

# BISHOP OF AUGUSTINE

THE CITY OF GOD,  
VOLUME I

**Saint Augustine**  
**The City of God, Volume I**

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*The City of God, Volume I:*

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# **Bishop of Hippo**

# **Saint Augustine**

# **The City of God, Volume I**

## **EDITOR'S PREFACE**

"Rome having been stormed and sacked by the Goths under Alaric their king,<sup>1</sup> the worshippers of false gods, or pagans, as we commonly call them, made an attempt to attribute this calamity to the Christian religion, and began to blaspheme the true God with even more than their wonted bitterness and acerbity. It was this which kindled my zeal for the house of God, and prompted me to undertake the defence of the city of God against the charges and misrepresentations of its assailants. This work was in my hands for several years, owing to the interruptions occasioned by many other affairs which had a prior claim on my attention, and which I could not defer. However, this great undertaking was at last completed in twenty-two books. Of these, the first five refute those who fancy that the polytheistic worship is necessary in order to secure worldly prosperity, and that all these overwhelming calamities have befallen us in consequence of its prohibition. In the following five books I address myself to those

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<sup>1</sup> a. d. 410.

who admit that such calamities have at all times attended, and will at all times attend, the human race, and that they constantly recur in forms more or less disastrous, varying only in the scenes, occasions, and persons on whom they light, but, while admitting this, maintain that the worship of the gods is advantageous for the life to come. In these ten books, then, I refute these two opinions, which are as groundless as they are antagonistic to the Christian religion.

"But that no one might have occasion to say, that though I had refuted the tenets of other men, I had omitted to establish my own, I devote to this object the second part of this work, which comprises twelve books, although I have not scrupled, as occasion offered, either to advance my own opinions in the first ten books, or to demolish the arguments of my opponents in the last twelve. Of these twelve books, the first four contain an account of the origin of these two cities – the city of God, and the city of the world. The second four treat of their history or progress; the third and last four, of their deserved destinies. And so, though all these twenty-two books refer to both cities, yet I have named them after the better city, and called them The City of God."

Such is the account given by Augustine himself<sup>2</sup> of the occasion and plan of this his greatest work. But in addition to this explicit information, we learn from the correspondence<sup>3</sup>

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<sup>2</sup> *Retractations*, ii. 43.

<sup>3</sup> *Letters* 132-8.

of Augustine, that it was due to the importunity of his friend Marcellinus that this defence of Christianity extended beyond the limits of a few letters. Shortly before the fall of Rome, Marcellinus had been sent to Africa by the Emperor Honorius to arrange a settlement of the differences between the Donatists and the Catholics. This brought him into contact not only with Augustine, but with Volusian, the proconsul of Africa, and a man of rare intelligence and candour. Finding that Volusian, though as yet a pagan, took an interest in the Christian religion, Marcellinus set his heart on converting him to the true faith. The details of the subsequent significant intercourse between the learned and courtly bishop and the two imperial statesmen, are unfortunately almost entirely lost to us; but the impression conveyed by the extant correspondence is, that Marcellinus was the means of bringing his two friends into communication with one another. The first overture was on Augustine's part, in the shape of a simple and manly request that Volusian would carefully peruse the Scriptures, accompanied by a frank offer to do his best to solve any difficulties that might arise in such a course of inquiry. Volusian accordingly enters into correspondence with Augustine; and in order to illustrate the kind of difficulties experienced by men in his position, he gives some graphic notes of a conversation in which he had recently taken part at a gathering of some of his friends. The difficulty to which most weight is attached in this letter, is the apparent impossibility of believing in the Incarnation. But a letter which Marcellinus

immediately despatched to Augustine, urging him to reply to Volusian at large, brought the intelligence that the difficulties and objections to Christianity were thus limited merely out of a courteous regard to the preciousness of the bishop's time, and the vast number of his engagements. This letter, in short, brought out the important fact, that a removal of speculative doubts would not suffice for the conversion of such men as Volusian, whose life was one with the life of the empire. Their difficulties were rather political, historical, and social. They could not see how the reception of the Christian rule of life was compatible with the interests of Rome as the mistress of the world.<sup>4</sup> And thus Augustine was led to take a more distinct and wider view of the whole relation which Christianity bore to the old state of things, – moral, political, philosophical, and religious, – and was gradually drawn on to undertake the elaborate work now presented to the English reader, and which may more appropriately than any other of his writings be called his masterpiece<sup>5</sup> or life-work. It was begun the very year of Marcellinus' death, a. d. 413, and was issued in detached portions from time to time, until its completion in the year 426. It thus occupied the maturest years of Augustine's life – from his fifty-ninth to his seventy-second

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<sup>4</sup> See some admirable remarks on this subject in the useful work of Beugnot, *Histoire de la Destruction du Paganisme*, ii. 83 et sqq.

<sup>5</sup> As Waterland (iv. 760) does call it, adding that it is "his most learned, most correct, and most elaborate work."

year.<sup>6</sup>

From this brief sketch, it will be seen that though the accompanying work is essentially an Apology, the Apologetic of Augustine can be no mere rehabilitation of the somewhat threadbare, if not effete, arguments of Justin and Tertullian.<sup>7</sup> In fact, as Augustine considered what was required of him, – to expound the Christian faith, and justify it to enlightened men; to distinguish it from, and show its superiority to, all those forms of truth, philosophical or popular, which were then striving for the mastery, or at least for standing-room; to set before the world's eye a vision of glory that might win the regard even of men who were dazzled by the fascinating splendour of a world-wide empire, – he recognised that a task was laid before him to which even his powers might prove unequal, – a task certainly which would afford ample scope for his learning, dialectic, philosophical grasp and acumen, eloquence, and faculty of exposition.

But it is the occasion of this great Apology which invests it at once with grandeur and vitality. After more than eleven hundred

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<sup>6</sup> For proof, see the Benedictine Preface.

<sup>7</sup> "Hitherto the Apologies had been framed to meet particular exigencies: they were either brief and pregnant statements of the Christian doctrines; refutations of prevalent calumnies; invectives against the follies and crimes of Paganism; or confutations of anti-Christian works like those of Celsus, Porphyry, or Julian, closely following their course of argument, and rarely expanding into general and comprehensive views of the great conflict." – Milman, *History of Christianity*, iii. c. 10. We are not acquainted with any more complete preface to the *City of God* than is contained in the two or three pages which Milman has devoted to this subject.

years of steady and triumphant progress, Rome had been taken and sacked. It is difficult for us to appreciate, impossible to overestimate, the shock which was thus communicated from centre to circumference of the whole known world. It was generally believed, not only by the heathen, but also by many of the most liberal-minded of the Christians, that the destruction of Rome would be the prelude to the destruction of the world.<sup>8</sup> Even Jerome, who might have been supposed to be embittered against the proud mistress of the world by her inhospitality to himself, cannot conceal his profound emotion on hearing of her fall. "A terrible rumour," he says, "reaches me from the West, telling of Rome besieged, bought for gold, besieged again, life and property perishing together. My voice falters, sobs stifle the words I dictate; for she is a captive, that city which enthralled the world."<sup>9</sup> Augustine is never so theatrical as Jerome in the expression of his feeling, but he is equally explicit in lamenting the fall of Rome as a great calamity; and while he does not scruple to ascribe her recent disgrace to the profligate manners, the effeminacy, and the pride of her citizens, he is not without hope that, by a return to the simple, hardy, and honourable mode of life which characterized the early Romans, she may still be restored to much of her former

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<sup>8</sup> See the interesting remarks of Lactantius, *Instit.* vii. 25.

<sup>9</sup> "Hæret vox et singultus intercipiunt verba dictantis. Capitur urbs quæ totum cepit orbem." – Jerome, iv. 783.

prosperity.<sup>10</sup> But as Augustine contemplates the ruins of Rome's greatness, and feels, in common with all the world at this crisis, the instability of the strongest governments, the insufficiency of the most authoritative statesmanship, there hovers over these ruins the splendid vision of the city of God "coming down out of heaven, adorned as a bride for her husband." The old social system is crumbling away on all sides, but in its place he seems to see a pure Christendom arising. He sees that human history and human destiny are not wholly identified with the history of any earthly power – not though it be as cosmopolitan as the empire of Rome.<sup>11</sup> He directs the attention of men to the fact that there is another kingdom on earth, – a city which hath foundations, whose builder and maker is God. He teaches men to take profounder views of history, and shows them how from the first the city of God, or community of God's people, has lived alongside of the kingdoms of this world and their glory, and has been silently increasing, "crescit occulto velut arbor ævo." He demonstrates that the superior morality, the true doctrine, the heavenly origin of this city, ensure its success; and over against this, he depicts the silly or contradictory theorizings of the pagan philosophers, and the unhinged morals of the people, and puts it to all candid men to say, whether in the presence of so manifestly sufficient a cause for Rome's downfall, there is room for imputing it to the spread of Christianity. He traces

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<sup>10</sup> See below, iv. 7.

<sup>11</sup> This is well brought out by Merivale, *Conversion of the Roman Empire*, p. 145, etc.

the antagonism of these two grand communities of rational creatures, back to their first divergence in the fall of the angels, and down to the consummation of all things in the last judgment and eternal destination of the good and evil. In other words, the city of God is "the first real effort to produce a philosophy of history,"<sup>12</sup> to exhibit historical events in connection with their true causes, and in their real sequence. This plan of the work is not only a great conception, but it is accompanied with many practical advantages; the chief of which is, that it admits, and even requires, a full treatment of those doctrines of our faith that are more directly historical, – the doctrines of creation, the fall, the incarnation, the connection between the Old and New Testaments, and the doctrine of "the last things."<sup>13</sup>

The effect produced by this great work it is impossible to determine with accuracy. Beugnot, with an absoluteness which we should condemn as presumption in any less competent authority, declares that its effect can only have been very slight.<sup>14</sup> Probably its effect would be silent and slow; telling first upon cultivated minds, and only indirectly upon the people. Certainly its effect must have been weakened by the interrupted manner of its publication. It is an easier task to estimate its intrinsic

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<sup>12</sup> Ozanam, *History of Civilisation in the Fifth Century* (Eng. trans.), ii. 160.

<sup>13</sup> Abstracts of the work at greater or less length are given by Dupin, Bindemann, Böhringer, Poujoulat, Ozanam, and others.

<sup>14</sup> His words are: "Plus on examine la Cité de Dieu, plus on reste convaincu que cet ouvrage dût exercer tres-peu d'influence sur l'esprit des païens" (ii. 122); and this though he thinks one cannot but be struck with the grandeur of the ideas it contains.

value. But on this also patristic and literary authorities widely differ. Dupin admits that it is very pleasant reading, owing to the surprising variety of matters which are introduced to illustrate and forward the argument, but censures the author for discussing very useless questions, and for adducing reasons which could satisfy no one who was not already convinced.<sup>15</sup> Huet also speaks of the book as "un amas confus d'excellents materiaux; c'est de l'or en barre et en lingots."<sup>16</sup> L'Abbé Flottes censures these opinions as unjust, and cites with approbation the unqualified eulogy of Pressensé.<sup>17</sup> But probably the popularity of the book is its best justification. This popularity may be measured by the circumstance that, between the year 1467 and the end of the fifteenth century, no fewer than twenty editions were called for, that is to say, a fresh edition every eighteen months.<sup>18</sup> And in the interesting series of letters that passed between Ludovicus Vives and Erasmus, who had engaged him to write a commentary on the *City of God* for his edition of Augustine's works, we find Vives pleading for a separate edition of this work, on the plea that, of all the writings of Augustine, it was almost the only one read by patristic students, and might therefore naturally be

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<sup>15</sup> *History of Ecclesiastical Writers*, i. 406.

<sup>16</sup> *Huetiana*, p. 24.

<sup>17</sup> Flottes, *Etudes sur S. Augustin* (Paris, 1861), pp. 154-6, one of the most accurate and interesting even of French monographs on theological writers.

<sup>18</sup> These editions will be found detailed in the second volume of Schoenemann's *Bibliotheca Pat.*

expected to have a much wider circulation.<sup>19</sup>

If it were asked to what this popularity is due, we should be disposed to attribute it mainly to the great variety of ideas, opinions, and facts that are here brought before the reader's mind. Its importance as a contribution to the history of opinion cannot be overrated. We find in it not only indications or explicit enunciation of the author's own views upon almost every important topic which occupied his thoughts, but also a compendious exhibition of the ideas which most powerfully influenced the life of that age. It thus becomes, as Poujoulat says, "comme l'encyclopédie du cinquième siècle." All that is valuable, together with much indeed that is not so, in the religion and philosophy of the classical nations of antiquity, is reviewed. And on some branches of these subjects it has, in the judgment of one well qualified to judge, "preserved more than the whole surviving Latin literature." It is true we are sometimes wearied by the too elaborate refutation of opinions which to a modern mind seem self-evident absurdities; but if these opinions were actually prevalent in the fifth century, the historical inquirer will not quarrel with the form in which his information is conveyed, nor will commit the absurdity of attributing to Augustine the foolishness of these opinions, but rather the credit of exploding

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<sup>19</sup> His words (in Ep. vi.) are quite worth quoting: "Cura rogo te, ut excudantur aliquot centena exemplarium istius operis a reliquo Augustini corpore separata; nam multi erunt studiosi qui Augustinum totum emere vel nollent, vel non poterunt, quia non egebunt, seu quia tantum pecuniæ non habebunt. Scio enim fere a deditis studiis istis elegantioribus præter hoc Augustini opus nullum fere aliud legi ejusdem autoris."

them. That Augustine is a well-informed and impartial critic, is evinced by the courteousness and candour which he uniformly displays to his opponents, by the respect he won from the heathen themselves, and by his own early life. The most rigorous criticism has found him at fault regarding matters of fact only in some very rare instances, which can be easily accounted for. His learning would not indeed stand comparison with what is accounted such in our day: his life was too busy, and too devoted to the poor and to the spiritually necessitous, to admit of any extraordinary acquisition. He had access to no literature but the Latin; or at least he had only sufficient Greek to enable him to refer to Greek authors on points of importance, and not enough to enable him to read their writings with ease and pleasure.<sup>20</sup> But he had a profound knowledge of his own time, and a familiar acquaintance not only with the Latin poets, but with many other authors, some of whose writings are now lost to us, save the fragments preserved through his quotations.

But the interest attaching to the *City of God* is not merely historical. It is the earnestness and ability with which he develops his own philosophical and theological views which gradually fascinate the reader, and make him see why the world has set this among the few greatest books of all time. The fundamental lines of the Augustinian theology are here

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<sup>20</sup> The fullest and fairest discussion of the very simple yet never settled question of Augustine's learning will be found in Nourrisson's *Philosophie de S. Augustin*, ii. 92-100.

laid down in a comprehensive and interesting form. Never was thought so abstract expressed in language so popular. He handles metaphysical problems with the unembarrassed ease of Plato, with all Cicero's accuracy and acuteness, and more than Cicero's profundity. He is never more at home than when exposing the incompetency of Neoplatonism, or demonstrating the harmony of Christian doctrine and true philosophy. And though there are in the *City of God*, as in all ancient books, things that seem to us childish and barren, there are also the most surprising anticipations of modern speculation. There is an earnest grappling with those problems which are continually re-opened because they underlie man's relation to God and the spiritual world, – the problems which are not peculiar to any one century. As we read these animated discussions,

"The fourteen centuries fall away  
Between us and the Afric saint,  
And at his side we urge, to-day,  
The immemorial quest and old complaint.

No outward sign to us is given,  
From sea or earth comes no reply;  
Hushed as the warm Numidian heaven  
He vainly questioned bends our frozen sky."

It is true, the style of the book is not all that could be desired: there are passages which can possess an interest only to the

antiquarian; there are others with nothing to redeem them but the glow of their eloquence; there are many repetitions; there is an occasional use of arguments "plus ingénieux que solides," as M. Saisset says. Augustine's great admirer, Erasmus, does not scruple to call him a writer "obscuræ subtilitatis et parum amœnæ prolixitatis;"<sup>21</sup> but "the toil of penetrating the apparent obscurities will be rewarded by finding a real wealth of insight and enlightenment." Some who have read the opening chapters of the *City of God*, may have considered it would be a waste of time to proceed; but no one, we are persuaded, ever regretted reading it all. The book has its faults; but it effectually introduces us to the most influential of theologians, and the greatest popular teacher; to a genius that cannot nod for many lines together; to a reasoner whose dialectic is more formidable, more keen and sifting, than that of Socrates or Aquinas; to a saint whose ardent and genuine devotional feeling bursts up through the severest argumentation; to a man whose kindness and wit, universal sympathies and breadth of intelligence, lend piquancy and vitality to the most abstract dissertation.

The propriety of publishing a translation of so choice a specimen of ancient literature needs no defence. As Poujoulat very sensibly remarks, there are not a great many men now-a-days who will read a work in Latin of twenty-two books. Perhaps there are fewer still who ought to do so. With our busy neighbours in France, this work has been a prime favourite for 400 years.

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<sup>21</sup> Erasmi *Epistolæ* xx. 2.

There may be said to be eight independent translations of it into the French tongue, though some of these are *in part* merely revisions. One of these translations has gone through as many as four editions. The most recent is that which forms part of the Nisard series; but the best, so far as we have seen, is that of the accomplished Professor of Philosophy in the College of France, Emile Saisset. This translation is indeed all that can be desired: here and there an omission occurs, and about one or two renderings a difference of opinion may exist; but the exceeding felicity and spirit of the whole show it to have been a labour of love, the fond homage of a disciple proud of his master. The preface of M. Saisset is one of the most valuable contributions ever made to the understanding of Augustine's philosophy.<sup>22</sup>

Of English translations there has been an unaccountable poverty. Only one exists,<sup>23</sup> and this so exceptionally bad, so unlike the racy translations of the seventeenth century in general, so inaccurate, and so frequently unintelligible, that it is not impossible it may have done something towards giving the English public a distaste for the book itself. That the present translation also might be improved, we know; that many men were fitter for the task, on the score of scholarship, we are very sensible; but that any one would have executed it with intenser affection and veneration for the author, we are not prepared to admit. A few notes have been added where it appeared to

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<sup>22</sup> A large part of it has been translated in Saisset's *Pantheism* (Clark, Edin.).

<sup>23</sup> By J. H., published in 1610, and again in 1620, with Vives' commentary.

be necessary. Some are original, some from the Benedictine Augustine, and the rest from the elaborate commentary of Vives.<sup>24</sup>

*The Editor.*

Glasgow, 1871.

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<sup>24</sup> As the letters of Vives are not in every library, we give his comico-pathetic account of the result of his Augustinian labours on his health: "Ex quo Augustinum perfecti, nunquam valui ex sententia; proximâ vero hebdomade et hac, fracto corpore cuncto, et nervis lassitudine quadam et debilitate dejectis, in caput decem turres incumbere mihi videntur incidendo pondere, ac mole intolerabili; isti sunt fructus studiorum, et merces pulcherrimi laboris; quid labor et benefacta juvant?"

# **BOOK FIRST**

## **ARGUMENT**

AUGUSTINE CENSURES THE PAGANS, WHO ATTRIBUTED THE CALAMITIES OF THE WORLD, AND ESPECIALLY THE RECENT SACK OF ROME BY THE GOTHs, TO THE CHRISTIAN RELIGION, AND ITS PROHIBITION OF THE WORSHIP OF THE GODS. HE SPEAKS OF THE BLESSINGS AND ILLS OF LIFE, WHICH THEN, AS ALWAYS, HAPPENED TO GOOD AND BAD MEN ALIKE. FINALLY, HE REBUKES THE SHAMELESSNESS OF THOSE WHO CAST UP TO THE CHRISTIANS THAT THEIR WOMEN HAD BEEN VIOLATED BY THE SOLDIERS.

### **PREFACE, EXPLAINING HIS DESIGN IN UNDERTAKING THIS WORK**

The glorious city of God is my theme in this work, which you, my dearest son Marcellinus,<sup>25</sup> suggested, and which is due to you by my promise. I have undertaken its defence against those who prefer their own gods to the Founder of this city, – a city surpassingly glorious, whether we view it as it still lives by faith

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<sup>25</sup> See the Editor's Preface.

in this fleeting course of time, and sojourns as a stranger in the midst of the ungodly, or as it shall dwell in the fixed stability of its eternal seat, which it now with patience waits for, expecting until "righteousness shall return unto judgment,"<sup>26</sup> and it obtain, by virtue of its excellence, final victory and perfect peace. A great work this, and an arduous; but God is my helper. For I am aware what ability is requisite to persuade the proud how great is the virtue of humility, which raises us, not by a quite human arrogance, but by a divine grace, above all earthly dignities that totter on this shifting scene. For the King and Founder of this city of which we speak, has in Scripture uttered to His people a dictum of the divine law in these words: "God resisteth the proud, but giveth grace unto the humble."<sup>27</sup> But this, which is God's prerogative, the inflated ambition of a proud spirit also affects, and dearly loves that this be numbered among its attributes, to

"Show pity to the humbled soul,  
And crush the sons of pride."<sup>28</sup>

And therefore, as the plan of this work we have undertaken requires, and as occasion offers, we must speak also of the earthly city, which, though it be mistress of the nations, is itself ruled by its lust of rule.

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<sup>26</sup> Ps. xciv. 15, rendered otherwise in Eng. ver.

<sup>27</sup> Jas. iv. 6 and 1 Pet. v. 5.

<sup>28</sup> Virgil, *Aeneid*, vi. 854.

## ***1. Of the adversaries of the name of Christ, whom the barbarians for Christ's sake spared when they stormed the city***

For to this earthly city belong the enemies against whom I have to defend the city of God. Many of them, indeed, being reclaimed from their ungodly error, have become sufficiently creditable citizens of this city; but many are so inflamed with hatred against it, and are so ungrateful to its Redeemer for His signal benefits, as to forget that they would now be unable to utter a single word to its prejudice, had they not found in its sacred places, as they fled from the enemy's steel, that life in which they now boast themselves. Are not those very Romans, who were spared by the barbarians through their respect for Christ, become enemies to the name of Christ? The reliquaries of the martyrs and the churches of the apostles bear witness to this; for in the sack of the city they were open sanctuary for all who fled to them, whether Christian or Pagan. To their very threshold the bloodthirsty enemy raged; there his murderous fury owned a limit. Thither did such of the enemy as had any pity convey those to whom they had given quarter, lest any less mercifully disposed might fall upon them. And, indeed, when even those murderers who everywhere else showed themselves pitiless came to these spots where that was forbidden which the licence of war permitted in every other place, their furious rage

for slaughter was bridled, and their eagerness to take prisoners was quenched. Thus escaped multitudes who now reproach the Christian religion, and impute to Christ the ills that have befallen their city; but the preservation of their own life – a boon which they owe to the respect entertained for Christ by the barbarians – they attribute not to our Christ, but to their own good luck. They ought rather, had they any right perceptions, to attribute the severities and hardships inflicted by their enemies, to that divine providence which is wont to reform the depraved manners of men by chastisement, and which exercises with similar afflictions the righteous and praiseworthy, – either translating them, when they have passed through the trial, to a better world, or detaining them still on earth for ulterior purposes. And they ought to attribute it to the spirit of these Christian times, that, contrary to the custom of war, these bloodthirsty barbarians spared them, and spared them for Christ's sake, whether this mercy was actually shown in promiscuous places, or in those places specially dedicated to Christ's name, and of which the very largest were selected as sanctuaries, that full scope might thus be given to the expansive compassion which desired that a large multitude might find shelter there. Therefore ought they to give God thanks, and with sincere confession flee for refuge to His name, that so they may escape the punishment of eternal fire – they who with lying lips took upon them this name, that they might escape the punishment of present destruction. For of those whom you see insolently and shamelessly insulting the servants

of Christ, there are numbers who would not have escaped that destruction and slaughter had they not pretended that they themselves were Christ's servants. Yet now, in ungrateful pride and most impious madness, and at the risk of being punished in everlasting darkness, they perversely oppose that name under which they fraudulently protected themselves for the sake of enjoying the light of this brief life.

***2. That it is quite contrary to the usage of war, that the victors should spare the vanquished for the sake of their gods***

There are histories of numberless wars, both before the building of Rome and since its rise and the extension of its dominion: let these be read, and let one instance be cited in which, when a city had been taken by foreigners, the victors spared those who were found to have fled for sanctuary to the temples of their gods;<sup>29</sup> or one instance in which a barbarian general gave orders that none should be put to the sword who had been found in this or that temple. Did not Æneas see

"Dying Priam at the shrine,  
Staining the hearth he made divine?"<sup>30</sup>

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<sup>29</sup> The Benedictines remind us that Alexander and Xenophon, at least on some occasions, did so.

<sup>30</sup> Virgil, *Æneid*, ii. 501-2. The renderings of Virgil are from Conington.

## Did not Diomedes and Ulysses

"Drag with red hands, the sentry slain,  
Her fateful image from your fane,  
Her chaste locks touch, and stain with gore  
The virgin coronal she wore?"<sup>31</sup>

Neither is that true which follows, that

"Thenceforth the tide of fortune changed,  
And Greece grew weak."<sup>32</sup>

For after this they conquered and destroyed Troy with fire and sword; after this they beheaded Priam as he fled to the altars. Neither did Troy perish because it lost Minerva. For what had Minerva herself first lost, that she should perish? Her guards perhaps? No doubt; just her guards. For as soon as they were slain, she could be stolen. It was not, in fact, the men who were preserved by the image, but the image by the men. How, then, was she invoked to defend the city and the citizens, she who could not defend her own defenders?

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<sup>31</sup> *Ibid.* ii. 166.

<sup>32</sup> *Ibid.*

### ***3. That the Romans did not show their usual sagacity when they trusted that they would be benefited by the gods who had been unable to defend Troy***

And these be the gods to whose protecting care the Romans were delighted to entrust their city! O too, too piteous mistake! And they are enraged at us when we speak thus about their gods, though, so far from being enraged at their own writers, they part with money to learn what they say; and, indeed, the very teachers of these authors are reckoned worthy of a salary from the public purse, and of other honours. There is Virgil, who is read by boys, in order that this great poet, this most famous and approved of all poets, may impregnate their virgin minds, and may not readily be forgotten by them, according to that saying of Horace,

"The fresh cask long keeps its first tang."<sup>33</sup>

Well, in this Virgil, I say, Juno is introduced as hostile to the Trojans, and stirring up Æolus, the king of the winds, against them in the words,

"A race I hate now ploughs the sea,  
Transporting Troy to Italy,

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<sup>33</sup> Horace, *Ep.* I. ii. 69.

And home-gods conquered. "<sup>34</sup>...

And ought prudent men to have entrusted the defence of Rome to these conquered gods? But it will be said, this was only the saying of Juno, who, like an angry woman, did not know what she was saying. What, then, says Æneas himself, – Æneas who is so often designated "pious?" Does he not say,

"Lo! Panthus, 'scaped from death by flight,  
Priest of Apollo on the height,  
His conquered gods with trembling hands  
He bears, and shelter swift demands?"<sup>35</sup>

Is it not clear that the gods (whom he does not scruple to call "conquered") were rather entrusted to Æneas than he to them, when it is said to him,

"The gods of her domestic shrines  
Your country to your care consigns?"<sup>36</sup>

If, then, Virgil says that the gods were such as these, and were conquered, and that when conquered they could not escape except under the protection of a man, what madness is it to suppose that Rome had been wisely entrusted to these guardians,

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<sup>34</sup> *Æneid*, i. 71.

<sup>35</sup> *Ibid.* ii. 319.

<sup>36</sup> *Ibid.* 293.

and could not have been taken unless it had lost them! Indeed, to worship conquered gods as protectors and champions, what is this but to worship, not good divinities, but evil omens?<sup>37</sup> Would it not be wiser to believe, not that Rome would never have fallen into so great a calamity had not they first perished, but rather that they would have perished long since had not Rome preserved them as long as she could? For who does not see, when he thinks of it, what a foolish assumption it is that they could not be vanquished under vanquished defenders, and that they only perished because they had lost their guardian gods, when, indeed, the only cause of their perishing was that they chose for their protectors gods condemned to perish? The poets, therefore, when they composed and sang these things about the conquered gods, had no intention to invent falsehoods, but uttered, as honest men, what the truth extorted from them. This, however, will be carefully and copiously discussed in another and more fitting place. Meanwhile I will briefly, and to the best of my ability, explain what I meant to say about these ungrateful men who blasphemously impute to Christ the calamities which they deservedly suffer in consequence of their own wicked ways, while that which is for Christ's sake spared them in spite of their wickedness they do not even take the trouble to notice; and in their mad and blasphemous insolence, they use against His name those very lips wherewith they falsely claimed that same name that their lives might be spared. In the places consecrated to

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<sup>37</sup> Non numina bona, sed omina mala.

Christ, where for His sake no enemy would injure them, they restrained their tongues that they might be safe and protected; but no sooner do they emerge from these sanctuaries, than they unbridle these tongues to hurl against Him curses full of hate.

4. *Of the asylum of Juno in Troy, which saved no one from the Greeks; and of the churches of the apostles, which protected from the barbarians all who fled to them.*

Troy itself, the mother of the Roman people, was not able, as I have said, to protect its own citizens in the sacred places of their gods from the fire and sword of the Greeks, though the Greeks worshipped the same gods. Not only so, but "Phœnix and Ulysses fell  
In the void courts by Juno's cell  
Were set the spoil to keep;  
Snatched from the burning shrines away,  
There Ilium's mighty treasure lay,  
Rich altars, bowls of massy gold,  
And captive raiment, rudely rolled  
In one promiscuous heap;  
While boys and matrons, wild with fear,  
In long array were standing near."<sup>38</sup>

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In other words, the place consecrated to so great a goddess was chosen, not that from it none might be led out a captive, but that in it all the captives might be immured. Compare now this "asylum" – the asylum not of an ordinary god, not of one of the rank and file of gods, but of Jove's own sister and wife, the queen of all the gods – with the churches built in memory of the apostles. Into it were collected the spoils rescued from the blazing temples and snatched from the gods, not that they might be restored to the vanquished, but divided among the victors; while into these was carried back, with the most religious observance and respect, everything which belonged to them, even though found elsewhere. There liberty was lost; here preserved. There bondage was strict; here strictly excluded. Into that temple men were driven to become the chattels of their enemies, now lording it over them; into these churches men were led by their relenting foes, that they might be at liberty. In fine, the gentle<sup>39</sup> Greeks

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<sup>39</sup> Though "levis" was the word usually employed to signify the inconstancy of the Greeks, it is evidently here used, in opposition to "immanis" of the following clause, to indicate that the Greeks were more civilised than the barbarians, and not relentless, but, as we say, easily moved.

appropriated that temple of Juno to the purposes of their own avarice and pride; while these churches of Christ were chosen even by the savage barbarians as the fit scenes for humility and mercy. But perhaps, after all, the Greeks did in that victory of theirs spare the temples of those gods whom they worshipped in common with the Trojans, and did not dare to put to the sword or make captive the wretched and vanquished Trojans who fled thither; and perhaps Virgil, in the manner of poets, has depicted what never really happened? But there is no question that he depicted the usual custom of an enemy when sacking a city.

### ***5. Cæsar's statement regarding the universal custom of an enemy when sacking a city***

Even Cæsar himself gives us positive testimony regarding this custom; for, in his deliverance in the senate about the conspirators, he says (as Sallust, a historian of distinguished veracity, writes<sup>40</sup>) "that virgins and boys are violated, children torn from the embrace of their parents, matrons subjected to whatever should be the pleasure of the conquerors, temples and houses plundered, slaughter and burning rife; in fine, all things filled with arms, corpses, blood, and wailing." If he had not mentioned temples here, we might suppose that enemies were in the habit of sparing the dwellings of the gods. And the Roman

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<sup>40</sup> *De Conj. Cat.* c. 51.

temples were in danger of these disasters, not from foreign foes, but from Catiline and his associates, the most noble senators and citizens of Rome. But these, it may be said, were abandoned men, and the parricides of their fatherland.

