

PSYCHOMACHIA OF PRUDENTIUS  
TEXT, TRANSLATION, AND COMMENTARY

---

A Thesis  
Presented to  
the Faculty of the Department of Classical Languages  
The University of Southern California

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

---

by  
Sister Cornelia Joseph Lynch  
August 1953

UMI Number: EP60254

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI EP60254

Published by ProQuest LLC (2014). Copyright in the Dissertation held by the Author.

Microform Edition © ProQuest LLC.

All rights reserved. This work is protected against unauthorized copying under Title 17, United States Code



ProQuest LLC.  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106 - 1346

L'54 L 987  
This thesis, written by

..... **Sister Cornelia Joseph Lynch** .....  
under the guidance of her Faculty Committee,  
and approved by all its members, has been  
presented to and accepted by the Council on  
Graduate Study and Research in partial fulfillment  
of the requirements for the degree of

..... **Master of Arts** .....

Date.....

Faculty Committee

..... *Welcome A. Tilroe* .....  
Chairman

..... *Robert B. Cross* .....

..... *R. Belle'* .....

300  
nr. 1  
Reel 256e  
v. 113

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
II. PRUDENTIUS AND HIS CONTEMPORARY SETTING. . . . .	3
III. TEXT--PSYCHOMACHIA . . . . .	11
IV. ENGLISH TRANSLATION--THE WAR OF THE SOUL . . . . .	57
V. COMMENTARY . . . . .	101
VI. SUMMARY AND OUTLINE. . . . .	169
BIBLIOGRAPHY . . . . .	174

## CHAPTER I

### INTRODUCTION

In the following treatise on the Psychomachia, I have refrained almost entirely from literary questions, laying no intensive emphasis upon textual comparisons of surviving manuscripts, Vergilian influence, or allegorical development. Bergman's systematic treatment of the first problem appears in Corpus Scriptorum Ecclesiasticorum Latinorum, volume 61. The second problem has been thoroughly covered by Mahoney in his Vergil in the Works of Prudentius. However, a few cross-references have been cited whenever they seemed as aid to a more thorough understanding of the context. The first chapters of Allegory of Love by Lewis adequately cover the last-mentioned point.

The Latin text of the Psychomachia is that used by Bergman. The appended footnotes, by no means exhaustive, include both Scriptural and Vergilian references. However, they adequately acknowledge Prudentius' indebtedness for the biblical and classical phraseology, the Christian and pagan atmosphere, and the spiritual and secular inspiration which have contributed to the development of this first purely allegorical epic of the literature of the West. The one aim in the translation has been an attempt to clarify

obscure verses, endeavoring, however, not to wander from the true sense of the text, and not to give way to rhetorical elaboration for fear of losing its ageless significance as a Latin epic. As the whole poem is vibrant with spirituality, I have attempted to give all passages the atmosphere required for them by Sacred Scripture. By many biblical references, definition of terms, and paraphrasing of passages, the Commentary stresses the religious tone of this Christian epic. It is offered as illuminative of the poem, as its purpose is to bring added light and pleasure to the understanding of the theme. The selection of comments includes those which of necessity seem to be demanded for even a superficial appreciation of Prudentius' motive in composing this work.

## CHAPTER II

### PRUDENTIUS IN HIS CONTEMPORARY SETTING

For a better understanding of the place that Prudentius holds in the field of Christian literature, it is necessary to note the era in which he was born: a period in which the pagan empire of Rome became Christian; that phase of Church history which saw Christianity emerge triumphant from the last of the persecutions. With the exception of the brief reign of Julian the Apostate, whose repressive measures were unable to check the growth of the Church, the last half of the fourth century marked the passing of paganism and the spread of Christianity, a growth so significant that at the beginning of the fifth century the Christian faith was recognized as the bond of Roman unity.

With this conquest of Christianity, Patristic literature reached its prime. Great theological controversies, chiefly solicitous about teaching faith, safeguarding morals, and defending the purity of doctrine against heresy and internal schism, gave rise to notable works which produced a vital and lasting influence on contemporary and subsequent writers. For whenever religious ideas are vigorous, literature is profoundly

affected.

Great teachers arose throughout Christendom and the writing of these gifted sons of Holy Mother Church reflected the intensity of the religious thought of the era. The headquarters of literary life in the East flourished at Alexandria and at Antioch. The rivalries of the numerous scholars and writers of these two centers make an interesting chapter of theological history. The adherents of the first school displayed a fondness for that allegorical interpretation of which Origen had been in former times the most scholarly exponent. The Antiochenes, in turn, adopted a more literal and critical method which exposed Holy Writ to a more scientific scrutiny. Literary progress was not, however, confined to these two centers. The School of Edessa, the establishment of which is attributed to St. Ephraem, also made its contribution to Christian literature. These Syrian Fathers followed the literal method of Scriptural interpretation, but their writers were more poetical, mystical, and contemplative than those of Antioch. St. Ephraem, recognized as the greatest of the Syrian Fathers, has left numerous works which include sermons, commentaries on Holy Scripture, and hymns.

Conspicuous among the grand procession of Greek writers and Doctors are Eusebius Pamphili, "Father of



Church History"; St. Athanasius, whose chief works were written in condemnation of the Arian heresy; the three great Cappadocians: St. Basil the Great, St. Gregory of Nyssa, and St. Gregory Nazianzen whose ascetical writings, discourses, homilies, and epistles exerted a tremendous influence throughout the centuries. St. John Chrysostom, who represented the School of Antioch at its best, became the most eloquent orator in Christian history. His teachings were so clear and definite and of such great importance that he was considered an authority by both Greek and Latin scholars.

The theological disputes which occupied the attention of the Fathers of the East involved comparatively few of the Fathers of the West. St. Hilary of Poitiers, however, devoted his talents to the Arian dispute and is credited with the introduction of Greek speculation into the West. Because of his writings he is termed the interpreter of Greek theology for the Latin Church.

The practical and apologetical spirit of the writings of the Latin Church offered a sharp note of contrast to the speculative tone of the Eastern Fathers. Still the great Doctors of West drank deeply from the rich well-springs of eastern thought. St. Jerome, to whom the world is indebted for the Latin Vulgate, made use of the

works of Origen, the richest source of scriptural material then existing. The works of St. Ambrose, too, though little concerned with the speculations which occupied the attention of the Greek Fathers, reflect Greek influence.

One of the most profound thinkers in the field of Christian theology, St. Augustine is regarded by some as the greatest of the Doctors of the West. He adopted and applied to theology whatever truth he discovered in Plato, Cicero, Plotinus, and other philosophers. His sermons, letters, philosophical and controversial works form a veritable storehouse of theology and spirituality. It was through his contributions that the intellectual center of the world shifted from East to West, and under his genius western theology developed an original and characteristic Roman style.

Though the writings of the period were principally of a dogmatic or polemic nature, the first beginnings of hymn writing made its appearance in the West under the guidance of St. Ambrose. His works constitute the first efforts of the Christian lyric and true Christian poetry earning for him the title of "Father of Christian Hymnody." Mention must be made of St. Hilary's efforts at writing original Latin hymns. His compositions failed to take root, but they are of importance as being among the first

attempts at Christian Latin verse.

The two Spanish poets, Juvencus and St. Damasus, represent in their writings new departures in the development of poetic forms and themes. The heroic version of the four gospels by Juvencus was intended to appeal to educated Christians and to prevent them from any possible lapse into pagan beliefs. The series of short epigrams of St. Damasus led to the creation of hymns in praise of the martyrs, as exemplified in the Peristephanon of Prudentius.

Such was the great constructive period of Greek and Latin Christian prose and poetry which surrounded Aurelius Prudentius Clemens, the poet par excellence of this era. Writing not as a philosopher, teacher, nor theologian, but as a Christian layman, he expressed in verse the beauties and splendor of Catholic teaching and worship, establishing for himself the right to be accorded the first place amongst the early Christian Latin poets. Scant information about the events of his life is available. Whatever may be read into the Praefatio to his collected works, coupled with the remarks scattered throughout the latter and supported by a few sentences from De Viris Illustribus of Grannadius, furnishes limited material for a sketchy biography.

Examination of his autobiographical preface indicates

that he was born in the consulship of Salia (A.D. 348) in Spain near the Pyrenees. Internal evidence culled from his writings fix three cities--Tarragona, Calahorra, and Saragossa--as the probable place of his birth. The last named is most commonly given the honor. Prudentius must have been born a Christian for he nowhere mentions his conversion. Though he tells us nothing of his parents, we may infer from his name, education, and subsequent official career that he came from a good and well-born family who saw to it that he received the literary and rhetorical training common to his day. He must have brought to his studies a mind that was acute, eloquent, and diligent, as his later poetry gives ample proof of his extensive knowledge of classical and ecclesiastical literature. His public career as a barrister and as a provincial governor was crowned with a notable degree of success. It is supposed that he traveled to Rome about 400 A.D., where he was favorably received by the Emperor who seems to have bestowed upon him some honorable office in his native land. At the age of fifty-seven, it appears that he had taken stock of his worldly achievements and found them wanting in the light of eternal values. Perhaps this resulted in a spiritual crisis within his own soul that aroused in him the intense desire to devote his talents and the remainder

of his days to the service of God and the spread of Holy Mother Church. Thus, towards the end of his life he spent his efforts to promote the kingdom of God by singing His praises and unfolding His teachings in Christian verse.

His works, all of which bear Greek titles, fall into three groups: lyrical, didactic, and polemical. The Cathemerinon and the Peristephanon are each lyrical in form but the latter, because of its epic quality, might almost be described as a ballad. In the first work, Prudentius has presented a group of twelve hymns, written in a variety of lyrical meters, appropriate for use at certain hours of the day and for certain Church feasts. The second mentioned work is a collection of fourteen hymns dedicated to the glory of particular martyrs. The didactic poem, Apotheosis, defends the orthodox doctrine of the Blessed Trinity, at the same time refuting heretical teachings on the nature of Christ. Harmartigenia treats of the origin of sin. The first book of Contra Orationem Symmachi launches an attack on the pagan gods while the second book, in refuting Symmachus' statements, becomes a defence of Christianity in verse. The Dittochaeon, to which no allusion is made in the Praefatio, consists of forty-nine quatrains that may have been written to serve as captions for biblical pictures.

The Psychomachia relates in epic form the conquest of Virtue over Vice. Reflecting the form, meter, and phraseology of the classical tradition and Christian sentiment, it appeared in all its originality as the first Christian allegory. In the personification of the vices and virtues, he was inspired, no doubt, by the works of the early Latin Fathers, particularly by Tertullian's De Spectaculis in which passages reveal similarity to the central ideal of the Psychomachia.

Thus did Prudentius, steeped in classical skill and motivated by Christian spirituality, unite scholarship and Catholic thought. In him the classical past and Christian truths met to cast the mold that was to inspire many poets of the Middle Ages.

## CHAPTER III

### PRAEFATIO

Senex fidelis, prima credendi uia  
Abram,<sup>1</sup> beati seminis serus pater,  
adiecta cuius nomen auxit syllaba,  
Abram parenti dictus, Abraham deo,  
senile pignus qui dicauit uictimae 5  
docens, ad aram cum litare quis uelit,  
quod dulce cordi, quod pium, quod unicum  
deo libenter offerendum credito,  
pugnare nosmet cum profanis gentibus  
suasit suumque suasor exemplum dedit 10  
nec ante prolem coniugalem gignere  
deo placentem, matre uirtute editam,  
quam strage multa bellicosus spiritus  
portenta cordis seruiantis uicerit.

Victum feroces forte reges ceperant 15  
Loth inmorantem criminosis urbibus,  
Sodomae et Gomorrae,<sup>2</sup> quas fouebat aduena  
pollens honore patruelis gloriae.

---

<sup>1</sup> Gen. 15:6: Credidit Abram Deo . . .

<sup>2</sup> Ibid., 13:12: Lot uero moratus est in oppidis,  
. . . et habitauit in Sodomis.

