Duplicities and integrations of the personality of St. Augustine

Herman Hausheer

State University of Iowa

This work has been identified with a Creative Commons Public Domain Mark 1.0. Material in the public domain. No restrictions on use.

This thesis is available at Iowa Research Online: https://ir.uiowa.edu/etd/4219

Recommended Citation

Hausheer, Herman. "Duplicities and integrations of the personality of St. Augustine." MA (Master of Arts) thesis, State University of Iowa, 1921.
https://doi.org/10.17077/etd.ko2rn5l0

Follow this and additional works at: https://ir.uiowa.edu/etd
Duplicities and Integrations of the Personality of
St. Augustine: A Study in the Psychology of Genius

by
Herman Hausheer

A Thesis
Submitted to the Faculty of the Graduate College
in partial fulfillment of the requirements
for the Degree of Master of Arts.

Iowa City, Iowa
1921
TABLE OF CONTENTS

Introduction.

I. The Duplicities and the Integrations in the Personality of St. Augustine.
   1) Egotism - Self-Abnegation.
   2) Sensuousness - Asceticism.
   3) Callousness - Impressionability.
   4) Cruelty - Kindliness.
   5) Independence - Dependence.
   6) Posing - Sincerity.
   7) Rationality - Sentimentality.

II. The God-Experience as an Integrative Factor in the Personality of St. Augustine.

III. A Study in the Psychology of Genius.
INTRODUCTION

St. Augustine is one of the most imposing personalities in the Western World. His was the dominating personality that brought together the various contemporary streams of thought into a commanding world view. The majesty of his system of thought and his vision of world-embracing organization set free consequences in thought and action, in giving redirection to Western culture throughout the succeeding centuries. A genius of such caliber cannot fail to arouse our interest in his greatness. We, therefore, made it our task to find the causes of his world-wide moulding power. Unlike the bulk of the literature dealing with some favorite phase of St. Augustine’s system of thought, we find them in his many-sided personality. We deliberately avoid the appraising of any of his theological or philosophical views. Such an attempt undoubtedly will throw indirectly some light upon his theology and philosophy. Our chief concern, however, is to account for his greatness in terms of his personal characteristics. Our interest is therefore not philosophical but psychological. It is an excursus into the psychology of genius.

The human self is made up of duplicities and integrations. Duplicities are "the mutual interplay of
hindrances and furtherances, of checks and releases, mutual inconsistencies and agreements, reinforcements and obstructions." (47 b, p.229) Integrations consist in the coordination of these duplicities. They are adjustments, made to insure balance. We meet these cross-currents in the normal person, but they are only incipiently present, as for instance in the alteration of feelings of well-being with feelings of depression. Goethe in his "Faust" expresses the fact thus: "Not only two but several souls dwell within us." The average individual experiences integrations in his feelings of satisfaction, of buoyancy, of unison. The Homo Duplex is one who has very pronounced duplicities. The pathology of duplicities is depicted by Professor Edwin Starbuck as follows: "Condition underlying double-mindedness is that two or more centres of related processes or selves, may drift above the threshold of clear consciousness in rapid succession, while each is imperfectly cognizant of the other." (90 a, p.860) Abnormally, these duplicities are complete disintegrations of self that function independently and without any consciousness of one another. The abnormal person suffers a complete dissociation of his cross-currents, and his self is conspicuous by the absence of any integrations whatever. The genius is, on the contrary, an individual that is blessed with the capacity to integrate all his initial duplicities so as to subserve his attainment of a richer life.
The Duplicities and the Integrations in the Personality of St. Augustine.

A unified personality, admired so much by all men, as a distinctive mark of a full-rounded human life, is the product of a deep refining process of all the inherent cross-currents. From the twelfth to the sixteenth year of the human personality, when the step from youth to manhood has to be made in terms of bodily and physical modifications, men grow more clearly conscious of the incipient division of their personality. That experience is the signal of impending storm and stress, demanding wholesome adjustments for the integrity of the human soul and body. Rabindranath Tagore, the celebrated Bengalian poet epitomized it for all alike, saying in part: "When a man begins to have an extended vision of self, when he realizes that he is much more than at present he seems to be, he begins to get conscious of his moral nature. Then he grows aware of that which is yet to be, and the state not yet experienced by him becomes more real than under his present experience. Then comes the conflict of our lesser man with our greater man, of our wishes with our will, the purpose that is within our heart." (93, p. 54)

Not unlike some of the great religious geniuses
of the world, St. Augustine found himself face to face with antitheses and antagonisms demanding attention. These conflicting tendencies grew increasingly to a more accentuated differentiation, and made their appearance in consciousness, making it a paramount necessity for him to forge a coordination, some bond of vital association between them, in order to save him from the apparent danger of pathogenic disintegration. The appearance of these incipient duplicities in the field of consciousness makes explicable the exacting struggles, the chain of partial adjustments and the cropping out of eccentricities. The way of life was strewn with disintegrations and partial integrations. The partial coordinations of his initial predispositions crystallized by a selective process of the contending strains of his ego.

This native duplicity of his may find in some measure a clue in the hereditary and racial characters that entered into the making of his psycho-physical organism. He is indeed a composite photograph of his parents. His father Patricius was of an impulsive and passionate disposition. He indulged in sexual gratification outside of wedlock. Whenever the effervescence of his rage
abated, a high degree of kindliness of heart made itself felt. Soon, upon his determination of exchanging his pagan allegiance for the acceptance of Christianity, he met with death. St. Agustine's mother Monica finds her almost exact echo in her famous son. She had a keen sense of observation, was easily impressed by authority and yielded with little opposition. She was richly intellectually endowed and possessed an all-absorbing religious impulse. (6) Standing between paganism and Christianity by nature as well as in historical perspective, one is not surprised to find these mighty influences cross his life in multiple variations. The historical background of his time that determined in some measure the making of his personality shall be discussed in some later chapter.

I. Egotism.- Self-abnegation.

Egotism and self-depreciation are a most conspicuous cross-current in the personality of St. Augustine. The former being in point of view of development the primary tendency of self-preservation, later demanded out of need the functioning of self-abnegation in order to secure a balance and integrity of self. His confessions and letters give abundant evidence of the fact that he was mightily
influenced by considerations of self. His egotism goaded him on to the adventures of life. It is a most healthy state of his mind to have a sense of self-respect. It secured for him an alertness to pay attention to the needs and maladjustments of his life. It gave him ambition to achieve. It enabled him to stand aloof and not to relinquish his self-possession in the midst of the multitude.

St. Augustine gives vent to his egotism in bestowing praise upon the things that are well-pleasing in his own person. "I was averse to being deceived, I had a vigorous memory, was provided with the power of speech, was softened by friendship, shunned sorrow, meanness, ignorance: In such a being what was not wonderful and praiseworthy." (Conf., p. 54) He frankly admits that he was influenced by egotistical considerations in securing through his Manichean friends the official position of the professorship of rhetoric in Milan. (74, Conf., p. 84) He makes no secret of his love of praise. "A man is praised for some gift that Thou bestowest upon him, and he is more gratified at the praise for himself." "The desire to be feared and loved of men, with no other view than that I may experience of a joy therein." "But if praise both is wont and ought to be the companion of a
good life, and of good words, we should as little forego its companionship as a good life itself." (Conf. p. 159) Out of his need of self-satisfaction and well-being he defends the praise of his self. It was to him an essential augmentation of his feeling of vitality. Small wonder, therefore, that we find him very sensitive towards the praises of others. "Because assuring me as you used to do and that you take great pleasure in every one of the gifts which the Lord has in his companion been pleased to bestow upon me. (74, Let. p. 288) The praises of others makes him friendly and expansive. (Ep. 25, 30) But it also awakens in him a wave of sentimental ebullition which borders almost on flattery. (Ep. 27)

He is egotistic in his unconscious rivalry with Jerome. It is as if he grumbled over the contributions which this church-father made in theology. Egotism increased his callousness toward Jerome. He throws praise at him because he feels this friendship procures for him honor and prestige in the theological disputations of his day. One can readily see that Jerome was not incorrect in his judgment when he writes to St. Augustine over the wrangle of some biblical question, "through desire for praise and celebrity and eclat in the eyes of the people, intending to become famous at any expense, - and you seem to
desire to display your learning." (Let. pp. 328-9)

Hence his animated praise of Jerome is not without an underlying motive. He wins him through politeness expressed in a most exquisite language. He attracts him to himself and makes him contributory to his influence. It is a curious fact that his letters to high officials give evidence of this. We, therefore, find him bestowing praise upon them in a most lascivious way. He does not spare exaggerated laudations in order to win them for himself and his purposes. (Ep. 200) The saint of Hippo knows full well that if he pays self-respect to others, he thereby augments his. "And better truly is he who praised than the one who was praised." (Conf. p. 159) "When gratified by intelligent praise, I appear to myself to be gratified by the proficiency or towardliness of my neighbor." "The same good things which please me in myself are more pleasing to me when they also please another." (Conf. p. 160) He finds great enhancement of self in his demand of persons to ask him questions. It is his earnest conviction that a good reputation is more important for a bishop than the life itself. (Let. pp. 126-6) His egotism spurred him on to pursue the ambition of fame beyond his death. "I
have resolved to devote the time entirely if the Lord will, to the labor of studies pertaining to ecclesiastical learning; in doing which I think that I may, if it please the mercy of God, be of some service even to future generations. (Let. pp. 509) He is callous against persons whenever his ego is attacked. He defends his authority and justifies the actions of his congregation, as the woes and joys of his diocese are part of his ego. (Ep. 126; 125) It is hard and invidious to him to admit that he was rather too lenient. He is cold as his episcopal dignity is hurt. He lets his superiority make itself felt against the Donatists, especially against Maximus, to whom he writes that he calls him honorable, not because of his office as bishop, but because he is a man created in God's image. (Ep. 33, 1) The older St. Augustine becomes the more he grows church-centered. This clerical self-respect does not enable him to refuse to accept praise. His very last letter that we have of him written to Darius betrays this. (Ep. 231)

It is interesting to notice that his egotism has become discriminative in reference to praises of others. He feels that the church over which he rules is honored thereby. "I am delighted with all sorts of praise from all sorts of persons, but only with such
praises as you have thought me worthy of and only coming from those who are such as you are. From this your friendship to me, I doubt not that even the praises bestowed on me,- will more abundantly benefit the church of Christ, since the fact that you possess, and study and love, and commend my labors in defense of the gospel against the remnant of the impious idolaters in these writings in proportion to the high position which you occupy. (Let. pp. 582-3) This egotism hidden behind the authority of the church invested in him, gives him prestige and satisfaction. He is anxious to use it as a weapon for the glory of the church. Hence his egotism is not only based upon a strong feeling of duty, but it is an enlightened self-respect that prompts him to accept praise. And it is a fact that a proper regard for the interests of others is conducive to a proper regard for one's own interest.