## ***6. That not even the Romans, when they took cities, spared the conquered in their temples***

Why, then, need our argument take note of the many nations who have waged wars with one another, and have nowhere spared the conquered in the temples of their gods? Let us look at the practice of the Romans themselves: let us, I say, recall and review the Romans, whose chief praise it has been "to spare the vanquished and subdue the proud," and that they preferred "rather to forgive than to revenge an injury;"<sup>41</sup> and among so many and great cities which they have stormed, taken, and overthrown for the extension of their dominion, let us be told what temples they were accustomed to exempt, so that whoever took refuge in them was free. Or have they really done this, and has the fact been suppressed by the historians of these events? Is it to be believed, that men who sought out with the greatest eagerness points they could praise, would omit those which, in their own estimation, are the most signal proofs of piety? Marcus Marcellus, a distinguished Roman, who took Syracuse,

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<sup>41</sup> Sallust, *Cat. Conj.* ix.

a most splendidly adorned city, is reported to have bewailed its coming ruin, and to have shed his own tears over it before he spilt its blood. He took steps also to preserve the chastity even of his enemy. For before he gave orders for the storming of the city, he issued an edict forbidding the violation of any free person. Yet the city was sacked according to the custom of war; nor do we anywhere read, that even by so chaste and gentle a commander orders were given that no one should be injured who had fled to this or that temple. And this certainly would by no means have been omitted, when neither his weeping nor his edict preservative of chastity could be passed in silence. Fabius, the conqueror of the city of Tarentum, is praised for abstaining from making booty of the images. For when his secretary proposed the question to him, what he wished done with the statues of the gods, which had been taken in large numbers, he veiled his moderation under a joke. For he asked of what sort they were; and when they reported to him that there were not only many large images, but some of them armed, "Oh," says he, "let us leave with the Tarentines their angry gods." Seeing, then, that the writers of Roman history could not pass in silence, neither the weeping of the one general nor the laughing of the other, neither the chaste pity of the one nor the facetious moderation of the other, on what occasion would it be omitted, if, for the honour of any of their enemy's gods, they had shown this particular form of leniency, that in any temple slaughter or captivity was prohibited?

*7. That the cruelties which occurred in the sack of Rome*

*were in accordance with the custom of war, whereas the acts of clemency resulted from the influence of Christ's name.*

All the spoiling, then, which Rome was exposed to in the recent calamity – all the slaughter, plundering, burning, and misery – was the result of the custom of war. But what was novel, was that savage barbarians showed themselves in so gentle a guise, that the largest churches were chosen and set apart for the purpose of being filled with the people to whom quarter was given, and that in them none were slain, from them none forcibly dragged; that into them many were led by their relenting enemies to be set at liberty, and that from them none were led into slavery by merciless foes. Whoever does not see that this is to be attributed to the name of Christ, and to the Christian temper, is blind; whoever sees this, and gives no praise, is ungrateful; whoever hinders any one from praising it, is mad. Far be it from any prudent man to impute this clemency to the barbarians. Their fierce and bloody minds were awed, and bridled, and marvellously tempered by Him who so long before said by His prophet, "I will visit their transgression with the rod, and their iniquities with stripes; nevertheless my loving-kindness will I not utterly take from them."<sup>42</sup>

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<sup>42</sup> Ps. lxxxix. 32.

## ***8. Of the advantages and disadvantages which often indiscriminately accrue to good and wicked men***

Will some one say, Why, then, was this divine compassion extended even to the ungodly and ungrateful? Why, but because it was the mercy of Him who daily "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."<sup>43</sup> For though some of these men, taking thought of this, repent of their wickedness and reform, some, as the apostle says, "despising the riches of His goodness and long-suffering, after their hardness and impenitent heart, treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds:"<sup>44</sup> nevertheless does the patience of God still invite the wicked to repentance, even as the scourge of God educates the good to patience. And so, too, does the mercy of God embrace the good that it may cherish them, as the severity of God arrests the wicked to punish them. To the divine providence it has seemed good to prepare in the world to come for the righteous good things, which the unrighteous shall not enjoy; and for the wicked evil things, by which the good shall not be tormented. But as for the good things of this life, and its ills, God has willed that

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<sup>43</sup> Matt. v. 45.

<sup>44</sup> Rom. ii. 4.

these should be common to both; that we might not too eagerly covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemly fear from the ills which even good men often suffer.

There is, too, a very great difference in the purpose served both by those events which we call adverse and those called prosperous. For the good man is neither uplifted with the good things of time, nor broken by its ills; but the wicked man, because he is corrupted by this world's happiness, feels himself punished by its unhappiness.<sup>45</sup> Yet often, even in the present distribution of temporal things, does God plainly evince His own interference. For if every sin were now visited with manifest punishment, nothing would seem to be reserved for the final judgment; on the other hand, if no sin received now a plainly divine punishment, it would be concluded that there is no divine providence at all. And so of the good things of this life: if God did not by a very visible liberality confer these on some of those persons who ask for them, we should say that these good things were not at His disposal; and if He gave them to all who sought them, we should suppose that such were the only rewards of His service; and such a service would make us not godly, but greedy rather, and covetous. Wherefore, though good and bad men suffer alike, we must not suppose that there is no difference between the men themselves, because there is no difference in what they

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<sup>45</sup> So Cyprian (*Contra Demetrianum*) says, "Pœnam de adversis mundi ille sentit, cui et lætitia et gloria omnis in mundo est."

both suffer. For even in the likeness of the sufferings, there remains an unlikeness in the sufferers; and though exposed to the same anguish, virtue and vice are not the same thing. For as the same fire causes gold to glow brightly, and chaff to smoke; and under the same flail the straw is beaten small, while the grain is cleansed; and as the lees are not mixed with the oil, though squeezed out of the vat by the same pressure, so the same violence of affliction proves, purges, clarifies the good, but damns, ruins, exterminates the wicked. And thus it is that in the same affliction the wicked detest God and blaspheme, while the good pray and praise. So material a difference does it make, not what ills are suffered, but what kind of man suffers them. For, stirred up with the same movement, mud exhales a horrible stench, and ointment emits a fragrant odour.

### ***9. Of the reasons for administering correction to bad and good together***

What, then, have the Christians suffered in that calamitous period, which would not profit every one who duly and faithfully considered the following circumstances? First of all, they must humbly consider those very sins which have provoked God to fill the world with such terrible disasters; for although they be far from the excesses of wicked, immoral, and ungodly men, yet they do not judge themselves so clean removed from all faults as to be too good to suffer for these even temporal ills. For every

man, however laudably he lives, yet yields in some points to the lust of the flesh. Though he do not fall into gross enormity of wickedness, and abandoned viciousness, and abominable profanity, yet he slips into some sins, either rarely or so much the more frequently as the sins seem of less account. But not to mention this, where can we readily find a man who holds in fit and just estimation those persons on account of whose revolting pride, luxury, and avarice, and cursed iniquities and impiety, God now smites the earth as His predictions threatened? Where is the man who lives with them in the style in which it becomes us to live with them? For often we wickedly blind ourselves to the occasions of teaching and admonishing them, sometimes even of reprimanding and chiding them, either because we shrink from the labour or are ashamed to offend them, or because we fear to lose good friendships, lest this should stand in the way of our advancement, or injure us in some worldly matter, which either our covetous disposition desires to obtain, or our weakness shrinks from losing. So that, although the conduct of wicked men is distasteful to the good, and therefore they do not fall with them into that damnation which in the next life awaits such persons, yet, because they spare their damnable sins through fear, therefore, even though their own sins be slight and venial, they are justly scourged with the wicked in this world, though in eternity they quite escape punishment. Justly, when God afflicts them in common with the wicked, do they find this life bitter, through love of whose sweetness they declined to be bitter to

these sinners.

If any one forbears to reprove and find fault with those who are doing wrong, because he seeks a more seasonable opportunity, or because he fears they may be made worse by his rebuke, or that other weak persons may be disheartened from endeavouring to lead a good and pious life, and may be driven from the faith; this man's omission seems to be occasioned not by covetousness, but by a charitable consideration. But what is blameworthy is, that they who themselves revolt from the conduct of the wicked, and live in quite another fashion, yet spare those faults in other men which they ought to reprehend and wean them from; and spare them because they fear to give offence, lest they should injure their interests in those things which good men may innocently and legitimately use, – though they use them more greedily than becomes persons who are strangers in this world, and profess the hope of a heavenly country. For not only the weaker brethren, who enjoy married life, and have children (or desire to have them), and own houses and establishments, whom the apostle addresses in the churches, warning and instructing them how they should live, both the wives with their husbands, and the husbands with their wives, the children with their parents, and parents with their children, and servants with their masters, and masters with their servants, – not only do these weaker brethren gladly obtain and grudgingly lose many earthly and temporal things on account of which they dare not offend men whose polluted and wicked life greatly displeases them; but those also who live at

a higher level, who are not entangled in the meshes of married life, but use meagre food and raiment, do often take thought of their own safety and good name, and abstain from finding fault with the wicked, because they fear their wiles and violence. And although they do not fear them to such an extent as to be drawn to the commission of like iniquities, nay, not by any threats or violence soever; yet those very deeds which they refuse to share in the commission of, they often decline to find fault with, when possibly they might by finding fault prevent their commission. They abstain from interference, because they fear that, if it fail of good effect, their own safety or reputation may be damaged or destroyed; not because they see that their preservation and good name are needful, that they may be able to influence those who need their instruction, but rather because they weakly relish the flattery and respect of men, and fear the judgments of the people, and the pain or death of the body; that is to say, their non-intervention is the result of selfishness, and not of love.

Accordingly, this seems to me to be one principal reason why the good are chastised along with the wicked, when God is pleased to visit with temporal punishments the profligate manners of a community. They are punished together, not because they have spent an equally corrupt life, but because the good as well as the wicked, though not equally with them, love this present life; while they ought to hold it cheap, that the wicked, being admonished and reformed by their example, might lay hold of life eternal. And if they will not be the companions

of the good in seeking life everlasting, they should be loved as enemies, and be dealt with patiently. For so long as they live, it remains uncertain whether they may not come to a better mind. These selfish persons have more cause to fear than those to whom it was said through the prophet, "He is taken away in his iniquity, but his blood will I require at the watchman's hand."<sup>46</sup> For watchmen or overseers of the people are appointed in churches, that they may unsparingly rebuke sin. Nor is that man guiltless of the sin we speak of, who, though he be not a watchman, yet sees in the conduct of those with whom the relationships of this life bring him into contact, many things that should be blamed, and yet overlooks them, fearing to give offence, and lose such worldly blessings as may legitimately be desired, but which he too eagerly grasps. Then, lastly, there is another reason why the good are afflicted with temporal calamities – the reason which Job's case exemplifies: that the human spirit may be proved, and that it may be manifested with what fortitude of pious trust, and with how unmercenary a love, it cleaves to God.<sup>47</sup>

### ***10. That the saints lose nothing in losing temporal goods***

These are the considerations which one must keep in view,

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<sup>46</sup> Ezek. xxxiii. 6.

<sup>47</sup> Compare with this chapter the first homily of Chrysostom to the people of Antioch.

that he may answer the question whether any evil happens to the faithful and godly which cannot be turned to profit. Or shall we say that the question is needless, and that the apostle is vapouring when he says, "We know that all things work together for good to them that love God?"<sup>48</sup>

They lost all they had. Their faith? Their godliness? The possessions of the hidden man of the heart, which in the sight of God are of great price?<sup>49</sup> Did they lose these? For these are the wealth of Christians, to whom the wealthy apostle said, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."<sup>50</sup>

They, then, who lost their worldly all in the sack of Rome, if they owned their possessions as they had been taught by the apostle, who himself was poor without, but rich within, – that is to say, if they used the world as not using it, – could say in the words of Job, heavily tried, but not overcome: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord

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<sup>48</sup> Rom. viii. 28.

<sup>49</sup> 1 Pet. iii. 4.

<sup>50</sup> 1 Tim. vi. 6-10.

gave, and the Lord hath taken away; as it pleased the Lord, so has it come to pass: blessed be the name of the Lord."<sup>51</sup> Like a good servant, Job counted the will of his Lord his great possession, by obedience to which his soul was enriched; nor did it grieve him to lose, while yet living, those goods which he must shortly leave at his death. But as to those feebler spirits who, though they cannot be said to prefer earthly possessions to Christ, do yet cleave to them with a somewhat immoderate attachment, they have discovered by the pain of losing these things how much they were sinning in loving them. For their grief is of their own making; in the words of the apostle quoted above, "they have pierced themselves through with many sorrows." For it was well that they who had so long despised these verbal admonitions should receive the teaching of experience. For when the apostle says, "They that will be rich fall into temptation," and so on, what he blames in riches is not the possession of them, but the desire of them. For elsewhere he says, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."<sup>52</sup> They who were making such a use of their property have been consoled for light losses by great gains, and

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<sup>51</sup> Job i. 21.

<sup>52</sup> 1 Tim. vi. 17-19.

have had more pleasure in those possessions which they have securely laid past, by freely giving them away, than grief in those which they entirely lost by an anxious and selfish hoarding of them. For nothing could perish on earth save what they would be ashamed to carry away from earth. Our Lord's injunction runs, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."<sup>53</sup> And they who have listened to this injunction have proved in the time of tribulation how well they were advised in not despising this most trustworthy teacher, and most faithful and mighty guardian of their treasure. For if many were glad that their treasure was stored in places which the enemy chanced not to light upon, how much better founded was the joy of those who, by the counsel of their God, had fled with their treasure to a citadel which no enemy can possibly reach! Thus our Paulinus, bishop of Nola,<sup>54</sup> who voluntarily abandoned vast wealth and became quite poor, though abundantly rich in holiness, when the barbarians sacked Nola, and took him prisoner, used silently to pray, as he afterwards told me, "O Lord, let me not be troubled

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<sup>53</sup> Matt. vi. 19-21.

<sup>54</sup> Paulinus was a native of Bordeaux, and both by inheritance and marriage acquired great wealth, which, after his conversion in his thirty-sixth year, he distributed to the poor. He became bishop of Nola in a. d. 409, being then in his fifty-sixth year. Nola was taken by Alaric shortly after the sack of Rome.

for gold and silver, for where all my treasure is Thou knowest." For all his treasure was where he had been taught to hide and store it by Him who had also foretold that these calamities would happen in the world. Consequently those persons who obeyed their Lord when He warned them where and how to lay up treasure, did not lose even their earthly possessions in the invasion of the barbarians; while those who are now repenting that they did not obey Him have learnt the right use of earthly goods, if not by the wisdom which would have prevented their loss, at least by the experience which follows it.

But some good and Christian men have been put to the torture, that they might be forced to deliver up their goods to the enemy. They could indeed neither deliver nor lose that good which made themselves good. If, however, they preferred torture to the surrender of the mammon of iniquity, then I say they were not good men. Rather they should have been reminded that, if they suffered so severely for the sake of money, they should endure all torment, if need be, for Christ's sake; that they might be taught to love Him rather who enriches with eternal felicity all who suffer for Him, and not silver and gold, for which it was pitiable to suffer, whether they preserved it by telling a lie, or lost it by telling the truth. For under these tortures no one lost Christ by confessing Him, no one preserved wealth save by denying its existence. So that possibly the torture which taught them that they should set their affections on a possession they could not lose, was more useful than those possessions which, without any

useful fruit at all, disquieted and tormented their anxious owners. But then we are reminded that some were tortured who had no wealth to surrender, but who were not believed when they said so. These too, however, had perhaps some craving for wealth, and were not willingly poor with a holy resignation; and to such it had to be made plain, that not the actual possession alone, but also the desire of wealth, deserved such excruciating pains. And even if they were destitute of any hidden stores of gold and silver, because they were living in hopes of a better life, – I know not indeed if any such person was tortured on the supposition that he had wealth; but if so, then certainly in confessing, when put to the question, a holy poverty, he confessed Christ. And though it was scarcely to be expected that the barbarians should believe him, yet no confessor of a holy poverty could be tortured without receiving a heavenly reward.

Again, they say that the long famine laid many a Christian low. But this, too, the faithful turned to good uses by a pious endurance of it. For those whom famine killed outright it rescued from the ills of this life, as a kindly disease would have done; and those who were only hunger-bitten were taught to live more sparingly, and inured to longer fasts.

***11. Of the end of this life, whether  
it is material that it be long delayed***

But, it is added, many Christians were slaughtered, and were

put to death in a hideous variety of cruel ways. Well, if this be hard to bear, it is assuredly the common lot of all who are born into this life. Of this at least I am certain, that no one has ever died who was not destined to die some time. Now the end of life puts the longest life on a par with the shortest. For of two things which have alike ceased to be, the one is not better, the other worse – the one greater, the other less.<sup>55</sup> And of what consequence is it what kind of death puts an end to life, since he who has died once is not forced to go through the same ordeal a second time? And as in the daily casualties of life every man is, as it were, threatened with numberless deaths, so long as it remains uncertain which of them is his fate, I would ask whether it is not better to suffer one and die, than to live in fear of all? I am not unaware of the poor-spirited fear which prompts us to choose rather to live long in fear of so many deaths, than to die once and so escape them all; but the weak and cowardly shrinking of the flesh is one thing, and the well-considered and reasonable persuasion of the soul quite another. That death is not to be judged an evil which is the end of a good life; for death becomes evil only by the retribution which follows it. They, then, who are destined to die, need not be careful to inquire what death they are to die, but into what place death will usher them. And since Christians are well aware

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<sup>55</sup> Much of a kindred nature might be gathered from the Stoics. Antoninus says (ii. 14): "Though thou shouldest be going to live 3000 years, and as many times 10,000 years, still remember that no man loses any other life than this which he now lives, nor lives any other than this which he now loses. The longest and the shortest are thus brought to the same."

that the death of the godly pauper whose sores the dogs licked was far better than of the wicked rich man who lay in purple and fine linen, what harm could these terrific deaths do to the dead who had lived well?

***12. Of the burial of the dead: that the denial of it to Christians does them no injury.***<sup>56</sup>

Further still, we are reminded that in such a carnage as then occurred, the bodies could not even be buried. But godly confidence is not appalled by so ill-omened a circumstance; for the faithful bear in mind that assurance has been given that not a hair of their head shall perish, and that, therefore, though they even be devoured by beasts, their blessed resurrection will not hereby be hindered. The Truth would nowise have said, "Fear not them which kill the body, but are not able to kill the soul,"<sup>57</sup> if anything whatever that an enemy could do to the body of the slain could be detrimental to the future life. Or will some one perhaps take so absurd a position as to contend that those who kill the body are not to be feared before death, and lest they kill the body, but after death, lest they deprive it of burial? If this be so, then that is false which Christ says, "Be not afraid of them that

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<sup>56</sup> Augustine expresses himself more fully on this subject in his tract, *De cura pro mortuis gerenda*.

<sup>57</sup> Matt. x. 28.

kill the body, and after that have no more that they can do;"<sup>58</sup> for it seems they can do great injury to the dead body. Far be it from us to suppose that the Truth can be thus false. They who kill the body are said "to do something," because the death-blow is felt, the body still having sensation; but after that, they have no more that they can do, for in the slain body there is no sensation. And so there are indeed many bodies of Christians lying unburied; but no one has separated them from heaven, nor from that earth which is all filled with the presence of Him who knows whence He will raise again what He created. It is said, indeed, in the Psalm: "The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them."<sup>59</sup> But this was said rather to exhibit the cruelty of those who did these things, than the misery of those who suffered them. To the eyes of men this appears a harsh and doleful lot, yet "precious in the sight of the Lord is the death of His saints."<sup>60</sup> Wherefore all these last offices and ceremonies that concern the dead, the careful funeral arrangements, and the equipment of the tomb, and the pomp of obsequies, are rather the solace of the living than the comfort of the dead. If a costly burial does any good to a wicked man, a squalid burial, or none at all, may harm the

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<sup>58</sup> Luke xii. 4.

<sup>59</sup> Ps. lxxix. 2, 3.

<sup>60</sup> Ps. cxvi. 15.

godly. His crowd of domestics furnished the purple-clad Dives with a funeral gorgeous in the eye of man; but in the sight of God that was a more sumptuous funeral which the ulcerous pauper received at the hands of the angels, who did not carry him out to a marble tomb, but bore him aloft to Abraham's bosom.

The men against whom I have undertaken to defend the city of God laugh at all this. But even their own philosophers<sup>61</sup> have despised a careful burial; and often whole armies have fought and fallen for their earthly country without caring to inquire whether they would be left exposed on the field of battle, or become the food of wild beasts. Of this noble disregard of sepulture poetry has well said: "He who has no tomb has the sky for his vault."<sup>62</sup> How much less ought they to insult over the unburied bodies of Christians, to whom it has been promised that the flesh itself shall be restored, and the body formed anew, all the members of it being gathered not only from the earth, but from the most secret recesses of any other of the elements in which the dead bodies of men have lain hid!

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<sup>61</sup> Diogenes especially, and his followers. See also Seneca, *De Tranq.* c. 14, and *Epist.* 92; and in Cicero's *Tusc. Disp.* i. 43, the answer of Theodorus, the Cyrenian philosopher, to Lysimachus, who threatened him with the cross: "Threaten that to your courtiers; it is of no consequence to Theodorus whether he rot in the earth or in the air."

<sup>62</sup> Lucan, *Pharsalia*, vii. 819, of those whom Cæsar forbade to be buried after the battle of Pharsalia.

### ***13. Reasons for burying the bodies of the saints***

Nevertheless the bodies of the dead are not on this account to be despised and left unburied; least of all the bodies of the righteous and faithful, which have been used by the Holy Ghost as His organs and instruments for all good works. For if the dress of a father, or his ring, or anything he wore, be precious to his children, in proportion to the love they bore him, with how much more reason ought we to care for the bodies of those we love, which they wore far more closely and intimately than any clothing! For the body is not an extraneous ornament or aid, but a part of man's very nature. And therefore to the righteous of ancient times the last offices were piously rendered, and sepulchres provided for them, and obsequies celebrated;<sup>63</sup> and they themselves, while yet alive, gave commandment to their sons about the burial, and, on occasion, even about the removal of their bodies to some favourite place.<sup>64</sup> And Tobit, according to the angel's testimony, is commended, and is said to have pleased God by burying the dead.<sup>65</sup> Our Lord Himself, too, though He was to rise again the third day, applauds, and commends to our applause, the good work of the religious woman who poured precious ointment over His limbs, and did it against His

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<sup>63</sup> Gen. xxv. 9, xxxv. 29, etc.

<sup>64</sup> Gen. xlvii. 29, l. 24.

<sup>65</sup> Tob. xii. 12.

burial.<sup>66</sup> And the Gospel speaks with commendation of those who were careful to take down His body from the cross, and wrap it lovingly in costly cerements, and see to its burial.<sup>67</sup> These instances certainly do not prove that corpses have any feeling; but they show that God's providence extends even to the bodies of the dead, and that such pious offices are pleasing to Him, as cherishing faith in the resurrection. And we may also draw from them this wholesome lesson, that if God does not forget even any kind office which loving care pays to the unconscious dead, much more does He reward the charity we exercise towards the living. Other things, indeed, which the holy patriarchs said of the burial and removal of their bodies, they meant to be taken in a prophetic sense; but of these we need not here speak at large, what we have already said being sufficient. But if the want of those things which are necessary for the support of the living, as food and clothing, though painful and trying, does not break down the fortitude and virtuous endurance of good men, nor eradicate piety from their souls, but rather renders it more fruitful, how much less can the absence of the funeral, and of the other customary attentions paid to the dead, render those wretched who are already reposing in the hidden abodes of the blessed! Consequently, though in the sack of Rome and of other towns the dead bodies of the Christians were deprived of these last offices, this is neither the fault of the living, for they could

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<sup>66</sup> Matt. xxvi. 10-13.

<sup>67</sup> John xix. 38.

not render them; nor an infliction to the dead, for they cannot feel the loss.

#### ***14. Of the captivity of the saints, and that divine consolation never failed them therein***

But, say they, many Christians were even led away captive. This indeed were a most pitiable fate, if they could be led away to any place where they could not find their God. But for this calamity also sacred Scripture affords great consolation. The three youths<sup>68</sup> were captives; Daniel was a captive; so were other prophets: and God, the comforter, did not fail them. And in like manner He has not failed His own people in the power of a nation which, though barbarous, is yet human, – He who did not abandon the prophet<sup>69</sup> in the belly of a monster. These things, indeed, are turned to ridicule rather than credited by those with whom we are debating; though they believe what they read in their own books, that Arion of Methymna, the famous lyrist,<sup>70</sup> when he was thrown overboard, was received on a dolphin's back and carried to land. But that story of ours about the prophet Jonah is far more incredible, – more incredible because more marvellous, and more marvellous because a greater exhibition of

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<sup>68</sup> Dan. iii.

<sup>69</sup> Jonah.

<sup>70</sup> "Second to none," as he is called by Herodotus, who first of all tells his well-known story (*Clio*. 23, 24).

power.

15. *Of Regulus, in whom we have an example of the voluntary endurance of captivity for the sake of religion; which yet did not profit him, though he was a worshipper of the gods.*

But among their own famous men they have a very noble example of the voluntary endurance of captivity in obedience to a religious scruple. Marcus Atilius Regulus, a Roman general, was a prisoner in the hands of the Carthaginians. But they, being more anxious to exchange their prisoners with the Romans than to keep them, sent Regulus as a special envoy with their own ambassadors to negotiate this exchange, but bound him first with an oath, that if he failed to accomplish their wish, he would return to Carthage. He went, and persuaded the senate to the opposite course, because he believed it was not for the advantage of the Roman republic to make an exchange of prisoners. After he had thus exerted his influence, the Romans did not compel him to return to the enemy; but what he had sworn he voluntarily performed. But the Carthaginians put him to death with refined, elaborate, and horrible tortures. They shut him up in a narrow box, in which he was compelled to stand, and in which finely sharpened nails were fixed all round about him, so that he could not lean upon any part of it without intense pain; and so they killed him by depriving him of sleep.<sup>71</sup> With justice, indeed,

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<sup>71</sup> Augustine here uses the words of Cicero ("vigilando peremerunt"), who refers to Regulus, in *Pisonem*, c. 19. Aulus Gellius, quoting Tubero and Tuditanus (vi. 4), adds

do they applaud the virtue which rose superior to so frightful a fate. However, the gods he swore by were those who are now supposed to avenge the prohibition of their worship, by inflicting these present calamities on the human race. But if these gods, who were worshipped specially in this behalf, that they might confer happiness in this life, either willed or permitted these punishments to be inflicted on one who kept his oath to them, what more cruel punishment could they in their anger have inflicted on a perjured person? But why may I not draw from my reasoning a double inference? Regulus certainly had such reverence for the gods, that for his oath's sake he would neither remain in his own land, nor go elsewhere, but without hesitation returned to his bitterest enemies. If he thought that this course would be advantageous with respect to this present life, he was certainly much deceived, for it brought his life to a frightful termination. By his own example, in fact, he taught that the gods do not secure the temporal happiness of their worshippers; since he himself, who was devoted to their worship, was both conquered in battle and taken prisoner, and then, because he refused to act in violation of the oath he had sworn by them, was tortured and put to death by a new, and hitherto unheard of, and all too horrible kind of punishment. And on the supposition that the worshippers of the gods are rewarded by felicity in the life to come, why, then, do they calumniate the influence of Christianity? why do they assert that this disaster has overtaken

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some further particulars regarding these tortures.

the city because it has ceased to worship its gods, since, worship them as assiduously as it may, it may yet be as unfortunate as Regulus was? Or will some one carry so wonderful a blindness to the extent of wildly attempting, in the face of the evident truth, to contend that though one man might be unfortunate, though a worshipper of the gods, yet a whole city could not be so? That is to say, the power of their gods is better adapted to preserve multitudes than individuals, – as if a multitude were not composed of individuals.

But if they say that M. Regulus, even while a prisoner and enduring these bodily torments, might yet enjoy the blessedness of a virtuous soul,<sup>72</sup> then let them recognise that true virtue by which a city also may be blessed. For the blessedness of a community and of an individual flow from the same source; for a community is nothing else than a harmonious collection of individuals. So that I am not concerned meantime to discuss what kind of virtue Regulus possessed: enough, that by his very noble example they are forced to own that the gods are to be worshipped not for the sake of bodily comforts or external advantages; for he preferred to lose all such things rather than offend the gods by whom he had sworn. But what can we make of men who glory in having such a citizen, but dread having a city like him? If they do not dread this, then let them acknowledge that some such calamity as befell Regulus may also befall a community, though they be worshipping their gods

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<sup>72</sup> As the Stoics generally would affirm.

as diligently as he; and let them no longer throw the blame of their misfortunes on Christianity. But as our present concern is with those Christians who were taken prisoners, let those who take occasion from this calamity to revile our most wholesome religion in a fashion not less imprudent than impudent, consider this and hold their peace; for if it was no reproach to their gods that a most punctilious worshipper of theirs should, for the sake of keeping his oath to them, be deprived of his native land without hope of finding another, and fall into the hands of his enemies, and be put to death by a long-drawn and exquisite torture, much less ought the Christian name to be charged with the captivity of those who believe in its power, since they, in confident expectation of a heavenly country, know that they are pilgrims even in their own homes.

*16. Of the violation of the consecrated and other Christian virgins to which they were subjected in captivity, and to which their own will gave no consent; and whether this contaminated their souls.*

But they fancy they bring a conclusive charge against Christianity, when they aggravate the horror of captivity by adding that not only wives and unmarried maidens, but even consecrated virgins, were violated. But truly, with respect to this, it is not Christian faith, nor piety, nor even the virtue of chastity, which is hemmed into any difficulty: the only difficulty is so to treat the subject as to satisfy at once modesty and reason. And in discussing it we shall not be so careful to reply to our accusers

as to comfort our friends. Let this, therefore, in the first place, be laid down as an unassailable position, that the virtue which makes the life good has its throne in the soul, and thence rules the members of the body, which becomes holy in virtue of the holiness of the will; and that while the will remains firm and unshaken, nothing that another person does with the body, or upon the body, is any fault of the person who suffers it, so long as he cannot escape it without sin. But as not only pain may be inflicted, but lust gratified on the body of another, whenever anything of this latter kind takes place, shame invades even a thoroughly pure spirit from which modesty has not departed, – shame, lest that act which could not be suffered without some sensual pleasure, should be believed to have been committed also with some assent of the will.

### ***17. Of suicide committed through fear of punishment or dishonour***

And consequently, even if some of these virgins killed themselves to avoid such disgrace, who that has any human feeling would refuse to forgive them? And as for those who would not put an end to their lives, lest they might seem to escape the crime of another by a sin of their own, he who lays this to their charge as a great wickedness is himself not guiltless of the fault of folly. For if it is not lawful to take the law into our own hands, and slay even a guilty person, whose death no public

sentence has warranted, then certainly he who kills himself is a homicide, and so much the guiltier of his own death, as he was more innocent of that offence for which he doomed himself to die. Do we justly execrate the deed of Judas, and does truth itself pronounce that by hanging himself he rather aggravated than expiated the guilt of that most iniquitous betrayal, since, by despairing of God's mercy in his sorrow that wrought death, he left to himself no place for a healing penitence? How much more ought he to abstain from laying violent hands on himself who has done nothing worthy of such a punishment! For Judas, when he killed himself, killed a wicked man; but he passed from this life chargeable not only with the death of Christ, but with his own: for though he killed himself on account of his crime, his killing himself was another crime. Why, then, should a man who has done no ill do ill to himself, and by killing himself kill the innocent to escape another's guilty act, and perpetrate upon himself a sin of his own, that the sin of another may not be perpetrated on him?