	12
Abram sinistris excitatus nuntiis	
audit propinquum sorte captum bellica	20
seruire duris barbarorum uinculis.	
armat trecentos terque senos uernulas, <sup>3</sup>	
pergant ut hostis terga euntis caedere,	
quem gaza diues ac triumphus nobilis	
captis tenebant inpeditum copiis.	25
quin ipse ferrum stringit et plenus deo	
reges superbos mole praedarum graues	
pellit fugatos, sauciatos proterit.	
frangit catenas et rapinam liberat:	
aurum, puellas, paruulos, monilia,	30
oues, equarum uasa, uestem, buculas.	
Loth ipse ruptis expeditus nexibus <sup>4</sup>	
attrita bacis colla liber erigit,	
Abram triumphi dissipator hostici	
redit recepta prole fratris inclytus,	35
ne quam fidelis sanguinis prosapiam	
uis pessimorum possideret principum.	
adhuc recentem caede de tanta uirum	
donat sacerdos ferculis caelestibus,	

---

<sup>3</sup> Gen. 14:14: . . . numeravit expeditos uernaculos suos tercentos decem et octo.

<sup>4</sup> Aen. 8:225: ruptis . . . catenis.



	13
dei sacerdos rex <sup>5</sup> et idem praepotens	40
[origo cuius fonte inenarrabili secreta nullum prodit auctorem sui,]	
Melchisedec, qua stirpe, quis maioribus ignotus, uni cognitus tantum deo.	
mox et triformis angelorum trinitas	45
senis reuisit hospitis mapalia, et iam uietam Sarra in aluum fertilis munus iuuentae mater exsanguis stupet herede gaudens et cachinni paenitens.	
Haec ad figuram praenotata est linea,	50
quam nostra recto uita resculpat pede: uigilandum in armis pectorum fidelium omnemque nostri portionem corporis, quae capta foedae seruiat libidini, domi coactis liberandam uiribus,	55
nos esse large uernularum diuites, si, quid trecenti bis nouenis additis possint, figura nouerimus mystica.	
mox ipse Christus, qui sacerdos uerus est, parente natus alto et ineffabili,	60
cibum beatis offerens uictoribus	

---

<sup>5</sup> Gen. 14:18: . . . sacerdos Dei altissimi . . .

paruam pudici cordis intrabit casam  
monstrans honorem trinitatis hospitae;  
animam deinde spiritus complexibus  
pie maritam, prolis expertem diu,  
faciet perenni fertilem de semine,  
tunc sera dotem possidens puerpera  
herede digno patris inplebit domum.

---

## PSYCHOMACHIA

Christe, graues hominum semper miserate labores,<sup>6</sup>  
 qui patria uirtute cluis propriaque sed una-  
 unum namque deum colimus de nomine utroque,  
 non tamen et solum, quia tu deus ex patre, Christe-  
 dissere, rex noster, quo milite pellere culpas 5  
 mens armata queat nostri de pectoris antro,  
 exoritur quotiens turbatis sensibus intus  
 seditio atque animam morborum rixa fatigat,  
 quod tunc praesidium pro libertate tuenda  
 quaeue acies furiis inter praecordia mixtis 10  
 obsistat meliore manu.<sup>7</sup> nec enim, bone ductor,  
 magnarum uirtutum inopes neruisque carentes  
 christicolas uitiiis populantibus exposuisti;  
 ipse salutiferas obsesso in corpore turmas  
 depugnare iubes, ipse excellentibus armas 15  
 artibus ingenium, quibus ad ludibria cordis  
 obpugnanda potens tibi dimicet et tibi uincat.  
 uincendi praesens ratio est, si cominus ipsas  
 uirtutum facies et conluctantia contra

---

<sup>6</sup> Aen. 6:56: Phoebe, gravis Troiae semper miserate labores.

<sup>7</sup> Ibid., 1:148 ff.: veluti magno in populo cum saepe coorta est saeuitque animis ignoble vulgus.

	16
uiribus infestis liceat portenta notare.	20
<p style="text-align: center;">Prima petit campum dubia sub sorte duelli  pugnatura Fides agresti turbida cultu,  nuda umeros, intonsa comas, exerta lacertos;  namque repentinus laudis calor ad noua feruens  proelia nec telis meminit nec tegmine cingi,</p>	25
<p>pectore sed fidens ualido membrisque relectis  prouocat insani frangenda pericula belli.  ecce lacessentem conlatis uiribus audet  prima ferire Fidem ueterum Cultura deorum.  illa hostile caput falerataque tempora uittis<sup>8</sup></p>	30
<p>altior insurgens<sup>9</sup> labefactat et ora cruore  de pecudum satiata solo adplicat et pede calcat  elisos in morte oculos animamque malignam  fracta intercepti commercia gutturis artant  difficilemque obitum suspiria longa fatigant.</p>	35
<p>exultat uictrix legio, quam mille coactam  martyribus regina Fides animarat in hostem.  nunc fortes socios parta pro laude coronat  floribus ardentique iubet uestirier ostro.</p>	
<p style="text-align: center;">Exim gramineo in campo concurrere prompta</p>	40

---

<sup>8</sup> Aen. 2:133: . . . et circum tempora vittae.

<sup>9</sup> Ibid., 12:901: . . . altior exurgens.

17

uirgo Pudicitia speciosis fulget in armis,<sup>10</sup>  
quam patrias succincta faces Sodomita Libido  
adgreditur piceamque ardenti sulphure pinum  
ingerit in faciem pudibundaque lumina flammis  
adpetit et taetro temptat subfundere fumo, 45  
sed dextram furiae flagrantis et ignea dirae  
tela lupae saxo ferit inperterrita uirgo  
excussasque sacro taedas depellit ab ore.  
tunc exarmatae iugulum meretricis adacto  
transfigit gladio; calidos uomit illa uapores 50  
sanguine concretos caenoso, spiritus inde  
sordidus exhalans uicinas polluit auras.  
'hoc habet,'<sup>11</sup> exclamat uictrix regina, 'supremus  
hic tibi finis erit, semper prostrata iacebis  
nec iam mortiferas audebis spargere flammis 55  
in famulos famulasue dei, quibus intima casti  
uena animi sola feruet de lampade Christi.  
tene, o uexatrix hominum, potuisse resumptis  
uiribus extincti capitis recalescere flatu,  
Assyrium postquam thalamum ceruix Olofernus 60  
caesa cupidineo madefactum sanguine lauit  
gemmantemque torum moechi ducis aspera Iudith

<sup>10</sup> Aen. 11:769: . . . fulgebat in armis.

<sup>11</sup> Ibid., 12:296: "hoc habet."

18

spreuit et incestos conpescuit ense furores,<sup>12</sup>  
famosum mulier referans ex hoste tropaeum<sup>13</sup>  
non trepidante manu, uindex mea caelitus audax! 65  
at fortasse parum fortis matrona sub umbra  
legis adhuc pugnans, dum tempora nostra figurat,  
uera quibus uirtus terrena in corpora fluxit,  
grande per infirmos caput excisura ministros:  
numquid et intactae post partum uirginis, ullum 70  
fas tibi iam superest? post partum uirginis ex quo  
corporis humani naturam pristina origo  
deseruit carnemque nouam uis ardua seuit  
atque innupta deum concepit femina Christum,  
mortali de matre hominem sed cum patre numen. 75  
inde omnis iam diua caro est, quae concipit illum  
naturamque dei consortis foedere sumit.  
uerbum quippe caro factum non destitit esse  
quod fuerat, uerbum, dum carnis glutinat usum,  
maiestate quidem non degenerante per usum 80  
carnis, sed miseros ad nobiliora trahente.  
ille manet, quod semper erat, quod non erat, esse

---

<sup>12</sup> Judith 13:10: Et percussit bis in cervicem ejus, et abscidit caput ejus, et abstulit conopeum ejus a columnis, et evoluit corpu ejus truncum.

<sup>13</sup> Geo. 3:32: . . . manu diverso ex hoste tropaea.

incipiens; nos, quod fuimus, iam non sumus, aucti  
 nascendo in melius: mihi contulit et sibi mansit,  
 nec deus ex nostris minuit sua, sed sua nostris  
 dum tribuit, nosmet dona ad caelestia uexit.

85

dona haec sunt, quod uicta iaces, lutulenta Libido,  
 nec mea post Mariam potis es perfringere iura.  
 tu princeps ad mortis iter, tu ianua leti,<sup>14</sup>

corpora conmaculans animas in tartara mergis.

90

abde caput tristi iam, frigida pestis, abysso,  
 occide, prostibulum, manes pete, claudere Auerno,  
 inque tenebrosum noctis detrudere fundum!

te uoluant subter uada flammea, te uada nigra,  
 sulphureusque rotet per stagna sonantia uertex,

95

nec iam christicolas, furiarum maxima, temptes,  
 ut purgata suo seruentur corpora regi.'

dixerat haec et laeta Libidinis interfectae  
 morte Pudicitia gladium Iordanis in undis<sup>15</sup>

abluit infectum, sanies cui rore rubenti

100

haeserat et nitidum macularat uulnere ferrum.

expiat ergo aciem fluuiali docta lauacro

uictricem uictrix abolens baptismate labem

hostilis iuguli nec iam contenta pium

<sup>14</sup> Aen. 2:661: . . . patet isti ianua leto.

<sup>15</sup> Marc. 1:5: . . . in Iordanis flumine.

	20
condere uaginae gladium, ne tecta rubigo	105
occupet ablutum scabrosa sorde nitorem,	
catholico in templo diuini fontis ad aram	
consecrat, aeterna splendens ubi luce coruscet.	
Ecce modesta graui stabat Patientia uultu	
per medias inmota acies uariosque tumultus	110
uulneraque et rigidis uitalia peruia pilis	
spectabat defixa oculos et lenta manebat.	
hanc procul Ira tumens, spumanti feruida rictu,	
sanguinea intorquens subfuso lumina felle,	
ut belli exsortem teloque et uoce lacessit <sup>16</sup>	115
inpatiensque morae conto petit, increpat ore	
hirsutas quatiens galeato in uertice cristas:	
'en tibi, Martis,' ait, 'spectatrix libera nostri,	
excipe mortiferum securo pectore ferrum	
nec doleas, quia turpe tibi gemuisse dolorem.'	120
sic ait <sup>17</sup> et stridens sequitur conuicia pinus	
per teneros crispata notos et certa sub ipsum	
defertur stomachum rectoque inliditur ictu,	
sed resilit duro loricae excussa repulsu.	
prouida nam uirtus conserto adamante trilicem	125

<sup>16</sup> Aen. 10:644: . . . telis et uoce lacessit.

<sup>17</sup> Ibid., 1:142: sic ait et . . .



induerat thoraca umeris squamosaque ferri  
texta per intortos commiserat undique neruos;  
inde quieta manet Patientia, fortis ad omnes  
telorum nimbos et non penetrabile durans,  
nec mota est iaculo monstri sine more furentis 130  
opperiens propriis perituram uirbus Iram.  
scilicet indomitos postquam stomachando lacertos  
barbara bellatrix inpenderat et iaculorum  
nube superuacuum lassauerat inrita dextram,  
cum uentosa leui cecidissent tela uolatu 135  
iactibus et uacuis hastilia fracta iacerent,  
uertitur ad capulum manus improba et ense corusco  
conisa in plagam dextra sublimis ab aure  
erigitur mediumque ferit librata cerebrum.  
aerea sed cocto cassis formata metallo 140  
tinnitum percussa refert aciemque retundit  
dura resultantem, frangit quoque uena rebellis  
inlisum chalybem, dum cedere nescia cassos  
excipit adsultus ferienti et tuta resistit.  
Ira ubi truncati mucronis fragmina uidit 145  
et procul in partes ensem crepuisse minutas,  
iam capulum retinente manu sine pondere ferri  
mentis inops ebur infelix decorisque pudendi  
perfida signa abicit monumentaque tristia longe

spernit et ad proprium succenditur efferata letum.

150

missile de multis, quae frustra sparserat, unum  
puluere de campi peruersos sumit in usus:

rasile figit humi lignum ac se cuspede uersa

perfodit et calido pulmonem uulnere transit.

quam superadsistens Patientia: 'uicimus,' inquit,

155

'exultans uitium solita uirtute sine ullo

sanguinis ac uitae discrimine; lex habet istud

nostra genus belli, furias omnemque malorum

militiam et rabidas tolerando extinguere uires.

ipsa sibi est hostis uaesania seque furendo

160

interimit moriturque suis Ira ignea telis.'

haec effata secat medias inpune cohortes

egregio comitata uiro; nam proximus Iob

haeserat inuictae dura inter bella magistrae,

fronte seuerus adhuc et multo funere anhelus,

165

sed iam clausa truci subridens ulcera uultu

perque cicatricum numerum sudata recensens

milia pugnarum, sua praemia, dedecus hostis.

illum diua iubet tandem requiescere ab omni

armorum strepitu captis et perdita quaeque

170

multiplicare opibus nec iam peritura referre.

ipsa globos legionum et concurrentia rumpit

agmina uulniferos gradiens intacta per imbres.

omnibus una comes uirtutibus adsociatur  
 auxiliumque suum fortis Patientia miscet. 175

nulla anceps luctamen inuit uirtute sine ista  
 uirtus et uidua est, quam non Patientia firmat.