"The desire to be feared and loved of men with no other view than that I may experience a joy therein which is no joy, is a miserable life, and unseemly ostentation. (Conf. p.159) A self-respect without being tied up with other lives and things, an enjoying of self for
its own sake is detestable to him. It arouses in him the tendency of depreciation. Mere satisfaction of self does not answer his needs. He is conscious that such indulgence must rather create in him a disrespect for his own ego. In order to entertain a healthy self-assurance he asserts his self-abnegation. Ribot is correct when he writes: "Self-feeling cannot develop unless it becomes semi-social or ego-altruistic." (82a, p. 242) "And I behold and loathed myself that I might behold how foul I was and how crooked and sordid, bespotted and ulcerous." (Conf. p. 123) "For I was but flesh, a wind that passeth away and cometh not again." (Conf. p. 51) "Tell me, o merciful One, Thy miserable servant (Conf. p. 47) "Still suffer me to speak before Thy mercy — me dust and ashes." (Conf. p. 47) He is self-abnegating on his death-bed. He knew his imperfections as any man does. The seven psalms of repentance were his favorite reading in his last days of earthly life.

"Behold of Truth, in Thee do I see that I ought not to be moved at my own praises for my own sake, but for my neighbor's good." (Conf. p. 160) His intelligent egotism harvests for him the truth that there are imperfections in him and that he feels the need of displeasure in
regard to his own personal ego. He writes to the young man Dioscorus who sought information from him in order to increase his own prestige (Ep. 118. 3) that he needs modesty; "In that way the first part is humility; the second humility; the third humility; and I would continue to repeat as often as you might ask direction,—but because unless humility precede, accompany, follow every good action which we perform, being at once the object which we keep before our eyes, the support to which we cling, and the monitor by which we are restrained, pride wrests wholly from our hand any good work on which we are congratulating ourselves."

St. Augustine's egotism and self-abnegation find in their tension and friction a partial interrelation between themselves. We find passages that express humble egotism and egotistic humility. "That I labor to do this with a sincere heart, and with the fear and trembling of Christian humility, is not perhaps to most men manifest, but is seen by him to whom all hearts are open." (Let. p. 260) "I should prefer to all other studies the privilege, if it were attainable by me of sitting by your side and learning from you." (Let. p. 331) "I would by no means be so arrogant as to attempt to enrich by my small coppers
your mind, which by the divine gift is golden. (Let. p.273) "I am ashamed, indeed, to believe so much good spoken of myself; but I am yet more unwilling to refuse to believe you." (Ep. 7)

He finds a justification of egotism in God as He instills into man things that make him worthwhile. The "Confessions" gave him a chance to express his true egotism and self-abnegation. He nurses his self-gratification in the joy of deliverance from a life of license. Though he hides his egotism behind God by saying, "Good then is He that made me, and He is my God." (Conf. p. 54) yet his egotism is chastened by his will to abnegate himself. In his meditations over the God life his ego-feeling finds sublimation: "For I existed even then; I lived and felt and was solicitous about my own well-being, a trace of that most mysterious unity from whence I had my Being, I kept watch by my inner sense over the wholeness of my senses, and in those insignificant things, I learnt to take pleasure in truth. For thus wilt Thou preserve me, and those things which Thou hast given me shall be developed and perfected and I myself shall be with Thee, for from Thee is my Being." (Conf. p.54)
Not only does his ego-feeling find sublimated expression but there are passages which indicate an integration of his ego-feeling as well as his self-abnegation. "O how exalted art Thou, and yet the humble in heart are Thy dwelling place; for Thou raisest up those that are bowed down, and they whose exaltation Thou art, fall not." - "I could not therefore exist, could not exist at all, o my God, unless Thou wert in me." - "And when Thou art poured forth on us, Thou art not cast down, but we are uplifted; nor art Thou dissipated, but we are drawn together." (Conf. p. 46) "Two cities have been founded by two loves: the earthly by the love of self, even the contempt of God; the heavenly by the love of God, even to the contempt of self. (City of God, p. 282)

II. Sensuousness - Asceticism.

Among the geniuses of Christendom St. Augustine stands unique in an unusual keenness of sensitivity. He was easily affected through sensorial stimulations. Students of history (65, pp.1-2) inform us that the Punic people of which St. Augustine was an offspring, possess a violent passion for
sensuous things, and are animated by irascibility and by a concupiscible appetite. There was little restriction imposed upon the youth of those days. He himself tells us in his confessions, how gratified his father was over the budding signs of his manhood, and how his mother was vexed with fear over it! (Conf. p. 56) Unprotected and an outlaw to the sexual instinct we find him a victim of illicit indulgence. "In those years I had one whom I know not in what is called lawful wedlock, but by wayward passion, void of understanding, I had discovered." (Conf. p. 68) "In the 16th year of the age of my flesh, when the madness of lust held complete sway over me, I resigned myself entirely to it." (Conf. p. 56) "But I held it not in moderation, mind to mind — but out of dark concupiscence of the flesh and the effervescence of youth, exhalations came forth which obscured and overcast my heart so that I was unable to discern pure affection from holy desire, dragged away my unstable youth into the rough places of unchaste desires." (Conf. p. 55) "But I unhappy one, who could not imitate a woman, impatient of delay,
since it was not until two years' time, I was to obtain her, I sought,—being not so much a lover of marriage as a slave of lust,—procured me another." (not a wife though)(Conf. p.100) The aberration of the sexual instinct lead him into sensuality, that enjoyment of pleasure for its own sake. This resignation to sensuality became the power that distracted his ego, and which made him unbalanced and unable to find himself.

The conspicuous alertness of his senses supplied him with much stress and pleasure. He craves to be excited by contact with objects of sense." (Conf. p.60) He intimates that he is liable to allow the mere aesthetic pleasure to outstrip his devotional feeling (Conf. p.156) and he is given to the inclination of being overfond of the pleasures of the table. (Conf. pp. 154-5) "The special keenness of the senses is the basis of the sensuous temperament, and the sensuous temperament is especially exposed, though it by no means necessarily falls victim to the temptations of sensuality." (67, p.17) St. Augustine was aware that he was stamped as a victim of illicit sensuality;
he, therefore, found in due time a need for checking it. In his awakening to a reaction he turned to the ascetic tendency for help. Asceticism is the exercise of austerity as to the needs of the body. It alone could abrogate the pitfalls of sensuousness. He, therefore, entered the Manichean fold and later the Christian church, as they accelerated his willingness to exercise rigor towards the enthralling enticements of his sex impulse. Yet how long did he waver and dilly-dally with accepting the verdict of his sensuousness that clamorously demanded an abscission. This shows as nothing else the duplicity of St. Augustine's consciousness. It is only after a long protracted struggle that he finds a coordination of this incipient duplicity. Prior to the climax of his life, in which he found deliverance from the thraldom of sexual indulgence, the awakening ascetic tendency asserted itself upon his having read Cicero's "Hortensius." "This book in truth, changed my affections, and turned my prayers to Thyself, o Lord, and made me have other hopes and desires. Worthless suddenly became every vain hope to me, and with an incredible warmth of heart, I yearned for an immortality of wisdom, and
began to arise that I might return to Thee." (Conf. p.61) With the growth of his intellectual powers, there corresponds an increasing capacity to inhibit his sensuality. Under the influence of Ambrose and the Christian church, while teaching rhetoric at Milan, the ascetic tendency at last eclipsed into prominence. "But it was displeasing to me that I led a secular life; yea now my passions had ceased to excite me as of old with hopes of honor and wealth, a very grievous burden it was to undergo so great a servitude. For compared with Thy sweetness, and the beauty of Thy house, which I loved, those things delighted me no longer." (Conf. p.116) The growing self-despair and self-abhorrence augmented his ascetic inclination. It delivered him in the end not only from excessive immorality; but it accelerated the rise of humility and of a healthy self-respect. The conversion of St. Augustine finds its dramatic expression in the struggle between the inordinate sensuous self and the ascetic self, in which the latter gains the ascendancy. As a consequence of his crisis he swings from an intemperance of sensuousness to an intemperance of asceticism. He is determined now to be at war with
every sign of sensuous life. His aim is to kill and frustrate the gratification of the senses. He is very enthusiastic over it due to the hard-won freedom from immorality. He fancies that he could exercise himself to abstain from the pleasures of his senses as he achieved continence from the "lust of the flesh." "But now is necessity sweet unto me, and against this sweetness do I fight (eating and drinking) lest I be enthralled and I carry on a daily war by fastings, oftentimes bringing my body into subjection and my pains are expelled by pleasure." (Conf. p.154) "I strive daily against longing for food and drink." (Conf. p.155.) He is confident that he shall subdue by fastings the pleasure of eating and drinking, yet he is alarmed over the unsuccessfulness of it. He enjoys some compensation in having been unaffected by odors, and he is able to inhibit the pleasures of smell. (Conf. p. 156) It annoys him to have so little success in crushing the delights of the ear. He frets over his taking pleasure in singing. "Yet when it happens to me to be moved by the singing that what is sung, I
confess myself to have sinned criminally." (Conf. p. 156) In like manner he meets face to face with failure to destroy the delights of the eyes and of curiosity. (Conf. p. 157-8) He is so engrossed in curbing the least notice of pleasure for its sake that he exclaims: "This world with all its delights grew contemptible to us." (Conf. p. 128) The ascetic tendency became a serviceable inhibition of his native sentimentality in spite of its immoderation. Hence we find him write upon the funeral of his beloved mother Monica: "For we did not consider it fitting to celebrate that funeral with tearful plaints and groanings -- restrained the flow of my grief, which yielded a little unto me, but the paroxysm returned again, though not as to burst forth into tears, nor to change of countenance, though I knew what I repressed in my heart. And I was exceedingly annoyed that these human things had such power over me." (Conf. p. 729) His feeling of self is augmented by the growing ability of exercising asceticism at will. "For Thou didst so convert me unto Thyself, that I sought neither a wife, nor any other of this world's hopes." (Conf. p. 128)
St. Augustine, after eleven years of his conversion intimates that he still fights against the subduing of the sensuous delights. This shows obviously that he could not crush them. He is still haunted in his memory by the habits of the past sensual life, and it gives him great concern to be still under the spell of the images of that past licentious life while sleeping. "Thou hast commanded me to abstain from concubinage, but there still exist in my memory the memory of such things as my habits have fixed there." (Conf. pp. 153-4) Therefore we find him to implore God that he does not hold him responsible for his dreams. "In dreams a compensating function of the unconscious, consisting in the fact that those thoughts, propensities and tendencies of a human personality which in conscious life are too seldom recognized, come spontaneously into action in the sleeping state, when to a large extent the conscious process is disconnected. (51, p. 307)

The older St. Augustine grew the more became his asceticism a definite and fixed disposition. He hails Paulinus as his friend because he had relinquished
a worldly, splendid career, had distributed his wealth to the poor, and had gone into solitude with his wife. He feels especially attracted to those that have given up worldly things. This ascetic disposition makes him to refrain from pouring out his feelings freely upon his friends, even if they praise him in excess. (Ep. 109, 110) He forces himself to such a reticence of sentimental outbursts. He takes little consideration for his feelings. The letter to Licentius, one time pupil of his at Cassiacum, shows not only his care and interest for the young man, but he strikes a most unusual tone of affection in order to win him for a renunciation of the things of the world.