***18. Of the violence which may be done to the body by another's lust, while the mind remains inviolate***

But is there a fear that even another's lust may pollute the violated? It will not pollute, if it be another's: if it pollute, it is not another's, but is shared also by the polluted. But since purity is a virtue of the soul, and has for its companion virtue

the fortitude which will rather endure all ills than consent to evil; and since no one, however magnanimous and pure, has always the disposal of his own body, but can control only the consent and refusal of his will, what sane man can suppose that, if his body be seized and forcibly made use of to satisfy the lust of another, he thereby loses his purity? For if purity can be thus destroyed, then assuredly purity is no virtue of the soul; nor can it be numbered among those good things by which the life is made good, but among the good things of the body, in the same category as strength, beauty, sound and unbroken health, and, in short, all such good things as may be diminished without at all diminishing the goodness and rectitude of our life. But if purity be nothing better than these, why should the body be perilled that it may be preserved? If, on the other hand, it belongs to the soul, then not even when the body is violated is it lost. Nay more, the virtue of holy continence, when it resists the uncleanness of carnal lust, sanctifies even the body, and therefore when this continence remains unsubdued, even the sanctity of the body is preserved, because the will to use it holily remains, and, so far as lies in the body itself, the power also.

For the sanctity of the body does not consist in the integrity of its members, nor in their exemption from all touch; for they are exposed to various accidents which do violence to and wound them, and the surgeons who administer relief often perform operations that sicken the spectator. A midwife, suppose, has (whether maliciously or accidentally, or through unskilfulness)

destroyed the virginity of some girl, while endeavouring to ascertain it: I suppose no one is so foolish as to believe that, by this destruction of the integrity of one organ, the virgin has lost anything even of her bodily sanctity. And thus, so long as the soul keeps this firmness of purpose which sanctifies even the body, the violence done by another's lust makes no impression on this bodily sanctity, which is preserved intact by one's own persistent continence. Suppose a virgin violates the oath she has sworn to God, and goes to meet her seducer with the intention of yielding to him, shall we say that as she goes she is possessed even of bodily sanctity, when already she has lost and destroyed that sanctity of soul which sanctifies the body? Far be it from us to so misapply words. Let us rather draw this conclusion, that while the sanctity of the soul remains even when the body is violated, the sanctity of the body is not lost; and that, in like manner, the sanctity of the body is lost when the sanctity of the soul is violated, though the body itself remain intact. And therefore a woman who has been violated by the sin of another, and without any consent of her own, has no cause to put herself to death; much less has she cause to commit suicide in order to avoid such violation, for in that case she commits certain homicide to prevent a crime which is uncertain as yet, and not her own.

## ***19. Of Lucretia, who put an end to her life because of the outrage done her***

This, then, is our position, and it seems sufficiently lucid. We maintain that when a woman is violated while her soul admits no consent to the iniquity, but remains inviolably chaste, the sin is not hers, but his who violates her. But do they against whom we have to defend not only the souls, but the sacred bodies too of these outraged Christian captives, – do they, perhaps, dare to dispute our position? But all know how loudly they extol the purity of Lucretia, that noble matron of ancient Rome. When King Tarquin's son had violated her body, she made known the wickedness of this young profligate to her husband Collatinus, and to Brutus her kinsman, men of high rank and full of courage, and bound them by an oath to avenge it. Then, heart-sick, and unable to bear the shame, she put an end to her life. What shall we call her? An adulteress, or chaste? There is no question which she was. Not more happily than truly did a declaimer say of this sad occurrence: "Here was a marvel: there were two, and only one committed adultery." Most forcibly and truly spoken. For this declaimer, seeing in the union of the two bodies the foul lust of the one, and the chaste will of the other, and giving heed not to the contact of the bodily members, but to the wide diversity of their souls, says: "There were two, but the adultery was committed only by one."

But how is it, that she who was no partner to the crime bears the heavier punishment of the two? For the adulterer was only banished along with his father; she suffered the extreme penalty. If that was not impurity by which she was unwillingly ravished, then this is not justice by which she, being chaste, is punished. To you I appeal, ye laws and judges of Rome. Even after the perpetration of great enormities, you do not suffer the criminal to be slain untried. If, then, one were to bring to your bar this case, and were to prove to you that a woman not only untried, but chaste and innocent, had been killed, would you not visit the murderer with punishment proportionably severe? This crime was committed by Lucretia; that Lucretia so celebrated and lauded slew the innocent, chaste, outraged Lucretia. Pronounce sentence. But if you cannot, because there does not compear any one whom you can punish, why do you extol with such unmeasured laudation her who slew an innocent and chaste woman? Assuredly you will find it impossible to defend her before the judges of the realms below, if they be such as your poets are fond of representing them; for she is among those

"Who guiltless sent themselves to doom,  
And all for loathing of the day,  
In madness threw their lives away."

And if she with the others wishes to return,

"Fate bars the way: around their keep

The slow unlovely waters creep,  
And bind with ninefold chain."<sup>73</sup>

Or perhaps she is not there, because she slew herself conscious of guilt, not of innocence? She herself alone knows her reason; but what if she was betrayed by the pleasure of the act, and gave some consent to Sextus, though so violently abusing her, and then was so affected with remorse, that she thought death alone could expiate her sin? Even though this were the case, she ought still to have held her hand from suicide, if she could with her false gods have accomplished a fruitful repentance. However, if such were the state of the case, and if it were false that there were two, but one only committed adultery; if the truth were that both were involved in it, one by open assault, the other by secret consent, then she did not kill an innocent woman; and therefore her erudite defenders may maintain that she is not among that class of the dwellers below "who guiltless sent themselves to doom." But this case of Lucretia is in such a dilemma, that if you extenuate the homicide, you confirm the adultery: if you acquit her of adultery, you make the charge of homicide heavier; and there is no way out of the dilemma, when one asks, If she was adulterous, why praise her? if chaste, why slay her?

Nevertheless, for our purpose of refuting those who are unable to comprehend what true sanctity is, and who therefore insult over our outraged Christian women, it is enough that in the

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<sup>73</sup> Virgil, *Aeneid*, vi. 434.

instance of this noble Roman matron it was said in her praise, "There were two, but the adultery was the crime of only one." For Lucretia was confidently believed to be superior to the contamination of any consenting thought to the adultery. And accordingly, since she killed herself for being subjected to an outrage in which she had no guilty part, it is obvious that this act of hers was prompted not by the love of purity, but by the overwhelming burden of her shame. She was ashamed that so foul a crime had been perpetrated upon her, though without her abetting; and this matron, with the Roman love of glory in her veins, was seized with a proud dread that, if she continued to live, it would be supposed she willingly did not resent the wrong that had been done her. She could not exhibit to men her conscience, but she judged that her self-inflicted punishment would testify her state of mind; and she burned with shame at the thought that her patient endurance of the foul affront that another had done her, should be construed into complicity with him. Not such was the decision of the Christian women who suffered as she did, and yet survive. They declined to avenge upon themselves the guilt of others, and so add crimes of their own to those crimes in which they had no share. For this they would have done had their shame driven them to homicide, as the lust of their enemies had driven them to adultery. Within their own souls, in the witness of their own conscience, they enjoy the glory of chastity. In the sight of God, too, they are esteemed pure, and this contents them; they ask no more: it suffices them to have opportunity of doing good,

and they decline to evade the distress of human suspicion, lest they thereby deviate from the divine law.

***20. That Christians have no authority for committing suicide in any circumstances whatever***

It is not without significance, that in no passage of the holy canonical books there can be found either divine precept or permission to take away our own life, whether for the sake of entering on the enjoyment of immortality, or of shunning, or ridding ourselves of anything whatever. Nay, the law, rightly interpreted, even prohibits suicide, where it says, "Thou shalt not kill." This is proved specially by the omission of the words "thy neighbour," which are inserted when false witness is forbidden: "Thou shalt not bear false witness against thy neighbour." Nor yet should any one on this account suppose he has not broken this commandment if he has borne false witness only against himself. For the love of our neighbour is regulated by the love of ourselves, as it is written, "Thou shalt love thy neighbour as thyself." If, then, he who makes false statements about himself is not less guilty of bearing false witness than if he had made them to the injury of his neighbour; although in the commandment prohibiting false witness only his neighbour is mentioned, and persons taking no pains to understand it might suppose that a man was allowed to be a false witness to his own hurt; how much greater reason have we to understand that a man may not kill

himself, since in the commandment, "Thou shalt not kill," there is no limitation added nor any exception made in favour of any one, and least of all in favour of him on whom the command is laid! And so some attempt to extend this command even to beasts and cattle, as if it forbade us to take life from any creature. But if so, why not extend it also to the plants, and all that is rooted in and nourished by the earth? For though this class of creatures have no sensation, yet they also are said to live, and consequently they can die; and therefore, if violence be done them, can be killed. So, too, the apostle, when speaking of the seeds of such things as these, says, "That which thou sowest is not quickened except it die;" and in the Psalm it is said, "He killed their vines with hail." Must we therefore reckon it a breaking of this commandment, "Thou shalt not kill," to pull a flower? Are we thus insanely to countenance the foolish error of the Manichæans? Putting aside, then, these ravings, if, when we say, Thou shalt not kill, we do not understand this of the plants, since they have no sensation, nor of the irrational animals that fly, swim, walk, or creep, since they are dissociated from us by their want of reason, and are therefore by the just appointment of the Creator subjected to us to kill or keep alive for our own uses; if so, then it remains that we understand that commandment simply of man. The commandment is, "Thou shalt not kill man;" therefore neither another nor yourself, for he who kills himself still kills nothing else than man.

## ***21. Of the cases in which we may put men to death without incurring the guilt of murder***

However, there are some exceptions made by the divine authority to its own law, that men may not be put to death. These exceptions are of two kinds, being justified either by a general law, or by a special commission granted for a time to some individual. And in this latter case, he to whom authority is delegated, and who is but the sword in the hand of him who uses it, is not himself responsible for the death he deals. And, accordingly, they who have waged war in obedience to the divine command, or in conformity with His laws have represented in their persons the public justice or the wisdom of government, and in this capacity have put to death wicked men; such persons have by no means violated the commandment, "Thou shalt not kill." Abraham indeed was not merely deemed guiltless of cruelty, but was even applauded for his piety, because he was ready to slay his son in obedience to God, not to his own passion. And it is reasonably enough made a question, whether we are to esteem it to have been in compliance with a command of God that Jephthah killed his daughter, because she met him when he had vowed that he would sacrifice to God whatever first met him as he returned victorious from battle. Samson, too, who drew down the house on himself and his foes together, is justified only on this ground, that the Spirit who wrought wonders by him had

given him secret instructions to do this. With the exception, then, of these two classes of cases, which are justified either by a just law that applies generally, or by a special intimation from God Himself, the fountain of all justice, whoever kills a man, either himself or another, is implicated in the guilt of murder.

## ***22. That suicide can never be prompted by magnanimity***

But they who have laid violent hands on themselves are perhaps to be admired for their greatness of soul, though they cannot be applauded for the soundness of their judgment. However, if you look at the matter more closely, you will scarcely call it greatness of soul, which prompts a man to kill himself rather than bear up against some hardships of fortune, or sins in which he is not implicated. Is it not rather proof of a feeble mind, to be unable to bear either the pains of bodily servitude or the foolish opinion of the vulgar? And is not that to be pronounced the greater mind, which rather faces than flees the ills of life, and which, in comparison of the light and purity of conscience, holds in small esteem the judgment of men, and specially of the vulgar, which is frequently involved in a mist of error? And, therefore, if suicide is to be esteemed a magnanimous act, none can take higher rank for magnanimity than that Cleombrotus, who (as the story goes), when he had read Plato's book in which he treats of the immortality of the soul, threw himself from a wall, and so passed from this life to that which he believed to be better. For he

was not hard pressed by calamity, nor by any accusation, false or true, which he could not very well have lived down: there was, in short, no motive but only magnanimity urging him to seek death, and break away from the sweet detention of this life. And yet that this was a magnanimous rather than a justifiable action, Plato himself, whom he had read, would have told him; for he would certainly have been forward to commit, or at least to recommend suicide, had not the same bright intellect which saw that the soul was immortal, discerned also that to seek immortality by suicide was to be prohibited rather than encouraged.

Again, it is said many have killed themselves to prevent an enemy doing so. But we are not inquiring whether it has been done, but whether it ought to have been done. Sound judgment is to be preferred even to examples, and indeed examples harmonize with the voice of reason; but not all examples, but those only which are distinguished by their piety, and are proportionately worthy of imitation. For suicide we cannot cite the example of patriarchs, prophets, or apostles; though our Lord Jesus Christ, when He admonished them to flee from city to city if they were persecuted, might very well have taken that occasion to advise them to lay violent hands on themselves, and so escape their persecutors. But seeing He did not do this, nor proposed this mode of departing this life, though He were addressing His own friends for whom He had promised to prepare everlasting mansions, it is obvious that such examples as are produced from the "nations that forget God," give no warrant of imitation to the

worshippers of the one true God.

### ***23. What we are to think of the example of Cato, who slew himself because unable to endure Cæsar's victory***

Besides Lucretia, of whom enough has already been said, our advocates of suicide have some difficulty in finding any other prescriptive example, unless it be that of Cato, who killed himself at Utica. His example is appealed to, not because he was the only man who did so, but because he was so esteemed as a learned and excellent man, that it could plausibly be maintained that what he did was and is a good thing to do. But of this action of his, what can I say but that his own friends, enlightened men as he, prudently dissuaded him, and therefore judged his act to be that of a feeble rather than a strong spirit, and dictated not by honourable feeling forestalling shame, but by weakness shrinking from hardships? Indeed, Cato condemns himself by the advice he gave to his dearly loved son. For if it was a disgrace to live under Cæsar's rule, why did the father urge the son to this disgrace, by encouraging him to trust absolutely to Cæsar's generosity? Why did he not persuade him to die along with himself? If Torquatus was applauded for putting his son to death, when contrary to orders he had engaged, and engaged successfully, with the enemy, why did conquered Cato spare his conquered son, though he did not spare himself? Was it more disgraceful to be a victor contrary to orders, than to submit to a victor contrary

to the received ideas of honour? Cato, then, cannot have deemed it to be shameful to live under Cæsar's rule, for had he done so, the father's sword would have delivered his son from this disgrace. The truth is, that his son, whom he both hoped and desired would be spared by Cæsar, was not more loved by him than Cæsar was envied the glory of pardoning him (as indeed Cæsar himself is reported to have said<sup>74</sup>); or if envy is too strong a word, let us say he was *ashamed* that this glory should be his.

## ***24. That in that virtue in which Regulus excels Cato, Christians are pre-eminently distinguished***

Our opponents are offended at our preferring to Cato the saintly Job, who endured dreadful evils in his body rather than deliver himself from all torment by self-inflicted death; or other saints, of whom it is recorded in our authoritative and trustworthy books that they bore captivity and the oppression of their enemies rather than commit suicide. But their own books authorize us to prefer to Marcus Cato, Marcus Regulus. For Cato had never conquered Cæsar; and when conquered by him, disdained to submit himself to him, and that he might escape this submission put himself to death. Regulus, on the contrary, had formerly conquered the Carthaginians, and in command of the army of Rome had won for the Roman republic a victory which no citizen

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<sup>74</sup> Plutarch's *Life of Cato*, 72.

could bewail, and which the enemy himself was constrained to admire; yet afterwards, when he in his turn was defeated by them, he preferred to be their captive rather than to put himself beyond their reach by suicide. Patient under the domination of the Carthaginians, and constant in his love of the Romans, he neither deprived the one of his conquered body, nor the other of his unconquered spirit. Neither was it love of life that prevented him from killing himself. This was plainly enough indicated by his unhesitatingly returning, on account of his promise and oath, to the same enemies whom he had more grievously provoked by his words in the senate than even by his arms in battle. Having such a contempt of life, and preferring to end it by whatever torments excited enemies might contrive, rather than terminate it by his own hand, he could not more distinctly have declared how great a crime he judged suicide to be. Among all their famous and remarkable citizens, the Romans have no better man to boast of than this, who was neither corrupted by prosperity, for he remained a very poor man after winning such victories; nor broken by adversity, for he returned intrepidly to the most miserable end. But if the bravest and most renowned heroes, who had but an earthly country to defend, and who, though they had but false gods, yet rendered them a true worship, and carefully kept their oath to them; if these men, who by the custom and right of war put conquered enemies to the sword, yet shrank from putting an end to their own lives even when conquered by their enemies; if, though they had no fear at all of death, they would yet

rather suffer slavery than commit suicide, how much rather must Christians, the worshippers of the true God, the aspirants to a heavenly citizenship, shrink from this act, if in God's providence they have been for a season delivered into the hands of their enemies to prove or to correct them! And, certainly, Christians subjected to this humiliating condition will not be deserted by the Most High, who for their sakes humbled Himself. Neither should they forget that they are bound by no laws of war, nor military orders, to put even a conquered enemy to the sword; and if a man may not put to death the enemy who has sinned, or may yet sin against him, who is so infatuated as to maintain that he may kill himself because an enemy has sinned, or is going to sin, against him?

### ***25. That we should not endeavour by sin to obviate sin***

But, we are told, there is ground to fear that, when the body is subjected to the enemy's lust, the insidious pleasure of sense may entice the soul to consent to the sin, and steps must be taken to prevent so disastrous a result. And is not suicide the proper mode of preventing not only the enemy's sin, but the sin of the Christian so allured? Now, in the first place, the soul which is led by God and His wisdom, rather than by bodily concupiscence, will certainly never consent to the desire aroused in its own flesh by another's lust. And, at all events, if it be true, as the truth plainly declares, that suicide is a detestable and damnable

wickedness, who is such a fool as to say, Let us sin now, that we may obviate a possible future sin; let us now commit murder, lest we perhaps afterwards should commit adultery? If we are so controlled by iniquity that innocence is out of the question, and we can at best but make a choice of sins, is not a future and uncertain adultery preferable to a present and certain murder? Is it not better to commit a wickedness which penitence may heal, than a crime which leaves no place for healing contrition? I say this for the sake of those men or women who fear they may be enticed into consenting to their violator's lust, and think they should lay violent hands on themselves, and so prevent, not another's sin, but their own. But far be it from the mind of a Christian confiding in God, and resting in the hope of His aid; far be it, I say, from such a mind to yield a shameful consent to pleasures of the flesh, howsoever presented. And if that lustful disobedience, which still dwells in our mortal members, follows its own law irrespective of our will, surely its motions in the body of one who rebels against them are as blameless as its motions in the body of one who sleeps.

***26. That in certain peculiar cases the examples of the saints are not to be followed***

But, they say, in the time of persecution some holy women escaped those who menaced them with outrage, by casting themselves into rivers which they knew would drown them; and

having died in this manner, they are venerated in the church catholic as martyrs. Of such persons I do not presume to speak rashly. I cannot tell whether there may not have been vouchsafed to the church some divine authority, proved by trustworthy evidences, for so honouring their memory: it may be that it is so. It may be they were not deceived by human judgment, but prompted by divine wisdom, to their act of self-destruction. We know that this was the case with Samson. And when God enjoins any act, and intimates by plain evidence that He has enjoined it, who will call obedience criminal? Who will accuse so religious a submission? But then every man is not justified in sacrificing his son to God, because Abraham was commendable in so doing. The soldier who has slain a man in obedience to the authority under which he is lawfully commissioned, is not accused of murder by any law of his state; nay, if he has not slain him, it is then he is accused of treason to the state, and of despising the law. But if he has been acting on his own authority, and at his own impulse, he has in this case incurred the crime of shedding human blood. And thus he is punished for doing without orders the very thing he is punished for neglecting to do when he has been ordered. If the commands of a general make so great a difference, shall the commands of God make none? He, then, who knows it is unlawful to kill himself, may nevertheless do so if he is ordered by Him whose commands we may not neglect. Only let him be very sure that the divine command has been signified. As for us, we can become privy to the secrets of conscience only

in so far as these are disclosed to us, and so far only do we judge: "No one knoweth the things of a man, save the spirit of man which is in him."<sup>75</sup> But this we affirm, this we maintain, this we every way pronounce to be right, that no man ought to inflict on himself voluntary death, for this is to escape the ills of time by plunging into those of eternity; that no man ought to do so on account of another man's sins, for this were to escape a guilt which could not pollute him, by incurring great guilt of his own; that no man ought to do so on account of his own past sins, for he has all the more need of this life that these sins may be healed by repentance; that no man should put an end to this life to obtain that better life we look for after death, for those who die by their own hand have no better life after death.

## ***27. Whether voluntary death should be sought in order to avoid sin***

There remains one reason for suicide which I mentioned before, and which is thought a sound one, – namely, to prevent one's falling into sin either through the blandishments of pleasure or the violence of pain. If this reason were a good one, then we should be impelled to exhort men at once to destroy themselves, as soon as they have been washed in the laver of regeneration, and have received the forgiveness of all sin. Then is the time to

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<sup>75</sup> 1 Cor. ii. 11.

escape all future sin, when all past sin is blotted out. And if this escape be lawfully secured by suicide, why not then specially? Why does any baptized person hold his hand from taking his own life? Why does any person who is freed from the hazards of this life again expose himself to them, when he has power so easily to rid himself of them all, and when it is written, "He who loveth danger shall fall into it?"<sup>76</sup> Why does he love, or at least face, so many serious dangers, by remaining in this life from which he may legitimately depart? But is any one so blinded and twisted in his moral nature, and so far astray from the truth, as to think that, though a man ought to make away with himself for fear of being led into sin by the oppression of one man, his master, he ought yet to live, and so expose himself to the hourly temptations of this world, both to all those evils which the oppression of one master involves, and to numberless other miseries in which this life inevitably implicates us? What reason, then, is there for our consuming time in those exhortations by which we seek to animate the baptized, either to virginal chastity, or vidual continence, or matrimonial fidelity, when we have so much more simple and compendious a method of deliverance from sin, by persuading those who are fresh from baptism to put an end to their lives, and so pass to their Lord pure and well-conditioned? If any one thinks that such persuasion should be attempted, I say not he is foolish, but mad. With what face, then, can he say to any man, "Kill yourself, lest to your small sins

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<sup>76</sup> Eccclus. iii. 27.

you add a heinous sin, while you live under an unchaste master, whose conduct is that of a barbarian?" How can he say this, if he cannot without wickedness say, "Kill yourself, now that you are washed from all your sins, lest you fall again into similar or even aggravated sins, while you live in a world which has such power to allure by its unclean pleasures, to torment by its horrible cruelties, to overcome by its errors and terrors?" It is wicked to say this; it is therefore wicked to kill oneself. For if there could be any just cause of suicide, this were so. And since not even this is so, there is none.

## ***28. By what judgment of God the enemy was permitted to indulge his lust on the bodies of continent Christians***

Let not your life, then, be a burden to you, ye faithful servants of Christ, though your chastity was made the sport of your enemies. You have a grand and true consolation, if you maintain a good conscience, and know that you did not consent to the sins of those who were permitted to commit sinful outrage upon you. And if you should ask why this permission was granted, indeed it is a deep providence of the Creator and Governor of the world; and "unsearchable are His judgments, and His ways past finding out."<sup>77</sup> Nevertheless, faithfully interrogate your own souls, whether ye have not been unduly puffed up by your

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<sup>77</sup> Rom. xi. 33.

integrity, and continence, and chastity; and whether ye have not been so desirous of the human praise that is accorded to these virtues, that ye have envied some who possessed them. I, for my part, do not know your hearts, and therefore I make no accusation; I do not even hear what your hearts answer when you question them. And yet, if they answer that it is as I have supposed it might be, do not marvel that you have lost that by which you can win men's praise, and retain that which cannot be exhibited to men. If you did not consent to sin, it was because God added His aid to His grace that it might not be lost, and because shame before men succeeded to human glory that it might not be loved. But in both respects even the fainthearted among you have a consolation, approved by the one experience, chastened by the other; justified by the one, corrected by the other. As to those whose hearts, when interrogated, reply that they have never been proud of the virtue of virginity, widowhood, or matrimonial chastity, but, condescending to those of low estate, rejoiced with trembling in these gifts of God, and that they have never envied any one the like excellences of sanctity and purity, but rose superior to human applause, which is wont to be abundant in proportion to the rarity of the virtue applauded, and rather desired that their own number be increased, than that by the smallness of their numbers each of them should be conspicuous; – even such faithful women, I say, must not complain that permission was given to the barbarians so grossly to outrage them; nor must they

allow themselves to believe that God overlooked their character when He permitted acts which no one with impunity commits. For some most flagrant and wicked desires are allowed free play at present by the secret judgment of God, and are reserved to the public and final judgment. Moreover, it is possible that those Christian women, who are unconscious of any undue pride on account of their virtuous chastity, whereby they sinlessly suffered the violence of their captors, had yet some lurking infirmity which might have betrayed them into a proud and contemptuous bearing, had they not been subjected to the humiliation that befell them in the taking of the city. As, therefore, some men were removed by death, that no wickedness might change their disposition, so these women were outraged lest prosperity should corrupt their modesty. Neither those women, then, who were already puffed up by the circumstance that they were still virgins, nor those who might have been so puffed up had they not been exposed to the violence of the enemy, lost their chastity, but rather gained humility: the former were saved from pride already cherished, the latter from pride that would shortly have grown upon them.

We must further notice that some of those sufferers may have conceived that continence is a bodily good, and abides so long as the body is inviolate, and did not understand that the purity both of the body and the soul rests on the steadfastness of the will strengthened by God's grace, and cannot be forcibly taken from an unwilling person. From this error they are probably now

delivered. For when they reflect how conscientiously they served God, and when they settle again to the firm persuasion that He can in nowise desert those who so serve Him, and so invoke His aid; and when they consider, what they cannot doubt, how pleasing to Him is chastity, they are shut up to the conclusion that He could never have permitted these disasters to befall His saints, if by them that saintliness could be destroyed which He Himself had bestowed upon them, and delights to see in them.

*29. What the servants of Christ should say in reply to the unbelievers who cast in their teeth that Christ did not rescue them from the fury of their enemies.*

The whole family of God, most high and most true, has therefore a consolation of its own, – a consolation which cannot deceive, and which has in it a surer hope than the tottering and falling affairs of earth can afford. They will not refuse the discipline of this temporal life, in which they are schooled for life eternal; nor will they lament their experience of it, for the good things of earth they use as pilgrims who are not detained by them, and its ills either prove or improve them. As for those who insult over them in their trials, and when ills befall them say, "Where is thy God?"<sup>78</sup> we may ask them where their gods are when they suffer the very calamities for the sake of avoiding which they worship their gods, or maintain they ought to be worshipped; for the family of Christ is furnished with its reply: our God

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<sup>78</sup> Ps. xlii. 10.

is everywhere present, wholly everywhere; not confined to any place. He can be present unperceived, and be absent without moving; when He exposes us to adversities, it is either to prove our perfections or correct our imperfections; and in return for our patient endurance of the sufferings of time, He reserves for us an everlasting reward. But who are you, that we should deign to speak with you even about your own gods, much less about our God, who is "to be feared above all gods? For all the gods of the nations are idols; but the Lord made the heavens."<sup>79</sup>

### ***30. That those who complain of Christianity really desire to live without restraint in shameful luxury***

If the famous Scipio Nasica were now alive, who was once your pontiff, and was unanimously chosen by the senate, when, in the panic created by the Punic war, they sought for the best citizen to entertain the Phrygian goddess, he would curb this shamelessness of yours, though you would perhaps scarcely dare to look upon the countenance of such a man. For why in your calamities do you complain of Christianity, unless because you desire to enjoy your luxurious licence unrestrained, and to lead an abandoned and profligate life without the interruption of any uneasiness or disaster? For certainly your desire for peace, and prosperity, and plenty is not prompted by any purpose of using

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<sup>79</sup> Ps. xcvi. 4, 5.

these blessings honestly, that is to say, with moderation, sobriety, temperance, and piety; for your purpose rather is to run riot in an endless variety of sottish pleasures, and thus to generate from your prosperity a moral pestilence which will prove a thousand-fold more disastrous than the fiercest enemies. It was such a calamity as this that Scipio, your chief pontiff, your best man in the judgment of the whole senate, feared when he refused to agree to the destruction of Carthage, Rome's rival; and opposed Cato, who advised its destruction. He feared security, that enemy of weak minds, and he perceived that a wholesome fear would be a fit guardian for the citizens. And he was not mistaken: the event proved how wisely he had spoken. For when Carthage was destroyed, and the Roman republic delivered from its great cause of anxiety, a crowd of disastrous evils forthwith resulted from the prosperous condition of things. First concord was weakened, and destroyed by fierce and bloody seditions; then followed, by a concatenation of baleful causes, civil wars, which brought in their train such massacres, such bloodshed, such lawless and cruel proscription and plunder, that those Romans who, in the days of their virtue, had expected injury only at the hands of their enemies, now that their virtue was lost, suffered greater cruelties at the hands of their fellow-citizens. The lust of rule, which with other vices existed among the Romans in more unmitigated intensity than among any other people, after it had taken possession of the more powerful few, subdued under its yoke the rest, worn and wearied.

### ***31. By what steps the passion for governing increased among the Romans***

For at what stage would that passion rest when once it has lodged in a proud spirit, until by a succession of advances it has reached even the throne? And to obtain such advances nothing avails but unscrupulous ambition. But unscrupulous ambition has nothing to work upon, save in a nation corrupted by avarice and luxury. Moreover, a people becomes avaricious and luxurious by prosperity; and it was this which that very prudent man Nasica was endeavouring to avoid when he opposed the destruction of the greatest, strongest, wealthiest city of Rome's enemy. He thought that thus fear would act as a curb on lust, and that lust being curbed would not run riot in luxury, and that luxury being prevented avarice would be at an end; and that these vices being banished, virtue would flourish and increase, to the great profit of the state; and liberty, the fit companion of virtue, would abide unfettered. For similar reasons, and animated by the same considerate patriotism, that same chief pontiff of yours – I still refer to him who was adjudged Rome's best man without one dissentient voice – threw cold water on the proposal of the senate to build a circle of seats round the theatre, and in a very weighty speech warned them against allowing the luxurious manners of Greece to sap the Roman manliness, and persuaded them not to yield to the enervating and emasculating influence of foreign

licentiousness. So authoritative and forcible were his words, that the senate was moved to prohibit the use even of those benches which hitherto had been customarily brought to the theatre for the temporary use of the citizens.<sup>80</sup> How eagerly would such a man as this have banished from Rome the scenic exhibitions themselves, had he dared to oppose the authority of those whom he supposed to be gods! For he did not know that they were malicious devils; or if he did, he supposed they should rather be propitiated than despised. For there had not yet been revealed to the Gentiles the heavenly doctrine which should purify their hearts by faith, and transform their natural disposition by humble godliness, and turn them from the service of proud devils to seek the things that are in heaven, or even above the heavens.

### ***32. Of the establishment of scenic entertainments***

Know then, ye who are ignorant of this, and ye who feign ignorance be reminded, while you murmur against Him who has freed you from such rulers, that the scenic games, exhibitions of shameless folly and licence, were established at Rome, not by men's vicious cravings, but by the appointment of your gods. Much more pardonably might you have rendered divine honours to Scipio than to such gods as these. The gods were not so moral as their pontiff. But give me now your attention, if your

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<sup>80</sup> Originally the spectators had to stand, and now (according to Livy, *Ep.* xlviiii.) the old custom was restored.

mind, inebriated by its deep potations of error, can take in any sober truth. The gods enjoined that games be exhibited in their honour to stay a physical pestilence; their pontiff prohibited the theatre from being constructed, to prevent a moral pestilence. If, then, there remains in you sufficient mental enlightenment to prefer the soul to the body, choose whom you will worship. Besides, though the pestilence was stayed, this was not because the voluptuous madness of stage-plays had taken possession of a warlike people hitherto accustomed only to the games of the circus; but these astute and wicked spirits, foreseeing that in due course the pestilence would shortly cease, took occasion to infect, not the bodies, but the morals of their worshippers, with a far more serious disease. And in this pestilence these gods find great enjoyment, because it benighted the minds of men with so gross a darkness, and dishonoured them with so foul a deformity, that even quite recently (will posterity be able to credit it?) some of those who fled from the sack of Rome and found refuge in Carthage, were so infected with this disease, that day after day they seemed to contend with one another who should most madly run after the actors in the theatres.

