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THE WAR AGAINST CATILINE

1 Omnis homines qui sese student praestare ceteris animalibus summa ope niti decet ne vitam silentio transeant veluti pecora, quae natura prona atque ventri oboedientia finxit. 2 Sed nostra omnis vis in animo et corpore sita est. Animi imperio, corporis servitio magis utimur; alterum nobis cum dis, alterum cum beluis commune est.

3 Quo mihi rectius [esse] videtur ingeni quam virium opibus gloriam quaerere, et, quoniam vita ipsa qua fruimur brevis est, memoriam nostri quam maxume longam efficere. 4 Nam divitiarum et formae gloria fluxa atque fragilis est, virtus clara aeternaque habetur.

5 Sed diu magnum inter mortalis certamen fuit vine corporis an virtute animi res militaris magis procederet. 6 Nam et prius quam incipias

Introduction: The Strength of Mind over Body [1–3.2]

All men eager to rise above other animals ought to strain with all their might not to pass through life silently like cattle, which nature has made downward-facing and subservient to the stomach. Our full force as human beings is dependent on the mind as well as the body. We use our mind to rule, our body, more properly, to serve; the one we share with the gods, the other with beasts.

To me, therefore, it seems fitter to seek glory through the power of the intellect rather than physical strength, and, since the very life which we enjoy is short, to make remembrance of ourselves last as long as possible. The fame that wealth and beauty brings is fleeting and flimsy; excellence, a glorious and everlasting possession.

For a long time, however, there was a great dispute among men whether military affairs succeed more through strength of body or

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consulto et, ubi consulueris, mature facto opus est. 7 Ita utrumque per se indigens alterum alterius auxilio eget. 2 Igitur initio reges—nam in terris nomen imperi id primum fuit—divorsi, pars ingenium, alii corpus exercebant.

Etiam tum vita hominum sine cupiditate agitabatur; sua cuique satis placebant. 2 Postea vero quam in Asia Cyrus, in Graecia Lacedaemonii et Athenienses coepere urbis atque nationes subigere, lubidinem dominandi causam belli habere, maxumam gloriam in maxumo imperio putare, tum demum periculo atque negotiis compertum est in bello plurimum ingenium posse.

3 Quod si regum atque imperatorum animi virtus in pace ita ut in bello valeret, aequabilis atque constantius sese res humanae haberent, neque aliud alio ferri neque mutari ac misceri omnia cerneret. 4 Nam imperium facile eis artibus retinetur quibus initio partum est. 5 Verum

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excellence of mind. This is because before you undertake something, deliberation is needed, and once you have deliberated, speedy action. Each is insufficient on its own; one needs the help of the other. And so, in the beginning, kings—that was the first name on earth for supreme power—took opposite views: some developed their mind, others their body.

At that time, men still lived their lives without greed. Each was pleased enough with his own possessions. But after Cyrus in Asia, the Spartans and Athenians in Greece, began to conquer cities and nations, to treat a desire for domination as grounds for war, and to think that the greatest glory lay in the greatest power, then was it discovered through danger and difficulties that, in war, the intellect is most powerful.

Now, if the mental vigor of kings and generals were as powerful in peace as in war, human affairs would be more stable and constant. You would not see things going now one way, now another, everything changing and confused. For power is easily retained by those same practices by which it was first acquired. But when, in place of hard work, inactivity has taken over, in

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ubi pro labore desidia, pro continentia et aequitate lubido atque superbia invasere, fortuna simul cum moribus inmutatur. 6 Ita imperium semper ad optimum quemque a minus bono transfertur.

7 Quae homines arant, navigant, aedificant, virtuti omnia parent. 8 Sed multi mortales, dediti ventri atque somno, indocti incultique vitam sicuti peregrinantes transiere. Quibus profecto contra naturam corpus voluptati, anima oneri fuit. Eorum ego vitam mortemque iuxta aestumo, quoniam de utraque siletur.

9 Verum enim vero is demum mihi vivere atque frui anima videtur qui aliquo negotio intentus praeclari facinoris aut artis bonae famam quaerit.

Sed in magna copia rerum aliud alii natura iter ostendit. 3 Pulchrum est bene facere rei publicae, etiam bene dicere haud absurdum est; vel pace vel bello clarum fieri licet; et qui fecere et qui facta aliorum scripsere multi laudantur.

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place of self-restraint and fairness, lust and pride, then men's fortunes are transformed along with their character. In this way, power always passes to the best man from one less good.

