ideo nondum sunt : si autem secundus annus agitur, iam unus est praeteritus, alter praesens, ceteri futuri. atque ita mediorum quemlibet centenarii

240

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

not therefore say it is long; but of the past time let us say, it hath been long: and of the time to come, it will be long. O my Lord, my Light, shall not here also thy truth mock at a man? For that past time that was long, was it long when it was already past, or when it was yet present? For then might it be long, when there was what could be long; but when past, it was no longer; wherefore that could not either be long, which was not at all. Let us not therefore say, time past hath been long: for we shall never find what hath been long, seeing that ever since it was past, it is no more. But let us say, That time when present was long: because when it was present, then was it long. For it had not hitherto passed away, so as not to be, and therefore there was what could be long: whereas after it was once past, that ceased also to be long, which ceased to be.

Let us see therefore, O thou soul of man, whether the present time may be long. For to thee it is given to be sensible of the distances of time, and to measure them. What now wilt thou answer me? Are an hundred years in present a long time? See first, whether an hundred years can be present. For if the first of these years be now a running, that one is present indeed, but the other ninety and nine be to come, and therefore are not yet: but if the second year be now current, then is one past already, another in present being, and all the rest to come. And if we suppose any middle year of this

## S. AVGVSTINI CONFESSIONVM LIBER XI

CAP.  
XV

huius numeri annum praesentem posuerimus: ante illum praeteriti erunt, post illum futuri. quocirca centum anni praesentes esse non poterunt. vide saltem, utrum qui agitur unus ipse sit praesens. et eius enim si primus agitur mensis, futuri sunt ceteri, si secundus, iam et primus praeteriit et reliqui nondum sunt. ergo nec annus, qui agitur, totus est praesens, et si non totus est praesens, non annus est praesens. duodecim enim menses annus est, quorum quilibet unus mensis, qui agitur, ipse praesens est, ceteri aut praeteriti aut futuri. quamquam neque mensis, qui agitur, praesens est, sed unus dies: si primus, futuris ceteris, si novissimus, praeteritis ceteris, si mediorum quilibet, inter praeteritos et futuros.

Ecce praesens tempus, quod solum inveniēbamus longum appellandum, vix ad unius diei spatium contractum est. sed discutiamus etiam ipsum, quia nec unus dies totus est praesens. nocturnis enim et diurnis horis omnibus viginti quattuor expletur, quarum prima ceteras futuras habet, novissima praeteritas, aliqua vero interiectarum ante se praeteritas, post se futuras. et ipsa una hora fugitivis particulis agitur: quidquid eius avolavit, praeteritum est, quidquid ei restat, futurum. si quid intellegitur temporis, quod in nullas iam vel minutissimas momentorum partes dividi possit, id solum est, quod praesens dicatur; quod tamen ita raptim a futuro in praeteritum transvolat, ut nulla morula extendatur. nam si extenditur, dividitur in praeteritum et futu-

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

hundred to be now present ; all before it will be past, all after it to come. Wherefore an hundred years cannot be present. See again whether that one which is now a running be now present. For even of that, if the first month be now a running, then are all the rest to come : if the second, then is the first past, and the rest not yet come on. Therefore, neither is the year now a spending all present together : and if it be not all present, then is not the year present. For twelve months are a year ; of which that one now a running is present, all the rest either past, or to come. Yet neither is that month now a running, present ; but one day of it only : if the first, the rest are to come ; if the last, the rest are past ; if any of the middle, that is that between the past and the future.

See how the present time, (which only we found meet to be called long) is now abridged to the length scarce of one day. But let us examine that also ; because not so much as one day is wholly present. For four and twenty hours of day and night do fully make it up : of which, the first hath the rest to come ; the last hath them past ; and any of the middle ones hath those before it already past, those behind it yet to come ; yea, that one hour is wasted out in still vanishing minutes. How much so ever is flown away, is past ; whatsoever remains, is to come. If any instant of time be conceived, which cannot be divided either into none, or at most into the smallest particles of moments ; that is the only it, which may be called present ; which little yet flies with such full speed from the future to the past, as that it is not lengthened out with the very least stay. For lengthened out if it be, then is it divided into the past and the future. As for the

CHAP.  
XV

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP. XV. rum: praesens autem nullum habet spatium. ubi est ergo tempus, quod longum dicamus? an futurum? non quidem dicimus: longum est, quia nondum est quod longum sit, sed dicimus: longum erit. quando igitur erit? si enim et tunc adhuc futurum erit, non erit longum, quia quid sit longum nondum erit: si autem tunc erit longum, cum ex futuro quod nondum est esse iam coeperit et praesens factum erit, ut possit esse quod longum sit, iam superioribus vocibus clamat praesens tempus longum se esse non posse.

## XVI

CAP. XVI. ET tamen, domine, sentimus intervalla temporum, et comparamus sibimet, et dicimus alia longiora et alia breviora. metimur etiam, quanto sit longius aut brevius illud tempus quam illud, et respondemus duplum esse hoc vel triplum, illud autem simplum, aut tantum hoc esse quantum illud. sed praeter euntia metimur tempora, cum sentiendo metimur; praeterita vero, quae iam non sunt, aut futura, quae nondum sunt, quis metiri potest, nisi forte audebit quis dicere metiri posse quod non est? cum ergo praeterit tempus, sentiri et metiri potest, cum autem praeterierit, quoniam non est, non potest.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

present, it takes not up any space. Where then is CHAP.  
the time which we may call long? Is it to come? XV  
Surely we do not say, that that is long: because  
that of it is not yet come which may be long: but  
we say, it will be long. When therefore will it be?  
For if even then it is yet to come, it shall not be  
long, because there will be not yet that which may  
be long: but if it shall then be long, when from the  
future (which it is not yet) it shall begin now to be,  
and shall be made present, that so there may now be  
that which may be long, then does the present time  
cry out in the words above rehearsed, that it cannot  
be long.

### XVI

#### *Of our measuring of Times*

AND yet, Lord, are we sensible of the intervals of CHAP.  
times; yea, we can compare them one with another, XVI  
and say, that some are shorter, and others are longer.  
We measure also, how much this time is longer or  
shorter than that, and we answer, This is double, or  
thrice as long; and that but once; or this just so  
much as that. But as the times are passing, we  
measure them, when by casting them over in our  
minds we observe them. As for the past times,  
which now are not; or the future, which yet are not;  
who is able to measure them? Unless perchance  
some one man be so bold to affirm me, that that may  
be measured, which is not. Therefore while time is  
a passing, it may be observed and measured: but  
when it is once past, it cannot, because it is not.

## XVII

CAP. XVII  
 QVAERO, pater, non adfirmo: deus meus, praeside mihi et rege me. quisnam est, qui dicat mihi non esse tria tempora, sicut pueri didicimus puerosque docuimus, praeteritum, praesens et futurum, sed tantum praesens, quoniam illa duo non sunt? an et ipsa sunt, sed ex aliquo procedit occulto, cum ex futuro fit praesens, et in aliquod recedit occultum, cum ex praesenti fit praeteritum? nam ubi ea viderunt qui futura cecinerunt, si nondum sunt? neque enim potest videri id quod non est. et qui narrant praeterita, non utique vera narrant, si animo illa non cernerent: quae si nulla essent, cerni omnino non possent. sunt ergo et futura et praeterita.

## XVIII

CAP. XVIII  
 SINE me, domine, amplius quaerere, spes mea; non conturbetur intentio mea. si enim sunt futura et praeterita, volo scire, ubi sint. quod si nondum valeo, scio tamen, ubicumque sunt, non ibi ea futura esse aut praeterita, sed praesentia. nam si et ibi futura sunt, nondum ibi sunt, si et ibi praeterita sunt,

## XVII

*Where Time past, and to come, now are*

I ASK, Father, I affirm not: rule me, O my God, and direct me. Who is he that will tell me how there are not three times, as we learned when we were boys, and as we taught other boys, the past, present, and future; but the present only, because the other two are not at all? Or have they a being also; but such as proceeds out of some unknown secret, when out of the future, the present is made; and returns it into some secret again, when the past is made out of the present? For where have they, who have foretold things to come before, seen them, if as yet they be not? For that which is not, cannot be seen. And so for those that relate the things past, verily they could not relate true stories, if in their mind they did not discern them: which if they were none, could no way be discerned. There are therefore both things past and to come.

CHAP.  
XVII

## XVIII

*How Times past, and to come, are now present*

YET give me leave, Lord, to look further, O thou my Hope. Suffer not my attention to be disturbed. For if there be times past, and times to come; fain would I know where they be: which yet if I be not able to conceive, yet thus much I know, that wheresoever they now be, they are not there future or past, but present. For if there also, future they be, then are they not there yet: if there also

CHAP.  
XVIII

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP.  
XVIII

iam non ibi sunt. ubicumque ergo sunt, quaecumque sunt, non sunt nisi praesentia. quamquam praeterita cum vera narrantur, ex memoria proferuntur non res ipsae, quae praeterierunt, sed verba concepta ex imaginibus earum, quae in animo velut vestigia per sensus praetereundo fixerunt. pueritia quippe mea, quae iam non est, in tempore praeterito est, quod iam non est; imaginem vero eius, cum eam recolo et narro, in praesenti tempore intueor, quia est adhuc in memoria mea. utrum similis sit causa etiam praedicendorum futurorum, ut rerum, quae nondum sunt, iam existentes praesentiantur imagines, confiteor, deus meus, nescio. illud sane seio, nos plerumque praemeditari futuras actiones nostras eamque praemeditationem esse praesentem, actionem autem, quam praemeditamur, nondum esse, quia futura est; quam cum aggressi fuerimus et quod praemeditabamur agere coeperimus, tunc erit illa actio, quia tunc non futura, sed praesens erit.

Quoquo modo se itaque habeat arcana praesensio futurorum, videri nisi quod est non potest. quod autem iam est, non futurum sed praesens est. cum ergo videri dicuntur futura, non ipsa, quae nondum sunt, id est quae futura sunt, sed eorum causae vel signa forsitan videntur, quae iam sunt: ideo non futura, sed praesentia sunt iam videntibus, ex quibus

248

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

they be past, then are they not there still. Where-<sup>CHAP.</sup>  
 soever therefore and whatsoever they be, they are not <sup>XVIII</sup>  
 but as present. Although as for things past, when-  
 ever true stories are related, out of the memory are  
 drawn not the things themselves which are past, but  
 such words as being conceived by the images of those  
 things, they, in their passing through our senses,  
 have, as their footsteps, left imprinted in our minds.  
 For example, mine own childhood, which at this  
 instant is not, yet in the time past is, which time  
 at this instant is not: but as for the image of it,  
 when I call that to mind, and tell of it, I do even  
 in the present behold it, because it is still in my  
 memory. Whether or no there be a like cause of  
 foretelling things to come, that, namely, of those  
 things which as yet are not, the images may in the  
 present be fore-conceived, as if already extant, I  
 confess unto thee, O God, that I know not. This  
 one thing surely I know; that we use very often to  
 premeditate upon our future actions, and that that  
 forethinking is present: but as for the action which  
 we forethink ourselves of, that is not yet in being,  
 because it is yet to come. Which, so soon as we have  
 set upon, and are beginning once to do what we pre-  
 meditated, then shall that action come into being:  
 because then it will be no longer future, but present.

Which way soever then this secret fore-conceiving  
 of things to come may be seen, nothing surely can be,  
 but that which now is. As for that which now is,  
 it is not future, but present. Whenever therefore  
 things to come are said to be seen, 'tis not the things  
 themselves, which as yet are not; that is, which are  
 to come hereafter; but the causes perchance, or  
 the signs of them, that are seen, which now are:  
 therefore they are not future, but present unto the

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP.  
XVIII

futura praedicantur animo concepta. quae rursus conceptiones iam sunt, et eas praesentes apud se intuentur qui illa praedicunt. loquatur mihi aliquod exemplum tanta rerum numerositas. intueor auroram: oriturum solem praenuntio. quod intueor, praesens est, quod praenuntio, futurum: non sol futurus, qui iam est, sed ortus eius, qui nondum est: tamen etiam ortum ipsum nisi animo imaginarer, sicut modo eum id loquor, non eum possem praedicere. sed nec illa aurora, quam in caelo video, solis ortus est, quamvis eum praecedat, nec illa imaginatio in animo meo: quae duo praesentia cernuntur, ut futurus ille ante dicatur. futura ergo nondum sunt, et si nondum sunt, non sunt, et si non sunt, videri omnino non possunt; sed praedici possunt ex praesentibus, quae iam sunt et videntur.

## XIX

CAP.  
XIX

Tu itaque, regnator creaturae tuae, quis est modus, quo doces animas ea quae futura sunt? docuisti enim prophetas tuos, quisnam ille modus est, quo doces futura, cui futurum quicquam non est? vel potius de futuris doces praesentia? nam quod non

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

seers : out of which future things conceived in the mind, are foretold. Which conceptions again, are now present : and those who foretell the things, do behold the conceptions already present before them. Let now the numerous variety of things produce me some example. I look upon the day breaking ; and I foreshew upon it, that the sun is about to rise. That which I look upon is present, that which I fore-signify is to come : not the sun, I mean, which already is ; but the sunrising, which is not yet. And yet if I did not in my mind imagine the sunrising itself, (as I now do whilst I speak of it) never could I foretell it. But neither is that break of day which I discern in the sky, the sunrising, notwithstanding it goes before it ; no, nor that imagination in my mind neither : which two are seen now in present, that the other may be foretold to be a coming hereafter. Future things therefore are not yet : and if they be not yet, they are not : and if so they be not, possible to be seen they are not : yet foretold they may be by some things present, which both are already and are seen.

CHAP.  
XVIII

### XIX

*He demands of God, how future Things be foreknown*

TELL, therefore, O thou Reigner over thy creation, what is the manner by which thou teachest souls these things that are to come ? For thou hast already taught thy Prophets. Which is the way that thou unto whom nothing is to come, dost teach things to come ? or rather, out of future, dost

CHAP.  
XIX

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP. est, nec doceri utique potest. nimis longe est modus  
XIX iste ab acie mea; invaluit: ex me non potero ad illum; potero autem ex te, cum dederis tu, dulce lumen occulorum oculorum meorum.

### XX

CAP. QUOD autem nunc liquet et claret, nec futura sunt  
XX nec praeterita, nec proprie dicitur: tempora sunt tria, praeteritum, praesens et futurum, sed fortasse proprie diceretur: tempora sunt tria, praesens de praeteritis, praesens de praesentibus, praesens de futuris. sunt enim haec in anima tria quaedam, et alibi ea non video: praesens de praeteritis memoria, praesens de praesentibus contuitus, praesens de futuris expectatio. si haec permittimur dicere, tria tempora video fateorque, tria sunt. dicatur etiam: tempora sunt tria, praeteritum, praesens, et futurum, sicut abutitur consuetudo; dicatur. ecce non curo nec resisto nec reprehendo, dum tamen intellegatur quod dicitur, neque id, quod futurum est, esse iam, neque id, quod praeteritum est. pauca sunt enim, quae proprie loquimur, plura non proprie, sed agnoscitur quid velimus.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

teach of things present? For, that which is not, CHAP. XIX  
neither can it be taught at all. Too too far is this Ps. cxxxix.  
way out of my kenning; it is too mighty for me, I 6  
cannot from myself attain to it; but from thee I can:  
even when thou shalt vouchsafe it, O sweet light of  
the inward eyes of my soul.

### XX

*These three differences of Times, how they are  
to be called*

CLEAR now it is and plain, that neither things to CHAP. XX  
come, nor things past, are. Nor do we properly say,  
there be three times, past, present, and to come; but  
perchance it might be properly said, there be three  
times: a present time of past things; a present time  
of present things; and a present time of future things.  
For indeed three such as these in our souls there be;  
and elsewhere do I not see them. The present time  
of past things is our memory; the present time  
of present things is our sight; the present time  
of future things our expectation. If thus we be  
permitted to speak, then see I three times; yea,  
and I confess there are three. Let this also be  
said: there be three times, past, present, and to  
come, according to our misapplied custom; let it be  
said: see, I shall not much be troubled at it, neither  
gainsay, nor find fault with it; provided that be  
understood which is said, namely, that neither that  
which is to come, have any being now; no, nor that  
which is already past. For but a very few things  
there are, which we speak properly; but very many  
that we speak improperly, though we understand  
one another's meaning.

## XXI

CAP. DIXI ergo paulo ante, quod praetereuntia tempora  
 XXI metimur, ut possimus dicere duplum esse hoc temporis ad illud simplum, aut tantum hoc quantum illud, et si quid aliud de partibus temporum possumus renuntiare metiendo. quocirca, ut dicebam, praetereuntia metimur tempora; et si quis mihi dicat: "unde scis?" respondeam: scio, quia metimur, nec metiri quae non sunt possumus, et non sunt praeterita vel futura. praesens vero tempus quomodo metimur, quando non habet spatium? metitur ergo, cum praeterit, cum autem praeterierit, non metitur; quid enim metiatur, non erit. sed unde et qua et quo praeterit, cum metitur? unde nisi ex futuro? qua nisi per praesens? quo nisi in praeteritum? ex illo ergo, quod nondum est, per illud, quod spatio caret, in illud, quod iam non est. quid autem metimur nisi tempus in aliquo spatio? neque enim dicimus simpla et dupla et tripla et aequalia et si quid hoc modo in tempore dicimus nisi spatia temporum. in quo ergo spatio metimur tempus praeteriens? utrum in futuro, unde praeterit? sed quod nondum est, non metimur. an in praesenti, qua praeterit? sed nullum spatium non metimur. an in praeterito, quo praeterit? sed quod iam non est, non metimur.

## XXI

*How Time may be measured*

As therefore I was even now a saying ; we take such CHAP. measure of the times in their passing by, as we may XXI be able to say, this time is twice so much as that one ; or, this is just so much as that : and so of any other parts of time, which be measurable. We do therefore, as I said, take measure of the times as they are passing by. And if any man should now ask me : How knowest thou ? I might answer, I do know, because we do measure them : for we cannot measure things that are not ; and verily, things past and to come are not. But for the present time now, how do we measure that, seeing it hath no space ? We measure it therefore, even whilst it passeth, but when it is past, then we measure it not : for there will be nothing to be measured. But from what place, and by which way, and whitherto passes this time while it is a measuring ? Whence, but from the future ? Which way, but through the present ? Whither, but into the past ? From that therefore, which is not yet : by that, which hath no space : into that, which is not still. Yet what is it we measure, if not time in some space ? For we use not to say, single, and double, and triple, and equal, or any other way that we speak of time, but with referenee still to the spaces of times. In what space therefore do we measure the time present ? Whether in the future space, whence it is passing ? But that which is not yet, we cannot measure. Or in the present, by which it is passing ? But no-space we do not measure. Or in the past, to which it passeth ? But neither do we measure that which is not still.'

## XXII

CAP. EXARSIT animus meus nosse istuc implicatissimum  
 XXII aenigma. noli claudere, domine deus meus, bone pater, per Christum obsecro, noli claudere desiderio meo ista et usitata et abdita, quominus in ea penetret; et diluecant, allucente misericordia tua, domine. quem percontabor de his? et cui fructuosius confitebor inperitiam meam nisi tibi, cui non sunt molesta studia mea flammantia vehementer in scripturas tuas? da quod amo: amo enim, et hoc tu dedisti. da, pater, qui vere nosti data bona dare filiis tuis, da, quoniam suscepi cognoscere; et labor est ante me, donec aperias. per Christum obsecro, in nomine eius sancti sanctorum, nemo mihi obstrepat. et ego credidi, propter quod et loquor. haec est spes mea; ad hanc vivo, ut contempler delectationem domini. ecce veteres posuisti dies meos, et transeunt, et quomodo, nescio. et dicimus tempus et tempus, tempora et tempora: "quamdiu dixit hoc ille," "quamdiu fecit hoc ille" et: "quam longo tempore illud non vidi" et: "duplum temporis habet haec syllaba ad illam simplam brevem." dicimus haec et audivimus haec et intellegimur et intellegimus. manifestissima

## XXII

*He begs of God the Resolution of a Difficulty*

My soul is all on fire to be resolved of this most intricate difficulty. Shut it not up, O Lord God, O my good Father; in the name of Christ I beseech thee, do not so shut up these usual, but yet hidden things, from this desire of mine, that it be hindered from piercing into them: and let them shine out unto me, thy merey, O Lord, enlightening me. Whom shall I make my demands unto concerning these points? And to whom shall I more fruitfully confess my ignorance, than unto thee, to whom these studies of mine (so vehemently burning to understand thy Scriptures) are no ways troublesome? Give me what I love: for love I do, and this love hast thou given me. Give it me, Father, who truly knowest to give good gifts unto thy children. Give me, because I have taken upon me to know: and it is painful unto me until thou openest it. Even by Christ I beseech thee, in the name of that Holy of Holies, let no man disturb me. For I believed, and therefore do I speak. This is my hope, this do I pant after, that I may contemplate the delights of the Lord. Behold thou hast made my days old, and they pass away, and I know not how. And we talk of time and time, and times and times. How long time is it since he said this; How long time since he did this; and How long time since I saw that: and This syllable hath double time to that single short syllable. These words we say, and these we have heard, and understand, and are understood. Most manifest and ordinary they are, and yet the

CHAP.  
XXIIMatt. vii.  
11Ps. lxxiii.  
16Ps. cxvi. 10  
Ps. xxvii. 1Ps. xxxix.  
5, with  
reading of  
the LXX.  
"old" for  
"short"

## S. AVGVSTINI CONFSSIONVM LIBER XI

CAP. et usitatissima sunt, et eadem rursus nimis latent, et  
XXII nova est inventio eorum.

### XXIII

CAP. AUDIVI a quodam homine docto, quod solis et lunae  
XXIII ac siderum motus ipsa sint tempora, et non adhui.  
cur enim non potius omnium corporum motus sint  
tempora? an vero, si cessarent caeli lumina et  
moveretur rota figuli, non esset tempus, quo metire-  
mur eos gyros, et diceremus aut aequalibus morulis  
agi, aut si alias tardius, alias velocius moveretur, alios  
magis diuturnos esse, alios minus? aut cum haec di-  
ceremus, non et nos in tempore loqueremur, aut essent  
in verbis nostris aliae longae syllabae, aliae breves,  
nisi quia illae longiore tempore sonuissent, istae bre-  
viore? deus, dona hominibus videre in parvo com-  
munes notitias rerum parvarum atque magnarum.  
sunt sidera et luminaria caeli in signis et in tem-  
poribus et in diebus et in annis. sunt vero; sed nec  
ego dixerim circuitum illius ligneolae rotae diem  
esse, nec tamen ideo tempus non esse ille dixerit.

Ego scire cupio vim naturamque temporis, quo  
metimur corporum motus, et dicimus illum motum  
verbi gratia tempore duplo esse diuturniorem quam  
istum. nam quaero, quoniam dies dicitur non tantum

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

selfsame things are too deeply hidden : yea, the finding out of them is new, CHAP.  
XXII

### XXIII

*He clears this Question, what Time is*

I HEARD a learned man once deliver it, that the motions of the sun, moon, and stars, were the very true times ; and I did not agree. For why should not the motions of all bodies in general rather be times ? Or if the lights of heaven should cease, and the potter's wheel run round ; should there be no time by which we might measure those whirlings about, and might pronounce of it, that either it moved with equal pauses : or, if it turned sometimes slower, and other whiles quicker, that some rounds took up longer time, and others shorter ? Or even whilst we were a saying this should we not also speak in time ? Or should there in our words be any syllables short, and others long, but for this reason only, that those took up a shorter time in sounding, and these a longer ? Grant unto us men the skill, O God, in a little thing to descry those notions as be common to things both great and small. The stars and lights of heaven, 'tis true, be appointed for signs, and for seasons, and for years, and for days. They be indeed : yet should I never, (on the one side) affirm, the whirling about of that little wooden wheel to be the day ; nor should he affirm, (on the other side) that therefore there were no time at all. CHAP.  
XXIII  
Gen. i. 14

I for my part, desire to understand the force and nature of time, by which we measure the motions of bodies ; and say, (for example) this motion to be twice longer than that. For I demand : seeing this

S. AVGVSTINI CONFESSIONVM LIBER XI

CAP.  
XXIII

mora solis super terram, secundum quod aliud est dies, aliud nox, sed etiam totius eius circuitus ab oriente usque orientem, secundum quod dicimus: “tot dies transierunt”—cum suis enim noctibus dicuntur tot dies, nec extra reputantur spatia noctium—quoniam ergo dies expletur motu solis atque circuitu ab oriente usque ad orientem, quaero, utrum motus ipse sit dies, an mora ipsa, quanta peragitur, an utrumque. si enim primum dies esset, dies ergo esset, etiamsi tanto spatio temporis sol cursum illum peregisset, quantum est horae unius. si secundum, non ergo esset dies, si ab ortu solis usque in ortum alterum tam brevis mora esset, quam est horae unius, sed vicinus et quater circuitet sol, ut expleret diem. si utrumque, nec ille appellaretur dies, si horae spatio sol totum suum gyrum circumiret, nec ille, si sole cessante tantum temporis praeteriret, quanto peragere sol totum ambitum de mane in mane adsolet. non itaque nunc quaeram, quid sit illud, quod vocatur dies, sed quid sit tempus, quo metientes solis circuitum diceremus cum dimidio spatio temporis peractum minus quam solet, si tanto spatio temporis peractus esset, quanto peraguntur horae duodecim, et utrumque tempus comparantes diceremus illud simplum, hoc duplum, etiamsi aliquando illo simplio, aliquando isto duplo sol ab oriente usque

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

is it which is called the day, not the stay only of the sun upon the earth, (according to which account the day is one thing, and the night another;) but its whole circuit that it runs from east to east again; (according to which account we say, There are so many days past):—for the days being reckoned with their nights, are usually called so many days, and the nights are not out of the reckoning:—seeing therefore that a day is made complete by the motion of the sun, and by his circuit from east to east again, I thereupon demand, whether the motion itself makes the day; or the stay in which that motion is finished; or both? For if the first be the day; then should we have a day of it, although the sun should finish that course of his in so small a space of time as one hour comes to. If the second, then should not that make a day, if between one sunrise and another, there were but so short a stay as one hour comes to, but the sun must go four and twenty times about for the making of one day. If both, then could not this neither be called a day, if the sun should run his whole round in the space of one hour; no, nor that, if while the sun stood still, so much time should overpass, as the sun usually makes his whole course in, from morning to morning. I will not therefore demand now what that should be which is called day: but, what time should be, by which we measuring the circuit of the sun, should say, that he had then finished it in half the time he was wont to do, if so be he had gone it over in so small a space as twelve hours come to: and when upon comparing of both times together, we should say, that this is but a single time, and that a double time, notwithstanding that the sun should run his round from east to east sometimes in that single

CHAP.  
XXIII

1

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. orientem circuiret, nemo ergo mihi dicat caelestium  
XXIII corporum motus esse tempora, quia et cuiusdam voto cum sol stetisset, ut victoriosum proelium perageret, sol stabat, sed tempus ibat : per suum quippe spatium temporis, quod ei sufficeret, illa pugna gesta atque finita est. video igitur quandam esse distentionem. sed video ? an videre mihi videor ? tu demonstrabis, lux, veritas.

### XXIV

CAP. IUBES ut adprobem, si quis dicat tempus esse motum  
XXIV corporis ? non iubes. nam corpus nullum nisi in tempore moveri audio : tu dicis. ipsum autem corporis motum tempus esse non audio : non tu dicis. cum enim movetur corpus, tempore metior, quamdiu moveatur, ex quo moveri incipit, donec desinat. et si non vidi, ex quo coepit, et perseverat moveri, ut non videam, cum desinit, non valeo metiri, nisi forte ex quo videre incipio, donec desinam. quod si diu video, tantummodo longum tempus esse renuntio, non autem, quantum sit, quia et quantum cum dicimus, conlatione dicimus, velut : “ tantum hoc, quantum illud ” aut : “ duplum hoc ad illud ” et si quid aliud isto modo. si autem notare potuerimus locorum  
262

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

time, and sometimes in that double time. Let no man therefore say unto me hereafter, that the motions of the celestial bodies be the times; because that when at the prayer of a certain man, the sun had stood still, till he could achieve his victorious battle, the sun stood indeed, but the time went on: for in a certain space of time of his own, (enough to serve his turn) was that battle stricken and gotten. I perceive time therefore to be a certain stretching. But do I perceive it, or do I seem to perceive it? Thou, O Light and Truth, shalt show it.

CHAP.  
XXIII  
Jos. xii.

### XXIV

*Time it is, by which we measure the Motion of Bodies*

Dost thou command me to allow of it, if any man should define time to be the motion of a body? No, thou dost not bid me. For there is no body that I hear of, moved, but in time; this thou sayest: but that the motion of a body should be time, I never did hear: nor dost thou say it. For when a body is moved, I by time then measure how long it may have moved, from the instant it first began to move, until it left moving. And if so be I did not see the instant it began; and if it continues to move so long as I cannot see when it ends; I am not then able to measure it, but only perchance from that instant I first saw it begin, until I myself leave measuring. And if I look long upon it, I can only signify it to be a long time, but not how long: because when we pronounce how long, we must do it by comparison: as for example: This is as long as that; or This twice so long as that, or the like. But

CHAP.  
XXIV

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP. spatia, unde et quo veniat corpus, quod movetur, vel  
XXIV partes eius, si tanquam in torno movetur, possumus dicere, quantum sit temporis, ex quo ab illo loco usque ad illum locum motus corporis vel partis eius effectus est. cum itaque aliud sit motus corporis, aliud, quo metimur quamdiu sit, quis non sentiat, quid horum potius tempus dicendum sit? nam si et varie corpus aliquando movetur, aliquando stat, non solum motum eius, sed etiam statum tempore metimur et dicimus: “tantum stetit, quantum motum est” aut: “duplo vel triplo stetit ad id quod motum est” et si quid aliud nostra dimensio sive comprehenderit sive existimaverit, ut dici solet plus minus. non ergo tempus corporis motus.

### XXV

CAP. ET confiteor tibi, domine, ignorare me adhuc, quid  
XXV sit tempus, et rursus confiteor tibi, domine, scire me in tempore ista dicere, et diu me iam loqui de tempore, atque ipsum diu non esse diu nisi mora temporis. quomodo igitur hoc scio, quando quid sit tempus nescio? an forte nescio, quemadmodum dicam quod scio? ei mihi, qui nescio saltem quid nesciam! ecce, deus meus, coram te, quia non mentior: sicut loquor, ita est cor meum. tu inluminabis lucernam meam, domine, deus meus, inluminabis tenebras meas.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

were we able to make observation of the distances of those places, whence and whither a body or his parts go, which moveth; (as if, suppose it were moved in a lathe) then can we say, how much time the motion of that body or his part, from this place unto that, was finished in. Seeing therefore the motion of a body is one thing, and that by which we measure how long it is, another thing; who cannot now judge which of the two is rather to be called time? For and if a body be sometimes moved uncertainly, and stands still other sometimes; then do we measure, not his motions only, but his standing still too: and we say, It stood still as much as it moved; or It stood still twice or thrice so long as it moved; or any other space which our measuring hath either perfectly taken, or guessed at, more or less, as we use to say. Time therefore is not the motion of a body.

CHAP.  
XXIV

### XXV

#### *He prayeth again*

AND I confess to thee, O Lord, that I yet know not what time is; yea, I confess again unto thee, O Lord, that I know well enough, how that I speak this in time, and that having long spoken of time, that very long is not long but by a stay of time. How then come I to know this, seeing I know not what time is? Or is my not knowing, only perchance a not hitting upon the way of expressing what I know? Woe is me, that do not so much as know, what that is which I know not. Behold, O my God, I protest before thee that I lie not; as my mouth speaketh, so my heart thinketh. Thou shalt light my candle, O Lord my God, thou shalt enlighten my darkness.

CHAP.  
XXV

Ps. xviii. 28

## XXVI

CAP.  
XXVI

NONNE tibi confitetur anima mea confessione veridica metiri me tempora? ita, domine deus meus, metior et quid metiar neseio. metior motum corporis tempore. item ipsum tempus nonne metior? an vero corporis motum metirer, quamdiu sit et quamdiu hinc illuc perveniat, nisi tempus, in quo movetur, metirer? ipsum ergo tempus unde metior? an tempore breviori metimur longius, sicut spatium cubiti spatium transtri? sic enim videmus spatium brevis syllabae metiri spatium longae syllabae atque id duplum dicere. ita metimur spatia carminum spatiis versuum, et spatia versuum spatiis pedum, et spatia pedum spatiis syllabarum, et spatia longarum spatiis brevium: non in paginis—nam eo modo loca metimur, non tempora—sed cum voces pronuntiando transeunt, et dicimus: “longum carmen est, nam tot versibus contexitur; longi versus, nam tot pedibus constant; longi pedes, nam tot syllabis tenduntur; longa syllaba est, nam dupla est ad brevem.” sed neque ita comprehenditur certa mensura temporis, quandoquidem fieri potest, ut ampliore spatio temporis personet

## XXVI

*The Measuring of the Feet and Syllables of a Verse*

DOES not my soul most truly confess unto thee that I do measure times? Yea I do indeed measure them, O my God, and yet know not what I measure. I measure the motion of a body in time; and the time itself do I not measure? Or could I indeed measure the motion of a body, how long it were, and in how long space it could come from this place to that; unless I could withal measure the time in which it is moved? This same very time therefore, which way do I measure it? Do we by a shorter time measure a longer, as by the space of a cubit we do the space of a rood? for so indeed we seem by the space of a short syllable, to measure the space of a long syllable, and to say that this is double. Thus measure we the spaces of the staves of a poem, by the spaces of the verses; and the spaces of the verses, by the spaces of the feet; and the spaces of the feet, by the spaces of the syllables; and the spaces of long syllables, by the spaces of short syllables. I do not mean measuring by the pages; for that way we should measure places, not times: but when in our pronouncing words pass away, and we say, It is a long stanza, because it is composed of so many verses: they be long verses, because they consist of so many feet; long feet, for that they are stretched out into so many syllables; it is a long syllable, because double to a short one. But neither can we this way comprehend the certain measure of time: because it may so fall out, that a shorter verse if it

CHAP.  
XXVI

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP.  
XXVI

versus brevior, si productius pronuntietur, quam longior, si correptius. ita carmen, ita pes, ita syllaba. inde mihi visum est nihil esse aliud tempus quam distentionem : sed cuius rei, nescio, et mirum, si non ipsius animi. quid enim metior, obsecro, deus meus, et dico aut indefinite : “longius est hoc tempus quam illud” aut etiam definite : “duplum est hoc ad illud?” tempus metior, scio ; sed non metior futurum, quia nondum est, non metior praesens, quia nullo spatio tenditur, non metior praeteritum, quia iam non est. quid ergo metior ? an praeterentia tempora, non praeterita ? sic enim dixeram.

## XXVII

CAP.  
XXVII

INSISTE, anime meus, et adtende fortiter : deus adiutor noster ; ipse fecit nos, et non nos. adtende, ubi albescet veritas. ecce puta vox corporis incipit sonare et sonat et adhuc sonat et ecce desinit, iamque silentium est, et vox illa praeterita est et non est iam vox. futura erat, antequam sonaret, et non poterat metiri, quia nondum erat, et nunc non potest, quia iam non est. tunc ergo poterat, cum sonabat, quia tunc erat, quae metiri posset. sed et tunc non

268

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

be pronounced leisurely, may take up more time than a longer verse pronounced roundly. And so for a poem, a foot, and a syllable. Upon which ground it seems unto me, that time is nothing else but a stretching out in length; but of what, I know not, and I marvel, if it be not of the very mind. For what is it, I beseech thee, O my God, that I now measure, whereas I say, either at large, that this is a longer time than that: or, more particularly, that this is double to that? I know it to be time that I measure: and yet do I neither measure the time to come, for that it is not yet: nor time present, because that is not stretched out in any space: nor time past, because that is not still. What then do I measure? Is it the times as they are passing, not as they are past? For so was I a saying.

CHAP.  
XXVI

### XXVII

*He begins to resolve the former question, how we measure time*

COURAGE, my mind, and press on strongly. God is our helper: he made us, and not we ourselves. Press on, where truth begins to dawn. Come on, let us put the case. The voice of a body begins to sound, and it does now sound, yea, it sounds still; but list, now it leaves sounding: 'tis silence therefore now, and that voice is quite over, and is now no more. This voice, before it sounded, was to come, and so could not then be measured, because as yet it was not; neither just now can it, because it is no longer. Then therefore, whilst it sounded, it might; because there was something that might be measured. But even then made it

CHAP.  
XXVII  
Ps. c. 3

S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP.  
XXVII

stabat; ibat enim et praeteriebat. an ideo magis poterat? praeteriens enim tendebatur in aliquod spatium temporis, quo metiri posset, quoniam praesens nullum habet spatium. si ergo tunc poterat, ecce puta altera coepit sonare et adhuc sonat continuato tenore sine ulla distinctione: metiamur eam, dum sonat; cum enim sonare cessaverit, iam praeterita erit et non erit, quae possit metiri. metiamur plane et dicamus, quanta sit. sed adhuc sonat, nec metiri potest nisi ab initio sui, quo sonare coepit, usque ad finem, quo desinit. ipsum quippe intervallum metimur ab aliquo initio usque ad aliquem finem. quapropter vox, quae numquam finita est, metiri non potest, ut dicatur, quam longa vel brevis sit, nec dici aut aequalis alieni, aut ad aliquam simpla vel dupla, vel quid aliud. cum autem finita fuerit, iam non erit. quo pacto igitur metiri poterit? et metimur tamen tempora, nec ea, quae nondum sunt, nec ea, quae iam non sunt, nec ea, quae nulla mora extenduntur, nec ea, quae terminos non habent. nec futura ergo nec praeterita nec praesentia nec praetereuntia tempora metimur, et metimur tamen tempora.

