

### 3.4 | Friendship

Though friendship is exemplified and extolled in passages taken from the poets, biographers, and historians, the analysis of it is drawn mainly from the pages of philosophers, theologians, and essayists—especially Plato, Aristotle, and Cicero, Augustine and Aquinas, and Montaigne.

The most complete analysis is, perhaps, to be found in Aristotle's *Ethics*. He devotes two whole books of that work to the subject, from which there are many quotations here. His differentiation of the types of friendship sharply separates associations based on mutual pleasure or reciprocal utility from that relationship in which each of the persons is concerned with the good of the other. Only this, in his judgment, is true or genuine friendship; the others are counterfeits of it. True friendship, in other words, always involves the dominance of benevolent impulses, tending toward the benefit of the beloved, whereas the counterfeits of friendship spring primarily or purely from acquisitive desire—seeking something for one's self.

It is true friendship thus conceived that almost all the other writers have in mind when they discuss the subject or describe examples of it. It is also friendship thus conceived that is identified with a kind of love that is distinct from erotic or sexual love, whether between men and women or between persons of the same sex. How the love that is friendship is affected by the admixture of sexual love or by the absence of it is the obverse of a question raised earlier—how is sexual or erotic love affected by the admixture of friendship or the absence of it?

However these questions are answered, the reader will find that the difference between heterosexual and homosexual relationships enters into the consideration of the love that is friendship as well as into the consideration of sexual or erotic love. Can persons of the opposite sex be friends as readily and as enduringly as persons of the same gender? Are there fewer obstacles to genuine friendship among persons of the same sex?

1 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

*II Samuel 1:23-26*

2 Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow:

but woe to him that is alone when he falleth; for he hath not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm alone?

And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

*Ecclesiastes 4:9-12*

3 *Diomedes*. When two go together, one of them at least looks forward

to see what is best; a man by himself, though he be careful,

still has less mind in him than two, and his wits have less weight.

*Homer, Iliad, X, 224*

4 *Darius*. There is nothing in all the world so pre-

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- cious as a friend who is at once wise and true.  
Herodotus, *History*, V, 24
- 5 *Creon*. To throw away  
an honest friend is, as it were, to throw  
your life away, which a man loves the best.  
Sophocles, *Oedipus the King*, 611
- 6 *The Nurse*. I have learned much  
from my long life. The mixing bowl of friendship,  
the love of one for the other, must be tempered.  
Love must not touch the marrow of the soul.  
Our affections must be breakable chains that we  
can cast them off or tighten them.  
Euripides, *Hippolytus*, 251
- 7 *Hecuba*. Real friendship is shown in times of  
trouble;  
prosperity is full of friends.  
Euripides, *Hecuba*, 1227
- 8 *Menelaus*. Friends—and I mean real friends—  
reserve nothing:  
The property of one belongs to the other.  
Euripides, *Andromache*, 376
- 9 *Pericles*. The doer of the favour is the firmer friend  
of the two, in order by continued kindness to keep  
the recipient in his debt; while the debtor feels less  
keenly from the very consciousness that the return  
he makes will be a payment, not a free gift.  
Thucydides, *Peloponnesian War*, II, 40
- 10 *Socrates*. All people have their fancies; some desire  
horses, and others dogs; and some are fond of  
gold, and others of honour. Now, I have no vio-  
lent desire of any of these things; but I have a  
passion for friends; and I would rather have a  
good friend than the best cock or quail in the  
world: I would even go further, and say the best  
horse or dog. Yea, by the dog of Egypt, I should  
greatly prefer a real friend to all the gold of Da-  
rius, or even to Darius himself: I am such a lover  
of friends as that. And when I see you and Lysis,  
at your early age, so easily possessed of this trea-  
sure, and so soon, he of you, and you of him, I am  
amazed and delighted, seeing that I myself, al-  
though I am now advanced in years, am so far  
from having made a similar acquisition, that I do  
not even know in what way a friend is acquired.  
Plato, *Lysis*, 211B
- 11 Without friends no one would choose to live,  
though he had all other goods; even rich men and  
those in possession of office and of dominating  
power are thought to need friends most of all; for  
what is the use of such prosperity without the op-  
portunity of beneficence, which is exercised chief-  
ly and in its most laudable form towards friends?  
Or how can prosperity be guarded and preserved  
without friends? The greater it is, the more ex-
- posed is it to risk. And in poverty and in other  
misfortunes men think friends are the only refuge.  
It helps the young, too, to keep from error; it aids  
older people by ministering to their needs and  
supplementing the activities that are failing from  
weakness; those in the prime of life it stimulates to  
noble actions . . . for with friends men are more  
able both to think and to act.  
Aristotle, *Ethics*, 1155<sup>a</sup>5
- 12 There are therefore three kinds of friendship,  
equal in number to the things that are lovable; for  
with respect to each there is a mutual and recog-  
nized love, and those who love each other wish  
well to each other in that respect in which they  
love one another. Now those who love each other  
for their utility do not love each other for them-  
selves but in virtue of some good which they get  
from each other. So too with those who love for  
the sake of pleasure; it is not for their character  
that men love ready-witted people, but because  
they find them pleasant. Therefore those who love  
for the sake of utility love for the sake of what is  
good for *themselves*, and those who love for the sake  
of pleasure do so for the sake of what is pleasant to  
*themselves*, and not in so far as the other is the per-  
son loved but in so far as he is useful or pleasant.  
And thus these friendships are only incidental; for  
it is not as being the man he is that the loved  
person is loved, but as providing some good or  
pleasure. Such friendships, then, are easily dis-  
solved, if the parties do not remain like them-  
selves; for if the one party is no longer pleasant or  
useful the other ceases to love him. . . .
- Perfect friendship is the friendship of men who  
are good, and alike in virtue; for these wish well  
alike to each other *qua* good, and they are good in  
themselves. Now those who wish well to their  
friends for their sake are most truly friends; for  
they do this by reason of their own nature and not  
incidentally; therefore their friendship lasts as  
long as they are good—and goodness is an endur-  
ing thing. And each is good without qualification  
and to his friend, for the good are both good with-  
out qualification and useful to each other. So too  
they are pleasant; for the good are pleasant both  
without qualification and to each other, since to  
each his own activities and others like them are  
pleasurable, and the actions of the good *are* the  
same or like. And such a friendship is as might be  
expected permanent, since there meet in it all the  
qualities that friends should have. For all friend-  
ship is for the sake of good or of pleasure—good or  
pleasure either in the abstract or such as will be  
enjoyed by him who has the friendly feeling—and  
is based on a certain resemblance; and to a friend-  
ship of good men all the qualities we have named  
belong in virtue of the nature of the friends them-  
selves; for in the case of this kind of friendship the  
other qualities also are alike in both friends, and  
that which is good without qualification is also

without qualification pleasant, and these are the most lovable qualities. Love and friendship therefore are found most and in their best form between such men.