Forte per effusas inflata Superbia turmas  
 effreni uolitabat equo, quem pelle leonis  
 texerat et ualidos uillis onerauerat armos, 180

quo se fulta iubis iactantius illa ferinis  
 inferret tumido dispectans agmina fastu.  
 turritum tortis caput adcumularat in altum  
 crinibus, exstructos auget ut addita cirros  
 congeries celsumque apicem frons ardua ferret. 185

carbasa ex umeris summo collecta coibat  
 palla sinu teretem nectens a pectore nodum;  
 a ceruice fluens tenui uelamine limbus  
 concipit infestas textis turgentibus auras.  
 nec minus instabili sonipes feritate superbit 190

inpatiens madidis frenarier ora lupatis,  
 huc illuc frendens obuertit terga negata  
 libertate fugae pressisque tumescit habenis.  
 hoc sese ostentans habitu uentosa uirago  
 inter utramque aciem<sup>18</sup> supereminet et faleratum 195  
 circumflectit equum uultuque et uoce minatur

<sup>18</sup> Aen. 3:685: inter utramque uiam . . .

aduersum spectans cuneum, quem milite raro  
 et paupertinis ad bella coegerat armis

Mens Humilis, regina quidem sed egens alieni  
 auxilii propio nec sat confisa paratu. 200

Spem sibi collegam coniunxerat, edita cuius  
 et suspensa ab humo est Opulentia diuite regno.

ergo Humilem postquam male sana Superbia Mentem  
 uilibus instructam nullo ostentamine telis  
 aspicit, in uocem dictis se effundit amaris: 205

'non pudet, o miseri, plebeio milite claros  
 adtemptare duces ferroque lacessere gentem  
 insignem titulis, ueteres cui bellica uirtus  
 diuitias peperit laetos et gramine colles  
 imperio calcare dedit? nunc aduena nudus 210

nititur antiquos, si fas est, pellere reges!  
 en qui nostra suis in praedam cedere dextris  
 sceptras uolunt, en qui nostras sulcare nouales  
 aruaque capta manu popularier hospite aratro  
 contendunt duros et pellere Marte colonos! 215

nempe-o ridiculum uulgas! -natalibus horis  
 totum hominem et calidos a matre amplectimur artus  
 uimque potestatum per membra recentis alumni  
 spargimus et rudibus dominamur in ossibus omnes.

quis locus in nostra tunc uobis sede dabatur, 220

congenitis cum regna simul dicionibus aequo  
 robure crescebant? nati nam luce sub una  
 et domus et domini paribus adolueimus annis,  
 ex quo plasma nouum de consaepto paradisi  
 limite progrediens amplum transfugit in orbem 225  
 pellitosque habitus sumpsit uenerabilis Adam,<sup>19</sup>  
 nudus adhuc, ni nostra foret praecepta secutus.  
 quisnam iste ignotis hostis nunc surgit ab oris  
 inportunus, iners, infelix, degener, amens,  
 qui sibi tam serum ius uindicat, hactenus exul? 230  
 nimirum uacuae credentur friuola famaе,  
 quae miseros optare iubet quandoque futuri  
 spem fortasse boni, lenta ut solacia mollem  
 desidiam pigro rerum meditamine palpent.  
 quid, ni illos spes palpet iners, quos puluere in isto 235  
 tirones Bellona truci non excitat aere  
 inbellesque animos uirtus tepefacta resoluit?  
 ane Pudicitiae gelidum iecur utile bello est,  
 an tenerum pietatis opus sudatur in armis?  
 quam pudet, o Mauros et Virtus conscia, talem 240  
 contra stare aciem ferroque lacescere nugas  
 et cum uirgineis dextram conferre choraeis,

---

<sup>19</sup> Gen. 3:21: Fecit quoque Dominus Deus Adae et uxori ejus tunicas pelliceas, et induit eos.

Iustitia est ubi semper egens et pauper Honestas,  
 arida Sobrietas, albo Ieiunia uultu,  
 sanguine uix tenui Pudor interfusus, aperta 245  
 Simplicitas et ad omne patens sine tegmine uulnus  
 et prostrata in humum nec libera iudice sese  
 Mens Humilis, quam degenerem trepidatio prodit!  
 faxo ego, sub pedibus stipularum more teratur  
 inualida ista manus; neque enim perfringere duris 250  
 dignamur gladiis argenti et sanguine ferrum<sup>20</sup>  
 inbuere fragilique uiros foedare triumpho.'

Talia uociferans rapidum calcaribus urget  
 cornipedem laxisque uolat temeraria frenis  
 hostem humilem cupiens impulsu umbonis equini 255  
 sternere deiectamque supercalcare ruinam.  
 sed cadit in foueam praeceps, quam callida forte  
 Fraus interciso subfoderat aequore furtim,  
 Fraus detestandis uitiorum e pestibus una,  
 fallendi uersuta opifex, quae praescia belli 260  
 planitiem scrobibus uitiauerat insidiosis  
 hostili de parte latens, ut fossa ruentes  
 exciperet cuneos atque agmina mersa uoraret,  
 ac, ne fallacem puteum deprendere posset

---

<sup>20</sup> Aen. 7:541 f.: . . . ubi sanguine bellum  
 imbuit . . .

27

cauta acies, uirgis adopertas texerat oras 265  
et superinposito simularat caespite campum.  
at regina humilis, quamuis ignara, manebat  
ulteriore loco nec adhuc ad fraudis opertum  
uenerat aut foueae calcarat furta malignae.  
hunc eques illa dolum, dum fertur praepete cursu, 270  
incidit et caecum subito patefecit hiatum.  
prona ruentis equi ceruice inuoluitur ac sub  
pectoris inpressu fracta inter crura rotatur.  
at uirtus placidi moderaminis, ut leuitatem  
prospicit obtritam monstri sub morte iacentis, 275  
intendit gressum mediocriter, os quoque parce  
erigit et comi moderatur gaudia uultu.  
cunctanti Spes fida comes succurrit et offert  
ultorem gladium laudisque inspirat amorem.  
illa cruentatum correptis crinibus hostem 280  
protrahit et faciem laeua reuocante supinat,  
tunc caput orantis flexa ceruice resectum  
eripit ac madido suspendit colla capillo.  
extinctum uitium sancto Spes increpat ore:  
'desine grande loqui, frangit deus omne superbum,<sup>21</sup> 285  
magna cadunt, inflata crepant, tumefacta premuntur.  
disce supercilium deponere, disce cauere

---

<sup>21</sup> 1 Petr. 5:5: . . . qui Deus superbis resistit.

ante pedes foueam, quisquis sublime minaris!  
peruulgata uiget nostri sententia Christi  
scandere celsa humiles et ad ima redire feroces. 290  
uidimus horrendum membris animisque Golian  
inualida cecidisse manu: puerilis in illum  
dextera funali torsit stridore lapillum  
traiectamque cauo penetrauit uulnere frontem.<sup>22</sup>  
ille minax, rigidus, iactans, truculentus, amarus, 295  
dum tumet indomitum, dum formidabile feruet,  
dum sese ostentat, clipeo dum territat auras,  
expertus, pueri quid possint ludicra parui,  
subcubuit teneris bellator turbidus annis.  
me tunc ille puer uirtutis pube secutus 300  
florentes animos sursum in mea regna tetendit,  
seruatur quia certa mihi domus omnipotentis  
sub pedibus domini meque ad sublime uocantem  
uictores caesa culparum labe capessunt.'  
dixit et auratis praestringens aera pinnis 305  
in caelum se uirgo rapit. mirantur euntem  
uirtutes tolluntque animos in uota uolentes  
ire simul, ni bella duces terrena retardent.  
confligunt uitiiis seque ad sua praemia seruant.

---

<sup>22</sup> 1 Reg. 17:49: . . . tulitque unum lapidem, et funda jecit, et circumducens percussit Philisthaeum in fronte.



Venerat occiduis mundi de finibus hostis, 310  
 Luxuria extinctae iam dudum prodiga famae,  
 delibuta comas, oculis uaga, languida uoce,  
 perdita deliciis, uitae cui causa uoluptas,  
 elumbem mollire animum, petulanter amoenas  
 haurire inlecebras et fractos soluere sensus. 315  
 ac tunc peruigilem ructabat marcida cenam,  
 sub lucem quia forte iacens ad fercula raucos  
 audierat lituos atque inde tepentia linquens  
 pocula lapsanti per uina et balsama gressu  
 ebria calcatis ad bellum floribus ibat. 320  
 non tamen illa pedes, sed curru inuecta uenusto  
 saucia mirantum capiebat corda uirorum.  
 o noua pugnandi species! non ales harundo  
 neruum pulsa fugit nec stridula lancea torto  
 emicat amento, frameam nec dextra minatur, 325  
 sed uiolas lasciua iacit foliisque rosarum  
 dimicat et calathos inimica per agmina fundit.  
 inde eblanditis uirtutibus halitus inlex  
 inspirat tenerum labefacta per ossa uenenum<sup>23</sup>  
 et male dulcis odor domat ora et pectora et arma 330  
 ferratosque toros obliso robure mulcet.

---

<sup>23</sup> Aen. 8:390: . . . labefacta per ossa  
 cucurrit . . .

deiciunt animos ceu uicti et spicula ponunt  
 turpiter, heu, dextris languentibus obstupefacti,  
 dum currum uaria gemmarum luce micantem

mirantur, dum bratteolis crepitantia lora 335

et solido ex auro pretiosi ponderis axem  
 defixis inhiant obtutibus et radiorum  
 argento albentem seriem, quam summa rotarum  
 flexura electri pallentis continet orbe.

et iam cuncta acies in deditiois amorem 340

sponte sua uersis transibat perfida signis  
 Luxuriae seruire uolens dominaeque fluentis  
 iura pati et laxa ganeorum lege teneri.

ingemuit tam triste nefas fortissima uirtus

Sobrietas dextro socios decedere cornu 345

inuictamque manum quondam sine caede perire.

uexillum sublime crucis, quod in agmine primo

dux bona praetulerat, defixa cuspidem sistit

instauratque leuem dictis mordacibus alam

exstimulans animos nunc probris, nunc prece mixta: 350

'quis furor insanas agitat caligine mentes,

quo ruitis, cui colla datis, quae uincula tandem-

pro pudor-armigeris amor est perferre lacertis,

lilia luteolis interlucentia sertis

et ferrugineo uernantes flore coronas? 355

his placet adsuetas bello iam tradere palmas  
 nexibus, his rigidas nodis innectier ulnas,  
 ut mitra caesariem cohibens aurata uirilem  
 conbibat infusum croceo relegamine nardum,  
 post inscripta oleo frontis signacula, per quae 360  
 unguentum regale datum est et chrisma perenne,  
 ut tener incessus uestigia syrmate uerrat  
 sericaque infractis fluitent ut pallia membris  
 post inmortalem tunicam, quam pollice docto  
 texuit alma Fides dans inpenetrabile tegmen 365  
 pectoribus lotis, dederat, quibus ipsa renasci,  
 inde ad nocturnas epulas, ubi cantharus ingens  
 despuit effusi spumantia damna Falerni  
 in mensam cyathis stillantibus, uda ubi multo  
 fulcra mero ueterique toreumata rore rigantur? 370  
 excidit ergo animis eremi sitis, excidit ille<sup>24</sup>  
 fons patribus de rupe datus, quem mystica uirga  
 elicuit scissi salientem uertice saxi?  
 angelicusne cibus prima in tentoria uestris  
 fluxit auis, quem nunc sero felicior aeuo 375  
 uespertinus edit populus de corpore Christi?  
 his uos inbutos dapibus iam crapula turpis

---

<sup>24</sup> Exod. 17:5,6: . . . pecutiesque petram et exhibit  
 ex ea aqua, ut bibat populus.