Deus creator omnium: versus iste octo syllabarum brevibus et longis alternat syllabis: quattuor itaque breves, prima, tertia, quinta, septima, simplae sunt ad quattuor longas, secundam, quartam, sextam, octavam. hae singulae ad illas singulas duplum habent temporis;

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

no stay; for it was passing and passing away. CHAP. XXVII  
 Might it then be measured the rather for that? For whilst passing it was being stretched out into some space of time, by which it might be measured, since the present hath no space. If therefore then, it might; then lo, let us put the ease that another voice hath begun to sound, and still does, with the same continued tenor without any interruption: let us now while it sounds measure it: seeing when it hath left sounding, it will then be past, and nothing left to be measured. Let us measure it verily, and tell how much it is. But it sounds still; nor can it be measured but from the instant it began in, unto the end it left in. For the very space between is the thing we measure, namely, from some beginning unto some end. For which reason, a voice that is not yet ended cannot be measured, as that it may be said how long, or how short it is; nor can it be called equal to another, or single or double to another, or the like: and so soon, again, as it is ended, it shall be no more. How may it then be measured? We measure times, for all this; and yet neither those which are not yet come; nor those which are now no longer; nor yet those which are not lengthened out by some pause; nor yet those which have no bounds. So that we neither measure the times to come, nor the past, nor the present, nor the passing times; and yet we do measure times.

“O God, creator thou of all!” that very verse of eight syllables interchangeably varies itself between short and long syllables. Four therefore be short, namely, the first, third, fifth, and seventh: which be but single in respect of the four long, namely, the second, fourth, sixth, and eighth. Every one of these,

See Book IX. xxxii.

S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP.  
XXVII

pronuntio et renuntio, et ita est, quantum sentitur sensu manifesto. quantum sensus manifestus est, brevi syllaba longam metior eamque sentio habere bis tantum. sed cum altera post alteram sonat, si prior brevis, longa posterior, quomodo tenebo brevem, et quomodo eam longae metiens applicabo, ut inveniam, quod bis tantum habeat, quandoquidem longa sonare non incipit, nisi brevis sonare destiterit? ipsamque longam num praesentem metior, quando nisi finitam non metior? eius enim finitio praeteritio est. quid ergo est, quod metior? ubi est qua metior brevis? ubi est longa, quam metior? ambae sonnerunt, avolaverunt, praeterierunt, iam non sunt: et ego metior, fidenterque respondeo, quantum exercitato sensu fiditur, illam simplam esse, illam duplam, in spatio scilicet temporis. neque hoc possum, nisi quia praeterierunt et finitae sunt. non ergo ipsas, quae iam non sunt, sed aliquid in memoria mea metior, quod infixum manet.

In te, anime meus, tempora mea metior. noli mihi obstrepere; quod est, noli tibi obstrepere turbis affectionum tuarum. in te, inquam, tempora metior. affectionem, quam res praetereuntes in te faciunt, et cum illae praeterierint, manet, ipsam metior praesentem, non ea quae praeterierunt, ut fieret; ipsam

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

to every one of those, hath a double time : I pronounce (CAP. XXVII) them over and over : and even so I find it, as plainly as sense can shew it. So far as sense can manifest it, I measure a long syllable by a short, and I sensibly find it to have twice so much : but now when one sounds after another, if the former be short, and the latter long, how shall I then hold fast the short one : and how in measuring the long, shall I so lay them together, as that I may find this to have twice so much as that ; seeing the long cannot begin to sound, unless the short leaves sounding ? Yea, that long one itself do I measure as not present, seeing I measure it not till it be ended. For his ending is his passing away. What is it therefore that I measure ? Where is that short syllable by which I measure ? Where is that long one which I measure ? Both have sounded, have flown and gone, they are now no more : and yet I measure them, and confidently do I answer (so far as a man may trust a well-experienced sense) that this syllable is but single, and that double : in respect of space of time, I mean : and yet can I not do thus much, unless these syllables were already past and ended. 'Tis not therefore these voices (which now are not) that I measure : but something it is even in mine own memory, which there remains fastened.

'Tis in thee, O my mind, that I measure my times. Do not thou interrupt me now, that is, do not interrupt thine own self with the tumults of thine own impressions. In thee, I say, it is, that I measure the times. The impression, which things passing by cause in thee, and remains even when the things are gone, that is it which being still present, I do measure : not the things which have passed by that this impression might be

## S. AVGVSTINI CONFESSIIONVM LIBER XI

CAP.  
XXVII

metior, cum tempora metior. ergo aut ipsa sunt tempora, aut non tempora metior. quid cum metimur silentia, et dicimus illud silentium tantum tenuisse temporis, quantum illa vox tenuit, nonne cogitationem tendimus ad mensuram vocis, quasi sonaret, ut aliquid de intervallis silentiorum in spatio temporis renuntiare possimus? nam et voce atque ore cessante. peragimus cogitando carmina et versus, et quemque sermonem motionumque dimensiones quaslibet, et de spatiis temporum, quantum illud ad illud sit, renuntiamus non aliter, ac si ea sonando diceremus. si voluerit aliquis edere longiusculam vocem, et constituerit praemeditando, quam longa futura sit, egit utique iste spatium temporis in silentio, memoriaeque commendans coepit edere illam vocem, quae sonat, donec ad propositum terminum perducatur: immo sonuit et sonabit; nam quod eius iam peractum est, utique sonuit, quod autem restat, sonabit, atque ita peragitur, dum praesens intentio futurum in praeteritum traicit, deminutione futuri crescente praeterito, donec consumptione futuri sit totum praeteritum.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

made. This do I measure, whenas I measure times. CHAP. XXVII  
Either therefore times do exist, or I do not measure times. But what when we measure silence: and say that this silence hath held as long time as that voice did; do we not then lengthen out our thoughts to the measure of a voice, even as if it now sounded, that so we may be able to say something of the vacant intervals of silence in a space of time? For when the voice and tongue give over, yet then in our meditations go we over poems, and verses, and any other discourse, or any dimensions of motions; yea, and as to spaces of times, how much this is respect of that, do we, in our thoughts, repeat over, no other wise than if vocally we did pronounce them. Suppose a man were about to utter a somewhat long sound of the voice, and in his thoughts should resolve how long it should be; this man hath even in silence already spent a space of time, and committing it to his memory, begins to utter that sound, which continues sounding until it be brought unto the end proposed. Yea, it hath sounded, and will sound; for so much of it as is finished, hath sounded already, and the rest will sound, and thus passeth it on, until the present attention conveys over the future into the past: by the diminution of the future, the past gaining increase; even until by the wasting away of the future, all grows into the past.

## XXVIII

CAP  
XXVII

SED quomodo minuitur aut consumitur futurum, quod nondum est, aut quomodo crescit praeteritum, quod iam non est, nisi quia in animo, qui illud agit, tria sunt? nam et expectat et attendit et meminit, ut id quod expectat per id quod attendit transeat in id quod meminerit. quis igitur negat futura nondum esse? sed tamen iam est in animo expectatio futurorum. et quis negat praeterita iam non esse? sed tamen est adhuc in animo memoria praeteritorum. et quis negat praesens tempus carere spatio, quia in puncto praeterit? sed tamen perdurat attentio, per quam pergat abesse quod aderit. non igitur longum tempus futurum, quod non est, sed longum futurum longa expectatio futuri est, neque longum praeteritum tempus, quod non est, sed longum praeteritum longa memoria praeteriti est.

Dicturus sum canticum, quod novi: antequam incipiam, in totum expectatio mea tenditur, cum autem coepero, quantum ex illa in praeteritum decerpsero, tenditur et memoria mea, atque distenditur vita huius actionis meae, in memoriam propter quod dixi, et in expectationem propter

## XXVIII

*We measure Times in our Mind*

BUT how comes that future, which as yet is not, to be diminished or wasted away? Or how comes that past, which now is no longer, to be increased? Unless in the mind which acteth all this, there be three things done. For it expects, it marks attentively, it remembers; that so the thing which it expecteth, through that which attentively it marketh, passes into that which it remembereth. Who therefore can deny, that things to come are not as yet? Yet already there is in the mind an expectation of things to come. And who can deny past things to be now no longer? But yet is there still in the mind a memory of things past. And who can deny that the present time hath no space, because it passeth away in a moment? But yet our attentive marking of it continues so that that which shall be present proceedeth to become absent. The future therefore is not a long time, for it is not: but the long future time is merely a long expectation of the future. Nor is the time past a long time, for it is not; but a long past time is merely a long memory of the past time.

I am about to repeat a psalm that I know. Before I begin, my expectation alone reaches itself over the whole: but so soon as I shall have once begun, how much so ever of it I shall take off into the past, over so much my memory also reaches: thus the life of this action of mine is extended both ways: into my memory, so far as concerns that part which I have repeated already, and into my expectation too, in respect of what I am about to repeat now; but

CHAP.  
XXVIII

*Attendit,*  
very nearly  
the same  
as "expe-  
rience"

## S. AVGVSTINI CONFESSIO NV M LIBER XI

CAP.  
XXVIII

quod dicturus sum : praesens tamen adest attentio mea, per quam traicitur quod erat futurum, ut fiat praeteritum. quod quanto magis agitur et agitur, tanto breviata expectatione prolongatur memoria, donec tota expectatio consumatur, quum tota illa actio finita transierit in memoriam. et quod in toto cantico, hoc in singulis particulis eius, fit atque in singulis syllabis eius, hoc in actione longiore, cuius forte particula est illud canticum, hoc in tota vita hominis, cuius partes sunt omnes actiones hominis, hoc in toto saeculo filiorum hominum, cuius partes sunt omnes vitae hominum.

## XXIX

CAP.  
XXIX

SED quoniam melior est misericordia tua super vitas, ecce distentio est vita mea, et me suscepit dextera tua in domino meo, mediatore filio hominis inter te unum et nos multos, in multis per multa, ut per eum adprehendam, in quo et adprehensus sum, et a veteribus diebus colligar sequens unum, praeterita oblitus, non in ea quae futura et transitura sunt, sed in ea quae ante sunt non distentus, sed extentus, non secundum distentionem, sed secundum intentionem sequor ad palmam supernae vocationis, ubi

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

all this while is my marking faculty present at hand, through which, that which was future, is conveyed over, that it may become past: which how much the more diligently it is done over and over again, so much more the expectation being shortened, is the memory enlarged; till the whole expectation be at length vanished quite away, when namely, that whole action being ended, shall be absolutely passed into the memory. What is now done in this whole psalm, the same is done also in every part of it, yea and in every syllable of it; the same order holds in a longer action too, whereof perchance this psalm is but a part; this holds too throughout the whole course of man's life, the parts whereof be all the actions of the man; it holds also throughout the whole age of the sons of men, the parts whereof be the whole lives of men.

CHAP.  
XXVIII

### XXIX

#### *How the Mind lengthens out itself*

BUT because thy loving kindness is better than life itself, behold my life is a distraction, and thy right hand hath taken hold of me, even in my Lord the Son of Man, the Mediator betwixt thee that art but one, and us that are many, drawn many ways by many things; that by him I may apprehend him in whom I am also apprehended, and that I may be gathered up from my old conversation, to follow that one, and to forget what is behind: not distracted but attracted, stretching forth not to what shall be and shall pass away, but to those things which are before: not, I say, distractedly but intently, follow I hard on, for the garland of my heavenly calling, where I may hear the voice of thy

CHAP.  
XXIX  
Ps. lxiii. 3

Phil. iii.  
12-14

Ps. xxvi. 7

## S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. **XXIX** audiam vocem laudis et contempler delectationem tuam nec venientem nec praetereuntem. nunc vero anni mei in gemitibus, et tu solacium meum, domine, pater meus aeternus es; at ego in tempora dissilui, quorum ordinem nescio, et tumultuosis varietatibus dilaniantur cogitationes meae, intima viscera animae meae, donec in te confluum purgatus et liquidus igne amoris tui.

### XXX

CAP. **XXX** ET stabo atque solidabor in te, in forma mea, veritate tua, nec patiar quaestiones hominum, qui poenali morbo plus sitiunt, quam capiunt, et dicunt: “quid faciebat deus, antequam faceret caelum et terram?” aut “quid ei venit in mentem, ut aliquid faceret, cum antea numquam aliquid fecerit?” da illis, domine, bene cogitare, quid dicant, et invenire, quia non dicitur numquam, ubi non est tempus. qui ergo dicitur numquam fecisse, quid aliud dicitur nisi nullo tempore fecisse? videant itaque nullum tempus esse posse sine creatura, et desinant istam vanitatem loqui. extendantur etiam in ea, quae ante sunt, et intellegant te ante omnia tempora aeternum creatorem omnium temporum, neque ulla tempora tibi

280

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

praise, and contemplate these delights of thine, which are neither to come, nor to pass away. But now are my years spent in mourning, and thou, my Comfort, O Lord, my Father, art Everlasting; but I fall into dissolution amid the changing times, whose order I am yet ignorant of: yea, my thoughts are torn asunder with tumultuous vicissitudes, even the inmost bowels of my soul; until I may be run into thee, purified and molten by the fire of thy love.

CHAP.  
XXIX

Ps. xxxi. 11

### XXX

*He goes on in the same Discourse*

AND after that will I stand, and grow hard in thee, in my mould, thy truth: nor will I endure the questions of such people, who in a penal disease thirst for more than their bellies will hold; such as say: What did God make before he made heaven and earth? Or, Why came it in his mind to make anything then, having never made anything before? Give them grace, O Lord, well to bethink themselves what they say; and to find that they cannot say Never, when there is no time. That he is said therefore never to have made, what is it else to say, than in no time to have made? Let them see therefore, that there cannot possibly be any time without some or other of thy creatures: and let them forbear this so vain talking. Let them stretch forth rather towards those things which are before; and understand thee the eternal Creator of all times, to have been before all times: and that no times be

CHAP.  
XXX

Phil. iii. 13

## S. AVGVSTINI CONFESSIO NV M LIBER XI

CAP. esse coaeterna, nec ullam creaturam, etiamsi est  
XXX aliqua supra tempora.

### XXXI

CAP. DOMINE deus meus, quis ille sinus est alti secreti tui  
XXXI et quam longe inde me proiecerunt consequentia delictorum meorum? sana oculos meos, et congaudeam luci tuae. certe si est tam grandi scientia et praesentia pollens animus, cui cuncta praeterita et futura ita nota sint, sicut mihi unum canticum notissimum, nimium mirabilis est animus iste atque ad horrorem stupendus, quippe quem ita non lateat quidquid peractum et quidquid relicum saeculorum est, quemadmodum me non latet cantantem illud canticum, quid et quantum eius abierit ab exordio, quid et quantum restet ad finem. sed absit, ut tu, conditor universitatis, conditor animarum et corporum, absit, ut ita noveris omnia futura et praeterita. longe tu, longe mirabilius longeque secretius. neque enim sicut nota cantantis notumve canticum audientis expectatione vocum futurarum et memoria praeteritarum variatur affectus sensusque distenditur, ita tibi aliquid accidit incommutabiliter aeterno, hoc

282

co-eternal with thee : no, nor any other creature, CHAP. XXX  
 even if there be any creature before all times.

## XXXI

*How God is known, and how the creature*

O LORD my God, what bosom of thy deep secrets CHAP. XXXI  
 is that, and how far from it have the consequences  
 of my transgressions cast me? O cure mine eyes,  
 that I may share the joy of thy light. Certainly if  
 there be any mind excelling with such eminent  
 knowledge and foreknowledge, as to know all  
 things past and to come, so well as I knew that  
 one psalm; truly that is a most admirable mind,  
 able with horror to amaze : in that nothing done in  
 the former, or to be done in the after ages of the  
 world, is hid from him any more than that psalm was  
 to me whenas I sang it; namely, what and how much  
 of it I had sung from the beginning, what and how  
 much there was yet unto the ending? But far be  
 it from us to think, that thou the Creator of this  
 universe, the Creator of both souls and bodies; far be  
 it from us to think, that thou shouldest no better know  
 what were past, and what were to come. Far, yea,  
 far more wonderfully, and far more secretly dost thou  
 know them. For 'tis not as when one sings what he  
 knows, or hears a well known song, through expecta-  
 tion of the words to come, and the remembering of  
 those that are past, his feelings are varied and his  
 senses distracted : not so can anything chance unto  
 thee that art unchangeably eternal; that is, the  
 eternal Creator of minds. Like as therefore thou  
 in the beginning knewest the heaven and the earth,

S. AVGVSTINI CONFESSIOIVM LIBER XI

CAP. est vere aeterno creatori mentium. sicut ergo nosti  
XXXI in principio caelum et terram sine varietate notitiae  
tuae, ita fecisti in principio caelum et terram sine dis-  
tinctione actionis tuae. qui intellegit, confiteatur  
tibi, et qui non intellegit, confiteatur tibi.

o quam excelsus es, et humiles  
corde sunt domus tua! tu enim  
erigis elisos, et non cadunt,  
quorum celsitudo tu es.

## ST. AUGUSTINE'S CONFESSIONS BOOK XI

without any variety of thy knowledge ; even so didst thou in the beginning create heaven and earth, without any change in thy action. Let him that understandeth confess unto thee ; and let him that

CHAP.  
XXXI

understandeth not confess unto thee also. Oh,

how high art thou, and yet the humble in

heart are the house that thou dwellest

in. For thou raisest up those that

are bowed down ; and never

can they fall, whose

uplifting thou art.

Ps. cxlvi.

8



## BOOK XII

## LIBER DVODECIMVS

### I

CAP. <sup>I</sup>MULTA satagit cor meum, domine, in hac inopia vitae  
meae pulsatum verbis sanctae scripturae tuae, et ideo  
plerumque in sermone copiosa est egestas humanae  
intellegentiae, quia plus loquitur inquisitio quam  
inventio et longior est petitio quam inpetratio et  
operosior est manus pulsans quam sumens. tenemus  
promissum : quis corrumpet illud ? si deus pro nobis,  
quis contra nos ? petite, et accipietis ; quaerite, et  
invenietis ; pulsate, et aperietur vobis. omnis enim,  
qui petit, accipit et quaerens inveniet et pulsanti  
aperietur. promissa tua sunt, et quis falli timeat,  
cum promittit veritas ?

### II

CAP. <sup>II</sup>CONFITETUR altitudini tuae humilitas linguae meae,  
quoniam tu fecisti caelum et terram, hoc caelum, quod  
video, terramque, quam calco, unde est haec terra,  
quam porto. tu fecisti. sed ubi est caelum caeli,  
288

## THE TWELFTH BOOK

### I

*'Tis very difficult to find out the Truth*

MY heart, O Lord, touched with the words of CHAP.  
Holy Scripture, is busily employed in this poverty <sup>I</sup>  
of my life. And therefore in eloquent discourse  
oftentimes appears the plentiful poverty of human  
understanding: because that enquiring has more  
to say than finding out does; and we are longer  
about demanding, than about obtaining; and our  
hand that knocks, hath more work to do, than our  
other hand that receives. A promise have we laid  
hold of: who shall defeat us of it? If God be on our  
side, who can be against us? Ask, and ye shall have; Rom. viii.  
seek, and ye shall find; knock, and it shall be opened 31  
unto you. For every one that asks, receives; and he Matt. vii. 7  
that seeks, finds: and to him that knocketh, shall  
it be opened. There be thine own promises: and  
who needs fear to be deceived, whenas the Truth  
promises?

### II

*That the Heaven we see is but Earth, in respect of the  
Heaven of Heavens, which we see not*

UNTO thy Highness the lowliness of my tongue CHAP.  
now confesseth, that thou hast made heaven and <sup>II</sup>  
earth; this heaven, I mean, which I see, and this  
earth that I tread upon, whence is this earthly body  
that I wear. Thou madest it. But where is that

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. II. domine, de quo audivimus in voce psalmi: caelum caeli domino; terram autem dedit filiis hominum? ubi es, caelum, quod non cernimus, cui terra est hoc omne, quod cernimus? hoc enim totum corporeum non ubique totum ita cepit speciem pulchram in novissimis, cuius fundus est terra nostra, sed ad illud caelum caeli etiam terrae nostrae caelum terra est. et hoc utrumque magnum corpus non absurde terra est ad illud nescio quale caelum, quod domino est, non filiis hominum.

### III

CAP. III. Et nimirum haec terra erat invisibilis et incomposita et nescio qua profunditas abyssi, super quam non erat lux, quia nulla species erat illi: unde iussisti, ut scriberetur, quod tenebrae erant super abyssum; quid aliud quam lucis absentia? ubi enim lux esset, si esset, nisi super esset eminendo et inlustrando? ubi ergo lux nondum erat, quid erat adesse tenebras nisi abesse lucem? super itaque erant tenebrae, quia super lux aberat, sicut sonus ubi non est, silentium est. et quid est esse ibi silentium nisi sonum ibi non esse? nonne tu, domine, docuisti hanc animam, quae

290

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

Heaven of Heavens, O Lord, which we hear of in the words of the psalmist: The heaven of heavens is the Lord's; but the earth hath he given to the children of men. Where art thou, O heaven which we see not? in comparison whereof, all this heaven which we see, is but mere earth. For this heaven is wholly corporeal, which is not wholly everywhere, hath in such wise received its portion of beauty in these lower parts, the bottom whereof is this earth of ours: but in comparison of that Heaven of Heavens, even the heaven of this our earth, is but earth: yea, both these great bodies may not absurdly be called earth, in comparison of that I know not what manner of heaven, which is the Lord's, and not given to the sons of men.

CHAP.

II

Ps. cxv.

16

### III

#### *Of the Darkness upon the Face of the Deep*

AND now was this earth invisible and without form, and there was, I know not what profoundness of the deep, upon which there was no light, because as yet it had no shape. Therefore didst thou command it to be written, that darkness was upon the face of the deep: which what other thing was it, than the absence of light? For if there had been light, where should it have been bestowed, but in being over all, by rising aloft and giving light? Where therefore light was not yet, what was it that darkness was present, but that light was absent? Darkness therefore was all over hitherto, because light was not upon it: like as where there is no sound, there is silence. And what is it to have silence there, but to have no sound there? Hast not thou, O Lord, taught these things

CHAP.

III

Gen. i. 2

## S. AVGVSTINI CONFESSIIONVM LIBER XII

CAP. III tibi confitetur? nonne tu, domine, docuisti me, quod, priusquam istam informem materiam formares atque distingueres, non erat aliquid, non color, non figura, non corpus, non spiritus? non tamen omnino nihil: erat quaedam informitas sine ulla specie.

### IV

CAP. IV Quid ergo vocaretur, quo etiam sensu tardioribus utcumque insinuaretur, nisi usitato aliquo vocabulo? quid autem in omnibus mundi partibus reperiri potest propinquius informitati omnimodae quam terra et abyssus? minus enim speciosa sunt pro suo gradu infimo, quam cetera superiora perlucida et luculenta omnia. cur ergo non accipiam informitatem materiae, quam sine specie feceras, unde speciosum mundum faceres, ita commode hominibus intimatam, ut appelleretur terra invisibilis et incomposita.

### V

CAP. V Ut, cum in ea quaerit cogitatio, quid sensus attingat, et dicit sibi: "non est intellegibilis forma sicut vita, sicut iustitia, quia materies est corporum, neque sensibilis, quoniam quid videatur et quid sentiatur in

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

unto the soul which thus confesses unto thee? Hast thou not taught me, Lord, that before thou shapedst and diversifiedst this unshapen matter, there was nothing, neither colour, nor figure, nor body, nor spirit? And yet was there not altogether an absolute nothing; for there was a certain unshapedness, without any form in it. CHAP.  
III

### IV

#### *Of the Chaos, and what Moses called it*

AND how should that be called, and by what sense could it be insinuated to people of slow apprehensions, but by some ordinary word? And what, among all the parts of the world, can be found to come nearer to an absolute unshapedness, than the earth and the deep? For surely they be less beautiful in respect of their low situation, than those other higher parts are, which are all transparent and shining. Wherefore then may I not conceive the unshapedness of the first matter which thou createdst without form (of which thou wert to make this goodly world) to be significantly intimated unto men by the name of earth invisible and without form. CHAP.  
IV

### V

#### *That this Chaos is hard to conceive*

So that, when the thought of man is seeking for somewhat which the sense may fasten upon; and returns answer to itself: It is no intellectual form as life is, or as justice is, because it is the matter of bodies: nor is it anything sensible, for that in this earth, invisible as yet, and without form, there is CHAP.  
V

S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. invisibili et incomposita non est," dum sibi haec dicit  
V  
humana cogitatio, conetur eam vel nosse ignorando  
vel ignorare noscendo?

VI

CAP. Ego vero, domine, si totum confitear tibi ore meo et  
VI  
calamo meo, quidquid de ista materia docuisti me,  
cuius antea nomen audiens et non intellegens nar-  
rantibus mihi eis, qui non intellegent, eam cum  
speciebus innumeris et variis cogitabam, et ideo non  
eam cogitabam; foedas et horribiles formas pertur-  
batis ordinibus volvebat animus, sed formas tamen,  
et informe appellabam; non quod careret forma, sed  
quod talem haberet, ut, si appareret, insolitum et in-  
congruum aversaretur sensus meus et conturbaretur  
infirmitas hominis; verum autem illud quod cogita-  
bam non privatione omnis formae, sed comparatione  
formosiorum erat informe, et suadebat vera ratio, ut  
omnis formae qualescumque reliquias omnino detra-  
herem, si vellem prorsus informe cogitare, et non  
poteram: citius enim non esse censebam, quod omni  
forma privaretur, quam cogitabam quiddam inter  
formam et nihil, nec formatum nec nihil, informe prope  
nihil; et cessavit mens mea interrogare hinc spiritum  
294

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

nothing to be seen or perceived :—when I say, man's thoughts thus discourse unto himself, he may endeavour either to know it, by being ignorant of it ; or to be ignorant, by knowing it.

CHAP.  
V  
Compare  
Book XI.  
ch. xiv.

Plotinus,  
Enn. ii. 4, 10

### VI

#### *What himself sometimes thought of it*

FOR mine own part, O Lord, if I may confess all unto thee, both by tongue and pen, whatever thyself hast taught me of that substance, (the name whereof having heard before, but without understanding, because they told me of it, who themselves understood it not, I conceived of it as having innumerable forms and diverse, and therefore indeed did I not at all conceive of it in my mind) : my mind tossed up and down certain ugly and hideous forms, all out of order, but yet forms they were notwithstanding ; and this I called without form ; not that it wanted all form, but because it had such an one, that if it presented itself unto me, my sense would straightways turn from it as a thing unexpected or absurd, and human frailness would be troubled. But yet that which my conceit ran upon, was, methought, formless, not for that it was deprived of all form, but in comparison of more beautiful forms : and true reason did persuade me, that I must utterly uncase it of all remnants of forms whatsoever, if so be I meant to conceive a matter absolute without form : and I could not. For sooner could I imagine that not to be at all, which should be deprived of all form, than once conceive there was likely to be anything betwixt form and nothing ; a matter neither formed nor nothing ; formless, almost nothing. My mind gave over thereupon to question

CHAP.  
VI

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. VI meum, plenum imaginibus formatorum corporum et eas pro arbitrio mutantem atque variantem, et intendi in ipsa corpora eorumque mutabilitatem altius inspexi, qua desinunt esse quod fuerant et incipiunt esse quod non erant, eundemque transitum de forma in formam per informe quiddam fieri suspicatus sum, non per omnino nihil : sed nosse cupiebam, non suspicari :— et si totum tibi confiteatur vox et stilus meus, quidquid de ista quaestione enodasti mihi, quis legentium capere durabit ? nec ideo tamen cessabit cor meum tibi dare honorem et canticum laudis de his, quae dictare non sufficit. mutabilitas enim rerum mutabilium ipsa capax est formarum omnium, in quas mutantur res mutabiles. et haec quid est ? numquid animus ? numquid corpus ? numquid species animi vel corporis ? si dici posset “ nihil aliquid ” et “ est non est ” hoc eam dicerem ; et tamen iam utcumque erat, ut species caperet istas visibiles et compositas.

## VII

CAP. VII ET unde utcumque erat, ut species caperet istas visibiles et compositas, et unde utcumque erat, nisi esset abs te, a quo sunt omnia, in quantumcumque sunt ? sed tanto a te longius, quanto dissimilius :  
296

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

any more about it with my spirit, which was wholly taken up already with the images of formed bodies, which I changed and varied as me listed: and I bent my enquiry upon the bodies themselves, and more deeply looked into their mutability, by which they both cease to be what they have been, and begin to be what they never have been. And this shifting out of one form into another, I suspected to be through a certain formless state, not nothing at all: yet this I was desirous to know, not to suspect only.—Then if my voice and pen should here confess all unto thee, whatsoever knots thou didst unknit for me in this question, what reader would have so much patience to be made conceive it? Nor shall my heart, for all this, be slack at any time to give thee honour, and a song of praise, for all those things which it is not able to express. For the changeable condition of changeable things, is of itself capable of all those forms into which these changeable things are changed. And this changeableness, what is it? Is it a soul, or is it a body? Or is it any figure of a soul or a body? If it could be said A something nothing, and An is is-not, I would say, this were it: and yet it was even then in some way, to be capable of these visible and compounded figures.

### VII

#### *Heaven is greater than Earth*

BUT whence came it, howsoever it came, that it should be capable of these visible and compounded figures? and whence came it, howsoever it came, but from thee, from whom are all things, so far forth as they have being? But so much the further

## S. AVGVSTINI CONFESSIOMVM LIBER XII

CAP. VII. neque enim locis. itaque tu, domine, qui non es alias aliud et alias aliter, sed id ipsum et id ipsum et id ipsum, sanctus, sanctus, sanctus, dominus deus omnipotens, in principio, quod est de te, in sapientia tua, quae nata est de substantia tua, fecisti aliquid et de nihilo. fecisti enim caelum et terram; non de te, nam esset aequale unigenito tuo, ac per hoc et tibi, et nullo modo iustum esset, ut aequale tibi esset, quod de te non esset. et aliud praeter te non erat, unde faceres ea, deus, una trinitas et trina unitas: et ideo de nihilo fecisti caelum et terram, magnum quiddam et parvum quiddam, quoniam omnipotens et bonus es ad facienda omnia bona, magnum caelum et parvam terram. tu eras et aliud nihil, unde fecisti caelum et terram, duo quaedam, unum prope te, alterum prope nihil, unum, quo superior tu esses, alterum, quo inferius nihil esset.

## VIII

CAP. VIII. SED illud caelum caeli tibi, domine; terra autem, quam dedisti filiis hominum cernendam atque tangendam, non erat talis, qualem nunc cernimus et tangimus. invisibilis enim erat et incomposita, et

298

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

off from thee, as unliker thee: for it is not farness CHAP.  
of places. Thou therefore, O Lord, who art not VII  
another in another place, nor otherwise in another See Book  
place: but the same, and the very same, and IX. xi.  
the very self-same Holy, Holy, Holy, Lord God Is. vi. 3  
Almighty, didst in the beginning, which is of thee,  
in thy wisdom, which was born of thine own sub-  
stance, make something, and that out of nothing.  
For thou madest heaven and earth; not of thee,  
for so should they have been equal to thine only  
Begotten Son, and thereby unto thine own self too:  
whereas no way just it had been, that anything  
should be equal unto thee, which was not of thee.  
And there was nothing besides thyself, of which  
thou mightest create these things, O God, who art  
one in trinity and three in unity. Therefore out of  
nothing hast thou created heaven and earth; a great  
thing, and a small thing: for thou art omnipotent  
and good, to make all things good, even the great  
heavens, and the little earth. Thou wert, and  
nothing else was there besides, out of which thou  
createdst heaven and earth: two certain things;  
one near thee, the other near to nothing; one to  
which thou alone shouldst be superior: the other,  
which nothing should be inferior unto.

### VIII

*The Chaos was created out of nothing, and out  
of that, all things*

BUT that Heaven of Heavens was for thyself, CHAP.  
Lord; but this earth which thou gavest to the sons VIII  
of men to be seen and felt, was not at first such as Ps. cxv. 16  
we now both see and feel: for it was invisible, and  
without form, and there was a deep, upon which there

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. VIII  
abyssus erat, super quam non erat lux, aut tenebrae  
erant super abyssum, id est magis quam in abysso.  
ista quippe abyssus aquarum, iam visibilium, etiam in  
profundis suis habet speciei suae lucem, utcumque  
sensibilem piscibus et reptantibus in suo fundo  
animantibus: illud autem totum prope nihil erat,  
quoniam adhuc omnino informe erat; iam tamen  
erat, quod formari poterat. tu enim, domine,  
fecisti mundum de materia informi, quam fecisti  
de nulla re paene nullam rem, unde faceres magna,  
quae miramur filii hominum. valde hoc mirabile  
caelum corporeum, quod firmamentum inter aquam  
et aquam secundo die post conditionem lucis  
dixisti: fiat, et sic est factum. quod firmamentum  
vocasti caelum, sed caelum terrae huius et maris,  
quae fecisti tertio die, dando speciem visibilem  
informi materiae, quam fecisti ante omnem diem.  
iam enim feceras et caelum ante omnem diem, sed  
caelum caeli huius, quia in principio feceras caelum  
et terram. terra autem ipsa, quam feceras, informis  
materies erat, quia invisibilis erat et incomposita et  
tenebrae super abyssum: de qua terra invisibili et  
incomposita, de qua informitate, de quo paene nihilo  
faceres haec omnia, quibus iste mutabilis mundus con-  
stat et non constat, in quo ipsa mutabilitas apparet,  
in qua sentiri et dinumerari possunt tempora, quia  
rerum mutationibus fiunt tempora, dum variantur et  
vertuntur species, quarum materies praedicta est terra  
invisibilis.

ST. AUGUSTINE'S CONFESSIONS BOOK XII

CHAP.  
VIII

was no light : or, darkness was upon the deep, that is, darker than in the deep. Because this deep of waters, visible now, hath even in his deeps a light proper for its nature ; perceivable in whatever degree unto the fishes and creeping things at the bottom of it. But all this whole was almost nothing, because hitherto it was altogether without form : but yet there was now something apt to be formed. For thou, Lord, madest the world of a matter without form ; which being next to nothing, thou madest out of nothing : out of which thou mightest make those great works which we sons of men do wonder at. For very wonderful is this corporeal heaven ; because a firmament between water and water, the second day after the creation of light, thou commandedst to be made, and it was made. Which firmament thou calledst heaven : the heaven, that is, to this earth and sea, which thou createdst the third day, by giving a visible figure unto the unshapen matter which thou didst make before all days. For even already hadst thou made an heaven before all days : but that was the Heaven of this Heaven, because in the beginning thou hadst made heaven and earth. As for this same earth which thou hadst made, it was unshaped matter, because it was invisible and without form, and darkness was upon the deep : that of this invisible earth and without form, of which unshapeliness, of which almost nothing, thou wert to make all these, of which this changeable world consists and doth not consist, but mutability itself appears in it, in which times can be observed and numbered : for times are made by the alterations of things, whilst, namely, their forms are varied and turned ; the matter whereof, is this invisible earth aforesaid.

That which  
is to this  
heaven  
what  
heaven  
is to earth

## IX

CAP. IDEOQUE spiritus, doctor famuli tui, cum te commemorat fecisse in principio caelum et terram, tacet de temporibus, silet de diebus. nimirum enim caelum caeli, quod in principio fecisti, creatura est aliqua intellectualis, quamquam nequaquam tibi, trinitati, coaeterna, particeps tamen aeternitatis tuae, valde mutabilitatem suam prae dulcedine felicissimae contemplationis tuae cohibet, et sine ullo lapsu, ex quo facta est, inhaerendo tibi, excedit omnem volubilem vicissitudinem temporum. ista vero informitas, terra invisibilis et incomposita, nec ipsa in diebus numerata est. ubi enim nulla species, nullus ordo, nec venit quicquam et praeterit, et ubi hoc non fit, non sunt utique dies nec vicissitudo spatiorum temporalium.

## X

CAP. O VERITAS, lumen cordis mei, non tenebrae meae loquantur mihi ! defluxi ad ista et obscuratus sum, sed hinc, etiam hinc adamavi te. erravi et recordatus sum tui. audivi vocem tuam post me, ut redirem, et vix audivi propter tumultus impacatorum. et nunc  
302

## IX

*What that Heaven of Heavens is*

THE Spirit therefore, the teacher of thy servant, CHAP. IX  
 whenas it recounts thee to have in the beginning created heaven and earth, speaks nothing of any times, nor a word of any days. For verily that Heaven of Heavens which thou createdst in the beginning, is some intellectual creature; which, although no ways co-eternal unto thee, the Trinity, yet being partaker of thy eternity, doth through the sweetness of that most happy contemplation of thyself, strongly restrain its own mutability: and without any fall since its first creation, cleaving close unto thee, hath set itself beyond all rolling interchange of times. Yea, neither is this chaos, the earth invisible and without form, reckoned in the numbering of the six days. For where no figure nor order is, there does nothing either come or go: and where this is not, there plainly are no days, nor any interchange of temporal spaces.