What men sow, sail, or build: all of these depend on excellence. But many men, slaves to the stomach and to sleep, have passed through life untaught and uncultivated, as though they were traveling through a strange land. For them, nature was reversed—the body was a source of pleasure, the mind a burden. I attach the same value to their lives as to their deaths, seeing that nothing is said about either.

In fact, only that man seems to me truly to live and enjoy life who, bent upon some undertaking or other, seeks fame for a distinguished deed or noble conduct.

In the vast field of human activity, however, nature points one path to one man, a different one to another. To act well for the Republic is a glorious thing, and even to speak well for it is certainly not without merit. In peace or in war, you can become famous. Both those who have performed deeds and those who have written about the deeds of others win praise in great numbers.

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2 Ac mihi quidem, tametsi haudquaquam par gloria sequitur scriptorem et auctorem rerum, tamen in primis arduum videtur res gestas scribere; primum, quod facta dictis exaequanda sunt, dehinc, quia plerique quae delicta reprehenderis malevolentia et invidia dicta putant. Vbi de magna virtute atque gloria bonorum memores, quae sibi quisque facilia factu putat, aequo animo accipit, supra ea veluti ficta pro falsis ducit.

3 Sed ego adulescentulus initio, sicuti plerique, studio ad rem publicam latus sum, ibique mihi multa advorsa fuere. Nam pro pudore, pro abstinentia, pro virtute audacia, largitio, avaritia vigeabant. 4 Quae tametsi animus aspernabatur, insolens malarum artium, tamen inter tanta vitia imbecilla aetas ambitione corrupta tenebatur. 5 Ac me, cum ab relicuorum malis moribus dissentirem, nihilo minus honoris cupido eadem qua ceteros fama atque invidia vexabat.

SALLUST'S DECISION

And yet it seems to me that, while by no means the same glory falls on the writer and the originator of the actions, writing history is especially arduous. First, because deeds must be matched with words. And second, because most people think that whatever faults you have criticized were mentioned out of ill will and jealousy. When you recount the great prowess and the glory of good men, everyone readily accepts what he thinks would be easy for him to do; anything beyond that, like made-up stories, he considers untrue.

Sallust's Decision to Give up Politics and Write History [3.3–4]

As a young man, I was at first, like most others, drawn by a personal interest into politics. I faced many obstacles there. In place of modesty, self-restraint, and merit, it was shamelessness, bribery, and greed that flourished. Although my mind, unaccustomed to wicked practices, rejected these, nevertheless, in the midst of such great vices, ambition seduced my feeble youth and held it captive. Though I distanced myself from the bad behavior of the rest, desire for

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4 Igitur, ubi animus ex multis miseriis atque periculis requievit et mihi relicuam aetatem a re publica procul habendam decrevi, non fuit consilium socordia atque desidia bonum otium conterere, neque vero agrum colundo aut venando, servilibus officiis, intentum aetatem agere. 2 Sed a quo incepto studioque me ambitio mala detinuerat eodem regressus statui res gestas populi Romani carptim, ut quaeque memoria digna videbantur, perscribere; eo magis quod mihi a spe, metu, partibus rei publicae animus liber erat.

3 Igitur de Catilinae coniuratione quam verissime potero paucis absolvam; 4 nam id facinus in primis ego memorabile existumo sceleris atque periculi novitate.

5 De cuius hominis moribus pauca prius explananda sunt quam initium narrandi faciam.

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office still harmed me with the same awful reputation and envy as the others.

And so, when, after many distresses and dangers, my soul regained its calm and I decided that the rest of my life should be spent far away from public life, my intention was not to waste my valuable leisure in sluggish inactivity, nor to spend my life absorbed in farming or hunting—servile pursuits. Instead, returning to the same undertaking and interest from which evil ambition had kept me, I resolved to write down in separate works the achievements of the Roman People, to the degree that each event seemed worthy of remembrance. There was all the more reason to do so because my mind was free of hope, fear, and political partisanship.

I will, then, describe, briefly and as truthfully as I can, the conspiracy of Catiline, an event I regard as especially memorable for the novelty of the crime and its danger.

But I must first explain a few things about the character of this man before I begin my narrative.