To resist the bodily senses becomes now his most sacred study. (Ep. 7.7, 3.4, 10.2, 15.2) The growing dominance of otherworldliness and of the God idea accentuated his asceticism. He despises the things of the earth as incomparable with the things of heaven. (Ep. 244) His judgment upon the earthly goods and life remain in general a most melancholic one. (Ep. 755.6) Human life is in essence nothing else but smoke and air. (Ep. 56.2); it is a poor and
and miserable life. (Ep. 127.2) He works for the renunciation of earthly goods with all his might. (Ep. 157.39) 'This is his personal conviction, yet he is growing mild in his ascetic demands towards others, especially towards the rich widow Proba. (Ep. 130.8) and towards Bonafacius (Ep. 189), persons of prestige. With age the saint of Hippo is less extreme in his asceticism. (Ep. 130.3, 189.5, 220.10) He is rather polemical against the hyperascetic Pelagians who made it a duty to the rich to distribute their wealth.

Sensuousness finds its compensation in St. Augustine’s description of his emotional experiences. The physical indulgence in sensorial experiences denotes more and more something sinful to him. Hence we find him suspicious in the case of the tribune Marcellin before his forced death. He visits the tribune in the prison in order to press a confession from his lips, if he was not addicted to sexual indulgence. (Ep. 151.9) He increasingly comes to identify sin with sexual aberration. St. Augustine recognizes that "his emotional experiences of the God life are necessarily
couched in sensuous terms. He is unable to evade this; but he informs us that we have to regard the description in sensuous terms of what God is to him in a negative way. Yet there is undoubtedly a certain sensational pleasurableness in the experience of God, even though he may abhor such an idea. "O God, light of my heart and bread of the inner mouth of my soul, and the power that weddest my mind with my innermost thoughts," (Conf. p. 51) "That Thou mightest become sweet to me beyond all the seductions which I used to follow, and that I may love Thee entirely, and grasp Thy hand with my whole heart." (Conf. p. 52) "Not corporeal beauty, nor the splendour of time, nor the radiance of light, so pleasant to our eyes, nor the sweet melodies of songs of all kinds, nor the fragrant smell of flowers, and ointments, and spices, not manna and honey, not limbs pleasant to the embraces of the flesh. I love not these things when I love my God; and yet I love a certain kind of light, and sound, and fragrance, and food, and embraces in loving my God, who is the light, sound, fragrance, food and embraces of my inner man — where that light shineth unto my soul which no place can contain, where that soundeth which time
snatcheth not away, where there is a fragrance which no breeze disperseth, where there is a food which no eating can diminish, and where that clingeth which no satiety can sunder. This is what I love, when I love my God."

(Conf. p. 144) "For love of Thy love do I it, recalling in the very bitterness of my remembrance, my most vicious ways, that Thou mayest grow sweet unto me, Thou sweetness without deception." These oft-repeated outbursts of emotion indicate a sensorial pleasurableness. The idea of God may well have aroused in his representation of the experience some organic sensations. At least he makes no scruple that such sensations have in some measure helped to make the experience of God possible.

III. Callousness.- Impressionsability.

As St. Augustine was invested with the most acute sensibilities, they made great demands upon his mental energy. They clamored in and out of season for gratification. It was, therefore, imperative for him to exercise inhibition, if he wanted to gain self-composure. It is out of this selective checking of
excessive sensibility that his tendency of callousness grew. He was aware that unless he exercised inhibition, his ego would suffer disintegration. Whereas sensuousness and asceticism are expressions of tendencies towards his own person, callousness and impressionability are predominantly attitudes towards other individuals.

"What is it to me if any understand not?" (Conf. pp. 48) "But behold, I pass by that time, for what have I to do with that, the memories of which I cannot recall (Conf. p. 69) "Naught but tears were sweet to me, and they succeeded my friend in the dearest of my affections." (Conf. p. 70) "Nor did I now grown in my prayers that Thou wouldest help me; but my mind was wholly intent on knowledge and eager to dispute." (Conf. p. 91) "And if any prosperity smiled at me, I loathed to seize it, for almost before I could grasp it, it flew away." (Conf. p. 94) "And thrusteth me before my own eyes, that I might discover my iniquity, and hate it. I had known it, but acted as though I knew it not, - winked at it, and forgot it." (Conf. p. 123) "And whose words were they, but Thine, which by my mother, Thou pourest into my ears, none of which sank into my
heart to make me do it. (Conf. p.56) The stream of thought is flowing untrammelled. The ideas jostle against each other, vieing with one another which will be the first in getting recognition. St. Augustine must make a selection and that involves ever some elimination. He is able to preserve the integrity of self by passing by insensitively certain ideas and excitations. His revelling in sentimentality for its own sake makes him callous towards his dead friend. Whatever was occupying the centre of his consciousness made him indifferent to the excitations that tried to gain admittance. Insensitivity made him subject to inactivity. He was anyhow of such nervous temperament, seemingly in constant restlessness, that it was not more than normal for him to be indifferent. Callousness relieved in him the accumulated tensions. It made him immune to the engrossing maladjustments and kept him from brooding to fatal excess over his distracted ego. Being of an introvertive type of mind a certain indifference to the details of his inherent contradictions exerted a sobering influence upon him, and made it possible for him to keep his ego together. It aided him in the inhibition of his
almost morbid troubles of conscience. It freed him from the pricks of peccadilloes.

St. Augustine is cold towards Jerome as he is in unconscious rivalry with him over the authority in matters of faith. He is lacking confidence in the friendship he enjoined with him. (Ep. 28) He asks that he may translate the Greek commentaries of the Bible and not to occupy himself with the translation of the Hebrew originals. He contests the authority of Jerome regarding the Septuagint and finds fault with his exegesis of Galatians 2:14. This callousness towards Jerome enlarges his craving for disputation and dialectical gymnastics. It enables him to suscitate Jerome to digress upon subtle points of discussion. When the dignity of his self and of his church-community is made the bone of contention, he exhibits a coldness towards persons, no matter, even if it is his best friend. In his letters to Alpius, he disapproves of the congregation's invectives against him; but he does not censure the brutal compulsion of the guest which he ought to have honored, and who had been robbed of his personal liberty. He seemed not to have been aware of any feeling for such coercion as Pinianus had to undergo at the hands of a
tumultuous congregation. St. Augustine can do nothing better than to justify the actions of his parishioners. The older he becomes the more he gets hardened and indifferent to persons and things. He addresses several letters to the Donatist bishops without the proper salutations. The cruelty that he sanctions made him more callous, and he even speaks of a persecution out of love. He demands coercion in order that men may do good, and requisitions the use of fear in bringing the Pelagians to terms. (Ep. 173:2; 191:2; 194:2) The letter to Laetus (Ep. 263) shows that St. Augustine is insensitive as he is passionate for propagating the ascetic life. He writes him to tell his mother to learn to kill her motherly love in order that he may enter upon the religious life. It is the high sense of his mission and the dignity of his office that made him such a fearless advocate of the ascetic life. He is callous towards Bonafacius, (Ep. 220) the powerful tyrant of North Africa, who called the Vandals to aid him in his ambitions. He disputes with him the right to enter a second marriage. It is the growing, exclusive predominance of the God-idea
that makes him bold against the mighty. He seeks to win them for the church. "For my attention is more engaged by higher causes, believing that men ought to ascribe Africa's great calamities to their own sins." (Lett. p. 575) He stands unmoved in the face of the impending catastrophe that laid waste Carthage and the African church. He demands from the clergy not to flee the approaching pillage of the Vandals, but to remain on their posts. There are no passionate outbursts of sentimentality. His self-abnegation in favor of the exclusive dominance of the God-idea in his life increases the insensitivity of his mind towards himself, persons and things of earth. He longs to be at rest in the City of God. All sympathy and affection seem to be transferred to the other world. It made him calm in a singular way. He continued to work as if nothing was happening. He is so staunchly indifferent to the critical situation of his country that he is totally absorbed in writing his latest reply of the Pelagian controversy to Julian of Eclanum, whilst the Vandals are fast breaking through the walls of Carthage. (62, p. 499)

The saint of Hippo was as a result of his remarkably keen sensibilities, very susceptible to direct and indirect
influences, impressions, that left an indelible stamp upon his personality. It was a peculiar gift of his to respond to the host of impressions in a most admirable way. It is obvious that he acquired this capacity only after various maladjustments. He forged his way through the multitudinous strains of his own many-sided personality as well as through the contemporary movements of thought, until he gained the freedom of his personality. A person of such most alert sensibilities naturally is sensitive to more impressions than the average mortal is.