## X

*His Desire to understand the Scriptures*

O LET truth, the light of my heart, and not mine CHAP. X  
 own darkness, now speak unto me! I fell off into those material things, and became all be-darkened: but yet even thence, even thence came I to love thee. I went astray, and I remembered thee. I heard thy voice behind me calling to me to return; but scarcely could I discern it for the noise of the enemies of peace. And see here I return now, sweating and

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. <sup>X</sup> ecce redeo aestuans et anhelans ad fontem tuum. nemo me prohibeat: hunc bibam et hunc vivam. non ego vita mea sim: male vixi ex me, mors mihi fui: in te revivesco. tu me alloquere, tu mihi sermocinare. credidi libris tuis, et verba eorum arcana valde.

### XI

CAP. <sup>XI</sup> IAM dixisti mihi, domine, voce forti in aurem interiorem, quia tu aeternus es, solus habens immortalitatem, quoniam ex nulla specie motuve mutaris, nec temporibus variatur voluntas tua, quia non est immortalis voluntas, quae alia et alia est. hoc in conspectu tuo claret mihi, et magis magisque clarescat, oro te, atque in ea manifestatione persistam sobrius sub alis tuis. item dixisti mihi, domine, voce forti in aurem interiorem, quod omnes naturas atque substantias, quae non sunt quod tu es et tamen sunt, tu fecisti: hoc solum a te non est, quod non est; motusque voluntatis a te, qui es, ad id quod minus est, quia talis motus delictum atque peccatum est, et quod nullius peccatum aut tibi nocet, aut perturbat ordinem imperii tui vel in primo vel in imo. hoc in conspectu tuo claret mihi, et magis magisque clarescat, oro te, atque in ea manifestatione persistam sobrius sub alis tuis.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

panting after thy fountain. Let no man forbid me ; <sup>CHAP.</sup>  
this will I drink, this will I live. Let me not be <sup>X</sup>  
mine own life ; I have lived ill of myself, death have  
I been to myself ; in thee I revive again. Speak  
thou unto me, discourse thou with me. I have  
believed thy books, and their words be most full of  
mystery.

### XI

#### *What he learnt of God*

Now hast thou with a strong voice, O Lord, spoken <sup>CHAP.</sup>  
in my inner ear ; because thou art eternal, that only <sup>XI</sup>  
possessest immortality, by reason that thou canst  
not be changed by any figure or motion, nor is thy  
will altered by times : seeing no will is immortal,  
which is now one, and then another. This is in  
thy sight already clear to me, and let it be more  
and more cleared to me, I beseech thee ; and in  
the manifestation thereof, let me with sobriety  
continue under thy wings. Thou toldest me also  
with a strong voice, O Lord, in mine inner ear, how  
that 'tis thyself who made all those natures and  
substances which are not what thyself is, and which  
yet have their being : and how, that only is not  
from thee, which has no being, nor the will that  
slides back from thee, that art, unto that which hath  
an inferior being, because that all such backsliding  
is transgression and sin ; and that no man's sin does  
either hurt thee, or disturb the order of thy govern-  
ment, first or last. All this is in thy sight now clear  
unto me, and let it be so more and more, I beseech  
thee : and in the manifestation thereof, let me soberly  
continue under thy wings.

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP.  
XI

Item dixisti mihi voce forti in aurem interiorem, quod nec illa creatura tibi coaeterna est, cuius voluptas tu solus es teque perseverantissima castitate hauriens mutabilitatem suam nusquam et numquam exerit, et te sibi semper praesente, ad quem toto affectu se tenet, non habens futurum quod expectet nec in praeteritum traiciens quod meminerit, nulla vice variatur nec in tempora ulla distenditur. o beata, si qua ista est, inhaerendo beatitudini tuae, beata sempiterno inhabitatore te atque illustratore suo! nec invenio, quid libentius appellandum existimem caelum caeli domino, quam domum tuam contemplantem delectationem tuam sine ullo defectu egrediendi in aliud, mentem puram concordissime unam stabilimento pacis sanctorum spirituum, civium civitatis tuae in caelestibus super ista caelestia.

Vnde intellegat anima, cuius peregrinatio longinqua facta est,—si iam sitit tibi, si iam factae sunt ei lacrimae suae panis, dum dicitur ei per singulos dies: ubi est deus tuus? si iam petit a te unam et hanc requirit, ut inhabitet in domo tua per omnes dies vitae suae? (et quae vita eius nisi tu? et qui dies tui nisi aeternitas tua, sicut anni tui, qui non deficient, quia idem ipse es?)—hinc ergo intellegat anima, quae potest, quam longe super omnia tempora sis aeternus, quando tua domus, quae peregrinata non est, quamvis non

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

With a strong voice thou toldest me likewise in mine inner ear; how that neither is that creature co-eternal unto thyself, whose desire thou only art, which with a most persevering chastity greedily drinking thee in, does in no place and at no time, put off its natural mutability, which also, thyself being ever present with it, (unto whom with its whole affection it keeps itself) it having neither anything in future to expect, nor conveying anything which it remembereth into the time past, is neither altered by any change, nor distracted into any times. O blessed creature, (if any such there be) even cleaving so fast unto thy blessedness: blessed in thee, the eternal Inhabitant and Enlightener thereof. Nor do I find what I am more glad to call the Heaven of Heavens which is the Lord's, than thine own house, Lord, which still contemplateth that delight which in thee it finds, without any forsaking thee to go into other; a most pure mind, most harmoniously continuing one, by that settled estate of peace of those holy spirits, those citizens of thy city in heavenly places; which are far above those heavenly places that we see.

By this now may the soul, whose pilgrimage is made so far off, by this may she understand—if namely she now thirsts after thee; if her own tears be now become her bread, while men daily say unto her, Where is now thy God? if she now seeks of thee one thing and desires it, that she may dwell in thy house all the days of her life: (and what is her life, but thou? and what are thy days, but even thy eternity? like as thy years, which fail not, because thou art ever the same:)—by this then may the soul that is able, understand how far thou art above all times, eternal; seeing that thy very house, which at no time went into a far country, although

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XI. sit tibi coaeterna, tamen indesinenter et indefieienter tibi cohaerendo nullam patitur vicissitudinem temporum. hoc in conspectu tuo claret mihi, et magis magisque clarescat, oro te, atque in hac manifestatione persistam sobrius sub alis tuis.

Ecce nescio quid informe in istis mutationibus rerum extremarum atque infirmarum, et quis dicet mihi, (nisi quisquis per inania cordis sui cum suis phantasmatis vagatur et volvitur,) quis nisi talis dicet mihi, quod deminuta atque consumpta omni specie, si sola remaneat informitas, per quam de specie in speciem res mutabatur et vertebatur, possit exhibere vices temporum? omnino enim non potest, quia sine varietate motionum non sunt tempora: et nulla varietas, ubi nulla species.

## XII

CAP. XII. QUIBUS consideratis, deus meus, quantum donas, quantum me ad pulsandum excitas, quantumque pulsanti aperis, duo reperio, quae fecisti carentia temporibus, cum tibi neutrum coaeternum sit: unum, quod ita formatum est, ut sine ullo defectu contemplationis, sine ullo intervallo mutationis, quamvis mutabile, tamen non mutatum, aeternitate atque in-

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

it be not co-eternal unto thee ; yet by continually and inseparably cleaving unto thee, suffers not the least changeableness of times. All this is clear unto me in thy sight, and more and more let it be so, I beseech thee, and in the manifestation thereof, let me abide soberly under thy wings.

There is, behold, I know not what unshapedness in the alterations of these last made, and lowest creatures : and who shall tell me (unless such a one as through the emptiness of his own heart, wanders and tosses up and down with his own fancies ?)—who now but even such a one shall tell me, that if all figure be wasted and consumed away, if there only remains unshapedness, by which the thing was changed and turned out of one figure into another, that that could shew the changeable courses of the times ? For plainly it can never do it ; because, without the variety of motions there are no times : and there is no variety, where there is no figure.

### XII

#### *Of two Creatures not within Compass of Time*

THESE things considered, as much as thou givest, O my God, as much as thou stirrest me up to knock, and as much as thou openest to me when I knock, two things I find that thou hast made, not within the compass of times ; notwithstanding, that neither of them be co-eternal with thyself. One, which is so formed as that without any ceasing to contemplate thee, without any interval of change, though in itself it be changeable, yet having been

## S. AVGVSTINI CONFESSIÖNVM LIBER XII

CAP.  
XII

commutabilitate perfruatur; alterum, quod ita informe erat, ut ex qua forma in quam formam vel motionis vel stationis mutaretur, quo tempore subderetur, non haberet. sed hoc ut informe esset, non reliquisti, quoniam fecisti ante omnem diem in principio caelum et terram, haec duo quae dicebam. terra autem invisibilis erat et incomposita et tenebrae super abyssum. quibus verbis insinuatur informitas, (ut gradatim excipiantur, qui omnimodam speciei privationem nec tamen ad nihil perventionem cogitare non possent,) unde fieret alterum caelum, et terra visibilis atque composita, et aqua speciosa, et quidquid deinceps in constitutione huius mundi non sine diebus factum commemoratur, quia talia sunt, ut in eis agantur vicissitudines temporum propter ordinatas commutationes motionum atque formarum.

## XIII

CAP.  
XIII

Hoc interim sentio, deus meus, cum audio loquentem scripturam tuam: in principio fecit deus caelum et terram: terra autem erat invisibilis et incomposita et tenebrae erant super abyssum, neque commemorantem, quoto die feceris haec, sic interim sentio propter illud caelum caeli,—caelum intellectuale, ubi

310

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

never changed, it may thoroughly for ever enjoy CHAP. XII eternity and unchangeableness: the other which was so formless, as that it had not wherewithal to be changed out of one form into another, whether of motion or of rest, so as to become subject unto time. But this thou didst not leave to be thus formless; because before all days, thou in the beginning didst create heaven and earth; the two things that I spake of. And the earth was invisible and without Gen. i. 2 shape, and darkness was upon the deep. In which words is the unshapedness noted unto us; (that such capacities may hereby be drawn on by degrees, as are not able to conceive so utter a privation of all the form of it, as should not yet come so low as a mere nothing :) out of which another heaven was to be created, together with a visible earth and a well formed, and the beautiful waters, and whatsoever beside is in the setting forth of the world recorded to have been, not without days, created: and that because they are of such a nature that the successive changes of times may take place in them, by reason of their appointed alterations of motions and of forms.

### XIII

#### *The Nature of the Heaven of Heavens described*

Thus, O my God, is my private judgment in the CHAP. XIII mean time, whenas I hear thy Scripture saying, In the beginning God made heaven and earth: and the earth was invisible and unshaped, and darkness was upon the deep: and not once mentioning what day thou createdst them. This I in the mean time judge to be spoken because of the Heaven of

## S. AVGVSTINI CONFSSIONVM LIBER XII

CAP. XIII est intellectus nosse simul, non ex parte, non in aenigmate, non per speculum, sed ex toto, in manifestatione, facie ad faciem; non modo hoc, modo illud, sed, quod dictum est, nosse simul sine ulla vicissitudine temporum,—et propter invisibilem atque incompositam terram sine ulla vicissitudine temporum, quae solet habere modo hoc et modo illud, quia ubi nulla species, nusquam est hoc et illud:—propter duo haec, primitus formatum et penitus informe, illud caelum, sed caelum caeli, hoc vero terram, sed terram invisibilem et incompositam:—propter duo haec interim sentio sine commemoratione dierum dicere scripturam tuam: in principio fecit deus caelum et terram. statim quippe subiecit, quam terram dixerit. et quod secundo die commemoratur factum firmamentum et vocatum caelum, insinuat, de quo caelo prius sine diebus sermo locutus sit.

## XIV

CAP. XIV MIRA profunditas eloquiorum tuorum, quorum ecce ante nos superficies blandiens parvulis: sed mira profunditas, deus meus, mira profunditas! horror est intendere in eam, horror honoris et tremor amoris. odi hostes eius vehementer: o si occidas eos de gladio bis acuto, et non sint hostes eius! sic enim amo eos occidi

312

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

Heavens,—that intellectual heaven, where it is the property of the intelligence to know all at once, not in part, not darkly, not through a glass, but in whole, clearly, and face to face; not this thing now, and that thing anon; but, as I said, know all at once, without all succession of times :—and I judge it spoken also, because of that invisible and void earth (without any succession of times) which uses to have this thing now, and anon that; the reason being, that where there is not any figure, there can be no variety of this or that :—because of these two, one first formed, and one utterly formless; the one heaven, meaning the Heaven of Heavens, and the other earth, meaning the invisible and shapeless earth :—because of these two, as I judge in the mean time, did thy Scripture say without mention of any days, In the beginning God created heaven and earth. For at once it added what earth it spake of; and when also the firmament is recorded to be created the second day, and called heaven, it gives us to note, of which heaven he before spake without mention of any days.

CHAP.  
XIII

1 Cor. xiii.  
12

## XIV

### *The Depth of Holy Scripture*

WONDERFUL is the depth of thy words, whose surface, see, is before us, gently leading on the little ones; and yet a wonderful deepness, O my God, a wonderful deepness. It is awe to look into it; even an awfulness of honour, and a trembling of love. The enemies of it do I hate vehemently; oh that thou wouldst slay them with thy two-edged sword, that they might no longer be enemies unto it: for

CHAP.  
XIV

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XIV sibi, ut vivant tibi. ecce autem alii non reprehensores, sed laudatores libri Geneseos : “ non ” inquit “ hoc voluit in his verbis intellegi spiritus dei, qui per Moysen famulum eius ista conscripsit, non hoc voluit intellegi, quod tu dicis, sed aliud, quod nos dicimus.” quibus ego te arbitro, deus omnium nostrum, ita respondeo.

### XV

CAP. XV NUM dicetis falsa esse, quae mihi veritas voce forti in aurem interiorem dicit de vera aeternitate creatoris, quod nequaquam eius substantia per tempora varietur nec eius voluntas extra eius substantiam sit? unde non eum modo velle hoc modo velle illud, sed semel et simul et semper velle omnia quae vult, non iterum et iterum, neque nunc ista nunc illa, nec velle postea quod nolebat aut nolle quod volebat prius, quia talis voluntas mutabilis est et omne mutabile aeternum non est; deus autem noster aeternus est. item, quod mihi dicit in aurem interiorem, expectatio rerum venturarum fit contuitus, cum venerint, ideẽque contuitus fit memoria, cum praeterierint: omnis porro intentio, quae ita variatur, mutabilis est, et omne mutabile aeternum non est: deus autem noster aeternus est. haec colligo atque coniungo, et invenio

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

thus do I love to have them slain unto themselves, that they may live unto thee. But now behold others not fault-finders, but extollers of the book of Genesis. The Spirit of God, say they, which by his servant Moses wrote these things, would not have those words thus understood : he would not have it understood as thou sayest, but another thing as we say : unto whom making thee judge, O thou God of us all, do I thus answer.

CHAP.  
XIV

### XV

*The Difference betwixt the Creator and the creatures.  
Some Discourses about the Heaven of Heavens*

WILL you affirm it to be false, which with a strong voice Truth tells me in my inner ear, concerning the true eternity of the Creator : namely, that his substance is no ways changed by time, nor his will separated from his substance? Wherefore he willeth not one thing now, and another thing anon, but that once, and at once, and always, he willeth all things that he willeth : not again and again, nor now this, now that : nor willeth afterwards, what before he would not : nor be unwilling with that now, which he was willing with before : because such a will is mutable, and no mutable thing is eternal : but our God is eternal. Again, this is told me also in my inner ears, that the expectation of things to come is turned to sight, whenas they are once come : and the same sight again is turned to memory, so soon as they be once past. Now every thought which is thus varied, is mutable, and no mutable is eternal : but our God is eternal. These things I infer, and put together, and find that God, even my eternal

CHAP.  
XV

See Book  
XI. xxvi.

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. deum meum, deum aeternum non aliqua nova  
XV voluntate condidisse creaturam, nec scientiam eius  
transitorium aliquid pati.

Quid ergo dicetis, contradictores? an falsa sunt ista? “non” inquit. quid illud? num falsum est omnem naturam formatam materiamve formabilem non esse nisi ab illo, qui summe bonus est, quia summe est? “neque hoc negamus” inquit. quid igitur? an illud negatis, sublimem quandam esse creaturam, tam casto amore cohaerentem deo vero et vere aeterno, ut, quamvis ei coaeterna non sit, in nullam tamen temporum varietatem et vicissitudinem ab illo se resolvat et defluat, sed in eius solius verecissima contemplatione requiescat, quoniam tu, deus, diligenti te, quantum praecipis, ostendis ei te et sufficis ei, et ideo non declinat a te nec ad se? haec est domus dei non terrena neque ulla caelesti mole corporea, sed spiritalis et particeps aeternitatis tuae, quia sine labe in aeternum. statuisti enim eam in saeculum et in saeculum saeculi; praeceptum posuisti et non praeteribit. nec tamen tibi coaeterna, quoniam non sine initio: facta est enim.

Nam etsi non invenimus tempus ante illam—prior quippe omnium creata est sapientia; nec utique illa sapientia tibi, deus noster, patri suo, plane coaeterna et coequalis, et per quam creata sunt omnia, et in quo principio fecisti caelum et terram, sed profecto

316

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

God, hath not upon any such new will made any creature; nor that his knowledge admits of any transitory affection. CHAP.  
XV

What will you then say, O ye gainsayers? Are these things false? No, they say. What is this? Is this false then, that every nature that is formed, or every matter capable of form, hath no other being, but from him who is supremely good, because supremely he hath his being? Neither, say they, do we deny this. What then; do you deny this, that there is a certain sublime creation, with so chaste a love cleaving unto the true, and truly eternal God, as that notwithstanding it be not co-eternal to him, yet that upon occasion of no variety and turn of times does it let go its hold, or parteth with him, but rests itself contented in the most true contemplation of him only? because thou, O God, unto him that loveth thee so much as thou commandest, dost show thyself, and give him satisfaction: and even therefore doth he neither decline from thee, nor toward himself. This is the house of God; not of earthly mould, no, nor of any celestial bulk corporeal: but a spiritual house, and partaker of thy eternity, because it remains without blemish for ever. For thou hast made it fast for ever and ever, thou hast given it a law which shall not be broken. And yet is it not co-eternal unto thee, because it is not without beginning, for it was made. Ps. cxlviii. 6

For notwithstanding we find no time before it—for wisdom was created before all things: not that Wisdom, I mean, which is altogether equal and co-eternal unto thee his Father, by which all things were created, and in whom, being the beginning, thou createdst heaven and earth; but that wisdom verily which is created; that is to say, the intellectual Eccles. i. 4

## S. AVGVSTINI CONFESSIÖNVM LIBER XII

CAP. sapientia, quae creata est, intellectualis natura scilicet,  
 XV  
 quae contemplatione luminis lumen est; dicitur enim et ipsa, quamvis creata, sapientia. sed quantum interest inter lumen, quod inluminat et quod inluminatur, tantum inter sapientiam, quae creat, et istam, quae creata est, sicut inter iustitiam iustificantem et iustitiam, quae iustificatione facta est; nam et nos dicti sumus iustitia tua; ait enim quidam servus tuus: ut nos simus iustitia dei in ipso. ergo quia prior omnium creata est quaedam sapientia, quae creata est, mens rationalis et intellectualis castae civitatis tuae, matris nostrae, quae sursum est et libera est et aeterna in caelis—quibus caelis, nisi qui te laudant caeli caelorum, quia hoc est et caelum caeli domino?—etsi non invenimus tempus ante illam, quia et creaturam temporis antecedit, quae prior omnium creata est, ante illam tamen est ipsius creatoris aeternitas, a quo facta sumpsit exordium, quamvis non temporis, quia nondum erat tempus, ipsius tamen conditionis suae.

Vnde ita est abs te, deo nostro, ut aliud sit plane quam tu et non id ipsum, et non solum ante illam, sed nec in illa invenimus tempus, quia est idonea faciem tuam semper videre nec uspiam deflectitur ab ea; quo fit, ut nulla mutatione varietur. inest ei tamen ipsa mutabilitas, unde tenebresceret et frigeret, nisi amore grandi tibi cohaerens tamquam semper meridies luceret et ferretur ex te. o domus

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

nature; which by contemplating of the light, is become light: for this, though created, is also called wisdom. But look what difference there is betwixt that light which enlighteneth, and the light that is enlightened, so much is there betwixt that wisdom that creates, and this wisdom which is created: like as there is betwixt that righteousness which justifieth, and that righteousness which is made by justification. For we also are called thy righteousness; for so saith a certain servant of thine: That we may be made the righteousness of God in him. 2 Cor. v. 21 Therefore since a certain created wisdom was created before all things, the rational and intellectual mind of that chaste city of thine, our mother which is above, and is free, and eternal in the heavens: (in what heavens, if not in those that praise thee, even the heaven of heavens? because this is also the Heaven of Heavens made for the Lord):—though we find no time before it, (because that which hath been created before all things, precedeth also the creature of time) yet is the eternity of the Creator himself even before it; from whom that, being created, took beginning: not beginning of its time (for time was not yet in being) but of its creation. Gal. iv. 26

Hence comes it so to be of thee, our God, as that it is altogether another from thee, and not the Self same: and we neither find time before it, nor in it, (it being most meet ever to behold thy face, nor is ever drawn away from it, for which cause it is not changed by any alteration). Yet is there a mutable condition in it for all this, which would cause it to wax dark and cold, but for that by so strong an affection, it cleaveth unto thee, that it receives both light and heat from thee, as a perpetual noon. O house most lightsome and delightsome! I have

## S. AVGVSTINI CONFESSIONVM LIBER X II

CAP. luminosa et speciosa, dilexi decorem tuum et locum  
 XV habitationis gloriae domini mei, fabricatoris et possessoris tui! tibi suspiret peregrinatio mea, et dico ei qui fecit te, ut possideat et me in te, quia fecit et me. erravi sicut ovis perdita, sed in umeris pastoris mei, structoris tui, spero me reportari tibi.

Quid dicitis mihi, quos alloquebar contradictores, qui tamen et Moysen, pium famulum dei et libros eius oracula sancti spiritus creditis? estne ista domus dei, non quidem deo coaeterna, sed tamen secundum modum suum aeterna in caelis, ubi vices temporum frustra quaeritis, quia non invenitis? supergreditur enim omnem distentionem et omne spatium aetatis volubile, cui semper inhaerere deo bonum est. "est" inquit. quid igitur ex his, quae clamavit cor meum ad deum meum, cum audiret interius vocem laudis eius, quid tandem falsum esse contenditis? an quia erat informis materies, ubi propter nullam formam nullus ordo erat? ubi autem nullus ordo erat, nulla esse vicissitudo temporum poterat; et tamen hoc paene nihil in quantum non omnino nihil erat, ab illo utique erat, a quo est quidquid est, quod utcumque aliquid est. "hoc quoque" aiunt "non negamus."

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

loved thy beauty, and the place of the habitation of the glory of my Lord, thy builder and owner. Let my wayfaring sigh after thee; and to him I speak that made thee, that he would take possession of me also in thee; seeing he hath likewise made me. I have gone astray like a lost sheep: yet have I a good hope upon the shoulders of my shepherd, thy builder, to be brought back into thee.

CHAP.

XV

Ps. xxvi. 8

Ps. cxix.

176

Luke xv. 5

What say you now unto me, O ye gainsayers that I was speaking unto? who yet believe Moses to have been the faithful servant of God, and his books to be the oracle of the Holy Ghost? Is not this house of God, though not co-eternal indeed with God, yet after its measure, eternal in the heavens; where you seek for the changes of times all in vain, because there you shall never find them? For it far overgoes all extension, and all running space of age: the happiness of it being ever to cleave unto God. It is so, say they. What part then of all that which my heart hath so loudly uttered unto God, whenas inwardly it heard the voice of his praise; what part, I say, of all this do you at last affirm to be false? Is it (I said) that the first matter was without form; in which by reason there was no form, there was no order? But then, where no order was, there could be no succession of times; and yet this almost nothing, inasmuch as it was not altogether nothing, was from him certainly, from whom is whatsoever is, which is something, in what manner so ever it is. This also, say they, we do not deny.

## XVI

CAP XVI CUM his enim volo coram te aliquid conloqui, deus meus, qui haec omnia, quae intus in mente mea non tacet veritas tua, vera esse concedunt. nam qui haec negant, latrent quantum volunt et obstrepant sibi: persuadere conabor, ut quiescant, et viam praebeant ad se verbo tuo. quod si noluerint et repulerint me, obseero, deus meus, ne tu sileas a me. tu loquere in corde meo veraciter; solus enim sic loqueris; et dimittam eos foris sufflantes in pulverem et excitantes terram in oculos suos, et intrem in cubile meum et cantem tibi anatoria, gemens inenarrabiles gemitus in peregrinatione mea et reordans Hierusalem extento in eam sursum corde, Hierusalem patriam meam, Hierusalem matrem meam, teque super eam regnatorem, inlustratorem, patrem, tutorem, maritum, castas et fortes delicias et solidum gaudium et omnia bona ineffabilia, simul omnia, quia unum summum et verum bonum: et non avertar, donec in eius pacem, matris carissimae, ubi sunt primitiae spiritus mei, unde ista mihi certa sunt, colligas totum quod sum a dispersione et deformitate hac, et conformes atque confirmes in aeternum, deus meus, misericordia mea. cum his autem, qui cuncta illa,

322

## XVI

*Against such as contradict divine Truth : and of  
his own Delight in it*

WITH these will I now parley a little in thy presence, CHAP. O my God, who grant all these things to be true, which XVI thy truth whispers into my soul. For as for those praters that deny all, let them bark and bawl unto themselves as much as they please; my endeavour shall be to persuade them to quiet, and to give way for thy word to enter them. But if they shall refuse me, and give the repulse unto me; do not thou hold thy peace from me, I beseech thee, O my God. Speak thou truly in my heart; for only thou so speakest: Ps. xxviii. and may I let them alone blowing upon the dust 1 (Heb.) without doors, and raising it up into their own eyes: and may I enter into my chamber, and sing there a love-song unto thee, mourning with groans that cannot be expressed, and remembering Jerusalem, with my heart lifted up towards her; Jerusalem my country, aye, Jerusalem my mother; and thyself that ruleth over it, the Enlightener, the Father, the Guardian, the Husband, the chaste and strong Delight, the solid Joy of it, and all good things that be unspeakable; yea, all at once, because the only sovereign and true Good of it. Nor may I give over, until thou wholly gather all that is of me from this dispersed and disordered estate I now am in, into the peace of that our most dear mother; (where the first-fruits of my spirit be already, whence I have received assurance of these things) and shall both conform, and for ever confirm me, O my God, my fount of mercy. But as for those who no ways affirm all these truths to be false;

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XVI quae vera sunt, falsa esse non dicunt, honorantes et in culmine sequendae auctoritatis nobiscum constituentes illam per sanctum Moysen editam sanctam scripturam tuam, et tamen nobis aliquid contradicunt, ita loquor. tu esto, deus noster, arbiter inter confessiones meas et contradictiones eorum.

### XVII

CAP. XVII DICUNT enim: "quamvis vera sint haec, non ea tamen duo Moyses intuebatur, cum revelante spiritu diceret: in principio fecit deus caelum et terram. non caeli nomine spiritalem vel intellectualem illam creaturam semper faciem dei contemplantem significavit, nec terrae nomine informem materiam." quid igitur? "quod nos dicimus" inquit "hoc ille vir sensit, hoc verbis istis elocutus est." quid illud est? "nomine" aiunt "caeli et terrae totum istum visibilem mundum prius universaliter et breviter significare voluit, ut postea digereret dierum enumeratione quasi articulatim universa, quae sancto spiritui placuit sic enuntiare. tales quippe homines erant rudis ille atque carnalis populus, cui loquebatur, ut eis opera dei non nisi sola visiblem commendanda iudicaret." terram vero invisibilem et incompositam tenebrosamque abyssum, unde consequenter ostenditur per illos

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

which give all honour unto thy holy Scripture set out CHAP.  
by Moses the holy, placing it, as we did, in the top XVI  
of that authority which is to be followed, and do yet  
contradict me in some thing or other; to these I  
answer thus: Be thyself judge, O our God, between  
my confessions and these men's gainsayings.

### XVII

#### *What the Names of Heaven and Earth signify*

For they say: Though all this that you say be true, CHAP.  
yet did not Moses intend those two, when by revela- XVII  
tion of the Spirit he said, In the beginning God  
created heaven and earth. He did not under the  
name of heaven, signify that spiritual or intellectual  
creation which always beholds the face of God: nor  
under the name of earth, that unshaped matter.  
What then? That man of God, say they, meant what  
we say; this was it he declared by those words.  
What's that? By the name of heaven and earth  
would he signify, say they, all this visible world, in  
universal and compendious terms first; that after-  
wards in his sorting out the works of the several days,  
he might joint by joint, as it were, bring everything  
into his order, which it pleased the Holy Ghost in  
such general terms to express. For (say they) such  
gross heads were that rude and carnal people to which  
he spake, as that he thought such works of God only  
as were visible, fit to be mentioned unto them. They  
do agree, however, that this invisible and unshaped  
earth, and that darksome deep (out of which subse-  
quently is shown, all these visible things generally

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP.  
XVII

dies facta atque disposita esse cuncta ista visibilia, quae nota sunt omnibus, non incongruenter informem istam materiem intellegendam esse consentiunt. quid? si dicat alius, eandem informitatem confusionemque materiae, caeli et terrae nomine prius insinuatam, quod ex ea mundus iste visibilis, cum omnibus naturis quae in eo manifestissime apparent, qui caeli et terrae nomine saepe appellari solet, conditus atque perfectus est? quid? si dicat et alius caelum et terram quidem invisibilem visibilemque naturam non indecenter appellatam, ac per hoc universam creaturam, quam fecit in sapientia, id est in principio, deus, huiusmodi duobus vocabulis esse comprehensam; verum tamen quia non de ipsa substantia dei, sed ex nihilo cuncta facta sunt (quia non sunt id ipsum, quod deus, et inest quaedam mutabilitas omnibus, sive maneant, sicut aeterna domus dei, sive mutantur, sicut anima hominis et corpus), communem omnium rerum invisibilium visibiliumque materiem adhuc informem, sed certe formabilem, unde fieret caelum et terra (id est invisibilis atque visibilis iam utraque formata creatura) his nominibus enuntiatam, quibus appellaretur terra invisibilis et incomposita et tenebrae super abyssum; ea distinctione, ut terra invisibilis et incomposita intellegatur materies corporalis ante qualitatem formae, tenebrae autem super abyssum spiritualis materies ante cohibitionem

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

known unto all, to have been made and set in order CHAP.  
in those six days) may not incongruously be under- XVII  
stood to be this unshaped first matter. What now  
if another should say, that this unshapedness  
and confusedness of matter, was for this reason  
first conveyed to us under the name of heaven  
and earth, because that this visible world, with  
all those natures which most manifestly appear  
in it, (which we oftentimes use to call by the name  
of heaven and earth) was both created and fully  
finished out of it? And what if another should say,  
that the invisible and visible natures were not  
indeed improperly called heaven and earth; and,  
consequently, that the universal creation, which God  
made in his wisdom, that is in the beginning, were  
comprehended under those two words? Yet (he  
goes on) since all these be made not of the sub-  
stance of God, but out of nothing, (because they  
are not the selfsame that God is, and that there is  
a mutable nature in them all; whether they stand  
at a stay, as the eternal house of God does, or be  
changed, as the soul and body of man are :) there-  
fore the common matter of all visible and invisible  
things, though yet unshaped, but certainly shape-  
able, out of which heaven and earth was to be  
made, (that is, both the invisible and visible  
creation when formed) was expressed by the  
same names which the earth as yet invisible  
and unshapen and the darkness upon the deep,  
were to be called by: but with this distinction,  
that by the earth invisible hitherto and unshapen,  
the corporeal matter be understood, before the  
quality of any form was introduced: and by the  
darkness upon the deep, the spiritual matter be  
understood, before it suffered any restraint of its

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XVII quasi fluentis inmoderationis et ante inlumptionem sapientiae?

Est adhuc quod dicat, si quis alius velit, non scilicet iam perfectas atque formatas invisibiles visibilesque naturas caeli et terrae nomine significari, cum legitur, in principio fecit deus caelum et terram: sed ipsam adhuc informem inchoationem rerum formabilem creabilemque materiam his nominibus appellatam, quod in ea iam essent ista confusa, nondum qualitibus formisque distincta, quae nunc iam digesta suis ordinibus vocantur caelum et terra, illa spiritalis, haec corporalis creatura.

## XVIII

CAP. XVIII QUIBUS omnibus auditis et consideratis, nolo verbis contendere; ad nihil enim utile est nisi ad subversionem audientium. ad aedificationem autem bona est lex, si quis ea legitime utatur, quia finis eius est caritas de corde puro et conscientia bona et fide non ficta; et novit magister noster, in quibus duobus praeceptis totam legem prophetasque suspenderit. quae mihi ardentem confitenti, deus meus, lumen oculorum meorum in occulto, quid mihi obest, cum diversa in his verbis intellegi possint, quae tamen vera sint? quid, inquam, mihi obest, si aliud ego

328

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

unlimited fluidness, and before it received any light from wisdom.

CHAP.  
XVII

There is yet something else to say, if some other be so disposed ; that, namely, the already perfected and formed natures, (both visible and invisible), were not comprehended under the name of heaven and earth, when we read, In the beginning God created heaven and earth : but that the yet unshaped rough-hewing of things, that stuff apt to receive shape and making, was called by these names, because in it already were confusedly contained, though not distinguished yet by qualities and forms, all those things which being now digested into order, are called heaven and earth ; meaning by that, all spiritual creation, and by this, all corporeal.

### XVIII

*Divers Expositors may understand one Text  
several Ways*

ALL which things being heard and well considered of, I will not strive about words : for that is profitable to nothing, but the subversion of the hearers ; but the law is good to edify, if a man use it lawfully, for that the end of it is charity, out of a pure heart and good conscience, and faith unfeigned. And well did our Master know upon which two commandments he hung all the law and the prophets. And what prejudice does it me now confessing this zealously, O my God, thou Light of my inner eyes, since there may be several meanings gathered out of the same words, and yet all true ? What hinders it me, I say, if I think otherwise than another man thinketh

CHAP.  
XVIII

2 Tim. ii.  
14

1 Tim.  
i. 8, 5

Matt. xxii.  
40

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XVIII  
senserō, quam sensit alius eum sensisse, qui scripsit? omnes quidem, qui legimus, nitimur hoc indagare atque comprehendere, quod voluit ille quem legimus, et cum eum veridicū credimus, nihil, quod falsum esse vel novimus vel putamus, audemus eum existimare dixisse. dum ergo quisque conatur id sentire in scripturis sanctis, quod in eis sensit ille qui scripsit, quid mali est, si hoc sentiat, quod tu, lux omnium veridicarum mentium, ostendis verum esse, etiamsi non hoc sensit ille, quem legit, cum et ille verum nec tamen hoc senserit?

## XIX

CAP. XIX  
VERUM est enim, domine, fecisse te caelum et terram. verum est esse principium sapientiam tuam, in qua fecisti omnia. item verum est, quod mundus iste visibilis habet magnas partes suas caelum et terram, brevi complexione factarum omnium conditarumque naturarum. et verum est, quod omne mutabile insinuat notitiae nostrae quandam informitatem, qua formam capit vel qua mutatur et vertitur. verum est nulla tempora perpeti quod ita cohaeret formae incommutabili, ut, quamvis sit mutabile, non mutetur. verum est informitatem, quae prope nihil est, vices temporum habere non posse. verum est,  
330

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

that he thought? All we readers, verily, strive both to find out and to understand the author's meaning whom we read; and when we believe him to speak truly, we dare not once imagine him to have let fall anything, which ourselves either know or think to be false. Whilst every man endeavours, therefore, to collect the same sense from the holy Scriptures, that the penman himself intended; what hurt is it, if a man so judges of it, even as thou, O the Light of all true-speaking minds, dost show him to be true; even if the author whom he reads, perceived not so much, seeing he also collected a truth out of it, though not this truth?

CHAP.  
XVIII

## XIX

### *Of some particular apparent Truths*

FOR true it is, O Lord, that thou madest heaven and earth. It is true that the beginning is thy wisdom, in which thou createdst all: and true again, that this visible world hath for his greater parts the heaven and the earth, which in a brief expression comprehend all made and created natures. And true too, that whatsoever is mutable, gives us to understand that there is a want of form in it, by means whereof it is apt to receive a form, or is changed, or turned, by reason of it. It is true, that that is subject to no times, which cleaveth so close unto that unchangeable form, as that though the nature of it be mutable, yet is itself never changed. 'Tis true, that that unshapedness which is almost nothing, cannot be subject to the alteration of times.