Luxuriae ad madidum rapit inportuna lupanar,  
 quosque uiros non Ira fremens, non idola bello  
 cedere compulerant, saltatrix ebris flexit! 380  
 state, precor, uestri memores, memores quoque Christi;  
 quae sit uestra tribus, quae gloria, quis deus et rex,  
 quis dominus, meminisse decet: uos nobile Iudae  
 germen ad usque dei genetricem, qua deus ipse  
 esset homo, procerum uenistis sanguine longo. 385  
 excitet egregias mentes celeberrima Dauid  
 gloria continuis bellorum exercita curis,<sup>25</sup>  
 excitet et Samuel, spolium qui diuite ab hoste  
 adtrectare uetat nec uictum uiuere regem  
 incircumcisum patitur, ne praeda superstes 390  
 uictorem placidum recidiua in proelia poscat.  
 parcere iam capto crimen putat ille tyranno,  
 at uobis contra uinci et subcumbere uotum est.  
 paeniteat, per siqua mouet reuerentia summi  
 numinis, hoc tam dulce malum uoluisse nefanda 395  
 prodicione sequi; si paenitet, haud nocet error.  
 paenituit Ionatham ieiunia sobria dulci  
 conuiolasse fauo, sceptri mellisque sapore,  
 heu, male gustato, regni dum blanda uoluptas

---

25 Aen. 5:779: . . . exercita curis.

oblectat iuuenem iurataque sacra resoluit. 400

sed quia paenituit, nec sors lacrimabilis illa est

nec tinguit patrias sententia saeua secures.

en ego Sobrietas, si conspirare paratis,

pando uiam cunctis uirtutibus, ut malesuada

Luxuries multo stipata satellite poenas 405

cum legione sua Christo sub iudice pendat.'

Sic effata crucem domini feruentibus offert

obuia quadriugis lignum uenerabile in ipsos

intentans frenos. quod ut expauere feroces,

cornibus obpansis et summa fronte coruscum 410

uertunt praecipitem caeca formidine fusi

per praerupta fugam. fertur resupina reductis

nequiquam loris auriga comamque madentem

puluere foedatur, tunc et uertigo rotarum

implicat excussam dominam; nam prona sub axem 415

labitur et lacero tardat sufflamine currum.

addit Sobrietas uulnus letale iacenti<sup>26</sup>

coniciens silicem rupis de parte molarem.

hunc uexilliferae, quoniam fors obtulit, ictum

spicula nulla manu sed belli insigne gerenti<sup>27</sup> 420

<sup>26</sup> Aen. 11:749: . . . qua uulnus letale ferat . . .

<sup>27</sup> Ibid., 8:683: . . . belli insigne superbum . . .

casus agit saxum, mediis spiramen ut oris  
 frangeret et ravao misceret labra palato.  
 dentibus introrsum resolutis lingua resectam  
 dilaniata gulam frustis cum sanguinis inplet.  
 insolitis dapibus crudescit guttur et ossa  
 conliquefacta uorans reuomit, quas hauserat offas.  
 'ebibe iam proprium post pocula multa cruorem,'

425

uirgo ait increpitans, 'sint haec tibi fercula tandem  
 tristia praeteriti nimis pro dulcibus aevi,  
 lasciuas uitae inlecebras gustatus amarae  
 mortis et horridos sapor ultimus asperet haustus!'

430

caede ducis dispersa fugit trepidante pauore  
 nugatrix acies: Iocus et Petulantis primi  
 cymbala proiciunt; bellum nam talibus armis  
 ludebant resono meditantes uulnera sistro.  
 dat tergum fugitius Amor, lita tela ueneno  
 et lapsum ex umeris arcum faretramque cadentem  
 pallidus ipse metu sua post uestigia linquit.

435

Pompa, ostentatrix uani splendoris, inani  
 exuitur nudata peplo, discissa trahuntur  
 serta Venustatis collique ac uerticis aurum  
 soluitur et gemmas Discordia dissona turbat.  
 non piget adtritis pedibus per acuta fructa  
 ire Voluptatem, quoniam uis maior acerbam

440

compellit tolerare fugam, formido pericli 445

praedurat teneras iter ad cruciabile plantas.

qua se cumque fugax trepidis fert cursibus agmen,

damna iacent: crinalis acus, redimicula uittae,

fibula, flammeolum, strofium, diadema, monile.

his se Sobrietas et totus Sobrietatis 450

abstinet exuuiis miles damnataque castis

scandala proculcat pedibus nec fronte seueros

coniuente oculos praedarum ad gaudia flectit.

Fertur Auaritia gremio praecincta capaci,

quidquid Luxus edax pretiosum liquerat, unca 455

corripuisse manu pulchra in ludibria uasto

ore inhians auri que legens fragmenta caduci

inter harenarum cumulos nec sufficit amplos

inpleuisse sinus, iuuat infercire cruminis

turpe lucrum et grauidos furtis distendere fiscos, 460

quos laeua celante tegit laterisque sinistri

uelat opermento; uelox nam dextra rapinas

abradit spoliisque unguis exercet aenos.

Cura, Famis, Metus, Anxietas, Periuria, Pallor,

Corruptela, Dolus, Commenta, Insomnia, Sordes, 465

Eumenides uariae monstri comitatus aguntur.

nec minus interea rabidorum more luporum

crimina persultant toto grassantia campo,

matris Auaritiae nigro de lacte creata.

si fratris galeam fuluis radiare ceraunis 470

germanus uidit conmilito, non timet ensem

exerere atque caput socio mucrone ferire

de consanguineo rapturus uertice gemmas.

filius extinctum belli sub sorte cadauer

aspexit si forte patris, fulgentia bullis 475

cingula et exuias gaudet rapuisse cruentas:

cognatam ciuilibus agit discordia praedam

nec parcit propriis amor insatiatus habendi

pigneribus spoliaturque suos famis inopia natos.

Talia per populos edebat funera uictrix<sup>28</sup> 480

orbis Auaritia sternens centena uirorum

milia uulneribus uariis: hunc lumine adempto

effossisque oculis uelut in caligine noctis

caecum errare sinit perque offensacula multa

ire nec oppositum baculo temptare periculum; 485

porro alium capit intuitu fallitque uidentem

insigne ostentans aliquid, quod dum petit ille,

excipitur telo incautus cordisque sub ipso

saucius occulto ferrum suspirat adactum.

multos praecipitans in aperta incendia cogit 490

---

<sup>28</sup> Aen. 10:602: talia per campos edebat funera  
ductor.



nec patitur uitare focos, quibus aestuat aurum,  
 quod petit, arsurus pariter, peculator auarus.  
 omne hominum rapit illa genus, mortalia cuncta  
 occupat interitu neque est uiolentius ullum  
 terrarum uitium, quod tantis cladibus aeuum 495  
 mundani inuoluat populi damnetque gehennae.  
 quin ipsos temptare manu, si credere dignum est,  
 ausa sacerdotes domini, qui proelia forte  
 ductores primam ante aciem<sup>29</sup> pro laude gerebant  
 uirtutum magnoque inplebant classica flatu. 500  
 et fors innocuo tinxisset sanguine ferrum,  
 ni Ratio armipotens, gentis Leuitidis una,  
 semper fida comes, clipeum obiectasset et atrae  
 hostis ab incursu claros texisset alumnos.  
 stant tuti Rationis ope, stant turbine ab omni 505  
 immunes fortesque animi; uix in cute summa  
 praestringens paucos tenui de uulnere laedit  
 cuspis Auaritiae. stupuit Luis inproba castis  
 heroum iugulis longe sua tela repelli,  
 ingemit et dictis ardens furialibus infit: 510  
 'uincimur, heu, segnes nec nostra potentia perfert  
 uim solitam, languet uiolentia saeua nocendi,

---

<sup>29</sup> Aen. 7:531: hic iuuenis primam ante aciem . . .

sueuerat inuictis quae uiribus omnia ubique  
 rumpere corda hominum; nec enim tam ferrea quemquam  
 durauit natura uirum, cuius rigot aera 515  
 sperneret aut nostro foret impenetrabilis auro.  
 ingenium omne neci dedimus, tenera, aspera, dura,  
 docta, indocta simul, bruta et sapientia, nec non  
 casta, incesta meae patuerunt pectora dextrae.  
 sola igitur rapui, quiquid Styx abdit auaris 520  
 gurgitibus, nobis ditissima tartara debent,  
 quos retinent populos; quod uoluunt saecula, nostrum est,  
 quod miscet mundus, uaesana negotia, nostrum.  
 qui fit, praeualidas quod pollens gloria uires  
 deserit et cassos ludit fortuna lacertos? 525  
 sordet christicolis rutilantis fulua monetae  
 effigies, sordent argenti emblemata et omnis  
 thensaurus nigrante oculis uilescit honore.  
 quid sibi docta uolunt fastidia? nonne triumphum  
 egimus ex Scarioth, magnus qui discipulorum<sup>30</sup> 530  
 et conuiua dei, dum fallit foedere mensae  
 haudquaquam ignarum dextramque parabside iungit,  
 incidit in nostrum flammante cupidine telum,  
 infamen mercatus agrum de sanguine amici

---

<sup>30</sup> Matth. 26:14: . . . unus de duodecim qui dicebatur Judas Iscariotes.

39

numinis, obliso luiturus iugera collo? 535

uiderat et Iericho propria inter funera, quantum  
 posset nostra manus, cum uictor concidit Achar.  
 caedibus insignis murali et strage superbus  
 subcubuit capto uictis ex hostibus auro,  
 dum uetitis insigne legens anathema fauillis 540  
 maesta ruinarum spolia insatiabilis haurit.  
 non illum generosa tribus, non plebis auitae  
 iuuit Iuda parens,<sup>31</sup> Christo quandoque propinquo  
 nobilis et tali felix patriarcha nepote.  
 quis placet exemplum generis, placeat quoque forma 545  
 exitii: sit poena eadem, quibus et genus unum est.  
 quid moror aut Iudae populares aut populares  
 sacricolae summi-summus nam fertur Aaron-  
 fallere fraude aliqua Martis congressibus inpar?  
 nil refert, armis contingat palma dolisue.' 550

Dixerat et toruam faciem furialiaque arma  
 exuit inque habitum sese transformat honestum:  
 fit Virtus specie uultuque et ueste seuera,  
 quam memorant Frugi, parce cui uiuere cordi est  
 et seruare suum, tamquam nil raptet auare: 555  
 artis adumbratae meruit ceu sedula laudem.

---

<sup>31</sup> Matth. 2:6: Bethlehem, . . . nequaquam minima  
 es in principibus Juda; ex te enim exiet dux, qui reget  
 populum meum Israel.

huius se specie mendax Bellona coaptat,  
 non ut auara Lues sed Virtus parca putetur,  
 nec non et tenero pietatis tegmine crines  
 obtegit anguinos, ut candida palla latentem 560  
 dissimulet rabiem diroque obtenta furori,  
 quod rapere et clepere est auideque abscondere parta,  
 natorum curam dulci sub nomine iactet.  
 talibus inludens male credula corda uirorum  
 fallit imaginibus, monstrum ferale sequuntur, 565  
 dum credunt uirtutis opus, capit in pia Erinys  
 consensu faciles manicisque tenacibus artat.  
 attonitis ducibus perturbatisque manipulis  
 nutabat uirtutum acies errore biformis  
 portenti ignorans, quid amicum credat in illo 570  
 quidue hostile notet. letum uersatile et anceps  
 lubricat incertos dubia sub imagine uisus,  
 cum subito in medium frendens Operatio campum  
 prosilit auxilio sociis pugnamque capessit,  
 militiae postrema gradu sed sola duello 575  
 inpositura manum, ne quid iam triste supersit.  
 omne onus ex umeris reiecerat, omnibus ibat  
 nudata induiis multo et se fasce leuarat  
 olim diuitiis grauibusque obpressa talentis,  
 libera nunc miserando inopum, quos larga benigne 580

fouerat effundens patrium bene prodiga censum.

iam loculos ditata fidem spectabat inanes

aeternam numerans redituro faenore summam.

horruit inuictae Virtutis fulmen et inpos

mentis Auaritia stupefactis sensibus haesit 585

certa mori.<sup>32</sup> nam quae fraudis uia restet, ut ipsa

calcatrix mundi mundanis uicta fatiscat

inlecebris spretoque iterum sese implicet auro?

inuadit trepidam Virtus fortissima duris

ulnarum nodis obliso et gutture frangit 590

exsanguem siccamque gulam, compressa ligantur

uincla lacertorum sub mentum et faucibus artis

extorquent animam, nullo quae uulnere rapta

palpitat atque aditu spiraminis intercepto

inclusam patitur uenarum carcere mortem. 595

illa reluctanti genibusque et clacibus instans

perfodit et costas atque ilia rumpit anhela.

mox spolia extincto de corpore diripit, auri

sordida frustra rudis nec adhuc fornace recoctam

materiam, tiniis etiam marsuppia crebris 600

exesa et uirides obducta aerugine nummos

dispergit seruata diu uictrix et egenis

dissipat ac tenues captiuo munere donat.