### ***33. That the overthrow of Rome has not corrected the vices of the Romans***

Oh infatuated men, what is this blindness, or rather madness, which possesses you? How is it that while, as we hear, even the

eastern nations are bewailing your ruin, and while powerful states in the most remote parts of the earth are mourning your fall as a public calamity, ye yourselves should be crowding to the theatres, should be pouring into them and filling them; and, in short, be playing a madder part now than ever before? This was the foul plague-spot, this the wreck of virtue and honour that Scipio sought to preserve you from when he prohibited the construction of theatres; this was his reason for desiring that you might still have an enemy to fear, seeing as he did how easily prosperity would corrupt and destroy you. He did not consider that republic flourishing whose walls stand, but whose morals are in ruins. But the seductions of evil-minded devils had more influence with you than the precautions of prudent men. Hence the injuries you do, you will not permit to be imputed to you; but the injuries you suffer, you impute to Christianity. Depraved by good fortune, and not chastened by adversity, what you desire in the restoration of a peaceful and secure state, is not the tranquillity of the commonwealth, but the impunity of your own vicious luxury. Scipio wished you to be hard pressed by an enemy, that you might not abandon yourselves to luxurious manners; but so abandoned are you, that not even when crushed by the enemy is your luxury repressed. You have missed the profit of your calamity; you have been made most wretched, and have remained most profligate.

### ***34. Of God's clemency in moderating the ruin of the city***

And that you are yet alive is due to God, who spares you that you may be admonished to repent and reform your lives. It is He who has permitted you, ungrateful as you are, to escape the sword of the enemy, by calling yourselves His servants, or by finding asylum in the sacred places of the martyrs.

It is said that Romulus and Remus, in order to increase the population of the city they founded, opened a sanctuary in which every man might find asylum and absolution of all crime, – a remarkable foreshadowing of what has recently occurred in honour of Christ. The destroyers of Rome followed the example of its founders. But it was not greatly to their credit that the latter, for the sake of increasing the number of their citizens, did that which the former have done, lest the number of their enemies should be diminished.

### ***35. Of the sons of the church who are hidden among the wicked, and of false Christians within the church***

Let these and similar answers (if any fuller and fitter answers can be found) be given to their enemies by the redeemed family of the Lord Christ, and by the pilgrim city of King Christ.

But let this city bear in mind, that among her enemies lie hid those who are destined to be fellow-citizens, that she may not think it a fruitless labour to bear what they inflict as enemies until they become confessors of the faith. So, too, as long as she is a stranger in the world, the city of God has in her communion, and bound to her by the sacraments, some who shall not eternally dwell in the lot of the saints. Of these, some are not now recognised; others declare themselves, and do not hesitate to make common cause with our enemies in murmuring against God, whose sacramental badge they wear. These men you may to-day see thronging the churches with us, to-morrow crowding the theatres with the godless. But we have the less reason to despair of the reclamation even of such persons, if among our most declared enemies there are now some, unknown to themselves, who are destined to become our friends. In truth, these two cities are entangled together in this world, and intermixed until the last judgment effect their separation. I now proceed to speak, as God shall help me, of the rise, progress, and end of these two cities; and what I write, I write for the glory of the city of God, that, being placed in comparison with the other, it may shine with a brighter lustre.

### ***36. What subjects are to be handled in the following discourse***

But I have still some things to say in confutation of those who

refer the disasters of the Roman republic to our religion, because it prohibits the offering of sacrifices to the gods. For this end I must recount all, or as many as may seem sufficient, of the disasters which befell that city and its subject provinces, before these sacrifices were prohibited; for all these disasters they would doubtless have attributed to us, if at that time our religion had shed its light upon them, and had prohibited their sacrifices. I must then go on to show what social well-being the true God, in whose hand are all kingdoms, vouchsafed to grant to them that their empire might increase. I must show why He did so, and how their false gods, instead of at all aiding them, greatly injured them by guile and deceit. And, lastly, I must meet those who, when on this point convinced and confuted by irrefragable proofs, endeavour to maintain that they worship the gods, not hoping for the present advantages of this life, but for those which are to be enjoyed after death. And this, if I am not mistaken, will be the most difficult part of my task, and will be worthy of the loftiest argument; for we must then enter the lists with the philosophers, not the mere common herd of philosophers, but the most renowned, who in many points agree with ourselves, as regarding the immortality of the soul, and that the true God created the world, and by His providence rules all He has created. But as they differ from us on other points, we must not shrink from the task of exposing their errors, that, having refuted the gainsaying of the wicked with such ability as God may vouchsafe, we may assert the city of God, and true piety, and the worship of

God, to which alone the promise of true and everlasting felicity is attached. Here, then, let us conclude, that we may enter on these subjects in a fresh book.

# BOOK SECOND

## ARGUMENT

IN THIS BOOK AUGUSTINE REVIEWS THOSE CALAMITIES WHICH THE ROMANS SUFFERED BEFORE THE TIME OF CHRIST, AND WHILE THE WORSHIP OF THE FALSE GODS WAS UNIVERSALLY PRACTISED; AND DEMONSTRATES THAT, FAR FROM BEING PRESERVED FROM MISFORTUNE BY THE GODS, THE ROMANS HAVE BEEN BY THEM OVERWHELMED WITH THE ONLY, OR AT LEAST THE GREATEST, OF ALL CALAMITIES – THE CORRUPTION OF MANNERS, AND THE VICIES OF THE SOUL.

### *1. Of the limits which must be put to the necessity of replying to an adversary*

If the feeble mind of man did not presume to resist the clear evidence of truth, but yielded its infirmity to wholesome doctrines, as to a health-giving medicine, until it obtained from God, by its faith and piety, the grace needed to heal it, they who have just ideas, and express them in suitable language, would

need to use no long discourse to refute the errors of empty conjecture. But this mental infirmity is now more prevalent and hurtful than ever, to such an extent that even after the truth has been as fully demonstrated as man can prove it to man, they hold for the very truth their own unreasonable fancies, either on account of their great blindness, which prevents them from seeing what is plainly set before them, or on account of their opinionative obstinacy, which prevents them from acknowledging the force of what they do see. There therefore frequently arises a necessity of speaking more fully on those points which are already clear, that we may, as it were, present them not to the eye, but even to the touch, so that they may be felt even by those who close their eyes against them. And yet to what end shall we ever bring our discussions, or what bounds can be set to our discourse, if we proceed on the principle that we must always reply to those who reply to us? For those who are either unable to understand our arguments, or are so hardened by the habit of contradiction, that though they understand they cannot yield to them, reply to us, and, as it is written, "speak hard things,"<sup>81</sup> and are incorrigibly vain. Now, if we were to propose to confute their objections as often as they with brazen face chose to disregard our arguments, and as often as they could by any means contradict our statements, you see how endless, and fruitless, and painful a task we should be undertaking. And therefore I do not wish my writings to be judged even by you, my son Marcellinus,

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<sup>81</sup> Ps. xciv. 4.

nor by any of those others at whose service this work of mine is freely and in all Christian charity put, if at least you intend always to require a reply to every exception which you hear taken to what you read in it; for so you would become like those silly women of whom the apostle says that they are "always learning, and never able to come to the knowledge of the truth."<sup>82</sup>

## ***2. Recapitulation of the contents of the first book***

In the foregoing book, having begun to speak of the city of God, to which I have resolved, Heaven helping me, to consecrate the whole of this work, it was my first endeavour to reply to those who attribute the wars by which the world is being devastated, and specially the recent sack of Rome by the barbarians, to the religion of Christ, which prohibits the offering of abominable sacrifices to devils. I have shown that they ought rather to attribute it to Christ, that for His name's sake the barbarians, in contravention of all custom and law of war, threw open as sanctuaries the largest churches, and in many instances showed such reverence to Christ, that not only His genuine servants, but even those who in their terror feigned themselves to be so, were exempted from all those hardships which by the custom of war may lawfully be inflicted. Then out of this there arose the question, why wicked and ungrateful

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<sup>82</sup> 2 Tim. iii. 7.

men were permitted to share in these benefits; and why, too, the hardships and calamities of war were inflicted on the godly as well as on the ungodly. And in giving a suitably full answer to this large question, I occupied some considerable space, partly that I might relieve the anxieties which disturb many when they observe that the blessings of God, and the common and daily human casualties, fall to the lot of bad men and good without distinction; but mainly that I might minister some consolation to those holy and chaste women who were outraged by the enemy, in such a way as to shock their modesty, though not to sully their purity, and that I might preserve them from being ashamed of life, though they have no guilt to be ashamed of. And then I briefly spoke against those who with a most shameless wantonness insult over those poor Christians who were subjected to those calamities, and especially over those broken-hearted and humiliated, though chaste and holy women; these fellows themselves being most depraved and unmanly profligates, quite degenerate from the genuine Romans, whose famous deeds are abundantly recorded in history, and everywhere celebrated, but who have found in their descendants the greatest enemies of their glory. In truth, Rome, which was founded and increased by the labours of these ancient heroes, was more shamefully ruined by their descendants, while its walls were still standing, than it is now by the razing of them. For in this ruin there fell stones and timbers; but in the ruin those profligates effected, there fell, not the mural, but the moral bulwarks and ornaments of the city,

and their hearts burned with passions more destructive than the flames which consumed their houses. Thus I brought my first book to a close. And now I go on to speak of those calamities which that city itself, or its subject provinces, have suffered since its foundation; all of which they would equally have attributed to the Christian religion, if at that early period the doctrine of the gospel against their false and deceiving gods had been as largely and freely proclaimed as now.

*3. That we need only to read history in order to see what calamities the Romans suffered before the religion of Christ began to compete with the worship of the gods.*

But remember that, in recounting these things, I have still to address myself to ignorant men; so ignorant, indeed, as to give birth to the common saying, "Drought and Christianity go hand in hand."<sup>83</sup> There are indeed some among them who are thoroughly well educated men, and have a taste for history, in which the things I speak of are open to their observation; but in order to irritate the uneducated masses against us, they feign ignorance of these events, and do what they can to make the vulgar believe that those disasters, which in certain places and at certain times uniformly befall mankind, are the result of Christianity, which is being everywhere diffused, and is possessed of a renown and brilliancy which quite eclipse their

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<sup>83</sup> "Pluvia deficit, causa Christiani." Similar accusations and similar replies may be seen in the celebrated passage of Tertullian's *Apol.* c. 40, and in the eloquent exordium of Arnobius, *C. Gentes*.

own gods.<sup>84</sup> Let them then, along with us, call to mind with what various and repeated disasters the prosperity of Rome was blighted, before ever Christ had come in the flesh, and before His name had been blazoned among the nations with that glory which they vainly grudge. Let them, if they can, defend their gods in this article, since they maintain that they worship them in order to be preserved from these disasters, which they now impute to us if they suffer in the least degree. For why did these gods permit the disasters I am to speak of to fall on their worshippers before the preaching of Christ's name offended them, and put an end to their sacrifices?

*4. That the worshippers of the gods never received from them any healthy moral precepts, and that in celebrating their worship all sorts of impurities were practised.*

First of all, we would ask why their gods took no steps to improve the morals of their worshippers. That the true God should neglect those who did not seek His help, that was but justice; but why did those gods, from whose worship ungrateful men are now complaining that they are prohibited, issue no laws which might have guided their devotees to a virtuous life? Surely it was but just, that such care as men showed to the worship of the gods, the gods on their part should have to the conduct of men. But, it is replied, it is by his own will a man goes astray.

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<sup>84</sup> Augustine is supposed to refer to Symmachus, who similarly accused the Christians in his address to the Emperor Valentinianus in the year 384. At Augustine's request, Paulus Orosius wrote his history in confutation of Symmachus' charges.

Who denies it? But none the less was it incumbent on these gods, who were men's guardians, to publish in plain terms the laws of a good life, and not to conceal them from their worshippers. It was their part to send prophets to reach and convict such as broke these laws, and publicly to proclaim the punishments which await evildoers, and the rewards which may be looked for by those that do well. Did ever the walls of any of their temples echo to any such warning voice? I myself, when I was a young man, used sometimes to go to the sacrilegious entertainments and spectacles; I saw the priests raving in religious excitement, and heard the choristers; I took pleasure in the shameful games which were celebrated in honour of gods and goddesses, of the virgin Cœlestis,<sup>85</sup> and Berecynthia,<sup>86</sup> the mother of all the gods. And on the holy day consecrated to her purification, there were sung before her couch productions so obscene and filthy for the ear – I do not say of the mother of the gods, but of the mother of any senator or honest man – nay, so impure, that not even the mother of the foul-mouthed players themselves

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<sup>85</sup> Tertullian (*Apol.* c. 24) mentions Cœlestis as specially worshipped in Africa. Augustine mentions her again in the 26th chapter of this book, and in other parts of his works.

<sup>86</sup> Berecynthia is one of the many names of Rhea or Cybele. Livy (xxix. 11) relates that the image of Cybele was brought to Rome the day before the ides of April, which was accordingly dedicated as her feast-day. The image, it seems, had to be washed in the stream Almon, a tributary of the Tiber, before being placed in the temple of Victory; and each year, as the festival returned, the washing was repeated with much pomp at the same spot. Hence Lucan's line (i. 600), 'Et lotam parvo revocant Almone Cybelen,' and the elegant verses of Ovid, *Fast.* iv. 337 et seq.

could have formed one of the audience. For natural reverence for parents is a bond which the most abandoned cannot ignore. And, accordingly, the lewd actions and filthy words with which these players honoured the mother of the gods, in presence of a vast assemblage and audience of both sexes, they could not for very shame have rehearsed at home in presence of their own mothers. And the crowds that were gathered from all quarters by curiosity, offended modesty must, I should suppose, have scattered in the confusion of shame. If these are sacred rites, what is sacrilege? If this is purification, what is pollution? This festivity was called the Tables,<sup>87</sup> as if a banquet were being given at which unclean devils might find suitable refreshment. For it is not difficult to see what kind of spirits they must be who are delighted with such obscenities, unless, indeed, a man be blinded by these evil spirits passing themselves off under the name of gods, and either disbelieves in their existence, or leads such a life as prompts him rather to propitiate and fear them than the true God.

### ***5. Of the obscenities practised in honour of the mother of the gods***

In this matter I would prefer to have as my assessors in judgment, not those men who rather take pleasure in these infamous customs than take pains to put an end to them, but that

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<sup>87</sup> "Fercula," dishes, or courses.

same Scipio Nasica who was chosen by the senate as the citizen most worthy to receive in his hands the image of that demon Cybele, and convey it into the city. He would tell us whether he would be proud to see his own mother so highly esteemed by the state as to have divine honours adjudged to her; as the Greeks and Romans and other nations have decreed divine honours to men who had been of material service to them, and have believed that their mortal benefactors were thus made immortal, and enrolled among the gods.<sup>88</sup> Surely he would desire that his mother should enjoy such felicity were it possible. But if we proceeded to ask him whether, among the honours paid to her, he would wish such shameful rites as these to be celebrated, would he not at once exclaim that he would rather his mother lay stone-dead, than survive as a goddess to lend her ear to these obscenities? Is it possible that he who was of so severe a morality, that he used his influence as a Roman senator to prevent the building of a theatre in that city dedicated to the manly virtues, would wish his mother to be propitiated as a goddess with words which would have brought the blush to her cheek when a Roman matron? Could he possibly believe that the modesty of an estimable woman would be so transformed by her promotion to divinity, that she would suffer herself to be invoked and celebrated in terms so gross and immodest, that if she had heard the like while alive upon earth, and had listened without stopping her ears and hurrying from the spot, her relatives, her husband, and her children would have

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<sup>88</sup> See Cicero, *De Nat. Deor.* ii. 24.

blushed for her? Therefore, the mother of the gods being such a character as the most profligate man would be ashamed to have for his mother, and meaning to enthrall the minds of the Romans, demanded for her service their best citizen, not to ripen him still more in virtue by her helpful counsel, but to entangle him by her deceit, like her of whom it is written, "The adulteress will hunt for the precious soul."<sup>89</sup> Her intent was to puff up this high-souled man by an apparently divine testimony to his excellence, in order that he might rely upon his own eminence in virtue, and make no further efforts after true piety and religion, without which natural genius, however brilliant, vapours into pride and comes to nothing. For what but a guileful purpose could that goddess demand the best man, seeing that in her own sacred festivals she requires such obscenities as the best men would be covered with shame to hear at their own tables?

### ***6. That the gods of the pagans never inculcated holiness of life***

This is the reason why those divinities quite neglected the lives and morals of the cities and nations who worshipped them, and threw no dreadful prohibition in their way to hinder them from becoming utterly corrupt, and to preserve them from those terrible and detestable evils which visit not harvests and vintages,

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<sup>89</sup> Prov. vi. 26.

not house and possessions, not the body which is subject to the soul, but the soul itself, the spirit that rules the whole man. If there was any such prohibition, let it be produced, let it be proved. They will tell us that purity and probity were inculcated upon those who were initiated in the mysteries of religion, and that secret incitements to virtue were whispered in the ear of the *élite*; but this is an idle boast. Let them show or name to us the places which were at any time consecrated to assemblages in which, instead of the obscene songs and licentious acting of players, instead of the celebration of those most filthy and shameless Fugalia<sup>90</sup> (well called Fugalia, since they banish modesty and right feeling), the people were commanded in the name of the gods to restrain avarice, bridle impurity, and conquer ambition; where, in short, they might learn in that school which Persius vehemently lashes them to, when he says: "Be taught, ye abandoned creatures, and ascertain the causes of things; what we are, and for what end we are born; what is the law of our success in life, and by what art we may turn the goal without making shipwreck; what limit we should put to our wealth, what we may lawfully desire, and what uses filthy lucre serves; how much we should bestow upon our country and our family; learn, in short, what God meant thee to be, and what place He has ordered you

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<sup>90</sup> Fugalia. Vives is uncertain to what feast Augustine refers. Censorinus understands him to refer to a feast celebrating the expulsion of the kings from Rome. This feast, however (celebrated on the 24th February), was commonly called "Regifugium."

to fill."<sup>91</sup> Let them name to us the places where such instructions were wont to be communicated from the gods, and where the people who worshipped them were accustomed to resort to hear them, as we can point to our churches built for this purpose in every land where the Christian religion is received.

*7. That the suggestions of philosophers are precluded from having any moral effect, because they have not the authority which belongs to divine instruction, and because man's natural bias to evil induces him rather to follow the examples of the gods than to obey the precepts of men.*

But will they perhaps remind us of the schools of the philosophers, and their disputations? In the first place, these belong not to Rome, but to Greece; and even if we yield to them that they are now Roman, because Greece itself has become a Roman province, still the teachings of the philosophers are not the commandments of the gods, but the discoveries of men, who, at the prompting of their own speculative ability, made efforts to discover the hidden laws of nature, and the right and wrong in ethics, and in dialectic what was consequent according to the rules of logic, and what was inconsequent and erroneous. And some of them, by God's help, made great discoveries; but when left to themselves they were betrayed by human infirmity, and fell into mistakes. And this was ordered by divine providence, that their pride might be restrained, and that by their example it might be pointed out that it is humility which has access to the highest

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<sup>91</sup> Persius, *Sat.* iii. 66-72.

regions. But of this we shall have more to say, if the Lord God of truth permit, in its own place.<sup>92</sup> However, if the philosophers have made any discoveries which are sufficient to guide men to virtue and blessedness, would it not have been greater justice to vote divine honours to them? Were it not more accordant with every virtuous sentiment to read Plato's writings in a "Temple of Plato," than to be present in the temples of devils to witness the priests of Cybele<sup>93</sup> mutilating themselves, the effeminate being consecrated, the raving fanatics cutting themselves, and whatever other cruel or shameful, or shamefully cruel or cruelly shameful, ceremony is enjoined by the ritual of such gods as these? Were it not a more suitable education, and more likely to prompt the youth to virtue, if they heard public recitals of the laws of the gods, instead of the vain laudation of the customs and laws of their ancestors? Certainly all the worshippers of the Roman gods, when once they are possessed by what Persius calls "the burning poison of lust,"<sup>94</sup> prefer to witness the deeds of Jupiter rather than to hear what Plato taught or Cato censured. Hence the

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<sup>92</sup> See below, books viii. – xii.

<sup>93</sup> "Galli," the castrated priests of Cybele, who were named after the river Gallus, in Phrygia, the water of which was supposed to intoxicate or madden those who drank it. According to Vitruvius (viii. 3), there was a similar fountain in Paphlagonia. Apuleius (*Golden Ass*, viii.) gives a graphic and humorous description of the dress, dancing, and imposture of these priests; mentioning, among other things, that they lashed themselves with whips and cut themselves with knives till the ground was wet with blood.

<sup>94</sup> Persius, *Sat.* iii. 37.

young profligate in Terence, when he sees on the wall a fresco representing the fabled descent of Jupiter into the lap of Danaë in the form of a golden shower, accepts this as authoritative precedent for his own licentiousness, and boasts that he is an imitator of God. "And what God?" he says. "He who with His thunder shakes the loftiest temples. And was I, a poor creature compared to Him, to make bones of it? No; I did it, and with all my heart."<sup>95</sup>

***8. That the theatrical exhibitions publishing  
the shameful actions of the gods,  
propitiated rather than offended them***

But, some one will interpose, these are the fables of poets, not the deliverances of the gods themselves. Well, I have no mind to arbitrate between the lewdness of theatrical entertainments and of mystic rites; only this I say, and history bears me out in making the assertion, that those same entertainments, in which the fictions of poets are the main attraction, were not introduced in the festivals of the gods by the ignorant devotion of the Romans, but that the gods themselves gave the most urgent

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<sup>95</sup> Ter. *Eun.* iii. 5. 36; and cf. the similar allusion in Aristoph. *Clouds*, 1033-4. It may be added that the argument of this chapter was largely used by the wiser of the heathen themselves. Dionysius Hal. (ii. 20) and Seneca (*De Brev. Vit.* c. xvi.) make the very same complaint; and it will be remembered that his adoption of this reasoning was one of the grounds on which Euripides was suspected of atheism.

commands to this effect, and indeed extorted from the Romans these solemnities and celebrations in their honour. I touched on this in the preceding book, and mentioned that dramatic entertainments were first inaugurated at Rome on occasion of a pestilence, and by authority of the pontiff. And what man is there who is not more likely to adopt, for the regulation of his own life, the examples that are represented in plays which have a divine sanction, rather than the precepts written and promulgated with no more than human authority? If the poets gave a false representation of Jove in describing him as adulterous, then it were to be expected that the chaste gods should in anger avenge so wicked a fiction, in place of encouraging the games which circulated it. Of these plays, the most inoffensive are comedies and tragedies, that is to say, the dramas which poets write for the stage, and which, though they often handle impure subjects, yet do so without the filthiness of language which characterizes many other performances; and it is these dramas which boys are obliged by their seniors to read and learn as a part of what is called a liberal and gentlemanly education.<sup>96</sup>

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<sup>96</sup> This sentence recalls Augustine's own experience as a boy, which he bewails in his *Confessions*.

**9. *That the poetical licence which the Greeks, in obedience to their gods, allowed, was restrained by the ancient Romans***

The opinion of the ancient Romans on this matter is attested by Cicero in his work *De Republica*, in which Scipio, one of the interlocutors, says, "The lewdness of comedy could never have been suffered by audiences, unless the customs of society had previously sanctioned the same lewdness." And in the earlier days the Greeks preserved a certain reasonableness in their licence, and made it a law, that whatever comedy wished to say of any one, it must say it of him by name. And so in the same work of Cicero's, Scipio says, "Whom has it not aspersed? Nay, whom has it not worried? Whom has it spared? Allow that it may assail demagogues and factions, men injurious to the commonwealth – a Cleon, a Cleophon, a Hyperbolus. That is tolerable, though it had been more seemly for the public censor to brand such men, than for a poet to lampoon them; but to blacken the fame of Pericles with scurrilous verse, after he had with the utmost dignity presided over their state alike in war and in peace, was as unworthy of a poet, as if our own Plautus or Nævius were to bring Publius and Cneius Scipio on the comic stage, or as if Cæcilius were to caricature Cato." And then a little after he goes on: "Though our Twelve Tables attached the penalty of death only to a very few offences, yet among these few this was one:

if any man should have sung a pasquinade, or have composed a satire calculated to bring infamy or disgrace on another person. Wisely decreed. For it is by the decisions of magistrates, and by a well-informed justice, that our lives ought to be judged, and not by the flighty fancies of poets; neither ought we to be exposed to hear calumnies, save where we have the liberty of replying, and defending ourselves before an adequate tribunal." This much I have judged it advisable to quote from the fourth book of Cicero's *De Republica*; and I have made the quotation word for word, with the exception of some words omitted, and some slightly transposed, for the sake of giving the sense more readily. And certainly the extract is pertinent to the matter I am endeavouring to explain. Cicero makes some further remarks, and concludes the passage by showing that the ancient Romans did not permit any living man to be either praised or blamed on the stage. But the Greeks, as I said, though not so moral, were more logical in allowing this licence which the Romans forbade: for they saw that their gods approved and enjoyed the scurrilous language of low comedy when directed not only against men, but even against themselves; and this, whether the infamous actions imputed to them were the fictions of poets, or were their actual iniquities commemorated and acted in the theatres. And would that the spectators had judged them worthy only of laughter, and not of imitation! Manifestly it had been a stretch of pride to spare the good name of the leading men and the common citizens, when the very deities did not grudge that their own reputation

should be blemished.

***10. That the devils, in suffering either false or true crimes to be laid to their charge, meant to do men a mischief***

It is alleged, in excuse of this practice, that the stories told of the gods are not true, but false, and mere inventions; but this only makes matters worse, if we form our estimate by the morality our religion teaches; and if we consider the malice of the devils, what more wily and astute artifice could they practise upon men? When a slander is uttered against a leading statesman of upright and useful life, is it not reprehensible in proportion to its untruth and groundlessness? What punishment, then, shall be sufficient when the gods are the objects of so wicked and outrageous an injustice? But the devils, whom these men repute gods, are content that even iniquities they are guiltless of should be ascribed to them, so long as they may entangle men's minds in the meshes of these opinions, and draw them on along with themselves to their predestinated punishment: whether such things were actually committed by the men whom these devils, delighting in human infatuation, cause to be worshipped as gods, and in whose stead they, by a thousand malign and deceitful artifices, substitute themselves, and so receive worship; or whether, though they were really the crimes of men, these wicked spirits gladly allowed them to be attributed to higher

beings, that there might seem to be conveyed from heaven itself a sufficient sanction for the perpetration of shameful wickedness. The Greeks, therefore, seeing the character of the gods they served, thought that the poets should certainly not refrain from showing up human vices on the stage, either because they desired to be like their gods in this, or because they were afraid that, if they required for themselves a more unblemished reputation than they asserted for the gods, they might provoke them to anger.

11. *That the Greeks admitted players to offices of state, on the ground that men who pleased the gods should not be contemptuously treated by their fellows.*

It was a part of this same reasonableness of the Greeks which induced them to bestow upon the actors of these same plays no inconsiderable civic honours. In the above-mentioned book of the *De Republica*, it is mentioned that Æschines, a very eloquent Athenian, who had been a tragic actor in his youth, became a statesman, and that the Athenians again and again sent another tragedian, Aristodemus, as their plenipotentiary to Philip. For they judged it unbecoming to condemn and treat as infamous persons those who were the chief actors in the scenic entertainments which they saw to be so pleasing to the gods. No doubt this was immoral of the Greeks, but there can be as little doubt they acted in conformity with the character of their gods; for how could they have presumed to protect the conduct of the citizens from being cut to pieces by the tongues of poets and players, who were allowed, and even enjoined by the gods,

to tear their divine reputation to tatters? And how could they hold in contempt the men who acted in the theatres those dramas which, as they had ascertained, gave pleasure to the gods whom they worshipped? Nay, how could they but grant to them the highest civic honours? On what plea could they honour the priests who offered for them acceptable sacrifices to the gods, if they branded with infamy the actors who in behalf of the people gave to the gods that pleasure or honour which they demanded, and which, according to the account of the priests, they were angry at not receiving? Labeo,<sup>97</sup> whose learning makes him an authority on such points, is of opinion that the distinction between good and evil deities should find expression in a difference of worship; that the evil should be propitiated by bloody sacrifices and doleful rites, but the good with a joyful and pleasant observance, as, *e. g.* (as he says himself), with plays, festivals, and banquets.<sup>98</sup> All this we shall, with God's help, hereafter discuss. At present, and speaking to the subject on hand, whether all kinds of offerings are made indiscriminately to all the gods, as if all were good (and it is an unseemly thing to conceive that there are evil gods; but these gods of the pagans are all evil, because they are not gods, but evil spirits), or whether, as Labeo thinks, a distinction is made between the offerings presented to the different gods, the Greeks

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<sup>97</sup> Labeo, a jurist of the time of Augustus, learned in law and antiquities, and the author of several works much prized by his own and some succeeding ages. The two articles in Smith's Dictionary on Antistius and Cornelius Labeo should be read.

<sup>98</sup> "Lectisternia," feasts in which the images of the gods were laid on pillows in the streets, and all kinds of food set before them.

are equally justified in honouring alike the priests by whom the sacrifices are offered, and the players by whom the dramas are acted, that they may not be open to the charge of doing an injury to all their gods, if the plays are pleasing to all of them, or (which were still worse) to their good gods, if the plays are relished only by them.

*12. That the Romans, by refusing to the poets the same licence in respect of men which they allowed them in the case of the gods, showed a more delicate sensitiveness regarding themselves than regarding the gods.*

The Romans, however, as Scipio boasts in that same discussion, declined having their conduct and good name subjected to the assaults and slanders of the poets, and went so far as to make it a capital crime if any one should dare to compose such verses. This was a very honourable course to pursue, so far as they themselves were concerned, but in respect of the gods it was proud and irreligious: for they knew that the gods not only tolerated, but relished, being lashed by the injurious expressions of the poets, and yet they themselves would not suffer this same handling; and what their ritual prescribed as acceptable to the gods, their law prohibited as injurious to themselves. How then, Scipio, do you praise the Romans for refusing this licence to the poets, so that no citizen could be calumniated, while you know that the gods were not included under this protection? Do you count your senate-house worthy of so much higher a regard than the Capitol? Is the one city

of Rome more valuable in your eyes than the whole heaven of gods, that you prohibit your poets from uttering any injurious words against a citizen, though they may with impunity cast what imputations they please upon the gods, without the interference of senator, censor, prince, or pontiff? It was, forsooth, intolerable that Plautus or Nævius should attack Publius and Cneius Scipio, insufferable that Cæcilius should lampoon Cato; but quite proper that your Terence should encourage youthful lust by the wicked example of supreme Jove.

13. *That the Romans should have understood that gods who desired to be worshipped in licentious entertainments were unworthy of divine honour.*

But Scipio, were he alive, would possibly reply: "How could we attach a penalty to that which the gods themselves have consecrated? For the theatrical entertainments in which such things are said, and acted, and performed, were introduced into Roman society by the gods, who ordered that they should be dedicated and exhibited in their honour." But was not this, then, the plainest proof that they were no true gods, nor in any respect worthy of receiving divine honours from the republic? Suppose they had required that in their honour the citizens of Rome should be held up to ridicule, every Roman would have resented the hateful proposal. How then, I would ask, can they be esteemed worthy of worship, when they propose that their own crimes be used as material for celebrating their praises? Does not this artifice expose them, and prove that they are detestable devils?