But it is natural that such friendships should be infrequent; for such men are rare. Further, such friendship requires time and familiarity; as the proverb says, men cannot know each other till they have 'eaten salt together'; nor can they admit each other to friendship or be friends till each has been found lovable and been trusted by each. Those who quickly show the marks of friendship to each other wish to be friends, but are not friends unless they both are lovable and know the fact; for a wish for friendship may arise quickly, but friendship does not.

Aristotle, *Ethics*, 1156<sup>a</sup>7

13 Between sour and elderly people friendship arises less readily, inasmuch as they are less good-tempered and enjoy companionship less; for these are thought to be the greatest marks of friendship and most productive of it. This is why, while young men become friends quickly, old men do not; it is because men do not become friends with those in whom they do not delight; and similarly sour people do not quickly make friends either. But such men may bear goodwill to each other; for they wish one another well and aid one another in need; but they are hardly *friends* because they do not spend their days together nor delight in each other, and these are thought the greatest marks of friendship.

Aristotle, *Ethics*, 1158<sup>a</sup>1

14 There is another kind of friendship, viz. that which involves an inequality between the parties, for example that of father to son and in general of elder to younger, that of man to wife and in general that of ruler to subject. And these friendships differ also from each other; for it is not the same that exists between parents and children and between rulers and subjects, nor is even that of father to son the same as that of son to father, nor that of husband to wife the same as that of wife to husband. For the virtue and the function of each of these is different, and so are the reasons for which they love: the love and the friendship are therefore different also. Each party, then, neither gets the same from the other, nor ought to seek it; but when children render to parents what they ought to render to those who brought them into the world, and parents render what they should to their children, the friendship of such persons will be abiding and excellent. In all friendships implying inequality the love also should be proportional, that is, the better should be more loved than he loves, and so should the more useful, and similarly in each of the other cases; for when the love is in proportion to the merit of the parties, then in a sense arises equality, which is certainly held to be

characteristic of friendship.

Aristotle, *Ethics*, 1158<sup>b</sup>12

15 If, then, being is in itself desirable for the supremely happy man (since it is by its nature good and pleasant), and that of his friend is very much the same, a friend will be one of the things that are desirable. Now that which is desirable for him he must have, or he will be deficient in this respect. The man who is to be happy will therefore need virtuous friends.

Aristotle, *Ethics*, 1170<sup>b</sup>14

16 Friendship is a partnership, and as a man is to himself, so is he to his friend; now in his own case the consciousness of his being is desirable, and so therefore is the consciousness of his friend's being, and the activity of this consciousness is produced when they live together, so that it is natural that they aim at this. And whatever existence means for each class of men, whatever it is for whose sake they value life, in *that* they wish to occupy themselves with their friends; and so some drink together, others dice together, others join in athletic exercises and hunting, or in the study of philosophy, each class spending their days together in whatever they love most in life; for since they wish to live with their friends, they do and share in those things which give them the sense of living together. Thus the friendship of bad men turns out an evil thing (for because of their instability they unite in bad pursuits, and besides they become evil by becoming like each other), while the friendship of good men is good, being augmented by their companionship; and they are thought to become better too by their activities and by improving each other; for from each other they take the mould of the characteristics they approve—whence the saying 'noble deeds from noble men'.

Aristotle, *Ethics*, 1171<sup>b</sup>33

17 We may describe friendly feeling towards any one as wishing for him what you believe to be good things, not for your own sake but for his, and being inclined, so far as you can, to bring these things about. A friend is one who feels thus and excites these feelings in return: those who think they feel thus towards each other think themselves friends. This being assumed, it follows that your friend is the sort of man who shares your pleasure in what is good and your pain in what is unpleasant, for your sake and for no other reason. This pleasure and pain of his will be the token of his good wishes for you, since we all feel glad at getting what we wish for, and pained at getting what we do not. Those, then, are friends to whom the same things are good and evil.

Aristotle, *Rhetoric*, 1380<sup>b</sup>35

18 Kindness—under the influence of which a man is said to 'be kind'—may be defined as helpfulness

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towards some one in need, not in return for anything, nor for the advantage of the helper himself, but for that of the person helped. Kindness is great if shown to one who is in great need, or who needs what is important and hard to get, or who needs it at an important and difficult crisis; or if the helper is the only, the first, or the chief person to give the help. Natural cravings constitute such needs; and in particular cravings, accompanied by pain, for what is not being attained. The appetites are cravings of this kind: sexual desire, for instance, and those which arise during bodily injuries and in dangers: for appetite is active both in danger and in pain. Hence those who stand by us in poverty or in banishment, even if they do not help us much, are yet really kind to us, because our need is great and the occasion pressing.

Aristotle, *Rhetoric*, 1385<sup>a</sup>17

- 19 Now friendship may be thus defined: *a complete accord on all subjects human and divine, joined with mutual good will and affection*. And with the exception of wisdom, I am inclined to think nothing better than this has been given to man by the immortal gods. There are people who give the palm to riches or to good health, or to power and office, many even to sensual pleasures. This last is the ideal of brute beasts; and of the others we may say that they are frail and uncertain, and depend less on our own prudence than on the caprice of fortune. Then there are those who find the "chief good" in virtue. Well, that is a noble doctrine. But the very virtue they talk of is the parent and preserver of friendship, and without it friendship cannot possibly exist.

Cicero, *Friendship*, VI

- 20 *Laelius*. And great and numerous as are the blessings of friendship, this certainly is the sovereign one, that it gives us bright hopes for the future and forbids weakness and despair. In the face of a true friend a man sees as it were a second self. So that where his friend is he is; if his friend be rich, he is not poor; though he be weak, his friend's strength is his; and in his friend's life he enjoys a second life after his own is finished. This last is perhaps the most difficult to conceive. But such is the effect of the respect, the loving remembrance, and the regret of friends which follow us to the grave. While they take the sting out of death, they add a glory to the life of the survivors. Nay, if you eliminate from nature the tie of affection, there will be an end of house and city, nor will so much as the cultivation of the soil be left. If you don't see the virtue of friendship and harmony, you may learn it by observing the effects of quarrels and feuds. Was any family ever so well established, any state so firmly settled, as to be beyond the reach of utter destruction from animosities and factions? This may teach you the immense advantage of friendship.

Cicero, *Friendship*, VII

- 21 *Laelius*. True friendship is very difficult to find among those who engage in politics and the contest for office. Where can you find the man to prefer his friend's advancement to his own? And to say nothing of that, think how grievous and almost intolerable it is to most men to share political disaster. You will scarcely find any one who can bring himself to do that. And though what Ennius says is quite true—"the hour of need shows the friend indeed"—yet it is in these two ways that most people betray their untrustworthiness and inconstancy, by looking down on friends when they are themselves prosperous, or deserting them in their distress. A man, then, who has shown a firm, unshaken, and unvarying friendship in both these contingencies we must reckon as one of a class the rarest in the world, and all but superhuman.