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5 L. Catilina, nobili genere natus, fuit magna vi et animi et corporis, sed ingenio malo pravoque. 2 Huic ab adolescentia bella intestina, caedes, rapinae, discordia civilis grata fuere, ibique iuventutem suam exercuit. 3 Corpus patiens inediae, algoris, vigiliae supra quam cuiquam credibile est. 4 Animus audax, subdolos, varius, cuius rei lubet simulator ac dissimulator; alieni adpetens, sui profusus; ardens in cupiditatibus; satis eloquentiae, sapientiae parum. 5 Vastus animus inmoderata, incredibilia, nimis alta semper cupiebat.

6 Hunc post dominationem L. Sullae lubido maxuma invaserat rei publicae capiundae, neque id quibus modis adsequeretur, dum sibi regnum pararet, quicquam pensi habebat. 7 Agitabatur magis magisque in dies animus ferox inopia rei familiaris et conscientia scelerum, quae utraque

CATILINE

Catiline [5.1–8]

Lucius Catiline, born into a noble family, had great strength of both mind and body, but a character vicious and degenerate. From his youth, civil wars, murder, plundering, and internal strife were agreeable to him, and it was in these pursuits that he spent his early manhood. His body could endure fasting, cold, and sleeplessness beyond anyone's capacity to believe. His mind was shameless, cunning, versatile—able to pretend or dissemble anything at all. Eager to take other men's property, he was prodigal with his own, and he burned in his desires. Adequate in eloquence, he lacked wisdom. Always his insatiable mind craved the extravagant, the incredible, the unattainable.

After the despotism of Lucius Sulla, a very great longing to capture the Republic had taken possession of Catiline, nor did he have any scruples by what means he would achieve this, so long as he secured power for himself. Every day his ferocious soul was tormented more and more by lack of money and guilt over his crimes, both of which he had increased by those practices I

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eis artibus auxerat quas supra memoravi. 8 Incitabant praeterea corrupti civitatis mores, quos pessuma ac divorsa inter se mala, luxuria atque avaritia, vexabant.

9 Res ipsa hortari videtur, quoniam de moribus civitatis tempus admonuit, supra repetere ac paucis instituta maiorum domi militiaeque, quomodo rem publicam habuerint quantamque reliquerint, ut paulatim inmutata ex pulcherruma <atque optuma> pessuma ac flagitiosissima facta sit, disserere.

6 Urbem Romam, sicuti ego accepi, condidere atque habuere initio Troiani qui Aenea duce profugi sedibus incertis vagabantur, cumque his Aborigines, genus hominum agreste, sine legibus, sine imperio, liberum atque solutum. 2 Hi postquam in una moenia convenere, dispari genere, dissimili lingua, alius alio more viventes, incredibile memoratu est, quam facile coaluerint. <Ita brevi multitudo divorsa atque vaga concordia civitas facta erat.>

THE REASON FOR ROME'S GROWTH?

mentioned above. Also urging him on were the citizenry's corrupt morals, which were being ravaged by two most harmful, though mutually opposite, vices: extravagance and greed.

The Reason for Rome's Growth? Liberty [5.9–9]

My subject itself—since the occasion has made us think about the citizenry's morals—seems to encourage me to reach back in time and briefly discuss the habits of our ancestors, at home and on campaign. How did they manage the Republic and leave it so powerful? And how, gradually altered, did it go from being the finest and best to the worst and most disgraceful?

The city of Rome, as I have come to understand it, was founded and first inhabited by the Trojans, who, with Aeneas as their leader, were wandering in exile, with no settled home—and along with them the indigenous Italians, a rustic people without laws and without government, free and unrestricted. After these men came together into one city, although of disparate stock, speaking different languages, and each living his own way, with remarkable ease they united. In a brief space of time, a large and

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3 Sed postquam res eorum civibus, moribus, agris aucta satis prospera satisque pollens videbatur, sicuti pleraque mortalium habentur, invidia ex opulentia orta est. 4 Igitur reges populique finitimi bello temptare, pauci ex amicis auxilio esse; nam ceteri, metu percussi, a periculis aberant.

5 At Romani, domi militiaeque intenti, festinare, parare, alius alium hortari, hostibus obviam ire, libertatem, patriam parentesque armis tegere.

Post, ubi pericula virtute propulerant, sociis atque amicis auxilia portabant magisque dandis quam accipiendis beneficiis amicitias parabant. 6 Imperium legitimum, nomen imperi regium habebant. Delecti, quibus corpus annis infirmum, ingenium sapientia validum erat, rei publicae consultabant; ei vel aetate vel curae similitudine patres appellabantur.