CHAP.  
XIX  
Ps. civ. 24

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XIX. quod, unde fit aliquid, potest quodam genere locutionis habere iam nomen eius rei, quæ inde fit: unde potuit vocari caelum et terra quaelibet informitas, unde factum est caelum et terra. verum est omnium formatorum nihil esse informi vicinius quam terram et abyssum. verum est, quod non solum creatum atque formatum, sed etiam quidquid creabile atque formabile est, tu fecisti, ex quo sunt omnia. verum est omne, quod ex informi formatur, prius esse informe, deinde formatum.

### XX

CAP. XX. Ex his omnibus veris, de quibus non dubitant, quorum interiori oculo talia videre donasti, et qui Moysen, famulum tuum, in spiritu veritatis locutum esse immobiliter credunt, ex his ergo omnibus aliud sibi tollit qui dicit, in principio fecit deus caelum et terram, id est in verbo suo sibi coaeterno fecit deus intellegibilem atque sensibilem, vel spiritalem corporalemque creaturam: aliud qui dicit, in principio fecit deus caelum et terram, id est in verbo suo sibi coaeterno fecit deus universam istam molem corporei mundi huius, cum omnibus quas continet manifestis notisque naturis: aliud qui dicit, in principio fecit deus caelum et terram, id est in verbo suo sibi coaeterno fecit informem materiam creaturae

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

'Tis true, that that whereof a thing is made, may by a figurative kind of speaking, be called by the name of the thing made of it, whence might heaven and earth be said to be any unshaped chaos, whereof heaven and earth were made. 'Tis true, that of things having form, there is not any nearer to having no form, than the earth and the deep. 'Tis true, that not only every created and formed thing, but whatsoever is apt to be created and formed, is of thy making, of whom are all things. 'Tis true, that whatsoever is formed out of that which had no form, was unformed before it was formed.

CHAP.  
XIX

### XX

*He interprets Genesis i. 1 otherwise*

OUT of all these truths, of which they doubt not whose internal eye thou hast enabled to see them, and who immoveably believe thy servant Moses to have spoken in the spirit of truth: out of all these, therefore, I say, he taketh one sense unto himself, who saith: In the beginning God made the heaven and the earth, that is to say, in his Word co-eternal unto himself, God made the intelligible and the sensible, or the spiritual and the corporeal creature. And he another, that saith: In the beginning God made heaven and earth; that is, in his Word co-eternal unto himself, did God make the universal bulk of this corporeal world, together with all those apparent and known creatures, which it containeth. And he another, that saith: In the beginning God made heaven and earth; that is, in his Word co-eternal unto himself, did God make the formless matter both

CHAP.  
XX

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. spiritualis et corporalis : aliud qui dicit, in principio  
XX fecit deus caelum et terram, id est in verbo suo sibi coaeterno fecit deus informem materiam creaturae corporalis, ubi confusum adhuc erat caelum et terra, quae nunc iam distincta atque formata in istius mundi mole sentimus : aliud qui dicit, in principio fecit deus caelum et terram, id est in ipso exordio faciendi atque operandi fecit deus informem materiam, confuse habentem caelum et terram, unde formata nunc eminent et apparent, cum omnibus, quae in eis sunt.

### XXI

CAP. ITEM quod adinet ad intellectum verborum sequen-  
XXI tium, ex illis omnibus veris aliud sibi tollit, qui dicit, terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, id est corporale illud, quod fecit deus, adhuc materies erat corporearum rerum informis, sine ordine, sine luce : aliud qui dicit, terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, id est hoc totum, quod caelum et terra appellatum est, adhuc informis et tenebrosa materies erat, unde fieret caelum corporeum et terra corporea cum omnibus quae in eis sunt corporeis sensibus nota : aliud qui dicit, terra autem erat

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

of the creature spiritual and corporeal. And he  
another, that saith: In the beginning God created  
heaven and earth; that is, in his Word co-eternal  
unto himself, did God create the formless matter of  
the creature corporeal, wherein heaven and earth lay  
as yet confused, which being now distinguished and  
formed, we at this day see in the bulk of this world.  
And he another, who saith: In the beginning God  
made heaven and earth; that is, in the very first of  
creating and of working, did God make that formless  
matter, confusedly containing in itself both heaven  
and earth; out of which, what were afterwards formed,  
do at this day eminently appear, with all that is in  
them.

CHAP.  
XX

### XXI

*These Words, the Earth was void &c., diversely  
understood*

AND with regard to the understanding of the words  
following, out of all these truths that interpreter  
chooses one to himself, who saith: But the earth  
was invisible, and unfashioned, and darkness was  
upon the deep: that is, that corporeal thing, that  
God made, was as yet a formless matter of corporeal  
things, without order, without light. Another, he  
who says: The earth was invisible and unfashioned,  
and darkness was upon the deep: that is, this all  
now called heaven and earth was shapeless and  
darksome matter hitherto; of which the corporeal  
heaven and the corporeal earth were to be made,  
with all things in them, now known unto our corporeal  
senses. Another, he who says: The earth was invisible

CHAP.  
XXI

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. XXXI invisibilis et incomposita, et tenebrae erant super abyssum, id est hoc totum, quod caelum et terra appellatum est, adhuc informis et tenebrosa materies erat, unde fieret caelum intellegibile—quod alibi dicitur caelum caeli—et terra, scilicet omnis natura corporea, sub quo nomine intellegatur etiam hoc caelum corporeum, id est unde fieret omnis invisibilis visibilisque creatura: aliud qui dicit, terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, non illam informitatem nomine caeli et terrae scriptura appellavit, sed iam erat, inquit, ipsa informitas, quam terram invisibilem et incompositam tenebrosamque abyssum nominavit, de qua caelum et terram deum fecisse praedixerat, spiritalem scilicet corporalemque creaturam; aliud qui dicit, terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, id est informitas quaedam iam materies erat, unde caelum et terram deum fecisse scriptura praedixit, totam scilicet corpoream mundi molem in duas maximas partes superiorem atque inferiorem distributam, cum omnibus quae in eis sunt usitatis notisque creaturis.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

and unfashioned, and darkness was upon the deep: CHAP. XXI  
 that is, this, all now called heaven and earth was but  
 formless and darksome matter hitherto; out of which  
 was to be made, both that intelligible heaven, which  
 is otherwhere called the Heaven of Heavens, and  
 the earth, that is to say, the whole corporeal nature:  
 under which name may be understood this corporeal  
 heaven also; that, namely, out of which every visible  
 and invisible creature was to be created. Another, he  
 who says: The earth was invisible and unfashioned,  
 and darkness was upon the deep: that is, the Scrip-  
 ture did not call that unshapedness by the name of  
 heaven and earth; for that unshapedness, saith he,  
 was already in being, which he called the earth invis-  
 ible and unfashioned and darkness upon the deep: of  
 which he had said before, that God had made heaven  
 and earth, namely, the spiritual and corporeal creature.  
 Another, he who says: The earth was invisible and  
 unfashioned, and darkness was upon the deep: that  
 is, there was already a certain formless matter, of  
 which the Scripture said before, that God made  
 heaven and earth: namely, the whole corporeal bulk  
 of the world divided into two great parts, upper and  
 lower; with all the common and known creatures in  
 them.

## XXII

CAP. XXII. Cum enim duabus istis extremis sententiis resistere quisquam ita temptaverit: "si non vultis hanc informitatem materiae caeli et terrae nomine appellatam videri, erat ergo aliquid, quod non fecerat deus, unde caelum et terram faceret; neque enim scriptura narravit, quod istam materiem deus fecerit, nisi intellegamus eam caeli et terrae aut solius terrae vocabulo significatam, cum diceretur: in principio fecit deus caelum et terram, ut id, quod sequitur: terra autem erat invisibilis et incomposita, quamvis informem materiam sic placuerit appellare, non tamen intellegamus nisi eam, quam fecit deus in eo, quod perscriptum est: fecit caelum et terram," respondebunt assertores duarum istarum sententiarum, quas extremas posuimus, aut illius aut illius, cum haec audierint, et dicent: "informem quidem istam materiam non negamus a deo factam, deo, a quo sunt omnia bona valde, quia, sicut dicimus amplius bonum esse quod creatum atque formatum est, ita fatemur minus bonum esse quod factum est creabile atque formabile, sed tamen bonum: non autem commemorasse scripturam, quod hanc informitatem fecerit deus, sicut alia multa non commemoravit, ut Cherubim et

## XXII

*That the waters are also contained under the names  
of Heaven and Earth*

FOR if any man shall attempt to dispute against these two last opinions with this argument: If you will not allow that this unshapedness of matter seemed to be called by the name of heaven and earth; ergo, there was something which God never made, out of which he was to make heaven and earth; for neither hath the Scripture told us that God made this substance, unless we should understand the substance to be signified either by the name of heaven and earth together, or of the earth alone, whenas it said, In the beginning God made heaven and earth: that so in that which follows, And the earth was invisible and without fashion, (although it pleased him to call the formless matter by those terms,) yet may we understand no other matter, but that which God made, in that text where 'tis written, God made heaven and earth:—the maintainers of those two latter opinions (either this or that) will upon the first hearing return this answer: We do not deny this formless matter to be indeed created by God, of whom are all things which are very good: for as we affirm that to be a greater good, which is created and formed, so we confess likewise that to be a lesser good, which is made with no more than an aptness in it to receive creation and form, yet that is good too. We say however that the Scripture hath not said that God made this formlessness, even as it hath not set down many other things that he made; as the Cherubim and Seraphim, and the rest which the

CHAP.  
XXII

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. Seraphim, et quae apostolus distincte ait, sedes,  
XXII dominationes, principatus, potestates, quae tamen omnia deum fecisse manifestum est. aut si in eo, quod dictum est : fecit caelum et terram, comprehensa sunt omnia, quid de aquis dicimus, super quas ferebatur spiritus dei? si enim terra nominata simul intelleguntur, quomodo iam terrae nomine materies informis accipitur, quando tam speciosas aquas videmus? aut si ita accipitur, cur ex eadem informitate scriptum est factum firmamentum et vocatum caelum, neque scriptum est factas esse aquas? non enim adhuc informes sunt et invisae, quas ita decora specie fluere cernimus. aut si tunc acceperunt istam speciem, cum dixit deus: congregetur aqua, quae est sub firmamento, ut congregatio sit ipsa formatio, quid respondebitur de aquis, quae super firmamentum sunt, quia neque informes tam honorabilem sedem accipere meruissent, nec scriptum est, quae voce formatae sint? unde si aliquid Genesis tacuit deum fecisse, quod tamen deum fecisse nec sana fides nec certus ambigit intellectus, nec ideo ulla sobria doctrina dicere audebit istas aquas coaeternas deo, quia in libro Genescos commemoratas quidem audimus, ubi autem factae sint, non invenimus, cur non informem quoque illam materiem, quam scriptura haec terram invisibilem et incompositam tenebrosamque abyssum

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

apostle distinctly speaks of, Thrones, Dominions, Principalities, Powers : all which that God made, is most apparent. Or, if in that which He made heaven and earth, all things be comprehended ; what shall we then say of the waters upon which the Spirit of God moved ? For if all things be understood to be named in this word earth ; how then can this formless matter be meant in that name of earth, when we see the waters to be so beautiful ? Or if it be so taken ; why then is it written, that out of the same formlessness the firmament was made, and called heaven ; and yet that the waters were created, is not written ? For the waters remain not formless and invisible unto this day, seeing we behold them flowing in so comely a manner. Or if they at that time received the beauty they now have, whenas God said : Let the waters under the firmament be gathered together unto one place, that so the gathering together of the waters may be taken for the forming of them ; what will they answer for those waters which be above the firmament ? Seeing if they had not any form at all, never should they have been worthy of so honourable a seat ; nor is it written by what word they were formed. So that if Genesis hath said nothing of God's making of some one thing, (which yet no sound faith nor well grounded understanding once doubteth. but that he did make) then no sober knowledge will dare to affirm these waters to be co-eternal with God (for that we finding them to be barely mentioned in the book of Genesis, do not find withal where they were created) : why, (seeing truth teaches us) may we not as well understand that formless matter, (which this Scripture calls the invisible and unfashioned earth and darksome deep) to have been created by God out of

CHAP.

XXII

Col. i. 16

Gen. i. 9

## S. AVGVSTINI CONFESSIÖNVM LIBER XII

CAP. appellat, docente veritate intellegamus ex deo factam  
XXII esse de nihilo ideoque illi non esse coaeternam, quamvis ubi facta sit omiserit enuntiare ista narratio ?”

### XXIII

CAP. His ergo auditis atque perspectis pro captu infirmitatis  
XXIII meae, (quam tibi confiteor scienti deo meo,) duo video dissensionum genera oboriri posse, cum aliquid a nuntiis veracibus per signa enuntiatur, unum, si de veritate rerum, alterum, si de ipsius qui enuntiat voluntate dissensio est. aliter enim quaerimus de creaturae conditione, quid verum sit, aliter autem quid in his verbis Moyses, egregius domesticus fidei tuae, intellegere lectorem auditoremque voluerit. in illo primo genere discedant a me omnes, qui ea, quae falsa sunt, se scire arbitrantur. in hoc item altero discedant a me omnes, qui ea quae falsa sunt Moysen dixisse arbitrantur. coniungar autem illis, domine, in te et delecter cum eis in te, qui veritate tua pascuntur in latitudine caritatis, et accedamus simul ad verba libri tui, et quaeramus in eis voluntatem tuam per voluntatem famuli tui, cuius calamo dispensasti ea.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

nothing, and therefore not to be co-eternal to him; CHAP.  
notwithstanding that this story hath omitted to show XXII  
where it was created ?

### XXIII

*In interpreting of Holy Scripture, Truth is to be  
sought with a charitable Construction*

THESE things therefore being heard and perceived, CHAP.  
according to the weakness of my capacity, (which I do XXIII  
confess unto thee, O Lord, that knowest it) two sorts  
of disagreements do I perceive likely to arise, when  
a thing is through signs related by true reporters:  
one, when the disagreement riseth concerning the  
truth of the things; the other, when it is concerning  
the meaning of the relator. For we enquire one way  
about the making of the thing created, what may be  
true; and another way, what it is that Moses, (that  
notable minister of thy faith) would have his reader  
and hearer to understand in those words. For the first  
sort, away with all those which once imagine them-  
selves to know that as a truth, which is in itself  
false: and for this other sort, away all them too,  
which once imagine Moses to have written things  
that be false. But let me ever in thee, O Lord,  
take part with them, and in thee delight myself in  
them that feed on thy truth, in the largeness of  
charity: yea, let us have recourse together unto the  
words of thy book, and make search for thy meaning  
in them, by the meaning of thy servant, by whose  
pen thou hast dispensed them.

## XXIV

CAP. SED quis nostrum sic invenit eam inter tam multa  
 XXIV vera, quae in illis verbis aliter atque aliter intellectis  
 occurrunt quaerentibus, ut tam fidenter dicat hoc  
 sensisse Moysen atque hoc in illa narratione voluisse  
 intellegi, quam fidenter dicit hoc verum esse, sive ille  
 hoc senserit sive aliud? ecce enim, deus meus, ego  
 servus tuus, qui vovi tibi sacrificium confessionis in  
 his litteris, et oro, ut ex misericordia tua reddam tibi  
 vota mea, ecce ego quam fidenter dico in tuo verbo  
 incommutabili omnia te fecisse, invisibilia et visibilia,  
 numquid tam fidenter dico non aliud quam hoc  
 adtendisse Moysen, eum scriberet : in principio fecit  
 deus caelum et terram, quia non, sicut in tua veritate  
 hoc certum video, ita in eius mente video id eum  
 cogitasse, cum haec scriberet? potuit enim cogitare  
 in ipso faciendi exordio, eum diceret : in principio :  
 potuit et caelum et terram hoc loco nullam iam  
 formatam perfectamque naturam sive spiritalem sive  
 corporalem, sed utramque inchoatam et adhuc in-  
 formem velle intellegi. video quippe vere potuisse  
 dici, quidquid horum diceretur, sed quid horum in his  
 verbis ille cogitaverit, non ita video, quamvis sive  
 344

## XXIV

*The Scripture is true, though we understand not the  
uttermost Scope or Depth of it*

BUT which of us all can find out this full meaning, CHAP.  
XXIV among those so many truths which the seekers shall everywhere meet withal in those words, sometimes understood this way, and sometimes that way, so that he may as confidently affirm, This Moses thought, and this would he have understood in that story, as he says confidently, This is true, whether he thought this or that? For behold, O my God, I thy servant who have in this book vowed a sacrifice of confession unto thee, and do now beseech thee, that by thy mercy I may have leave to pay my vows unto thee, behold how confidently I affirm, that in thy incommutable Word thou hast created all things visible and invisible: but can I so confidently affirm, that Moses had not another meaning than this when he wrote, In the beginning God made heaven and earth? No. Because though I see this to be certain in thy truth, yet can I not so easily see in his mind, that he thought just so in the writing of it. For he might have his thoughts upon God's very entrance into the act of creating, whenas he said, in the beginning: he might intend to have it understood by heaven and earth, in this place, no one nature either spiritual or corporeal, as already formed and perfected; but both of them newly begun, and as yet unshapen. For I perceive, that which so ever of the two had been said, it might have been truly said: but which of the two he thought of in these words, I do not perceive so truly. Although,

## S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. XXIV aliquid horum sive quid aliud, quod a me commemoratum non est, tantus vir ille mente conspexerit, cum haec verba promeret, verum eum vidisse apteque id enuntiavisse non dubitem.

### XXV

CAP. XXV NEMO iam mihi molestus sit dicendo mihi: "non hoc sensit Moyses, quod tu dicis, sed hoc sensit, quod ego dico." si enim mihi diceret: "unde scis hoc sensisse Moysen, quod de his verbis eius eloqueris?" aequo animo ferre deberem, et responderem fortasse, quae superius respondi vel aliquanto uberius, si esset durior. cum vero dicit: "non hoc ille sensit, quod tu dicis, sed quod ego dico" neque tamen negat, quod uterque nostrum dicit, utrumque verum esse, o vita pauperum, deus meus, in cuius sinu non est contradictio, plue mihi mitigationes in cor, ut patienter tales feram; qui non mihi hoc dicunt, quia divini sunt et in corde famuli tui viderunt quod dicunt, sed quia superbi sunt nec noverunt Moysi sententiam, sed amant suam, non quia vera est, sed quia sua est. alioquin et aliam veram pariter amarent, sicut ego amo quod dicunt, quando verum dicunt, non quia ipsorum, sed quia verum est: et ideo iam nec ipsorum est, quia verum est. si autem ideo ament illud, quia verum est, iam et ipsorum est et meum est, quoniam in commune omnium est veritatis amatorum.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

whether it were either of these, or any sense beside, that I have not here mentioned, which so great a man saw in his mind, at the uttering of these words; I nothing doubt but that he saw it truly, and expressed it aptly. CHAP.  
XXIV

### XXV

*We are not to break Charity about a different  
Exposition of Scripture*

LET no man vex me now by saying: Moses thought not as you say, but as I say. For if he should ask me: How know you that Moses thought that which you infer out of his words? I ought to take it in good part; and would answer him perchance as I have done heretofore; or something more at large, if he were unyielding. But when he saith: Moses meant not what you say, but what I say; yet denieth not, that what either of us say, may both be true: O my God, thou Life of the poor, whose breast harbours no contradictions, rain thou a softening dew into my heart, that I may patiently bear with such, who say not this to me, because they are divine, and saw in the heart of thy servant what they speak; but because they be proud, not knowing Moses' opinion but loving their own; not for that 'tis truth, but because 'tis theirs. Otherwise, they would as well love other true opinion, as I love what they say, when 'tis true that they say: not because 'tis theirs, but because 'tis true; and is therefore not theirs either, even because it is true. But if they therefore love it, because it is true, then becomes it both theirs and mine: for that all the lovers of truth have a common interest in it. But whereas they are so CHAP.  
XXV

S. AVGVSTINI CONFESSIIONVM LIBER XII

CAP. illud autem, quod contendunt non hoc sensisse  
LVV Moysen, quod ego dico, sed quod ipsi dicunt, nolo,  
non amo, quia etsi ita est, tamen ista temeritas non  
scientiae, sed audaciae est, nec visus, sed typhus eam  
peperit. ideoque, domine, tremenda sunt iudicia tua,  
quoniam veritas tua nec mea est nec illius aut illius,  
sed omnium nostrum, quos ad eius communionem  
publice vocas, terribiliter admonens nos, ut nolimus  
eam habere privatam, ne privemur ea. nam quisquis  
id, quod tu omnibus ad fruendum proponis, sibi pro-  
prie vindicat. et summ vult esse quod omnium est, a  
communi propellitur ad sua, hoc est a veritate ad  
mendacium. qui enim loquitur mendacium, de suo  
loquitur.

Adtende, iudex optime, deus, ipsa veritas, ad-  
tende, quid dicam contradictori huic, adtende; coram  
te enim dico et coram fratribus meis, qui legitime  
utuntur lege usque ad finem caritatis; adtende et  
vide, quid ei dicam, si placet tibi. hanc enim vocem  
huic refero fraternam et pacificam: si ambo videmus  
verum esse quod dicis, et ambo videmus verum esse  
quod dico, ubi, quaeso, id videmus? nec ego utique  
in te nec tu in me, sed ambo in ipsa quae supra  
mentes nostras est incommutabili veritate. cum ergo  
de ipsa domini dei nostri luce non contendamus, cur de  
proximi cogitatione contendimus, quam sic videre non  
possimus, ut videtur incommutabilis veritas, quando,  
si ipse Moyses apparuisset nobis atque dixisset: " hoc  
348

ST. AUGUSTINE'S CONFESSIONS BOOK XII

earnest, that Moses did not mean what I say, but what they say; this I neither like nor love: for even if it is so, yet is this rashness of theirs no sign of knowledge, but of over boldness; nor hath seeing further, but swelling bigger, begotten it. And therefore, O Lord, are thy judgments to be trembled at; seeing that thy truth is neither mine, nor his, nor a third's; but belonging to us all, whom thou callest publicly to partake of it: warning us terribly not to account it private to ourselves, for fear we be deprived of it. For whosoever challenges that as proper to himself, which thou propoundest for all to enjoy, and would make that his own, which belongs to all; that man shall be driven from what is common to all, to what is properly his own; that is, from truth, to a lie. For he that speaketh a lie, speaketh it of his own.

CHAP.  
XXV

John viii.  
44

Hearken, O God, thou best Judge: Hearken, O thou very Truth: what answer I shall return unto my gainsayer. Listen, for before thee do I speak it, and before my brethren, who employ thy law lawfully, that is, to the end of charity: Hearken, and behold, if it please thee, what I will now say to him. For this brotherly and peaceful word will I return unto him: Suppose both of us see that to be true that thou sayest: and both again see that to be true that I say: where, I prithee, do we see it? I verily see it not in thee; nor thou in me: but both of us in the self-same unchangeable truth, which is above both our minds. Since therefore we strive not about the very light of the Lord our God, why strive we about the thoughts of our neighbour? which it is impossible for us so clearly to see into, as we may into the unchangeable truth. For if Moses himself had appeared to us, and said:

1 Tim. i. 8

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. cogitavi," nec sic eam videremus, sed crederemus?  
XXV non itaque supra quam scriptum est unus pro altero infletur adversus alterum. diligamus dominum deum nostrum ex toto corde, ex tota anima, ex tota mente nostra, et proximum nostrum sicut nosmet ipsos. propter quae duo praecepta caritatis sensisse Moysen, quidquid in illis libris sensit, nisi crediderimus, mendacem faciemus dominum, cum de animo conservi aliter quam ille docuit opinamur. iam vide, quam stultum sit in tanta copia verissimarum sententiarum, quae de illis verbis erui possunt, temere adfirmare, quam earum Moyses potissimum senserit, et perniciosae contentionibus ipsam offendere caritatem, propter quam dixit omnia, cuius dicta conamur exponere.

## XXVI

CAP. Er tamen ego, deus meus, celsitudo humilitatis meae  
XXVI et requies laboris mei, qui audis confessiones meas et dimittis peccata mea, quoniam tu mihi praecipis, ut diligam proximum meum sicut me ipsum, non possum minus credere de Moyse fidelissimo famulo tuo, quam mihi optarem ac desiderarem abs te dari muneris, si tempore illo natus essem quo ille. eoque loci me  
350

ST. AUGUSTINE'S CONFESSIONS BOOK XII

This I meant: not even so should we see it, but believe it. Let us not therefore be puffed up in favour of one, against another, above that which is written. Let us love the Lord our God with all our heart, with all our soul, and with all our mind: and our neighbour as ourselves. Unless we believe that in regard to these two precepts of charity Moses meant, whatsoever in those books he meant, we shall make God a liar, whenas we imagine otherwise of our fellow servants' mind, than he hath taught us. Behold now, how foolish a conceit it is, in such plenty of most true opinions, as may be fetched out of those same words, rashly to affirm which of them Moses principally meant: and thereby, with pernicious contentions to offend charity itself; for whose sake he spake everything, whose words we go about to expound.

CHAP.  
XXV  
1 Cor. iv. 6  
Deut. vi. 5  
Matt. xxii.  
37

XXVI

*What Style was fit to write the Scriptures in*

YET for mine own part, O my God, thou Height of my humility, thou Rest of my labours, thou which hearest my confessions, and which forgivest my sins: seeing thou commandest me to love my neighbour as myself, I cannot believe that thou gavest a less gift unto Moses thy faithful servant, than I would have wished or desired thee to have given myself, had I been born in the time he was, and hadst thou set me in that place, that by the service

CHAP.  
XXVI

S. AVGVSTINI CONFESSIOMVM LIBER XII

CAP. XXVI  
 constituisses, ut per servitutem cordis ac linguae meae litterae illae dispensarentur, quae tanto post essent omnibus gentibus profuturae, et per universum orbem tanto auctoritatis culmine omnium falsarum superbarumque doctrinarum verba superaturae. vellem quippe, si tunc ego essem Moyses—ex eadem namque massa omnes venimus; et quid est homo, nisi quia memor es eius?—vellem ergo, si tunc ego essem quod ille, et mihi abs te Geneseos liber scribendus adiungeretur, talem mihi eloquendi facultatem dari et eum texendi sermonis modum, ut neque illi, qui nondum queunt intellegere quemadmodum creat deus, tamquam excedentia vires suas dicta recusarent et illi, qui hoc iam possunt, in quamlibet veram sententiam cogitando venissent, eam non praetermissam in paucis verbis tui famuli reperirent, et si alius aliam vidisset in luce veritatis, nec ipsa in eisdem verbis intellegenda deesset.

XXVII

CAP. XXVII  
 Sicut enim fons in parvo loco uberius est pluribusque rivis in ampliora spatia fluxum ministrat quam quilibet eorum rivorum, qui per multa locorum ab eodem fonte deducitur, ita narratio dispensatoris tui sermoninaturis pluribus profutura parvo sermonis modulo

352

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

of my heart and tongue, those books might be dispensed, which for so long a time after were to profit all nations, and throughout the whole world from such a height of authority were to surmount all false and proud opinions. I should have desired verily, had I then been Moses, (for we are all of the same lump: and what is man, saving that thou art mindful of him?) I would, therefore, I say had I been in his case at the same time, and that the book of Genesis had been put upon me to write, have desired such a faculty of expression to have been given me, and such a manner of composing too, that they who cannot as yet understand how God creates, might not reject the sayings as beyond their capacity; and that they who are already able to do it, upon what true solution so ever their meditations had pitched, might find it not to have been past by in the few words of thy servant: and if another man had by the light of truth discovered another, neither should that have failed to be picked out of the selfsame words.

CHAP.  
XXVI

Rom. ix. 21

### XXVII

#### *The best Drawing at the fountain*

FOR as a fountain though itself pent within a narrow compass is more plentiful, and with his streams serves more rivers, over larger spaces of ground, than any of those rivers do, which after traversing wide regions, is derived out of the same fountain: even so this narration of that dispenser of thine, which was to benefit many who were to preach upon it,

CHAP.  
XXVII

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. XXVII  
scatet fluenta liquidae veritatis, unde sibi quisque verum, quod de his rebus potest, hic illud, ille illud, per longiores loquellarum anfractus trahat. alii enim cum haec verba legunt vel audiunt, cogitant deum quasi hominem, aut quasi aliquam mole immensa praeditam potestatem, novo quodam et repentino placito extra se ipsam tamquam locis distantibus fecisse caelum et terram, duo magna corpora supra et infra, quibus omnia continerentur; et cum audiunt: dixit deus: fiat illud, et factum est illud, cogitant verba coepta et finita, sonantia temporibus atque transeuntia, post quorum transitum statim existeret quod iussum est ut existeret, et si quid forte aliud hoc modo ex familiaritate carnis opinantur. in quibus adhuc parvulis animalibus, dum isto humillimo genere verborum tamquam materno sinu eorum gestatur infirmitas, salubriter aedificatur fides, qua certum habeant et teneant deum fecisse omnes naturas, quas eorum sensus mirabili varietate circumspicit. quorum si quispiam quasi vilitatem dictorum aspernatus extra nutritorias cunas superba inbecillitate se extenderit, heu, cadet miser, et, domine deus, miserere, ne implumem pullum conculcent qui transeunt viam, et mitte angelum tuum, qui eum reponat in nido, ut vivat, donec volet.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

CHAP.  
XXVII

does out of a narrow scantling of language, overflow into streams of clearest truths, whence every man may draw out for himself such truth as he can upon these subjects, he, one observation, and he, another, by larger circumlocutions of discourse. For some, whenas they read, or hear these words, presently conceive that God like some man, or like some unlimited power endued with huge bulk, by some new and sudden resolution, did outside itself, as it were at some distances, create heaven and earth, even two great bodies, above and below; wherein all things were to be contained. And when they hear God say: Let that thing be made, and it was made; they think the words to have had beginning and ending, to have sounded in time, and so to have passed away; immediately whereupon, the thing became in being, which was commanded so to do: and such other like conceits, which their familiarity with flesh and blood causes them to imagine. In whom, being yet little ones and carnal, whilst their weakness is carried along in this humble manner of speech, (as it were in the bosom of a mother) their faith is wholesomely built up; so that they by it are assured and confirmed in the belief that God made all these natures, which in admirable variety their eye beholdeth round about them. But if any one shall despise these words, as if too simple, and with a proud weakness but once offer to crawl out of his cradle, he shall, alas, catch a most miserable fall. But take thou, O Lord God, some pity upon them, that such as go by the way tread not upon this unfeathered young bird, and send thine angel to put it into the nest again, that it may live, till it be able to fly.

## XXVIII

CAP. XXVIII. ALII vero, quibus haec verba non iam nidus, sed opaca frutecta sunt, vident in eis latentes fructus et volitant laetantes, et garrunt scrutantes, et carpunt eos. vident enim, cum haec verba legunt vel audiunt, tua, deus, aeterne stabili permansione cuncta praeterita et futura tempora superari nec tamen quicquam esse temporalis creaturae, quod tu non feceris; cuius voluntas quia id est quod tu, nullo modo mutata vel quae antea non fuisset exorta voluntate fecisti omnia, non de te similitudinem tuam formam omnium, sed de nihilo dissimilitudinem informem, quae formaretur per similitudinem tuam recurrens in te unum pro captu ordinato, quantum cuique rerum suo genere datum est, et fierent omnia bona valde, sive maneat circa te, sive gradatim remotiore distantia per tempora et locos pulchras variationes faciant aut patiantur. vident haec et gaudent in luce veritatis tuae, quantum hic valent.

Et alius eorum intendit in id, quod dictum est: in principio fecit deus, et respicit sapientiam principium, quia et loquitur ipsa nobis. alius itidem intendit in

## XXVIII

*How diversely this Scripture is understood by others*

BUT others, unto whom these words are now no longer a nest, but shady shrubberies, discover in them the fruits concealed under the leaves, and gladly flock thither; and with cheerful chirpings seek out and pluck off these fruits. For at the reading or hearing of these words, they discern that all times past and to come, are out-reached by thy eternally stable continuance at the same stay: and how there is not for all that, any one of the temporal creatures which is not of thy making, O God. And because thy will is the same that thyself is, therefore by a will in no way changed, not a new will arising which before was not, thou createdst all things: not out of thyself, in thine own similitude, (which is the form of all things) but out of nothing, in a formless unlikeness to thyself; which might after be formed by thy similitude; (returning unto thee who art but one, according to the capacity appointed for it, so far as is given to each thing in his kind) and might be all made very good: whether they abide near about thyself; or in being by degrees removed, by times and by places, they do either make or suffer many a goodly variation. These things they see, and they rejoice in the light of thy truth, in that little degree they may.

Another bends his observation upon that which is spoken: In the beginning God made heaven and earth; and perceiveth that beginning as wisdom, because that also speaketh unto us. Another bends his mind likewise upon the same words, and by beginning

CHAP.  
XXVIII

## S. AVGVSTINI CONFESSIOMVM LIBER XII

CAP.  
XXVIII

eadem verba et principium intellegit exordium rerum conditarum, et sic accipit: in principio fecit, ac si diceretur: primo fecit. atque in eis, qui intellegunt in principio, quod in sapientia fecit caelum et terram, alius eorum ipsum caelum et terram, creabilem materiam caeli et terrae, sic esse credit cognominatam; alius iam formatas distinctasque naturas, alius unam formatam eandemque spiritalem caeli nomine, aliam informem corporalis materiae terrae nomine. qui autem intellegunt in nominibus caeli et terrae adhuc informem materiam, de qua formaretur caelum et terra, nec ipsi uno more id intellegunt: sed alius, unde consummaretur intellegibilis sensibilisque creatura; alius tantum, unde sensibilis moles ista corporea, sinu grandi continens perspicuas promptasque naturas. nec illi uno modo, qui iam dispositas digestasque creaturas caelum et terram vocari hoc loco credunt; sed alius invisibilem atque visibilem, alius solam visibilem, in qua luminosum caelum suspicimus et terram caliginosam quaeque in eis sunt.

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

understands the first entrance of the things created : CHAP. XXVIII  
taking them in this sense, in the beginning he made, as if he should have said : he at first made. And among them that understand in the beginning to mean, in wisdom he created heaven and earth : one believes the matter out of which heaven and earth were to be created, to be there called heaven itself and earth : another, the natures already formed and distinguished : another, under the name of heaven, conceives but one formed matter, and that the spiritual one to be meant, and under the name of earth, the other formless nature of the corporeal matter. And as for them that under the names of heaven and earth, understand the matter as yet unformed, out of which heaven and earth were to be formed, neither do they understand it in one way : but one, that matter out of which both the intelligent and sensible creature were to be made up : another, that matter only out of which this sensible corporeal bulk was to be made, which in his mighty bosom contains these natures visible and ready to hand. Neither do even these understand alike, who believe the creatures already ordered and arranged to be in this place called heaven and earth : but one understands both the invisible and visible nature : another, the visible only, in which we behold this lightsome heaven, and darksome earth, with all things in them contained.