Cicero, *Friendship*, XVII

- 22 Thinking of departed friends is to me something sweet and mellow. For when I had them with me it was with the feeling that I was going to lose them, and now that I have lost them I keep the feeling that I have them with me still.

Seneca, *Letters to Lucilius*, 63

- 23 Greater love hath no man than this, that a man lay down his life for his friends.

John 15:13

- 24 Did you never see little dogs caressing and playing with one another, so that you might say there is nothing more friendly? but, that you may know what friendship is, throw a bit of flesh among them, and you will learn.

Epicetetus, *Discourses*, II, 22

- 25 During the period in which I first began to teach in the town of my birth, I had found a very dear friend, who was pursuing similar studies. He was about my own age, and was now coming, as I was, to the very flowering-time of young manhood. He had indeed grown up with me as a child and we had gone to school together and played together. Neither in those earlier days nor indeed in the later time of which I now speak was he a friend in the truest meaning of friendship: for there is no true friendship unless You weld it between souls that cleave together through that charity which is shed in our hearts by the Holy Ghost who is given to us.

Augustine, *Confessions*, IV, 4

- 26 All kinds of things rejoiced my soul in their [my friends'] company—to talk and laugh and do each other kindnesses; read pleasant books together, pass from lightest jesting to talk of the deepest things and back again; differ without rancour, as

a man might differ with himself, and when most rarely dissension arose find our normal agreement all the sweeter for it; teach each other or learn from each other; be impatient for the return of the absent, and welcome them with joy on their home-coming; these and such like things, proceeding from our hearts as we gave affection and received it back, and shown by face, by voice, by the eyes, and a thousand other pleasing ways, kindled a flame which fused our very souls and of many made us one. This is what men value in friends.

Augustine, *Confessions*, IV, 8-9

27 Is not the unfeigned confidence and mutual love of true and good friends our one solace in human society, filled as it is with misunderstandings and calamities? And yet the more friends we have, and the more widely they are scattered, the more numerous are our fears that some portion of the vast masses of the disasters of life may light upon them. For we are not only anxious lest they suffer from famine, war, disease, captivity, or the inconceivable horrors of slavery, but we are also affected with the much more painful dread that their friendship may be changed into perfidy, malice, and injustice. And when these contingencies actually occur—as they do the more frequently the more friends we have and the more widely they are scattered—and when they come to our knowledge, who but the man who has experienced it can tell with what pangs the heart is torn?

Augustine, *City of God*, XIX, 8

28 The happy man needs friends . . . not, indeed, to make use of them, since he suffices himself, nor to delight in them, since he possesses perfect delight in the operation of virtue, but for the purpose of a good operation, namely, that he may do good to them, that he may delight in seeing them do good, and again that he may be helped by them in his good work.

Aquinas, *Summa Theologica*, I-II, 4, 8

29 The movement of love has a twofold tendency: towards the good which a man wishes to someone, whether for himself or for another; and towards that to which he wishes some good. Accordingly, man has love of concupiscence towards the good that he wishes to another, and love of friendship towards him to whom he wishes good.

Aquinas, *Summa Theologica*, I-II, 26, 4

30 When our friends fall into sin, we ought not to deny them the benefits of friendship so long as there is hope of their mending their ways, and we ought to help them more readily to regain virtue than to recover money, had they lost it, since virtue is more akin than money to friendship. When, however, they fall into very great wickedness, and become incurable, we ought no longer to show

them friendliness.

Aquinas, *Summa Theologica*, II-II, 25, 6

31 Because the friendship of comrades originates through their own choice, love of this kind takes precedence of the love of kindred in matters where we are free to do as we choose, for instance in matters of action. Yet the friendship of kindred is more stable, since it is more natural, and preponderates over others in matters touching nature. Consequently we are more bound to them in the providing of necessities.

Aquinas, *Summa Theologica*, II-II, 26, 8

32 *Pandar*. And I will gladly share with you your pain,  
If it turn out I can no comfort bring;  
For 'tis a friend's right, please let me explain,  
To share in woful as in joyful things.

Chaucer, *Troilus and Cressida*, I, 85

33 This perfect friendship I speak of is indivisible: each one gives himself so wholly to his friend that he has nothing left to distribute elsewhere; on the contrary, he is sorry that he is not double, triple, or quadruple, and that he has not several souls and several wills, to confer them all on this one object. Common friendships can be divided up: one may love in one man his beauty, in another his easygoing ways, in another liberality, in one paternal love, in another brotherly love, and so forth; but this friendship that possesses the soul and rules it with absolute sovereignty cannot possibly be double. If two called for help at the same time, which one would you run to? If they demanded conflicting services of you, how would you arrange it? If one confided to your silence a thing that would be useful for the other to know, how would you extricate yourself? A single dominant friendship dissolves all other obligations. The secret I have sworn to reveal to no other man, I can impart without perjury to the one who is not another man: he is myself. It is a great enough miracle to be doubled, and those who talk of tripling themselves do not realize the loftiness of the thing: nothing is extreme that can be matched. And he who supposes that of two men I love one just as much as the other, and that they love each other and me just as much as I love them, multiplies into a fraternity the most singular and unified of all things, of which even a single one is the rarest thing in the world to find.

Montaigne, *Essays*, I, 28, Of Friendship

34 We need very strong ears to hear ourselves judged frankly; and because there are few who can endure frank criticism without being stung by it, those who venture to criticize us perform a remarkable act of friendship; for to undertake to wound and offend a man for his own good is to have a healthy love for him. I find it a rough task