"The doctor of passioned intimacy" is primarily keen in observing what is going on in his own personality, his senses are responsive in detecting the details, the finer sides of nature, of persons and of situations. This capacity of astute observation enabled him to unearth the hidden recesses of his soul, and to describe his findings in glowing colors. This native impressionability served him as a monitor. It gave him a deeper insight into human life, and it made him sympathetic towards others. "And men go forth to wonder at the heights of mountains, the huge waves of the sea, the broad flow of the rivers, the extent of the ocean, and the courses of the stars, and
omit to wonder at themselves." (Conf. p.746) Such
penetrating sensitivity had its dangers in leading him to
excessive preoccupation with his own failings, to ignore
often the main demands of his present needs. "This period,
then, of my life, Lord, of which I have no remembrance,
which I believe on the word of others, and which I guess from
other infants, it chagrins me." (Conf. p.48) Not only
is he keenly responsive to his inner shortcomings, but he
is just as much sensitive to the good that was in him,
the praise of others. It made him open to all kinds of
men which were attracted by him as well as he by them.
Especially is he captivated by the kindliness of the
Manicheans, who impressed him to such a degree that he
entered rejoicingly their fold. "But what revived and re-
freshed me especially was the consolation of other friends,
with whom I did love what instead of Thee I loved. There
were other things in them which did more lay hold of my
mind to discourse and jest with them; to indulge in inter-
change of kindnesses, to read together pleasant books,
together to trifle and to be earnest to differ at times
without ill-humor." (Conf. p.72) The psychological
reason for St. Augustine's impressionability for the Mani-
cheans is this, that "under certain circumstances a change of stimulation may cause already acquired habits to vary in ways which involve new combinations of old but already intelligent activities, and in a way which does not merely repeat current facts of experience." (83, p.115)

His entrance into the Manichean fold satisfied his opposing tendencies of his ego. With time he reacts towards it in a movement away from it. "It was however a source of annoyance to me that I was not allowed at these meetings of his auditors to introduce and impart any of those questions that troubled me in familiar exchange of arguments with him. I discovered him first to know nothing of the liberal sciences save grammar." (Conf. pp. 82-83) His self-feeling has been attacked as the intruding stimulus comes from the notice that Faustus, the bishop is ignorant in sciences. Then, he felt himself set back by them. "There can be no doubt that it is the sensitiveness of the young which is one important factor in the independent variations of his habits." (83, p.122)

The tensions that ensued, while St. Augustine was in the fold of the Manicheans, functioned in him a greater intellect
ual perspicacity. He found intellectually no further satisfaction in their organization. He clung for the time being to the astrologers, who, to him dealt more with objective facts. He is most favorably impressed by Hœlpidius' disputations against the Manichean faith. While at Milan the personality of St. Ambrose and the authority of scriptures impressed him to such a degree as to be unable to free himself from it. (Conf. 93) Having been a slave to lust, he yet is extremely sensitive to the growing disintegration of his ego. "Much to this effect said I then to my dear friends, and I often marked in them how it fared with me, and I found that it went ill with me. (Conf. p.94) He is enthusiastically taken in by any movement that promotes a good cause, though aware of his own thraldom of lust. The nearer he comes to the crisis of his life, the more sensitive and impressionable he seems to grow. It seems that the crisis of his conversion was hastened by a series of successive irresistible impressions. He is attracted by Simplicianus (Conf. p.116 & 120) and by Pontitianus who were instrumental in strengthening St. Augustine's budding ascetic attitude.
It was an exacting struggle for St. Augustine to free himself from the multitudinous impressions to which he only all too easily yielded. He achieved a balance in this only by means of a certain callousness toward them. Callousness aided him not to be distracted over every influence. He is most favorably impressed by the Manichean faith, but as the first impression fades, and as disappointments meet him, he assumes more and more a callous attitude towards them. In his controversies with them he displays the tender as well as the tough side of his personality. Only after long, strenuous struggles was he enabled to hold both currents in balance, by letting them assert themselves whenever the occasion seemed to present itself which tended to lead to eccentricity. With increasing age his callousness and impressionability find their balance in the all exclusive dominance of the God idea in him. He is warmly impressed by Paulinus' renunciation of a life of ease, and out of the unshakable conviction that the church is the saviour of men, he sanctions the coercion of the state to bring heretics to terms, although he also makes mention that the unanimity of the
policy of his colleagues prompted him to give solemn approval of it. It is as Bertrand tersely says:
"Though impulsive by nature, a certain suppleness and impressionable sense enabled him to maneuver without too many collisions in the midst of the most embarrassing conjunctures." (5, p.161)

IV, Cruelty - Kindliness.

Cruelty and kindliness are deep-seated facts in St. Augustine's personality. His tough-mindedness is in its initial stages of a very offensive form. It makes him destitute of feeling for others. "But I deceived her, when she violently restrained me either that she might retain me or accompany me, and I pretended I had a friend whom I could not quit until he had a favorable wind to set sail." (Conf. p.84) "And yet refusing to go back without me, it was with difficulty I persuaded her, to remain that night in a place quite close to hour ship. That night I secretly left"(p.84) After 14 years in concubinage he dismisses his unlawful wife, the mother of his son Adeoatus in order to take
another one; as he himself says: "And my mistress being torn from my side as an impediment to my marriage." (Conf. p.100) His passions and ambition for greatness blinded him in his consideration of those near him. The aim to yield to these desires drowned in him his sense of propriety and kindliness. It had been necessary for St. Augustine to disregard certain traditional influences and conventional opinions of his environment in order to preserve a possibility of personal freedom, yet it soon reached the limit of healthfulness as he grew cruel towards his mother and concubine. This drove him to the abyss of greater maladjustment, and it ate away at his vitality. "Let them perish from Thy presence, O God, as vain talkers and deceivers of the soul to perish, who, observing that there were two wills in deliberating, affirm that there are two kinds of minds in us,—one good, the other evil." (Conf. p.125) "O if only they were wearied out with their fasting! O that they could behold the internal Eternal, which having tasted I gnashed my teeth that I could not show it to them." (Conf. p.132) "These things I read, and was influenced but discovered not what to do with those deaf and dead, of whom I have been a pestilent member."
(Conf. p.133) "For what pleasure is there to see, in a lacerated corpse, that which makes you shudder? And yet if it lie near, we flock thither, to be made sad, and to turn pale." (Conf. p.158) The saint of Hippo turns a tirade against the Manicheans, his old friends. It is an intellectual way of getting even with them. He works this hatred against them by means of his pen. In reflecting upon the joy of inflicting suffering upon them, he extracts an invigoration of his self. "The violent activity which is involved in the reaction against anger, affords us a sensation of pleasurable excitement which is well worth the cost of the passing unpleasantness." (44, p.58) "Why then may I not address you as worthy of honor, inasmuch as you are a man." (Let. p.242) "If this proposal is displeasing to you, what can I do, my brother, but read our letters, even without your consent, to the catholic congregation?" (Let. p.244) Hence those wicked men who at last shall in vain repent of their sins." (Let. p.306) "And if you are not prepared to do this, begone from this place, and do not pervert the right ways of the Lord, ensnaring and infecting with your poison
the minds of the weak. (Let. p.349) "I think that even the devil himself would not have had the assurance to persist in such a cause." (Let. p.374) The single-minded devotion to the cause of the church necessitates him to assert his authority and dignity by means of cruelty.

In the chagrin over the depravity of men he gives expression to a reflection upon pain. He makes an attempt to give consolation and comfort to people in trouble. To him it is a pious contrition to feel pain over the vices of others. It is so to say a 'blessed suffering.' (Ep. 264) Such blessed painfulness over the sins of men adds to our merit before God. He relates his flow of tears over the depravity of men. (Ep. 211) He shows a forced sympathy for the fall of Rome. His attitude being one of apathy, he looks down from the pedestal of his ecclesiastical dignity. Although he revels in shedding tears, he yet is in a stoical attitude regarding the painful events in the world. The continued attacks of disease of his frail body fostered his tendency to be cruel and stoical towards himself. (Ep. 38)
As the heretics, the Donatists recede from a peaceful agreement and reconciliation. St. Augustine inaugurates a campaign of publication of their refusal, showing the people that they are enemies of the church. It is his earnest hope to win out by the conversion of public opinion. It is only gradually that he makes use of the power of state officials in the correction of the enemies of the church. His growing church-mindedness made him to use questionable means in achieving his aims. He justifies the intervention of the state force through the occurrence of excessive opposition. The cruelties committed by the enemies of the Church prompted him to sanction finally the coercion of them. "They ought to be both prevented from evil and compelled to do good. Subjected to importunate persuasion, shut up and detained in custody and made to suffer so many things which they dislike, until a willingness to undertake the good work is found in them. (Let. p. 544) In the end St. Augustine comes to defend his doctrine of compulsion, (Ep. 89, 93.) and this is noticeable already from the year 407 A.D. At first he thought of making the adversaries afraid and to
intimidate them for the sake of making them pliable to relinquish their opposition, but as his tender soul witnessed the springing up of new heretics, he, in the consuming conviction that no salvation is possible for men without the church, came to sanction a policy of coercion.

St. Augustine's cruelty is also seen in the promulgation of the doctrine of infant baptism, denying and depriving children of the actual blessedness, if they are not baptized. And the "City of God" inflamed the church of Rome to deter the hope of salvation to anyone who is not a member of that church. He persecutes and enters into controversial disputes with Manicheans, Donatists and Pelagians, partly because he is willed to defend the truth and partly because it gave him ample scope to augment his prestige and self-respect. His mind hardens in his later life into intolerance; especially are signs of it noticeable in his works, "On Quantity of Soul," "On Morals of the Church," "On the Morals of the Manicheans." Because he is aglow with an uncompro­mising zeal for the church to which he was wedded for life, he grows cruel towards those that endanger the continuity
of the Church. In the struggle and persecutions of the Donatists, "when the suicides were pointed out to him, he rather coldly replied (Ep. 204) that they did not move him, it was better he said that these whom God had predestined to hell should perish than that all should be damned for want of coercion." (62, p. 232)

It is only after long inner and outer struggles that the saint of Hippo decided for a policy of "inquisition." It was immensely hard for him to be stern and impassioned. He forced himself to it as the God-idea became the centre of all his endeavors. Even in his justification of intolerance, he cannot refrain from intertwining his kindliness with the advocacy of coercion. "Destroy false doctrines, but love men." "Mayest Thou put to death the enemies of the Holy Scriptures with a two-edged sword, and make them to cease their hostility to Thee. For so I wish them destroyed, that they may live in Thee." (30)