## XXIX

CAP. At ille, qui non aliter accipit : in principio fecit, XXIX  
 quam si diceretur : primo fecit, non habet quomodo veraciter intellegat caelum et terram, nisi materiam caeli et terrae intellegat, videlicet universae, id est intellegibilis corporalisque creaturae. si enim iam formatam velit universam, recte ab eo quaeri poterit, si hoc primo fecit deus, quid fecerit deinceps, et post universitatem non inveniet, ac per hoc audiet invitus : “ quomodo illud primo, si postea nihil ? ” cum vero dicit primo informem, deinde formatam, non est absurdus, si modo est idoneus discernere, quid praecedat aeternitate, quid tempore, quid electione, quid origine : aeternitate, sicut deus omnia ; tempore, sicut flos fructum : electione, sicut fructus florem ; origine, sicut sonus cantum. in his quattuor primum et ultimum, quae commemoravi, difficillime intelleguntur, duo media facillime. namque rara visio est et nimis ardua conspiceri, domine, aeternitatem tuam incommutabiliter mutabilia facientem, ac per hoc priorem. quis deinde sic acutum cernat animo, ut sine labore magno dinoscere valeat, quomodo sit prior

## XXIX

*How many Ways a Thing may be said to be First*

BUT he that no otherwise understands In the beginning CHAP.  
 he made, than if it were said, At first he made; hath XXIX  
 no way to understand heaven and earth in the truth  
 of their nature, unless he shall understand them as  
 the matter of heaven and earth: that is to say, of  
 the whole, to wit, both the intelligible and corporeal  
 creation. For if he would have the universe to be  
 already formed; it may be rightly demanded of  
 him: If so be God made this first, what then made  
 he afterwards? And after reckoning the universe  
 he will find nothing left over: whereupon must he  
 against his will be challenged with another question:  
 How that At first, if after it there be nothing? But  
 when he says, God made the matter unformed at  
 first, and formed it afterwards, there is no absurdity  
 committed: provided that he be able to distinguish  
 what is reckoned first by eternity, what by time,  
 what by choice, what as being the original. First  
 by eternity, so God is before all things: first by  
 time, so is the flower before the fruit: first by  
 choice, so is the fruit before the flower: first as  
 being the original, so is the sound before the  
 tune. Of these four, the first and last that I have  
 mentioned are with extreme difficulty obtained to be  
 understood; but the two middlemost, easily enough.  
 For a rare and too lofty a vision it is to behold  
 thy eternity, O Lord, unchangeably making these  
 changeable things; and so in that respect to be  
 before them. And who, in the second place, is of so  
 sharp-sighted an understanding, as that he is able

S. AVGVSTINI CONFESSIONVM LIBER XII

CAP.  
XXIX

sonus quam cantus, ideo quia cantus est formatus sonus, et esse utique aliquid non formatum potest, formari autem quod non est non potest? sic est prior materies quam id, quod ex ea fit, non ideo prior, quia ipsa efficit, cum potius fiat, nec prior intervallo temporis; neque enim priore tempore sonos edimus informes sine cantu et eos posteriore tempore in formam cantici coaptamus aut fingimus, sicut ligna, quibus arca, vel argentum, quo vasculum fabricatur; tales quippe materiae tempore etiam praecedunt formas rerum, quae fiunt ex eis. at in cantu non ita est. cum enim cantatur, auditur sonus eius, non prius informiter sonat et deinde formatur in cantum. quod enim primo utcumque sonuerit, praeterit, nec ex eo quicquam reperies, quod resumptum arte componas: et ideo cantus in sono suo vertitur, qui sonus eius materies eius est. idem quippe formatur, ut cantus sit. et ideo, sicut dicebam, prior materies sonandi quam forma cantandi: non per faciendi potentiam prior; neque enim sonus est cantandi artifex, sed cantanti animae subiacet ex corpore, de quo cantum faciat; nec tempore prior: simul enim cum cantu editur; nec prior electione: non enim potior sonus quam cantus, quandoquidem cantus est non tantum sonus verum etiam speciosus sonus. sed prior est origine, quia non cantus formatur, ut sonus sit, sed

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

without great pains to discern, how the sound should be before the tune? Yet it is so, for this reason; because a tune is a sound that hath form in it; and likewise for that a thing not formed may have a being, whereas that which hath no being, can not be formed. Thus is the matter before the thing made of it, not because it makes it, since itself is made rather: nor is it before it by an interval of time; for we do not first in time utter formless sounds without singing, and then tune or fashion the same sounds into a form of singing afterwards, just as wood or silver be served, whereof a chest or vessel is fashioned; such materials indeed, do in time precede the forms of those things which are made of them. But in singing it is not so: for when it is sung, its sound is heard; it is not a formless sound first, and then formed into a tune afterwards. For each sound just as it is made, so it passeth; nor canst thou find aught of it, which thou mayest call back and set into a tune by any art thou canst use: therefore the tune has his being in his sound, which sound of his, is his matter: this indeed receives a form, that it may become a tune. And therefore, as I said, is the matter of the sound before the form of the tune: not before in respect of any power it hath to make it a tune; for a sound is no way the workmaster that makes the tune, but something is furnished out of the body for the mind of the singer to make a tune out of. Nor before in time; for it is sent forth together with the tune. Nor is it before in our choice; seeing a sound is not better than a tune: a tune being not only sound, but a graceful sound. But it is first as being original; because a tune receives not form to cause it to become a sound, but a sound receives

CHAP.  
XXIX

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. sonus formatur, ut cantus sit. hoc exemplo qui potest  
XXIX intellegat materiam rerum primo factam et appella-  
tam caelum et terram, quia inde facta sunt caelum et  
terra, nec tempore primo factam, quia formae rerum  
exserunt tempora, illa autem erat informis iamque in  
temporibus simul animadvertitur, nec tamen de illa  
narrari aliquid potest, nisi velut tempore prior sit,  
cum pendatur extremior, quia profecto meliora sunt  
formata quam informia, et praecedatur aeternitate  
creatoris, ut esset de nihilo, unde aliquid fieret.

### XXX

CAP. In hac diversitate sententiarum verarum, concordiam  
XXX pariat ipsa veritas, et deus noster misereatur nostri,  
ut legitime lege utamur, praecepti fine, pura cari-  
tate. ac per hoc, si quis quaerit ex me, quid horum  
Moyses, tuus ille famulus, senserit, non sunt hi ser-  
mones confessionum mearum, si tibi non confiteor,  
nescio; et scio tamen illas veras esse sententias ex-  
ceptis carnalibus, de quibus quantum existimavi locu-  
tus sum. quos tamen bonae spei parvulos haec verba  
libri tui non territant alta humiliter et pauca copiose;  
364

ST. AUGUSTINE'S CONFESSIONS BOOK XII

form, to cause it to become a tune. By this example, let him that is able, understand the matter of things to be first made and called heaven and earth, because heaven and earth were made out of it; yet was not this matter first made in respect of time, because forms of things give rise to time; but that was without form, and now in time is only observed in conjunction with time. And yet is there not anything to be said of that Matter, but as though earlier in time, whenas in value it is latter (because doubtless, better are things that have form, than things that have no form); and though it must yield precedence to the eternity of the Creator, that it might have its being out of Nothing, from which it should be born into Something.

CHAP.  
XXX

XXX

*The Scriptures are to be searched, with honourable  
Respect unto the Penman*

IN this diversity of true opinions, let truth itself procure reconcilment, and our God have mercy upon us, that we may use the law lawfully, even the end of the commandment, pure charity. And by this if a man now demands of me, which of all those was the meaning of thy servant Moses; this is not the language of my confessions, if I do not confess unto thee, I know not: and yet this I know, that they are all true senses (those carnal ones excepted) of which I have fully spoken mine opinion. Yet even those little ones of good hope, them do not the words of thy book terrify, which deliver high mysteries in humble phrase, and a few things in

CHAP.  
XXX  
1 Tim. i. 8

S. AVGVSTINI CONFESSIOIVM LIBER XII

CAP. sed omnes, quos in eis verbis vera cernere ac dicere  
XXX fateor, diligamus nos invicem, pariterque diligamus  
te, deum nostrum, fontem veritatis, si non vana, sed  
ipsam sitimus, eundemque famulum tuum, scripturae  
huius dispensatorem, spiritu tuo plenum, ita honore-  
mus, ut hoc eum te revelante, cum haec scriberet,  
adattendisse credamus, quod in eis maxime et luce  
veritatis et fruge utilitatis excellit.

XXXI

CAP. ITA cum alius dixerit: "hoc sensit, quod ego," et  
XXXI alius: "immo illud, quod ego," religiosius me arbi-  
tror dicere: cur non utrumque potius, si utrumque  
verum est, et si quid tertium et si quid quartum et  
si quid omnino aliud verum quispiam in his verbis  
videt, cur non illa omnia vidisse credatur, per quem  
deus unus sacras litteras vera et diversa visuris multo-  
rum sensibus temperavit? ego certe, quod intrepidus  
de meo corde pronuntio, si ad culmen auctoritatis  
aliquid scriberem, sic mallet scribere, ut, quod veri-  
quisque de his rebus capere posset, mea verba re-  
sonarent, quam ut unam veram sententiam ad hoc  
366

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

copious expression. But as for us all whom I confess both to see and speak the truth delivered in those words, let us love one another: yea, and jointly together let us love thee our God, the Fountain of truth; if so be our thirst be after truth, and not after vanities: yea, let us in such manner honour that servant of thine, the dispenser of this Scripture, so full of thy spirit, that we may believe him, when by thy revelation he wrote these things, to have bent his intentions unto that sense in them, which principally excels the rest, both for light of truth, and fruitfulness of profit.

### XXXI

*Truth is so to be received, whoever speaks it*

So now, when another shall say; Moses meant as I do: and another; Nay, the very same that I do: I suppose that with more reverence I may say: Why meant he not as you both mean, if you both mean truly? And if there be a third truth, or a fourth, yea, if any other man may discover any other truth in those words, why may he not be believed to have seen all these; he, by whose ministry, God that is but One, hath tempered these holy Scriptures to the meanings of a many, that were to see things true, and yet diverse? For mine own part verily, (and fearlessly I speak it from my heart) that were I to endite anything that should attain the highest top of authority, I would choose to write in such a strain, as that my words might carry the sound of any truth with them, which any man could apprehend of concerning these matters; rather than so clearly to set down

## S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. XXXI apertius ponerem, ut excluderem ceteras, quarum falsitas me non posset offendere. nolo itaque, deus meus, tam praeceps esse, ut hoc illum virum de te meruisse non credam. sensit ille omnino in his verbis atque cogitavit, cum ea scriberet, quidquid hic veri potuimus invenire, et quidquid nos non potuimus aut nondum potuimus, et tamen in eis inveniri potest.

### XXXII

CAP. XXXII POSTREMO, domine, qui deus es et non caro et sanguis, si quid homo minus vidit, numquid et spiritum tuum bonum, qui deducet me in terra recta, latere potuit, quidquid eras in eis verbis tu ipse revelaturus legentibus posteris, etiamsi ille, per quem dicta sunt, unam fortassis ex multis veris sententiam cogitavit? quod si ita est, sit igitur illa quam cogitavit ceteris excelsior, nobis autem, domine, aut ipsam demonstras aut quam placet alteram veram, ut, sive nobis hoc quod etiam illi homini tuo sive aliud ex eorundem verborum occasione patefacias, tu tamen pascas, non error inludat. ecce, domine deus meus, quam multa de paucis verbis, quam multa, oro te, scripsimus! quae nostrae vires, quae tempora

368

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

one true sense only concerning some one particular, as that I should thereby exclude all such other senses, which being not false, could no ways offend me. I will not therefore, O my God, be so heady as not to believe that this man obtained thus much at thy hands. He without doubt both perceived, and was advised of, in those words whenas he wrote them, what truth so ever we have been able to find in them: yea, and whatsoever we have not heretofore been able, no nor yet are, which nevertheless can be found in them.

CHAP.  
XXXI

### XXXII

#### *He prays to obtain right Meaning*

LASTLY, O Lord, thou that art God, and not flesh and blood, what though a man should not see all, yet could any part of that be concealed from thy good Spirit, (who shall lead me in the land of uprightness), which thou thyself wert by those words to reveal unto the readers of all times to come, even if he by whom they were said, might among the many true meanings pitch his thoughts perchance upon one only? Which if so it be, let that meaning then be granted to be more excellent than the rest; but do thou, O Lord, either reveal that very same unto us, or any other true one which thou pleasest: that so, whether thou discoverest the same unto us which thou didst unto that servant of thine, or else some other by occasion of the same words, yet mayst thou thyself feed us, and not error deceive us. Behold now, O Lord my God, how much we have written upon a few words, yea, how much I beseech thee! What strength of

CHAP.  
XXXII

S. AVGVSTINI CONFESSIONVM LIBER XII

CAP. omnibus libris tuis ad istum modum sufficient? sine  
XXXII me itaque brevius in eis confiteri tibi, et eligere unum  
aliquid quod tu inspiraveris verum, certum et bonum,  
etiamsi multa occurrerint, ubi multa occurrere pote-  
runt, ea fide confessionis meae, ut, si hoc dixero,  
quod sensit minister tuus, recte atque optime  
—id enim conari me oportet—quod si as-  
secutus non fuero, id tamen dicam,  
quod mihi per eius verba tua  
veritas dicere voluerit, quae  
illi quoque dixit quod  
voluit.

ST. AUGUSTINE'S CONFESSIONS BOOK XII

ours, yea, what ages would be sufficient to go over CHAP.  
all thy books in this manner? Give me leave XXXII  
therefore brieflier now to confess unto thee concerning them; and to make choice of some one true, certain, and good sense that thou shalt inspire me withal, even if many such senses shall offer themselves unto me (where many safely may): with such honesty in my confession. that if I shall say that which thine own minister intended, that is right and best: for that is the thing which my duty is to endeavour: which if I may not attain unto, yet I should say that, which by those words thy truth was pleased to tell me, which revealed also unto him, that which it pleased.



## BOOK XIII

## LIBER TERTIVS DECIMVS

### I

CAP. INVOCO te, deus meus, misericordia mea, qui fecisti  
1 me et oblitum tui non oblitus es. invoco te in animam meam, quam praeparas ad capiendum te ex desiderio, quod inspirasti: nunc invocantem te ne deseras, qui priusquam invocarem praevenisti, et institisti crebrescens multimodis vocibus, ut audirem de longinquo et converterer, et vocantem me invocarem te. etenim, domine, delevisti omnia mala merita mea, ne retribueres manibus meis, in quibus a te defeci, et praevenisti omnia bona merita mea, ut retribueres manibus tuis, quibus me fecisti, quia et priusquam essem tu eras, nec eram, cui praestares ut essem: et tamen ecce sum ex bonitate tua praeviente totum hoc, quod me fecisti, et unde me fecisti. neque enim eguisti me, aut ego tale bonum sum, quo tu adiuveris, dominus meus et deus meus, non ut tibi sic serviam, quasi ne fatigeris in agendo, aut ne minor sit potestas tua carens obsequio meo,

374

## THE THIRTEENTH BOOK

### I

#### *He calleth upon God*

I CALL upon thee, O my God, my mercy; upon thee CHAP.  
that createdst me, and who hast not forgotten me, I  
that had forgotten thee. I invite thee into my soul,  
which thou now prearest to entertain thee by the  
longing that thyself inspireth into her. Forsake  
me not now when I call upon thee, thou who pre-  
ventedst me before I called, having been earnest with  
me with much variety of repeating calls; that I would  
hear thee from afar, and suffer myself to be converted,  
and call at length upon thee, that didst call after  
me. For thou Lord hast blotted out all my evil  
deservings, lest thou shouldst take vengeance upon  
the work of my hands, for that in which I have  
fallen off from thee: and thou hast prevented all  
my well deservings too, that thou mightest recom-  
pense the work of thy hands with which thou madest  
me; because that before I was, thou wert, nor  
was I anything upon which thou mightest bestow  
the favour to cause me to be: and yet behold, I now  
am, merely out of thine own goodness, preventing  
both all this which thou hast made me, and all that  
too, whereof thou hast made me. For thou neither  
hadst any need of me, nor yet am I of such good  
use, as any ways to be helpful unto thee my Lord  
and God: nor am I made to be so assistant to thee  
with my service, as to keep thee from tiring in thy  
working; or for fear thy power might be less if my

CAP. I. neque ut sic te colam quasi terram, ut sis incultus, si non te colam: sed ut serviam tibi et colam te, ut de te mihi bene sit, a quo mihi est, ut sim, cui bene sit.

## II

CAP. II. Ex plenitudine quippe bonitatis tuae creatura tua substitit, ut bonum, quod tibi nihil prodesset nec de te aequale tibi esset, tamen quia ex te fieri potuit, non deesset. quid enim te promeruit caelum et terra, quas fecisti in principio? dicant, quid te promeruerunt spiritalis corporalisque natura, quas fecisti in sapientia tua; ut inde penderent (etiam inchoata et informia, quaeque in genere suo vel spiritali vel corporali, euntia in immoderationem et in longinquam dissimilitudinem tuam, spiritale informe praestantius, quam si formatum corpus esset, corporale autem informe praestantius, quam si omnino nihil esset,) atque ita penderent in tuo verbo informia, nisi per idem verbum revocarentur ad unitatem tuam et formarentur et essent ab uno te summo bono universa bona valde. quid te promeruerant, ut essent saltem informia, quae neque hoc essent nisi ex te?

Quid te promeruit materies corporalis, ut esset

service should be wanting; nor so to ply thee with my service, as a man does his land, that unless I tilled thee thou must lie fallow: but made I am both to serve and worship thee, that I might receive a well-being from thee; from whom it proceeds that I have such a being as is capable of well-being.

## II

*Of the Creatures' dependency upon their Creator*

FOR from the fulness of thy goodness, doth thy creature subsist; that the good, which could in no ways profit thee, nor could it be made of thy substance equal to thee, yet because it was from thee, might not be wanting. For what did Heaven and earth which thou madest in the beginning deserve of thee? Let those spiritual and corporeal natures which thou madest in thy wisdom, say how they deserved thee, to have still their dependence upon thee (being as yet inchoate and unformed, every one in its own kind, spiritual or corporeal, ready to fall away into an immoderate liberty and far distant unlikeness unto thee: the spiritual, though Without form more noble than the corporeal, though formed, and the corporeal, though without form, better than if it were nothing at all), and so to depend upon thy Word, as formless, unless by the same Word they were brought back unto thy unity, endued with a form, and made by thee the only sovereign good to become very good. How did they deserve of thee, to be even Without form, seeing they could not have been even this, unless from thee?

What did that corporeal matter deserve of thee,

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. saltem invisibilis et incomposita, quia neque hoc esset,  
II nisi quia fecisti? ideoque te, quia non erat, promereri ut esset non paterat. aut quid te promeruit inchoatio creaturae spiritalis, ut saltem tenebrosa fluitaret similis abyssu, tui dissimilis, nisi per idem verbum converteretur ad idem, a quo facta est, atque ab eo inluminata lux fieret, quamvis non aequaliter et tamen conformis formae aequali tibi? sicut enim corpori non hoc est esse, quod pulchrum esse—alioquin deforme esse non posset—ita etiam creato spiritui non id est vivere, quod sapienter vivere: alioquin inconmutabiliter saperet. bonum autem illi est adhaerere tibi semper, ne quod adeptus est conversione, aversione lumen amittat, et relabatur in vitam tenebrosae abyssu similem. nam et nos, qui secundum animam creatura spiritalis sumus, aversi a te, nostro lumine, in ea vita fuimus aliquando tenebrae; et in reliquiis obscuritatis nostrae laboramus, donec simus iustitia tua in unico tuo sicut montes dei: nam iudicia tua fuimus sicut multa abyssus.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

that it should be made so much as Invisible and CHAP.  
 Without form ; seeing it could not be so much as so, II  
 hadst not thou made it so ? And therefore because  
 it was not at all, it could not deserve of thee to be  
 made. Or what could the spiritual creature even  
 now begun to be created deserve of thee, that it  
 might at least all darksomenly flit up and down,  
 like unto the deep, but unlike thee ; unless it had  
 been by the same Word turned unto that, by  
 whom it was made, and by the same also en-  
 lightened, that it might be made light ; although  
 not in any equality, yet in some conformity unto that  
 form which is equal unto thee ? For like as to a  
 body, simply to be, is not all one with being beautiful,  
 for then it could no ways be deformed : so likewise  
 to a created spirit, to live is not all one with living  
 wisely, for then should it ever continue wise un-  
 changeably. But good it is for it to stick close unto  
 thee ; lest what light it hath obtained by turning to  
 thee, it may lose again by turning from thee ; and  
 relapse into a state of life resembling the darksome  
 deep. For even we ourselves, who as touching  
 our souls are a spiritual creation, when we were  
 turned away from thee our Light, were once dark- Eph. v. 8  
 ness in that estate of life : yea, and still we labour  
 amidst the relics of our old darkness, until in thy  
 only One we be made thy righteousness, which is Ps. xxxvi. 6  
 like the mountains of God. For we have been  
 objects of thy judgments, even as the great deep.<sup>1</sup>

<sup>1</sup> *Enarr. in Ps. xxxv. § 10* : “ in ecclesia Christi invenis  
 abyssum, invenis et montes : invenis ibi pauciores bonos,  
 quia montes pauci sunt, abyssus lata est, id est multos male  
 viventes ” (from Gibb and Montgomery).

## III

CAP. <sup>III</sup> QVOD autem in primis conditionibus dixisti : fiat lux, et facta est lux, non incongruenter hoc intellego in creatura spiritali, quia erat iam qualiscumque vita, quam inluminares. sed sicut non te promeruerat, ut esset talis vita, quae inluminari posset, ita nec cum iam esset promeruit te, ut inluminaretur. neque enim eius informitas placeret tibi, si non lux fieret, non existendo, sed intuendo inluminantem lucem eique cohaerendo, ut et quod utcumque vivit et quod beate vivit, non deberet nisi gratiae tuae, conversa per commutationem meliorem ad id, quod neque in melius neque in deterius mutari potest : quod tu solus es, quia solus simpliciter es, cui non est aliud vivere, aliud beate vivere, quia tua beatitudo es.

## IV

CAP. <sup>IV</sup> QVOD ergo tibi deesset ad bonum, quod tu tibi es, etiamsi ista vel omnino nulla essent vel informia remanerent, quae non ex indigentia fecisti, sed ex plenitudine bonitatis tuae cohibens atque convertens

## III

*All is of the Grace of God*

By that which thou saidst in the first creation : Let CHAP.  
 there be light, and there was light ; I do, not unfitly, III  
 understand the spiritual creation : because even then Gen. i. 3  
 there was a kind of life which thou mightest en-  
 lighten. But yet as then it had no claim upon  
 thee that there might be a life to be enlightened :  
 even so when already it was come to be, could it not  
 deserve of thee to be enlightened. For neither could  
 its formless estate be pleasing unto thee, unless it  
 might be made light : light, not by existing simply,  
 but by beholding the light enlightening, and by  
 cleaving unto it ; so that that it lived at all, and  
 that it lived thus happily, it owed to nothing but  
 thy grace, being turned by a better change to that  
 which can never be changed either into worse or  
 better : Because thou alone hast being, because  
 thou only in simple being Art, unto thee it being  
 not one thing to live, and another thing to live  
 happily : seeing thyself art thine own bliss.

## IV

*God needs not the Creatures, but they Him*

WHAT therefore could have been wanting unto thy CHAP.  
 good, which thou thyself art ? although all these IV  
 creatures should never have been, or have remained  
 utterly Without form : which thou madest not out of  
 any want, but out of the fulness of thy goodness,

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. ad formam, non ut tamquam tuum gaudium compleat-  
IV tur ex eis? perfecto enim tibi displicet eorum imper-  
fectio, ut ex te perficiantur et tibi placeant, non autem  
imperfecto, tamquam et tu eorum perfectione perfici-  
endus sis. spiritus enim tuus bonus superferebatur  
super aquas, non ferebatur ab eis, tamquam in eis  
requiesceret. in quibus enim requiescere dicitur  
spiritus tuus, hos in se requiescere facit. sed super-  
ferebatur incorruptibilis et incommutabilis voluntas  
tua, ipsa in se sibi sufficiens, super eam quam feceras  
vitam; cui non hoc est vivere, quod beate vivere,  
quia vivit etiam fluitans in obscuritate sua; cui restat  
converti ad eum, a quo facta est, et magis magisque  
vivere apud fontem vitae, et in lumine eius videre  
lumen et perfici et inlustrari et beari.

### V

CAP. ECCE apparet mihi in aenigmate trinitas, quod es,  
V deus meus, quoniam tu, pater, in principio sapientiae  
nostrae, quod est tua sapientia de te nata, aequalis  
tibi et coaeterna, id est in filio tuo, fecisti caelum  
et terram. et multa diximus de caelo caeli et de  
terra invisibili et incomposita et de abyssu tene-  
brosa secundum spiritalis informitatis vagabunda  
382

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

holding them in and converting them to form, not as CHAP. IV  
if thy joy were fulfilled from them. For unto thee  
who art perfect, is their imperfection displeasing:  
that so they be perfected by thee, and thereby  
please thee: but not as if thou wert imperfect, or  
wert to receive perfection, from their perfecting.  
Thy good Spirit indeed Moved upon the waters, yet Gen. i. 2  
was not borne up by the waters, as if he found  
rest in them: for those in whom thy good Spirit is  
said to rest, those doth he cause to be stayed up  
in himself. But thy incorruptible and unchange-  
able will, which is in itself all-sufficient for itself,  
Moved over that life which thyself hadst before  
created: unto which, living is not all one with  
blissful living, seeing it liveth even when flitting  
up and down in its own obscurity: for which it yet  
remaineth to be turned unto him, by whom it was  
made, and to live more and more near by the  
fountain of life; yea, and in his light to see light,  
and to be perfected at last, and enlightened, and  
brought to bliss.

### V

#### *His Confession of the Blessed Trinity*

Lo, now, the Trinity appears unto me in a riddle; CHAP. V  
which is thou, my God: because thou, O Father, in  
him who is the Beginning of our wisdom, that is in  
thy Wisdom, born of thyself, equal and co-eternal  
unto thee, that is to say, in thy Son, hast created  
heaven and earth. Much now have we said of the  
Heaven of heavens, and of the invisible and unshapen  
Earth, and of the Darksome deep, dark in reference  
to the unstable flux of its spiritual formlessness,

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. V. deliquia, nisi converteretur ad eum, a quo erat qualiscumque vita, et inluminatione fieret speciosa vita, et esset caelum caeli eius, quod inter aquam et aquam postea factum est. et tenebam iam patrem in dei nomine, qui fecit haec, et filium in principii nomine, in quo fecit haec, et trinitatem credens deum meum, sicut credebam, quaerebam in eloquiis sanctis eius, et ecce spiritus tuus superferebatur super aquas. ecce trinitas deus meus, pater et filius et spiritus sanctus, creator universae creaturae.

### VI

CAP. VI. SED quae causa fuerat, o lumen veridicum, tibi admoveo cor meum, ne me vana doceat, discute tenebras eius, et dic mihi, obsecro te per matrem caritatem, obsecro te, dic mihi, quae causa fuerat, ut post nominatum caelum et terram invisibilem et incompositam et tenebras super abyssum tum demum scriptura tua nominaret spiritum tuum? an quia oportebat sic eum insinuari, ut diceretur superferri? non posset hoc dici, nisi prius illud commemoraretur, cui superferri spiritus tuus posset intellegi. nec patri enim nec filio superferebatur, nec superferri recte diceretur, si nulli rei superferretur. prius ergo dicendum erat, cui superferretur, et deinde ille, quem non oportebat aliter commemorari, nisi ut superferri diceretur. cur

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

unless it had turned unto him, from whom that life CHAP.  
which already it had, was received, and by his en- V  
lightening became a beauteous life, and was the  
heaven of that heaven which was afterwards set  
between water and water. And under the name of  
God, I now understood the person of the Father who  
made all this; and under the name of the Beginning,  
the Son, in whom he made this; and thus believing,  
as I did, my God as the Trinity. I searched in his  
holy words, and lo, thy Spirit Moved over the face  
of the waters. Behold the Trinity, my God, the  
Father, the Son, and the Holy Ghost, the Creator  
of all creation.

### VI

#### *Of the Spirit's moving upon the Waters*

BUT what was the cause, O thou true-speaking Light: CHAP.  
unto thee I lift up my heart, let it not teach me VI  
vanities, dispel thou the darkness of it; and tell me  
by our Mother Charity, I beseech thee, tell me why  
after the mention of heaven, and of the invisible and  
shapeless Earth, and the Darkness upon the deep,  
thy Scriptures should then at length make the  
first mention of thy Spirit? Was it because it was  
meet so to have him introduced, as that he should be  
said to Move above; and so much could not truly be  
said, unless that were first mentioned upon which  
thy Spirit could be understood to have Moved? For  
verily, neither over the Father, nor over the Son,  
did he Move; nor could he rightly be said to Move  
over, if there were nothing yet for him to move  
over. First therefore was that to be spoken of  
which he was said to Move over; and then he,  
whom it was requisite not to have named otherwise,

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. ergo eum aliter insinuari non oportebat, nisi ut  
VI superferri diceretur?

### VII

CAP. HINC sequatur qui potest intellectu apostolum tuum  
VII dicentem, quia caritas tua diffusa est in cordibus nostris per spiritum sanctum, qui datus est nobis, et de spiritalibus docentem et demonstrantem supereminentem viam caritatis, et flectentem genua pro nobis ad te, ut cognoscamus supereminentem scientiam caritatis Christi. ideoque ab initio superminens superferebatur super aquas. cui dicam, quomodo dicam de pondere cupiditatis in abruptam abyssum et de sublevatione caritatis per spiritum tuum, qui superferebatur super aquas? cui dicam? quomodo dicam? neque enim loca sunt, quibus mergimur et emergimus. quid similius et quid dissimilius? affectus sunt, amores sunt, immunditia spiritus nostri defluens inferius amore curarum, et sanctitas tui attollens nos superius amore securitatis, ut sursum cor habeamus ad te, ubi spiritus tuus superferebatur super aquas, et veniamus ad supereminentem requiem, cum pertransierit anima nostra aquas, quae sunt sine substantia.

ST. AUGUSTINE'S CONFESSIONS BOOK XIII

than as he was said to Move over. But wherefore CHAP. VI yet was it not fitting to have him introduced other-ways, unless he were said to Move over?

VII

*Of the Effect or Working of the Holy Ghost*

HENCE let him that is able follow with his understanding thy Apostle, where he thus speaks: CHAP. VII Because thy love is shed abroad in our hearts by the Rom. v. 5 Holy Ghost which is given unto us: and where concerning spiritual gifts, he teacheth and sheweth 1 Cor. xii. 1, 31 unto us a supereminent way of charity; and where he bows his knee unto thee for us, that we may come to learn that supereminent knowledge of the Eph. iii. 19 love of Christ. And therefore even from the very beginning did the Spirit supereminent Move over the waters. Whom shall I tell it unto, and in what terms shall I describe how the huge weight of lustful desires presses down into the steep abyss; and how charity raises us up again by thy Spirit which Moved over the waters? Unto whom shall I speak it? And in what language utter it? For they are no certain places into which we are plunged, and out of which we are again lifted. What can be liker, and what unliker? They be affections, they be loves; they be the uncleanness of our own spirits, that floweth downwards with the love of worldly cares: and it is the holiness of thy Spirit that raiseth us up again by the love of freedom from cares; that we may lift our hearts up unto thee, where thy Spirit was Moved over the waters, and so may come at length to that supereminent repose: when, namely, our souls shall have passed over these waters where Ps. cxxiv. 5 is no standing ground.

## VIII

CAP. VIII. DEFLUXIT angelus, defluxit anima hominis, et indicaverunt abyssum universae spiritalis creaturae in profundo tenebroso, nisi dixisses ab initio : fiat lux, et facta esset lux, et inhaereret tibi omnis oboediens intelligentia caelestis civitatis tuae et requiesceret in spiritu tuo, qui superfertur incommutabiliter super omne mutabile. alioquin et ipsum caelum caeli tenebrosa abyssus esset in se ; nunc autem lux est in domino. nam et in ipsa misera inquietudine defluentium spirituum, et indicantium tenebras suas, nudatas veste luminis tui satis ostendis, quam magnam rationalem creaturam feceris, cui nullo modo sufficit ad beatam requiem, quidquid te minus est, ac per hoc nec ipsa sibi. tu enim, deus noster, inluminabis tenebras nostras : ex te oriuntur vestimenta nostra, et tenebrae nostrae sicut meridies erunt. da mihi te, deus meus, et redde mihi te : en amo et, si parum est, amem validius. non possum metiri, ut sciam, quantum desit mihi amoris ad id quod sat est, ut currat vita mea in amplexus tuos, nec avertatur, donec abscondatur in abscondito vultus tui. hoc tantum scio,

388

## VIII

*How God's Spirit cherishes feeble Souls*

ANGEL flowed downwards, and man's soul flowed downwards; and they pointed to the Deep of the whole spiritual creation which had been in that most darksome bottom, hadst not thou said from the beginning: Let there be light, and there was light, and unless every obedient intelligence of thy Heavenly City had cleaved unto thee, and rested in thy Spirit, which Moves unchangeably over everything that is changeable. Otherwise had even the Heaven of Heavens itself been in itself a darksome deep; whereas now it is light in the Lord. For even in that miserable restlessness of the falling spirits that discovered their own darkness, bared of the garment of thy light, dost thou sufficiently reveal how noble the reasonable creature is which thou hast made; unto which nothing will suffice to give a happy rest, that is in any way inferior unto thyself: and therefore she cannot herself give satisfaction unto herself. For 'tis thou, O Lord, that shalt lighten our darkness; from thee grow these our garments; and then shall our darkness be as the noonday. Give thyself unto me, O my God, yea, restore thyself unto me: lo, I love thee; and if it be too little, let me love thee with more might. I am not able to measure my love, that I may so come to know how much there wants of enough: that my life may even run into thy embracements, and not turn from them again, until it be wholly hidden in the hiding-place of thy countenance. This one thing I know, that woe is me

CHAP.  
VIII

Ps. xxxi. 20

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. VIII quia male mihi est praeter te, non solum extra me sed et in me ipso, et omnis mihi copia, quae deus meus non est, egestas est.

IX

CAP. IX NUMQVAD aut pater aut filius non superferebatur super aquas? si tanquam loco sicut corpus, nec spiritus sanctus; si autem incommutabilis divinitatis eminentia super omne mutabile, et pater et filius et spiritus sanctus superferebatur super aquas. cur ergo tantum de spiritu tuo dictum est hoc? cur de illo tantum dictus est quasi locus, ubi esset, qui non est locus, de quo solo dictum est, quod sit donum tuum? in dono tuo requiescimus: ibi te fruimur. requies nostra locus noster. amor illuc attollit nos et spiritus tuus bonus exaltat humilitatem nostram de portis mortis. in bona voluntate tua pax nobis est. corpus pondere suo nititur ad locum suum. pondus non ad ima tantum est, sed ad locum suum. ignis sursum tendit, deorsum lapis. ponderibus suis aguntur, loca sua petunt. oleum infra aquam fustum super aquam attollitur, aqua supra oleum fusa infra oleum demergitur: ponderibus suis aguntur, loca sua petunt. minus ordinata inquieta sunt: ordinantur et quiescunt. pondus meum amor meus; eo feror, quocumque feror. dono tuo accendimur et sursum

390

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

except in thee; not only without myself, but within myself: yea, all other plenty besides my God, is mere beggary unto me. CHAP.  
VIII

### IX

#### *Why the Spirit only moved upon the Waters*

BUT did not the Father also, or the Son, Move over the waters? If we understand moving as it were in a place, like a body; then neither did the Spirit Move. But if the unchangeable supereminence of the divinity above every changeable thing be understood: then did both Father, Son, and Holy Ghost Move over the waters. Why therefore is this said of thy Spirit only? Why in his case only is a sort of place, where he should be mentioned (which, however, is not a place), why in his case, of whom alone it is said that he is thy gift? In thy gift we rest; then we enjoy thee. Our rest is thy gift, our life's place. Love lifts us up thither, and thy good spirit advances our lowliness from the gates of death. In thy good pleasure lies our peace. Our body with its lumpishness strives towards its own place. Weight makes not downward only, but to his own place also. The fire mounts upward, a stone sinks downward. All things pressed by their own weight go towards their proper places. Oil poured in the bottom of the water, is raised above it: water poured upon oil, sinks to the bottom of the oil. They are driven by their own weights, to seek their own places. Things a little out of their places become unquiet: put them in their order again, and they are quieted. My weight is my love: by that am I carried, whithersoever I be carried. We are inflamed by thy gift, CHAP  
IX

S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. <sup>IX</sup> ferimur; inardescimus et imus. ascendimus ascensiones in corde et cantamus canticum graduum. igne tuo, igne tuo bono inardescimus et imus, quoniam sursum imus ad pacem Hierusalem, quoniam iucundatus sum in his, qui dixerunt mihi: in domum domini ibimus. ibi nos conlocabit voluntas bona, ut nihil velimus aliud quam permanere illic in aeternum.

X

CAP. <sup>X</sup> BEATA creatura, quae non novit aliud, cum esset ipsa aliud, nisi dono tuo, quod superfertur super omne mutabile, mox ut facta est attolleretur nullo intervallo temporis in ea vocatione, qua dixisti: fiat lux, et fieret lux. in nobis enim distinguitur tempore, quod tenebrae fuimus et lux efficiemur: in illa vero dictum est, quid esset, nisi inluminaretur, et ita dictum est, quasi prius fuerit fluxa et tenebrosa, ut appareret causa, qua factum est, ut aliter esset, id est ut ad lumen indeficien conversa lux esset. qui potest, intellegat, a te petat. ut quid mihi molestus est, quasi ego inluminem ullum hominem venientem in hunc mundum?

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

and are carried upwards: we wax hot within, and we go on. We ascend thy ways that be in our heart, and we sing a song of degrees; we glow inwardly with thy fire, with thy good fire, and we go, because we go upward to the peace of Jerusalem: for glad I was whenas they said unto me, We will go up into the house of the Lord. There will thy good pleasure settle us, that we may desire no other thing, but to dwell there for ever.

CHAP.  
IX  
Ps. lxxxiv.  
5  
Degrees:  
i.e., steps.  
See notes  
to Ps. cxx.—  
cxxiii.

### X

#### *All is of God's Gift*

O HAPPY creation which knows no other thing, though it would have been another thing, had it not been exalted by thy gift which Moveth over every mutable thing, as soon as it was created, without any interval of time, in virtue of that call whereby thou saidest, Let there be light, and so there was light. For in us there is distinction of time in that we were darkness, and shall be made light: but of that creation it is only said, what it would have been, if it had not been enlightened. And this is so spoken, as if it had been darksome and unsettled before: that so the reason might now appear, for which it was made to be otherwise; that is to say, that it being turned unto the luminary that never faileth, should be Light. Let him understand this that is able: let him ask of God. Why should he trouble me with it, as if I enlighten any man that cometh into this world?