- to judge a man in whom the bad qualities exceed the good. Plato prescribes three qualities in a man who wants to examine another man's soul: knowledge, good will, boldness.  
Montaigne, *Essays*, III, 13, Of Experience
- 35 *Amiens*. Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude;  
Thy tooth is not so keen,  
Because thou art not seen,  
Although thy breath be rude. . . .  
Freeze, freeze, thou bitter sky,  
That dost not bite so nigh  
As benefits forgot:  
Though thou the waters warp,  
Thy sting is not so sharp  
As friend remember'd not.  
Shakespeare, *As You Like It*, II, vii, 174
- 36 *Polonius*. Be thou familiar, but by no means vulgar.  
Those friends thou hast, and their adoption tried,  
Grapple them to thy soul with hoops of steel;  
But do not dull thy palm with entertainment  
Of each new-hatch'd, unfledged comrade.  
Shakespeare, *Hamlet*, I, iii, 61
- 37 *Buckingham*. Heaven has an end in all; yet, you  
that hear me,  
This from a dying man receive as certain:  
Where you are liberal of your loves and counsels  
Be sure you be not loose; for those you make  
friends  
And give your hearts to, when they once perceive  
The least rub in your fortunes, fall away  
Like water from ye, never found again  
But where they mean to sink ye.  
Shakespeare, *Henry VIII*, II, i, 124
- 38 Well, *Sancho*, (said *Don Quixote* . . . turning to his 'Squire) did not I tell thee I should not want 'Squires; behold who offers me his Service, the most excellent Batchelor of Arts, *Sampson Carrasco*, the perpetual Darling of the Muses, and Glory of the *Salamanca*-Schools, sound and active of Body, patient of Labour, inur'd to Abstinence, silent in Misfortune, and in short, endow'd with all the Accomplishments that constitute a 'Squire. But forbid it Heav'n, that to indulge my private Inclinations I should presume to weaken the whole Body of Learning, by removing from it so substantial a Pillar, so vast a Repository of Sciences, and so eminent a Branch of the Liberal Arts. No, my Friend, remain thou another *Sampson* in thy Country, be the Honour of *Spain*, and the Delight of thy ancient Parents; I shall content myself with any 'Squire, since *Sancho* does not vouchsafe to go with me. I do, I do, (cry'd *Sancho*, relenting with Tears in his Eyes) I do vouchsafe; it shall never be said of *Sancho Pança*, no longer Pipe no longer Dance.  
Cervantes, *Don Quixote*, II, 7
- 39 My Master, quoth the Squire of the Wood, is more stout than foolish, but more Knave than either. Mine is not like yours then, quoth *Sancho*, he has not one Grain of Knavery in him; he's as dull as an old crack'd Pitcher, hurts no Body, does all the Good he can to every Body; a Child may persuade him it is Night at Noon-Day, and he is so simple, that I can't help loving him, with all my Heart and Soul, and can't leave him, in spite of all his Follies.  
Cervantes, *Don Quixote*, II, 13
- 40 It had been hard for him that spake it to have put more truth and untruth together in few words than in that speech, "Whosoever is delighted in solitude is either a wild beast or a god." For it is most true that a natural and secret hatred and aversion towards society in any man hath somewhat of the savage beast; but it is most untrue that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation, such as is found to have been falsely and feignedly in some of the heathen, as Epimenides the Candi-an, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana, and truly and really in divers of the ancient hermits and holy fathers of the church. But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little: *Magna civitas, magna solitudo* [A great city is a great solitude]; because in a great town friends are scattered; so that there is not that fellowship, for the most part, which is in less neighbourhoods. But we may go further, and affirm most truly that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity.  
Bacon, *Of Friendship*
- 41 We may have affection for a flower, a bird, a horse; but unless we have a very ill-regulated mind, we can have friendship for men alone. And they are so truly the object of this passion, that there is no man so imperfect that we cannot have for him a very perfect friendship, when we are loved by him, and when we have a truly noble and generous soul.  
Descartes, *Passions of the Soul*, LXXXIII
- 42 Human life is thus only a perpetual illusion; men deceive and flatter each other. No one speaks of us in our presence as he does of us in our absence.

Human society is founded on mutual deceit; few friendships would endure if each knew what his friend said of him in his absence, although he then spoke in sincerity and without passion.

Man is, then, only disguise, falsehood, and hypocrisy, both in himself and in regard to others. He does not wish any one to tell him the truth; he avoids telling it to others, and all these dispositions, so removed from justice and reason, have a natural root in his heart. I set it down as a fact that if all men knew what each said of the other, there would not be four friends in the world.

Pascal, *Pensées*, II, 100–101

- 43 *Alceste*. The more we love our friends, the less we flatter them; it is by excusing nothing that pure love shows itself.

Molière, *Le Misanthrope*, II, v

- 44 In all distresses of our friends,  
We first consult our private ends;  
While nature, kindly bent to ease us,  
Points out some circumstance to please us.

Swift, *On the Death of Dr. Swift*, 7

- 45 I hope my friends will pardon me when I declare, I know none of them without a fault; and I should be sorry if I could imagine I had any friend who could not see mine. Forgiveness of this kind we give and demand in turn. It is an exercise of friendship, and perhaps none of the least pleasant. And this forgiveness we must bestow, without desire of amendment. There is, perhaps, no surer mark of folly, than an attempt to correct the natural infirmities of those we love.

Fielding, *Tom Jones*, II, 7

- 46 The only way when friends quarrel is to see it out fairly in a friendly manner, as a man may call it, either with a fist, or sword, or pistol, according as they like, and then let it be all over; for my own part, d—n me if ever I love my friend better than when I am fighting with him! To bear malice is more like a Frenchman than an Englishman.

Fielding, *Tom Jones*, IX, 4

- 47 Friendship is the marriage of the soul; and this marriage is subject to divorce. It is a tacit contract between two sensitive and virtuous persons. I say "sensitive," because a monk, a recluse can be not wicked and live without knowing what friendship is. I say "virtuous," because the wicked have only accomplices; voluptuaries have companions in debauch, self-seekers have partners, politicians get partisans; the generality of idle men have attachments; princes have courtiers; virtuous men alone have friends.

Voltaire, *Philosophical Dictionary: Friendship*

- 48 [Johnson] was well acquainted with Mr. Henry Hervey, one of the branches of the noble family of

that name, who had been quartered at Lichfield as an officer of the army, and had at this time a house in London, where Johnson was frequently entertained, and had an opportunity of meeting genteel company. Not very long before his death, he mentioned this, among other particulars of his life, which he was kindly communicating to me; and he described this early friend, "Harry Hervey," thus: "He was a vicious man, but very kind to me. If you call a dog *Hervey*, I shall love him."

Boswell, *Life of Johnson* (1737)

- 49 I have often thought, that as longevity is generally desired, and I believe, generally expected, it would be wise to be continually adding to the number of our friends, that the loss of some may be supplied by others. Friendship, "the wine of life," should like a well-stocked cellar, be thus continually renewed; and it is consolatory to think, that although we can seldom add what will equal the generous *first-growths* of our youth, yet friendship becomes insensibly old in much less time than is commonly imagined, and not many years are required to make it very mellow and pleasant. *Warmth* will, no doubt, make a considerable difference. Men of affectionate temper and bright fancy will coalesce a great deal sooner than those who are cold and dull.

The proposition which I have now endeavoured to illustrate was, at a subsequent period of his life, the opinion of Johnson himself. He said to Sir Joshua Reynolds, "If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendship in *constant repair*."

Boswell, *Life of Johnson* (1755)

- 50 A literary lady of large fortune was mentioned, as one who did good to many, but by no means "by stealth," and instead of "blushing to find it fame," acted evidently from vanity. *Johnson*. "I have seen no beings who do as much good from benevolence, as she does, from whatever motive. If there are such under the earth, or in the clouds, I wish they would come up, or come down. What Soame Jenyns says upon this subject is not to be minded; he is a wit. No, Sir; to act from pure benevolence is not possible for finite beings. Human benevolence is mingled with vanity, interest, or some other motive."