St. Augustine has a tender appreciation for the beautiful in nature and in men. He is conscious how much he owes to the thinkers. "For with their understanding and the capacity which Thou hast bestowed upon them, they
searched and foretold many years before, the
eclipses of those luminaries, the sun and the moon, on
what day, at what hour, or from how many particular
points they were very likely to come. Nor did their
calculations fail them, and it came to pass even as they
foretold. Many truths, however, concerning the
creature did I retain from these men, and the cause
appeared to me from calculations, the succession of seasons
and the visible manifestations of the stars. (Conf. pp.80-1)
In kind and loving remembrance of his mother he sets a
monument to her in his confessions. "For I cannot
sufficiently express the love she had for me, nor how
she has travailed for me in the spirit, with a far keener
anguish than when she bore me in the flesh." (Conf. p.85)
It is on account of his kindness that St. Augustine
remains faithful to his mistress for fourteen years. He
is most tender to his personal friends. The tendency to yield
himself to tenderness excessively is in part responsible
that he became a victim of immorality. This characteristic
not only led him into a wasting of his body, but it fostered
in him an indulgence in sentimentality for its own sake,
It made him an Epicurean.
The friendship of St. Augustine with Paulinus of Nolos shows an extreme kindliness and gives the impression of a forced flattery. He writes with a warm heart and without sting to Jerome. (Ep. 73; 83) Though he had aroused Jerome to opposition, he yet reacts with the spirit of kindliness that had grown mightily in him. The saint of Hippo becomes the man of serious love and chastened kindliness the older he grows. He is polite and tender towards high officials and common folks, but he does it because he loves them. In the execution of discipline he is liberal and mild as he is temperate in matters of fashion and dress. (Ep. 245) It is the most arduous thing for him to punish the clergy, if they have been embroiled in transgressions. He consoles with a fatalistic consolation and resigns to the sorrows of human life. In spite of his abhorrence of punishment, he yet had to make use of it. It is a most conspicuous weakness of his to be firm and steadfast in his discipline, because he is given to excess in tenderness. He often threatens to retire from the duties of the bishopric, and he often cannot help but shed tears over his failure of carrying out strict discipline. (Ep. 209) St. Augustine may lack many things in making him an ideal executive and statesman,
yet so much is sure that his kindliness effected in many instances a clearing up of the misery of fallen men. (Ep. 125, 126)

It is his kindliness that convinced him that the truth will triumph over heresies without compulsion. He intends by means of written and oral disputations to win the heretics back. In 403 he tried it again in the Council of Carthage. He hoped to win them in peace; he tried it by persuasion, but of no avail. "Those offenses are taken out of the way, at least in my judgment, by other methods than harshness, severity, and an imperious mode of dealing -- namely, rather by teaching than by commanding, rather by advice than by denunciation."

(Let. p.240) "God knoweth that I not only love you, but love you as I love myself." (Let. p.242) "We earnestly ask your prayers that it may be decided in a peaceful way, as it becomes the Catholic church; so as to silence the tongues of turbulent heretics." (Let. p.257) "We beg you, therefore, when you are pronouncing judgment in cases affecting the church, how wicked soever the injuries may be,-- to forget that you have the power of capital
punishment." (Let. p.412) "But far be it from me to think that those about whom we are treating should be reduced to such destitution by the measures of coercion proposed." (Let. p.248) Though at war with the Donatists and Pelagians we find St. Augustine plead with the officials to refrain from violent retaliation. After the fires of youth had abated, his kindliness, he becomes more impassionate and staid. "When his sermon is a little lengthy, he wants to know if his listeners are getting tired— he has kept them standing so long. "You have loved to come and hear me, my brothers, for I want to be loved by you, if I do not want to be loved for myself. As for me, I love you in Christ. And you too, do you love me in Him? Let our love for one another moan together up to God."

"I have been in the place where you are—you, my brothers, who listen to me. And now, if I give the spiritual bread from the height of this chair to the servants of the Master of us all,—well, it is but a few years since I received this spiritual food with them in a lower place. A bishop, I speak to laymen, but I know to how many future bishops I speak." (5, pp. 288-9)
V. Independence - Dependence.

Independence and dependence constitute a sharply differentiated duplicity in St. Augustine's personality. The one aided him to ward off the influences that hammered upon him, the other made him susceptible to incoming stimuli. Independence gives him a feeling of boldness and persistency. "But at that time neither he nor my most dear Nebridius, who scoffed at that whole stock of divination, could persuade me to forsake it." (Conf. p. 70) "I decided that the Manicheans were to be abandoned; judging that even while in that period of doubt, I could not remain in a sect to which I preferred some of the philosophers, however, because, they were without the saving name of Christ, I utterly refused to commit the cure of my fainting soul." I resolved therefore to be a catechumen in the Catholic church." (Conf. p. 88) Now also had I repudiated the lying divinations and impious absurdities of the astrologers." (Conf. p. 105) He had joined the Manicheans since he had found in them the promise of deliverance from error without the exercise of terrible authority. The disintegrative side of this tendency
of resolute independence consisted in the tearing down of the opposite tendency in him, even his submissiveness. It undermined for him his allegiance to the Manicheans. It estranged him from the relations of persons that in some measure had satisfied his need of dependence. It was a singular success of his of bringing the church in Hippo to relinquish the custom of celebrating the feast of Laetus with excess of eating and drinking. (Let. p. 253)

Yet he won his victory not so much through his mere command as by persuasion, well calculated rhetoric, pathos and sentimental outbursts. He is actively resistent towards Cornelius, (Ep. 259), showing no mildness whatever as he had become entangled in a sensual life, and such aberration was for St. Augustine the most rude sin. (Ep. 262) He becomes obstinate in his administration of discipline when one of his parishioners or even one of his clergy indulged in licentious gratification. Then, woe unto the person!

The judgment of St. Augustine was executed with an unyielding spirit, and with very little mildness. (Ep. 65; 35.2) The sexual abandonment on the part of any man condemned him in the eyes of St. Augustine, no matter how wicked his real crime and transgression was. He was lenient
when the transgression did not involve sexual implications. He is firm in establishing order in the monastery of the nuns over which his sister had been superior. (Ep. 211, 1-4) The authority invested in his office made him fearless in interceding for criminals. He demanded from the high officials of the state to abstain from suspending capital punishment of the Donatists in the interests of the church. He makes various attempts to raise the ecclesiastical dignity above the powers of the state. (Ep. 133) He is persisting in demanding leniency towards the renters on the part of the government of the state. He is bold because he knows he does it out of an unselfish need. Oftentimes he gives only to the oppressed support, who when involved in difficulties with the state, seek the protection of the church. It is to him a gratification to appear as the preacher of religious discipline. He is restless and relentless in preaching fear in order to gain cooperation and order. This discharge of duty to judge and punish where needful was ever the most disagreeable and the most repelling to his nature, yet he warns with human and divine judgments by the power of his
oratory. (Ep. 153, 21.6; 250.22) It is a sign of resolute independence on his part not to take back a carefully thought out theory even though he sees that the practical consequences are questionable. This smacks of stubbornness. Yet we find him in his old age in spite of retractions animated by the spirit of independence, that made him not to recant his doctrines and theories.

St. Augustine is conscious of the fact that he is easily seduced, hence there is in him a strong tendency to yield. (Conf. p. 57) "Seeing, then, that we were too weak by unaided reason to find out the truth and for this cause needed the authority of the holy writings, I now began to believe. For now those things where heretofore appeared incongruous to me in the scriptures and used to offend me, I referred to the depth of the mysteries, and its authority seemed to me all the more venerable and worthy of all religious belief." (Conf. p. 93) "This man, then, by name Firminius, having received a liberal education consulted me, as one very dear to him, as to what I thought on some affairs of his and I, who had now begun to lean in this particular towards Nebridius' opinion added that I
was now almost persuaded that these were but empty and ridiculous follies." (Conf. p.106) "Upon hearing and believing these things related by so reliable a person, all that resistance melted away." (Conf. p.106)

The saint of Hippo feels the need of authority upon which he can depend; it relieves him from a too sensitive responsibility, and it gives him a hold for his too easily wasted tenderness of mind. It was an organic need for him to find anchorage for his feeling of dependence. He is aware that unless his submissiveness gains satisfaction in depending upon some authority, be it scripture, tradition or some person, he would be unable to preserve a balance of his self-feeling. His satisfied feeling of dependence aided him to his belief in the scriptures. He gives up the belief and the practice of astrology because he finds an enlargement of his self-feeling in submitting to the authority of Nebridius, who impressed him so mightily. "For such a custom is to be held as a thing indifferent, and ought to be observed for the sake of fellowship and with those among whom we live. What the
tradition of the church holds good we ought to submit to it." (Let. p. 300) "I beg you to forgive the modesty which made it impossible for me to write to you in reply." (Let. p. 349) "For in these things, the practice of the church of God is the rule of our practice." (Let. p. 369) We find St. Augustine very conservative in the upholding of the traditions of the church, and his fervor for the traditional customs explains effectively his being instrumental in grafting a merit and ceremonial system on the organization and function of the church. It is to him a necessity to have a certain scope of individual freedom, yet if it is enjoyed beyond bounds it crushes the freedom of others, hence it is needful to submit to customs and persons, in order to preserve a balanced self. The saintly church-father is rather passive against Dioscorus, who had written a letter to him in order to gain personal prestige through his authority. He cannot refuse his presumptuous petition. In matters of general church discipline he submits to the findings of the church-councils. In order to preserve his dignity
and authority he must exercise dependence. "I have therefore yielded to the evidence afforded by these instances which my colleagues have laid before me."

(Let. p. 388) For this reason he does not dispute and attack the supremacy and prerogative of the bishop of Rome. The vote of Rome was to him the last authoritative word in matters of dogmatic theology. "This is my faith because it is the Catholic Faith." "I should not believe the scriptures unless the authority of the Catholic church persuaded me." Yet St. Augustine is never blindly submissive. He has learned to preserve his individual initiative in spite of yielding in certain matters to the authority of tradition and church. With age he becomes more churchly in disposition. His dependence upon authority becomes an article of faith. No man can be saved without the church. It is as if he had become church-centered in his ego and outlook upon the world.