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diverse group of wanderers had, by getting along, become a citizen body.

But after their state had grown in citizens, organization, and territory and was beginning to seem fairly powerful and prosperous, as is usual in human affairs, envy was born from wealth. Neighboring kings and peoples attacked, and only a few friends were of help; the rest, panic-stricken, held back from the dangers.

But the Romans, at home and on campaign, had their eye on everything; they hastened about, made plans, encouraged one another, threw themselves against their enemies, and protected with arms their freedom, their fatherland, and their parents.

Later, when they had through bravery warded off danger, they began to render aid to friends and to allies; more by giving favors than receiving them, they began to secure friendships. They had a government bound by law, which went under the name of monarchy. A select few, whose bodies were feeble in years but whose minds were strong in understanding, looked after the public interest. These men were called, by virtue of either their age or the similarity of their attentiveness, "the Fathers."¹

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7 Post, ubi regium imperium, quod initio conservandae libertatis atque augendae rei publicae fuerat, in superbiam dominationemque se convertit, inmutato more annua imperia binosque imperatores sibi fecere; eo modo minime posse putabant per licentiam insolescere animum humanum.

7 Sed ea tempestate coepere se quisque magis extollere magisque ingenium in promptu habere.
2 Nam regibus boni quam mali suspectiores sunt semperque eis aliena virtus formidulosa est.
3 Sed civitas incredibile memoratu est, adepta libertate, quantum brevi creverit; tanta cupido gloriae inceserat.
4 Iam primum iuventus, simul ac belli patiens erat, in castris per laborem usu militiam discebat magisque in decoris armis et militaribus equis quam in scortis atque conviviis lubidinem habebant.
5 Igitur talibus viris non labor insolitus, non locus ullus asper aut arduus erat, non armatus hostis formidulosus. Virtus omnia domuerat.

6 Sed gloriae maxumum certamen inter ipsos erat; se quisque hostem ferire, murum ascendere, conspici dum tale facinus faceret properabat;

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Later, when the monarchical government, which had first been instituted to preserve freedom and enlarge the state, degenerated into arrogance and tyranny, there was a change in regime, and they created for themselves offices held for one year, with two officers at a time.² This, they thought, would make it least possible for the human mind to grow overbearing through lack of restraint.

At that time, each man began to distinguish himself more and to display his talent more. This is because kings suspect good men more than bad and always dread excellence in another man. But once the state was in possession of liberty, it is remarkable how much it grew in a short time; such a great desire for glory had arisen. In the first place, young men, as soon as they were of an age to endure war, through toil and practice in the camp learned soldiering. They took pleasure more in splendid weapons and warhorses than in prostitutes and parties. For men like this, no toil was unfamiliar, no place rough or steep, no enemy in arms a source of dread. Valor had mastered everything.

But the fiercest contest for glory was among themselves. Each man hastened himself to strike

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eas divitias, eam bonam famam magnamque nobilitatem putabant. Laudis avidi, pecuniae liberales erant; gloriam ingentem, divitias honestas volebant. 7 Memorare possum quibus in locis maximas hostium copias populus Romanus parva manu fuderit, quas urbis natura munitas pugnando ceperit, ni ea res longius nos ab incepto traheret.

8 Sed profecto fortuna in omni re dominatur; ea res cunctas ex lubricitate magis quam ex vero celebrat obscuratque. 2 Atheniensium res gestae, sicuti ego aestumo, satis amplae magnificaeque fuere, verum aliquanto minores tamen quam fama feruntur. 3 Sed quia provenere ibi scriptorum magna ingenia, per terrarum orbem Atheniensium facta pro maximis celebrantur. 4 Ita eorum qui fecere virtus tanta habetur quantum eam verbis potuere extollere praeclara ingenia. 5 At populo Romano numquam ea copia fuit, quia prudentissimus quisque maxime negotiosus erat; ingenium nemo sine corpore exercebat;

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the enemy, to climb the wall, to be seen while he did such a deed. This they considered wealth, this a good reputation and great nobility. Avid for praise, they were generous with their money; they wanted glory on a grand scale, wealth that was honorably acquired. I could recount in what places the Roman People with a small band routed very large armies of the enemy, what cities fortified by nature they took by assault, except that this would take me too far from my subject.