Boswell, *Life of Johnson* (Apr. 1776)

- 51 On Wednesday, May 19, I sat a part of the evening with him [Johnson], by ourselves. I observed, that the death of our friends might be a consolation against the fear of our own dissolution, because we might have more friends in the other world than in this. He perhaps felt this as a reflection upon his apprehension as to death; and said, with heat, "How can a man know *where* his departed friends are, or whether they will be his

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friends in the other world? How many friendships have you known formed upon principles of virtue? Most friendships are formed by caprice or by chance, mere confederacies in vice or leagues in folly."

Boswell, *Life of Johnson* (May 19, 1784)

- 52 In civilised society [man] stands at all times in need of the cooperation and assistance of great multitudes, while his whole life is scarce sufficient to gain the friendship of a few persons.

Adam Smith, *Wealth of Nations*, I, 2

- 53 Love is an agreeable; resentment, a disagreeable, passion: and accordingly we are not half so anxious that our friends should adopt our friendships, as that they should enter into our resentments.

Adam Smith, *Theory of Moral Sentiments*, I, 1

- 54 They who would confine friendship to two persons, seem to confound the wise security of friendship with the jealousy and folly of love. The hasty, fond, and foolish intimacies of young people, founded commonly upon some slight similarity of character altogether unconnected with good conduct, upon a taste, perhaps, for the same studies, the same amusements, the same diversions, or upon their agreement in some singular principle or opinion not commonly adopted; those intimacies which a freak begins, and which a freak puts an end to, how agreeable soever they may appear while they last, can by no means deserve the sacred and venerable name of friendship.

Adam Smith, *Theory of Moral Sentiments*, I, 2

- 55 Friendship (in its perfection) is the union of two persons through equal mutual love and respect. One easily sees that it is an ideal in which a morally good will unites both parties in sympathy and shared well-being. If it does not also cause life's entire happiness, the acceptance of this ideal in such mutual sentiment includes the worthiness to be happy, so that friendship among men is our duty. It is easy to see that although aiming at friendship, as a maximum of good sentiment toward one another, is no ordinary duty but rather an honorable one proposed by reason, yet perfect friendship is a mere idea (but still a practically necessary one), unattainable in every attempt to realize it.

Kant, *Elements of Ethics*, 46

- 56 A friend in need—how much to be wished for (assuming that he is an active one, helpful at his own expense)! But it is also a great burden to feel oneself tied to the destiny of others and laden with alien responsibilities. Friendship, therefore, cannot be a bond aimed at mutual advantage, but must be purely moral; and the assistance which each may count on from the other in case of need must not be thought of as the end and determin-

ing ground of friendship (for thereby one person would partly lose the respect of the other), but only as the outward sign of their inner, heartfelt benevolence (without putting it to a test, which is always dangerous). Friendship is not based on advantage, for each friend is magnanimously concerned with sparing the other any burden, bearing any such burden entirely by himself, and, yes, even completely concealing it from the other; but each one, nevertheless, can always flatter himself with the idea that in case of need he could definitely count upon the other's help. But if one accepts a benefit from the other, then he can probably count on an equality in their love, but not in their respect; for he sees himself plainly as a step lower, inasmuch as he is obligated and yet not reciprocally able to obligate.

Kant, *Elements of Ethics*, 46

- 57 To stand in true relations with men in a false age is worth a fit of insanity, is it not? We can seldom go erect. Almost every man we meet requires some civility—requires to be humored; he has some fame, some talent, some whim of religion or philanthropy in his head that is not to be questioned, and which spoils all conversation with him. But a friend is a sane man who exercises not my ingenuity, but me. My friend gives me entertainment without requiring any stipulation on my part. A friend therefore is a sort of paradox in nature. I who alone am, I who see nothing in nature whose existence I can affirm with equal evidence to my own, behold now the semblance of my being, in all its height, variety and curiosity, reiterated in a foreign form; so that a friend may well be reckoned the masterpiece of nature.

Emerson, *Friendship*

- 58 "Wal'r, my boy," replied the captain, "in the Proverbs of Solomon you will find the following words, 'May we never want a friend in need, nor a bottle to give him!' When found, make a note of."

Dickens, *Dombey and Son*, I, 15

- 59 There is no place like a bed for confidential disclosures between friends. Man and wife, they say, there open the very bottom of their souls to each other; and some old couples often lie and chat over old times till nearly morning.

Melville, *Moby Dick*, X

- 60 I dream'd in a dream I saw a city invincible to the attacks of the whole of the rest of the earth, I dream'd that was the new city of Friends.

Whitman, *I Dream'd in a Dream*

- 61 *Father Zossima*. Until you have become really, in actual fact, a brother to everyone, brotherhood will not come to pass. No sort of scientific teaching, no kind of common interest, will ever teach



men to share property and privileges with equal consideration for all. Everyone will think his share too small and they will be always envying, complaining and attacking one another. You ask when it will come to pass; it will come to pass, but first we have to go through the period of isolation.

. . . The isolation that prevails everywhere, above all in our age—it has not fully developed, it has not reached its limit yet. For everyone strives to keep his individuality as apart as possible, wishes to secure the greatest possible fullness of life for himself; but meantime all his efforts result not in attaining fullness of life but self-destruction, for instead of self-realisation he ends by arriving at complete solitude. All mankind in our age have split up into units, they all keep apart, each in his own groove; each one holds aloof, hides himself and hides what he has, from the rest, and he ends by being repelled by others and repelling them. He heaps up riches by himself and thinks, 'How strong I am now and how secure,' and in his madness he does not understand that the more he heaps up, the more he sinks into self-destructive impotence. For he is accustomed to rely upon himself alone and to cut himself off from the whole; he has trained himself not to believe in the help of others, in men and in humanity, and only trembles for fear he should lose his money and the privileges that he has won for himself. Everywhere in these days men have, in their mockery, ceased to understand that the true security is to be found in social solidarity rather than in isolated individual effort. But this terrible individualism must inevitably have an end, and all will suddenly understand how unnaturally they are separated from one another. It will be the spirit of the time, and people will marvel that they have sat so long in darkness without seeing the light. And then the sign of the Son of Man will be seen in the heavens.

. . . But, until then, we must keep the banner flying. Sometimes even if he has to do it alone, and his conduct seems to be crazy, a man must set an example, and so draw men's souls out of their solitude, and spur them to some act of brotherly love, that the great idea may not die.

Dostoevsky, *Brothers Karamazov*, Pt. II, VI, 2

- 62 The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money.

Mark Twain, *Pudd'nhead Wilson's Calendar*, VIII

- 63 We have to conclude that all the feelings of sympathy, friendship, trust and so forth which we expend in life are genetically connected with sexuality and have developed out of purely sexual desires by an enfeebling of their sexual aim, however pure and non-sensual they may appear in the forms they take on to our conscious self-perception. To begin with we knew none but sexual objects; psycho-analysis shows us that those persons whom in real life we merely respect or are fond of may be sexual objects to us in our unconscious minds still.