VI. Posing - Sincerity.

A living romanticism and an atmosphere of aestheticism radiates from the personality of St. Augustine. His artistic impulse provides him with plenty of scope
to surround himself with such influences. Being of a very vivacious temper, he naturally is fond of dramatic action. Such exuberance of liveliness made him fond of posing. He is conscious of his native dislikes and he makes no secret of them. This being the case, a human being naturally will underrate the value of things. He relates without much ado his native dislike for the Greek language and literature. Due to his sincerity, he magnifies the fictitious character of the Iliad and of the Odyssey. "These are, indeed, his fictions (Homer), but he attributed divine attributes to sinful men, that crimes might not be accounted crimes, and that whosoever committed any might appear to imitate the celestial gods and not abandon men." (Conf. p. 52) "Whilst in the others I was compelled to learn about the wanderings of a certain Aeneas, oblivious of my own, and to weep for Dido dead, because she slew herself for love; while at the same time, I brooked with my dry eyes my wretched self dying far from Thee." "For what can be more wretched than the wretch who pityes himself shedding tears over the death of Dido for the love of Aeneas, but shedding no tears over his own dearth in not loving Thee."
"For behold, I would rather forget the wanderings of Aeneas and all such things, than how to write or to read." (Conf. p. 51) "Thy praise, Lord, Thy praises might have supported the tendrils of my heart by the scriptures; so had it not been dragged away by these empty trifles, a shameful prey of the fowls of the air." (Conf. p. 53) "Pilferings I committed from my parents' cellars and table, either enslaved by gluttony or that I might have something to give to the boys who sold me their play, who though they did it, liked it as well as I did. To this the innocence of childhood? Nay, Lord, I entreat Thy mercy. (Conf. p. 54) "But this I knew not and rushed on headlong with much blindness, that amongst my equals I was ashamed to be less shameless, when I heard them pluming themselves upon their disgraceful acts, yea and glorying all the more in proportion to the greatness of their baseness, and I took pleasure in doing it, not for the pleasure's sake only, but for the praise. But I made myself out worse than I was, in order that I might not be dispraised, and when in anything I had not sinned as the abandoned ones, I would affirm that I had done what I had not, that I might not appear abject for being more innocent or of less esteem for being more chaste."
(Conf. p.56) "For I pilfered that of which I had already sufficient, and much better. Nor did I desire to enjoy what I pilfered, but the theft and sin itself. Behold, my heart, my God, behold my heart, which Thou hast pity upon when in the bottomless pit. That I should be gratuitously wanton, having no inducement to evil but the evil itself. I loved my own error - not that for which I erred, but the error itself. Base soul falling from the firmament to utter destruction - not seeking aught through the shame but the shame itself." (Conf. p.57) The saint of Hippo is an unsurpassed artist in describing the hidden recesses of his soul. With a profound, keen sensitivity of spying out every little niche of his ego, he becomes so infatuated with this business as to forget himself. Such inveterate absorption into his past life naturally led him to say things out of proportion to the actuality. But he did not wilfully magnify his findings. He was in earnest about it. He accuses himself with the most scathing language and lashes himself with the misery of his youthful escapades. Though, he overstates the committed tricks, even by digressing upon the one fault of pilfering to
to the length of four solid chapters, yet it does not impair the reality of the facts themselves. Determined to confess the actual status of his past life and being at the moment in a heat of attention, he unconsciously falls into the tendency to depict his imperfections out of all bounds. In such situations of absorption, he sees himself almost completely, as if he beheld himself over against his present ego. The picture of the lower ego keeps his gaze captive, and he is unable to get rid of it unless he works it off by glaring symbols. Posing is just like the "make-believe" in play. "The make-believe" in play is, as he points out, (Groos) of the nature of more or less conscious self-deception. The deeper we become engrossed in play-activity, the more does the real recede from consciousness, and also the real self that acts in the real world." (55, p.225)

Again it is natural for him to give his findings, be they personal or otherwise, the appearance of exaggeration, as he has a predilection for rhetoric. He is fond of giving effect. Especially, when his sentimentality gets the better of him, when the warm spot of his ego has been
touched, he becomes addicted to overstatement. It is not out of insincerity that he yields to it. He gives himself the appearance of an actor by his thorough-going frankness. The minute analyses of the states of his personality rendered him a relief for his multiple contradictions. Because he writes and speaks with an unequalled ardor, free from any covert intention, he happens to state things glaringly. He is deeply sincere in confessing his imperfections. He does not hide his doubts and intellectual difficulties. He frankly admits his likes and dislikes for persons and things. St. Augustine has the gift of entering with full sympathetic rapport into situations of his own past experience as well as into the life of others. There is no fulsome in his soul. It is out of sheer unbounded frankness that he overdraws, and this is in part the reason for the accentuated formulation of some of his teachings. When he is conscious of his inclination to overdo his tendency to pose, he guards himself against it. Because he is convinced of the truth of his ideals, he formulates them sometimes in undue relief, yet he is perfectly sincere in his outspokenness.
VII. Rationality - Sentimentality.

St. Augustine makes abundant use of his rationality. He moves by means of his rationality to a certain clearness of thoughts and experiences. It aided him in his needed adjustments to the world at large as well as to himself. It put at his disposal the power to order and to classify the innumerable thoughts which engaged him in the defense of cognized truths, giving them form. It procured for him a certain mental balance as he easily yielded to sentimentality. Watson, therefore, maintains truthfully: "The point which rationalizes all such behavior seems to be namely, that the individual by so doing gets relaxation and freedom from emotional pressure." (98, p. 205) Not only is his rationality promulgating his thoughts, and bringing into relief his emotions; but it was a practical necessity for him to make intellectual formulations as well as reasoned inferences of truths found in his long controversies with the schisms of the church. It was at the same time an inner necessity for him that prompted his keen, observing eye to throw into forms and reasoned cogitations, the findings made in his
search for knowledge. His was a passionate heart for facts, and curiosity, that instinct of the passion for truth forced him to bring his rational capacities to bear upon the accumulated facts and thoughts. To his alert eye nothing seemed to escape. The gates of his senses seemed to be in touch with more things than in the average mortal being. His sermons and confessions are witness to this fact. He was by nature favored with a skill for dialectics, the art of making the most astute and refined distinctions in the meaning of words and concepts. He is a most energetic adept in setting forth judgments in deductive, inductive and analogical forms of reasoning. And it was this aptitude for cogitation of his unceasing stream of thought which made him such a feared controversialist against the adversaries of the official church.

Reasoning is the capacity to create order in the continuum of experience. This order consists in the discovery of numerous relations in the material at hand. The training in the schools rhetoric aided him in the development of his rationality. He had his aim set to be-
come a state official, practicing Roman Law. With the awakening of his reasoning powers he finds himself in a greater world which needs must be made available. He seeks for light and order in this greater world before him. No small wonder that he affiliates himself with that movement of thought which held out to him a rational order of the universe and which offered an intellectual solution for the difficulties of reason. He nowhere describes the struggles with intellectual difficulties more sympathetically than in his "Confessions." He underwent several intellectual revolutions. The doctrinal warfare against the Manicheans, Donatists and Pelagians not only sharpened his rationality, but it involved him in the creation of new intellectual formulations and novel fabrics of reasoned inferences, so that we absolutely find no uniform system of theology and philosophy in his writings, completely put into some final form. Take for instance that astounding work of his "De Trinitate," the fruit of 13 years intermittent labor, it exhibits more than any of his works maybe, the nature and character of his rationality. It is a tremen-
dous task and exacts his rationality to its limits. Outer and inner circumstances compelled him to formulate and reason out this doctrine anew. The intellectual formulation and judgments of the truth gives him a very keen satisfaction of his self. It makes him self-confident and self-reliant. He feels he gets hold on the truth. It is with great ingenuity that St. Augustine excogitates this doctrine of the Trinity. He is welding his reasoning power by deductive, inductive and analogical judgments, yet ever spiced with the glow of his unfailing enthusiasm. As he piles up intellectual formulations and judgments one after another, he seems to feel the strain of stretching his reason's capacity beyond its ordered limits. He becomes decidedly dissatisfied with mere conceptual and reasoned thinking of the doctrine. He feels that neither concepts nor judgments can contain the whole truth which he likes to convey to his readers. He is conscious of the fact that our human concepts and judgments are inexact and insufficient in being applied to the God-life. Hence he writes: "Scit Deus et praescit ineffabili modo." (De Trin. XV, 13)
Somewhere else he maintains the fact that God is better known by nescience than in concepts. (De Beata Vitaë)

By the sheer force of his own rationality St. Augustine meets with the insufficiency of conceptual and reasoned thinking of the truth.

His rationality is a tool of scrutinizing thought. It was his whip against the adversaries of the church. It is almost out of unconscious impulsion by his aptitude for dialectic that St. Augustine becomes the keen rival of Jerome. His dialectical eccentricity made him a bigoted critic of Jerome. He swung his whip successfully, not only by the mere force of formal consistency of thought, but also by the compulsion of his conviction of truth. He indulged in many of his writings in an extended, reasoned and conceptual formulation of thought. Such continuous mere conceptual and reasoned formulation showed his rationality in excess, due to the dialectic impulse in him, and it gave him a taste of having overdone a subtle sophistry.

His rationality was a great instrument to him in organizing and coordinating his thoughts, but he made
very little use of the rigid, formal Aristotelian logic. He only applies the canons of logic implicitly. One finds him often in the act of making a flurry of formal reasoning. Although he seldom progresses by the hard scientific and prescribed road of formal logic, yet he achieves rationally a certain order and clearness. His disquisitions on the power of memory (Conf. pp. 145-152), on the nature of time (Conf. pp. 167-174) exhibits his rationality at its best. Not only do these dissertations picture to us his great power of abstraction, but what is the very essence of his reason, even the satisfaction of reasoned truth. His letters are witness to his unceasing hunger for facts and thoughts. He asks persons for whom he has a specific interest to ask him questions. (Ep. 266) He defends the possibility of a rational knowledge of God. (Ep. 118.6; 119.5) As he picks out the least point of difficulty in dogmas without much endeavor, and as he feels that he is not merely piling up formulas and reasoned judgments, but that he actually achieves truth, his self-feeling is gratified. N. C. Taylor writes therefore: In matters of sheer intellect St.
Augustine rises creative above his contemporaries. He anticipates Descartes' cogito ergo sum (Civ. Dei 11:36) and almost Kant's subjectivity of time (Civ. Dei 11:6 and Conf. 11:36) and he promulgates a conception of spiritual progress. (Civ. Dei 10:14) (94, p.191)

William James says: "Geniuses are by common consent considered to differ from ordinary minds by an unusual development of association by similarity." (479, p.367) St. Augustine makes abundant use of analogies by similarity in his famous work on the Trinity. He accepts the doctrine by faith and upon the authority of his intellectual predecessors; yet he tries to enliven and to bring his reason to bear upon what he believes, in order to satisfy his passion for truth. He finds analogies in substantiation of the Trinity in mind, knowledge and love; (De Trin. IX, 4; 17, 18) in memory, understanding and will. (De Trin. X, 19) Again he illustrates the doctrine by the analogy of measure, weight and number. (De Trin. XI, 18) His mind hits upon these analogies by the mere absorbing play of his
thoughts, as they toss back and forth in his attention upon the jammed points of contact of which his mind takes cognizance.