---

<sup>32</sup> Aen. 4:564: certa mori . . .

tunc circumfusam uultu exultante coronam  
 respiciens alacris media inter milia<sup>33</sup> clamat: 605  
 'soluite procinctum, iusti, et discedite ab armis!  
 causa mali tanti iacet interfecta; lucrandi  
 ingluuie pereunte licet requiescere sanctis.  
 summa quies nil uelle super, quam postulet usus  
 debitus, ut simplex alimonia, uestis et una 610  
 infirmos tegat ac recreet mediocriter artus  
 expletumque modum naturae non trahat extra.  
 ingressurus iter peram ne tollito neue  
 de tunicae alteruis gestamine prouidus ito<sup>34</sup>  
 nec te sollicitet res crastina, ne cibus aluo 615  
 defuerit: redeunt escae cum sole diurnae.  
 nonne uides ut nulla auium cras cogitet ac se  
 pascendam praestante deo non anxia credat?  
 confidunt uolucres uictum non defore uiles  
 passeribusque subest modico uenalibus asse 620  
 indubitata fides dominum curare potentem,  
 ne pereant; tu, cura dei, facies quoque Christi,  
 addubitas, ne te tuus unquam deserat auctor?  
 ne trepidate, homines! uitae dator et dator escae est.

<sup>33</sup> Aen. 9:549: . . . media inter milia . . .

<sup>34</sup> Matth. 10:10: non peram in via, neque duas  
 tunicas, neque calceamenta, neque virgam: dignus enim est  
 operarius cibo suo.

quaerite luciferum caelesti dogmate pastum, 625  
 qui spem multiplicans alat inuitiabilis aevi,  
 corporis inmemores: memor est qui condidit illud,  
 subpeditare cibos atque indiga membra fouere.'

His dictis curae emotae, Metus et Labor et Vis  
 et Scelus et placitae fidei Fraus infitiatrix 630  
 depulsae uertere solum. Pax inde fugatis  
 hostibus alma abigit bellum, discingitur omnis  
 terror et auulsis exfibulat ilia zonis.  
 uestis ad usque pedes descendens defluit imos  
 temperat et rapidum priuata modestia gressum. 635  
 cornicinum curua aera silent, placabilis inplet  
 uaginam gladius sedato et puluere campi  
 suda redit facies: liquidae sine nube diei  
 purpuream uideas caeli clarescere lucem.  
 agmina casta super uultum sensere Tonantis 640  
 adridere hilares pulso certamine turmae  
 et Christum gaudere suis uictoribus arce  
 aetheris ac patrium famulis aperire profundum.<sup>35</sup>  
 dat signum felix Concordia reddere castris  
 uictrices aquilas atque in tentoria cogi. 645  
 numquam tanta fuit species nec par decus ulli

---

<sup>35</sup> Apoc. 3:21: Qui uicerit, dabo ei sedere mecum,  
 in throno meo; sicut ego uici, et sedi cum Patre meo in  
 throno ejus.

militiae, cum dispositis bifida agmina longe  
 duceret ordinibus peditum psallente caterua,  
 ast alia de parte equitum resonantibus hymnis.

non aliter cecinit respectans uictor hiantem 650

Istrahel rabiem ponti post terga minacis,

cum iam progrediens calcaret litora sicco

ulteriora pede stridensque per extima calcis

mons rueret pendentis aquae nigrosque relapso

gurgite Nilicolae fundo deprenderet imo 655

ac refluxente sinu iam redderet unda natatum

piscibus et nudas praecipua operiret harenas.

pulsauit resono modulantia tympana plectro

turba dei celebrans mirum ac memorabile saeculis

omnipotentis opus liquidas inter freta ripas 660

flucibus incisus et subsistente procella

crebere suspensosque globos potuisse teneri.

sic expugnata uitiorum gente resultant

mystica dulcimodis uirtutum carmina psalmis.

Ventum erat ad fauces portae<sup>36</sup> castrensis,

ubi artum 665

liminis introitum bifori dant cardine claustra.

nascitur hic inopina mali lacrimabilis astu

tempestat, placidae turbatrix inuida Pacis,

---

<sup>36</sup> Aen. 6:45: ventum erat ad limen . . .



quae tantum subita uexaret clade triumphum.

inter confertos cuneos Concordia forte 670

dum stipata pedem iam tutis moenibus infert,

excipit occultum uitii latitantis ab ictu

mucronem laeuo in latere, squalentia quamuis

texta catenato ferri sub tegmine corpus

ambirent sutis et acumen uulneris hamis 675

respuerent rigidis nec fila tenacia nodis

inpactum sinerent penetrare in uiscera telum.

rara tamen chalybem tenui transmitters puncto

commisura dedit, qua sese extrema politae

squama ligat tunicae sinus et sibi conserit oras. 680

intulit hoc uulnus pugnatix subdola uictae

partis et incautis uictoribus insidiata est;

nam pulsa culparum acie Discordia nostros

intrarat cuneos sociam mentita figuram.

scissa procul palla structum et serpente flagellum 685

multiplici media camporum in strage iacebant,

ipsa redimitos olea frondente capillos

ostentans festis respondet laeta choraeis.

sed sicam sub ueste tegit, te, maxima Virtus,

te solam tanto e numero, Concordia, tristi 690

fraude petens; sed non uitalia rumpere sacri

corporis est licitum, summo tenus extima tactu

laesa cutis tenuem signauit sanguine riuum.

exclamat Virtus subito turbata: 'quid hoc est?

quae manus hic inimica latet, quae prospera nostra 695

uulnerat et ferrum tanta inter gaudia uibrat?

quid iuuat indomitos bello sedasse furores

et sanctum uitiis pereuntibus omne receptum,

si Virtus sub Pace cadit?' trepida agmina maestos

conuertere oculos, stillabat uulneris index 700

ferrata de ueste cruor mox et pauor hostem

comminus adstantem prodit; nam pallor in ore

consciis audacis facti dat signa reatus.

et deprensa tremunt languens manus et color albens.

circumstat propere strictis mucronibus omnis 705

uirtutum legio exquirens feruente tumultu

et genus et nomen, patriam sectamque, deumque

quem colat et missu cuiatis uenerit. illa

exsanguis turbante metu: 'Discordia dicor,

cognomento Heresis, deus est mihi discolor,' inquit, 710

'nunc minor aut maior, modo duplex et modo simplex,

cum placet, acrius et de fantasmate uisus,

aut innata anima est, quotiens uolo ludere numen;

praeceptor Belia mihi, domus et plaga mundus.'

non tulit ulterius capti blasfemia monstri 715

uirtutum regina Fides, sed uerba loquentis

inpedit et uocis claudit spiramina pilo  
 pollutam rigida transfigens cuspidē linguam.  
 carpitur innumeris feralis bestia dextris;  
 frustatim sibi quisque rapit, quod spargat in auras, 720  
 quod canibus donet, coruis quod edacibus ultro  
 offerat, inmundis caeno exhalante cloacis  
 quod trumat, monstris quod mandat habere marinis.<sup>37</sup>  
 discissum foedis animalibus omne cadauer  
 diuiditur, ruptis Heresis parit horrida membris. 725

Conpositis igitur rerum morumque secundis  
 in commune bonis tranquillae plebis ad unum  
 sensibus in tuta ualli statione locatis 728-729  
 exstruitur media castrorum sede tribunal 730  
 editiore loco, tumulus quem uertice acuto  
 excitat in speculam, subiecta unde omnia late  
 liber inoffenso circum inspicit aere uisus.  
 hunc sincera Fides, simul et Concordia, sacro  
 foedere iuratae Christi sub amore sorores, 735  
 conscendunt apicem, mox et sublime tribunal  
 par sanctum carumque sibi supereminet aequo  
 iure potestatis, consistunt aggere summo  
 conspicuae populosque iubent adstare frequentes.

---

<sup>37</sup> Aen. 7:780: . . . monstris pavidī effudere  
 marinis.

concurrunt alacres castris ex omnibus omnes, 740  
 nulla latet pars mentis iners, quae corporis ullo  
 intercepta sinu per conceptacula sese  
 degeneri languore tegat, tentoria apertis  
 cuncta patent uelis, reserantur carbasa, ne quis  
 marceat obscuro stertens, habitator operto. 745  
 auribus intentis expectant contio, quidnam  
 uictores post bella uocet Concordia princeps,  
 quam uelit atque Fides uirtutibus addere legem.  
 erumpit prima in uocem Concordia tali  
 adloquio: 'cumulata quidem iam gloria uobis, 750  
 o patris, o domini fidissima pignera Christi,  
 contigit, extincta est multo certamine saeua  
 barbaries, sanctae quae circumsaepserat urbis  
 indigenas ferroque uiros flammaque premebat,  
 publica sed requies priuatis rure foroque 755  
 constat amicitiiis. scissura domestica turbat<sup>38</sup>  
 rem populi titubatque foris, quod dissidet intus.  
 ergo caute, uiri, ne sit sententia discors  
 sensibus in nostris, ne secta exotica tectis  
 nascatur conflata odiis, quia fissa uoluntas 760  
 confundit uariis arcana biformia fibris.

---

<sup>38</sup> Matth. 12:25: . . . omne regnum divisum contra se desolabitur; et omnis civitas, vel domus divisa contra se, non stabit.

quod sapimus, coniungat amor, quod uiuimus, uno  
conspiret studio; nil dissociabile firmum est.

utque homini atque deo medius interuenit Hisus,  
qui sociat mortale patri, ne carnea distent

765

spiritui aeterno sitque ut deus unus utrumque,  
sic, quidquid gerimus mentisque et corporis actu,  
spiritus unimodis texat conpagibus unus.

pax plenum uirtutis opus, pax summa laborum,

pax belli exacti pretium est pretiumque pericli,

770

sidera pace uigent, consistunt terrea pace.

nil placitum sine pace deo: non munus ad aram<sup>39</sup>

cum cupias offerre, probat, si turbida fratrem

mens impacati sub pectoris oderit antro,

nec si flammicomis Christi pro nomine martyr

775

ignibus insilias seruans inamabile uotum

bile sub obliqua, pretiosam proderit Hisu

inpendisse animam, meriti quia clausula pax est.

non inflata tumet, non inuidet aemula fratri,

omnia perpetitur patiens atque omnia credit,

780

numquam laesa dolet, cuncta offensacula donat,

occasum lucis uenia praecurrere gestit,

---

<sup>39</sup> Matth. 5:24: . . . relinqui ibi munus tuum ante  
altare, et vade prius reconciliari fratri tuo et tunc  
ueniens offeres munus tuum.

anxia ne stabilem linquat sol conscius iram.<sup>40</sup>

quisque litare deo mactatis uult holocaustis,  
offerat in primis pacem: nulla hostia Christo  
dulcior, hoc solo sancta ad donaria uultum  
munere conuertens puro oblectatur odore.

785

sed tamen et niueis tradit deus ipse columbis  
pinnatum tenera plumarum ueste colubrum

rimante ingenio docte internoscere mixtum

790

innocuis auibus; latet et lupo ore cruento<sup>41</sup>

lacteolam mentitus ouem sub uellere molli,  
cruda per agninos exercens funera rictus.

hac sese occultat Fotinus et Arrius arte,  
inmanes feritate lupi; discrimina produnt

795

nostra recensque cruor, quamuis de corpore summo,  
quid possit furtiua manus.' gemitum dedit omnis  
uirtutum populus casu concussus acerbo.

tum generosa Fides haec subdidit: 'immo secundis  
in rebus cesset gemitus. Concordia laesa est,

800

sed defensa Fides, quin et Concordia sospes  
germanam comitata Fidem sua uulnera ridet.

haec mea sola salus, nihil hac mihi triste recepta.

---

<sup>40</sup> Eph. 4:26: . . . sol non occidat super  
iracundiam uestram.