Freud, *Dynamics of the Transference*

- 64 A friend's only gift is himself, and friendship is not friendship, it is not a form of free or liberal society, if it does not terminate in an ideal possession, in an object loved for its own sake. Such objects can be ideas only, not forces, for forces are subterranean and instrumental things, having only such value as they borrow from their ulterior effects and manifestations. To praise the utility of friendship, as the ancients so often did, and to regard it as a political institution justified, like victory or government, by its material results, is to lose one's moral bearings. The value of victory or good government is rather to be found in the fact that, among other things, it might render friendship possible. We are not to look now for what makes friendship useful, but for whatever may be found in friendship that may lend utility to life.

Santayana, *Life of Reason*, II, 6

- 65 Friendship may indeed come to exist without sensuous liking or comradeship to pave the way; but unless intellectual sympathy and moral appreciation are powerful enough to react on natural instinct and to produce in the end the personal affection which at first was wanting, friendship does not arise. Recognition given to a man's talent or virtue is not properly friendship. Friends must desire to live as much as possible together and to share their work, thoughts, and pleasures. Good-fellowship and sensuous affinity are indispensable to give spiritual communion a personal accent; otherwise men would be indifferent vehicles for such thoughts and powers as emanated from them, and attention would not be in any way arrested or refracted by the human medium through which it beheld the good.

Santayana, *Life of Reason*, II, 6

### 3.5 | *Charity and Mercy*

The main texts quoted in this section take their departure from the message of the Gospels that God is love and from the precepts of charity enunciated by Jesus Christ—that one should love God with all one's heart and all one's soul, and one's neighbor as one's self. The quotations from Christian theologians, apologists, and poets constitute an extended commentary on the love that is an obligation for those who follow the teachings of Christ. Augustine and Aquinas, particularly, show how fundamental and far-reaching the precepts of charity are, and explain why, of the three theological virtues—faith, hope, and charity—the greatest is charity.

One impulse of charity, too often allowed

to obscure more important aspects of it, involves care or concern for the relief of the needy or suffering. We have, therefore, included passages that praise or recommend almsgiving. We have also included texts that extol mercy and recommend forgiveness to temper strict justice. These too reflect aspects of charity in the theological or religious sense, whether Jewish or Christian. But we have not included here passages that dwell on the benevolent impulses at the heart of friendship when pagan or later writers who treat such love approach it entirely from a secular and not a religious point of view.

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1 Thou shalt love thy neighbour as thyself.

*Leviticus 19:18*

2 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

*Psalms 103:8-17*

3 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

*Proverbs 25:21-22*

4 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you. They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

*Matthew 6:1-4*

5 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with

compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

*Matthew 18:23-35*

6 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

*Matthew 25:34-40*

7 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

*Mark 12:28-31*

8 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*Luke 10:25-37*

9 Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and

with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

*John 8:1-11*

- 10 It is more blessed to give than to receive.

*Acts 20:35*

- 11 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*I Corinthians 13:1-13*

- 12 Charity shall cover the multitude of sins.

*I Peter 4:8*

- 13 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

*I John 4:7-8*

- 14 Kindness or humanity has a larger field than bare justice to exercise itself in; law and justice we cannot, in the nature of things, employ on others than men; but we may extend our goodness and charity even to irrational creatures; and such acts flow from a gentle nature, as water from an abundant spring. It is doubtless the part of a kind-natured man to keep even worn-out horses and dogs, and not only take care of them when they are foals and whelps, but also when they are grown old.

*Plutarch, Marcus Cato*

- 15 [The] divine Master inculcates two precepts—the love of God and the love of our neighbour—and as in these precepts a man finds three things he has to love—God, himself, and his neighbour—and that he who loves God loves himself thereby, it follows that he must endeavour to get his neighbour to love God, since he is ordered to love his neighbour as himself. He ought to make this endeavour in behalf of his wife, his children, his household, all within his reach, even as he would wish his neighbour to do the same for him if he needed it; and consequently he will be at peace, or in well-ordered concord, with all men, as far as in him lies.

*Augustine, City of God, XIX, 14*

- 16 We are commanded to love one another: but it is a question whether man is to be loved by man for his own sake, or for the sake of something else. If it is for his own sake, we enjoy him; if it is for the sake of something else, we use him. It seems to me, then, that he is to be loved for the sake of something else. For if a thing is to be loved for its own sake, then in the enjoyment of it consists a happy life, the hope of which at least, if not yet the reality, is our comfort in the present time. But a curse is pronounced on him who places his hope in man.

*Augustine, Christian Doctrine, I, 22*

- 17 But if they shall so love God with all their heart, and all their mind, and all their soul, that still all the heart, and all the mind, and all the soul shall not suffice for the worthiness of this love; doubtless they will so rejoice with all their heart, and all their mind, and all their soul, that all the heart, and all the mind, and all the soul shall not suffice for the fulness of their joy.

*Anselm of Canterbury, Proslogium, XXV*

18 Charity signifies not only the love of God but also a certain friendship with Him; and this implies, besides love, a certain mutual return of love, together with mutual communion. . . . Now this fellowship of man with God, which consists in a certain familiar intercourse with Him, is begun here, in this life, by grace, but will be perfected in the future life, by glory; each of which things we hold by faith and hope. Therefore just as friendship with a person would be impossible if one disbelieved in, or despaired of, the possibility of his fellowship or familiar intercourse, so too, friendship with God, which is charity, is impossible without faith, so as to believe in this fellowship and intercourse with God, and to hope to attain to this fellowship. Therefore charity is altogether impossible without faith and hope.

Aquinas, *Summa Theologica*, I-II, 65, 5

19 Since good, in human acts, depends on their being regulated by the due rule, it is necessary that human virtue, which is a principle of good acts, consist in attaining the rule of human acts. Now the rule of human acts is twofold . . . , namely, human reason and God. Yet God is the first rule, by which even human reason must be regulated. Consequently the theological virtues which consist in attaining this first rule, since their object is God, are more excellent than the moral, or the intellectual virtues, which consist in attaining human reason: and it follows that among the theological virtues themselves, the first place belongs to that which attains God most.

Now that which is of itself always ranks before that which is by another. But faith and hope attain God indeed in so far as we derive from Him the knowledge of truth or the acquisition of good; but charity attains God Himself that it may rest in Him, but not that something may accrue to us from Him. Hence charity is more excellent than faith or hope, and, consequently, than all the other virtues, just as prudence, which by itself attains reason, is more excellent than the other moral virtues, which attain reason in so far as it appoints the mean in human operations of passions.

