

**~Other Speakers A-F: St. Augustine:**

21. Actually, it was Alypius who prevented me from marrying, urging that if I did so it would not be possible for us to live together and to have as much undistracted leisure in the love of wisdom as we had long desired. For he himself was so chaste that it was wonderful, all the more because in his early youth he had entered upon the path of promiscuity, but had not continued in it. Instead, feeling sorrow and disgust at it, he had lived from that time down to the present most continently. I quoted against him the examples of men who had been married and still lovers of wisdom, who had pleased God and had been loyal and affectionate to their friends. I fell far short of them in greatness of soul, and, enthralled with the disease of my carnality and its deadly sweetness, I dragged my chain along, fearing to be loosed of it. Thus I rejected the words of him who counseled me wisely, as if the hand that would have loosed the chain only hurt my wound. Moreover, the serpent spoke to Alypius himself by me, weaving and lying in his path, by my tongue to catch him with pleasant snares in which his honorable and free feet might be entangled.

22. For he wondered that I, for whom he had such a great esteem, should be stuck so fast in the gluepot of pleasure as to maintain, whenever we discussed the subject, that I could not possibly live a celibate life. And when I urged in my defense against his accusing questions that the hasty and stolen delight, which he had tasted and now hardly remembered, and therefore too easily disparaged, was not to be compared with a settled acquaintance with it; and that, if to this stable acquaintance were added the honorable name of marriage, he would not then be astonished at my inability to give it up--when I spoke thus, then he also began to wish to be married, not because he was overcome by the lust for such pleasures, but out of curiosity. For, he said, he longed to know what that could be without which my life, which he thought was so happy, seemed to me to be no life at all, but a punishment. For he who wore no chain was amazed at my slavery, and his amazement awoke the desire for experience, and from that he would have gone on to the experiment itself, and then perhaps he would have fallen into the very slavery that amazed him in me, since he was ready to enter into "a covenant with death,"[169] for "he that loves danger shall fall into it."[170]

Now, the question of conjugal honor in the ordering of a good married life and the bringing up of children interested us but slightly. What afflicted me most and what had made me already a slave to it was the habit of satisfying an insatiable lust; but Alypius was about to be enslaved by a merely curious wonder. This is the state we were in until thou, O Most High, who never forsakest our lowliness, didst take pity on our misery and didst come to our rescue in wonderful and secret ways.