Thus the Romans, though they were superstitious enough to serve as gods those who made no secret of their desire to be worshipped in licentious plays, yet had sufficient regard to their hereditary dignity and virtue, to prompt them to refuse to players any such rewards as the Greeks accorded them. On this point we have this testimony of Scipio, recorded in Cicero: "They [the Romans] considered comedy and all theatrical performances as disgraceful, and therefore not only debarred players from offices and honours open to ordinary citizens, but also decreed that their names should be branded by the censor, and erased from the roll of their tribe." An excellent decree, and another testimony to the sagacity of Rome; but I could wish their prudence had been more thoroughgoing and consistent. For when I hear that if any Roman citizen chose the stage as his profession, he not only closed to himself every laudable career, but even became an outcast from his own tribe, I cannot but exclaim: This is the true Roman spirit, this is worthy of a state jealous of its reputation. But then some one interrupts my rapture, by inquiring with what consistency players are debarred from all honours, while plays are counted among the honours due to the gods? For a long while the virtue of Rome was uncontaminated by theatrical exhibitions;<sup>99</sup> and if they had been adopted for the sake of gratifying the taste of the citizens, they would have been

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<sup>99</sup> According to Livy (vii. 2), theatrical exhibitions were introduced in the year 392 a. u. c. Before that time, he says, there had only been the games of the circus. The Romans sent to Etruria for players, who were called "histriones," "hister" being the Tuscan word for a player. Other particulars are added by Livy.

introduced hand in hand with the relaxation of manners. But the fact is, that it was the gods who demanded that they should be exhibited to gratify them. With what justice, then, is the player excommunicated by whom God is worshipped? On what pretext can you at once adore him who exacts, and brand him who acts these plays? This, then, is the controversy in which the Greeks and Romans are engaged. The Greeks think they justly honour players, because they worship the gods who demand plays: the Romans, on the other hand, do not suffer an actor to disgrace by his name his own plebeian tribe, far less the senatorial order. And the whole of this discussion may be summed up in the following syllogism. The Greeks give us the major premiss: If such gods are to be worshipped, then certainly such men may be honoured. The Romans add the minor: But such men must by no means be honoured. The Christians draw the conclusion: Therefore such gods must by no means be worshipped.

***14. That Plato, who excluded poets from a well-ordered city, was better than these gods who desire to be honoured by theatrical plays***

We have still to inquire why the poets who write the plays, and who by the law of the twelve tables are prohibited from injuring the good name of the citizens, are reckoned more estimable than the actors, though they so shamefully asperse the character of the gods? Is it right that the actors of these poetical and

God-dishonouring effusions be branded, while their authors are honoured? Must we not here award the palm to a Greek, Plato, who, in framing his ideal republic,<sup>100</sup> conceived that poets should be banished from the city as enemies of the state? He could not brook that the gods be brought into disrepute, nor that the minds of the citizens be depraved and besotted, by the fictions of the poets. Compare now human nature as you see it in Plato, expelling poets from the city that the citizens be uninjured, with the divine nature as you see it in these gods exacting plays in their own honour. Plato strove, though unsuccessfully, to persuade the light-minded and lascivious Greeks to abstain from so much as writing such plays; the gods used their authority to extort the acting of the same from the dignified and sober-minded Romans. And not content with having them acted, they had them dedicated to themselves, consecrated to themselves, solemnly celebrated in their own honour. To which, then, would it be more becoming in a state to decree divine honours, – to Plato, who prohibited these wicked and licentious plays, or to the demons who delighted in blinding men to the truth of what Plato unsuccessfully sought to inculcate?

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<sup>100</sup> See the *Republic*, book iii.

God-dishonouring effusions be branded, while their authors are honoured? Must we not here award the palm to a Greek, Plato, who, in framing his ideal republic, [100] conceived that poets should be banished from the city as enemies of the state? He could not brook that the gods be brought into disrepute, nor that the minds of the citizens be depraved and besotted, by the fictions of the poets. Compare now human nature as you see it in Plato, expelling poets from the city that the citizens be uninjured, with the divine nature as you see it in these gods exacting plays in their own honour. Plato strove, though unsuccessfully, to persuade the light-minded and lascivious Greeks to abstain from so much as writing such plays; the gods used their authority to extort the acting of the same from the dignified and sober-minded Romans. And not content with having them acted, they had them dedicated to themselves, consecrated to themselves, solemnly celebrated in their own honour. To which, then, would it be more becoming in a state to decree divine honours, – to Plato, who prohibited these wicked and licentious plays, or to the demons who delighted in blinding men to the truth of what Plato unsuccessfully sought to inculcate?

This philosopher, Plato, has been elevated by Labeo to the rank of a demigod, and set thus upon a level with such as Hercules and Romulus. Labeo ranks demigods higher than heroes, but both he counts among the deities. But I have no doubt that he thinks this man whom he reckons a demigod worthy of greater respect not only than the heroes, but also than the

gods themselves. The laws of the Romans and the speculations of Plato have this resemblance, that the latter pronounces a wholesale condemnation of poetical fictions, while the former restrain the licence of satire, at least so far as men are the objects of it. Plato will not suffer poets even to dwell in his city: the laws of Rome prohibit actors from being enrolled as citizens; and if they had not feared to offend the gods who had asked the services of the players, they would in all likelihood have banished them altogether. It is obvious, therefore, that the Romans could not receive, nor reasonably expect to receive, laws for the regulation of their conduct from their gods, since the laws they themselves enacted far surpassed and put to shame the morality of the gods. The gods demand stage-plays in their own honour; the Romans exclude the players from all civic honours:<sup>101</sup> the former commanded that they should be celebrated by the scenic representation of their own disgrace; the latter commanded that no poet should dare to blemish the reputation of any citizen. But that demigod Plato resisted the lust of such gods as these, and showed the Romans what their genius had left incomplete; for he absolutely excluded poets from his ideal state, whether they composed fictions with no regard to truth, or set the worst possible examples before wretched men under the guise of divine actions. We for our part, indeed, reckon Plato neither a god nor a demigod; we would not even compare him to any of God's holy angels, nor to the truth-speaking prophets, nor to any of the

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<sup>101</sup> Comp. Tertullian, *De Spectac.* c. 22.

apostles or martyrs of Christ, nay, not to any faithful Christian man. The reason of this opinion of ours we will, God prospering us, render in its own place. Nevertheless, since they wish him to be considered a demigod, we think he certainly is more entitled to that rank, and is every way superior, if not to Hercules and Romulus (though no historian could ever narrate nor any poet sing of him that he had killed his brother, or committed any crime), yet certainly to Priapus, or a Cynocephalus,<sup>102</sup> or the Fever,<sup>103</sup>—divinities whom the Romans have partly received from foreigners, and partly consecrated by home-grown rites. How, then, could gods such as these be expected to promulgate good and wholesome laws, either for the prevention of moral and social evils, or for their eradication where they had already sprung up?—gods who used their influence even to sow and cherish profligacy, by appointing that deeds truly or falsely ascribed to them should be published to the people by means of theatrical exhibitions, and by thus gratuitously fanning the flame of human lust with the breath of a seemingly divine approbation. In vain does Cicero, speaking of poets, exclaim against this state of things in these words: "When the plaudits and acclamation of the people, who sit as infallible judges, are won by the poets, what darkness benights

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<sup>102</sup> The Egyptian gods represented with dogs' heads, called by Lucan (viii. 832) *semicanes deos*.

<sup>103</sup> The Fever had, according to Vives, three altars in Rome. See Cicero, *De Nat. Deor.* iii. 25, and Ælian, *Var. Hist.* xii. 11.

the mind, what fears invade, what passions inflame it!"<sup>104</sup>

**15. *That it was vanity, not reason,  
which created some of the Roman gods***

But is it not manifest that vanity rather than reason regulated the choice of some of their false gods? This Plato, whom they reckon a demigod, and who used all his eloquence to preserve men from the most dangerous spiritual calamities, has yet not been counted worthy even of a little shrine; but Romulus, because they can call him their own, they have esteemed more highly than many gods, though their secret doctrine can allow him the rank only of a demigod. To him they allotted a flamen, that is to say, a priest of a class so highly esteemed in their religion (distinguished, too, by their conical mitres), that for only three of their gods were flamens appointed – the Flamen Dialis for Jupiter, Martialis for Mars, and Quirinalis for Romulus (for when the ardour of his fellow-citizens had given Romulus a seat among the gods, they gave him this new name Quirinus). And thus by this honour Romulus has been preferred to Neptune and Pluto, Jupiter's brothers, and to Saturn himself, their father. They have assigned the same priesthood to serve him as to serve Jove; and in giving Mars (the reputed father of Romulus) the same honour, is this not rather for Romulus' sake than to honour Mars?

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<sup>104</sup> Cicero, *De Republica*, v. Compare the third *Tusculan Quæst.* c. ii.

16. *That if the gods had really possessed any regard for righteousness, the Romans should have received good laws from them, instead of having to borrow them from other nations.*

Moreover, if the Romans had been able to receive a rule of life from their gods, they would not have borrowed Solon's laws from the Athenians, as they did some years after Rome was founded; and yet they did not keep them as they received them, but endeavoured to improve and amend them.<sup>105</sup> Although Lycurgus pretended that he was authorized by Apollo to give laws to the Lacedemonians, the sensible Romans did not choose to believe this, and were not induced to borrow laws from Sparta. Numa Pompilius, who succeeded Romulus in the kingdom, is said to have framed some laws, which, however, were not sufficient for the regulation of civic affairs. Among these regulations were many pertaining to religious observances, and yet he is not reported to have received even these from the gods. With respect, then, to moral evils, evils of life and conduct, – evils which are so mighty, that, according to the wisest pagans,<sup>106</sup> by them states are ruined while their cities stand uninjured, – their gods made

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<sup>105</sup> In the year a. u. 299, three ambassadors were sent from Rome to Athens to copy Solon's laws, and acquire information about the institutions of Greece. On their return the Decemviri were appointed to draw up a code; and finally, after some tragic interruptions, the celebrated Twelve Tables were accepted as the fundamental statutes of Roman law (*fons universi publici privatique juris*). These were graven on brass, and hung up for public information. Livy, iii. 31-34.

<sup>106</sup> Possibly he refers to Plautus' *Persa*, iv. 4. 11-14.

not the smallest provision for preserving their worshippers from these evils, but, on the contrary, took special pains to increase them, as we have previously endeavoured to prove.

### ***17. Of the rape of the Sabine women, and other iniquities perpetrated in Rome's palmyest days***

But possibly we are to find the reason for this neglect of the Romans by their gods, in the saying of Sallust, that "equity and virtue prevailed among the Romans not more by force of laws than of nature."<sup>107</sup> I presume it is to this inborn equity and goodness of disposition we are to ascribe the rape of the Sabine women. What, indeed, could be more equitable and virtuous, than to carry off by force, as each man was fit, and without their parents' consent, girls who were strangers and guests, and who had been decoyed and entrapped by the pretence of a spectacle! If the Sabines were wrong to deny their daughters when the Romans asked for them, was it not a greater wrong in the Romans to carry them off after that denial? The Romans might more justly have waged war against the neighbouring nation for having refused their daughters in marriage when they first sought them, than for having demanded them back when they had stolen them. War should have been proclaimed at first: it was then that Mars should have helped his warlike son, that he might by force of

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<sup>107</sup> Sallust, *Cat. Con.* ix. Compare the similar saying of Tacitus regarding the chastity of the Germans: "Plusque ibi boni mores valent, quam alibi bonæ leges" (*Germ.* xix.).

arms avenge the injury done him by the refusal of marriage, and might also thus win the women he desired. There might have been some appearance of "right of war" in a victor carrying off, in virtue of this right, the virgins who had been without any show of right denied him; whereas there was no "right of peace" entitling him to carry off those who were not given to him, and to wage an unjust war with their justly enraged parents. One happy circumstance was indeed connected with this act of violence, viz., that though it was commemorated by the games of the circus, yet even this did not constitute it a precedent in the city or realm of Rome. If one would find fault with the results of this act, it must rather be on the ground that the Romans made Romulus a god in spite of his perpetrating this iniquity; for one cannot reproach them with making this deed any kind of precedent for the rape of women.

Again, I presume it was due to this natural equity and virtue, that after the expulsion of King Tarquin, whose son had violated Lucretia, Junius Brutus the consul forced Lucius Tarquinius Collatinus, Lucretia's husband and his own colleague, a good and innocent man, to resign his office and go into banishment, on the one sole charge that he was of the name and blood of the Tarquins. This injustice was perpetrated with the approval, or at least connivance, of the people, who had themselves raised to the consular office both Collatinus and Brutus. Another instance of this equity and virtue is found in their treatment of Marcus Camillus. This eminent man, after he had rapidly conquered the

Veians, at that time the most formidable of Rome's enemies, and who had maintained a ten years' war, in which the Roman army had suffered the usual calamities attendant on bad generalship, after he had restored security to Rome, which had begun to tremble for its safety, and after he had taken the wealthiest city of the enemy, had charges brought against him by the malice of those that envied his success, and by the insolence of the tribunes of the people; and seeing that the city bore him no gratitude for preserving it, and that he would certainly be condemned, he went into exile, and even in his absence was fined 10,000 asses. Shortly after, however, his ungrateful country had again to seek his protection from the Gauls. But I cannot now mention all the shameful and iniquitous acts with which Rome was agitated, when the aristocracy attempted to subject the people, and the people resented their encroachments, and the advocates of either party were actuated rather by the love of victory than by any equitable or virtuous consideration.

18. *What the history of Sallust reveals regarding the life of the Romans, either when straitened by anxiety or relaxed in security.*

I will therefore pause, and adduce the testimony of Sallust himself, whose words in praise of the Romans (that "equity and virtue prevailed among them not more by force of laws than of nature") have given occasion to this discussion. He was referring to that period immediately after the expulsion of the kings, in which the city became great in an incredibly short

space of time. And yet this same writer acknowledges in the first book of his history, in the very exordium of his work, that even at that time, when a very brief interval had elapsed after the government had passed from kings to consuls, the more powerful men began to act unjustly, and occasioned the defection of the people from the patricians, and other disorders in the city. For after Sallust had stated that the Romans enjoyed greater harmony and a purer state of society between the second and third Punic wars than at any other time, and that the cause of this was not their love of good order, but their fear lest the peace they had with Carthage might be broken (this also, as we mentioned, Nasica contemplated when he opposed the destruction of Carthage, for he supposed that fear would tend to repress wickedness, and to preserve wholesome ways of living), he then goes on to say: "Yet, after the destruction of Carthage, discord, avarice, ambition, and the other vices which are commonly generated by prosperity, more than ever increased." If they "increased," and that "more than ever," then already they had appeared, and had been increasing. And so Sallust adds this reason for what he said. "For," he says, "the oppressive measures of the powerful, and the consequent secessions of the plebs from the patricians, and other civil dissensions, had existed from the first, and affairs were administered with equity and well-tempered justice for no longer a period than the short time after the expulsion of the kings, while the city was occupied with the serious Tuscan war and Tarquin's vengeance." You see how, even in that brief period after the

expulsion of the kings, fear, he acknowledges, was the cause of the interval of equity and good order. They were afraid, in fact, of the war which Tarquin waged against them, after he had been driven from the throne and the city, and had allied himself with the Tuscans. But observe what he adds: "After that, the patricians treated the people as their slaves, ordering them to be scourged or beheaded just as the kings had done, driving them from their holdings, and harshly tyrannizing over those who had no property to lose. The people, overwhelmed by these oppressive measures, and most of all by exorbitant usury, and obliged to contribute both money and personal service to the constant wars, at length took arms, and seceded to Mount Aventine and Mount Sacer, and thus obtained for themselves tribunes and protective laws. But it was only the second Punic war that put an end on both sides to discord and strife." You see what kind of men the Romans were, even so early as a few years after the expulsion of the kings; and it is of these men he says, that "equity and virtue prevailed among them not more by force of law than of nature."

Now, if these were the days in which the Roman republic shows fairest and best, what are we to say or think of the succeeding age, when, to use the words of the same historian, "changing little by little from the fair and virtuous city it was, it became utterly wicked and dissolute?" This was, as he mentions, after the destruction of Carthage. Sallust's brief sum and sketch of this period may be read in his own history, in which he shows how the profligate manners which were propagated by prosperity

resulted at last even in civil wars. He says: "And from this time the primitive manners, instead of undergoing an insensible alteration as hitherto they had done, were swept away as by a torrent: the young men were so depraved by luxury and avarice, that it may justly be said that no father had a son who could either preserve his own patrimony, or keep his hands off other men's." Sallust adds a number of particulars about the vices of Sylla, and the debased condition of the republic in general; and other writers make similar observations, though in much less striking language.

However, I suppose you now see, or at least any one who gives his attention has the means of seeing, in what a sink of iniquity that city was plunged before the advent of our heavenly King. For these things happened not only before Christ had begun to teach, but before He was even born of the Virgin. If, then, they dare not impute to their gods the grievous evils of those former times, more tolerable before the destruction of Carthage, but intolerable and dreadful after it, although it was the gods who by their malign craft instilled into the minds of men the conceptions from which such dreadful vices branched out on all sides, why do they impute these present calamities to Christ, who teaches life-giving truth, and forbids us to worship false and deceitful gods, and who, abominating and condemning with His divine authority those wicked and hurtful lusts of men, gradually withdraws His own people from a world that is corrupted by these vices, and is falling into ruins, to make of them an eternal city, whose glory

rests not on the acclamations of vanity, but on the judgment of truth?

***19. Of the corruption which had grown upon the Roman republic before Christ abolished the worship of the gods***

Here, then, is this Roman republic, "which has changed little by little from the fair and virtuous city it was, and has become utterly wicked and dissolute." It is not I who am the first to say this, but their own authors, from whom we learned it for a fee, and who wrote it long before the coming of Christ. You see how, before the coming of Christ, and after the destruction of Carthage, "the primitive manners, instead of undergoing insensible alteration, as hitherto they had done, were swept away as by a torrent; and how depraved by luxury and avarice the youth were." Let them now, on their part, read to us any laws given by their gods to the Roman people, and directed against luxury and avarice. And would that they had only been silent on the subjects of chastity and modesty, and had not demanded from the people indecent and shameful practices, to which they lent a pernicious patronage by their so-called divinity. Let them read our commandments in the Prophets, Gospels, Acts of the Apostles, or Epistles; let them peruse the large number of precepts against avarice and luxury which are everywhere read to the congregations that meet for this purpose, and which strike the

ear, not with the uncertain sound of a philosophical discussion, but with the thunder of God's own oracle pealing from the clouds. And yet they do not impute to their gods the luxury and avarice, the cruel and dissolute manners, that had rendered the republic utterly wicked and corrupt, even before the coming of Christ, but whatever affliction their pride and effeminacy have exposed them to in these latter days, they furiously impute to our religion. If the kings of the earth and all their subjects, if all princes and judges of the earth, if young men and maidens, old and young, every age, and both sexes; if they whom the Baptist addressed, the publicans and the soldiers, were all together to hearken to and observe the precepts of the Christian religion regarding a just and virtuous life, then should the republic adorn the whole earth with its own felicity, and attain in life everlasting to the pinnacle of kingly glory. But because this man listens, and that man scoffs, and most are enamoured of the blandishments of vice rather than the wholesome severity of virtue, the people of Christ, whatever be their condition – whether they be kings, princes, judges, soldiers, or provincials, rich or poor, bond or free, male or female – are enjoined to endure this earthly republic, wicked and dissolute as it is, that so they may by this endurance win for themselves an eminent place in that most holy and august assembly of angels and republic of heaven, in which the will of God is the law.

## ***20. Of the kind of happiness and life truly delighted in by those who inveigh against the Christian religion***

But the worshippers and admirers of these gods delight in imitating their scandalous iniquities, and are nowise concerned that the republic be less depraved and licentious. Only let it remain undefeated, they say, only let it flourish and abound in resources; let it be glorious by its victories, or still better, secure in peace; and what matters it to us? This is our concern, that every man be able to increase his wealth so as to supply his daily prodigalities, and so that the powerful may subject the weak for their own purposes. Let the poor court the rich for a living, and that under their protection they may enjoy a sluggish tranquillity; and let the rich abuse the poor as their dependants, to minister to their pride. Let the people applaud not those who protect their interests, but those who provide them with pleasure. Let no severe duty be commanded, no impurity forbidden. Let kings estimate their prosperity, not by the righteousness, but by the servility of their subjects. Let the provinces stand loyal to the kings, not as moral guides, but as lords of their possessions and purveyors of their pleasures; not with a hearty reverence, but a crooked and servile fear. Let the laws take cognizance rather of the injury done to another man's property, than of that done to one's own person. If a man be a nuisance to his neighbour, or injure his property, family, or person, let him be actionable; but

in his own affairs let every one with impunity do what he will in company with his own family, and with those who willingly join him. Let there be a plentiful supply of public prostitutes for every one who wishes to use them, but specially for those who are too poor to keep one for their private use. Let there be erected houses of the largest and most ornate description: in these let there be provided the most sumptuous banquets, where every one who pleases may, by day or night, play, drink, vomit,<sup>108</sup> dissipate. Let there be everywhere heard the rustling of dancers, the loud, immodest laughter of the theatre; let a succession of the most cruel and the most voluptuous pleasures maintain a perpetual excitement. If such happiness is distasteful to any, let him be branded as a public enemy; and if any attempt to modify or put an end to it, let him be silenced, banished, put an end to. Let these be reckoned the true gods, who procure for the people this condition of things, and preserve it when once possessed. Let them be worshipped as they wish; let them demand whatever games they please, from or with their own worshippers; only let them secure that such felicity be not imperilled by foe, plague, or disaster of any kind. What sane man would compare a republic such as this, I will not say to the Roman empire, but to the palace of Sardanapalus, the ancient king who was so abandoned to pleasures, that he caused it to be inscribed on his tomb, that now that he was dead, he possessed only those things

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<sup>108</sup> The same collocation of words is used by Cicero with reference to the well-known mode of renewing the appetite in use among the Romans.

which he had swallowed and consumed by his appetites while alive? If these men had such a king as this, who, while self-indulgent, should lay no severe restraint on them, they would more enthusiastically consecrate to him a temple and a flamen than the ancient Romans did to Romulus.

## ***21. Cicero's opinion of the Roman republic***

But if our adversaries do not care how foully and disgracefully the Roman republic be stained by corrupt practices, so long only as it holds together and continues in being, and if they therefore pooh-pooh the testimony of Sallust to its "utterly wicked and profligate" condition, what will they make of Cicero's statement, that even in his time it had become entirely extinct, and that there remained extant no Roman republic at all? He introduces Scipio (the Scipio who had destroyed Carthage) discussing the republic, at a time when already there were presentiments of its speedy ruin by that corruption which Sallust describes. In fact, at the time when the discussion took place, one of the Gracchi, who, according to Sallust, was the first great instigator of seditions, had already been put to death. His death, indeed, is mentioned in the same book. Now Scipio, in the end of the second book, says: "As, among the different sounds which proceed from lyres, flutes, and the human voice, there must be maintained a certain harmony which a cultivated ear cannot endure to hear disturbed or jarring, but which may be elicited in full and absolute concord

by the modulation even of voices very unlike one another; so, where reason is allowed to modulate the diverse elements of the state, there is obtained a perfect concord from the upper, lower, and middle classes as from various sounds; and what musicians call harmony in singing, is concord in matters of state, which is the strictest bond and best security of any republic, and which by no ingenuity can be retained where justice has become extinct." Then, when he had expatiated somewhat more fully, and had more copiously illustrated the benefits of its presence and the ruinous effects of its absence upon a state, Pilus, one of the company present at the discussion, struck in and demanded that the question should be more thoroughly sifted, and that the subject of justice should be freely discussed for the sake of ascertaining what truth there was in the maxim which was then becoming daily more current, that "the republic cannot be governed without injustice." Scipio expressed his willingness to have this maxim discussed and sifted, and gave it as his opinion that it was baseless, and that no progress could be made in discussing the republic unless it was established, not only that this maxim, that "the republic cannot be governed without injustice," was false, but also that the truth is, that it cannot be governed without the most absolute justice. And the discussion of this question, being deferred till the next day, is carried on in the third book with great animation. For Pilus himself undertook to defend the position that the republic cannot be governed without injustice, at the same time being at special pains to clear himself

of any real participation in that opinion. He advocated with great keenness the cause of injustice against justice, and endeavoured by plausible reasons and examples to demonstrate that the former is beneficial, the latter useless, to the republic. Then, at the request of the company, Lælius attempted to defend justice, and strained every nerve to prove that nothing is so hurtful to a state as injustice; and that without justice a republic can neither be governed, nor even continue to exist.

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When this question has been handled to the satisfaction of the company, Scipio reverts to the original thread of discourse, and repeats with commendation his own brief definition of a republic, that it is the weal of the people. "The people" he defines as being not every assemblage or mob, but an assemblage associated by a common acknowledgment of law, and by a community of interests. Then he shows the use of definition in debate; and from these definitions of his own he gathers that a republic, or "weal of the people," then exists only when it is well and justly governed, whether by a monarch, or an aristocracy, or by the whole people. But when the monarch is unjust, or, as the Greeks say, a tyrant; or the aristocrats are unjust, and form a faction; or the people themselves are unjust, and become, as Scipio for want of a better name calls them, themselves the tyrant, then the republic is not only blemished (as had been proved the day before), but by legitimate deduction from those definitions, it altogether ceases to be. For it could not be the people's weal when a tyrant factiously lorded it over the state;

neither would the people be any longer a people if it were unjust, since it would no longer answer the definition of a people – "an assemblage associated by a common acknowledgment of law, and by a community of interests."

When, therefore, the Roman republic was such as Sallust described it, it was not "utterly wicked and profligate," as he says, but had altogether ceased to exist, if we are to admit the reasoning of that debate maintained on the subject of the republic by its best representatives. Tully himself, too, speaking not in the person of Scipio or any one else, but uttering his own sentiments, uses the following language in the beginning of the fifth book, after quoting a line from the poet Ennius, in which he said, "Rome's severe morality and her citizens are her safeguard." "This verse," says Cicero, "seems to me to have all the sententious truthfulness of an oracle. For neither would the citizens have availed without the morality of the community, nor would the morality of the commons without outstanding men have availed either to establish or so long to maintain in vigour so grand a republic with so wide and just an empire. Accordingly, before our day, the hereditary usages formed our foremost men, and they on their part retained the usages and institutions of their fathers. But our age, receiving the republic as a *chef-d'œuvre* of another age which has already begun to grow old, has not merely neglected to restore the colours of the original, but has not even been at the pains to preserve so much as the general outline and most outstanding features. For what survives of that

primitive morality which the poet called Rome's safeguard? It is so obsolete and forgotten, that, far from practising it, one does not even know it. And of the citizens what shall I say? Morality has perished through poverty of great men; a poverty for which we must not only assign a reason, but for the guilt of which we must answer as criminals charged with a capital crime. For it is through our vices, and not by any mishap, that we retain only the name of a republic, and have long since lost the reality."

This is the confession of Cicero, long indeed after the death of Africanus, whom he introduced as an interlocutor in his work *De Republica*, but still before the coming of Christ. Yet, if the disasters he bewails had been lamented after the Christian religion had been diffused, and had begun to prevail, is there a man of our adversaries who would not have thought that they were to be imputed to the Christians? Why, then, did their gods not take steps then to prevent the decay and extinction of that republic, over the loss of which Cicero, long before Christ had come in the flesh, sings so lugubrious a dirge? Its admirers have need to inquire whether, even in the days of primitive men and morals, true justice flourished in it; or was it not perhaps even then, to use the casual expression of Cicero, rather a coloured painting than the living reality? But, if God will, we shall consider this elsewhere. For I mean in its own place to show that – according to the definitions in which Cicero himself, using Scipio as his mouthpiece, briefly propounded what a republic is, and what a people is, and according to many testimonies,

both of his own lips and of those who took part in that same debate – Rome never was a republic, because true justice had never a place in it. But accepting the more feasible definitions of a republic, I grant there was a republic of a certain kind, and certainly much better administered by the more ancient Romans than by their modern representatives. But the fact is, true justice has no existence save in that republic whose founder and ruler is Christ, if at least any choose to call this a republic; and indeed we cannot deny that it is the people's weal. But if perchance this name, which has become familiar in other connections, be considered alien to our common parlance, we may at all events say that in this city is true justice; the city of which Holy Scripture says, "Glorious things are said of thee, O city of God."

## ***22. That the Roman gods never took any steps to prevent the republic from being ruined by immorality***

But what is relevant to the present question is this, that however admirable our adversaries say the republic was or is, it is certain that by the testimony of their own most learned writers it had become, long before the coming of Christ, utterly wicked and dissolute, and indeed had no existence, but had been destroyed by profligacy. To prevent this, surely these guardian gods ought to have given precepts of morals and a rule of life to the people by whom they were worshipped in so many temples, with so great a variety of priests and sacrifices, with

such numberless and diverse rites, so many festal solemnities, so many celebrations of magnificent games. But in all this the demons only looked after their own interest, and cared not at all how their worshippers lived, or rather were at pains to induce them to lead an abandoned life, so long as they paid these tributes to their honour, and regarded them with fear. If any one denies this, let him produce, let him point to, let him read the laws which the gods had given against sedition, and which the Gracchi transgressed when they threw everything into confusion; or those Marius, and Cinna, and Carbo broke when they involved their country in civil wars, most iniquitous and unjustifiable in their causes, cruelly conducted, and yet more cruelly terminated; or those which Sylla scorned, whose life, character, and deeds, as described by Sallust and other historians, are the abhorrence of all mankind. Who will deny that at that time the republic had become extinct?

Possibly they will be bold enough to suggest in defence of the gods, that they abandoned the city on account of the profligacy of the citizens, according to the lines of Virgil:

"Gone from each fane, each sacred shrine,  
Are those who made this realm divine."<sup>109</sup>

But, firstly, if it be so, then they cannot complain against the Christian religion, as if it were that which gave offence to

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<sup>109</sup> *Aeneid*, ii. 351-2.

the gods and caused them to abandon Rome, since the Roman immorality had long ago driven from the altars of the city a cloud of little gods, like as many flies. And yet where was this host of divinities, when, long before the corruption of the primitive morality, Rome was taken and burnt by the Gauls? Perhaps they were present, but asleep? For at that time the whole city fell into the hands of the enemy, with the single exception of the Capitoline hill; and this too would have been taken, had not – the watchful geese aroused the sleeping gods! And this gave occasion to the festival of the goose, in which Rome sank nearly to the superstition of the Egyptians, who worship beasts and birds. But of these adventitious evils which are inflicted by hostile armies or by some disaster, and which attach rather to the body than the soul, I am not meanwhile disputing. At present I speak of the decay of morality, which at first almost imperceptibly lost its brilliant hue, but afterwards was wholly obliterated, was swept away as by a torrent, and involved the republic in such disastrous ruin, that though the houses and walls remained standing, the leading writers do not scruple to say that the republic was destroyed. Now, the departure of the gods "from each fane, each sacred shrine," and their abandonment of the city to destruction, was an act of justice, if their laws inculcating justice and a moral life had been held in contempt by that city. But what kind of gods were these, pray, who declined to live with a people who worshipped them, and whose corrupt life they had done nothing to reform?