Aquinas, *Summa Theologica*, II-II, 23, 6

20 Charity . . . consists in man's loving God above all things, and subjecting himself to Him entirely, by referring all that is his to God. It is therefore of the very notion of charity that man should so love God as to wish to submit to Him in all things, and always to follow the rule of His commandments; for whatever is contrary to His commandments is manifestly contrary to charity, and therefore by its very nature is capable of destroying charity.

If indeed charity were an acquired habit dependent on the power of its subject, it would not necessarily be removed by one mortal sin, for act is directly contrary, not to habit but to act. Now the endurance of a habit in its subject does not

require the endurance of its act, so that when a contrary act supervenes, the acquired habit is not at once done away. But charity, being an infused habit, depends on the action of God Who infuses it, Who stands in relation to the infusion and preservation of charity, as the sun does to the diffusion of light in the air. . . . Consequently, just as the light would cease at once in the air, were an obstacle placed to its being lit up by the sun, even so charity ceases at once to be in the soul through the placing of an obstacle to the outpouring of charity by God into the soul.

Now it is evident that through every mortal sin which is contrary to God's commandments, an obstacle is placed to the outpouring of charity, since from the very fact that a man chooses to prefer sin to God's friendship, which requires that we should follow His will, it follows that the habit of charity is lost at once through one mortal sin.

Aquinas, *Summa Theologica*, II-II, 24, 12

21 Love of one's enemies may be understood in three ways. First, as though we were to love our enemies as enemies; this is perverse, and contrary to charity, since it implies love of that which is evil in another.

Secondly love of one's enemies may mean that we love them as to their nature, but in a universal way, and in this sense charity requires that we should love our enemies, namely, that in loving God and our neighbour, we should not exclude our enemies from the love given to our neighbour in general.

Thirdly love of one's enemies may be considered as specially directed to them, namely, that we should have a special movement of love towards our enemies. Charity does not require this absolutely, because it does not require that we should have a special movement of love to every individual man, since this would be impossible. Nevertheless charity does require this, in respect of our being prepared in mind, namely that we should be ready to love our enemies individually, if the necessity were to occur.

That man should actually do so, and love his enemy for God's sake, without it being necessary for him to do so, belongs to the perfection of charity.

Aquinas, *Summa Theologica*, II-II, 25, 8

22 "I am more fasting from being satisfied," said I, "than if I had kept silent at first, and more perplexity I amass in my mind.

How can it be that a good when shared, shall make the greater number of possessors richer in it, than if it is possessed by a few?"

And he [Virgil] to me: "Because thou dost again fix thy mind merely on things of earth, thou drawest darkness from true light.

That infinite and ineffable Good, that is on high,

- speedeth so to love as a ray of light comes to a bright body.  
As much of ardour as it finds, so much of itself doth it give, so that how far soever love extends, eternal goodness giveth increase upon it; and the more people on high who comprehend each other, the more there are to love well, and the more love is there, and like a mirror one giveth back to the other."  
Dante, *Purgatorio*, XV, 58
- 23 Ye youth, so happy at the dawn of life,  
In whom love springs as native to your days,  
Estrange you from the world and its vain strife,  
And let your hearts their eyes to him upraise  
Who made you in his image! Give him praise,  
And think this world is but a passing show,  
Fading like blooms that all too briefly blow.  
  
And love ye him who on the cross did buy  
Our souls from timeless death to live for aye,  
Who died and rose and reigns in heaven high!  
Your deepest love his love will ne'er betray,  
Your faith on him I bid you safely lay;  
And since his love is best beyond compare,  
Love of the world deny with all its care.  
Chaucer, *Troilus and Cressida*, V, 263-264
- 24 The hearts of men, which fondly here admyre  
Faire seeming shewes, and feed on vaine delight,  
Transported with celestiall desyre  
Of those faire formes, may lift themselves up hyer,  
And learne to love with zealous humble dewty  
Th' Eternall Fountaine of that heavenly Beauty.  
Spenser, *Hymne of Heavenly Beautie*, 16
- 25 *Portia*. The quality of mercy is not strain'd,  
It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice blest;  
It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,  
That, in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy.  
Shakespeare, *Merchant of Venice*, IV, i, 184
- 26 *Isabella*. Well, believe this,  
No ceremony that to great ones 'longs,  
Not the king's crown, nor the deputed sword,  
The marshal's truncheon, nor the judge's robe,
- Become them with one half so good a grace  
As mercy does.  
Shakespeare, *Measure for Measure*, II, ii, 58
- 27 *Angelo*. Your brother is a forfeit of the law.  
And you but waste your words.  
*Isabella*. Alas, alas!  
Why, all the souls that were were forfeit once:  
And He that might the vantage best have took  
Found out the remedy. How would you be,  
If He, which is the top of judgement, should  
But judge you as you are? O, think on that;  
And mercy then will breathe within your lips,  
Like man new made.  
*Ang.* Be you content, fair maid;  
It is the law, not I, condemn your brother.  
Were he my kinsman, brother, or my son,  
It should be thus with him. He must die tomorrow.  
*Isab.* To-morrow! O, that's sudden! Spare him.  
spare him!  
He's not prepared for death. Even for our kitchens  
We kill the fowl of season. Shall we serve Heaven  
With less respect than we do minister  
To our gross selves?  
Shakespeare, *Measure for Measure*, II, ii, 71
- 28 Cry'd Don *Quixote*, Is it for a Knight-Errant when  
he meets with People laden with Chains, and under  
Oppression, to examine whether they are in  
those Circumstances for their Crimes, or only thro'  
Misfortune? We are only to relieve the Afflicted,  
to look on their Distress, and not on their  
Crimes.  
Cervantes, *Don Quixote*, I, 30
- 29 To forgive sin is not an act of injustice, though the  
punishment have been threatened. Even amongst  
men, though the promise of good bind the promiser;  
yet threats, that is to say, promises of evil, bind  
them not; much less shall they bind God, who is  
infinitely more merciful than men.  
Hobbes, *Leviathan*, III, 38
- 30 The infinite distance between body and mind is a  
symbol of the infinitely more infinite distance between  
mind and charity: for charity is supernatural.  
Pascal, *Pensées*, XII, 793
- 31 He who lives according to the guidance of reason  
strives as much as possible to repay the hatred,  
anger, or contempt of others towards himself with  
love or generosity.  
All affects of hatred are evil, and, therefore, the  
man who lives according to the guidance of reason  
will strive as much as possible to keep himself  
from being agitated by the affects of hatred, and,  
consequently, will strive to keep others from being  
subject to the same affects. But hatred is increased  
by reciprocal hatred, and, on the other hand, can  
be extinguished by love, so that hatred passes into

love. Therefore he who lives according to the guidance of reason will strive to repay the hatred of another, etc., with love, that is to say, with generosity. . . .

He who wishes to avenge injuries by hating in return does indeed live miserably. But he who, on the contrary, strives to drive out hatred by love, fights joyfully and confidently, with equal ease resisting one man or a number of men, and needing scarcely any assistance from fortune. Those whom he conquers yield gladly, not from defect of strength, but from an increase of it.