Another element in the rationality of St. Augustine clusters around his idea of God. The God-idea in him acts on his stream of consciousness in such a way as to confer upon his rationality a unifying tendency. The evidence for this is in his disquisitions on memory and time. "All ideas, even the most abstract kind, are accompanied by modifications of organic activity." (45, p.45) And Watson adds that "thought is highly integrated bodily activity." (98, p.325) This being the case, we find St. Augustine's rationality to give relief to the truths found within his own mental constitution. "The man to whom some religious or philosophical idea serves as a guide, the person who simply directs this or that affective tendency, the subject in fact, who in order to determine upon some line of life trusts himself absolutely to some leader — such a man cannot become a neurasthenic." (25, p.295) Such an enthusiasm for one idea we find in St. Augustine. It is the God-idea, which
to him is superintellectual and yet somehow in contiguity
to our human self-consciousness. Rationality becomes in
such a case not disparate from the rest of mental
tendencies and traits, but it rather enters into rela-
tion with them. It is not active for its own sake; but
it functions in relation to the full round of the indivi-
dual's mental make-up. Passages, that express peace,
composure, and serenity, indicate that not only reason
or ideation but also emotion are harmoniously function-
ing. "Thou has formed us for Thyself, and our hearts
are restless, till they find rest in Thee." (Conf. p.46)
"Thou wert more inward to me than my most inward part;
and higher than my highest." (Conf. p.65) "Thou wilt
carry us both when little, and even to grey hairs wilt
Thou carry us; for our firmness, when it is Thou, then
it is firmness, but when it is our own, then it is in-
firmity." (Conf. p.78) The conceptual and reasoned
formulations are able only to give temporary satisfaction,
as St. Augustine grows weary over their efficiency.
They become to him in the end petty husks, unable to
satisfy the passion for the truth which his rationality
is aspiring to. Hence we find him swing back to sentimentality, which procures for him a satisfaction of the need he felt in the accumulation of intellectual moulds. Dwelling upon the incidents of his past life in his "Confessions," St. Augustine awakens in himself emotions that in the extreme grow into sentimentality. He loves to shed tears for his own sake. "Naught but tears were sweet to me. Whence then is it that such sweet fruit is plucked from the bitterness of life, from groans, tears, sighs and lamentations? (Conf. p. 70)

"All things looked terrible, even the very light itself, and whatsoever was not what he was, was repulsive and hateful, except groans and tears, for in those alone I found a little repose." (Conf. p. 72) "Thou art in the hearts of those that confess to Thee, and cast themselves upon Thee, and weep on Thy bosom after their obdurate ways, even Thou gently wiping away their tears. And they weep the more and rejoice in weeping." (Conf. p. 80)

"How greatly did I weep in Thy hymns, deeply moved by the voices of Thy sweet speaking church! The voices flowed into mine ears, and the truth was poured forth --- my
heart, whence the agitation of my piety overflowed and my tears ran over, and blessed was I therein." (Conf. p. 134)

The emotions aroused furnish St. Augustine with a vivacity that carries immediacy and conviction. They make it possible for his rationality to picture his thoughts in the most glowing colors. They give his reason effectiveness and weight. His outbursts of strong emotions have something explosive about them. The explosiveness of his emotions gives him satisfaction of self. It gives him relief to the inherent tensions of his ego. Then there is a decided strain of sensuous enjoyment in St. Augustine's marshalling his emotions. "O how shall I find rest in Thee? Have compassion on me, that I may speak. What am I to Thee that Thou demandest my love and unless I give it Thee art angry, and threatenest me with great sorrows? Alas, alas! tell me of Thy compassion, Lord my God, what Thou art to me." (Conf. p.46) "Yet woe to them that keep silence, seeing that even they who say most are dumb. (Conf. p.46) "But woe unto Thee, thou stream of human custom! Who shall stay thy course,
How long shall it be before thou art dried up?" (Conf. p. 52) "It was foul and I loved it. I loved to perish. I loved my own error — not that for which I erred, but the error itself. (Conf. p. 57) "Who can unravel that twisted and tangled knottiness? It is foul. I hate to reflect on it. I hate to look on it. But Thee do I long for O righteousness and innocency fair and comely to all virtuous eyes and of satisfaction that never falls." (Conf. p. 59) "Woe, woe, by what steps was I dragged down to the depths of hell! — toiling and turmoiling through want of truth, when I sought after Thee, my God." (Conf. p. 63) "O madness which knowest not how to love men as men should be loved! O foolish man that I then was, enduring with so much impatience the lot of men." (Conf. p. 71) "O crooked ways! Woe to the audacious soul which hoped that, if it forsook Thee, it would find some better thing." (Conf. p. 101) "What torments did my travelling heart then endure! What sighs, O my God (Conf. p. 106) "Haste Lord, and act, stir us up and call us back, inflame us, and draw us to Thee; stir us up, and grow sweet to us." (Conf. p. 119)
St. Augustine himself is aware of the fact that he is given to indulgence in sensuous enjoyment of emotions for their own sake: "and yet he wishes, as a spectator to experience from them a sense of grief, and in this very grief his pleasure consists. What is this but wretched insanity?" (Conf. p. 60) To have become conscious of this eccentricity, it aroused him to check the flow of his feelings. It was a sign to him that if he lets himself go in feeding upon his feelings, he soon will become a disintegrated self.

From the exhibition of his sentimentality, his self-feeling enlarges, accompanied by a sensuous enjoyment. Sentimental reflections on moods of sadness are refined forms of the "luxury of grief." (43, p. 57) St. Augustine creates his pain sensations on which he feeds. They are the product of his exuberant sentimentality. These pains are in part a self-realization. Hence Hirn maintains: "The expressions and pantomimes of sadness often strike us as a kind of self-caressing in which the sufferer by division of his own personality enjoys the double pleasure of giving and receiving." (43, p. 51)
The saint of Hippo loved the theatre, and it was his delight to see a tragedy staged. "I will now call to my mind my past sinfulness, and the carnal corruptions of my soul, not because I love them, but that I may love Thee, o God. For love of Thy love do I do it, recalling in the very bitterness of my remembrance, my most vicious ways, that Thou mayest grow sweet unto me." (Conf. p.55)

"But it is also grief for a thing lost and the sorrow with which I was then overwhelmed. Or is weeping a bitter thing, and distaste of the things which aforetime we enjoyed before, and even then, when we are loathing then, does it cause us pleasure." (Conf. p.70) "Let us therefore love sorrows sometimes—For I have not now ceased to have compassion. (Conf. p.60) "And it was pleasant to me to weep in Thy sight, for her and for me, concerning her and concerning myself." (Conf. p.140)

The tremendous emotional excitations and depressions of St. Augustine indicate as nothing else does that there is no perfect balance in his self.

Watson, therefore, claims: "Probably if an individual were perfectly balanced, the distribution of emotional
activity would share equally, that is there would be a mere change of level." (98, p.214) This extreme yielding to the flow of his feelings robbed him of his self-possession. He, therefore, had to practice asceticism in order to gain inhibitory power to check the eccentricities in him.

St. Augustine is in few of his numerous letters sentimental. The older he becomes, the more staid he is in his emotional activity. The fires of youth are burning low by stint of determined self-control. Only now and then, he gives vent to a glow of sentimentality, but it is ever checked by a certain calmness and resignation.
II. The God-Experience as an Integrative Factor in the Personality of St. Augustine.

The saint of Hippo has a native impulse of religious aspiration. He manifested it very early in childhood. While yet a mere boy and suffering from a disease, he fervently asked for the sacrament of baptism; but on account of evident recovery, it was deferred. Under the atmosphere of his devout, saintly mother, he imbibed a religious attitude and tendencies which in time, in spite of gross maladjustments, emerged to a full fruition of life. It is the growing God-experience that stands out clear in his life. From a conventional, rather vague notion of God, he finally, after a series of struggles, came to his own personal experiences of the reality of God. There are certain definite steps — landmarks — in his coming into a God experience, which in an ascending order became so many levels of integration of his personality.

At the age of 19 he read Cicero's "Hortensius", and of a sudden his personality awoke to a new vision of
of life. It crystallized and strengthened his passion and devotion to wisdom, truth and love. It was the first eventful gleam of finding himself. The reading of this book, so he tells us, changed his affections and turned his prayers unto God. "With an incredible warmth of heart, I yearned for an immortality of wisdom and began now to arise that I might return to Thee. How ardent was I then, my God, how ardent to fly from earthly things to Thee." (Conf. pp. 61-2)

By ties of friendship and inner attraction St. Augustine was drawn into the Manichean field. There were also intellectual and moral reasons that actuated him in his joining their organization. Their declaration was, that they reconcile faith with natural science and philosophy. Nothing was received on mere authority, but there was freedom of conscience and thought. They declared him free from moral responsibility, as men are not responsible for the evil they commit. The Manichean system of religion excused him from his sensuality, and God himself was not responsible for the existence of evil. As it was his life-question: What and whence is
evil? - this desire of knowledge led him to unite with them. He was earnestly seeking a way of life to get rid of his intellectual distress and of his thraldom to sensuality. His inherent contradictions of his personality found a haven in this religious community. He is indelibly strengthened in his conviction to exercise the ascetic attitude. The Manichean world view had provided him temporarily with moral and intellectual satisfaction regarding the problem of evil and God, as these were his personal questions. The defects that he noticed in the Manichean system of thought, goaded him on, never to give up the search for a deeper realization of God. The negative criticism, the flurry of natural science, the empty fables regarding the problem of evil and their materialistic phantasms of God grew tiresome to him. While a Manichean, he studied Aristotle's "Ten Predicaments," and he acquired the knowledge of the astronomical science of his day, that in the end became a death blow to his adherence to their faith. Perceptibly, he drifted into a sort of scepticism, yet he never remained a consistent and convinced adherent of it.
With his acquaintance of the Neo-Platonic thought-world, he experienced a new integration of his personality. It emancipated him from the materialistic pantheism of Manicheanism. It delivered him from the physical representations of the reality of God. Neo-Platonism imparted to him a strain of mysticism which enabled him to experience God without the interposition of physical imagery. St. Augustine alludes in his "De Vita Beata" (Sec. 4) to the influence that the Platonic writings had on him, and he admits that they drew him to seek a fuller knowledge of God. This process of unification of self corresponding the growing God-experience is described by Professor Edwin Starbuck as follows:

"the rational or Socrateic which would rise to higher definition and sink to profounder insight until the deeper wisdom catches up all virtue into itself." (90, p. 860)

The sense of the divinity of the human soul was re-awakened in him. The unification of his self consisted in the integration of his intellectual needs. It did not give him the push to relinquish his sensuality.
It failed to emancipate him in the moral sphere.