***23. That the vicissitudes of this life are dependent not on the favour or hostility of demons, but on the will of the true God***

But, further, is it not obvious that the gods have abetted the fulfilment of men's desires, instead of authoritatively bridling them? For Marius, a low-born and self-made man, who ruthlessly provoked and conducted civil wars, was so effectually aided by them, that he was seven times consul, and died full of years in his seventh consulship, escaping the hands of Sylla, who immediately afterwards came into power. Why, then, did they not also aid him, so as to restrain him from so many enormities? For if it is said that the gods had no hand in his success, this is no trivial admission, that a man can attain the dearly coveted felicity of this life even though his own gods be not propitious; that men can be loaded with the gifts of fortune as Marius was, can enjoy health, power, wealth, honours, dignity, length of days, though the gods be hostile to him; and that, on the other hand, men can be tormented as Regulus was, with captivity, bondage, destitution, watchings, pain, and cruel death, though the gods be his friends. To concede this is to make a compendious confession that the gods are useless, and their worship superfluous. If the gods have taught the people rather what goes clean counter to the virtues of the soul, and that integrity of life which meets a reward after death; if even in respect of temporal and transitory

blessings they neither hurt those whom they hate nor profit whom they love, why are they worshipped, why are they invoked with such eager homage? Why do men murmur in difficult and sad emergencies, as if the gods had retired in anger? and why, on their account, is the Christian religion injured by the most unworthy calumnies? If in temporal matters they have power either for good or for evil, why did they stand by Marius, the worst of Rome's citizens, and abandon Regulus, the best? Does this not prove themselves to be most unjust and wicked? And even if it be supposed that for this very reason they are the rather to be feared and worshipped, this is a mistake; for we do not read that Regulus worshipped them less assiduously than Marius. Neither is it apparent that a wicked life is to be chosen, on the ground that the gods are supposed to have favoured Marius more than Regulus. For Metellus, the most highly esteemed of all the Romans, who had five sons in the consulship, was prosperous even in this life; and Catiline, the worst of men, reduced to poverty and defeated in the war his own guilt had aroused, lived and perished miserably. Real and secure felicity is the peculiar possession of those who worship that God by whom alone it can be conferred.

It is thus apparent, that when the republic was being destroyed by profligate manners, its gods did nothing to hinder its destruction by the direction or correction of its manners, but rather accelerated its destruction by increasing the demoralization and corruption that already existed. They need

not pretend that their goodness was shocked by the iniquity of the city, and that they withdrew in anger. For they were there, sure enough; they are detected, convicted: they were equally unable to break silence so as to guide others, and to keep silence so as to conceal themselves. I do not dwell on the fact that the inhabitants of Minturnæ took pity on Marius, and commended him to the goddess Marica in her grove, that she might give him success in all things, and that from the abyss of despair in which he then lay he forthwith returned unhurt to Rome, and entered the city the ruthless leader of a ruthless army; and they who wish to know how bloody was his victory, how unlike a citizen, and how much more relentlessly than any foreign foe he acted, let them read the histories. But this, as I said, I do not dwell upon; nor do I attribute the bloody bliss of Marius to, I know not what Minturnian goddess [Marica], but rather to the secret providence of God, that the mouths of our adversaries might be shut, and that they who are not led by passion, but by prudent consideration of events, might be delivered from error. And even if the demons have any power in these matters, they have only that power which the secret decree of the Almighty allots to them, in order that we may not set too great store by earthly prosperity, seeing it is oftentimes vouchsafed even to wicked men like Marius; and that we may not, on the other hand, regard it as an evil, since we see that many good and pious worshippers of the one true God are, in spite of the demons, pre-eminently successful; and, finally, that we may not suppose that these unclean spirits are

either to be propitiated or feared for the sake of earthly blessings or calamities: for as wicked men on earth cannot do all they would, so neither can these demons, but only in so far as they are permitted by the decree of Him whose judgments are fully comprehensible, justly reprehensible by none.

## ***24. Of the deeds of Sylla, in which the demons boasted that he had their help***

It is certain that Sylla – whose rule was so cruel, that, in comparison with it, the preceding state of things which he came to avenge was regretted – when first he advanced towards Rome to give battle to Marius, found the auspices so favourable when he sacrificed, that, according to Livy's account, the augur Postumius expressed his willingness to lose his head if Sylla did not, with the help of the gods, accomplish what he designed. The gods, you see, had not departed from "every fane and sacred shrine," since they were still predicting the issue of these affairs, and yet were taking no steps to correct Sylla himself. Their presages promised him great prosperity, but no threatenings of theirs subdued his evil passions. And then, when he was in Asia conducting the war against Mithridates, a message from Jupiter was delivered to him by Lucius Titius, to the effect that he would conquer Mithridates; and so it came to pass. And afterwards, when he was meditating a return to Rome for the purpose of avenging in the blood of the citizens injuries done to himself and his friends, a second

message from Jupiter was delivered to him by a soldier of the sixth legion, to the effect that it was he who had predicted the victory over Mithridates, and that now he promised to give him power to recover the republic from his enemies, though with great bloodshed. Sylla at once inquired of the soldier what form had appeared to him; and, on his reply, recognised that it was the same as Jupiter had formerly employed to convey to him the assurance regarding the victory over Mithridates. How, then, can the gods be justified in this matter for the care they took to predict these shadowy successes, and for their negligence in correcting Sylla, and restraining him from stirring up a civil war so lamentable and atrocious, that it not merely disfigured, but extinguished, the republic? The truth is, as I have often said, and as Scripture informs us, and as the facts themselves sufficiently indicate, the demons are found to look after their own ends only, that they may be regarded and worshipped as gods, and that men may be induced to offer to them a worship which associates them with their crimes, and involves them in one common wickedness and judgment of God.

Afterwards, when Sylla had come to Tarentum, and had sacrificed there, he saw on the head of the victim's liver the likeness of a golden crown. Thereupon the same soothsayer Postumius interpreted this to signify a signal victory, and ordered that he only should eat of the entrails. A little afterwards, the slave of a certain Lucius Pontius cried out, "I am Bellona's messenger; the victory is yours, Sylla!" Then he added that

the Capitol should be burned. As soon as he had uttered this prediction he left the camp, but returned the following day more excited than ever, and shouted, "The Capitol is fired!" And fired indeed it was. This it was easy for a demon both to foresee and quickly to announce. But observe, as relevant to our subject, what kind of gods they are under whom these men desire to live, who blaspheme the Saviour that delivers the wills of the faithful from the dominion of devils. The man cried out in prophetic rapture, "The victory is yours, Sylla!" And to certify that he spoke by a divine spirit, he predicted also an event which was shortly to happen, and which indeed did fall out, in a place from which he in whom this spirit was speaking was far distant. But he never cried, Forbear thy villanies, Sylla! – the villanies which were committed at Rome by that victor to whom a golden crown on the calf's liver had been shown as the divine evidence of his victory. If such signs as this were customarily sent by just gods, and not by wicked demons, then certainly the entrails he consulted should rather have given Sylla intimation of the cruel disasters that were to befall the city and himself. For that victory was not so conducive to his exaltation to power, as it was fatal to his ambition; for by it he became so insatiable in his desires, and was rendered so arrogant and reckless by prosperity, that he may be said rather to have inflicted a moral destruction on himself than corporal destruction on his enemies. But these truly woful and deplorable calamities the gods gave him no previous hint of, neither by entrails, augury, dream, nor prediction. For they feared

his amendment more than his defeat. Yea, they took good care that this glorious conqueror of his own fellow-citizens should be conquered and led captive by his own infamous vices, and should thus be the more submissive slave of the demons themselves.

***25. How powerfully the evil spirits incite men to wicked actions, by giving them the quasi-divine authority of their example***

Now, who does not hereby comprehend, – unless he has preferred to imitate such gods rather than by divine grace to withdraw himself from their fellowship, – who does not see how eagerly these evil spirits strive by their example to lend, as it were, divine authority to crime? Is not this proved by the fact that they were seen in a wide plain in Campania rehearsing among themselves the battle which shortly after took place there with great bloodshed between the armies of Rome? For at first there were heard loud crashing noises, and afterwards many reported that they had seen for some days together two armies engaged. And when this battle ceased, they found the ground all indented with just such footprints of men and horses as a great conflict would leave. If, then, the deities were veritably fighting with one another, the civil wars of men are sufficiently justified; yet, by the way, let it be observed that such pugnacious gods must be very wicked or very wretched. If, however, it was but a sham-fight, what did they intend by this, but that the

civil wars of the Romans should seem no wickedness, but an imitation of the gods? For already the civil wars had begun; and before this, some lamentable battles and execrable massacres had occurred. Already many had been moved by the story of the soldier, who, on stripping the spoils of his slain foe, recognised in the stripped corpse his own brother, and, with deep curses on civil wars, slew himself there and then on his brother's body. To disguise the bitterness of such tragedies, and kindle increasing ardour in this monstrous warfare, these malign demons, who were reputed and worshipped as gods, fell upon this plan of revealing themselves in a state of civil war, that no compunction for fellow-citizens might cause the Romans to shrink from such battles, but that the human criminality might be justified by the divine example. By a like craft, too, did these evil spirits command that scenic entertainments, of which I have already spoken, should be instituted and dedicated to them. And in these entertainments the poetical compositions and actions of the drama ascribed such iniquities to the gods, that every one might safely imitate them, whether he believed the gods had actually done such things, or, not believing this, yet perceived that they most eagerly desired to be represented as having done them. And that no one might suppose, that in representing the gods as fighting with one another, the poets had slandered them, and imputed to them unworthy actions, the gods themselves, to complete the deception, confirmed the compositions of the poets by exhibiting their own battles to the eyes of men, not only

through actions in the theatres, but in their own persons on the actual field.

We have been forced to bring forward these facts, because their authors have not scrupled to say and to write that the Roman republic had already been ruined by the depraved moral habits of the citizens, and had ceased to exist before the advent of our Lord Jesus Christ. Now this ruin they do not impute to their own gods, though they impute to our Christ the evils of this life, which cannot ruin good men, be they alive or dead. And this they do, though our Christ has issued so many precepts inculcating virtue and restraining vice; while their own gods have done nothing whatever to preserve that republic that served them, and to restrain it from ruin by such precepts, but have rather hastened its destruction, by corrupting its morality through their pestilent example. No one, I fancy, will now be bold enough to say that the republic was then ruined because of the departure of the gods "from each fane, each sacred shrine," as if they were the friends of virtue, and were offended by the vices of men. No, there are too many presages from entrails, auguries, soothsayings, whereby they boastingly proclaimed themselves prescient of future events and controllers of the fortune of war, – all which prove them to have been present. And had they been indeed absent, the Romans would never in these civil wars have been so far transported by their own passions as they were by the instigations of these gods.

***26. That the demons gave in secret certain obscure instructions in morals, while in public their own solemnities inculcated all wickedness***

Seeing that this is so, – seeing that the filthy and cruel deeds, the disgraceful and criminal actions of the gods, whether real or feigned, were at their own request published, and were consecrated, and dedicated in their honour as sacred and stated solemnities; seeing they vowed vengeance on those who refused to exhibit them to the eyes of all, that they might be proposed as deeds worthy of imitation, why is it that these same demons, who, by taking pleasure in such obscenities, acknowledge themselves to be unclean spirits, and by delighting in their own villanies and iniquities, real or imaginary, and by requesting from the immodest, and extorting from the modest, the celebration of these licentious acts, proclaim themselves instigators to a criminal and lewd life; – why, I ask, are they represented as giving some good moral precepts to a few of their own elect, initiated in the secrecy of their shrines? If it be so, this very thing only serves further to demonstrate the malicious craft of these pestilent spirits. For so great is the influence of probity and chastity, that all men, or almost all men, are moved by the praise of these virtues; nor is any man so depraved by vice, but he hath some feeling of honour left in him. So that, unless the devil sometimes transformed himself, as Scripture says, into an

angel of light,<sup>110</sup> he could not compass his deceitful purpose. Accordingly, in public, a bold impurity fills the ear of the people with noisy clamour; in private, a feigned chastity speaks in scarce audible whispers to a few: an open stage is provided for shameful things, but on the praiseworthy the curtain falls: grace hides, disgrace flaunts: a wicked deed draws an overflowing house, a virtuous speech finds scarce a hearer, as though purity were to be blushed at, impurity boasted of. Where else can such confusion reign, but in devils' temples? Where, but in the haunts of deceit? For the secret precepts are given as a sop to the virtuous, who are few in number; the wicked examples are exhibited to encourage the vicious, who are countless.

Where and when those initiated in the mysteries of Cœlestis received any good instructions, we know not. What we do know is, that before her shrine, in which her image is set, and amidst a vast crowd gathering from all quarters, and standing closely packed together, we were intensely interested spectators of the games which were going on, and saw, as we pleased to turn the eye, on this side a grand display of harlots, on the other the virgin goddess: we saw this virgin worshipped with prayer and with obscene rites. There we saw no shamefaced mimes, no actress overburdened with modesty: all that the obscene rites demanded was fully complied with. We were plainly shown what was pleasing to the virgin deity, and the matron who witnessed the spectacle returned home from the temple a wiser woman.

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<sup>110</sup> 2 Cor. xi. 14.

Some, indeed, of the more prudent women turned their faces from the immodest movements of the players, and learned the art of wickedness by a furtive regard. For they were restrained, by the modest demeanour due to men, from looking boldly at the immodest gestures; but much more were they restrained from condemning with chaste heart the sacred rites of her whom they adored. And yet this licentiousness – which, if practised in one's home, could only be done there in secret – was practised as a public lesson in the temple; and if any modesty remained in men, it was occupied in marvelling that wickedness which men could not unrestrainedly commit should be part of the religious teaching of the gods, and that to omit its exhibition should incur the anger of the gods. What spirit can that be, which by a hidden inspiration stirs men's corruption, and goads them to adultery, and feeds on the full-fledged iniquity, unless it be the same that finds pleasure in such religious ceremonies, sets in the temples images of devils, and loves to see in play the images of vices; that whispers in secret some righteous sayings to deceive the few who are good, and scatters in public invitations to profligacy, to gain possession of the millions who are wicked?

*27. That the obscenities of those plays which the Romans consecrated in order to propitiate their gods, contributed largely to the overthrow of public order.*

Cicero, a weighty man, and a philosopher in his way, when

about to be made edile, wished the citizens to understand<sup>111</sup> that, among the other duties of his magistracy, he must propitiate Flora by the celebration of games. And these games are reckoned devout in proportion to their lewdness. In another place,<sup>112</sup> and when he was now consul, and the state in great peril, he says that games had been celebrated for ten days together, and that nothing had been omitted which could pacify the gods: as if it had not been more satisfactory to irritate the gods by temperance, than to pacify them by debauchery; and to provoke their hate by honest living, than soothe it by such unseemly grossness. For no matter how cruel was the ferocity of those men who were threatening the state, and on whose account the gods were being propitiated: it could not have been more hurtful than the alliance of gods who were won with the foulest vices. To avert the danger which threatened men's bodies, the gods were conciliated in a fashion that drove virtue from their spirits; and the gods did not enrol themselves as defenders of the battlements against the besiegers, until they had first stormed and sacked the morality of the citizens. This propitiation of such divinities, – a propitiation so wanton, so impure, so immodest, so wicked, so filthy, whose actors the innate and praiseworthy virtue of the Romans disabled from civic honours, erased from their tribe, recognised as polluted and made infamous; – this propitiation, I say, so foul, so detestable, and alien from every religious

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<sup>111</sup> Cicero, *C. Verrem*, vi. 8.

<sup>112</sup> Cicero, *C. Catilinam*, iii. 8.

feeling, these fabulous and ensnaring accounts of the criminal actions of the gods, these scandalous actions which they either shamefully and wickedly committed, or more shamefully and wickedly feigned, all this the whole city learned in public both by the words and gestures of the actors. They saw that the gods delighted in the commission of these things, and therefore believed that they wished them not only to be exhibited to them, but to be imitated by themselves. But as for that good and honest instruction which they speak of, it was given in such secrecy, and to so few (if indeed given at all), that they seemed rather to fear it might be divulged, than that it might not be practised.

## ***28. That the Christian religion is health-giving***

They, then, are but abandoned and ungrateful wretches, in deep and fast bondage to that malign spirit, who complain and murmur that men are rescued by the name of Christ from the hellish thralldom of these unclean spirits, and from a participation in their punishment, and are brought out of the night of pestilential ungodliness into the light of most healthful piety. Only such men could murmur that the masses flock to the churches and their chaste acts of worship, where a seemly separation of the sexes is observed; where they learn how they may so spend this earthly life, as to merit a blessed eternity hereafter; where Holy Scripture and instruction in righteousness are proclaimed from a raised platform in presence of all, that

both they who do the word may hear to their salvation, and they who do it not may hear to judgment. And though some enter who scoff at such precepts, all their petulance is either quenched by a sudden change, or is restrained through fear or shame. For no filthy and wicked action is there set forth to be gazed at or to be imitated; but either the precepts of the true God are recommended, His miracles narrated, His gifts praised, or His benefits implored.

### ***29. An exhortation to the Romans to renounce paganism***

This, rather, is the religion worthy of your desires, O admirable Roman race, – the progeny of your Scævolas and Scipios, of Regulus, and of Fabricius. This rather covet, this distinguish from that foul vanity and crafty malice of the devils. If there is in your nature any eminent virtue, only by true piety is it purged and perfected, while by impiety it is wrecked and punished. Choose now what you will pursue, that your praise may be not in yourself, but in the true God, in whom is no error. For of popular glory you have had your share; but by the secret providence of God, the true religion was not offered to your choice. Awake, it is now day; as you have already awaked in the persons of some in whose perfect virtue and sufferings for the true faith we glory: for they, contending on all sides with hostile powers, and conquering them all by bravely dying, have

purchased for us this country of ours with their blood; to which country we invite you, and exhort you to add yourselves to the number of the citizens of this city, which also has a sanctuary<sup>113</sup> of its own in the true remission of sins. Do not listen to those degenerate sons of thine who slander Christ and Christians, and impute to them these disastrous times, though they desire times in which they may enjoy rather impunity for their wickedness than a peaceful life. Such has never been Rome's ambition even in regard to her earthly country. Lay hold now on the celestial country, which is easily won, and in which you will reign truly and for ever. For there shalt thou find no vestal fire, no Capitoline stone, but the one true God

"No date, no goal will here ordain:  
But grant an endless, boundless reign."<sup>114</sup>

No longer, then, follow after false and deceitful gods; abjure them rather, and despise them, bursting forth into true liberty. Gods they are not, but malignant spirits, to whom your eternal happiness will be a sore punishment. Juno, from whom you deduce your origin according to the flesh, did not so bitterly grudge Rome's citadels to the Trojans, as these devils whom yet ye repute gods, grudge an everlasting seat to the race of mankind. And thou thyself hast in no wavering voice passed judgment on

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<sup>113</sup> Alluding to the sanctuary given to all who fled to Rome in its early days.

<sup>114</sup> Virgil, *Aeneid*, i. 278.

them, when thou didst pacify them with games, and yet didst account as infamous the men by whom the plays were acted. Suffer us, then, to assert thy freedom against the unclean spirits who had imposed on thy neck the yoke of celebrating their own shame and filthiness. The actors of these divine crimes thou hast removed from offices of honour; supplicate the true God, that He may remove from thee those gods who delight in their crimes, – a most disgraceful thing if the crimes are really theirs, and a most malicious invention if the crimes are feigned. Well done, in that thou hast spontaneously banished from the number of your citizens all actors and players. Awake more fully: the majesty of God cannot be propitiated by that which defiles the dignity of man. How, then, can you believe that gods who take pleasure in such lewd plays, belong to the number of the holy powers of heaven, when the men by whom these plays are acted are by yourselves refused admission into the number of Roman citizens even of the lowest grade? Incomparably more glorious than Rome, is that heavenly city in which for victory you have truth; for dignity, holiness; for peace, felicity; for life, eternity. Much less does it admit into its society such gods, if thou dost blush to admit into thine such men. Wherefore, if thou wouldst attain to the blessed city, shun the society of devils. They who are propitiated by deeds of shame, are unworthy of the worship of right-hearted men. Let these, then, be obliterated from your worship by the cleansing of the Christian religion, as those men were blotted from your citizenship by the censor's mark.

But, so far as regards carnal benefits, which are the only blessings the wicked desire to enjoy, and carnal miseries, which alone they shrink from enduring, we will show in the following book that the demons have not the power they are supposed to have; and although they had it, we ought rather on that account to despise these blessings, than for the sake of them to worship those gods, and by worshipping them to miss the attainment of these blessings they grudge us. But that they have not even this power which is ascribed to them by those who worship them for the sake of temporal advantages, this, I say, I will prove in the following book; so let us here close the present argument.

# BOOK THIRD

## ARGUMENT

AS IN THE FOREGOING BOOK AUGUSTINE HAS PROVED REGARDING MORAL AND SPIRITUAL CALAMITIES, SO IN THIS BOOK HE PROVES REGARDING EXTERNAL AND BODILY DISASTERS, THAT SINCE THE FOUNDATION OF THE CITY THE ROMANS HAVE BEEN CONTINUALLY SUBJECT TO THEM; AND THAT EVEN WHEN THE FALSE GODS WERE WORSHIPPED WITHOUT A RIVAL, BEFORE THE ADVENT OF CHRIST, THEY AFFORDED NO RELIEF FROM SUCH CALAMITIES.

***1. Of the ills which alone the wicked fear,  
and which the world continually suffered,  
even when the gods were worshipped***

Of moral and spiritual evils, which are above all others to be deprecated, I think enough has already been said to show that the false gods took no steps to prevent the people who worshipped them from being overwhelmed by such calamities, but rather aggravated the ruin. I see I must now speak of those evils

which alone are dreaded by the heathen – famine, pestilence, war, pillage, captivity, massacre, and the like calamities, already enumerated in the first book. For evil men account those things alone evil which do not make men evil; neither do they blush to praise good things, and yet to remain evil among the good things they praise. It grieves them more to own a bad house than a bad life, as if it were man's greatest good to have everything good but himself. But not even such evils as were alone dreaded by the heathen were warded off by their gods, even when they were most unrestrictedly worshipped. For in various times and places before the advent of our Redeemer, the human race was crushed with numberless and sometimes incredible calamities; and at that time what gods but those did the world worship, if you except the one nation of the Hebrews, and, beyond them, such individuals as the most secret and most just judgment of God counted worthy of divine grace?<sup>115</sup> But that I may not be prolix, I will be silent regarding the heavy calamities that have been suffered by any other nations, and will speak only of what happened to Rome and the Roman empire, by which I mean Rome properly so called, and those lands which already, before the coming of Christ, had by alliance or conquest become, as it were, members of the body of the state.

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<sup>115</sup> Compare Aug. *Epist. ad Deogratias*, 102, 13; and *De Præd. Sanct.* 19.

## ***2. Whether the gods, whom the Greeks and Romans worshipped in common, were justified in permitting the destruction of Ilium***

First, then, why was Troy or Ilium, the cradle of the Roman people (for I must not overlook nor disguise what I touched upon in the first book<sup>116</sup>), conquered, taken, and destroyed by the Greeks, though it esteemed and worshipped the same gods as they? Priam, some answer, paid the penalty of the perjury of his father Laomedon.<sup>117</sup> Then it is true that Laomedon hired Apollo and Neptune as his workmen. For the story goes that he promised them wages, and then broke his bargain. I wonder that famous diviner Apollo toiled at so huge a work, and never suspected Laomedon was going to cheat him of his pay. And Neptune too, his uncle, brother of Jupiter, king of the sea, it really was not seemly that he should be ignorant of what was to happen. For he is introduced by Homer<sup>118</sup> (who lived and wrote before the building of Rome) as predicting something great of the posterity of Æneas, who in fact founded Rome. And as Homer says, Neptune also rescued Æneas in a cloud from the wrath of Achilles, though (according to Virgil<sup>119</sup>)

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<sup>116</sup> Ch. *iv*.

<sup>117</sup> Virg. *Georg.* i. 502, 'Laomedontæ luimus perjuriam Trojæ.'

<sup>118</sup> *Iliad*, xx. 293 et seqq.

<sup>119</sup> *Æneid*, v. 810, 811.

"All his will was to destroy  
His own creation, perjured Troy."

Gods, then, so great as Apollo and Neptune, in ignorance of the cheat that was to defraud them of their wages, built the walls of Troy for nothing but thanks and thankless people.<sup>120</sup> There may be some doubt whether it is not a worse crime to believe such persons to be gods, than to cheat such gods. Even Homer himself did not give full credence to the story; for while he represents Neptune, indeed, as hostile to the Trojans, he introduces Apollo as their champion, though the story implies that both were offended by that fraud. If, therefore, they believe their fables, let them blush to worship such gods; if they discredit the fables, let no more be said of the "Trojan perjury;" or let them explain how the gods hated Trojan, but loved Roman perjury. For how did the conspiracy of Catiline, even in so large and corrupt a city, find so abundant a supply of men whose hands and tongues found them a living by perjury and civic broils? What else but perjury corrupted the judgments pronounced by so many of the senators? What else corrupted the people's votes and decisions of all causes tried before them? For it seems that the ancient practice of taking oaths has been preserved even in the midst of the greatest corruption, not for the sake of restraining wickedness by religious fear, but to complete the tale of crimes by adding

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<sup>120</sup> Gratis et ingratis.

that of perjury.

### ***3. That the gods could not be offended by the adultery of Paris, this crime being so common among themselves***

There is no ground, then, for representing the gods (by whom, as they say, that empire stood, though they are proved to have been conquered by the Greeks) as being enraged at the Trojan perjury. Neither, as others again plead in their defence, was it indignation at the adultery of Paris that caused them to withdraw their protection from Troy. For their habit is to be instigators and instructors in vice, not its avengers. "The city of Rome," says Sallust, "was first built and inhabited, as I have heard, by the Trojans, who, flying their country, under the conduct of Æneas, wandered about without making any settlement."<sup>121</sup> If, then, the gods were of opinion that the adultery of Paris should be punished, it was chiefly the Romans, or at least the Romans also, who should have suffered; for the adultery was brought about by Æneas' mother. But how could they hate in Paris a crime which they made no objection to in their own sister Venus, who (not to mention any other instance) committed adultery with Anchises, and so became the mother of Æneas? Is it because in the one case Menelaus<sup>122</sup> was aggrieved, while in the other Vulcan<sup>123</sup>

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<sup>121</sup> *De Conj. Cat.* vi.

<sup>122</sup> Helen's husband.

<sup>123</sup> Venus' husband.

connived at the crime? For the gods, I fancy, are so little jealous of their wives, that they make no scruple of sharing them with men. But perhaps I may be suspected of turning the myths into ridicule, and not handling so weighty a subject with sufficient gravity. Well, then, let us say that Æneas is not the son of Venus. I am willing to I admit it; but is Romulus any more the son of Mars? For why not the one as well as the other? Or is it lawful for gods to have intercourse with women, unlawful for men to have intercourse with goddesses? A hard, or rather an incredible condition, that what was allowed to Mars by the law of Venus, should not be allowed to Venus herself by her own law. However, both cases have the authority of Rome; for Cæsar in modern times believed no less that he was descended from Venus,<sup>124</sup> than the ancient Romulus believed himself the son of Mars.

#### ***4. Of Varro's opinion, that it is useful for men to feign themselves the offspring of the gods***

Some one will say, But do you believe all this? Not I indeed. For even Varro, a very learned heathen, all but admits that these stories are false, though he does not boldly and confidently say so. But he maintains it is useful for states that brave men believe, though falsely, that they are descended from the gods;

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<sup>124</sup> Suetonius, in his *Life of Julius Cæsar* (c. 6), relates that, in pronouncing a funeral oration in praise of his aunt Julia, Cæsar claimed for the Julian gens to which his family belonged a descent from Venus, through Iulus, son of Eneas.

for that thus the human spirit, cherishing the belief of its divine descent, will both more boldly venture into great enterprises, and will carry them out more energetically, and will therefore by its very confidence secure more abundant success. You see how wide a field is opened to falsehood by this opinion of Varro's, which I have expressed as well as I could in my own words; and how comprehensible it is, that many of the religions and sacred legends should be feigned in a community in which it was judged profitable for the citizens that lies should be told even about the gods themselves.

*5. That it is not credible that the gods should have punished the adultery of Paris, seeing they showed no indignation at the adultery of the mother of Romulus.*

But whether Venus could bear Æneas to a human father Anchises, or Mars beget Romulus of the daughter of Numitor, we leave as unsettled questions. For our own Scriptures suggest the very similar question, whether the fallen angels had sexual intercourse with the daughters of men, by which the earth was at that time filled with giants, that is, with enormously large and strong men. At present, then, I will limit my discussion to this dilemma: If that which their books relate about the mother of Æneas and the father of Romulus be true, how can the gods be displeased with men for adulteries which, when committed by themselves, excite no displeasure? If it is false, not even in this case can the gods be angry that men should really commit adulteries, which, even when falsely attributed to the gods, they

delight in. Moreover, if the adultery of Mars be discredited, that Venus also may be freed from the imputation, then the mother of Romulus is left unshielded by the pretext of a divine seduction. For Sylvia was a vestal priestess, and the gods ought to avenge this sacrilege on the Romans with greater severity than Paris' adultery on the Trojans. For even the Romans themselves in primitive times used to go so far as to bury alive any vestal who was detected in adultery, while women unconsecrated, though they were punished, were never punished with death for that crime; and thus they more earnestly vindicated the purity of shrines they esteemed divine, than of the human bed.

### ***6. That the gods exacted no penalty for the fratricidal act of Romulus***

I add another instance: If the sins of men so greatly incensed those divinities, that they abandoned Troy to fire and sword to punish the crime of Paris, the murder of Romulus' brother ought to have incensed them more against the Romans than the cajoling of a Greek husband moved them against the Trojans: fratricide in a newly-born city should have provoked them more than adultery in a city already flourishing. It makes no difference to the question we now discuss, whether Romulus ordered his brother to be slain, or slew him with his own hand; a crime this latter which many shamelessly deny, many through shame doubt, many in grief disguise. And we shall not pause to examine and

weigh the testimonies of historical writers on the subject. All agree that the brother of Romulus was slain, not by enemies, not by strangers. If it was Romulus who either commanded or perpetrated this crime; Romulus was more truly the head of the Romans than Paris of the Trojans; why then did he who carried off another man's wife bring down the anger of the gods on the Trojans, while he who took his brother's life obtained the guardianship of those same gods? If, on the other hand, that crime was not wrought either by the hand or will of Romulus, then the whole city is chargeable with it, because it did not see to its punishment, and thus committed, not fratricide, but parricide, which is worse. For both brothers were the founders of that city, of which the one was by villany prevented from being a ruler. So far as I see, then, no evil can be ascribed to Troy which warranted the gods in abandoning it to destruction, nor any good to Rome which accounts for the gods visiting it with prosperity; unless the truth be, that they fled from Troy because they were vanquished, and betook themselves to Rome to practise their characteristic deceptions there. Nevertheless they kept a footing for themselves in Troy, that they might deceive future inhabitants who re-peopled these lands; while at Rome, by a wider exercise of their malignant arts, they exulted in more abundant honours.

## *7. Of the destruction of Ilium by Fimbria, a lieutenant of Marius*

And surely we may ask what wrong poor Ilium had done, that, in the first heat of the civil wars of Rome, it should suffer at the hand of Fimbria, the veriest villain among Marius' partisans, a more fierce and cruel destruction than the Grecian sack.<sup>125</sup> For when the Greeks took it many escaped, and many who did not escape were suffered to live, though in captivity. But Fimbria from the first gave orders that not a life should be spared, and burnt up together the city and all its inhabitants. Thus was Ilium requited, not by the Greeks, whom she had provoked by wrongdoing; but by the Romans, who had been built out of her ruins; while the gods, adored alike of both sides, did simply nothing, or, to speak more correctly, could do nothing. Is it then true, that at this time also, after Troy had repaired the damage done by the Grecian fire, all the gods by whose help the kingdom stood, "forsook each fane, each sacred shrine?"

But if so, I ask the reason; for in my judgment, the conduct of the gods was as much to be reprobated as that of the townsmen to be applauded. For these closed their gates against Fimbria, that they might preserve the city for Sylla, and were therefore burnt and consumed by the enraged general. Now, up to this time,

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<sup>125</sup> Livy, 83, one of the lost books; and Appian, *in Mithridat*.