In everything, however, Fortune truly holds sway. She makes famous or obscures all matters according to her own fancy rather than the truth. The achievements of the Athenians, in my estimation, were glorious and grand enough, yet somewhat less than legend celebrates. But since writers of great talent sprang up from there, the deeds of the Athenians are talked about throughout the world as if they were the greatest. In this way, the excellence of those who performed the deeds is considered only as great as the splendid talents have been able to praise it in their words. But for the Roman People there never was this resource, since the cleverest men were also the busiest. Nobody trained his mind

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optumus quisque facere quam dicere, sua ab aliis benefacta laudari quam ipse aliorum narrare malebat.

9 Igitur domi militiaeque boni mores colebantur; concordia maxuma, minuma avaritia erat; ius bonumque apud eos non legibus magis quam natura valebat. 2 Iurgia, discordias, simultates cum hostibus exercebant, cives cum civibus de virtute certabant. In suppliciis deorum magnifici, domi parci, in amicos fideles erant. 3 Duabus his artibus, audacia in bello, ubi pax evenerat aequitate, seque remque publicam curabant.

4 Quarum rerum ego maxuma documenta haec habeo, quod in bello saepius vindicatum est in eos qui contra imperium in hostem pugnaverant quique tardius revocati proelio excesserant quam qui signa relinquere aut pulsi loco cedere ausi erant; 5 in pace vero quod beneficiis quam metu imperium agitabant et, accepta iniuria, ignoscere quam persequi malebant.

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without his body. The best men all preferred to act rather than to speak, to have their good deeds praised by others rather than to recount those of others themselves.

And so at home and on campaign, good morals were cultivated. Harmony was at its greatest, greed at its least. Right and goodness were strong with them naturally rather than through laws. Quarrels, disagreements, and feuds they carried on with their enemies; citizens competed with citizens over valor. In worship of the gods they were extravagant, at home frugal, and to friends faithful. By two practices—boldness in war and, when peace ensued, fairness—they cared for both themselves and the Republic.

For this I have the strongest proof. In war, there was more often punishment of those who fought an enemy against orders and who withdrew from battle too slowly when ordered back, than of those who dared to desert the standards or, if routed, to abandon their assigned position. In peace, on the other hand, our ancestors wielded power more through favors than fear, and if wronged, they preferred forgiveness to revenge.

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10 Sed ubi labore atque iustitia res publica crevit, reges magni bello domiti, nationes ferae et populi ingentes vi subacti, Carthago, aemula imperi Romani, ab stirpe interiit, cuncta maria terraeque patebant, saevire fortuna ac miscere omnia coepit. 2 Qui labores, pericula, dubias atque asperas res facile toleraverant, eis otium divitiae, optanda alias, oneri miseriaeque fuere. 3 Igitur primo pecuniae, deinde imperi cupido crevit; ea quasi materies omnium malorum fuere. 4 Namque avaritia fidem, probitatem ceterasque artis bonas subvortit; pro his superbiam, crudelitatem, deos neglegere, omnia venalia habere edocuit.

5 Ambitio multos mortalis falsos fieri subegit, aliud clausum in pectore, aliud in lingua promptum habere, amicitias inimicitiasque non ex re sed ex commodo aestumare, magisque

THE CURSE OF LEISURE

The Curse of Leisure [10–13]

But when the Republic grew strong through hard work and fairness, when mighty kings were subdued in war, when fierce tribes and powerful peoples were overcome by force, when Carthage—the rival of Roman power—was destroyed root and branch, when all the seas and lands were laid open, then Fortune began to rage and throw everything into confusion.³ Men who had readily tolerated toils, dangers, and doubtful and even desperate situations found leisure and wealth—desirable otherwise—a burden and a misfortune. First a longing for money, then for power, grew. These were, so to speak, the building blocks of all our misfortunes. Greed undermined loyalty, honesty, and other good practices. In place of these, it taught arrogance and cruelty, to neglect the gods and treat everything as up for sale.

Ambition drove many men to become deceitful, to keep one thing concealed in the heart and have another ready on the tongue, to value friendly and unfriendly relations not according to their real worth but their usefulness, to have

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voltum quam ingenium bonum habere. 6 Haec primo paulatim crescere, interdum vindicari; post, ubi contagio quasi pestilentia invasit, civitas inmutata, imperium ex iustissimo atque optumo crudele intolerandumque factum.