Spinoza, *Ethics*, IV, Prop. 46

- 32 The intellectual love of the mind towards God is the very love with which He loves Himself, not in so far as He is infinite, but in so far as He can be manifested through the essence of the human mind, considered under the form of eternity; that is to say, the intellectual love of the mind towards God is part of the infinite love with which God loves Himself. . . .

Hence it follows that God, in so far as He loves Himself, loves men, and consequently that the love of God towards men and the intellectual love of the mind towards God are one and the same thing.

Spinoza, *Ethics*, V, Prop. 36, Corol.

- 33 "Those," he [Capt. Blifil] said, "came nearer to the Scripture meaning, who understood by it [charity] candour, or the forming of a benevolent opinion of our brethren, and passing a favourable judgment on their actions; a virtue much higher, and more extensive in its nature, than a pitiful distribution of alms, which, though we would never so much prejudice, or even ruin our families, could never reach many; whereas charity, in the other and truer sense, might be extended to all mankind."

Fielding, *Tom Jones*, II, 5

- 34 Thwackum was for doing justice, and leaving mercy to heaven.

Fielding, *Tom Jones*, III, 10

- 35 It is in endeavouring to instruct mankind that we are best able to practise that general virtue which comprehends the love of all.

Montesquieu, *Spirit of Laws*, Pref.

- 36 My uncle Toby had scarce a heart to retaliate upon a fly.

—Go—says he, one day at dinner, to an over-grown one which had buzzed about his nose, and tormented him cruelly all dinner-time,—and which after infinite attempts, he had caught at last, as it flew by him;—I'll not hurt thee, says my uncle Toby, rising from his chair, and going across the room, with the fly in his hand,—I'll not hurt a hair of thy head:—Go, says he, lifting up

the sash, and opening his hand as he spoke, to let it escape;—go, poor devil, get thee gone, why should I hurt thee?—This world surely is wide enough to hold both thee and me.

Sterne, *Tristram Shandy*, II, 12

- 37 "—She had since that, she told me, stray'd as far as Rome, and walk'd round St. Peter's once—and return'd back—that she found her way alone across the Apennines—had travell'd over all Lombardy without money,—and through the flinty roads of Savoy without shoes—how she had borne it, and how she had got supported, she could not tell—but God tempers the wind, said Maria, to the shorn lamb."

Sterne, *Sentimental Journey*: "Maria"

- 38 He who the Ox to wrath has mov'd  
Shall never be by Woman lov'd.

The wanton Boy that kills the Fly  
Shall feel the Spider's enmity.

He who torments the Chafer's sprite  
Weaves a Bower in endless Night.

The Catterpillar on the Leaf  
Repeats to thee thy Mother's grief.

Kill not the Moth nor Butterfly  
For the Last Judgment draweth nigh.

Blake, *Auguries of Innocence*, 39

- 39 Give all thou canst; high Heaven rejects the lore  
Of nicely-calculated less or more.

Wordsworth, *Ecclesiastical Sonnets*, III, 43

- 40 No love and no expression of love may, in the merely human and worldly sense, be deprived of a relationship to God. Love is a passionate emotion, but in this emotion, even before he enters into a relation with the object of his love, the man must first enter into a relationship with God, and thereby realize the claim that love is the fulfillment of the law. Love is a relation to another man or to other men, but it is by no means and dares by no means be a matrimonial, a friendly, a merely human agreement, however steadfast and tender the connection between man and man. Everyone individually before he in love enters into a relation with the beloved, with the friend, the loved ones, the contemporaries, has first to enter into a relation with God and with God's demands. As soon as one leaves out the God-relationship the questions at issue become merely human determinations of what they wish to understand by loving; what they will require of one another; and their mutual judgment because of this becomes the highest judgment. Not only the one who listens absolutely to the call of God will not belong to a woman, in order not to be delayed through wishing to please her; but also the one who in love belongs to a woman, will first and foremost belong to God; he will not seek first to please his wife, but will first endeavor to make his love pleasing unto

God. Hence it is not the wife who will teach her husband how he ought to love her, or the husband the wife, or the friend the friend, or the contemporary the contemporary, but it is God who will teach every individual how he ought to love, even if his love still only lays hold on the law referred to when the apostle says, "Love is the fulfillment of the law." This makes it quite natural that the one who has only a worldly, or a merely human conception about what love is, must come to regard that as self-love and unkindness which, understood in the Christian sense, is precisely love. When, on the other hand, the God-relationship determines what love is between man and man, then love is kept from pausing in any self-deception or illusion, while certainly the demand for self-abnegation and sacrifice is again made more infinite. The love which does not lead to God, the love which does not have this as its sole goal, to lead the lovers to love God, stops at the purely human judgment as to what love and what love's sacrifice and submission are; it stops and thereby escapes the possibility of the last and most terrifying horror of the collision: that in the love relationship there are infinite differences in the idea of what love is.

Kierkegaard, *Works of Love*, I, 3A

- 41 With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and a lasting peace, among ourselves and with all nations.

Lincoln, *Second Inaugural Address*

- 42 "I must make you one confession," Ivan began. "I could never understand how one can love one's neighbours. It's just one's neighbours, to my mind, that one can't love, though one might love those at a distance. I once read somewhere of John the

Merciful, a saint, that when a hungry, frozen beggar came to him, he took him into his bed, held him in his arms, and began breathing into his mouth, which was putrid and loathsome from some awful disease. I am convinced that he did that from 'self-laceration,' from the self-laceration of falsity, for the sake of the charity imposed by duty, as a penance laid on him. For anyone to love a man, he must be hidden, for as soon as he shows his face, love is gone."

"Father Zossima has talked of that more than once," observed Alyosha; "he, too, said that the face of a man often hinders many people not practised in love, from loving him. But yet there's a great deal of love in mankind, and almost Christ-like love. I know that myself, Ivan."

Dostoevsky, *Brothers Karamazov*, Pt. II, V, 4

- 43 *Father Zossima*. And can it be a dream, that in the end man will find his joy only in deeds of light and mercy, and not in cruel pleasures as now, in gluttony, fornication, ostentation, boasting and envious rivalry of one with the other? I firmly believe that it is not and that the time is at hand. People laugh and ask: "When will that time come and does it look like coming?" I believe that with Christ's help we shall accomplish this great thing. And how many ideas there have been on earth in the history of man which were unthinkable ten years before they appeared! Yet when their destined hour had come, they came forth and spread over the whole earth. So it will be with us, and our people will shine forth in the world, and all men will say: "The stone which the builders rejected has become the cornerstone of the building."

Dostoevsky, *Brothers Karamazov*, Pt. II, VI, 3

- 44 Do not do unto others as you would that they should do unto you. Their tastes may not be the same.

Shaw, *Man and Superman*,  
Maxims for Revolutionists