<sup>41</sup> Aen. 1:296: . . . ore cruento.

unum opus egregio restat post bella labori,

o proceres regni, quod tandem pacifer heres 805

belligeri armatae successor inermus et aulae

instituit Solomon, quoniam genitoris anheli

fumarat calido regnum de sanguine dextra;

sanguine nam terso templum fundatur et ara

ponitur auratis Christi domus ardua tectis. 810

tunc Hierusales templo inlustrata quietum

suscepit iam diua deum, circumuaga postquam

sedit marmoreis fundata altaribus arca.

surgat et in nostris templum uenerabile castris,

omnipotens cuius sanctorum sancta reuisat! 815

nam quid terrigenas ferro pepulisse falangas

culparum prodest, hominis si filius arce

aetheris inlapsus purgati corporis urbem

intret inornatam templi splendentis egenus?

hactenus alternis sudatum est cominus armis, 820

munia nunc agitet tacitae toga candida pacis

atque sacris sedem properet discincta iuuentus!'

Haec ubi dicta dedit,<sup>42</sup> gradibus regina superbis<sup>43</sup>

desiluit tantique operis Concordia consors

metatura nouum iacto fundamine templum. 825

<sup>42</sup> Aen. 2:790: haec ubi dicta dedit . . .

<sup>43</sup> Ibid., 1:697: . . . se regina superbis.

aurea planitiem spatii percurrit harundo  
 dimensis, quadrent ut quattuor undique frontes,  
 ne commissuris distantibus angulus impar  
 argutam mutilet per dissona semestra normam.

Aurorae de parte tribus plaga lucida portis 830

inlustrata patet, triplex aperitur ad austrum  
 portarum numerus, tris occidentalibus offert  
 ianua trina fores, totiens aquilonis ad axem  
 panditur alta domus; nullum illic structile saxum,

sed caua per solidum multoque forata dolatu 835

gemma relucenti limen complectitur arcu  
 uestibulumque lapis penetrabile concipit unus.

portarum summis inscripta in postibus auro  
 nomina apostolici fulgent bis sena senatus.

spiritus his titulis arcana recondita mentis 840

ambit et electos uocat in praecordia sensus,  
 quaque hominis natura uiget, quam corpore toto

quadrua uis animat, trinis ingressibus aram  
 cordis adit castisque colit sacraria uotis,

seu pueros sol primus agat, seu feruor ephybos 845

incendat nimius, seu consummabilis aeui

perficiat lux plena uiros, siue algida borrae

aetas decrepitam uocet ad pia sacra senectem;

occurrit trinum quadrina ad compita nomen,



quod bene discipulis disponit rex duodenis.

850

quin etiam totidem gemmarum insignia textis  
parietibus distincta micant animasque colorum  
uiuentes liquido lux euomit alta profundo:

ingens chrysolitus natiuo interlitus auro

hinc sibi sappirum sociauerat, inde beryllum,

855

distantesque nitor medius uariabat honores;

hic calcedon hebes perfunditur ex yacinthi

lumine uicino; nam forte cyanea propter

stagna lapis cohibens ostro fulgebat aquoso.

sardonice pingunt ametystina, pingit iaspis

860

sardium iuxta adpositum pulcherque topazon.

has inter species smaragdina gramine uerno

prata uirent uoluitque uagos lux herbida fluctus.

te quoque conspicuum structura interserit, ardens

chrysoprase, et sidus saxis stellantibus addit.

865

stridebat grauidis funalis machina uinclis

inmensas rapiens alta ad fastigia gemmas.

at domus interior septem subnixa columnis

crystalli argentis uitrea de rupe recisis

construitur, quarum tegit edita calculus albens

870

in conum caesus capita et sinuamine subter

subductus conchae in speciem, quod mille talentis

margaritum ingens opibusque et censibus hastae

addictis animosa Fides mercata pararat.<sup>44</sup>

hoc residet solio pollens Sapientia et omne 875

consilium regni celsa disponit ab aula

tutandique hominis leges sub corde retractat.

in manibus dominae sceptrum non arte politum

sed ligno uiuum uiridi est, quod stirpe reciso

quamuis nullus alat terreni caespitis umor, 880

fronde tamen uiret incolumi, tum sanguine tinctis

intertexta rosis candentia lilia miscet

nescia marcenti florem submittere collo.

huius forma fuit sceptri gestamen Aaron

floriferum, sicco quod germina cortice trudens 885

explicuit tenerum spe pubescente decorem

inque nouos subito tumuit uirga arida fetus.

Reddimus aeternas, indulgentissime doctor,

grates, Christe, tibi meritosque sacramus honores

ore pio-nam cor uitiorum stercore sordet-: 890

tu nos corporei latebrosa pericula operti

luctantisque animae uoluisti agnoscere casus.

nouimus ancipites nebuloso in pectore sensus<sup>45</sup>

---

<sup>44</sup> Matth. 13:46: Inuenta autem una pretiosa margarita, abiit, et vendidit omnia quae habuit et emit eam.

<sup>45</sup> Aen. 12:914: . . . tum pectore sensus.

sudare alternis conflictibus et uariato  
 pugnarum euentu nunc indole crescere dextra, 895  
 nunc inclinatis uirtutibus ad iuga uitae  
 deteriora trahi seseque addicere noxis  
 turpibus et propriae iacturam ferre salutis.  
 o quotiens animam uotiorum peste repulsa  
 sensimus incaluisse deo, quotiens tepefactum 900  
 caeleste ingenium post gaudia candida taetro  
 cessisse stomacho! feruent bella horrida, feruent,<sup>46</sup>  
 ossibus inclusa fremit et discordibus armis  
 non simplex natura hominis; nam uiscera limo  
 effigiata premunt animum, contra ille sereno 905  
 editus adflatu nigrantis carcere cordis  
 aestuat et sordes arta inter uincla recusat.  
 spiritibus pugnant uariis lux atque tenebrae<sup>47</sup>  
 distantesque animat duplex substantia uires,  
 donec praesidio Christus deus adsit et omnes 910  
 uirtutum gemmas componat sede piata  
 atque, ubi peccatum regnauerat, aurea templi  
 atria constituens texat spectamine morum

<sup>46</sup> Aen. 6:86: . . . bella, horrida bella . . .

<sup>47</sup> Gal. 5:17: Caro enim concupiscit aduersus spiritum, spiritus autem aduersus carnem; haec enim sibi inuicem aduersantur, ut non quaecumque uultis, illa faciat.

ornamenta animae, quibus oblectata decoro

aeternum solio diues Sapia<sup>48</sup> regnet.

---

<sup>48</sup> Prov. 3:15: Pretiosior est cunctis opibus, et omnia quae desiderantur huic non valent comparari.

## CHAPTER IV

### THE WAR OF THE SOUL

#### PREFACE

Late in his lifetime Abram, the faithful patriarch, steadfast in upholding the ancient teachings, was appointed father of the chosen race when God increased by a syllable the name Abram, bestowed upon him by his parents, to Abraham. When he consecrated the child of his old age as a victim, he taught us that when we wish to offer a sacrifice at the altar, we must, trusting in God, willingly offer that which is dear to the heart, valuable in itself, and acceptable to the Almighty. Setting before us his example, he has warned us to be on our guard against impious men and not to attempt to perform acts meritorious in the eyes of God, that is, virtuous deeds, until our souls, undaunted in the great struggle, shall have first driven out the vices that hold the heart captive.

It happened that hostile kings had captured Lot when he was dwelling in the wicked cities of Sodom and Gomorrah, where he had come as a stranger and remained to enjoy the prestige established by his

uncle's reputation. Abram, aroused by the alarming news concerning his kinsman, who, captured in the fortunes of war, was being held in cruel servitude by the barbarians, armed three hundred and eighteen men of his household and ordered them to pursue and attack the enemy encumbered in flight by the rich booty and vast spoils of their glorious conquest. Abram, himself unsheathed his own sword and, fortified by aid from on high, routed the haughty kings, hindered in their retreat by the weight of their plunder, and trampled underfoot the wounded. Breaking the fetters, he liberated the captured treasures: gold, maidens, little children, jewels, sheep, the trappings of horses, garments, and oxen. Lot, freed from the restraining shackles which bound him, eased his neck still smarting from the chafing of the links. After the departure of the enemy, once triumphant, Abram returned in glory, merited by rescuing his brother's son, thereby redeeming a member of the faithful tribe from the power of wicked kings. When he returned from the victorious struggle, heavenly food was presented to him by a priest. He was a priest of God, a powerful king in his

own right, whose birth, hidden in obscurity, betrays no ancestry, Melchisedech, born of a race and from forefathers known only to God. Later, a trinity of angels appeared and visited the home of the hospitable old man, and forthwith Sara, conceiving in her barren womb, was amazed that now, though advanced in years, she was, as a mother, to enjoy the function of youth; she rejoiced that an heir was to be born, repenting herself of her laughter.

This outline of the story of Abram has been written as a preface so that it may serve as a pattern of the true course which our own life may follow: we must be vigilant with the breastplate of fidelity; and every part of our body held captive by evil desires must be freed by self-conquest; we are rich beyond measure if we note the significance of the mystical number three hundred and eighteen.

Then Christ Himself, Who is the true Priest, born of the one and incomprehensible God, giving Himself as food to the blessed souls, will enter the lowly abode of the pure of heart, bringing the glory of the indwelling of the Blessed

Trinity; and the Holy Spirit shall make the soul united to It in holy love, the soul that has for a long time been barren, fertile by the eternal seed, and, as a woman in labor conceives in her old age, so that soul will bring forth a worthy heir to the Father's house.

---



O Christ, Thou Who art renowned because of Thy Father's glory and Thine own, not however, two separate and distinct glories, but one, as we worship but one God under each name, since Thou, O Christ, art God, born of the Father, Thou hast always had compassion on the weighty problems of men. Reveal to us, O King, how the soul as a soldier in armored array may drive sin from our innermost hearts as often as a conflict arises in our troubled senses and the temptations of evil desires torment the soul. Reveal what aids we have for maintaining our freedom and what powerful forces are at hand to defend and to aid us in resisting the vices struggling for mastery in our breasts. For indeed, O good Master, Thou hast not left Thy followers destitute of noble virtues and lacking in courage, a prey to destroying vices. Thou Thyself dost command forces bringing salvation to the soul beset by temptations; Thou dost furnish the spirit with laudable attributes, making it powerful to attack the sensual desires of the heart and thus to fight and to conquer for Thee. The path to victory lies open before us if we but study the very features of the virtues near at hand and of the vices which contend with them in deadly combat.

Onto the field of battle, to face the uncertain fortunes of war, ventures Faith, her rustic garb in

disorder, with uncovered shoulders and arms, and loose, streaming tresses; for in the sudden heat of action, eager for new conquests, remembering neither weapons nor shield, with body uncovered, trusting alone in her resolute heart, she faces the dangers of this tempestuous war. Paganism with gathered strength dares to strike first at Faith, her challenger. She, however, rising on high smites down that head, its temples adorned with fillets and its mouth too often sated with the blood of beasts, and tramples under foot the eyes forced out in death. This evil power, its throat choked and broken, gasps for breath and suffers an agonizing death. The victorious legion which Faith, their queen, had enlisted from one thousand martyrs and encouraged against the enemy, rejoices. For the newly gained victory, Faith crowns her courageous companions with garlands of flowers and bids them be clothed in bright purple.

Next on the grassy plains to join in the conflict comes virgin Chastity, resplendent in shining armor. Lust, the Sodomite, girt with her native torches, attacks her, thrusting at her face the sulphurous pine, aiming at the modest eyes. But the maiden, unafraid, smites with a rock the right hand of the fiery Fury, averting thereby from her modest face the blazing weapons and torches of the fierce

she-wolf. With her sword she pierces the throat of the disarmed harlot, who vomits forth hot vapors clotted with black blood, and, as she expires, pollutes the surrounding atmosphere with her foul breath. "She is hit," exclaims the victorious queen. "This shall be thy end. Thou shalt ever lie prostrate, never again to dare to scatter thy deadly flames against the servants of God; the inner fiber of their pure souls is enkindled by the lamp of Christ alone. As though thou, O disturber of men, could ever revive thyself with energy anew after the breath of thy life has been extinguished; after the lifeless head of the mighty Holofernes bathed his Assyrian chamber with his lustful blood when Judith, resolute in purpose, spurning the bejeweled couch of the adulterous tyrant checked with a sword-thrust his unclean desire and, woman though she was, bore away with inflexible hand the famed trophy-- Judith, my heaven-sent brave defender! But perhaps the woman, though fighting under the shadow of God's law, was not powerful enough, though she prefigured our times in which true virtue has flowed into earthly bodies so that through weak instruments the dominion of Lust might be overcome.