II Sed primo magis ambitio quam avaritia animos hominum exercebat, quod tamen vitium propius virtutem erat. 2 Nam gloriam, honorem, imperium bonus et ignavos aequae sibi exoptant; sed ille vera via nititur, huic, quia bonae artes desunt, dolis atque fallaciis contendit. 3 Avaritia pecuniae studium habet, quam nemo sapiens concupivit; ea, quasi venenis malis inbuta, corpus animumque virilem effeminat; semper infinita, insatiabilis est, neque copia neque inopia minuitur.

4 Sed postquam L. Sulla, armis recepta re publica, bonis initiis malos eventus habuit, rapere omnes, trahere, domum alius, alius agros cupere, neque modum neque modestiam victores habere,

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a good outward appearance rather than inner character. At first, these practices increased gradually and sometimes were punished. Later, when the infection had spread like a plague, the city was transformed. The most just and honorable of governments became cruel and intolerable.

But at first, more than avarice it was ambition that troubled men's souls—a vice, certainly, but one that was closer to virtue. For a good man and a worthless one alike long for glory, honor, and power for themselves. But while the good man strives along the honest path, the worthless one, lacking in honorable skills, competes by trickery and deception. Avarice entails a yearning for money, which no wise man covets. As if steeped in strong poison, avarice weakens a virile body and mind. It is always unending, unsatisfied, slaked neither by abundance nor by dearth.

After Lucius Sulla took back the Republic by arms and, despite good beginnings, ended up doing wicked things, everyone was plundering and robbing, with one man coveting a house, another land.⁴ The victors showed neither moderation nor mildness and committed foul cruelties

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foeda crudeliaque in civis facinora facere. 5 Huc accedebat quod L. Sulla exercitum quem in Asia ductaverat, quo sibi fidum faceret, contra morem maiorum luxuriose nimisque liberaliter habuerat. Loca amoena, voluptaria facile in otio ferocis militum animos molliverant. 6 Ibi primum insuevit exercitus populi Romani amare, potare, signa, tabulas pictas, vasa caelata mirari, ea privatim et publice rapere, delubra spoliare, sacra profanaque omnia polluere. 7 Igitur ei milites, postquam victoriam adepti sunt, nihil relicui victis fecere. 8 Quippe secundae res sapientium animos fatigant; ne illi corruptis moribus victoriae temperarent.

12 Postquam divitiae honori esse coepere et eas gloria, imperium, potentia sequebatur, hebescere virtus, paupertas probro haberi, innocentia pro malevolentia duci coepit. 2 Igitur ex divitiis iuventutem luxuria atque avaritia cum superbia invasere; rapere, consumere, sua parvi

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against fellow citizens. Added to that, Sulla had, contrary to the practice of our ancestors, treated the army that he had led into Asia with extravagance and excessive generosity in order to render it loyal to him. The pleasant and luxurious quarters where they passed their leisure promptly softened the soldiers' fierce spirit. There for the first time an army of the Roman People became accustomed to whoring around and drinking, to admiring statues, paintings, and embossed cups, to stealing from private individuals and communities, to stripping temples, to desecrating everything sacred and profane. As a result, those soldiers, after they gained victory, left nothing to the defeated. Prosperity enervates even the minds of those who are wise; still less would those men with their immoral ways be able to control themselves in victory.

After wealth began to be a source of honor and was accompanied by glory, power, and influence, excellence began to grow blunt, poverty to be regarded as a disgrace, integrity considered nastiness. And so, as a result of wealth, a love of pleasure and of money, along with arrogance, seized hold of the young. They plundered, they laid waste; they cared little for their own and

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pendere, aliena cupere, pudorem, pudicitiam, divina atque humana promiscua, nihil pensi neque moderati habere.

3 Operae pretium est, cum domos atque villas cognoveris in urbium modum exaedificatas, visere templa deorum quae nostri maiores, religiosissimi mortales, fecere. 4 Verum illi delubra deorum pietate, domos suas gloria decorabant; neque victis quicquam praeter iniuriae licentiam eripiebant. 5 At hi contra, ignavissimi homines, per summum scelus omnia ea sociis adimere quae fortissimi viri victores reliquerant, proinde quasi iniuriam facere, id demum esset imperio uti.

13 Nam quid ea memorem quae nisi eis qui videre nemini credibilia sunt, a privatis compluribus subvorsos montis, maria constrata esse? 2 Quibus mihi videntur ludibrio fuisse divitiae; quippe quas honeste habere licebat, abuti per turpitudinem properabant.

3 Sed lubido stupri ganeae ceterique cultus non minor incesserat: viri muliebria pati, mulieres pudicitiam in propatulo habere; vescendi