

The Life of the Spirit

BLACKFRIARS

Vol. II.

SEPTEMBER, 1945.

No. 19.

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FROM ST. AUGUSTINE

I.

"Pondus non ad ima tantum est, sed ad locum suum,
ignis sursum tendit, deorsum lapis. Ponderibus
suis aguntur, loca sua petunt . . . pondus
meum amor meus; eo feror quocumque feror.

Confessions XIII—9.

* * *

Not only downward drags the weight,
The Will that holds each thing in thrall;
Each finds its own determined state,
The flame must rise, the stone must fall:
And I where'er I live and move
Must rise to Thee—my weight is love.

JOHN SEARLE.

* * *

NOTE.—Did Augustine take his illustration from Aristotle?" Cf. "A stone which naturally moves downward, could not be trained to move upward even if one tried to accustom it to do so by throwing it up into the air ten thousand times; nor can a flame be trained to move downward, nor anything else that naturally acts in one way, be educated to act in another way."

Nich. Ethics Book II.

Trans. by H. Rackham.

II.

Et in animis hominum tantae latebrae sunt, et
tanti recessus, ut omnes suspiciosi cum merito
culpentur, etiam laudari arbitrentur se debere
quod cauti sunt." *Epis. CL1—4.*

* * *

Deep in the gloomy caverns of the mind,
"Suspicion" lives, an evil worm, half blind;

Peering at all things, all things half believèd,
 Yet praised as "Prudence" by the self-deceivèd.

JOHN SEARLE.

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III.

"Fecerunt itaque civitates duas amores duo,
 terrenam scilicet amor sui usque ad contemptum
 Dei; caelestem vero amor Dei usque ad contemptum sui."
De Civ. Dei. XIV.—28.

* * *

Two cities and two loves.

In Babylon,

Self-love is Lord, and rules with iron rod,
 No other Power dare speak:

Not even God.

But in Jerusalem,

God's love is all: no other love is found,
 That flood so deeply flows,

Self-love is drowned.

JOHN SEARLE.

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