Since the Virgin Immaculate gave birth to the Son, what power hast thou over man? Since the Virgin Immaculate

gave birth to the Son, His original conception disregarding the natural functioning of the human body, the Power Above begot new flesh and a pure Virgin conceived Christ the Lord, Who is man from His mortal mother, but God with His Father. From thence all flesh is divine which conceives Him, sharing the sonship of God by a covenant. For the Word made flesh did not cease to be what He was, The Word; nor did He, assuming human nature, diminish His God-head, but raised fallen humanity to heights divine. Christ remains what He was, though beginning to be what He was not; we are no longer what we were, being born into a better condition; in assuming our nature while still retaining His own, His divinity suffered no loss; but making us partakers of His Divine nature, He elevated us to heavenly heights. It is by His power that thou liest conquered, filthy Lust, and not since the time of Mary canst thou infringe upon my rights. Thou art the way to death, thou art the gate of destruction, polluting our bodies and plunging our souls into Tartarus. Hide thy head in the gloomy abyss, evil vice that thou art; die, O harlot, seek the infernal regions, remain forever enclosed in Avernus, thrust down into the dark depths of night! May the fiery waters below flow over thee, and the black rivers with their sulphurous whirlpool carry thee

along on their turbulent course. No longer may thou,  
O most violent of vices, tempt Christians whose purified  
bodies are reserved for their King."

Having spoken these words and rejoicing in the death of conquered Lust, Chastity dipped her crimson wet sword in the waters of the Jordan, for the blood which had flowed dripping red from the wound still clung to it, defiling its luster. So the wise victor purifies her conquering steel, washing it in the river, purging it of the stain made by the blood from the enemy's throat; but no longer content to sheathe the freshly cleansed blade lest rust with its harsh texture dull the bright surface, she dedicates it at the altar of the divine fountain in a Catholic temple to shine with eternal splendor.

Meanwhile, modest Patience, standing motionless in the midst of the battle and tumultuous uproar, was watching with serious expression and attentive eyes the wounds and the bodies transfixed by the cruel weapons, remaining all the while tranquil. Off in the distance, Wrath, swelling with anger and foaming at the mouth, rolling her eyes suffused with blood and gall, hurls words and weapons at her for taking no part in the war. Impatient of delay she attacks her with pike and assails her with words, tossing the shaggy plumes on her helmeted head: "Come, O indolent

spectator of this conflict of ours, and let this deadly weapon pierce thy peaceful heart; yet do not moan, as it is shameful for thee to utter a cry."

With these abusive words she sends a whistling spear quivering through the gentle breezes; well-aimed, it strikes, hitting with a direct blow but repulsed by the impregnable resistance of the cuirass, it rebounded. Patience had providently thrown over her shoulders her armor of triple thickness, her breastplate with steely scales bound strongly together on all sides with cords twisted tight. Thus protected, Patience remains quiet, bravely withstanding every shower of weapons. Unperturbed by the javelin of the monster fuming with rage, she calmly waited for Wrath to consume herself from within. Soon the savage warrior had exhausted by anger her untamed strength and had rendered her right arm useless by the continual hurling of weapons; when her swift arrows had fallen in their winged flight and the spear-shafts, missing their mark, lay broken, her unrelenting right hand reached for the sword-hilt. Raising the flashing two-edged sword high over her head she struck the ridge of the helmet with a forceful blow. The clang of the sword on the bronze helmet, fashioned from forged metal, resounded when struck; the impenetrable helmet blunted the edge of the rebounding

sword, the resisting metal breaks the attacks of the blade and, unshattered, receives the futile assaults of the evil one, itself remaining unharmed.

Wrath, seeing the fragments of her broken sword lying in scattered pieces, bereft of mind, flung aside the swordless hilt which lay in her hand, that bladeless ivory, a perfidious token of her shameful passion. Having hurled afar the bitter reminder, madness now drives her to self-destruction. She picks one of the poorly aimed missiles from the dust of the battle ground for an evil use; fixing the smooth wood in the ground she stabs herself on the upturned point, piercing her lung with a painful wound.

Patience, standing above her, proclaims, "We have conquered the boastful Vice by our habitual self-restraint, without any danger to blood or to life; our plan of action makes use of this type of warfare to destroy by endurance the Vices with all their forces of evil and savage strength. Fiery Anger is her own unbridled enemy, destroying herself by her raging and dying by her own weapons."

Having uttered these words, she passed through the ranks, accompanied by an eminent man; for Job had remained at the side of his invincible mistress during the fierce struggle. Hitherto he was stern of brow and wearied by trials, but smiles now cover his harsh countenance as he

considers his healed sore, and by the number of scars, recounts his thousands of trials, his own rewards, and the enemy's disgrace.

Patience now bids him to rest from all conflict of arms and to replenish his lost riches from the captured spoils, carrying back treasures which are destined to endure. She herself breaks through the troops of the legions and the opposing forces, walking unhurt amid the shower of deadly weapons. Enduring Patience is the only companion who allies herself with all the virtues to lend her assistance. No Virtue undertakes a dangerous task without her, for she is truly poorly equipped who lacks the sustaining power of Patience.

It chanced that pompous Pride was riding about through the widespread forces on her spirited horse on which she had placed the skin of a lion, covering the strong shoulders with the shaggy hair. Supported thus by the wild beast's mane, she arrayed herself, looking down with haughty disdain upon the troops. She had dressed her head with a towering coiffure, arranging the coils of hair so that the upsweep of curls might heighten her locks and fashion a lofty crest over her arrogant brow. Flowing from her shoulders, the linen palla was gathered at her breast and held in a graceful knot on her bosom, while her



headband of thin veiling falling from the nape of her neck caught in its billowing folds the gentle breezes. Her steed, not less imperious in its restless fierceness, impatient of restraint, champed the foaming bit. Denied the freedom of flight, he resisted the tight pressure of the reins and swerved this way and that in his rage. So arrayed, the warrior-maiden presented herself, overlooking both armies, riding round on her steed covered with trappings; surveying the opposing army, she assails, with look and word, the paltry forces and inadequate weapons that Humility had gathered for the conflict. A queen she was, indeed, but, not relying solely on in her own preparations, she sought the aid of others. She had enlisted as her ally, Hope, whose exalted home is raised high above the earth in a precious kingdom. Therefore Pride, in her anger after looking at Humility with her meager weapons that offer no menace, spoke with these bitter words. "Are you not ashamed, O wretched ones, to challenge famous chiefs with such paltry forces and to wield your sword against a race distinguished by conquests, whose war-like valor has gained for itself time-honored wealth and dominion of lands fertile with crops? And now a destitute stranger ventures to drive out these ancient rulers--O presumptuous thought! Look at these who wish

that we surrender into their hands our sceptres as booty; and those who attempt to till our acres, to despoil with a foreign plow the fields captured by our hands, to drive out by warfare the sturdy husbandmen. Forsooth, ridiculous rabble, in the hour of birth we claim all of man even while his body is still warm from his mother; we infuse the strength of our power throughout the body of the babe newborn, dominating all in its tender frame. What room, then is left for you in our kingdom where our sway increased even as the physical strength developed? For born on the same day, the body and we, its masters, grew together with the passing of time, from that moment when the first man, going forth from the enclosed limits of Paradise, fled into the wide world, and venerable Adam clothed himself with skins; naked he would still be, had he not followed our counsel. Now who is this enemy, a stranger from foreign shores, who comes now, unskilled, sluggish, ignoble, mad, an exile up till now, to claim at this late date rights unto herself? Forsooth, foolish things will be believed of idle rumors which lure its wretched believers to prefer the hope of future blessings so that its consolations, though slow in materializing, may flatter their unmanly actions with idle dreams. What is it but a spiritless Hope that coaxes these onto the field of battle, these beginners whom

Bellona does not arouse with her trumpet blasts, and whose lukewarm courage reveals their unwarlike spirits? Or is the cold heart of Chastity useful in war, or is the delicate labor of Piety accomplished by arms?

How shameful it is, O War, O conscious Power, to withstand such an army as this, to attack such triflers with the sword, and to fight with a band of maidens among whom is ever-needy Justice, impoverished Honesty, dry Sobriety, whitefaced Fasting, Modesty scarcely blushing as her blood is so thin, open Simplicity, exposing herself without protection to every attack, and Humility, not free in her own judgment, prostrate on the ground, revealing her own lowliness in her trepidation. I shall see that this feeble group is ground underfoot like stubble, not deeming them worthy to be conquered by our trusty sword, caring not to stain our weapons with their cowardly blood nor to disgrace our men with a shallow victory."

Uttering these words, she spurred on her swift-footed horse as it dashed wildly forward with loosened reins, aiming to unseat her humble foe by the impact of her horse and thus to trample on the defeated enemy. But she fell headlong into the pit which sly Deceit, by chance, had secretly dug, undermining the surface of the plane. Deceit, one of the most detestable of Vices, a crafty

inventor of fraud, possessing foreknowledge of the war, had broken the surface of the ground with treacherous ditches, concealing them from the enemy's side so that the onrushing soldiers would fall into the trench which would swallow up the troops as they plunged into it. Deceit had camouflaged the snare, hiding it with branches and leveling the surrounding area with a covering of turf lest the cautious army discover the dangerous pits.

Yet the meek Queen, ignorant of all this, remained on the further side and had not as yet come upon the cunning trick of Deceit, nor walked into the snare of the treacherous abyss. Pride, riding up at a swift pace, fell into the trap, revealing in an instant the hidden chasm. Thrown forward from the neck of the falling horse, she rolled between its legs and lay crushed by the weight of its body.

Humility, demure and self-composed, viewing the mangled pride of the dying monster, calmly walked towards her, a kindly look moderating the joy of her uplifted face. As she stood there hesitating, Hope, her faithful companion, ran, offering to her the sword of vengeance and rousing her desire for glory. Humility, dragging out her blood-stained enemy by the hair, turns her face upward in her left hand and, bending the neck, cuts off Pride's head

as she cries out for mercy. She lifts it aloft, holding it by the dripping locks while Hope with pious words rebukes the now dead Pride.

"Cease to speak boastfully; God humbles the haughty. The mighty ones fall, the vainglorious are crushed, the proud are humbled. Learn to renounce pride, those of ye who are arrogant and thus avoid the pitfall at thy feet. The well-known precept of Christ Our Lord, that the humble shall be exalted to the highest places and the proud shall be humbled, is held in the highest esteem. We have seen how Goliath, though powerful in body and strength, fell by a weak hand when a boy's right hand hurled the stone hissing from the bowstring which pierced his forehead with a deep wound. He, the threatening, inflexible, boastful, truculent, bitter one, swelling with pride unconquerable, raging violently, making a display of himself, terrifying the very heavens with his shield, experienced what a child's sport can do. He the turbulent man of war was overcome by a lad of tender years. At that time the boy followed me in the flowering of his valor and, as his soul developed in virtue, directed it to my kingdom; for at the feet of the Almighty is preserved a fixed abode for me and for those victors whom I summon to heights sublime after the stains of their sins have been washed away."

From the western bounds of the earth had come Luxury in hostile array. Careless of reputation long ago ruined, she approached, her hair highly perfumed, her eyes ever restless, and her voice wanting in strength. Dedicated to pleasure, with enjoyment her sole purpose in life, she softened her senses thus pampered, drank deeply of every alluring seduction, and destroyed her spirit already weakened. Even now she was belching up the feast of night-long duration, for while reclining at table, at dawn's early hour she had heard the deep-sounding blasts of the trumpet. Thereupon, leaving at once the warm cups, with drunken foot slipping because of the wine and the balsam spilt round, she advanced to this war, trampling flowers under her feet. Not on foot but borne in her elegant chariot, she won the smitten hearts of the marveling soldiery. What a strange kind of warfare was hers! No winged arrow flew on its course from her bow string, and no lance hissing from its twisted thongs shot forth, nor did her hand grip the threatening sword. Instead, she playfully threw violets and, fighting with rose leaves, tossed baskets of flowers through the enemy line.

Thereupon, having ensnared by flattery the Virtues, her seductive spirit breathed a subtle poison through their weakened bodies. This sweet, destructive odor,

overpowering their heads, hearts, and arms, softened their muscles once strong as iron, robbing them of their vigor. They lose heart as though conquered and in cowardly fashion lay aside their javelins. Dazed, alas, with powerless hands, they are amazed as they marvel at the chariot studded with radiant jewels, as they gape with fixed stares at the reins rustling with gold leaf, and at the axle of enormous weight wrought from pure gold, and at the spokes of white silver which the rim encircles with a wheel of pale amber. Turning their standards, the entire battle line of their own volition treacherously crosses over, desiring to surrender, choosing to serve Luxury, to be subject to the laws of this lax mistress, and to be governed by the loose rule of the low taverns.