CHAP.  
X

John i. 9

## XI

CAP. TRINITATEM omnipotentem quis intelletget? et quis  
 XI non loquitur eam, si tamen eam? rara anima, quae-  
 cumque de illa loquitur, scit quod loquitur. et con-  
 tendunt et dimicant, et nemo sine pace videt istam  
 visionem. vellem, ut haec tria cogitarent homines  
 in se ipsis. longe aliud sunt ista tria quam illa  
 trinitas, sed dico, ubi se exerceant et probent et  
 sentiant, quam longe sunt. dico autem haec tria:  
 esse, nosse, velle. sum enim et scio et volo: sum  
 sciens et volens, et scio esse me et velle, et volo esse  
 et scire. in his igitur tribus quam sit inseparabilis  
 vita, et una vita et una mens et una essentia, quam  
 denique inseparabilis distinctio et tamen distinctio,  
 videat qui potest. certe coram se est; attendat in  
 se et videat et dicat mihi. sed cum invenerit in his  
 aliquid, et dixerit, non iam se putet invenisse illud,  
 quod supra ista est incommutabile, quod est incommu-  
 tabiliter et scit incommutabiliter et vult incommu-  
 tabiliter: et utrum propter tria haec et ibi trinitas,  
 an in singulis haec tria, ut terna singulorum sint, an  
 utrumque miris modis simpliciter et multipliciter

## XI

*Of some Impressions or Resemblances of the Blessed  
Trinity, that be in man*

WHICH of us will sufficiently comprehend the know-<sup>CHAP.</sup>  
ledge of the almighty Trinity? And yet which of <sup>XI</sup>  
us but talks of it, if indeed of it? A rare soul it is,  
which whilst it speaks of it, knows what it speaks  
of. For men contend and strive about it, and no  
man sees the vision of it without peace. I could  
wish that men would consider upon these three  
things, that are in themselves. Which three be far  
another thing indeed, than the Trinity is: but I do  
but now tell them where they may exercise them-  
selves, and prove and feel how far they are from  
it. Now the three I spake of, are to Be, to  
Know and to Will. For I both am, and know, and  
will: I am knowing, and willing; and I know myself  
to be and to will; and I would both be and know.  
Betwixt these three, let him discern that can, how  
unseparable a life there is; yea, one life, one mind  
and one essence: yea, finally, how unseparable a  
distinction there is, and yet there is a distinction.  
Surely a man hath it before him; let him look into  
himself, and see, and then tell me. But when once  
he finds anything in these three and says it, yet let  
him not for all this believe himself to have found  
that unchangeable which is far above all these, and  
which is unchangeably, and knows unchangeably,  
and wills unchangeably; and whether because of  
these three, there is in God also a Trinity, or whether  
all three be in each person so that each has all three;  
or whether in marvellous ways, simply and manifoldly,

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. <sup>XI</sup> infinito in se sibi fine, quo est et sibi notum est et sibi sufficit incommutabiliter id ipsum copiosa unitatis magnitudine, quis facile cogitaverit? quis ullo modo dixerit? quis quolibet modo temere pronuntiaverit?

### XII

CAP. <sup>XII</sup> PROCEDE in confessione, fides mea; die domino tuo: sanete, sancte, sancte, domine deus meus, in nomine tuo baptizati sumus, pater et fili et spiritus sancte, in nomine tuo baptizamus, pater et fili et spiritus sancte, quia et apud nos in Christo suo fecit deus caelum et terram, spirituales et carnales ecclesiae suae, et terra nostra antequam acciperet formam doctrinae, invisibilis erat et incomposita, et ignorantiae tenebris tegebamur, quoniam pro iniquitate crudisti hominem, et iudicia tua multa abyssus. sed quia spiritus tuus superferebatur super aquam, non reliquit miseriam nostram misericordia tua, et dixisti: fiat lux; paenitentiam agite, appropinquavit enim regnum caelorum. paenitentiam agite; fiat lux. et quoniam conturbata erat ad nos ipsos anima nostra, commemorati sumus tui, domine, de terra Iordanis et de monte aequali tibi, sed parvo propter nos, et displicuerunt nobis tenebrae nostrae, et conversi sumus ad te, et facta est lux. et ecce fuimus aliquando tenebrae, nunc autem lux in domino.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

itself a bound unto itself within itself, yet un-  
 bounded, whereby it is, and is known unto itself, and  
 sufficeth unto itself, unchangeably the selfsame by the  
 abundant greatness of its unity, what man can readily  
 conceive? Who is able in any terms to express it?  
 Who shall dare in any measure rashly to deliver his  
 opinion upon it?

CHAP.  
XII

### XII

*The Water in Baptism is effectual by the Holy Spirit*

PROCEED in thy confession O my faith, say to thy Lord,  
 O holy, holy, holy Lord my God, in thy name have  
 we been baptised, O Father, Son, and Holy Ghost;  
 in thy name do we baptise, Father, Son, and Holy  
 Ghost; because among us also, in his Christ did  
 God make an heaven and earth, namely, the spiritual  
 and carnal people of his Church. Yea, and our earth,  
 before it received the form of doctrine, was invisible  
 and unformed, and we were covered over with the  
 darkness of ignorance, for thou hast chastised man  
 for his iniquity, and thy judgments are a great deep.  
 But because thy spirit moved upon the waters, thy  
 mercy forsook not our misery, and thou saidst: Let  
 there be light; repent ye, for the Kingdom of Heaven  
 is at hand. Repent, Let there be light. And because  
 our soul was troubled within us, we remembered thee,  
 O Lord, concerning the land of Jordan, and that Hill  
 which being equal unto thyself, was made little for  
 our sakes: and so we were displeased at our own  
 darkness, and we turned unto thee, And there was  
 light. And behold, we having sometimes been dark-  
 ness, are now light in the Lord.

CHAP.  
XII

Rom. vi. 17

Ps. xxxvi. 6

Matt. iii. 2

Ps. xlii. 8  
(Prayer  
Book)

Eph. v. 8

## XIII

CAP. XIII. Et tamen adhuc per fidem, nondum per speciem. spe enim salvi facti sumus. spes autem, quae videtur, non est spes. adhuc abyssus abyssum invocat, sed iam in voce cataractarum tuarum. adhuc et ille qui dicit: non potui vobis loqui quasi spiritualibus, sed quasi carnalibus, etiam ipse nondum se arbitratur comprehendisse, et quae retro oblitus, in ea, quae ante sunt, extenditur, et ingemescit gravatus, et sitit anima eius ad deum vivum, quemadmodum cervi ad fontes aquarum, et dicit: quando veniam? habitaculum suum, quod de caelo est, superindui cupiens, et vocat inferiorem abyssum dicens: nolite conformari huic saeculo, sed reformamini in novitate mentis vestrae, et: nolite pueri effici mentibus, sed malitia parvuli estote, ut mentibus perfecti sitis, et: o stulti Galatae, quis vos fascinavit? sed iam non in voce sua; in tua enim, qui misisti spiritum tuum de excelsis, per eum, qui ascendit in altum, et aperuit cataractas donorum suorum, ut fluminis impetus laetificarent civitatem tuam. illi enim suspirat sponsi amicus, habens iam spiritus primitias penes eum, sed adhuc in semet ipso ingemescens, adoptionem expectans, redemptionem corporis sui. illi suspirat—membrum est enim sponsae—et illi zelat—amicus est enim sponsi—illi zelat, non sibi, quia in voce cataractarum

## XIII

*His devout longing after God*

AND hitherto we walk by faith, and not by sight : for we are saved by hope ; but hope that is seen, is not hope. Hitherto doth deep call to deep, but now in the voice of thy water-spouts ; hitherto doth he that saith : I could not speak unto you as unto spiritual, but as unto carnal, even he as yet thinketh not himself to have apprehended, and forgetteth those things which are behind, and reacheth forth to those things which are before : yea, he groaneth, being burdened, and his soul thirsteth after the living God, as the hart after the water brooks, saying : When shall I come ? desiring to be clothed upon with his house which is from heaven : he calleth also upon this lower deep, saying : Be not conformed to this world, but be ye transformed by the renewing of your mind ; and, Be not children in understanding, but in malice be ye children, that in understanding ye may be perfect ; and, O foolish Galatians, who hath bewitched you ? But now no longer in his own voice ; for it is in thine, who sentest thy Spirit from above : through him who ascended up on high, and set open the flood-gates of his gifts, that the force of his streams might make glad the City of God. Her doth this friend of the bridegroom sigh after ; having now the first fruits of the Spirit in himself, yet hitherto groaneth he within himself, waiting for the adoption, to wit the redemption of his body. For her he sighs, as being a member of the bride ; for her he is jealous, as being a friend of the bridegroom : for her he is jealous, not for himself ; because in the voice of thy water-spouts, and

CHAP.

XIII

2 Cor. v. 7

Rom. viii. 24

Ps. xlii. 7

1 Cor. iii. 1

Phil. iii. 13

Ps. xlii. 1, 2

2 Cor. v. 1

Rom. xii. 2

1 Cor. xiv.

20

Gal. iii. 1

Acts ii.

Eph. iv. 8

Mal. iii. 10

Ps. xlv. iv.

John iii. 29

Rom. viii.

23

## S. AVGVSTINI CONFESSIIONVM LIBER XIII

CAP. XIII. tuarum, non in voce sua invocat alteram abyssum, cui zelans timet, ne sicut serpens Evam decepit astutia sua, sic et eorum sensus corrumpantur a castitate, quae est in sponso nostro, unico tuo. quae est illa speciei lux, cum videbimus eum, sicuti est, et transierint lacrimae, quae mihi factae sunt panis die ac nocte, dum dicitur mihi cotidie: ubi est deus tuus?

## XIV

CAP. XIV. ET ego dico: deus meus ubi est? ecce ubi es. respiro in te paululum, cum effundo super me animam meam in voce exultationis et confessionis, soni festivitatem celebrantis. et adhuc tristis est, quia relabitur et fit abyssus, vel potius sentit adhuc se esse abyssum. dicit ei fides mea, quam accendisti in nocte ante pedes meos: quare tristis es, anima, et quare conturbas me? spera in domino; lucerna pedibus tuis verbum eius. spera et persevera, donec transeat nox, mater iniquorum, donec transeat ira domini, cuius filii et nos fuimus aliquando tenebrae, quarum residua trahimus in corpore propter peccatum mortuo, donec aspiret dies et removeantur umbrae. spera in domino: mane astabo et contemplabor;

400

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

not in his own voice, doth he call to that other deep, CHAP. XIII  
 for whom he is both jealous and fearful, lest as the  
 serpent beguiled Eve through his subtilty, so their  
 feelings should be corrupted from the chastity that  
 is in our bridegroom, our only Son. Oh what a light  
 of beauty is that, when we shall see him as he is, 1 JOHN iii.  
 and those tears shall be passed away, which have 2  
 been my meat day and night, whilst they daily say Ps. xlii. 3  
 unto me : Where is now thy God ?

### XIV

#### *Our Misery is comforted by Faith and Hope*

AND so I say too : Where is my God ? See, where CHAP. XIV  
 thou art. In thee take I breath a little while, XIV  
 whenas I pour out my soul by myself in the voice  
 of joy and praise, which is the sound of him that Ps. xlii. 4  
 keeps holyday. And still is it be-saddened, even  
 because it relapseth again, and becomes a dark-  
 some deep ; or perceives itself rather still to be  
 one. Unto it speaks my faith which thou hast  
 kindled to enlighten my feet in the night : Why  
 art thou so sad, O my soul, and why dost thou Apoc. vii.  
 disquiet me ? Hope in the Lord ; his Word is a 17  
 lauthorn unto thy feet : hope and endure, until the Ps. cxix.  
 night, the mother of wicked, until the wrath of the 105  
 Lord be overpast : whose children, even we, were  
 sometime darkness : the relics of which we still bear Is. xxvi. 20  
 about us in our body, dead because of sin ; until the Eph. v. 8  
 day break, and the shadows flee away. Hope thou Rom. viii.  
 in the Lord ; in the morning I shall stand in thy 10  
Cant. ii. 17

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. XIV. semper confitebor illi. mane astabo et videbo salutare vultus mei, deum meum, qui vivificabit et mortalia corpora nostra propter spiritum, qui habitat in nobis, quia super interius nostrum tenebrosum et fluvidum misericorditer superferebatur. unde in hac peregrinatione pignus accepimus, ut iam simus lux, dum adhuc spe salvi facti sumus et filii lucis et filii diei, non filii noctis neque tenebrarum, quod tamen fuimus. inter quos et nos in isto adhuc incerto humanae notitiae tu solus dividis, qui probas corda nostra et vocas lucem diem et tenebras noctem. quis enim nos discernit nisi tu? quid autem habemus, quod non accepimus a te, ex eadem massa vasa in honorem, ex qua sunt et alia facta in contumeliam?

## XV

CAP. XV. AUT quis nisi tu, deus noster, fecisti nobis firmiter auctoritatis super nos in scriptura tua divina? caelum enim plicabitur ut liber, et nunc sicut pellis extenditur super nos. sublimioris enim auctoritatis est tua divina scriptura, cum iam obierunt istam mortem illi mortales, per quos eam dispensasti nobis. et tu scis, domine, tu scis, quemadmodum pellibus indueris homines, cum peccato mortales fierent.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

presence, and contemplate him : yea, I shall for  
 ever confess unto him. In the morning I shall  
 stand in thy presence and shall see the health of my  
 countenance, even my God, who shall quicken our  
 mortal bodies, by the Spirit that dwelleth in us :  
 because he hath in mercy moved upon our inner  
 darksome and unquiet deep : from whom in this our  
 pilgrimage we have received such a pledge, as that  
 even now we are light : whilst hitherto we are saved  
 by hope, made the children of light, and the children  
 of the day, not the children of the night, nor of the  
 darkness which yet sometimes we were. Betwixt  
 whom and us, in this hitherto uncertainty of human  
 knowledge, thou only canst divide ; thou, who provest  
 the hearts, and callest the light day, and the dark-  
 ness night. For who can discern us but thou ? And  
 what have we, that we have not received of thee ?  
 out of the same lump made for vessels of honour,  
 whereof others also are made for dishonour.

CHAP.  
 XIV  
 Ps. xlii. 11  
 Rom. viii.  
 11

Rom. ix. 21

### XV

*By the word Firmament, is the Scripture meant*

OR who except thou, O our God, made that firma-  
 ment of the authority of thy divine Scripture to be  
 over us ? As 'tis said : For the heaven shall be folded  
 up like a book ; and is even now stretched over us  
 like a skin. For thy holy Scripture is of more emi-  
 nent authority, since those mortals departed this life,  
 by whom thou dispensedst it unto us. And thou  
 knowest, O Lord, thou knowest, how thou With skins  
 didst once apparel men, so soon as they by sin  
 were become mortal. Wherefore hast thou like

CHAP.  
 XV  
 Apoc. vi. 14  
 Gen. iii. 21

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XV

unde sicut pellem extendisti firmamentum libri tui, concordēs atque sermones tuos, quos per mortalium ministerium superposuisti nobis. namque ipsa eorum morte solidamentum auctoritatis in eloquiis tuis per eos editis sublimiter extenditur super omnia, quae subter sunt, quod, cum hic viverent, non ita sublimiter extentum erat. nondum sicut pellem caelum extenderas, nondum mortis eorum famam usquequaque dilataveras.

Videamus, domine, caelos, opera digitorum tuorum: disserena oculis nostris nubilum, quo subtextisti eos. ibi est testimonium tuum sapientiam praestans parvulis: perfice, deus meus, laudem tuam ex ore infantium et lactantium. neque enim novimus alios libros ita destruētes superbiam, ita destruētes inimicum et defensorem resistentem reconciliationi tuae defendendo peccata sua. non novi, domine, non novi alia tam casta eloquia, quae sic mihi persuaderent confessionem, et lenirent cervicem meam iugo tuo, et invitarent colere te gratis. intellegam ea, pater bone, da mihi hoc subterposito, quia subterpositis solidasti ea.

Sunt aliae aquae super hoc firmamentum, credo, immortales et a terrena corruptione secretae. laudent nomen tuum, laudent te supercaelestes populi angelorum tuorum, qui non opus habent suspicere firmamentum hoc et legendo cognoscere verbum tuum.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

a Skin stretched out the Firmament of thy book, CHAP. XV  
 that is to say those words of thine so well agreeing together; which by the ministry of mortal men thou spreadedst over us. For by their very death is that solid Firmament of authority, in thy sayings set forth by them, stretched on high over all that be now under it; which whilst they lived on earth, was not then so eminently stretched out over us. Thou hadst not as yet Spread abroad that heaven like a skin; thou hadst not as yet everywhere noised abroad the report of their deaths.

Let us look, O Lord, upon the heavens the work of thy fingers; clear our eyes of that mist with which thou hast overcast them. There is that testimony of thine, which giveth wisdom to the little ones: Ps. viii. 3  
 perfect, O my God, thine own praise out of the mouth of babes and sucklings. For we know no other books which so destroy pride, which so destroy the adversary, and the defender that resisteth thy reconciliation by defending his own sins. I know not, Lord, I know not of any other such chaste words, that are so powerful in persuading me to confession, and in bowing my stiff neck unto thy yoke, and in inviting me to serve thee for nought. Grant me to understand them, good Father: grant me thus much that am placed under them: because that for them who are placed under them, thou hast established them. Ps. viii. 2

Other Waters also there be above this Firmament, immortal they be, as I believe, and separated from all earthly corruption. Let those super-celestial peoples, thine angels, praise thee, yea, let them praise thy name: they, who have no need to gaze up at this firmament, and by reading to attain the know-

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. XV  
vident enim faciem tuam semper, et ibi legunt sine syllabis temporum, quid velit aeterna voluntas tua. legunt, eligunt et diligunt; semper legunt et nunquam praeterit quod legunt. eligendo enim et diligendo legunt ipsam incommutabilitatem consilii tui. non clauditur codex eorum nec plicatur liber eorum, quia tu ipse illis hoc es et es in aeternum, quia super hoc firmamentum ordinasti eos, quod firmasti super infirmitatem inferiorum populorum, ubi suspicerent et cognoscerent misericordiam tuam temporaliter enuntiantem te, qui fecisti tempora. in caelo enim, domine, misericordia tua et veritas tua usque ad nubes. transeunt nubes, caelum autem manet. transeunt praedicatores verbi tui ex hac vita in aliam vitam, scriptura vero tua usque in finem saeculi super populos extenditur. sed et caelum et terra transibunt, sermones autem tui non transibunt, quoniam et pellis plicabitur, et faenum, super quod extendebatur, cum claritate sua praeteriet, verbum autem tuum manet in aeternum; quod nunc in aenigmate nubium et per speculum caeli, non sicuti est, apparet nobis, quia et nos quamvis filio tuo dilectissimi, nondum apparuit quod erimus. attendit per retia carnis, et blanditus est, et inflammavit, et currimus post odorem eius. sed cum apparuerit, similes ei erimus, quoniam videbimus eum, sicuti est: sicuti est, domine, videre nostrum, quod nondum est nobis.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

ledge of thy word. For they always behold thy face, and there do they read without any syllables measurable by times, what the meaning is of thy eternal will. They read, they choose, they love. They are ever reading; and that never passes away which they read: because by choosing and by loving, they read the very unchangeableness of thy counsel. Their book is never closed, nor is their scroll folded up: seeing thyself art this unto them, yea, thou art so eternally; because thou hast arranged them above this Firmament, which thou hast settled over the infirmity of the lower peoples: where they might gaze up and learn thy mercy, which declares in time thee that madest times. For thy mercy, O Lord, is in the heavens, and thy truth reacheth unto the clouds. The clouds pass away, but the heaven abides: the preachers of thy word pass out of this life into another, but thy Scripture is spread abroad over the peoples, even unto the end of the world. Yet, both heaven and earth shall pass, but thy word shall not pass away: because the scroll shall be rolled together, and the grass over which it was spread out, shall with the goodliness of it also pass away; but thy word remaineth for ever, which word now appeareth unto us in the riddle of the clouds, and through the mirror of the heavens, not as it is: because that even we, though the well beloved of thy Son, yet it hath not yet appeared what we shall be. He looked through the lattice of our flesh, and he spake us fair, yea, he set us on fire, and we hasten on his scent. But when he shall appear, then shall we be like him, for we shall see him as he is: as he is, Lord, will our sight be, though the time be not yet.

CHAP.  
XV

Ps. xxxvi.  
5

Matt. xxiv.  
35

Is. xl. 6, 8

1 John iii.  
2

Cant. ii. 9

1 John iii.  
2

## XVI

CAP. **NAM** sicut omnino tu es, tu scis solus, quoniam es  
 XVI incommutabiliter et scis incommutabiliter et vis incommutabiliter: et essentia tua scit et vult incommutabiliter, et scientia tua est et vult incommutabiliter et voluntas tua est et scit incommutabiliter, nec videtur iustum esse coram te, ut, quemadmodum se scit lumen incommutabile, ita sciatur ab inluminato commutabili. ideoque anima mea tamquam terra sine aqua tibi, quia sicut se inluminare de se non potest, ita se satiare de se non potest. sic enim apud te fons vitae, quomodo in lumine tuo videbimus lumen.

## XVII

CAP. **QUIS** congregavit amaricantes in societatem unam?  
 XVII idem namque illis finis est temporalis et terrenae felicitatis, propter quam faciunt omnia, quamvis innumerabili varietate curarum fluctuent. quis, domine, nisi tu, qui dixisti, ut congregarentur aquae in congregationem unam, et appareret arida, sitiens tibi, quoniam tuum est mare, et tu fecisti illud, et aridam

408

## XVI

*God is unchangeable*

For fully, as thou art, thou only knowest; since thou art unchangeably, and knowest unchangeably, and willest unchangeably. And thy essence both knoweth, and willeth unchangeably; and thy knowledge is, and wills unchangeably; and thy will is, and knows unchangeably: nor seems it right in thine eyes, that in the same manner as an unchangeable light knoweth itself, so it should be known by a thing changeable, that receives the light. My soul is therefore to thee like a land where no water is, because that as it cannot of itself enlighten itself, so it cannot of itself satisfy itself. For so is the fountain of life with thee, like as in thy light we shall see light.

CHAP.  
XVIPs. cxliii.  
6Ps. xxxvi.  
9

## XVII

*What is meant by dry Land, and by the Sea*

Who Gathered the embittered together into one society? Because that all of them propound to themselves the same end of a temporal and earthly felicity; for attaining whereof they do whatever they do, though in the doing they waver up and down with innumerable variety of cares. Who, Lord, but thyself? who once commandedst, Let the waters be gathered together into one place, and let the dry land appear, which thirsteth after thee, since the sea is thine, and thou hast made it, and thy

CHAP.  
XVII

Gen. i. 9

Ps. cxliii. 6

Ps. lxxiii. 1

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. XVII. terram manus tuae formaverunt? neque enim amaritudo voluntatum, sed congregatio aquarum vocatur mare. tu enim coerces etiam malas cupiditates animarum, et figis limites, quousque progredi sinantur aquae, ut in se comminuantur fluctus earum, atque ita facis mare ordine imperii tui super omnia.

At animas sitiētes tibi et apparentes tibi (alio fine distinctas a societate maris) occulto et dulci fonte irrigas, ut et terra det fructum suum: et dat fructum suum, et te iubente, domino deo suo, germinat anima nostra opera misericordiae secundum genus, diligens proximum in subsidiis necessitatum carnalium; habens in se semen secundum similitudinem, quoniam ex nostra infirmitate compatimur ad subveniendum indigentibus, similiter opitulantes, quemadmodum nobis vellemus opem ferri, si eodem modo indigeremus; non tantum in facilibus tanquam in herba seminali, sed etiam in protectione adiutorii forti robore, sicut lignum fructiferum, id est beneficium ad eripiendum eum, qui iniuriam patitur, de manu potentis, et praebendo protectionis umbraculum valido robore iusti iudicii.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

hands prepared the dry land. Nor is the bitter-spiritedness of men's wills, but the gathering together of the waters, called sea; for thou restrainest also the wicked desires of men's souls, and settest them their bounds, how far the waters may be suffered to pass; that their waves may break one against another: and in this manner makest thou it a sea, by the order of thy dominion over all things.

CHAP.  
XVII  
Exod. xv.  
23, 24

But as for the souls that thirst after thee, and that appear before thee (being by other bounds divided from the society of the sea) them dost thou water by a secret and sweet spring, that the Earth may bring forth fruit: and she brings forth her fruit, and thou, her Lord God, so commanding, our soul buddeth forth her works of mercy, According to their kind, loving her neighbour in the relief of his bodily necessities: Having seed in herself according to her likeness, since out of the consideration of our own infirmity, we so far compassionate them, as that we are ready to relieve the needy: helping them, even as we would desire to be helped our own selves, if we in like manner were in any necessity; and that not in things easy to us alone, as in the Herb which hath seed in it, but also in affording them the protection of our assistance with our best strength, like the Tree that brings forth fruit: that is to say, some right good turn for the rescuing him that suffers wrong, out of the clutches of him that is too strong for him: and by affording him the shelter of our protection, by the powerful arm of just judgment.

## XVIII

CAP. XVIII  
 ITA, domine, ita, oro te, oriatur, sicuti facis, sicuti  
 das hilaritatem et facultatem, oriatur de terra veritas,  
 et iustitia de caelo respiciat, et fiant in firmamento  
 luminaria. frangamus esurienti panem nostrum et  
 egenum sine tecto inducamus in domum nostram,  
 nudum vestiamus et domesticos seminis nostri non  
 despiciamus. quibus in terra natis fructibus, vide,  
 quia bonum est, et erumpat temporana lux nostra, et  
 de ista inferiore fruge actionis in delicias contempla-  
 tionis verbum vitae superius obtinentes appareamus  
 sicut luminaria in mundo, cohaerentes firmamento  
 scripturae tuae. ibi enim nobiscum disputas, ut  
 dividamus inter intellegibilia et sensibilia tamquam  
 inter diem et noctem, vel inter animas alias intelle-  
 gibilibus, alias sensibilibus deditas. ut iam non tu solus  
 in abdito diiudicationis tuae, sicut antequam fieret  
 firmamentum, divides inter lucem et tenebras, sed  
 etiam spiritales tui in eodem firmamento positi atque  
 distincti (manifestata per orbem gratia tua) luceant  
 super terram et dividant inter diem et noctem et  
 significant tempora, quia vetera transierunt, ecce facta  
 sunt nova, et quia propior est nostra salus, quam cum

## XVIII

*He continues his Allegory, in alluding to the Works of the Creation*

So, Lord, even so I beseech thee, let it spring out, CHAP. XVIII  
 as already thou makest it do, as already thou givest XVIII  
 cheerfulness and ability: let truth spring out of Ps. lxxxv. 11  
 the earth, and righteousness look down from heaven,  
 and Let there be lights in the firmament. Let us  
 break our bread unto the hungry, and let us bring Is. lviii. 7  
 the poor that is homeless into our own house. Let us  
 clothe the naked, and never despise those near ones  
 of our own flesh. Which fruits being once sprung out  
 of the earth, see that it is good: and let our temporary  
 Light break forth; and let ourselves, from this lower  
 fruitfulness of action, arriving to the delightfulness  
 of contemplation, holding on high the word of life, Phil. ii. 16  
 appear at length like luminaries in the world, fast  
 settled to the Firmament of thy Scriptures. For there  
 thou dost so discourse unto us, as that we be enabled  
 to Divide between intelligible things and things of  
 sense, as Betwixt the day and the night; or be-  
 tween souls given either to intellectual things or unto  
 things of sense; insomuch as not only thou thyself  
 in the secret of thine own judgment, like as before  
 ever the firmament was made, Dividest between the  
 light and the darkness, but thy spiritual children  
 also set and ranked in the same Firmament, (thy  
 grace now clearly shining throughout their orb)  
 may now Give their light unto the earth, and  
 divide betwixt the day and the night, and be for  
 signs of times, because old things are passed with 2 Cor. v. 17  
 them (lo, they are become new), and because our

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP.  
XVIII

credidimus, et quia nox praecessit, dies autem adpropinquavit, et quia benedicis coronam anni tui, mittens operarios in messem tuam, in qua seminanda alii laboraverunt, mittens etiam in aliam sementem, cuius messis in fine est. ita das vota optanti et benedicis annos iusti, tu autem idem ipse es, et in annis tuis, qui non deficiunt, horreum praeparas annis transeuntibus. aeterno quippe consilio propriis temporibus bona caelestia das super terram. quoniam quidem alii datur per spiritum sermo sapientiae tanquam luminare maius (propter eos, qui perspicuae veritatis luce delectantur) tanquam in principio diei; alii autem sermo scientiae secundum eundem spiritum tanquam luminare minus; alii fides, alii donatio curationum, alii operationes virtutum, alii prophetia, alii diiudicatio spirituum, alteri genera linguarum, et haec omnia tanquam stellae. omnia enim haec operatur unus atque idem spiritus, dividens propria unicuique prout vult, et faciens apparere sidera in manifestatione ad utilitatem. sermo autem scientiae, qua continentur omnia sacramenta, quae variantur temporibus tanquam luna, et ceterae notitiae donorum, quae deinceps tanquam stellae commemoratae sunt, quantum differunt ab illo candore sapientiae, quo gaudet praedictus dies, tantum in principio noctis sunt. his enim sunt necessaria, quibus ille prudentissimus servus tuus non potuit loqui quasi spiritalibus, sed quasi carnalibus,

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

salvation is now nearer than when we believed: and that the night is far spent, and the day is at hand: and that thou crownest thy year with thy blessing, sending labourers into thy harvest, in the sowing whereof others have taken pains before; sending also into another field whose harvest is in the end. Thus givest thou life to him that seeketh it, and thou blessest the years of the just; but thou art the same, and in thy years which fail not, thou preparest corn for the years that are a passing. For thou in thy eternal counsel dost in their proper seasons bestow thy heavenly blessings upon the earth. For to one there is given by thy Spirit, the word of wisdom, resembling the Greater light, (for them who are delighted with the brightness of perspicuous truth) rising as it were at the beginning of the day. To another is given the word of knowledge by the same spirit, resembling the Lesser light. To another, faith: to another the gift of healing. to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues: and all these resemble the Stars. All these worketh one and the same Spirit, dividing what is fit for every man, even as he will; and causing the stars to appear in manifestation to profit withal. But the word of knowledge, wherein are all the Sacraments contained, which are varied in their seasons like the Moon: and those other notices of gifts, which are afterwards reckoned up, like the Stars, in so much as they come short of the brightness of wisdom, which gladdens the aforementioned day: these are only for the rule of the night. For these are necessary unto such as that wisest servant of thine could not speak unto as unto spiritual, but as unto

CHAP.  
XVIII  
Rom. xiii.  
11, 12  
Ps. lxxv. 11  
Matt. ix. 38  
Matt. xiii.  
39

Gen. i. 16  
1 Cor. xii.  
7-11

1 Cor. iii. 1

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XVIII

ille, qui sapientiam loquitur inter perfectos. animalis autem homo tamquam parvulus in Christo lactisque potator, donec roboretur ad solidum cibum et aciem firmet ad solis aspectum, non habeat desertam noctem suam, sed luce lunae stellarumque contentus sit. haec nobiscum disputas sapientissime, deus noster, in libro tuo, firmamento tuo, ut discernamus omnia contemplatione mirabili, quamvis adhuc in signis et in temporibus et in diebus et in annis.

## XIX

CAP.  
XIX

SED prius lavamini, mundi estote, auferte nequitiam ab animis vestris atque a conspectu oculorum meorum, ut appareat arida. discite bonum facere, iudicate pupillo et iustificate viduam, ut germinet terra herbam pabuli et lignum fructiferum, et venite, disputemus, dicit dominus, ut fiant luminaria in firmamento caeli, ut luceant super terram. quaerebat dives ille a magistro bono, quid faceret, ut vitam aeternam consequeretur: dicat ei magister bonus, quem putabat hominem et nihil amplius—bonus est autem, quia deus est—dicat ei, ut, si vult venire ad vitam, servet mandata, separet a se amaritudinem malitiae atque nequitiae, non occidat, non moechetur,

## ST. AUGUSTINE'S CONFESSIONS BOOK XII

carnal men; even he, who also speaketh wisdom among those that are perfect. As for the natural man, like him who is a babe in Christ, and a sucker of milk, till such time as he grows big enough for strong meat, and can look steadily against the sun, let him not utterly forsake his night, but rest himself contented with what light the moon and the stars afford him. These discourses holdest thou with us, O our most wise God, in thy book, that Firmament of thine; that we may discern all things, in an admirable contemplation: though still but in signs, and in times, and in days, and in years.

CHAP.  
XVIII

### XIX

*Our Hearts are to be purged from Vice, that they may be capable of virtue. He still continues his Allegory of the Creation*

BUT wash you first, make you clean, put away evil from your souls, and from before mine eyes, that the dry land may appear. Learn to do good, judge the fatherless, plead for the widow, that The earth may bring forth the green herb for meat, and the tree bearing fruit: and then come, let us reason together, saith the Lord, that there may be luminaries in the firmament of the heaven, and that they may shine upon the earth. That rich young man demanded of our good Master, what he should do to attain eternal life. Let our good Master tell him, (whom he thought to be no more than man, but he is good, because he is God) let him tell him, that if he would enter into life, he must keep the commandments: let him put away the bitterness of malice and wickedness; let him not kill, nor commit adultery, nor steal,

CHAP.  
XIX  
Is. i. 16-17  
Gen. i. 9  
Gen. i. 11,  
30  
Is. i. 18  
Gen. i. 15  
Matt. xix.  
16, 17  
Rom. x. 5  
1 Cor. v. 8

non furetur, non falsum testimonium dicat, ut appareat arida et germinet honorem matris et patris et dilectionem proximi. feci, inquit, haec omnia. unde ergo tantae spinae, si terra fructifera est? vade, extirpa silvosa dumeta avaritiae, vende quae possides et implere frugibus dando pauperibus, et habebis thesaurum in caelis, et sequere dominum, si vis esse perfectus, eis sociatus, inter quos loquitur sapientiam ille, qui novit, quid distribuatur diei et nocti, ut noris et tu, ut fiant et tibi luminaria in firmamento caeli: quod non fiet, nisi fuerit illic cor tuum; quod item non fiet, nisi fuerit illic thesaurus tuus, sicut audisti a magistro bono. sed contristata est terra sterilis, et spinae sufflocaverunt verbum.

Vos autem, genus electum in firmamento mundi, qui dimisistis omnia. ut sequeremini dominum, ite post eum et confundite fortia, ite post eum, speciosi pedes, et lucete in firmamento, ut caeli enarrent gloriam eius, dividentes inter lucem perfectorum, sed nondum sicut angelorum, et tenebras parvulorum, sed non desperatorum: lucete super omnem terram, et dies sole candens eructet diei verbum sapientiae, et nox, luna lucens, annuntiet nocti verbum scientiae. luna et stellae nocti lucent, sed nox non obscurat eas, quoniam ipsae inluminant eam pro modulo eius. ecce enim tamquam deo dicente: fiant luminaria in firmamento caeli, factus est subito de caelo sonus, quasi

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

nor bear false witness: that the dry land may appear, and bring forth the honouring of father and mother, and the love of our neighbour. All these, saith he, have I kept. Whence then cometh such store of thorns, if so be the earth be fruitful? Go, stub up those thick bushes of covetousness; sell that thou hast, and gain a full harvest, by giving to the poor, and thou shalt have treasure in heaven; and follow the Lord, if thou wilt be perfect: associated to them, among whom he speaketh wisdom; he that well knoweth what to distribute to the day, and what unto the night; that thou also mayest know it, and that for thee there may be luminaries made in the firmament of heaven: which never will be, unless thy heart be there: nor will that either be, unless thy treasure be also; like as thou hearest of our good Master. But the barren earth was sorry at that saying; and the thorns choked the word in him.

CHAP.  
XIX  
Matt. xix.  
18-20

21

Matt. vi. 21

Matt. xiii. 7

But you, O chosen generation, in the firmament of the world, who have forsaken all, that ye may follow the Lord; go ye now after him, and confound the strong; go after him, O ye beautiful feet, and shine ye in the firmament, that the heavens may declare his glory: dividing between the light of the perfect ones, though not so perfect yet as the angels, and the darkness of the little ones, though not utterly despised. Shine ye over all the earth; and let the day enlightened by the sun utter unto day a speech of wisdom; and night, enlightened by the moon, show unto night a word of knowledge. The moon and stars shine in the night, yet doth not the night obscure them; seeing they give that light unto it, in its degree. For behold, as if God had given the word, Let there be lights in the firmament of heaven: there came suddenly a sound from heaven, as it

1 Pet. ii. 9

1 Cor. i. 27

Mark x. 28

Is. lii. 7

Dan. xii. 3

Ps. xix. 1

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. ferretur flatus vehemens, et visae sunt linguae di-  
XIX visae quasi ignis, qui et insedit super unumquemque illorum, et facta sunt luminaria in firmamento caeli verbum vitae habentia. ubique discurrite, ignes sancti, ignes decori. vos enim estis lumen mundi nec estis sub modio. exaltatus est, cui adhaesistis, et exaltavit vos. discurrite et innotescite omnibus gentibus.