Sylla's cause was the more worthy of the two; for till now he used arms to restore the republic, and as yet his good intentions had met with no reverses. What better thing, then, could the Trojans have done? What more honourable, what more faithful to Rome, or more worthy of her relationship, than to preserve their city for the better part of the Romans, and to shut their gates against a parricide of his country? It is for the defenders of the gods to consider the ruin which this conduct brought on Troy. The gods deserted an adulterous people, and abandoned Troy to the fires of the Greeks, that out of her ashes a chastest Rome might arise. But why did they a second time abandon this same town, allied now to Rome, and not making war upon her noble daughter, but preserving a most stedfast and pious fidelity to Rome's most justifiable faction? Why did they give her up to be destroyed, not by the Greek heroes, but by the basest of the Romans? Or, if the gods did not favour Sylla's cause, for which the unhappy Trojans maintained their city, why did they themselves predict and promise Sylla such successes? Must we call them flatterers of the fortunate, rather than helpers of the wretched? Troy was not destroyed, then, because the gods deserted it. For the demons, always watchful to deceive, did what they could. For, when all the statues were overthrown and burnt together with the town, Livy tells us that only the image of Minerva is said to have been found standing uninjured amidst the ruins of her temple; not that it might be said in their praise, "The gods who made this realm divine," but that it might not be said in their defence, They are

"gone from each fane, each sacred shrine: " for that marvel was permitted to them, not that they might be proved to be powerful, but that they might be convicted of being present.

### ***8. Whether Rome ought to have been entrusted to the Trojan gods?***

Where, then, was the wisdom of entrusting Rome to the Trojan gods, who had demonstrated their weakness in the loss of Troy? Will some one say that, when Fimbria stormed Troy, the gods were already resident in Rome? How, then, did the image of Minerva remain standing? Besides, if they were at Rome when Fimbria destroyed Troy, perhaps they were at Troy when Rome itself was taken and set on fire by the Gauls. But as they are very acute in hearing, and very swift in their movements, they came quickly at the cackling of the goose to defend at least the Capitol, though to defend the rest of the city they were too long in being warned.

### ***9. Whether it is credible that the peace during the reign of Numa was brought about by the gods***

It is also believed that it was by the help of the gods that the successor of Romulus, Numa Pompilius, enjoyed peace during his entire reign, and shut the gates of Janus, which are

customarily kept open<sup>126</sup> during war. And it is supposed he was thus requited for appointing many religious observances among the Romans. Certainly that king would have commanded our congratulations for so rare a leisure, had he been wise enough to spend it on wholesome pursuits, and, subduing a pernicious curiosity, had sought out the true God with true piety. But as it was, the gods were not the authors of his leisure; but possibly they would have deceived him less had they found him busier. For the more disengaged they found him, the more they themselves occupied his attention. Varro informs us of all his efforts, and of the arts he employed to associate these gods with himself and the city; and in its own place, if God will, I shall discuss these matters. Meanwhile, as we are speaking of the benefits conferred by the gods, I readily admit that peace is a great benefit; but it is a benefit of the true God, which, like the sun, the rain, and other supports of life, is frequently conferred on the ungrateful and wicked. But if this great boon was conferred on Rome and Pompilius by their gods, why did they never afterwards grant it to the Roman empire during even more meritorious periods? Were the sacred rites more efficient at their first institution than during their subsequent celebration? But they had no existence in Numa's time, until he added them to the ritual; whereas afterwards they had already been celebrated and preserved, that benefit might arise from them. How, then, is it that those forty-

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<sup>126</sup> The gates of Janus were not the gates of a temple, but the gates of a passage called Janus, which was used only for military purposes; shut therefore in peace, open in war.

three, or as others prefer it, thirty-nine years of Numa's reign, were passed in unbroken peace, and yet that afterwards, when the worship was established, and the gods themselves, who were invoked by it, were the recognised guardians and patrons of the city, we can with difficulty find during the whole period, from the building of the city to the reign of Augustus, one year – that, viz., which followed the close of the first Punic war – in which, for a marvel, the Romans were able to shut the gates of war?<sup>127</sup>

10. *Whether it was desirable that the Roman empire should be increased by such a furious succession of wars, when it might have been quiet and safe by following in the peaceful ways of Numa.*

Do they reply that the Roman empire could never have been so widely extended, nor so glorious, save by constant and unintermitting wars? A fit argument, truly! Why must a kingdom be distracted in order to be great? In this little world of man's body, is it not better to have a moderate stature, and health with it, than to attain the huge dimensions of a giant by unnatural torments, and when you attain it to find no rest, but to be pained the more in proportion to the size of your members? What evil would have resulted, or rather what good would not have resulted, had those times continued which Sallust sketched, when he says, "At first the kings (for that was the first title of empire in the world) were divided in their sentiments: part cultivated the mind, others the body: at that time the life of men was led

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<sup>127</sup> The year of the Consuls T. Manlius and C. Atilius, a. u. c. 519.

without covetousness; every one was sufficiently satisfied with his own!"<sup>128</sup> Was it requisite, then, for Rome's prosperity, that the state of things which Virgil reprobates should succeed:

"At length stole on a baser age,  
And war's indomitable rage,  
And greedy lust of gain?"<sup>129</sup>

But obviously the Romans have a plausible defence for undertaking and carrying on such disastrous wars, – to wit, that the pressure of their enemies forced them to resist, so that they were compelled to fight, not by any greed of human applause, but by the necessity of protecting life and liberty. Well, let that pass. Here is Sallust's account of the matter: "For when their state, enriched with laws, institutions, territory, seemed abundantly prosperous and sufficiently powerful, according to the ordinary law of human nature, opulence gave birth to envy. Accordingly, the neighbouring kings and states took arms and assaulted them. A few allies lent assistance; the rest, struck with fear, kept aloof from dangers. But the Romans, watchful at home and in war, were active, made preparations, encouraged one another, marched to meet their enemies, – protected by arms their liberty, country, parents. Afterwards, when they had repelled the dangers by their bravery, they carried help to their

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<sup>128</sup> Sall. *Conj. Cat.* ii.

<sup>129</sup> *Aeneid*, viii. 326-7.

allies and friends, and procured alliances more by conferring than by receiving favours."<sup>130</sup> This was to build up Rome's greatness by honourable means. But, in Numa's reign, I would know whether the long peace was maintained in spite of the incursions of wicked neighbours, or if these incursions were discontinued that the peace might be maintained? For if even then Rome was harassed by wars, and yet did not meet force with force, the same means she then used to quiet her enemies without conquering them in war, or terrifying them with the onset of battle, she might have used always, and have reigned in peace with the gates of Janus shut. And if this was not in her power, then Rome enjoyed peace not at the will of her gods, but at the will of her neighbours round about, and only so long as they cared to provoke her with no war, unless perhaps these pitiful gods will dare to sell to one man as their favour what lies not in their power to bestow, but in the will of another man. These demons, indeed, in so far as they are permitted, can terrify or incite the minds of wicked men by their own peculiar wickedness. But if they always had this power, and if no action were taken against their efforts by a more secret and higher power, they would be supreme to give peace or the victories of war, which almost always fall out through some human emotion, and frequently in opposition to the will of the gods, as is proved not only by lying legends, which scarcely hint or signify any grain of truth, but even by Roman history itself.

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<sup>130</sup> Sall. *Cat. Conj.* vi.

***11. Of the statue of Apollo at Cumæ, whose tears are supposed to have portended disaster to the Greeks, whom the god was unable to succour***

And it is still this weakness of the gods which is confessed in the story of the Cuman Apollo, who is said to have wept for four days during the war with the Achæans and King Aristonicus. And when the augurs were alarmed at the portent, and had determined to cast the statue into the sea, the old men of Cumæ interposed, and related that a similar prodigy had occurred to the same image during the wars against Antiochus and against Perseus, and that by a decree of the senate gifts had been presented to Apollo, because the event had proved favourable to the Romans. Then soothsayers were summoned who were supposed to have greater professional skill, and they pronounced that the weeping of Apollo's image was propitious to the Romans, because Cumæ was a Greek colony, and that Apollo was bewailing (and thereby presaging) the grief and calamity that was about to light upon his own land of Greece, from which he had been brought. Shortly afterwards it was reported that King Aristonicus was defeated and made prisoner, – a defeat certainly opposed to the will of Apollo; and this he indicated by even shedding tears from his marble image. And this shows us that, though the verses of the poets are mythical, they are not altogether devoid of truth, but describe the manners of the demons in a sufficiently fit style. For

in Virgil Diana mourned for Camilla,<sup>131</sup> and Hercules wept for Pallas doomed to die.<sup>132</sup> This is perhaps the reason why Numa Pompilius, too, when, enjoying prolonged peace, but without knowing or inquiring from whom he received it, he began in his leisure to consider to what gods he should entrust the safe keeping and conduct of Rome, and not dreaming that the true, almighty, and most high God cares for earthly affairs, but recollecting only that the Trojan gods which Æneas had brought to Italy had been able to preserve neither the Trojan nor Lavinian kingdom founded by Æneas himself, concluded that he must provide other gods as guardians of fugitives and helpers of the weak, and add them to those earlier divinities who had either come over to Rome with Romulus, or when Alba was destroyed.

***12. That the Romans added a vast number of gods to those introduced by Numa, and that their numbers helped them not at all***

But though Pompilius introduced so ample a ritual, yet did not Rome see fit to be content with it. For as yet Jupiter himself had not his chief temple, – it being King Tarquin who built the Capitol. And Æsculapius left Epidaurus for Rome, that in this foremost city he might have a finer field for the exercise

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<sup>131</sup> *Æneid*, xi. 532.

<sup>132</sup> *Ibid.* x. 464.

of his great medical skill.<sup>133</sup> The mother of the gods, too, came I know not whence from Pessinuns; it being unseemly that, while her son presided on the Capitoline hill, she herself should lie hid in obscurity. But if she is the mother of all the gods, she not only followed some of her children to Rome, but left others to follow her. I wonder, indeed, if she were the mother of Cynocephalus, who a long while afterwards came from Egypt. Whether also the goddess Fever was her offspring, is a matter for her grandson Æsculapius<sup>134</sup> to decide. But of whatever breed she be, the foreign gods will not presume, I trust, to call a goddess base-born who is a Roman citizen. Who can number the deities to whom the guardianship of Rome was entrusted? Indigenous and imported, both of heaven, earth, hell, seas, fountains, rivers; and, as Varro says, gods certain and uncertain, male and female: for, as among animals, so among all kinds of gods are there these distinctions. Rome, then, enjoying the protection of such a cloud of deities, might surely have been preserved from some of those great and horrible calamities, of which I can mention but a few. For by the great smoke of her altars she summoned to her protection, as by a beacon-fire, a host of gods, for whom she appointed and maintained temples, altars, sacrifices, priests, and thus offended the true and most high God, to whom alone all this ceremonial is lawfully due. And, indeed, she was more prosperous when she had fewer gods; but the greater she became,

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<sup>133</sup> Livy, x. 47.

<sup>134</sup> Being son of Apollo.

the more gods she thought she should have, as the larger ship needs to be manned by a larger crew. I suppose she despaired of the smaller number, under whose protection she had spent comparatively happy days, being able to defend her greatness. For even under the kings (with the exception of Numa Pompilius, of whom I have already spoken), how wicked a contentiousness must have existed to occasion the death of Romulus' brother!

### ***13. By what right or agreement the Romans obtained their first wives***

How is it that neither Juno, who with her husband Jupiter even then cherished

"Rome's sons, the nation of the gown,"<sup>135</sup>

nor Venus herself, could assist the children of the loved Æneas to find wives by some right and equitable means? For the lack of this entailed upon the Romans the lamentable necessity of stealing their wives, and then waging war with their fathers-in-law; so that the wretched women, before they had recovered from the wrong done them by their husbands, were dowried with the blood of their fathers. "But the Romans conquered their neighbours." Yes; but with what wounds on both sides, and with what sad slaughter of relatives and neighbours! The war of Cæsar

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<sup>135</sup> Virgil, *Æn.* i. 286.

and Pompey was the contest of only one father-in-law with one son-in-law; and before it began, the daughter of Cæsar, Pompey's wife, was already dead. But with how keen and just an accent of grief does Lucan<sup>136</sup> exclaim: "I sing that worse than civil war waged in the plains of Emathia, and in which the crime was justified by the victory!"

The Romans, then, conquered that they might, with hands stained in the blood of their fathers-in-law, wrench the miserable girls from their embrace, – girls who dared not weep for their slain parents, for fear of offending their victorious husbands; and while yet the battle was raging, stood with their prayers on their lips, and knew not for whom to utter them. Such nuptials were certainly prepared for the Roman people not by Venus, but Bellona; or possibly that infernal fury Alecto had more liberty to injure them now that Juno was aiding them, than when the prayers of that goddess had excited her against Æneas. Andromache in captivity was happier than these Roman brides. For though she was a slave, yet, after she had become the wife of Pyrrhus, no more Trojans fell by his hand; but the Romans slew in battle the very fathers of the brides they fondled. Andromache, the victor's captive, could only mourn, not fear, the death of her people. The Sabine women, related to men still combatants, feared the death of their fathers when their husbands went out to battle, and mourned their death as they returned, while neither their grief nor their fear could be freely expressed.

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<sup>136</sup> *Pharsal*. v. 1.

For the victories of their husbands, involving the destruction of fellow-townsmen, relatives, brothers, fathers, caused either pious agony or cruel exultation. Moreover, as the fortune of war is capricious, some of them lost their husbands by the sword of their parents, while others lost husband and father together in mutual destruction. For the Romans by no means escaped with impunity, but they were driven back within their walls, and defended themselves behind closed gates; and when the gates were opened by guile, and the enemy admitted into the town, the Forum itself was the field of a hateful and fierce engagement of fathers-in-law and sons-in-law. The ravishers were indeed quite defeated, and, flying on all sides to their houses, sullied with new shame their original shameful and lamentable triumph. It was at this juncture that Romulus, hoping no more from the valour of his citizens, prayed Jupiter that they might stand their ground; and from this occasion the god gained the name of Stator. But not even thus would the mischief have been finished, had not the ravished women themselves flashed out with dishevelled hair, and cast themselves before their parents, and thus disarmed their just rage, not with the arms of victory, but with the supplications of filial affection. Then Romulus, who could not brook his own brother as a colleague, was compelled to accept Titus Tatius, king of the Sabines, as his partner on the throne. But how long would he who disliked the fellowship of his own twin-brother endure a stranger? So, Tatius being slain, Romulus remained sole king, that he might be the greater god. See what rights of marriage

these were that fomented unnatural wars. These were the Roman leagues of kindred, relationship, alliance, religion. This was the life of the city so abundantly protected by the gods. You see how many severe things might be said on this theme; but our purpose carries us past them, and requires our discourse for other matters.

#### ***14. Of the wickedness of the war waged by the Romans against the Albans, and of the victories won by the lust of power***

But what happened after Numa's reign, and under the other kings, when the Albans were provoked into war, with sad results not to themselves alone, but also to the Romans? The long peace of Numa had become tedious; and with what endless slaughter and detriment of both states did the Roman and Alban armies bring it to an end! For Alba, which had been founded by Ascanius, son of Æneas, and which was more properly the mother of Rome than Troy herself, was provoked to battle by Tullus Hostilius, king of Rome, and in the conflict both inflicted and received such damage, that at length both parties wearied of the struggle. It was then devised that the war should be decided by the combat of three twin-brothers from each army: from the Romans the three Horatii stood forward, from the Albans the three Curiatii. Two of the Horatii were overcome and disposed of by the Curiatii; but by the remaining Horatius the three Curiatii were slain. Thus Rome remained victorious, but with such a

sacrifice that only one survivor returned to his home. Whose was the loss on both sides? Whose the grief, but of the offspring of Æneas, the descendants of Ascanius, the progeny of Venus, the grandsons of Jupiter? For this, too, was a "worse than civil" war, in which the belligerent states were mother and daughter. And to this combat of the three twin-brothers there was added another atrocious and horrible catastrophe. For as the two nations had formerly been friendly (being related and neighbours), the sister of the Horatii had been betrothed to one of the Curiatii; and she, when she saw her brother wearing the spoils of her betrothed, burst into tears, and was slain by her own brother in his anger. To me, this one girl seems to have been more humane than the whole Roman people. I cannot think her to blame for lamenting the man to whom already she had plighted her troth, or, as perhaps she was doing, for grieving that her brother should have slain him to whom he had promised his sister. For why do we praise the grief of Æneas (in Virgil<sup>137</sup>) over the enemy cut down even by his own hand? Why did Marcellus shed tears over the city of Syracuse, when he recollected, just before he destroyed, its magnificence and meridian glory, and thought upon the common lot of all things? I demand, in the name of humanity, that if men are praised for tears shed over enemies conquered by themselves, a weak girl should not be counted criminal for bewailing her

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<sup>137</sup> *Æneid*, x. 821, of Lausus: "But when Anchises' son surveyed  
The fair, fair face so  
ghastly made, He groaned, by tenderness unmanned,  
And stretched the sympathizing  
hand," etc.

lover slaughtered by the hand of her brother. While, then, that maiden was weeping for the death of her betrothed inflicted by her brother's hand, Rome was rejoicing that such devastation had been wrought on her mother state, and that she had purchased a victory with such an expenditure of the common blood of herself and the Albans.

Why allege to me the mere names and words of "glory" and "victory?" Tear off the disguise of wild delusion, and look at the naked deeds: weigh them naked, judge them naked. Let the charge be brought against Alba, as Troy was charged with adultery. There is no such charge, none like it found: the war was kindled only in order that there

"Might sound in languid ears the cry  
Of Tullus and of victory."<sup>138</sup>

This vice of restless ambition was the sole motive to that social and parricidal war, – a vice which Sallust brands in passing; for when he has spoken with brief but hearty commendation of those primitive times in which life was spent without covetousness, and every one was sufficiently satisfied with what he had, he goes on: "But after Cyrus in Asia, and the Lacedemonians and Athenians in Greece, began to subdue cities and nations, and to account the lust of sovereignty a sufficient ground for war, and to

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<sup>138</sup> Virgil, *Aeneid*, vi. 813.

reckon that the greatest glory consisted in the greatest empire;"<sup>139</sup> and so on, as I need not now quote. This lust of sovereignty disturbs and consumes the human race with frightful ills. By this lust Rome was overcome when she triumphed over Alba, and praising her own crime, called it glory. For, as our Scriptures say, "the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."<sup>140</sup> Away, then, with these deceitful masks, these deluding whitewashes, that things may be truthfully seen and scrutinized. Let no man tell me that this and the other was a "great" man, because he fought and conquered so and so. Gladiators fight and conquer, and this barbarism has its meed of praise; but I think it were better to take the consequences of any sloth, than to seek the glory won by such arms. And if two gladiators entered the arena to fight, one being father, the other his son, who would endure such a spectacle? who would not be revolted by it? How, then, could that be a glorious war which a daughter-state waged against its mother? Or did it constitute a difference, that the battlefield was not an arena, and that the wide plains were filled with the carcasses not of two gladiators, but of many of the flower of two nations; and that those contests were viewed not by the amphitheatre, but by the whole world, and furnished a profane spectacle both to those alive at the time, and to their posterity, so long as the fame of it is handed down?

Yet those gods, guardians of the Roman empire, and, as it

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<sup>139</sup> Sallust, *Cat. Conj.* ii.

<sup>140</sup> Ps. x. 3.

were, theatric spectators of such contests as these, were not satisfied until the sister of the Horatii was added by her brother's sword as a third victim from the Roman side, so that Rome herself, though she won the day, should have as many deaths to mourn. Afterwards, as a fruit of the victory, Alba was destroyed, though it was there the Trojan gods had formed a third asylum after Ilium had been sacked by the Greeks, and after they had left Lavinium, where Æneas had founded a kingdom in a land of banishment. But probably Alba was destroyed because from it too the gods had migrated, in their usual fashion, as Virgil says:

"Gone from each fane, each sacred shrine,  
Are those who made this realm divine."<sup>141</sup>

Gone, indeed, and from now their third asylum, that Rome might seem all the wiser in committing herself to them after they had deserted three other cities. Alba, whose king Amulius had banished his brother, displeased them; Rome, whose king Romulus had slain his brother, pleased them. But before Alba was destroyed, its population, they say, was amalgamated with the inhabitants of Rome, so that the two cities were one. Well, admitting it was so, yet the fact remains that the city of Ascanius, the third retreat of the Trojan gods, was destroyed by the daughter-city. Besides, to effect this pitiful conglomerate of the war's leavings, much blood was spilt on both sides. And how

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<sup>141</sup> *Æneid*, ii. 351-2.

shall I speak in detail of the same wars, so often renewed in subsequent reigns, though they seemed to have been finished by great victories; and of wars that time after time were brought to an end by great slaughters, and which yet time after time were renewed by the posterity of those who had made peace and struck treaties? Of this calamitous history we have no small proof, in the fact that no subsequent king closed the gates of war; and therefore, with all their tutelar gods, no one of them reigned in peace.

### ***15. What manner of life and death the Roman kings had***

And what was the end of the kings themselves? Of Romulus, a flattering legend tells us that he was assumed into heaven. But certain Roman historians relate that he was torn in pieces by the senate for his ferocity, and that a man, Julius Proculus, was suborned to give out that Romulus had appeared to him, and through him commanded the Roman people to worship him as a god; and that in this way the people, who were beginning to resent the action of the senate, were quieted and pacified. For an eclipse of the sun had also happened; and this was attributed to the divine power of Romulus by the ignorant multitude, who did not know that it was brought about by the fixed laws of the sun's course: though this grief of the sun might rather have been considered proof that Romulus had been slain, and that the crime

was indicated by this deprivation of the sun's light; as, in truth, was the case when the Lord was crucified through the cruelty and impiety of the Jews. For it is sufficiently demonstrated that this latter obscuration of the sun did not occur by the natural laws of the heavenly bodies, because it was then the Jewish passover, which is held only at full moon, whereas natural eclipses of the sun happen only at the last quarter of the moon. Cicero, too, shows plainly enough that the apotheosis of Romulus was imaginary rather than real, when, even while he is praising him in one of Scipio's remarks in the *De Republica*, he says: "Such a reputation had he acquired, that when he suddenly disappeared during an eclipse of the sun, he was supposed to have been assumed into the number of the gods, which could be supposed of no mortal who had not the highest reputation for virtue."<sup>142</sup> By these words, "he suddenly disappeared," we are to understand that he was mysteriously made away with by the violence either of the tempest or of a murderous assault. For their other writers speak not only of an eclipse, but of a sudden storm also, which certainly either afforded opportunity for the crime, or itself made an end of Romulus. And of Tullus Hostilius, who was the third king of Rome, and who was himself destroyed by lightning, Cicero in the same book says, that "he was not supposed to have been deified by this death, possibly because the Romans were unwilling to vulgarize the promotion they were assured or persuaded of in the case of Romulus, lest they should bring it into

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<sup>142</sup> Cicero, *De Rep.* ii. 10.

contempt by gratuitously assigning it to all and sundry." In one of his invectives,<sup>143</sup> too, he says, in round terms, "The founder of this city, Romulus, we have raised to immortality and divinity by kindly celebrating his services;" implying that his deification was not real, but reputed, and called so by courtesy on account of his virtues. In the dialogue *Hortensius*, too, while speaking of the regular eclipses of the sun, he says that they "produce the same darkness as covered the death of Romulus, which happened during an eclipse of the sun." Here you see he does not at all shrink from speaking of his "death," for Cicero was more of a reasoner than an eulogist.

The other kings of Rome, too, with the exception of Numa Pompilius and Ancus Marcius, who died natural deaths, what horrible ends they had! Tullus Hostilius, the conqueror and destroyer of Alba, was, as I said, himself and all his house consumed by lightning. Priscus Tarquinius was slain by his predecessor's sons. Servius Tullius was foully murdered by his son-in-law Tarquinius Superbus, who succeeded him on the throne. Nor did so flagrant a parricide committed against Rome's best king drive from their altars and shrines those gods who were said to have been moved by Paris' adultery to treat poor Troy in this style, and abandon it to the fire and sword of the Greeks. Nay, the very Tarquin who had murdered, was allowed to succeed his father-in-law. And this infamous parricide, during the reign he had secured by murder, was allowed to triumph in

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<sup>143</sup> *Contra Cat.* iii. 2.

many victorious wars, and to build the Capitol from their spoils; the gods meanwhile not departing, but abiding, and abetting, and suffering their king Jupiter to preside and reign over them in that very splendid Capitol, the work of a parricide. For he did not build the Capitol in the days of his innocence, and then suffer banishment for subsequent crimes; but to that reign during which he built the Capitol, he won his way by unnatural crime. And when he was afterwards banished by the Romans, and forbidden the city, it was not for his own but his son's wickedness in the affair of Lucretia, – a crime perpetrated not only without his cognizance, but in his absence. For at that time he was besieging Ardea, and fighting Rome's battles; and we cannot say what he would have done had he been aware of his son's crime. Notwithstanding, though his opinion was neither inquired into nor ascertained, the people stripped him of royalty; and when he returned to Rome with his army, it was admitted, but he was excluded, abandoned by his troops, and the gates shut in his face. And yet, after he had appealed to the neighbouring states, and tormented the Romans with calamitous but unsuccessful wars, and when he was deserted by the ally on whom he most depended, despairing of regaining the kingdom, he lived a retired and quiet life for fourteen years, as it is reported, in Tusculum, a Roman town; where he grew old in his wife's company, and at last terminated his days in a much more desirable fashion than his father-in-law, who had perished by the hand of his son-in-law; his own daughter abetting, if report be true. And this

Tarquin the Romans called, not the Cruel, nor the Infamous, but the Proud; their own pride perhaps resenting his tyrannical airs. So little did they make of his murdering their best king, his own father-in-law, that they elected him their own king. I wonder if it was not even more criminal in them to reward so bountifully so great a criminal. And yet there was no word of the gods abandoning the altars; unless, perhaps, some one will say in defence of the gods, that they remained at Rome for the purpose of punishing the Romans, rather than of aiding and profiting them, seducing them by empty victories, and wearing them out by severe wars. Such was the life of the Romans under the kings during the much-praised epoch of the state which extends to the expulsion of Tarquinius Superbus in the 243d year, during which all those victories, which were bought with so much blood and such disasters, hardly pushed Rome's dominion twenty miles from the city; a territory which would by no means bear comparison with that of any petty Gætulian state.

*16. Of the first Roman consuls, the one of whom drove the other from the country, and shortly after perished at Rome by the hand of a wounded enemy, and so ended a career of unnatural murders.*

To this epoch let us add also that of which Sallust says, that it was ordered with justice and moderation, while the fear of Tarquin and of a war with Etruria was impending. For so long as the Etrurians aided the efforts of Tarquin to regain the throne, Rome was convulsed with distressing war. And therefore he says

that the state was ordered with justice and moderation, through the pressure of fear, not through the influence of equity. And in this very brief period, how calamitous a year was that in which consuls were first created, when the kingly power was abolished! They did not fulfil their term of office. For Junius Brutus deprived his colleague Lucius Tarquinius Collatinus, and banished him from the city; and shortly after he himself fell in battle, at once slaying and slain, having formerly put to death his own sons and his brothers-in-law, because he had discovered that they were conspiring to restore Tarquin. It is this deed that Virgil shudders to record, even while he seems to praise it; for when he says,

"And call his own rebellious seed  
For menaced liberty to bleed,"

he immediately exclaims,

"Unhappy father! howsoe'er  
The deed be judged by after days;"

that is to say, let posterity judge the deed as they please, let them praise and extol the father who slew his sons, he is unhappy. And then he adds, as if to console so unhappy a man:

"His country's love shall all o'erbear,

And unextinguished thirst of praise."<sup>144</sup>

In the tragic end of Brutus, who slew his own sons, and though he slew his enemy, Tarquin's son, yet could not survive him, but was survived by Tarquin the elder, does not the innocence of his colleague Collatinus seem to be vindicated, who, though a good citizen, suffered the same punishment as Tarquin himself, when that tyrant was banished? For Brutus himself is said to have been a relative<sup>145</sup> of Tarquin. But Collatinus had the misfortune to bear not only the blood, but the name of Tarquin. To change his name, then, not his country, would have been his fit penalty: to abridge his name by this word, and be called simply L. Collatinus. But he was not compelled to lose what he could lose without detriment, but was stripped of the honour of the first consulship, and was banished from the land he loved. Is this, then, the glory of Brutus – this injustice, alike detestable and profitless to the republic? Was it to this he was driven by "his country's love, and unextinguished thirst of praise?"

When Tarquin the tyrant was expelled, L. Tarquinius Collatinus, the husband of Lucretia, was created consul along with Brutus. How justly the people acted, in looking more to the character than the name of a citizen! How unjustly Brutus acted, in depriving of honour and country his colleague in that new office, whom he might have deprived of his name, if it

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<sup>144</sup> *Aeneid*, vi. 820, etc.

<sup>145</sup> His nephew.

were so offensive to him! Such were the ills, such the disasters, which fell out when the government was "ordered with justice and moderation." Lucretius, too, who succeeded Brutus, was carried off by disease before the end of that same year. So P. Valerius, who succeeded Collatinus, and M. Horatius, who filled the vacancy occasioned by the death of Lucretius, completed that disastrous and funereal year, which had five consuls. Such was the year in which the Roman republic inaugurated the new honour and office of the consulship.

***17. Of the disasters which vexed the Roman republic after the inauguration of the consulship, and of the non-intervention of the gods of Rome***

After this, when their fears were gradually diminished, – not because the wars ceased, but because they were not so furious, – that period in which things were "ordered with justice and moderation" drew to an end, and there followed that state of matters which Sallust thus briefly sketches: "Then began the patricians to oppress the people as slaves, to condemn them to death or scourging, as the kings had done, to drive them from their holdings, and to tyrannize over those who had no property to lose. The people, overwhelmed by these oppressive measures, and most of all by usury, and obliged to contribute both money and personal service to the constant wars, at length took arms and seceded to Mount Aventine and Mount Sacer, and thus secured

for themselves tribunes and protective laws. But it was only the second Punic war that put an end on both sides to discord and strife."<sup>146</sup> But why should I spend time in writing such things, or make others spend it in reading them? Let the terse summary of Sallust suffice to intimate the misery of the republic through all that long period till the second Punic war, – how it was distracted from without by unceasing wars, and torn with civil broils and dissensions. So that those victories they boast were not the substantial joys of the happy, but the empty comforts of wretched men, and seductive incitements to turbulent men to concoct disasters upon disasters. And let not the good and prudent Romans be angry at our saying this; and indeed we need neither deprecate nor denounce their anger, for we know they will harbour none. For we speak no more severely than their own authors, and much less elaborately and strikingly; yet they diligently read these authors, and compel their children to learn them. But they who are angry, what would they do to me were I to say what Sallust says? "Frequent mobs, seditions, and at last civil wars, became common, while a few leading men on whom the masses were dependent, affected supreme power under the seemingly pretence of seeking the good of senate and people; citizens were judged good or bad, without reference to their loyalty to the republic (for all were equally corrupt); but the wealthy and dangerously powerful were esteemed good citizens, because they maintained the existing state of things." Now, if

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<sup>146</sup> *Hist.* i.

those historians judged that an honourable freedom of speech required that they should not be silent regarding the blemishes of their own state, which they have in many places loudly applauded in their ignorance of that other and true city in which citizenship is an everlasting dignity; what does it become us to do, whose liberty ought to be so much greater, as our hope in God is better and more assured, when they impute to our Christ the calamities of this age, in order that men of the less instructed and weaker sort may be alienated from that city in which alone eternal and blessed life can be enjoyed? Nor do we utter against their gods anything more horrible than their own authors do, whom they read and circulate. For, indeed, all that we have said we have derived from them, and there is much more to say of a worse kind which we are unable to say.