He was led from Neo-Platonism to the study of the Epistles of St. Paul. It had prepared him for the understanding of the Pauline world and gospel. He is impressed by the Pauline demands that it is not enough to have a glimpse of God by means of concepts, but that one had to abrase the passions and lusts. His intellectual deliverance came by Neo-Platonism, and his moral salvation came by his conversion to Christianity. The experience of the days before the final climax stamped upon him the fact that there was no hope for him, unless he would surrender once and for all the acquiescence in licentious living. Upon a severe struggle, he gives up his immorality. Herein we have an aspect of the practical type of unification, "represented by those who gird up their loins and preach and practice a doctrine of utmost consistency in thought and deed." (90, p.860)

It is only as the intellectual and moral needs are integrated and hitched to the reality of the God-experience that the saint of Hippo comes into the experience of a unified personality. He believed now that his conversion
was a direct call of God like the one of St. Paul.
Whereas the reality of God and Christ was accepted by
him as a doctrine, it now was a personal way of life.

It seems to be a unique characteristic of
the growing God-experience that it awakens correspondingly
to its development the consciousness of the existence
of multiple contradictions. With some men the growing
God-experience is smoothly progressing without any serious
upheavals of their inner cross-tendencies; but there are
others in whom the growth of the God-experience is tied
up with a period or series of intense struggles.
James characterizes such persons as follows: "The
psychological basis of the twice-born character seems
to be a certain discordancy or heterogeneity in the
native temperament of the subject, an incompletely unified
moral and intellectual constitution." (47c, p.162)

In contrast to the reality of God he feels
himself unlike and akin to Him. His unlikeness is in
contrast to his likeness, hence he is cognizant of the
actual status of his personality, namely, that he is
partially differentiated and partially integrated in his
ego. "I tremble and I burn, I tremble, feeling that I am unlike Him; I burn, feeling that I am like Him. In his endeavor to get into close communion with God, who was to him an objective reality, he becomes aware not only of his unlikeness to God, but also in reference to the objects of sense, as the latter interposed themselves between God and him. It is to him as if his higher self were outside of his personality. His higher self is paying attention to outside things. Hence he is unable to reach the object of his heart's desire. "My desire was before Thee, and the light of mine eyes was not with me; for that was within, I without. Nor was that in place, but my attention was directed to things contained in place; but there did I find no resting place, nor did they receive me in such a way as that I could say, "It is sufficient, it is well;" nor did they let me turn back, where it might be well enough with me. For to these things was I superior, but inferior to Thee, and Thou art my true joy when I am subjected to Thee, and Thou had subjected to me what Thou createdst beneath me. But when I lifted myself
proudly against Thee, even these inferior things were
placed above me, and pressed me, and nowhere was there
alleviation or breathing space. They encountered
my sight on every side in crowds, and in thought the
images of bodies obtruded themselves as I was returning
to Thee, and through my own swelling was I separated from
Thee." (Conf. pp. 106-7)

After eleven years of his conversion to Christianity he put himself to the task of writing his "Confessions." He writes them from the point of view of a fairly unified personality. He is still aware of his native incipient duplicities of self, and having passed through the
refining process of his multiple opposing tendencies, he
now is better able to picture the status of his past
life from this new vantage ground of a unified personality.
His contradictory tendencies appear to him now as very
pronounced, so much so that they seem to him to have been
fairly well organized individual selves. "I, when I was
deliberating upon serving the Lord my God now, as I had
long purposed, - I it was who willed, I who was unwilling.
It was I, even I myself. I neither willed entirely,
nor was entirely unwilling. Therefore was I at war with myself, and destroyed by myself." "For if there be as many contrary natures as there are conflicting wills, there will not now be two natures only but many." (Conf. p.125)

There is no better description of a divided self than the one St. Augustine gives in his "Confessions," (pp. 124-128) relating to his conversion to Christianity. The drama of a divided self described by him shows plainly the tragedy of a native duplicity of self. It is almost impossible for a divided self of the stamp of St. Augustine to find peace and an abiding reconciliation of his manifold tendencies. Such personalities are constitutionally so fitted as to withhold integration in most adverse conditions. It is only after long, protracted struggles that they finally land in a partial self-control of some sort, enabling them to move on to higher levels of life. In a divided self "the higher wishes just lack that last acuteness, that touch of explosive intensity, of dynamogenic quality, that enables them to burst their shell, and make irruption efficaciously,
that enables them to burst their tendencies forever."

(47c, p.173) St. Augustine's conversion to Christianity was not only a surrender of his past sensual life, but it is above all an integration of his personality. The factor of this integration is his God-experience in the climax of his crisis. "No further would I read, nor did I need; for instantly, as the sentence ended, - by a light, as it were, of security infused into my heart, - all the gloom of doubt vanished away." (Conf. pp. 127-8) "But I have been divided amid times, the order of which know not; my thoughts, even the inmost bowels of my soul, are wrangled with tumultuous varieties, until I flow together unto Thee, purged and molten in the fire of Thy love." (Conf. p.174)

At several occasions St. Augustine is the recipient of mild ecstasies in which he experiences a unison with God. Such experiences fruititioned in him a balance of his multiple contradictory proclivities. In such moments his God-experience occupied the centre of his consciousness. He had a passionate intimacy with God. "I found the unchangeable and true eternity of truth, above
my changeable mind. And thus by degrees, I passed on to the reasoning faculty, unto which whatever is received from the senses of the body is referred to be judged which also, finding itself to be variable in me, raised itself up to its own intelligence, and from habit drew away my thoughts, withdrawing itself from the crowds of contradictory phantasms; that so it might find out that light by which it was besprinkled, when, without all doubting it cried out, "that the unchangeable was to be preferred before the changeable." And thus, with the flash of a trembling glance, it arrived at that which is. And then I saw Thy invisible things understood by the things that are made. But I was not able to fix my gaze thereon; and my infirmity being beaten back, I was thrown again on my accustomed habits, carrying along with me naught but a loving memory thereof, and an appetite for what I had, as it were, smelt the odor of, but was not yet able to eat." (Conf. pp. 111-112)

Because of his inner contradictory proclivities, St. Augustine seeks to enter into intimate union with God.
He succeeded at various occasions to get a most real glimpse of the reality of God. But it is only after strenuous concentrated attention upon the object of his desire that a gleam of the God-life became imparted to him. Ordinary attention is divided by the function of the senses, but if attention is restricted to just one idea or object of thought, the field of consciousness is increasingly narrowed. "Nearly everything is pushed out of the mind but the idea of God and the congruent emotions of joy and love. These fill the mind to the exclusion of almost everything else, and are themselves blended into a single whole. The mystic feels God united with his soul, so that this immediate awareness and its strong emotional accompaniment leave no room in his consciousness for anything else." (103, p. 396) Although St. Augustine was privileged in the experience of unison with God, yet he finds himself incapable to attain that full ecstasy of the Neo-Platonic mystic. He attributes this failure of his to his contradictions. "Nor in all these which I review when consulting Thee, find I a secure place for my soul, save in Thee. And sometimes Thou dost introduce to a most rare
affection, inwardly, to an inexplicable sweetness, which, if it should be perfected in me, I know not to what point that life might not arrive. But by these wretched weights of mine do I relapse into these things, and am sucked in by my old customs, and am held, and sorrow much, yet am much held. To such an extent does the burden of habit press us down." (Conf. p.161) In spite of this, the saintly church-father still gets his highest satisfaction of life from the consciousness of the God-idea that increasingly becomes the all-inclusive factor of his whole thinking. The God-idea not only colors his whole temper of mind, but it manifests itself in the creativeness of St. Augustine's thought. It encompasses all his many and various streams of thought. His erstwhile explanation of why he loves God conveyed the idea that he uses images that mean not to have sensuous reference in his symbolization of inner experiences. It is what Stratton calls "empsychosis" or imageless imagination, "psychic qualities left vague and almost formless, and are not spatial but bound together by time." (92, pp.246-8)
In the endeavor to describe memory and time to himself, St. Augustine's symbolic imagery becomes conspicuous by its absence of the notion of simultaneity or space. All is accounted for in terms of an inner duration, an eternal present, which is connected with the God-experience. It is the experience of the God life that harmonizes his thoughts about memory and time. These photographs of his unified personality are evidences of his poise of self. "I will soar then beyond this power of my nature also, ascending by degrees unto Him who made me. And I enter the fields and roomy chambers of memory, where are the things by the senses. Great is this power of memory, exceeding great, o my God, an inner chamber large and boundless! But the things themselves which are signified by these sounds I never arrived at by any sense of the body, nor ever perceived them otherwies than by my mind; and in memory have I laid up not their images, but themselves, which how they entered into me, let them tell if they are able. There, then they were, even before I learned them, but were' not in my memory. Where were they, or wherefore, when they were spoken, did I acknowledge them,- unless as being already in the memory, though so put back and
concealed, as it were, in more secret caverns. Wherefore we find that to learn these things, whose images we drink not in by our senses, but perceive them within as they are by themselves, without images, is nothing else but by meditation as it were to concentrate. Great is the power of memory — a profound and infinite manifoldness; and this thing is the mind, and this I myself am. I will pass beyond memory also, but where shall I find Thee, o Thou truly good and assured sweetness? But where shall I find Thee? If I find Thee without memory, then am I mindful of Thee. But why do I now seek in that part of it Thou dost dwell as if truly there were places in it? Thou dost dwell in it assuredly, since I have remembered Thee from the time I learned Thee, and I find Thee in it when I call Thee to mind. (Conf. pp.145-152) The description of time (Conf. pp.167-174) exhibits also the integrative action of the God-experience in the personality of St. Augustine. The same holds true of his "Civitate Dei."

An interesting fact is that St. Augustine projects the nature of his ego into the God-head. God to him is an ego or personality that keeps the opposing
tendencies in a balance of unification. "But Thou, o 
Lord, even workest and art ever at rest. Nor seest Thou 
in time, nor movest Thou in time, and the time them­ 
selves, and the rest which results from time." (Conf. 
p.207) "But far be it that Thou, the creator of the 
universe, — far be it that Thou shouldest know all things 
future and past. For it is not as the feelings of one 
singing knows things or hearing a known song, are — 
through expectation of future words, and in remembrance of 
those that are past, — varied and his senses divided, that 
anything happeneth to Thee; unchangeably, eternal, that is 
the truly eternal creator of minds. As then, Thou in the 
beginning knowest heaven and the earth without any change 
of Thy knowledge, so in the beginning didst Thou make heaven 
and earth without any distraction of Thy action." (Conf. 
pp. 174-175)