## XX

CAP. CONCIPAT et mare et pariat opera vestra, et pro-  
XX ducant aquae reptilia animarum vivarum. separantes enim pretiosum a vili facti estis os dei, per quod diceret: producant aquae: non animam vivam, quam terra producet, sed reptilia animarum vivarum et volatilia volantia super terram. repserunt enim sacramenta tua, deus, per opera sanctorum tuorum inter medios fluctus temptationum saeculi, ad imbuendas gentes nomine tuo in baptismo tuo. et inter haec facta sunt magnalia mirabilia tanquam coeti grandes; et voces nuntiorum tuorum volantes super terram iuxta firmamentum libri tui, praeposito illo sibi ad auctoritatem, sub quo volitent, quocumque irent. neque enim sunt loquellae neque sermones, quorum non audiantur voces eorum, quando in omnem terram exiit sonus

420

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

had been the rushing of a mighty wind, and there appeared cloven tongues like as it had been of fire, and it sat upon each of them; and there were lights in the firmament of heaven, which had the word of life in them. Run ye to and fro, O you holy fires, O you beauteous fires; for you are the light of the world, nor are you put under a bushel: he whom you clave unto is exalted himself, and hath exalted you. Run you to and fro, and make yourselves known unto all nations.

CHAP. XIX  
Acts ii. 2  
1 John i. 1  
Matt. v. 14, 15

### XX

#### *He allegorizes upon the Creation of Spiritual things*

LET the sea also conceive, and Bring forth your works; and Waters bring forth the moving creature that hath life. For you by separating the precious from the vile, are made the mouth of God, by whom he said: Let the waters bring forth: not a living soul which the earth brings forth, but the moving creatures, having life in them, and the winged fowls that fly over the earth. For thy Sacraments, O God, by the ministry of thy holy ones, have moved in the midst of the waves of temptation of this present world, for the imbuing of the Gentiles in thy name, in thy Baptism. In the doing whereof mighty wonders were wrought, resembling the huge whales; and the voices of thy messengers flying above the earth, in the open firmament of thy book; that being set over them as their authority under which they were to fly, whithersoever they went. For There is no speech nor language where their voice is not heard: seeing Their sound is gone through all the earth, and

CHAP. XX  
Gen. i. 20  
Jer. xv. 19  
Ps. xix. 3-4

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. XX  
eorum, et in fines orbis terrae verba eorum, quoniam tu, domine, benedicendo multiplicasti haec.

Numquid mentior, aut mixtione misceo, neque distinguo lucidas cognitiones harum rerum in firmamento caeli et opera corporalia in undoso mari et sub firmamento caeli? quarum enim rerum notitiae sunt solidae et terminatae sine incrementis generationum tanquam lumina sapientiae et scientiae, earundem rerum sunt operationes corporales multae ac variae; et aliud ex alio crescendo multiplicantur in benedictione tua, dens, qui consolatus es fastidia sensuum mortalium; ut in cognitione animi res una multis modis per corporis motiones figuretur atque dicatur. aquae produxerunt haec, sed in verbo tuo: necessitates alienatorum ab aeternitate veritatis tuae populorum produxerunt haec, sed in evangelio tuo, quoniam ipsae aquae ista eiecerunt, quarum amarus languor fuit causa, ut in tuo verbo ista procederent.

Et pulchra sunt omnia faciente te, et ecce tu inenarrabiliter pulchrior, qui fecisti omnia. a quo si non esset lapsus Adam, non diffunderetur ex utero eius salsugo maris, genus humanum profunde curiosum et procellose tumidum et instabiliter fluvidum, atque ita non opus esset, ut in aquis multis corporaliter et sensibiliter operarentur dispensatores tui mystica facta et dicta. sic enim mihi nunc occurrerunt reptilia et volatilia, quibus imbuti et initiati homines

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

their words to the end of the world : because, thou, O Lord, hast Multiplied them by thy blessing.

CHAP.  
XX

Gen. i. 7

Say I not true, or do I mingle and confound, and not distinguish between the knowledge of these things in the firmament of heaven, and these corporeal works in the wavy sea, and under the firmament of heaven? For of those things whereof the understanding is solid, and defined without any increase by generation, as it were lights of wisdom and knowledge, yet even of them, the corporeal operations be many, and divers; and one thing growing out of another, they are multiplied in thy blessing, O God, who hast refreshed our soon cloyed mortal senses; that so the thing that is but one in the understanding of our minds, may, by the motions of our bodies, be many several ways set out, and discoursed upon. These Sacraments have the waters brought forth; but in thy Word. The necessities of the people estranged from the eternity of thy truth, have brought them forth, but in thy Gospel: because the waters themselves cast them forth; the diseased bitterness whereof was the cause why they were sent forth in thy Word.

Concep-  
tions, that  
is, perfect  
once for all

And all things are fair that thou hast made; and lo, thyself art ineffably fairer, that madest all these: from whom had not Adam fallen, this brackishness of the sea had never flowed out of his loins: namely, this mankind, so profoundly curious, and so tempestuously swelling, and so restlessly tumbling up and down. And then, had there been no necessity of thy dispensers to work in Many waters, after a corporeal and sensible manner, mysterious doings and sayings. For in this sense do I now understand those creeping and flying creatures, to which corporeal sacraments the initiated being subjected

S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. corporalibus sacramentis subditi non ultra proficerent,  
XX nisi spiritaliter vivesceret anima gradu alio et post  
initii verbum in consummationem respiceret.

XXI

CAP. Ac per hoc in verbo tuo non maris profunditas, sed  
XXI ab aquarum amaritudine terra discreta eicit, non reptilia animarum vivarum et volatilia, sed animam vivam. neque enim iam opus habet baptismo, quo gentibus opus est, sicut opus habebat, cum aquis tegetetur: (non enim intratur aliter in regno caelorum ex illo, quo instituisti, ut sic intretur;) nec magnalia mirabilium quaerit, quibus fiat fides: neque enim nisi signa et prodigia viderit, non credit, cum iam distincta sit terra fidelis ab aquis maris infidelitate amaris, et linguae in signo sunt non fidelibus, sed infidelibus. nec isto igitur genere volatili, quod verbo tuo produxerunt aquae, opus habet terra, quam fundasti super aquas. immitte in eam verbum tuum per  
424

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

would make no further progress, unless their soul CHAP.  
 were spiritually quickened on yet another stage, and XX  
 unless after the word of beginning, it looked to the Heb. vi. 1  
 completion.

### XXI

*He allegorizes upon the Creation of Birds and Fishes ;  
 alluding by them unto such as have received the  
 Lord's Supper, which are perfecter Christians  
 than the merely baptized*

AND hereby, in thy word, not the deepness of the CHAP.  
 sea, but the earth itself once separated from XXI  
 the bitterness of the waters, brings forth; not the  
 Creeping and flying creatures of souls having life Gen. i. 20  
 in them, but the Living soul. For now hath it no Gen. ii. 7  
 more need of baptism, as the heathen yet have, and  
 as itself also had, when it was covered heretofore with  
 the waters: (for there is entrance into the kingdom John iii. 5  
 of heaven no other way, since the time that thou  
 hast instituted this Sacrament for men to enter in  
 by :) nor does it any more seek after mighty miracles  
 to work belief; for it is not such that unless it see John iv. 48  
 signs and wonders, it will not believe, now that the  
 faithful earth is separated from the waters that were  
 bitter with unbelief; and that tongues are for a 1 Cor. xiv.  
 sign, not to them that believe, but to them that 22  
 believe not. The earth therefore which thou hast  
 founded upon the waters, hath no more need now Ps. cxxxvi.  
 of that flying kind, which at thy word the waters 6  
 brought forth. Send thou thy word into it by thy

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXI

nuntios tuos. opera enim eorum narramus, sed tu es, qui operaris in eis, ut operentur animam vivam. terra producit eam, quia terra causa est, ut haec agant in ea, sicut mare fuit causa, ut agerent reptilia animarum vivarum et volatilia sub firmamento caeli, quibus iam terra non indiget, quamvis piscem manducet levatum de profundo, in ea mensa, quam parasti in conspectu credentium; ideo enim de profundo levatus est, ut alat aridam. et aves marina progenies, sed tamen super terram multiplicantur. primarum enim vocum evangelizantium infidelitas hominum causa extitit; sed et fideles exhortantur et benedicuntur eis multipliciter de die in diem. at vero anima viva de terra sumit exordium, quia non prodest nisi iam fidelibus continere se ab amore huius saeculi, ut anima eorum tibi vivat, quae mortua erat in deliciis vivens, deliciis, domine, mortiferis; nam tu puri cordis vitales deliciae.

Operentur ergo iam in terra ministri tui, non sicut in aquis infidelitatis. annuntiando et loquendo per miracula et sacramenta et voces mysticas, ubi intenta fit ignorantia mater admirationis in timore occultorum signorum—talis enim est introitus ad fidem filiis Adam oblitis tui, dum se abscondunt a facie tua et fiunt abyssus—sed operentur etiam sicut in arida

426

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

messengers: for we speak of their labours, but yet thou art he that worketh in them, that they may work out a living soul. The earth brings it forth, because the earth is the cause that they work this in the soul: like as the sea was the cause that they wrought upon the moving things that have life in them, and the fowls that fly under the firmament of heaven: of whom this earth hath no need; although it feeds upon that fish which was taken out of the deep, upon that table which thou hast prepared in the sight of the faithful. For therefore was he taken out of the deep, that he might feed the dry land; and the fowl, though bred in the sea, is yet multiplied upon the earth. For of the first preachings of the Evangelists, man's infidelity was the cause; yet are the faithful also exhorted and blessed many ways from day to day. But the living soul takes his beginning from the earth: for it profits none save the faithful to contain themselves from the love of this world: that so their soul may live unto thee, which was dead while it lived in pleasure; in such pleasures, Lord, as bring death with them. For 'tis thou, O Lord, that art the vital delight of a pure heart.

Now therefore let thy ministers work upon this Earth; not as sometimes they did upon the waters of infidelity, when they preached, and spake by miracles, and Sacraments, and mysterious expressions: wherein ignorance, the mother of admiration, gives good ear unto them, out of a reverent fear it had towards those secret wonders (for such is the entrance that is made unto faith by the sons of Adam forgetful of thee: while they Hide themselves from thee, and are become a darksome deep): but let thy ministers work now as upon Dry land that is separated from the

CHAP.  
XXIAlluding to  
the acrostic  
for Jesus  
Christ,  
*ixθύς*

Ps. xxiii. 5

Gen. iii. 8

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. discreti a gurgitibus abyssi, et sint forma fidelibus  
XXI vivendo coram eis et excitando ad imitationem. sic enim non tantum ad audiendum sed etiam ad faciendum audiunt: quaerite deum, et vivet anima vestra, ut producat terra animam viventem. nolite conformari huic saeculo, continete vos ab eo. evitando vivit anima, quae appetendo moritur. continete vos ab immani feritate superbiae, ab inertivoluptate luxuriae, et a fallaci nomine scientiae, ut sint bestiae mansuetae et pecora edomita et innoxii serpentes. motus enim animae sunt isti in allegoria: sed fastus elationis et delectatio libidinis et venenum curiositatis motus sunt animae mortuae, quia non ita moritur, ut omni motu careat, quoniam discedendo a fonte vitae moritur atque ita suscipitur a praetereunte saeculo et conformatur ei.

Verbum autem, deus, fons vitae aeternae est et non praeterit: ideoque in verbo tuo cohibetur ille discessus, dum dicitur nobis: nolite conformari huic saeculo, ut producat terra in fonte vitae animam viventem, in verbo tuo per evangelistas tuos animam continentem imitando imitatores Christi tui. hoc est enim secundum genus, quoniam aemulatio viri ab amico est: estote, inquit, sicut ego, quia et ego sicut vos. ita erunt in anima viva bestiae bonae in mansuetudine actionis. mandasti enim dicens: in mansuetudine opera tua perface et ab omni homine diligeris. et pecora bona neque si manducaverint, abundantia,

ST. AUGUSTINE'S CONFESSIONS BOOK XIII

gulfs of the great deep: and let them be a pattern CHAP. XXI  
 unto the faithful, by living before them, and by  
 stirring them up to imitation. For thus do men  
 hear, not so as to hear only, but to do also. Seek  
 the Lord, and your soul shall live: that the earth Ps. lxxix. 32  
 may bring forth the living soul. Be not conformed Rom. xii. 2  
 to this world; contain yourselves from it: the soul  
 lives by avoiding what it dies by affecting. Contain  
 yourselves from the immoderate wild humour of  
 pride, the litherly voluptuousness of luxury, and  
 the false name of knowledge: that so the wild 1 Tim. vi. 20  
 beasts may be tamed; the cattle made tractable;  
 and the serpents harmless. For these be the  
 motions of our mind under an allegory; but the  
 haughtiness of pride, the delight of lust, and the  
 poison of curiosity, these be the motions of a dead  
 soul. For the soul dies not so as to lose all motion;  
 because it dies by Departing from the fountain of Jer. ii. 13  
 life, and thereupon is taken up by this transitory  
 world, and is Conformed unto it.

. But thy word, O God, is the Fountain of eternal  
 life, and never passeth away: wherefore this de-  
 parture of the soul is restrained by thy word, when  
 'tis said unto us: Be not conformed unto this world; Rom. xii. 2  
 so that the Earth may in the fountain of life bring  
 forth a living soul: that is, a soul made continent  
 in thy word, delivered by thy Evangelists, and by  
 following the followers of Christ. This is indeed 1 Cor. xi. 1  
 After his kind; because a man is wont to imitate  
 his friend. Be ye, saith he, as I am, for I am Gal. iv. 12  
 as you are. Thus in the Living soul shall there  
 be good beasts, meek in their actions. For thou  
 hast commanded: Go on with thy business in meek- Ecclesiasticus iii. 17  
 ness, and thou shalt be beloved of all men. And  
 there shall be Good cattle in it too; which neither

S. AVGVSTINI CONFESSIIONVM LIBER XIII

CAP. XXI. neque si non manducaverint, egentia, et serpentes  
XXI boni non perniciosi ad nocendum, sed astuti ad cavendum. et tantum explorantes temporalem naturam, quantum sufficit, ut per ea, quae facta sunt, intellecta conspiciatur aeternitas. serviunt enim rationi haec animalia, cum a progressu mortifero cohibita vivunt et bona sunt.

XXII

CAP. XXII. Ecce enim, domine deus noster, creator noster, cum  
XXII cohibitae fuerint affectiones ab amore saeculi, quibus moriebamur male vivendo, et coeperit esse anima vivens bene vivendo, completumque fuerit verbum tuum, quo per apóstolum tuum dixisti : nolite conformari huic saeculo, consequetur illud, quod adiunxisti statim et dixisti : sed reformamini in novitate mentis vestrae, non iam secundum genus, tamquam imitantes praecedentem proximum, nec ex hominis melioris auctoritate viventes. neque enim dixisti : fiat homo secundum genus, sed : faciamus hominem ad imaginem et similitudinem nostram, ut nos probemus, quae sit voluntas tua. ad hoc enim ille dispensator tuus, generans per evangelium filios, ne semper parvulos haberet, quos lacte nutriret et tamquam nutrix fovaret : reformamini, inquit, in novitate

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

if they eat much, shall over abound, nor if they eat not, have any lack : and Good serpents, not dangerous to do hurt, but wise to take heed, and only making such a search into this temporal nature, as may be sufficient, that Eternity may be clearly seen, being understood by the things that are made. For these creatures are then obedient unto reason, when being once restrained from their deadly prevailing upon us, they live, and become good.

CHAP.  
XXI  
1 Cor. viii.  
8  
Ex. xvi. 18  
Rom. i. 20

### XXII

*Of Regeneration by the Spirit. He allegorizes upon the Creation of Man*

For behold, O Lord our God, our Creator, so soon as ever our affections are restrained from the love of the world, by which we died through our evil living ; and began to be a Living soul through our good living ; and that the word shall be made good in us by which through thy Apostle thou hast said : Be not conformed to this world : that next shall follow which thou presently subjoinest, saying : But be ye transformed by the renewing of your mind : not as living now after your kind, as if you followed your neighbour next before you ; nor yet as living after the example of some better man. For thou didst not say, Let man be made after his kind ; but, Let us make man after our own image and similitude : that we may prove what thy will is. For to this purpose said that dispenser of thine, who begets children by the Gospel, that he might not ever have them babes, whom he must be fain to feed with milk, and bring up like a nurse : Be transformed, saith he, by the renewing of your

CHAP.  
XXII  
Rom. xii. 2  
Gen. i. 26  
1 Cor. iv. 15  
1 Thess. ii. 7  
Rom. xii. 2

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. <sup>XXII</sup> mentis vestrae ad probandum vos, quae sit voluntas

dei, quod bonum et beneplacitum et perfectum. ideoque non dicis : fiat homo, sed : faciamus, nec dicis : secundum genus, sed : ad imaginem et similitudinem nostram. mente quippe renovatus, et concipiens intellectam veritatem tuam, homine demonstratore non indiget, ut suum genus imitetur, sed te demonstrante probat ipse, quae sit voluntas tua, quod bonum et beneplacitum et perfectum, et doces eum iam capacem videre trinitatem unitatis vel unitatem trinitatis. ideoque pluraliter dicto : faciamus hominem, singulariter tamen infertur : et fecit deus hominem, et pluraliter dicto : ad imaginem nostram, singulariter infertur : ad imaginem dei. ita homo renovatur in agnitione dei secundum imaginem eius, qui creavit eum, et spiritalis effectus iudicat omnia, quae utique iudicanda sunt, ipse autem a nemine iudicatur.

## XXIII

CAP. <sup>XXIII</sup> QUOD autem iudicat omnia, hoc est, quod habet potestatem piscium maris et volatilium caeli et omnium pecorum et ferarum et omnis terrae et omnium reptantium, quae reptant super terram. hoc enim

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

mind, that ye may prove what is that good. that acceptable and perfect will of God. Wherefore thou sayest not, Let man be made : but, Let us make man. Nor saidest thou, According to his kind : but After our own image and likeness. For man being Renewed in his mind, and able to discern and understand thy truth, needs no more any direction of man, to follow after his kind : but by thy direction doth he Prove what is that good, that acceptable, and perfect will of thine : yea, thou teachest him that is now made capable, to discern the Trinity of the Unity, and the Unity of the Trinity. Wherefore to that spoken in the plural number, Let us make man, yet is it presently added in the singular, And God made man : and to that said in the plural number, After our likeness ; it is added in the singular, After the image of God. Thus is man Renewed in the knowledge of God, after the image of him that created him : and being made spiritual, he now judges all things, (those namely that are to be judged) yet Himself is judged of no man.

CHAP.  
XXII

Jer. xxxi.  
34

Gen. i. 26

Col. iii. 10

1 Cor. ii. 15

### XXIII

*Of what Things a Christian may judge.*

*He allegorizes upon Man's Dominion over Creatures*

BUT that he Judgeth all things, this is meant by having Dominion over the fish of the sea, and over the fowls of the air, and over all cattle and wild beasts, and over all the earth, and over every creeping thing that creepeth upon the earth. For this he

CHAP.  
XXIII

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXIII

agit per mentis intellectum, per quem percipit quae sunt spiritus dei. alioquin homo in honore positus non intellexit; comparatus est iumentis insensatis et similis factus est eis. ergo in ecclesia tua, deus noster, secundum gratiam tuam, quam dedisti ei, quoniam tuum sumus figmentum creati in operibus bonis, non solum qui spiritaliter praesunt sed etiam hi qui spiritaliter subduntur eis qui praesunt—masculum et feminam fecisti hominem hoc modo in gratia tua spiritali, ubi secundum sexum corporis non est masculus et femina, quia nec Iudaeus neque Graecus neque servus neque liber—spiritaliter ergo, sive qui praesunt sive qui obtemperant, spiritaliter iudicant: non de cognitionibus spiritalibus, quae lucent in firmamento—non enim oportet de tam sublimi auctoritate iudicare—neque de ipso libro tuo, etiamsi quid ibi non lucet, quoniam summittimus ei nostrum intellectum, certumque habemus etiam quod clausum est aspectibus nostris, recte veraciterque dictum esse. sic enim homo, licet iam spiritalis et renovatus in agnitione dei secundum imaginem eius, qui creavit eum, factor tamen legis debet esse, non index. neque de illa distinctione iudicat spiritalium videlicet atque carnalium hominum, qui tuis, deus noster, oculis noti sunt, et nullis adhuc nobis appaernerunt operibus, ut ex fructibus eorum cognoscamus eos, sed tu, domine, iam scis eos et divisisti et vocasti in occulto, antequam fieret firmamentum.

ST. AUGUSTINE'S CONFESSIONS BOOK XIII

doth by the understanding of his mind, by the which he Perceiveth the things of the Spirit of God; whereas otherwise, Man being in honour, hath no understanding, and is compared unto the unreasonable beasts, and is become like unto them. In thy Church, therefore, O our God, according to thy grace which thou hast bestowed unto it (For we are thy workmanship, created unto good works:) not those only who are spiritually set over, but they also which are spiritually set under those that are over them— (for in this way hast thou Made man male and female, in thy grace spiritual, in which according to the sex of body There is neither male nor female, because Neither Jew nor Greek, neither bond nor free):— Spiritual persons therefore, (whether such as are set over or such as obey,) do Judge spiritually; not concerning that spiritual knowledge Which shines in the firmament, (for they ought not to pass their judgment upon so supreme authority:) nor concerning thy book itself, even if something in it shines not out clearly: for we submit our understanding unto that, and hold for certain, that even that which is shut from our eyes is yet most rightly and truly spoken. For so a man, though he be Spiritual and renewed unto the knowledge of God after his image that created him; yet may he not presume to be A judge of the law, but A doer only. Neither taketh he upon him to judge of that distinction, I mean of spiritual and carnal men; who are known unto thine eyes, O our God, and have not as yet discovered themselves unto us by any of their works, that By their fruits we might be able to know them: but thou, Lord, dost even now know them, and hast already Divided and Called them in secret, or ever the Firmament was created.

CHAP.

XXIII

1 Cor. ii. 14

Ps. xlix. 20

Eph. ii. 10

Col. iii. 11

James iv. 11

Matt. vii. 16

S. AVGVSTINI CONFESSIÖNVM LIBER XIII

CAP.  
XXIII

neque de turbidis huius saeculi populis quanquam spiritalis homo iudicat. quid enim ei de his, qui foris sunt, iudicare ignorant, quis inde venturus sit in dulcedinem gratiae tuae et quis in perpetua impietatis amaritudine remansurus ?

Ideoque homo, quem fecisti ad imaginem tuam, non accepit potestatem luminarium caeli, neque ipsius occulti caeli, neque diei et noctis, quae ante caeli constitutionem vocasti, neque congregationis aquarum, quod est mare : sed accepit potestatem piscium maris et volatilium caeli et omnium pecorum et omnis terrae et omnium reptantium, quae repunt super terram. iudicat enim et approbat, quod recte, improbat autem, quod perperam invenerit ; sive in ea sollemnitate sacramentorum, quibus initiantur quos pervestigat in aquis multis misericordia tua ; sive in ea, qua ille piscis exhibetur, quem levatum de profundo terra pia comedit ; sive in verborum signis vocibusque subiectis auctoritati libri tui, tamquam sub firmamento volitantibus, interpretando, exponendo, disserendo, disputando, benedicendo atque invocando te, ore erumpentibus atque sonantibus signis, ut respondeat populus : amen. quibus omnibus vocibus corporaliter enuntiandis causa est abyssus saeculi et caecitas carnis, qua cogitata non possunt videri, ut opus sit instrepere in auribus. ita, quamvis multiplicentur volatilia super terram, ex aquis tamen

he though spiritual pass his censure upon the un-  
 quiet people of this present world: for what hath  
 ignorant he to do, to judge those that are without,  
 which of them is likely to come hereafter into the  
 sweetness of thy grace, and which is likely to con-  
 tinue in the perpetual bitterness of ungodliness?

Man therefore whom thou hast Made after thine  
 own image, hath not received Dominion over the  
 luminaries of heaven; nor over the secret heaven  
 itself: nor over the Day and the night, which thou  
 calledst before the foundation of heaven: nor yet  
 over the Gathering together of the waters, which is  
 the sea: but he hath received Dominion over the  
 fishes of the sea and the fowls of the air, and over  
 all cattle, and over all the earth, and over all creep-  
 ing things which creep upon the earth. For he  
 judgeth and approveth that which is right; and he  
 disalloweth what he findeth amiss: be it either in  
 the solemnity of that Sacrament by which such are  
 admitted into the Church, as thy merey searches out  
 in Many waters: or in that other in which that  
 Fish is received, which taken out of the deep, the  
 devout earth now feedeth upon: or else in the  
 expressions and sounds of words, subject to the  
 authority of thy book (like the fowls as it were  
 flying under the firmament); namely, by interpret-  
 ing, expounding, discoursing, disputing, praising and  
 praying unto thee with the mouth, expressions  
 breaking forth with a loud sounding, that the people  
 may answer, Amen. For the vocal pronouncing of  
 all which words, the cause is the abyss of this present  
 world, and the blindness of flesh, which cannot see  
 thoughts: so that necessary it is to speak loud unto  
 our ears. Thus, notwithstanding the Flying fowls  
 be multiplied upon the earth, yet they derive their

CHAP.  
XXIII

1 Cor. v. 12

1 Cor. xiv.  
16

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXIII

originem ducunt. iudicat etiam spiritalis approbando, quod rectum, improbando autem, quod perperam invenerit in operibus moribusque fidelium, elemosynis tamquam terra fructifera, et de anima viva mansuefactis affectionibus, in castitate, in ieiuniis, in cogitationibus piis, de his, quae per sensum corporis percipiuntur. de his enim iudicare nunc dicitur, in quibus et potestatem corrigendi habet.

## XXIV

CAP.  
XXIV

SED quid est hoc et quale mysterium est? ecce benedixisti homines, o domine, ut crescant et multiplicentur et impleant terram. nihilne nobis ex hoc innuis, ut intellegamus aliquid, cur non ita benedixeris lucem, quam vocasti diem, nec firmamentum caeli nec luminaria nec sidera nec terram nec mare? dicerem te, deus noster, qui nos ad imaginem tuam creasti, dicerem te hoc donum benedictionis homini proprie voluisse largiri, nisi hoc modo benedixisses pisces et coetos, ut crescerent et multiplicarentur et impleant aquas maris, et volatilia multiplicarentur super terram. item dicerem ad ea rerum genera pertinere benedictionem hanc, quae gignendo ex semet ipsis propagantur, si eam reperirem in arbustis et fructectis

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

beginning from the waters. The Spiritual man CHAP. XXIII judgeth also by allowing of what is right, and by disallowing what he finds amiss in the works and manners of the faithful, their alms, which resemble the Earth bringing forth fruit : and of the soul, Living by taming her own affections in chastity, in fasting, and in holy meditations : and of all those things too, which are perceived by the senses of the body. Upon all these is he now said to Judge ; and over all these hath he absolute power of correction.

### XXIV

*He allegorizes upon increase and multiply*

BUT what is this now, and what kind of mystery? CHAP. XXIV Behold, thou Blessest mankind, O Lord, that they may Increase and multiply, and replenish the earth : dost thou not give us a privy hint to learn by this, why thou didst not as well bless the light which thou Calledst day; or the Firmament of heaven, or the luminaries, or the Stars, or the Earth, or the Sea? I might say, O God that Created us after thine own image : I might say, that it had been thy good pleasure to have bestowed this blessing peculiarly upon man, hadst thou not in like manner blessed the fishes and the whales, that they also should Increase and multiply, and replenish the waters of the sea, and that the Fowls should be multiplied upon the earth. I might say likewise, that this blessing pertained properly unto those creatures, which are bred of their own kind; had I found it given to the fruit trees, and plants, and beasts of the earth. But

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. et in pecoribus terrae. nunc autem nec herbis et  
 XXIV lignis dictum est nec bestiis et serpentibus: cre-  
 scite et multiplicamini, cum haec quoque omnia  
 sicut pisces et aves et homines gignendo augeantur  
 genusque custodiant.

Quid igitur dicam, lumen meum, veritas? quia  
 vacat hoc, quia inaniter ita dictum est? nequaquam,  
 pater pietatis, absit, ut hoc dicat servus verbi tui.  
 et si ego non intellego, quid hoc eloquio significes,  
 utantur eo melius meliores, id est intellegentiores  
 quam ego sum, unicuique quantum sapere dedisti.  
 placeat autem et confessio mea coram oculis tuis,  
 qua tibi confiteor credere me, domine, non incassum  
 te ita locutum, neque silebo, quod mihi lectionis  
 huius occasio suggerit. verum est enim, nec video,  
 quid impediatur ita me sentire dicta figurata librorum  
 tuorum. novi enim multipliciter significari per  
 corpus, quod uno modo mente intellegitur, et multi-  
 pliciter mente intellegi, quod uno modo per corpus  
 significatur. ecce simplex dilectio dei et proximi,  
 quam multiplicibus sacramentis et innumerabilibus  
 linguis et in unaquaque lingua innumerabilibus locu-  
 tionum modis corporaliter enuntiatur! ita crescunt  
 et multiplicantur fetus aquarum. adtende iterum  
 quisquis haec legis: ecce quod uno modo scriptura  
 offert et vox personat: in principio deus fecit  
 caelum et terram, nonne multipliciter intellegitur,  
 440

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

neither unto the herbs, nor the trees, nor the beasts, nor the serpents is it said, Increase and multiply: notwithstanding that all these as well as the fishes, fowls or men, do by generation both increase and continue their kind. CHAP. XXIV

What then shall I say to it, O thou Truth my Light? Shall I say that it was idly, that it was vainly said? Not so, O Father of piety, far be it from a minister of thine own Word to say so. And if I fully understand not what that phrase meaneth, let others that are better, that is, more understanding than myself, make a better use of it; according as thou, O my God, hast enabled every man to understand. But let this confession of mine be pleasing in thine eyes; for that I confess unto thee, O Lord, how that I firmly believe thou spakest not that word in vain; nor will I conceal that which the occasion of reading this place hath put into my mind. For most true it is; nor do I see what should hinder me from thus understanding the figurative phrases of thy books. For I know a thing to be manifoldly signified by corporeal expressions, which the mind understands all one way: and another thing again understood many ways in the mind, which is signified but one way by corporeal expression. See, for example, the single love of God and our neighbour, in what a variety of sacraments, and innumerable languages; and in each several language in how innumerable phrases of speaking, it is corporeally expressed: and thus doth this fry of the waters Increase and multiply. Observe again, reader, whoever thou art: behold, I say, that which the Scripture delivers, and the voice pronounces one way only: In the beginning God created heaven and earth; is it not understood many a several way; not

CAP. XXIV non errorum fallacia, sed verarum intellegentiarum generibus? ita crescunt et multiplicantur fetus hominum.

Itaque si naturas ipsas rerum non allegoriee, sed proprie cogitemus, ad omnia, quae de seminibus gignuntur, convenit verbum: crecite et multiplicamini; si autem figurate posita ista tractemus—quod potius arbitror intendisse scripturam, quae utique non supervacue solis aquatilium et hominum fetibus istam benedictionem adtribuit—invenimus quidem multitudines et in creaturis spiritalibus atque corporalibus tamquam in caelo et terra, et in animis iustis et iniquis tamquam in luce et tenebris, et in sanctis auctoribus, per quos lex ministrata est, tamquam in firmamento, quod solidatum est inter aquam et aquam, et in societate amaricantium populorum tamquam in mari, et in studio piarum animarum tamquam in arida, et in operibus misericordiae secundum praesentem vitam tamquam in herbis seminalibus et lignis fructiferis, et in spiritalibus donis manifestatis ad utilitatem sicut in luminaribus caeli, et in affectibus formatis ad temperantiam tamquam in anima viva: in his omnibus nanciseimur multitudines et ubertates et incrementa; sed quod ita creseat et multiplicetur, ut una res multis modis enuntietur et una enuntiatio multis modis intellegatur, non invenimus, nisi in signis corporaliter editis et rebus intellegibiliter excogitatis. signa corporaliter edita generationes aquarum propter necessarias

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

with any deceit of error, but in several kinds of very true senses? Thus does man's offspring Increase and multiply. CHAP.  
XXIV

If therefore we can conceive of the natures of things, not allegorically, but properly; then may the phrase, Increase and multiply very well agree unto all things whatsoever that come of any kind of seed. But if we intreat of the words as figuratively spoken, (which I rather suppose to be the purpose of the Scripture, which doth not, I believe, superfluously attribute this benediction unto the increase of watery and human creatures only :) then verily do we find multitudes, both amongst creatures spiritual, and creatures corporeal, as in Heaven and earth; and amongst souls both righteous and unrighteous, as in Light and darkness; and amongst holy authors, who have been the ministers of the law unto us, as in the Firmament which is settled betwixt the waters and the waters; and amid the society of people yet in the bitterness of infidelity, as in the Sea; and in the zeal of holy souls, as in the Dry land; and amongst the works of mercy done in this life, as in the Herb bearing seed, and in the fruitful trees; and amongst Spiritual gifts shining forth for our profit, as in the luminaries of heaven; and amongst men's affections reformed unto temperance, as in the Living soul: in all these instances we meet with multitudes, abundance, and increase. But what should Increase and multiply, so that one thing may be understood and expressed many ways, and one of those expressions understood several ways too, we do nowhere find, except in signs corporeally pronounced, and in things intellectually conceived. By corporeally pronounced we understand the generations of the waters: necessarily

## S. AVGVSTINI CONFESSIO NV M LIBER XIII

CAP.  
XXIV

causas carnalis profunditatis, res autem intelligibiliter excogitatas generationes humanas propter rationis fecunditatem intelleximus. et ideo credidimus utrique horum generi dictum esse abs te, domine: crescite et multiplicamini. in hac enim benedictione concessam nobis a te facultatem ac potestatem accipio et multis modis enuntiare, quod uno modo intellectum tenuerimus, et multis modis intelligere, quod obscure uno modo enuntiatum legerimus. sic implentur aquae maris, quae non moventur nisi variis significatibus, sic et fetibus humanis impletur et terra, cuius ariditas apparet in studio, et dominatur ei ratio.

## XXV

CAP.  
XXV

Volo etiam dicere, domine deus meus, quod me consequens tua scriptura commonet, et dicam nec verebor. vera enim dicam te mihi inspirante, quod ex eis verbis voluisti ut dicerem. neque enim alio praeter te inspirante credo me verum dicere, cum tu sis veritas, omnis autem homo mendax. et ideo qui loquitur mendacium, de suo loquitur. ergo ut verum loquar, de tuo loquor. ecce dedisti nobis in eseam omne  
+++

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

occasioned by the depth of the flesh: by things intellectually conceived we understand human generations, on account of the fruitfulness of reason. And for this end we believe thee, Lord, to have said to both these kinds, Increase and multiply. For within the compass of this blessing, I conceive thee to have granted us a power and a faculty, both to express several ways that which we understand but one; and to understand several ways, that which we read to be obscurely delivered but in one. Thus are the Waters of the sea replenished, which are not moved but by several significations: thus with human increase is the Earth also replenished, whose Dryness appears by its desire, over which reason ruleth.

CHAP.  
XXIV

See ch. xvii.

### XXV

*He allegorically compareth the Fruits of the Earth  
unto the Duties of Piety*

I WILL now also say, O Lord my God, that which the following Scripture puts me in mind of: yea, I will say it without fear. For I will say the truth, thyself inspiring me with what thy pleasure was to have me say out of those words. For by no other inspiration than thine, can I believe myself to speak truth; seeing Thou art the very truth, and every man a liar. He therefore that Speaketh a lie, speaketh it of his own: that therefore I may speak truth, I speak it of thine. Behold, thou hast given unto us For food every green herb bearing seeds, which

CHAP.  
XXV

Rom. iii. 4  
Ps. cxvi. 11

Gen. i. 29

S. AVGVSTINI CONFESSIIONVM LIBER XIII

CAP.  
XXV

faenum sativum seminans semen, quod est super omnem terram, et omne lignum, quod habet in se fructum seminis sativi. nec nobis solis, sed et omnibus avibus caeli et bestiis terrae atque serpentibus; piscibus autem et coetis magnis non dedisti haec. dicebamus enim eis terrae fructibus significari et in allegoria figurari opera misericordiae, quae huius vitae necessitatibus exhibentur ex terra fructifera. talis terra erat pius Onesiphorus, cuius domui dedisti misericordiam, quia frequenter Paulum tuum refrigeravit et catenam eius non erubuit. hoc fecerunt et fratres et tali fruge fructificaverunt, qui quod ei deerat suppleverunt ex Macedonia. quomodo autem dolet quaedam ligna, quae fructum ei debitum non dederunt, ubi ait: in prima mea defensione nemo mihi affuit, sed omnes me dereliquerunt: non illis inputetur. ista enim debentur eis, qui ministrant doctrinam rationalem per intellegentias divinorum mysteriorum, et ita eis debentur tanquam hominibus. debentur autem eis sicut animae vivae, praebentibus se ad imitandum in omni continentia. item debentur eis tanquam volatilibus, propter benedictiones eorum, quae multiplicantur super terram, quoniam in omnem terram exiit sonus eorum.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

is upon the face of all the earth : and every tree which has in itself fruit yielding seed to sow. And that not to us alone, but also To all the fowls of the air, and to the beasts of the earth, and to all creeping things : but unto the Fishes and to the great whales, hast thou not given these. Now by these Fruits of the earth, we said before that the works of mercy were signified, and figured out in an allegory ; which for the necessities of this life are afforded us out of a fruitful earth. Such an Earth was the devout Onesiphorus, unto whose house thou gavest mercy, who often refreshed thy Paul, and was not ashamed of his chain. Thus did also the brethren, and such fruit did they bear, Who out of Macedonia supplied his wants. But how much grieves he for such trees, as did not afford him the fruit due unto him, where he saith : At my first answer no man stood by me, but all men forsook me : let it not be laid to their charge. For these fruits are due unto such as minister the spiritual doctrine unto us, out of their understanding of the divine mysteries : and they are due so to them, as they are men : yea, and due so unto them also, as to the living soul, in that they give themselves as patterns of imitation in all continency. And so are they due unto them also as flying fowls ; for their blessings which are multiplied upon the earth ; because their sound is gone out into all lands.