Where, then, were those gods who are supposed to be justly worshipped for the slender and delusive prosperity of this world, when the Romans, who were seduced to their service by lying wiles, were harassed by such calamities? Where were they when Valerius the consul was killed while defending the Capitol, that had been fired by exiles and slaves? He was himself better able to defend the temple of Jupiter, than that crowd of divinities with their most high and mighty king, whose temple he came to the rescue of, were able to defend him. Where were they when the city, worn out with unceasing seditions, was waiting in some kind of calm for the return of the ambassadors who had been sent to Athens to borrow laws, and was desolated by dreadful

famine and pestilence? Where were they when the people, again distressed with famine, created for the first time a prefect of the market; and when Spurius Melius, who, as the famine increased, distributed corn to the famishing masses, was accused of aspiring to royalty, and at the instance of this same prefect, and on the authority of the superannuated dictator L. Quintius, was put to death by Quintus Servilius, master of the horse, – an event which occasioned a serious and dangerous riot? Where were they when that very severe pestilence visited Rome, on account of which the people, after long and wearisome and useless supplications of the helpless gods, conceived the idea of celebrating Lectisternia, which had never been done before; that is to say, they set couches in honour of the gods, which accounts for the name of this sacred rite, or rather sacrilege?<sup>147</sup> Where were they when, during ten successive years of reverses, the Roman army suffered frequent and great losses among the Veians, and would have been destroyed but for the succour of Furius Camillus, who was afterwards banished by an ungrateful country? Where were they when the Gauls took, sacked, burned, and desolated Rome? Where were they when that memorable pestilence wrought such destruction, in which Furius Camillus too perished, who first defended the ungrateful republic from the Veians, and afterwards saved it from the Gauls? Nay, during this plague they introduced a new pestilence of scenic entertainments, which spread its more fatal contagion, not to the bodies, but the morals of the Romans?

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<sup>147</sup> Lectisternia, from *lectus*, a couch, and *sterno*, I spread.

Where were they when another frightful pestilence visited the city – I mean the poisonings imputed to an incredible number of noble Roman matrons, whose characters were infected with a disease more fatal than any plague? Or when both consuls at the head of the army were beset by the Samnites in the Caudine Forks, and forced to strike a shameful treaty, 600 Roman knights being kept as hostages; while the troops, having laid down their arms, and being stripped of everything, were made to pass under the yoke with one garment each? Or when, in the midst of a serious pestilence, lightning struck the Roman camp and killed many? Or when Rome was driven, by the violence of another intolerable plague, to send to Epidaurus for Æsculapius as a god of medicine; since the frequent adulteries of Jupiter in his youth had not perhaps left this king of all who so long reigned in the Capitol, any leisure for the study of medicine? Or when, at one time, the Lucanians, Brutians, Samnites, Tuscans, and Senonian Gauls conspired against Rome, and first slew her ambassadors, then overthrew an army under the prætor, putting to the sword 13,000 men, besides the commander and seven tribunes? Or when the people, after the serious and long-continued disturbances at Rome, at last plundered the city and withdrew to Janiculus; a danger so grave, that Hortensius was created dictator, – an office which they had recourse to only in extreme emergencies; and he, having brought back the people, died while yet he retained his office, – an event without precedent in the case of any dictator, and which was a shame to those gods

who had now Æsculapius among them?

At that time, indeed, so many wars were everywhere engaged in, that through scarcity of soldiers they enrolled for military service the *proletarii*, who received this name, because, being too poor to equip for military service, they had leisure to beget offspring.<sup>148</sup> Pyrrhus, king of Greece, and at that time of wide-spread renown, was invited by the Tarentines to enlist himself against Rome. It was to him that Apollo, when consulted regarding the issue of his enterprise, uttered with some pleasantry so ambiguous an oracle, that whichever alternative happened, the god himself should be counted divine. For he so worded the oracle,<sup>149</sup> that whether Pyrrhus was conquered by the Romans, or the Romans by Pyrrhus, the soothsaying god would securely await the issue. And then what frightful massacres of both armies ensued! Yet Pyrrhus remained conqueror, and would have been able now to proclaim Apollo a true diviner, as he understood the oracle, had not the Romans been the conquerors in the next engagement. And while such disastrous wars were being waged, a terrible disease broke out among the women. For the pregnant women died before delivery. And Æsculapius, I fancy, excused himself in this matter on the ground that he professed to be arch-physician, not midwife. Cattle, too, similarly perished; so that it was believed that the whole race of animals was destined to become extinct. Then what shall I say of

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<sup>148</sup> *Proletarius*, from *proles*, offspring.

<sup>149</sup> The oracle ran: "Dico te, Pyrrhe, vincere posse Romanos."

that memorable winter in which the weather was so incredibly severe, that in the Forum frightfully deep snow lay for forty days together, and the Tiber was frozen? Had such things happened in our time, what accusations we should have heard from our enemies! And that other great pestilence, which raged so long and carried off so many; what shall I say of it? Spite of all the drugs of Æsculapius, it only grew worse in its second year, till at last recourse was had to the Sibylline books, – a kind of oracle which, as Cicero says in his *De Divinatione*, owes significance to its interpreters, who make doubtful conjectures as they can or as they wish. In this instance, the cause of the plague was said to be that so many temples had been used as private residences. And thus Æsculapius for the present escaped the charge of either ignominious negligence or want of skill. But why were so many allowed to occupy sacred tenements without interference, unless because supplication had long been addressed in vain to such a crowd of gods, and so by degrees the sacred places were deserted of worshippers, and being thus vacant, could without offence be put at least to some human uses? And the temples, which were at that time laboriously recognised and restored that the plague might be stayed, fell afterwards into disuse, and were again devoted to the same human uses. Had they not thus lapsed into obscurity, it could not have been pointed to as proof of Varro's great erudition, that in his work on sacred places he cites so many that were unknown. Meanwhile, the restoration of the temples procured no cure of the plague, but only a fine excuse

for the gods.

**18. *The disasters suffered by the Romans  
in the Punic wars, which were not  
mitigated by the protection of the gods***

In the Punic wars, again, when victory hung so long in the balance between the two kingdoms, when two powerful nations were straining every nerve and using all their resources against one another, how many smaller kingdoms were crushed, how many large and flourishing cities were demolished, how many states were overwhelmed and ruined, how many districts and lands far and near were desolated! How often were the victors on either side vanquished! What multitudes of men, both of those actually in arms and of others, were destroyed! What huge navies, too, were crippled in engagements, or were sunk by every kind of marine disaster! Were we to attempt to recount or mention these calamities, we should become writers of history. At that period Rome was mightily perturbed, and resorted to vain and ludicrous expedients. On the authority of the Sibylline books, the secular games were re-appointed, which had been inaugurated a century before, but had faded into oblivion in happier times. The games consecrated to the infernal gods were also renewed by the pontiffs; for they, too, had sunk into disuse in the better times. And no wonder; for when they were renewed, the great abundance of dying men made all hell rejoice at its riches, and

give itself up to sport: for certainly the ferocious wars, and disastrous quarrels, and bloody victories – now on one side, and now on the other – though most calamitous to men, afforded great sport and a rich banquet to the devils. But in the first Punic war there was no more disastrous event than the Roman defeat in which Regulus was taken. We made mention of him in the two former books as an incontestably great man, who had before conquered and subdued the Carthaginians, and who would have put an end to the first Punic war, had not an inordinate appetite for praise and glory prompted him to impose on the worn-out Carthaginians harder conditions than they could bear. If the unlooked-for captivity and unseemly bondage of this man, his fidelity to his oath, and his surpassingly cruel death, do not bring a blush to the face of the gods, it is true that they are brazen and bloodless.

Nor were there wanting at that time very heavy disasters within the city itself. For the Tiber was extraordinarily flooded, and destroyed almost all the lower parts of the city; some buildings being carried away by the violence of the torrent, while others were soaked to rottenness by the water that stood round them even after the flood was gone. This visitation was followed by a fire which was still more destructive, for it consumed some of the loftier buildings round the Forum, and spared not even its own proper temple, that of Vesta, in which virgins chosen for this honour, or rather for this punishment, had been employed in conferring, as it were, everlasting life on fire, by ceaselessly

feeding it with fresh fuel. But at the time we speak of, the fire in the temple was not content with being kept alive: it raged. And when the virgins, scared by its vehemence, were unable to save those fatal images which had already brought destruction on three cities<sup>150</sup> in which they had been received, Metellus the priest, forgetful of his own safety, rushed in and rescued the sacred things, though he was half roasted in doing so. For either the fire did not recognise even him, or else the goddess of fire was there, – a goddess who would not have fled from the fire supposing she had been there. But here you see how a man could be of greater service to Vesta than she could be to him. Now if these gods could not avert the fire from themselves, what help against flames or flood could they bring to the state of which they were the reputed guardians? Facts have shown that they were useless. These objections of ours would be idle if our adversaries maintained that their idols are consecrated rather as symbols of things eternal, than to secure the blessings of time; and that thus, though the symbols, like all material and visible things, might perish, no damage thereby resulted to the things for the sake of which they had been consecrated, while, as for the images themselves, they could be renewed again for the same purposes they had formerly served. But with lamentable blindness, they suppose that, through the intervention of perishable gods, the earthly well-being and temporal prosperity of the state can be preserved from perishing. And so, when they are reminded that

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<sup>150</sup> Troy, Lavinia, Alba.

even when the gods remained among them this well-being and prosperity were blighted, they blush to change the opinion they are unable to defend.

### ***19. Of the calamity of the second Punic war, which consumed the strength of both parties***

As to the second Punic war, it were tedious to recount the disasters it brought on both the nations engaged in so protracted and shifting a war, that (by the acknowledgment even of those writers who have made it their object not so much to narrate the wars as to eulogize the dominion of Rome) the people who remained victorious were less like conquerors than conquered. For, when Hannibal poured out of Spain over the Pyrenees, and overran Gaul, and burst through the Alps, and during his whole course gathered strength by plundering and subduing as he went, and inundated Italy like a torrent, how bloody were the wars, and how continuous the engagements, that were fought! How often were the Romans vanquished! How many towns went over to the enemy, and how many were taken and subdued! What fearful battles there were, and how often did the defeat of the Romans shed lustre on the arms of Hannibal! And what shall I say of the wonderfully crushing defeat at Cannæ, where even Hannibal, cruel as he was, was yet sated with the blood of his bitterest enemies, and gave orders that they be spared? From this field of battle he sent to Carthage three bushels of gold

rings, signifying that so much of the rank of Rome had that day fallen, that it was easier to give an idea of it by measure than by numbers; and that the frightful slaughter of the common rank and file whose bodies lay undistinguished by the ring, and who were numerous in proportion to their meanness, was rather to be conjectured than accurately reported. In fact, such was the scarcity of soldiers after this, that the Romans impressed their criminals on the promise of impunity, and their slaves by the bribe of liberty, and out of these infamous classes did not so much recruit as create an army. But these slaves, or, to give them all their titles, these freedmen who were enlisted to do battle for the republic of Rome, lacked arms. And so they took arms from the temples, as if the Romans were saying to their gods: Lay down those arms you have held so long in vain, if by chance our slaves may be able to use to purpose what you, our gods, have been impotent to use. At that time, too, the public treasury was too low to pay the soldiers, and private resources were used for public purposes; and so generously did individuals contribute of their property, that, saving the gold ring and bulla which each wore, the pitiful mark of his rank, no senator, and much less any of the other orders and tribes, reserved any gold for his own use. But if in our day they were reduced to this poverty, who would be able to endure their reproaches, barely endurable as they are now, when more money is spent on actors for the sake of a superfluous gratification, than was then disbursed to the legions?

***20. Of the destruction of the Saguntines, who received no help from the Roman gods, though perishing on account of their fidelity to Rome***

But among all the disasters of the second Punic war, there occurred none more lamentable, or calculated to excite deeper complaint, than the fate of the Saguntines. This city of Spain, eminently friendly to Rome, was destroyed by its fidelity to the Roman people. For when Hannibal had broken treaty with the Romans, he sought occasion for provoking them to war, and accordingly made a fierce assault upon Saguntum. When this was reported at Rome, ambassadors were sent to Hannibal, urging him to raise the siege; and when this remonstrance was neglected, they proceeded to Carthage, lodged complaint against the breaking of the treaty, and returned to Rome without accomplishing their object. Meanwhile the siege went on; and in the eighth or ninth month, this opulent but ill-fated city, dear as it was to its own state and to Rome, was taken, and subjected to treatment which one cannot read, much less narrate, without horror. And yet, because it bears directly on the matter in hand, I will briefly touch upon it. First, then, famine wasted the Saguntines, so that even human corpses were eaten by some: so at least it is recorded. Subsequently, when thoroughly worn out, that they might at least escape the ignominy of falling into the hands of Hannibal, they publicly erected a huge funeral pile,

and cast themselves into its flames, while at the same time they slew their children and themselves with the sword. Could these gods, these debauchees and gourmands, whose mouths water for fat sacrifices, and whose lips utter lying divinations, – could they not do anything in a case like this? Could they not interfere for the preservation of a city closely allied to the Roman people, or prevent it perishing for its fidelity to that alliance of which they themselves had been the mediators? Saguntum, faithfully keeping the treaty it had entered into before these gods, and to which it had firmly bound itself by an oath, was besieged, taken, and destroyed by a perjured person. If afterwards, when Hannibal was close to the walls of Rome, it was the gods who terrified him with lightning and tempest, and drove him to a distance, why, I ask, did they not thus interfere before? For I make bold to say, that this demonstration with the tempest would have been more honourably made in defence of the allies of Rome – who were in danger on account of their reluctance to break faith with the Romans, and had no resources of their own – than in defence of the Romans themselves, who were fighting in their own cause, and had abundant resources to oppose Hannibal. If, then, they had been the guardians of Roman prosperity and glory, they would have preserved that glory from the stain of this Saguntine disaster; and how silly it is to believe that Rome was preserved from destruction at the hands of Hannibal by the guardian care of those gods who were unable to rescue the city of Saguntum from perishing through its fidelity to the alliance

of Rome. If the population of Saguntum had been Christian, and had suffered as it did for the Christian faith (though, of course, Christians would not have used fire and sword against their own persons), they would have suffered with that hope which springs from faith in Christ – the hope not of a brief temporal reward, but of unending and eternal bliss. What, then, will the advocates and apologists of these gods say in their defence, when charged with the blood of these Saguntines; for they are professedly worshipped and invoked for this very purpose of securing prosperity in this fleeting and transitory life? Can anything be said but what was alleged in the case of Regulus' death? For though there is a difference between the two cases, the one being an individual, the other a whole community, yet the cause of destruction was in both cases the keeping of their plighted troth. For it was this which made Regulus willing to return to his enemies, and this which made the Saguntines unwilling to revolt to their enemies. Does, then, the keeping of faith provoke the gods to anger? Or is it possible that not only individuals, but even entire communities, perish while the gods are propitious to them? Let our adversaries choose which alternative they will. If, on the one hand, those gods are enraged at the keeping of faith, let them enlist perjured persons as their worshippers. If, on the other hand, men and states can suffer great and terrible calamities, and at last perish while favoured by the gods, then does their worship not produce happiness as its fruit. Let those, therefore, who suppose that they have fallen

into distress because their religious worship has been abolished, lay aside their anger; for it were quite possible that did the gods not only remain with them, but regard them with favour, they might yet be left to mourn an unhappy lot, or might, even like Regulus and the Saguntines, be horribly tormented, and at last perish miserably.

***21. Of the ingratitude of Rome to Scipio, its deliverer, and of its manners during the period which Sallust describes as the best***

Omitting many things, that I may not exceed the limits of the work I have proposed to myself, I come to the epoch between the second and last Punic wars, during which, according to Sallust, the Romans lived with the greatest virtue and concord. Now, in this period of virtue and harmony, the great Scipio, the liberator of Rome and Italy, who had with surprising ability brought to a close the second Punic war – that horrible, destructive, dangerous contest – who had defeated Hannibal and subdued Carthage, and whose whole life is said to have been dedicated to the gods, and cherished in their temples, – this Scipio, after such a triumph, was obliged to yield to the accusations of his enemies, and to leave his country, which his valour had saved and liberated, to spend the remainder of his days in the town of Liternum, so indifferent to a recall from exile, that he is said to have given orders that not even his remains should lie in his

ungrateful country. It was at that time also that the proconsul Cn. Manlius, after subduing the Galatians, introduced into Rome the luxury of Asia, more destructive than all hostile armies. It was then that iron bedsteads and expensive carpets were first used; then, too, that female singers were admitted at banquets, and other licentious abominations were introduced. But at present I meant to speak, not of the evils men voluntarily practise, but of those they suffer in spite of themselves. So that the case of Scipio, who succumbed to his enemies, and died in exile from the country he had rescued, was mentioned by me as being pertinent to the present discussion; for this was the reward he received from those Roman gods whose temples he saved from Hannibal, and who are worshipped only for the sake of securing temporal happiness. But since Sallust, as we have seen, declares that the manners of Rome were never better than at that time, I therefore judged it right to mention the Asiatic luxury then introduced, that it might be seen that what he says is true, only when that period is compared with the others, during which the morals were certainly worse, and the factions more violent. For at that time – I mean between the second and third Punic war – that notorious Lex Voconia was passed, which prohibited a man from making a woman, even an only daughter, his heir; than which law I am at a loss to conceive what could be more unjust. It is true that in the interval between these two Punic wars the misery of Rome was somewhat less. Abroad, indeed, their forces were consumed by wars, yet also consoled by victories; while at

home there were not such disturbances as at other times. But when the last Punic war had terminated in the utter destruction of Rome's rival, which quickly succumbed to the other Scipio, who thus earned for himself the surname of Africanus, then the Roman republic was overwhelmed with such a host of ills, which sprang from the corrupt manners induced by prosperity and security, that the sudden overthrow of Carthage is seen to have injured Rome more seriously than her long-continued hostility. During the whole subsequent period down to the time of Cæsar Augustus, who seems to have entirely deprived the Romans of liberty, – a liberty, indeed, which in their own judgment was no longer glorious, but full of broils and dangers, and which now was quite enervated and languishing, – and who submitted all things again to the will of a monarch, and infused as it were a new life into the sickly old age of the republic, and inaugurated a fresh *régime*; – during this whole period, I say, many military disasters were sustained on a variety of occasions, all of which I here pass by. There was specially the treaty of Numantia, blotted as it was with extreme disgrace; for the sacred chickens, they say, flew out of the coop, and thus augured disaster to Mancinus the consul; just as if, during all these years in which that little city of Numantia had withstood the besieging army of Rome, and had become a terror to the republic, the other generals had all marched against it under unfavourable auspices.

## ***22. Of the edict of Mithridates, commanding that all Roman citizens found in Asia should be slain***

These things, I say, I pass in silence; but I can by no means be silent regarding the order given by Mithridates, king of Asia, that on one day all Roman citizens residing anywhere in Asia (where great numbers of them were following their private business) should be put to death: and this order was executed. How miserable a spectacle was then presented, when each man was suddenly and treacherously murdered wherever he happened to be, in the field or on the road, in the town, in his own home, or in the street, in market or temple, in bed or at table! Think of the groans of the dying, the tears of the spectators, and even of the executioners themselves. For how cruel a necessity was it that compelled the hosts of these victims, not only to see these abominable butcheries in their own houses, but even to perpetrate them: to change their countenance suddenly from the bland kindness of friendship, and in the midst of peace set about the business of war; and, shall I say, give and receive wounds, the slain being pierced in body, the slayer in spirit! Had all these murdered persons, then, despised auguries? Had they neither public nor household gods to consult when they left their homes and set out on that fatal journey? If they had not, our adversaries have no reason to complain of these Christian times in this particular, since long ago the Romans despised auguries

as idle. If, on the other hand, they did consult omens, let them tell us what good they got thereby, even when such things were not prohibited, but authorized, by human, if not by divine law.

***23. Of the internal disasters which vexed the Roman republic, and followed a portentous madness which seized all the domestic animals***

But let us now mention, as succinctly as possible, those disasters which were still more vexing, because nearer home; I mean those discords which are erroneously called civil, since they destroy civil interests. The seditions had now become urban wars, in which blood was freely shed, and in which parties raged against one another, not with wrangling and verbal contention, but with physical force and arms. What a sea of Roman blood was shed, what desolations and devastations were occasioned in Italy by wars social, wars servile, wars civil! Before the Latins began the social war against Rome, all the animals used in the service of man – dogs, horses, asses, oxen, and all the rest that are subject to man – suddenly grew wild, and forgot their domesticated tameness, forsook their stalls and wandered at large, and could not be closely approached either by strangers or their own masters without danger. If this was a portent, how serious a calamity must have been portended by a plague which, whether portent or no, was in itself a serious calamity! Had it happened in our day, the heathen would have been more rabid

against us than their animals were against them.

## ***24. Of the civil dissension occasioned by the sedition of the Gracchi***

The civil wars originated in the seditions which the Gracchi excited regarding the agrarian laws; for they were minded to divide among the people the lands which were wrongfully possessed by the nobility. But to reform an abuse of so long standing was an enterprise full of peril, or rather, as the event proved, of destruction. For what disasters accompanied the death of the elder Gracchus! what slaughter ensued when, shortly after, the younger brother met the same fate! For noble and ignoble were indiscriminately massacred; and this not by legal authority and procedure, but by mobs and armed rioters. After the death of the younger Gracchus, the consul Lucius Opimius, who had given battle to him within the city, and had defeated and put to the sword both himself and his confederates, and had massacred many of the citizens, instituted a judicial examination of others, and is reported to have put to death as many as 3000 men. From this it may be gathered how many fell in the riotous encounters, when the result even of a judicial investigation was so bloody. The assassin of Gracchus himself sold his head to the consul for its weight in gold, such being the previous agreement. In this massacre, too, Marcus Fulvius, a man of consular rank, with all his children, was put to death.

## ***25. Of the temple of Concord, which was erected by a decree of the senate on the scene of these seditions and massacres***

A pretty decree of the senate it was, truly, by which the temple of Concord was built on the spot where that disastrous rising had taken place, and where so many citizens of every rank had fallen.<sup>151</sup> I suppose it was that the monument of the Gracchi's punishment might strike the eye and affect the memory of the pleaders. But what was this but to deride the gods, by building a temple to that goddess who, had she been in the city, would not have suffered herself to be torn by such dissensions? Or was it that Concord was chargeable with that bloodshed because she had deserted the minds of the citizens, and was therefore incarcerated in that temple? For if they had any regard to consistency, why did they not rather erect on that site a temple of Discord? Or is there a reason for Concord being a goddess while Discord is none? Does the distinction of Labeo hold here, who would have made the one a good, the other an evil deity? – a distinction which seems to have been suggested to him by the mere fact of his observing at Rome a temple to Fever as well as one to Health. But, on the same ground, Discord as well as Concord ought to be deified. A hazardous venture the Romans

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<sup>151</sup> Under the inscription on the temple some person wrote the line, "Vecordiæ opus ædem facit Concordiæ" – The work of discord makes the temple of Concord.

made in provoking so wicked a goddess, and in forgetting that the destruction of Troy had been occasioned by her taking offence. For, being indignant that she was not invited with the other gods [to the nuptials of Peleus and Thetis], she created dissension among the three goddesses by sending in the golden apple, which occasioned strife in heaven, victory to Venus, the rape of Helen, and the destruction of Troy. Wherefore, if she was perhaps offended that the Romans had not thought her worthy of a temple among the other gods in their city, and therefore disturbed the state with such tumults, to how much fiercer passion would she be roused when she saw the temple of her adversary erected on the scene of that massacre, or, in other words, on the scene of her own handiwork! Those wise and learned men are enraged at our laughing at these follies; and yet, being worshippers of good and bad divinities alike, they cannot escape this dilemma about Concord and Discord: either they have neglected the worship of these goddesses, and preferred Fever and War, to whom there are shrines erected of great antiquity, or they have worshipped them, and after all Concord has abandoned them, and Discord has tempestuously hurled them into civil wars.

## ***26. Of the various kinds of wars which followed the building of the temple of Concord***

But they supposed that, in erecting the temple of Concord within the view of the orators, as a memorial of the punishment

and death of the Gracchi, they were raising an effectual obstacle to sedition. How much effect it had, is indicated by the still more deplorable wars that followed. For after this the orators endeavoured not to avoid the example of the Gracchi, but to surpass their projects; as did Lucius Saturninus, a tribune of the people, and Caius Servilius the prætor, and some time after Marcus Drusus, all of whom stirred seditions which first of all occasioned bloodshed, and then the social wars by which Italy was grievously injured, and reduced to a piteously desolate and wasted condition. Then followed the servile war and the civil wars; and in them what battles were fought, and what blood was shed, so that almost all the peoples of Italy, which formed the main strength of the Roman empire, were conquered as if they were barbarians! Then even historians themselves find it difficult to explain how the servile war was begun by a very few, certainly less than seventy gladiators, what numbers of fierce and cruel men attached themselves to these, how many of the Roman generals this band defeated, and how it laid waste many districts and cities. And that was not the only servile war: the province of Macedonia, and subsequently Sicily and the sea-coast, were also depopulated by bands of slaves. And who can adequately describe either the horrible atrocities which the pirates first committed, or the wars they afterwards maintained against Rome?

## 27. *Of the civil war between Marius and Sylla*

But when Marius, stained with the blood of his fellow-citizens, whom the rage of party had sacrificed, was in his turn vanquished and driven from the city, it had scarcely time to breathe freely, when, to use the words of Cicero, "Cinna and Marius together returned and took possession of it. Then, indeed, the foremost men in the state were put to death, its lights quenched. Sylla afterwards avenged this cruel victory; but we need not say with what loss of life, and with what ruin to the republic."<sup>152</sup> For of this vengeance, which was more destructive than if the crimes which it punished had been committed with impunity, Lucan says: "The cure was excessive, and too closely resembled the disease. The guilty perished, but when none but the guilty survived: and then private hatred and anger, unbridled by law, were allowed free indulgence."<sup>153</sup> In that war between Marius and Sylla, besides those who fell in the field of battle, the city, too, was filled with corpses in its streets, squares, markets, theatres, and temples; so that it is not easy to reckon whether the victors slew more before or after victory, that they might be, or because they were, victors. As soon as Marius triumphed, and returned from exile, besides the butcheries everywhere perpetrated, the head of the consul Octavius was exposed on

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<sup>152</sup> Cicero, *in Catilin.* iii. *sub. fin.*

<sup>153</sup> Lucan, *Pharsal.* ii. 142-146.

the rostrum; Cæsar and Fimbria were assassinated in their own houses; the two Crassi, father and son, were murdered in one another's sight; Bebius and Numitorius were disembowelled by being dragged with hooks; Catulus escaped the hands of his enemies by drinking poison; Merula, the flamen of Jupiter, cut his veins and made a libation of his own blood to his god. Moreover, every one whose salutation Marius did not answer by giving his hand, was at once cut down before his face.

### ***28. Of the victory of Sylla, the avenger of the cruelties of Marius***

Then followed the victory of Sylla, the so-called avenger of the cruelties of Marius. But not only was his victory purchased with great bloodshed; but when hostilities were finished, hostility survived, and the subsequent peace was bloody as the war. To the former and still recent massacres of the elder Marius, the younger Marius and Carbo, who belonged to the same party, added greater atrocities. For when Sylla approached, and they despaired not only of victory, but of life itself, they made a promiscuous massacre of friends and foes. And, not satisfied with staining every corner of Rome with blood, they besieged the senate, and led forth the senators to death from the curia as from a prison. Mucius Scævola the pontiff was slain at the altar of Vesta, which he had clung to because no spot in Rome was more sacred than her temple; and his blood well-nigh extinguished the

fire which was kept alive by the constant care of the virgins. Then Sylla entered the city victorious, after having slaughtered in the Villa Publica, not by combat, but by an order, 7000 men who had surrendered, and were therefore unarmed; so fierce was the rage of peace itself, even after the rage of war was extinct. Moreover, throughout the whole city every partisan of Sylla slew whom he pleased, so that the number of deaths went beyond computation, till it was suggested to Sylla that he should allow some to survive, that the victors might not be destitute of subjects. Then this furious and promiscuous licence to murder was checked, and much relief was expressed at the publication of the prescription list, containing though it did the death-warrant of two thousand men of the highest ranks, the senatorial and equestrian. The large number was indeed saddening, but it was consolatory that a limit was fixed; nor was the grief at the numbers slain so great as the joy that the rest were secure. But this very security, hard-hearted as it was, could not but bemoan the exquisite torture applied to some of those who had been doomed to die. For one was torn to pieces by the unarmed hands of the executioners; men treating a living man more savagely than wild beasts are used to tear an abandoned corpse. Another had his eyes dug out, and his limbs cut away bit by bit, and was forced to live a long while, or rather to die a long while, in such torture. Some celebrated cities were put up to auction, like farms; and one was collectively condemned to slaughter, just as an individual criminal would be condemned to death. These things were done in peace when the war was over,

not that victory might be more speedily obtained, but that, after being obtained, it might not be thought lightly of. Peace vied with war in cruelty, and surpassed it: for while war overthrew armed hosts, peace slew the defenceless. War gave liberty to him who was attacked, to strike if he could; peace granted to the survivors not life, but an unresisting death.

29. *A comparison of the disasters which Rome experienced during the Gothic and Gallic invasions, with those occasioned by the authors of the civil wars.*

What fury of foreign nations, what barbarian ferocity, can compare with this victory of citizens over citizens? Which was more disastrous, more hideous, more bitter to Rome: the recent Gothic and the old Gallic invasion, or the cruelty displayed by Marius and Sylla and their partisans against men who were members of the same body as themselves? The Gauls, indeed, massacred all the senators they found in any part of the city except the Capitol, which alone was defended; but they at least sold life to those who were in the Capitol, though they might have starved them out if they could not have stormed it. The Goths, again, spared so many senators, that it is the more surprising that they killed any. But Sylla, while Marius was still living, established himself as conqueror in the Capitol, which the Gauls had not violated, and thence issued his death-warrants; and when Marius had escaped by flight, though destined to return more fierce and bloodthirsty than ever, Sylla issued from the Capitol even decrees of the senate for the slaughter and confiscation

of the property of many citizens. Then, when Sylla left, what did the Marian faction hold sacred or spare, when they gave no quarter even to Mucius, a citizen, a senator, a pontiff, and though clasping in piteous embrace the very altar in which, they say, reside the destinies of Rome? And that final proscription list of Sylla's, not to mention countless other massacres, despatched more senators than the Goths could even plunder.

***30. Of the connection of the wars which with great severity and frequency followed one another before the advent of Christ***

With what effrontery, then, with what assurance, with what impudence, with what folly, or rather insanity, do they refuse to impute these disasters to their own gods, and impute the present to our Christ! These bloody civil wars, more distressing, by the avowal of their own historians, than any foreign wars, and which were pronounced to be not merely calamitous, but absolutely ruinous to the republic, began long before the coming of Christ, and gave birth to one another; so that a concatenation of unjustifiable causes led from the wars of Marius and Sylla to those of Sertorius and Catiline, of whom the one was proscribed, the other brought up by Sylla; from this to the war of Lepidus and Catulus, of whom the one wished to rescind, the other to defend the acts of Sylla; from this to the war of Pompey and Cæsar, of whom Pompey had been a partisan of Sylla, whose power he

equalled or even surpassed, while Cæsar condemned Pompey's power because it was not his own, and yet exceeded it when Pompey was defeated and slain. From him the chain of civil wars extended to the second Cæsar, afterwards called Augustus, and in whose reign Christ was born. For even Augustus himself waged many civil wars; and in these wars many of the foremost men perished, among them that skilful manipulator of the republic, Cicero. Caius [Julius] Cæsar, when he had conquered Pompey, though he used his victory with clemency, and granted to men of the opposite faction both life and honours, was suspected of aiming at royalty, and was assassinated in the curia by a party of noble senators, who had conspired to defend the liberty of the republic. His power was then coveted by Antony, a man of very different character, polluted and debased by every kind of vice, who was strenuously resisted by Cicero on the same plea of defending the liberty of the republic. At this juncture that other Cæsar, the adopted son of Caius, and afterwards, as I said, known by the name of Augustus, had made his *début*

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