CHAP.

XXV

Gen. i. 30

1 Tim. i. 16

2 Cor. viii. 2

2 Tim. iv. 16

## XXVI

CAP. PASCUNTUR autem his escis qui laetantur eis, nec illi  
 XXVI laetantur eis, quorum deus venter. neque enim et in  
 illis, qui praebent ista, ea, quae dant, fructus est, sed  
 quo animo dant. itaque ille, qui deo serviebat, non  
 suo ventri, video plane, unde gaudeat, video et congra-  
 tulator ei valde. acceperat enim a Philippensibus quae  
 per Epaphroditum miserant : sed tamen unde gaudeat,  
 video. unde autem gaudet, inde pascitur, quia in  
 veritate loquens : Gavisus sum, inquit, magnifice in  
 domino, qui tandem aliquando repullulastis sapere  
 pro me, in quo sapiebatis : taedium autem habuistis.  
 isti ergo diuturno taedio marcuerant et quasi exarue-  
 rant ab isto fructu boni operis, et gaudet eis, quia  
 repullularunt, non sibi, quia eius indigentiae subven-  
 erunt. ideo secutus ait : Non quod desit aliquid dico :  
 ego enim didici, in quibus sum, sufficiens esse. scio  
 et minus habere, scio et abundare : in omnibus et in  
 omni imbutus sum, et saturari et esurire et abun-  
 dare et penuriam pati : omnia possum in eo, qui me  
 confortat.

Vnde ergo gaudes, o Paule magne? unde gaudes,

## XXVI

*The Pleasure and the Profit redounding to us out of a good Turn done unto our Neighbour*

THEY now are fed by these fruits, that are delighted with them, nor are they delighted with them, whose belly is their god. Neither yet even in them that yield them, are the things they give the fruit; but the mind, with which they give. He therefore that served God and not his own belly, I plainly see the thing that caused him so to rejoice, and I rejoice with him. For he hath received from the Philippians, what they had sent by Epaphroditus unto him: and yet I still perceive the cause of his rejoicings. For whereat he rejoiced, upon that he fed, because he speaking, as truth was, of it: I rejoiced, saith he, greatly in the Lord, that now at last your care of me hath flourished again, wherein ye were also careful, but it was tedious unto you. These Philippians had therefore now even dried up with a longsome irksomeness, and withered as it were, in respect of the fruit of this good work: and he now rejoiceth for them that they flourished again; not for himself, because they supplied his wants. Therefore saith he afterwards: I speak somewhat, not in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to lack, and I know how to abound: everywhere, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need. I can do all things through him which strengtheneth me.

Of what art thou so glad O great Paul, of what art

CHAP.  
XXVI

Phil. iii. 19

Phil. iv. 10

Phil. iv. 11,  
&c.

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXVI

unde pascetis, homo renovate in agnitionem dei secundum imaginem eius, qui creavit te, et anima viva tanta continentia et lingua volatilis loquens mysteria? talibus quippe animantibus ista esca debetur. quid est, quod te pascit? laetitia. quod sequitur audiam: verum tamen, inquit, bene fecistis communicantes tribulationi meae. hinc gaudet, hinc pascitur, quia illi bene fecerunt, non quia eius angustia relaxata est, qui dicit tibi: In tribulatione dilatasti mihi, quia et abundare et penuriam pati novit in te, qui confortas eum. scitis enim, inquit, etiam vos, Filippenses, quoniam in principio evangelii, cum ex Macedonia sum profectus, nulla mihi ecclesia communicavit in ratione dati et accepti nisi vos soli, quia et Thessaloniam et semel et iterum usibus meis misistis. ad haec bona opera eos redisse nunc gaudet, et repullulasse laetatur tanquam revivescente fertilitate agri.

Numquid propter usus suos, quia dixit: Usibus meis misistis, numquid propterea gaudet? non propterea. et hoc unde scimus? quoniam ipse sequitur dicens: Non quia quaero datum, sed requiro fructum. didici a te, deus meus, inter datum et fructum discernere. datum est res ipsa, quam dat, qui impertitur haec necessaria, veluti est nummus, cibus, potus, vestimentum, tectum, adiutorium. fructus autem bona et recta voluntas datoris est. non enim ait magister bonus: Qui suscepit prophetam tantum, sed addidit: In nomine prophetae; neque ait tantum: Qui suscepit iustum, sed addidit: In nomine iusti; ita

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

thou so glad? What is it thou so feedest upon, O CHAP. XXVI  
 thou man, renewed unto the knowledge of God, after the image of him that created thee, thou living soul, of so much continency, thou tongue of the flying fowls speaking mysteries? (For to such creatures, is this food due.) What is it that thus feeds thee? Joy? I will list then to what follows: Notwithstanding, ye have well done, that ye did Phil. iv. 14  
 share with my affliction. For this he rejoiceth, upon this he fed: even because they had well done, not because his strait was eased by them: his, who saith unto thee: Thou hast enlarged me Ps. iv. 1  
 when I was in distress: for that he knew to abound, and to suffer want, in thee who strengthenest him. For ye Philippians know, saith he, that in the beginning of the Gospel, when I departed from Macedonia, no Church shared with me as concerning giving and receiving, but ye only. For even Phil. iv. 16  
 to Thessalonica ye sent once and again unto my necessity. Unto these good works he now rejoiceth that they are returned; and he is glad that they flourished again, as when a fruitful field revives.

Was it for his own necessities, because he said, ye sent unto my necessities? Rejoiceth he for that? Verily not for that. But how know we that? Because himself says immediately: not because I desire a gift, but I desire fruit. I have learned of thyself, O my God, to distinguish betwixt a gift and fruit. A gift is the very thing which he gives, that imparts these necessities unto us; as money, meat, drink, clothing, harbour, help: but the fruit, is the good and the upright will of the giver. For our good Master says not barely: He that receiveth a prophet, but adds, Matt. x. 41,  
 in the name of a prophet. Not only does he say: 42  
 He that receiveth a righteous man, but adds, in the

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP. XXXVI  
 quippe ille mercedem prophetae, iste mercedem iusti accipiet. nec solum ait : Qui calicem aquae frigidae potum dederit uni ex minimis meis, sed addidit : Tantum in nomine discipuli, et sic adiunxit : Amen dico vobis, non perdet mercedem suam. datum est suscipere prophetam, suscipere iustum, porrigere calicem aquae frigidae discipulo ; fructus autem in nomine prophetae, in nomine iusti, in nomine discipuli hoc facere. fructu pascitur Helias a vidua sciente, quod hominem dei pasceret, et propter hoc pasceret ; per corvum autem dato pascebatur. nec interior Helias, sed exterior pascebatur, qui posset etiam talis cibi egestate corrumpi.

XXVII

CAP. XXXVII  
 IDEOQUE dicam, quod verum est coram te, domine, cum homines idiotae atque infideles, (quibus initiandis atque lucrandis necessaria sunt sacramenta initiorum et magnaia miraculorum, quae nomine piscium et coetorum significari credimus.) suscipiunt corporaliter reficiendos aut in aliquo usu praesentis vitae adiuvandos pueros tuos, cum id quare faciendum sit et quo pertineat ignorent, nec illi istos pascent nec isti ab illis pascentur ; quia nec illi haec sancta et recta volun-

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

name of a righteous man : one verily shall receive the reward of a prophet ; and the other the reward of a righteous man. Nor saith he only : He that shall give to drink a cup of cold water unto one of my little ones, but he adds in the name of a disciple : and so concludeth : verily I say unto you, he shall not lose his reward. The gift here is, to receive a prophet, to receive a righteous man, to give a cup of cold water to a disciple : but the fruit is to do it in the name of a prophet, in the name of a righteous man, in the name of a disciple. With fruit was Elijah fed by the widow that knew she fed a man of God ; and even therefore she did feed him : but with a gift did the ravens feed him : nor was the inner man of Elijah so fed, but the outer man only ; who might also for want of that food have perished.

CHAP.  
XXVI

1 Kings  
xvii.

### XXVII

*He allegorizes upon the fishes and the whales*

I WILL therefore, O Lord, speak what is true in thy sight : namely, that when ignorant men and infidels (for the gaining and admitting of whom into the Church, these initial Sacraments, and the mighty workings of miracles are necessary, which we suppose to be signified under the name of Fishes and Whales) do entertain for bodily refreshment, or otherwise succour with something useful for this present life unto thy children ; whenas themselves be ignorant, why this is to be done, and to what end, neither do those feed these, nor are these fed by those : because that neither do the one sort do it

CHAP.  
XXVII

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXVII

tate operantur nec isti eorum datis, ubi fructum nondum vident, lactantur. inde quippe animus pascitur, unde laetatur. et ideo pisces et coeti non vescuntur escis, quas non germinat nisi iam terra ab amaritudine marinorum fluctuum distincta atque discreta.

## XXVIII

CAP.  
XXVIII

Et vidisti, deus, omnia quae fecisti, et ecce bona valde, quia et nos videmus ea, et ecce omnia bona valde. in singulis generibus operum tuorum, cum dixisses, ut fierent, et facta essent, illud atque illud vidisti quia bonum est. septiens numeravi scriptum esse te vidisse, quia bonum est quod fecisti; et hoc octavum est, quia vidisti omnia quae fecisti, et ecce non solum bona sed etiam valde bona, tanquam simul omnia. nam singula tantum bona erant, simul autem omnia et bona et valde. hoc dicunt etiam quaeque pulchra corpora, quia longe multo pulchrius est corpus, quod ex membris pulchris omnibus constat, quam ipsa membra singula, quorum ordinatissimo conventu completur universum, quamvis et illa etiam singillatim pulchra sint.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

out of an holy and upright intent; nor do the other sort rejoice at their gifts, where they as yet behold no fruit. For upon that is the mind fed, of which it is glad. And therefore do not the Fishes and Whales feed upon such meats as the Earth brings not forth, until after it was separated and Divided from the bitterness of the Sea waters.

CHAP.  
XXVII

### XXVIII

*Very good, why added last of all?*

AND Thou, O God, sawest everything that thou hadst made, and behold it was very good: because we also have seen the same, and lo, everything is Very good. After every several kind of thy works, when thou hadst said the word that they should be made, and they were made, thou then sawest both this and that, That it was good. Seven times have I counted it to be written that thou Sawest that that was good, which thou madest: this is the eighth, that thou Sawest everything that thou hadst made, and behold, it was not only Good, but also Very good, as being now altogether. For severally they were only Good; but all together, both good, and Very good. In this manner is every kind of body said to be fair; by reason that a body is far more beautiful which is made up of members, all beautiful, than the same members are, when by themselves: by whose most orderly conjuncture, the whole groweth to be complete; notwithstanding that the members severally viewed be also beautiful.

CHAP.  
XXVIII  
Gen. i. 31

## XXIX

CAP.  
XXIX

ET attendi, ut invenirem, utrum septiens vel octiens videris, quia bona sunt opera tua, cum tibi placuerunt, et in tua visione non inveni tempora, per quae intellegerem, quod totiens videris quae fecisti, et dixi: O domine, nonne ista scriptura tua vera est, quoniam tu verax et veritas edidisti eam? cur ergo tu mihi dicis non esse in tua visione tempora, et ita scriptura tua mihi dicit per singulos dies ea quae fecisti te vidisse, quia bona sunt, et cum ea numerarem, inveni quotiens? ad haec tu dicis mihi, (quoniam tu es deus meus et dicis voce forti in aure interiore servo tuo perrumpens meam surditatem et clamans:) “o homo, nempe quod scriptura mea dicit, ego dico. et tamen illa temporaliter dicit, verbo autem meo tempus non accedit, quia aequali mecum aeternitate consistit. sic ea, quae vos per spiritum meum videtis, ego video, sicut ea, quae vos per spiritum meum dicitis, ego dico. atque ita cum vos temporaliter ea videatis, non ego temporaliter video, quemadmodum, cum vos temporaliter ea dicatis, non ego temporaliter dico.”

## XXIX

*God's Works are good for ever*

AND I looked narrowly to find whether it were CHAP. XXIX seven or eight times that thou sawest that thy works were good, whenas they pleased thee: and in that seeing of thine I found no times by direction of which I might understand how that thou sawest so often, that which thou hadst made. And I said: Lord, is not this thy Scripture true, since thou art true, and thou who art Truth hast set it forth? Why then dost thou say unto me, That in thy seeing there be no times? whereas thy Scripture tells me, that what thou madest every day, thou Sawest that it was good: and when I counted them, I found how often? Unto this thou answeredst me, (for thou art my God, and with a strong voice thou tellest thy servant in his inner ear, breaking through my deafness, and crying) O man, that which my Scripture sayeth, that I myself say: and yet doth that speak in time, whereas mine own word falls not within the compass of time; because my word consists in equal eternity with myself. Even thus the selfsame things which you men see through my Spirit, do I also see; like as what you speak by my Spirit, I myself speak. And on the other side, whenas you see the very same things in compass of time, I myself do not see them in the compass of time: as when you speak them in time, I speak them not in time.

## XXX

CAP. XXX. Et audiui, domine deus meus. et elinxi stillam dulcedinis ex tua veritate. et intellexi, quoniam sunt quidam. quibus displicent opera tua, et multa eorum dicunt te fecisse necessitate compulsus, sicut fabricas caelorum et compositiones siderum, et hoc non de tuo, sed iam fuisse alibi creata et aliunde, quae tu contraheres et compaginares atque contexeres, cum de hostibus victis mundana moenia molireris, ut ea constructione devincti adversus te iterum rebellare non possent; alia vero nec fecisse te nec omnino conpegisse, sicut omnes carnes et minutissima quaeque animantia et quidquid radicibus terram tenet, sed hostilem mentem naturamque aliam non abs te conditam tibi que contrariam in inferioribus mundi locis ista gignere atque formare. insani dicunt haec, quoniam non per spiritum tuum vident opera tua nec te cognoscunt in eis.

## XXX

*Against those who dislike God's Works*

AND I overheard, O Lord my God, and I sucked a CHAP.  
 drop of sweetness out of thy truth : and I understood XXX  
 that certain men there be who mislike of thy good  
 works : and who say, that thou madest many of  
 them, merely compelled by necessity ; instancing  
 the fabric of the heavens, and the ordering of the  
 stars : and that thou never madest them of thy-  
 self, but that they were elsewhere and from other  
 sources created ; which thou only drewest together,  
 and joinedst one to another, and framedst up, at such  
 time as out of thine enemies now overcome thou  
 raisedst up the walls of the world, that by this build-  
 ing they being utterly bound down, might never  
 again be able to rebel against thee. As for other  
 things, they say, thou never at all madest them, nor  
 ever so much as joinedst them together, instancing  
 all kinds of flesh, and all sorts of these smaller  
 creatures, and whatsoever hath its root in the  
 earth : but that a certain mind in enmity with thee,  
 and another nature which thou createdst not, and  
 which was contrary unto thee, did, in these lower  
 stages of the world beget and frame these things.  
 Mad men are they to affirm thus : because they look  
 not upon thy works by thy Spirit ; neither do they  
 recognize thee in them.

## XXXI

CAP. XXXI. Qui autem per spiritum tuum vident ea, tu vides in eis. ergo cum vident, quia bona sunt, tu vides, quia bona sunt, et quaecumque propter te placent, tu in eis places, et quae per spiritum tuum placent nobis, tibi placent in nobis. quis enim scit hominum, quae sunt hominis, nisi spiritus hominis, qui in ipso est? sic et quae dei sunt nemo scit nisi spiritus dei. nos autem, inquit, non spiritum huius mundi accepimus, sed spiritum, qui ex deo est, ut sciamus quae a deo donata sunt nobis. et admoneor, ut dicam: certe nemo scit, quae dei, nisi spiritus dei. quomodo ergo scimus et nos, quae a deo donata sunt nobis? respondetur mihi. quoniam quae per eius spiritum scimus etiam sic nemo scit nisi spiritus dei. sicut enim recte dictum est: Non enim vos estis, qui loquimini, eis, qui in dei spiritu loquerentur, sic recte dicitur: "non vos estis, qui scitis" eis, qui in dei spiritu sciunt. nihilo minus igitur recte dicitur: "non vos estis, qui videtis" eis, qui in spiritu dei vident: ita quidquid in spiritu dei vident quia bonum est, non ipsi, sed deus videt, quia bonum est. aliud ergo est, ut putet quisque malum esse quod bonum est, quales supra dicti sunt; aliud, ut quod bonum est videat homo, quia bonum est, (sicut multis tua

460

## XXXI

*The Godly allow that which is pleasing to God*

BUT as many as by thy Spirit discern these things, CHAP. XXXI  
 in them thou seest. Therefore when they see that these things are Good, thou seest that they are Good; and whatsoever for thy sake gives content, 'tis thou that givest content in it; and what things by means of the Spirit please us, please thee in us. For what man knoweth the things of a man, 1 Cor. ii. 11  
 save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we, saith he, have received not the spirit of this world, but the spirit which is from God, that we might know the things that are freely given to us of God. I am here put in mind still to say, truly the things of God knoweth no man, but the Spirit of God: how then do we also know what things are given us of God? Answer is made to me; that those things which we know by his Spirit, even so no man knoweth them, but the Spirit of God. For as it is rightly said, unto those that were to speak by the Spirit, It is not you that speak; so is it as Matt. x. 20  
 rightly said to them that know through the Spirit of God, it is not you that know. And no less then is it rightly said to those that see through the Spirit of God, It is not you that see: so whatsoever through the Spirit of God they see to be good, 'tis not they, but God that sees that it is Good. 'Tis one thing therefore for a man to think that to be ill which indeed is good, as the forenamed Manichees do: and another thing that what is good, a man should see to be so, because indeed it is good, (just as

## S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXXI

creatura placet, quia bona est, quibus tamen non tu places in ea; unde frui magis ipsa quam te volunt;) aliud autem, ut, cum aliquid videt homo quia bonum est, deus in illo videat, quia bonum est, ut scilicet ille ametur in eo, quod fecit, qui non amaretur nisi per spiritum, quem dedit; quoniam caritas dei diffusa est in cordibus nostris per spiritum sanctum, qui datus est nobis, per quem videmus, quia bonum est, quidquid aliquo modo est: ab illo enim est, qui non aliquo modo est, sed est, est.

### XXXII

CAP.  
XXXII

GRATIAS tibi, domine! videmus caelum et terram, sive corporalem partem superiorem atque inferiorem, sive spiritalem corporalemque creaturam, atque in ornatu harum partium, quibus constat vel universa mundi moles vel universa omnino creatura, videmus lucem factam divisamque a tenebris. videmus firmamentum caeli, sive inter spirituales aquas superiores et corporales inferiores, primum corpus mundi, sive hoc spatium aeris, quia et hoc vocatur caelum, per quod vagantur volatilia caeli, inter aquas, quae vaporaliter eis superferuntur et serenis etiam noctibus rorant, et has, quae in terris graves fluitant. videmus congregatarum aquarum speciem per campos

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

thy creatures be pleasing unto divers, because they be good; whom for all that thou thyself dost not please in those creatures; so that rather would they enjoy them, than thee :) yea, and another thing it is, that when a man sees anything that is good 'tis God that sees in him that it is good; and that to this end plainly, that himself might be loved in that which he made: for he should never be loved, but by the Holy Ghost which he hath given. Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us: by whom we see that whatsoever in any degree is good. For from him it is, who himself is not in degree, but he is, he is.

CHAP.  
XXXI

Rom. v. 5

Ex. iii. 14

### XXXII

*He briefly sums up the Works of God*

THANKS to thee, O Lord. We behold the Heaven and the Earth, be it either the corporeal part, superior or inferior; or the spiritual and corporeal creation: and in the adorning of these parts, of which the universal pile of this world, or the whole creation together doth consist, we see Light made, and Divided from the darkness. We see the Firmament of heaven, either that which is Between the spiritual upper Waters and the inferior corporeal Waters, the primary body of the world, or this space of air (since this is also styled heaven) through which wander the fowls of heaven; even Betwixt those waters which are in vapours lifted up above it, and which in clear nights distil down in dew again, and those heavier waters which flow along on the earth. We behold a face of Waters gathered together in those fields of

CHAP.  
XXXII

Gen. i. 4

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXXII

maris, et aridam terram vel nudatam vel formatam, ut esset visibilis et composita herbarumque atque arborum mater. videmus luminaria fulgere desuper, solem sufficere diei, lunam et stellas consolari noctem, atque his omnibus notari et significari tempora. videmus unidam usquequaque naturam piscibus et beluis et alitibus fecundatam, quod aeris corpulentia, quae volatus avium portat, aquarum exhalatione conerescit. videmus terrenis animalibus faciem terrae decorari, hominemque ad imaginem et similitudinem tuam, cunctis inrationabilibus animantibus ipsa tua imagine ac similitudine, hoc est rationis et intellegentiae virtute, praeponi; et quemadmodum in eius anima aliud est, quod consulendo dominatur, aliud, quod subditur ut obtemperet, sic viro factam esse etiam corporaliter feminam, quae haberet quidem in mente rationabilis intellegentiae parem naturam, sexu tamen corporis ita masculino sexui subiceretur, quemadmodum subicitur appetitus actionis ad concipiendam de ratione mentis recte agendi sollertiam videmus haec et singula bona et omnia bona valde.

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

the sea; and the Dry land both bared and formed so CHAP.  
as to be visible and harmonized; and the mother of XXXII  
trees. We behold the luminaries shining from above,  
the Sun to serve the day, the Moon and the Stars to  
cheer the night; and by all these Times to be marked  
out and signified. We behold on all sides a moist ele-  
ment, teeming with fishes, beasts, and birds: because  
the grossness of the air which bears up the flights of  
birds, thickeneth itself by the exhalation of the waters.  
We behold the face of the earth decked up with earthly  
creatures, and Man created after thine own image  
and likeness, even through that very Image and like-  
ness (that is the power of reason and understanding)  
made superior to all unreasonable creatures. And  
like as in his soul there is one power which bears rule  
by directing, and another nature made subject, that  
it might obey, so was there for man, corporeally also,  
made a woman, who in the mind of her reasonable  
understanding should have a parity of nature, but in  
the sex of her body, should be in like manner subject  
to the sex of her husband, as the appetite of doing is  
fain to conceive the skill of right doing from the reason  
of the mind. These things we behold, and they are  
all severally Good, and all together Very good.

## S. AVGVSTINI CONFESSIIONVM LIBER XIII

### XXXIII

CAP. XXXIII  
LAUDANT te opera tua, ut amemus te, et amamus te, ut laudent te opera tua. habent initium et finem ex tempore, ortum et occasum, profectum et defectum, speciem et privationem. habent ergo consequentia mane et vesperam, partim latenter partim evidenter. de nihilo enim a te, non de te facta sunt, non de aliqua non tua vel quae antea fuerit, sed de concreata, id est simul a te creata materia, quia eius informitatem sine ulla temporis interpositione formasti. nam cum aliud sit caeli et terrae materies, aliud caeli et terrae species, materiem quidem de omnino nihilo, mundi autem speciem de informi materia, simul tamen utrumque fecisti, ut materiam forma nulla morae intercapedine sequeretur.

### XXXIV

CAP. XXXIV  
INSPEXIMUS etiam, propter quorum figurationem ista vel tali ordine fieri vel tali ordine scribi voluisti, et vidimus, quia bona sunt singula et omnia bona valde, in verbo tuo, in unico tuo, caelum et terram, caput et

466

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

### XXXIII

#### *How every Creature ought to praise the Creator*

THY works praise thee, that we may love thee, CHAP.  
XXXIII  
and we love thee, that thy works may praise thee. They have their beginning and their ending from time, their rising and their falling, their growth and their decaying, their form and their privation. They have therefore their succession of morning and evening, part secretly, part apparently: for they were made of nothing, by thee, not of thee; not of any matter that is not thine, nor of any that was before, but of a matter concreated, that is, at the same time created by thee: because that into its state Without form, thou didst introduce a form, without any interval of time between. For seeing the matter of Heaven and Earth is one thing, and the form of heaven and earth is another thing: thou madest the matter of merely nothing, but the form of the world out of the matter Without form: yet madest both matter and form so just at one instant, that the form should follow the matter, without any respite of delay between.

### XXXIV

#### *The Order and various fruit of a Christian Life*

WE have also looked into this, what thou willedst to be shadowed forth by making these things in this order, CHAP.  
XXXIV  
or having them described in this order. And we have seen that all things are Good singly of themselves, and one with another Very good, in thy Word, even in thy

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP.  
XXXIV

corpus ecclesiae, in praedestinatione ante omnia tempora sine mane et vespera. ubi autem coepisti praedestinata temporaliter exequi, ut occulta manifestares et incomposita nostra componeres—quoniam super nos erant peccata nostra, et in profundum tenebrosum abieramus abs te, et spiritus tuus bonus superferebatur ad subveniendum nobis in tempore opportuno—et iustificasti impios et distinxisti eos ab iniquis, et solidasti auctoritatem libri tui inter superiores, qui tibi dociles essent, et inferiores, qui eis subderentur, et congregasti societatem infidelium in unam con-  
spirationem, ut apparerent studia fidelium, ut tibi opera misericordiae parerent, distribuentes etiam pauperibus terrenas facultates ad acquirenda caelestia. et inde accendisti quaedam luminaria in firmamento, verbum vitae habentes sanctos tuos, et spiritalibus donis praelata sublimi auctoritate fulgentes : et inde ad imbuendas infideles gentes sacramenta et miracula visibilia vocesque verborum secundum firmamentum libri tui, quibus etiam fideles benedicerentur, ex materia corporali produxisti ; et deinde fidelium animam vivam per affectus ordinatos continentiae vigore formasti, atque inde tibi soli mentem subditam, et nullius auctoritatis humanae ad imitandum indigentem, renovasti ad imaginem et similitudinem tuam praestantique intellectui rationabilem actionem tamquam viro feminam subdidisti, omnibusque tuis ministeriis ad

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

only begotten, both Heaven and Earth, the head and body of the Church, in thy predestination before all times, without Morning and Evening. But when thou beganest in time to put in execution thy predestinated decrees, to the end thou mightest reveal hidden things, and rectify disordered things; (for our sins hung over us, and we had sunk from thee into the darksome Deep, and thy good Spirit hovered over us, to help us in due season;) then thou didst justify the ungodly, and Dividedst them from the wicked; and thou madest the Firmament of the authority of thy book between those Above, who were to be docile to thee, and those Under, who were to be subject to them: and thou Gatheredst together the society of unbelievers into one conspiracy, that the zeal of the faithful might appear, and that they might bring forth works of mercy to thee, distributing even to the poor their earthly riches, to obtain heavenly. And after this didst thou kindle certain luminaries in the firmament, even thy holy ones, holding forth the word of life; shining with spiritual gifts by virtue of heavenly authority: after that again for the initiation of the unbelieving Gentiles, didst thou out of corporeal matter produce the Sacraments, and certain visible miracles, and sounds of words, according to the firmament of thy book; by which the faithful should receive a blessing. Next after that didst thou form the Living Soul of the faithful, through their affections well ordered by the vigour of continency: and after that the mind, subjected to thee alone and needing to imitate no human authority, didst thou renew after thine own Image and similitude; and didst subject its rational actions to the excellency of the understanding, as a woman to a man; and to all offices of thy ministry necessary for

CHAP.  
XXXIV

Gen. i. 1, 2

Rom. iv. 5

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXXIV

perficiendos fideles in hac vita necessariis, ab eisdem fidelibus ad usus temporales fructuosa in futurum opera praeberi voluisti. haec omnia videmus et bona sunt valde, quoniam tu ea vides in nobis, qui spiritum, quo ea videremus et in eis te amaremus, dedisti nobis.

XXXV

CAP.  
XXXV

DOMINE deus, pacem da nobis—omnia enim praestitisti nobis—pacem quietis, pacem sabbati, pacem sine vespera. omnis quippe iste ordo pulcherrimus rerum valde bonarum modis suis peractis transiturus est: et mane quippe in eis factum est et vespera.

XXXVI

CAP.  
XXXVI

DIES autem septimus sine vespera est nec habet occasum, quia sanctificasti eum ad permansionem sempiternam, ut id, quod tu post opera tua bona valde, quamvis ea quietus feceris, requievisti septimo die, hoc prae loquatur nobis vox libri tui, quod et nos post opera nostra ideo bona valde, quia tu

470

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

the perfecting of the faithful in this life, thou didst will, that for their temporal uses such good things be given by the said faithful, as may be profitable to themselves in time to come. All these we See, and they are Very good, because thou seest them in us, who hast given unto us thy Spirit, by which we might see these things, and might love thee in them. CHAP.  
XXXIV

### XXXV

#### *He prays for Peace*

GRANT, O Lord God, thy peace unto us: for thou hast given us all things. Give us the peace of quietness, the peace of the Sabbath, peace without any evening. For all this most goodly array of things so very good, having finished its course, is to pass away, for both a Morning and an Evening was made in them. CHAP.  
XXXV

### XXXVI

#### *Why the seventh Day hath no Evening*

BUT the seventh day is without any evening, nor hath it any setting: even because thou hast sanctified it to an everlasting continuance; that that which thyself didst after thy works which were Very good, Rest, namely, the Seventh day, (although even those works thou createdst without breaking thy rest) the same may the voice of thy book speak beforehand unto us; namely, that we also after our works (which are therefore Very good, because thou hast given CHAP.  
XXXVI

## S. AVGVSTINI CONFESSIONVM LIBER XIII

CAP. nobis ea donasti, sabbato vitae aeternae requiescamus  
XXXVI in te.

### XXXVII

CAP. ETIAM tunc enim sic requiesces in nobis, quemadmo-  
XXXVII dum nunc operaris in nobis, et ita erit illa requies  
tua per nos, quemadmodum sunt ista opera tua per  
nos. tu autem, domine, semper operaris et semper re-  
quiescis ; nec vides ad tempus, nec moveris ad tempus,  
nec quiescis ad tempus ; et tamen facis et visiones tem-  
porales et ipsa tempora et quietem ex tempore.

### XXXVIII

CAP. Nos itaque ista quae fecisti videmus, quia sunt, tu  
XXXVIII autem quia vides ea, sunt. et nos foris vidimus, quia  
sunt, et intus, quia bona sunt : tu autem ibi vidisti  
facta, ubi vidisti facienda. et nos alio tempore moti  
sumus ad bene faciendum, posteaquam concepit de  
spiritu tuo cor nostrum ; priore autem tempore ad  
male faciendum movebamur deserentes te : tu vero,  
deus une bone, numquam cessasti bene facere. et  
sunt quaedam bona opera nostra, ex munere quidem  
tuo, sed non sempiterna : post illa nos requieturos in  
472

## ST. AUGUSTINE'S CONFESSIONS BOOK XIII

them to us) may Rest in thee in the Sabbath of life everlasting. CHAP.  
XXXVI

### XXXVII

*When God shall rest in us*

FOR then also thou shalt so rest in us, as thou now workest in us : and so shall that rest be thine, through us ; even as these works are thine through us. But thou, O Lord, dost work always, and rest always too. Nor dost thou see for a time, nor art thou moved for a time, nor dost rest for a time ; and yet thou makest those things which are seen in time, yea, the very times themselves, and the rest which proceeds from time. CHAP.  
XXXVII

### XXXVIII

*God beholds created Things one Way, and Man another*

WE therefore behold these things which thou hast created, because they are : but they are, because thou seest them. And we see without, that they are, and within, that they are good : but thou sawest them there already made, where thou sawest them, yet to be made. And we at a later time have been moved to do well, after that our heart had conceived the purpose of it by thy spirit : but at an earlier time we were moved to do evil, when we forsook thee : but thou O God, One and Good, didst never cease doing good. And some certain works of ours there be that be good, of thy gift, but not eternal : after them we trust to find repose in thy grand sanctification. CHAP.  
XXXVIII

S. AVGVSTINI CONFESSIOIVM LIBER XIII

CAP.  
XXXVIII

tua grandi sanctificatione speramus. tu autem bonum  
nullo indigens bono semper quietus es, quoniam tua  
quies tu ipse es. et hoc intellegere quis  
hominum dabit homini? quis angelus  
angelo? quis angelus homini? a  
te petatur, in te quaeratur, ad  
te pulsetur: sic, sic accipie-  
tur, sic inuenietur, sic  
aperietur.

ST. AUGUSTINE'S CONFESSIONS BOOK XIII

thou being the Good, needing no good, art at rest  
always, because thy rest thou art thyself. And what CHAP.  
XXXVIII  
man is he that can teach another man to understand  
this? Or what angel, another angel? Or what  
angel, man? Let it be begged of thee,  
be sought in thee, knocked for at  
thee; so, so shall it be received,  
so shall it be found, and so  
shall it be opened.

AMEN



## INDEX

- ADEODATUS**, 57  
Alypius, 15  
Ambrose's hymn, 63, 171  
Anaximenes, 89  
Angels not mediators, 199  
Augustine :  
    lungs affected, 7  
    ceases to teach rhetoric, 9, 15  
    stays at Cassiciacum, 11  
    prays for his dead mother, 67  
    his confessions, 81, 209  
    his ideas of wedlock, 151  
    knew no Hebrew, 217  
    what he thought of Chaos,  
        295
- Balneum*, derivation of, 63  
Baptismal water, 397  
Beginning, the, 361  
Birds and fishes interpreted, 425
- CASSICIACUM**, 11  
Chaos, 293  
Christ only mediator, 211  
    his death, 205  
    Moses wrote of him, 215  
Cogitation, what it means, 107  
Confessions, truth of, 81  
Contradictors, 323  
    charity of opinion, 347  
Coursing of hares, 181
- Creator and creation, 315, 377  
Creation of world, 219  
    before it, 233
- DARKNESS** on the deep, 291  
Deep, the, 291  
Deus creator omnium, 63, 171,  
    271  
Dreams, 153  
Drunkeness, 159
- ENODIUS**, 59
- FIRMAMENT** interpreted, 403  
First, in several ways, 361  
Fish and whales interpreted, 453  
Flesh and spirit, 137  
Fruits of the earth interpreted,  
    445
- GENESIS I.** interpreted, 291, 333  
    summed up, 463  
God, what man loves in, 87  
    how to be found, 93, 123  
    where to be found, 143, 145  
    his word, 221  
    his eternity, 231  
    how known, 283
- HAPPINESS**, 129  
Hearing, 165

## INDEX

- Heaven and earth, the heaven of  
   heavens, 289, 301, 311, 325  
 Hebrew, 217  
 Holy Ghost, 387  
 House of God, 317  
 Hunger, 155  
 Hymn of St. Ambrose, 63, 171,  
   271  
  
**INCREASE** and multiply interpreted,  
   439  
 Interpretations, different, 329, 343,  
   357, 367  
  
**KNOWLEDGE**, temptations of, 175  
  
**LAND** and sea interpreted, 409  
  
**MAN'S** creation allegorized, 431  
   his dominion, 433  
 Mediators not angels, 199  
   Christ only, 201  
 Memory of things perceived by  
   senses, 97, 103  
   of things known, 101  
   of numbers, 107  
   of memory, 109  
   of feeling, 111  
   of absent things, 115  
   of forgetfulness, 117  
   of what we never had, 133  
   its three-fold power, 121  
   what it is, 127  
   that it contains God too,  
     141  
 Mind and time, 277, 279  
 Monica (mother of A.), 69  
   falls sick, 53  
   dies, 57  
   is buried, 61, 67  
  
 Moses, 215  
 Mother of Augustine. *See* **Mou-  
   nica**  
  
**NEBRIDIUS**, 11  
   baptized, 13  
**Numbers**, 107  
  
**PATRICIUS**, 69  
 Plato's doctrine of reminiscence,  
   105  
 Praise and dispraise, 187  
 Pride, 183  
 Psalter sung, 167  
  
**REMINISCENCE**, doctrine of, 105  
  
**SACRAMENTS** allegorized, 421  
 Self-love, 193  
 Senses, 95, 103  
 Sight, 169  
 Smell, 163  
 Spirit and flesh, 137  
 Spirit on the waters, 385, 391  
 Style of Moses, 351  
  
**TEMPTATIONS**, 153, 155  
 Thirst, 155  
 Time, 235  
   the three times, 237, 247,  
     253  
   time is not long, 239  
   how measured, 245, 255, 269,  
     277  
   what it is, 259  
   creation in time, 309  
 Tobias, 171  
 Trinity, 383, 395

## INDEX

- Truth and interpretation, 345,  
367
- VAINGLORY, 193
- Verecundus is baptized and dies,  
9, 11
- Verse, how measured, 267
- Very good, 455
- Void, how understood, 335
- WATER of baptism, 397
- Waters, 339
- Word, the, 221
- World created, 219



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