Sobriety, most courageous Virtue though she was, shuddered at this dreadful deed as she saw her comrades withdrawing from the right wing, and that band of soldiers, once invincible, now perishing without blood-shed. With spearpoint fixed, she raised on high the banner of the cross, which, good leader that she was, she had borne in the vanguard of her troops, and with which she had aroused the spirit of her faint-hearted band, spurring them on, now, with reproach, now with mingled entreaty.

"What madness wraps in gloom thy foolish hearts?"

Whither are ye rushing? To whom do ye bow down? What are these chains, I pray? For shame! Is it thy desire to carry in thy hands, trained in arms, lilies shining out among yellow flowers and green wreaths gay with red blossoms tinged? Is it thy will now to subject thy hands skilled in war to such fetters, to have thy arms now so strong put in bonds while a golden mitre, confining thy manly locks, soaks up the nard poured over its saffron band? Art thou content with this after thy forehead has been annointed with oil in the sign of the cross, imprinting on thee a royal and everlasting baptism, while advancing slowly, ye sweep the ground with trailing garments and silken robes enfold thy languid body in place of the immortal tunic which protecting faith has woven with skillful finger, providing an impenetrable shield for the pure of heart to whom she herself has granted a rebirth? Thence on to nocturnal feasts where the huge drinking bowl spills forth onto the table far and wide the bacchanalian floods of Falernian wine from the dripping ladles, where the couches are bedewed from many a drop of unmixed wine, and their rich carvings are stained from the spilt wine of yesterday's banquets?

Has the thirst of the desert escaped thy memories and has there escaped them, too, that fountain given to our



fathers from out that rock, whose waters the mystic rod brought forth leaping from the riven stone? In former days did not that heavenly food fall down upon the tents of thy ancestors, of which, now at a later age, a happier people at the evening hour partake from the body of Christ? Ye, tasting this heavenly food, now base intoxication hurries away to the reeking den of foul Luxury; ye men, whom neither raging Anger nor pagan Gods have compelled to yield in battle, this dancing girl has bent to her will. Stand firm, I implore thee. Remember thy dignity, be mindful also of Christ; thou must remember thy lineage and thy glory, and who is thy God, and thy King, and who is thy Master. Ye have come from a long line of ancestors, from the noble race of Juda unto the mother of God, from whom God Himself became man. May David by his renown, schooled in the unremitting cares of war, stir thy noble spirits, and Samuel, too, who forbade them to lay hands on the plunder from rich enemies and permitted not the uncircumcised king, once conquered, to remain alive lest the spoils still remaining provoke the now peace-living victor to renew the fray. He deemed it criminal then to spare the captured ruler, whereas ye, on the contrary, will to be vanquished and to yield.

May ye, on the other hand, repent, if any reverence

for the most high God moves thee, that in base betrayal ye desire to follow this so enticing evil. A sin that is repented is not fatal. Jonathan repented that he had broken the strict fast by eating the sweet honeycomb, having tasted sinfully the sweetness of his honeyed staff, when the seductive joy of possession delighted the youth and relaxed the sacred oaths. Yet because he did repent neither was his lot deplorable nor did strict judgment defile a father's axes. Lo, I, Sobriety, if ye are ready to join forces, open the path for all virtues whereby seductive Luxury, attended by many a comrade, may suffer punishment, she with her cohorts, under the judgment of Christ."

Having thus spoken, standing in their path, she held out the cross of Christ before the foaming steeds, stretching out the venerable wood over the very bridles. This, with its outspread arms and glittering topmost beam, the spirited horses greatly feared and, rushing in blind terror, turned in their precipitous flight down over the cliff. The charioteer, vainly tightening the reins, is thrown out upon her back, and her perfumed hair becomes grimy with dust. The rolling wheels entangle its ejected driver: lying prone under the axle, she slows down the chariot with her mangled frame. As she lies thus,

Sobriety, hurling a large stone from a cliff, gives her the death blow. As chance had furnished this weapon to the standard bearer armed with no weapon save but her emblem of war, chance also sent the stone shattering the orifice of the mouth, crushing the lips into the arched palate; the teeth are loosened within, the mangled tongue fills the lacerated throat with gouts of blood. At this strange meal the throat revolts, as gulping down the melted bones, it belches forth the morsels once swallowed.

"Drink now thine own blood, after thy many cups," the maiden taunted. "Supplanting the too sumptuous feast of times now past, now let these be thy ill-seasoned courses. May this taste of bitter death and the savouring of this final draught aggravate the wanton allurements of thy former life."

Scattered at the death of their leader, the self-indulgent band flees in confusion and in fear. Jest and sauciness are the first to cast aside their cymbals; for with such weapons they played at war, thinking to wound with the resounding rattle. Love, himself pallid with fright, turning, fled, abandoned his poisoned darts, and the bow which slipped from his shoulders and the falling quiver. Pomp, that vaunter of meaningless splendor, is utterly divested of her flowing robe of shallow pretense;

the garlands of Beauty, ripped asunder, lie scattered; the golden ornaments of the neck and head are loosed, and dissonant Discord throws the gems into disorder. It does not irk Pleasure to go with worn feet through the bristling brambles since a greater force drives her on to suffer bitter flight; the fear of peril strengthens her tender feet for the tortuous way. Tempting things fall wherever the fleeing column betakes itself in confused retreat: hairpins, ribbons, fillets, a brooch, a small bridal veil, a chaplet, a diadem, or necklace. From these spoils, Sobriety and all her soldiery restrain themselves, trampling with chaste foot these enticing lures; nor do those in the van, closing their stern eyes, turn aside to the delight of the booty.

'Tis said that Avarice, girt in capacious folds, snatched up with grasping hand whatever precious trinkets gluttonous Luxury had left behind, gaping with mouth opened wide after playthings, and scooping up the fragments of elusive gold amidst the heaps of sand. Not content with filling her robe's ample folds, she gleefully crams with base plunder her moneybags, distending the purse heavy with stolen goods. This she hides with her concealing hand and veils under the covering of her left side; her right hand snatches the loot, and she busies her brazen

claws with spoils.

Care, Hunger, Fear, Anxiety, Perjury, Pallor, Corruption, Trickery, Falsehood, Sleeplessness, Sordidness with various Furies follow on in the monster's train. Nonetheless, meantime, nurtured by the black milk of their mother Avarice, these rioting vices, like unto ravening wolves, range through all the plain. Should a blood brother see his brother's helmet shine with tawney jewels, he fears not to draw his sword and strike off the head of his comrade-in-arms with intent to remove from his kinsman's helmet the precious gems. If perchance a son note his father's body fallen by the lot of war, he joyfully snatches his felt studded with stones and his armour, though stained with blood. Civil strife makes even kindred, prey; over-weening greed for possession spares not its own, and gluttonous desire destroys its own off-spring. Such was the destruction that Avarice, the world's tyrant, was effecting among nations, laying low men by the thousands with devious wounds. This one, with sight torn away and eyes gouged out, she allows to wander blind in the darkness of night and to go through many pitfalls, avoiding not the lurking dangers with a staff. Another, she next ruins by his sense of sight, tricking him as he gazes avidly on her tempting allurements. He, unaware, while reaching out is

caught by her weapon and, wounded, breathes forth the sword driven deep in his heart.

Casting down many, she hurls them into uncovered fires, nor does the greedy embezzler, destined to burn in like manner, suffer them to avoid the flames in which the gold she seeks is purified. She assaults the whole race of men, she lays hold on all things mortal and hurries them on to destruction. There is no vice in all the world more terrible, which enfolds in such disasters the whole human race and condemns them to Gehenna. Indeed, she even dares to assail with her own hand, dare we believe it, the priests of the Lord, who, by chance, were waging war in the front ranks for Virtue's glory and were swelling the war-trumpets with a great blast. Fate might have dyed her sword in innocent blood if Reason, powerful in arms, that one and ever-faithful companion of Levi's race, had not raised her shield, protecting her famed foster children from the dark enemy's onslaught. Safely they stand by Reason's aid, they stand uninjured from every attack, and brave of heart.

The spear of Avarice, barely grazing a few on the skin's surface, inflicts a slight wound. Shameless Evil that she is, watching, she is amazed that her weapons are thrust far back from the chaste throats of the heroes.

She groans and, raging, bursts forth in passionate words: "Alas, we are conquered, sluggards that we are, nor does our strength put forth its usual forces; our once savage power to harm has now grown feeble, that power which was wont to crush, with its unconquerable might, the hearts of men everywhere; for the nature of man has never been so steeled as to spurn our money or to be impervious to our gold. We have pushed to destruction all manner of men; the gentle, the rough and the harsh, the learned as well as the unlearned, the dull and the wise, the chaste and the unchaste--all souls have lain subject to our power. We alone have snatched up what the Stygian waters now hide in their covetous pools. To us most opulent Tartarus is beholden for the people it houses. What the ages bring together, what the universe piles up in confusion--all these mad strivings are the works of our hands. How comes it, then, that our power and glory is losing its prevailing force, and that fortune mocks our fruitless efforts? To the Christians the golden image of the glittering coin is despicable: vessels inlaid with silver are held worthless, and in their eyes each treasure cheapens and becomes of ill repute. What means this loathing, newly acquired? Did we not triumph over the Iscariot, that apostle and companion of the Lord, who as he betrayed Him, by no means

unaware, at the covenant of the Last Supper, dipped his hand in the dish and, consumed by his own base desire, fell victim to our snare? Having purchased with the blood of his Divine Friend the infamous field, was he not later destined to pay for his acres with throttled neck? In her own destruction Jericho had realized how powerful was our hand when the victorious Achan succumbed to our rule. He, famed for the slaughter and distinguished for the destruction of a city's walls, yielded to the temptation of gold taken from a conquered foe, and while gathering to himself the accursed spoils from the forbidden ashes, with insatiate greed took the fateful plunder of the ruined city. Neither did his noble lineage, nor Judah, father of his ancestral tribe, that patriarch ennobled by his kinsman, Christ, and blessed in his royal descendant, at all avail. May those who take delight in his mode of action also enjoy his form of retribution. Let there be the same penalty for all men of his ilk. Why do we, unequally matched for the war, hesitate to beguile by some deception either the descendants of Judah or the descendants of his priestly successor--for Aaron is reputedly their high priest? Whether by force or by fraud, it matters not how victory is won!"

She had spoken, and, divesting herself of her grim



visage and dreadful weapons of war, she assumes an honorable guise; in form, in face, and in austere vestments she becomes the virtue that men call Frugality, whose desire it is to live sparingly and to safeguard her own, that she may, as it were, seize nothing greedily. Zealous as she is, she has won praise for her skill in deception. To such a guise this lying Bellona adapts herself that she may be deemed thrifty virtue, not the greedy vice that she is, and under the soft pretence of piety she conceals her snaky tresses so that the fair, white robe of innocence may veil the frenzy lurking underneath, cloaking her dreadful obsession, namely to rob, to steal, and to store away greedily what has been acquired. She displays her concern for her children under the sweet name of virtue. Playing at such pretence, she deceives men over-credulous in heart, and they follow the deadly monster, believing her a paragon of virtue. The impious Fury takes them as easy victims and binds them close with gripping manacles. Its leaders bewildered and its ranks confused, the front line of virtue now was wavering through the guile of the two-faced monstrosity, knowing not what to deem friendly and what to mark as hostile. The ever-changing and double-dealing Evil, under this deceptive image clouded their dim vision.

Suddenly, onto the field leaps forth Good Works, raging in anger, with aid for her allies and enters the fray eagerly. Though last in the ranks of soldiery, yet she alone is destined to lend her hand to the contest lest some disaster come to pass. After unburdening her shoulders, she walks, divested of her robes, having lightened herself of many a care. Once restrained by riches and oppressive wealth, now free through taking pity on the poor whom she had cared for with liberal generosity, she poured forth her patrimony with excessive prodigality. Enriched by faith, she gazed upon her empty coffers, reckoning the total with the interest destined to accrue in eternity. Avarice shuddered at the thunderbolt of the unconquered virtue; bereft of courage, with senses benumbed, she stayed her steps, resolved to die. For what way of deception remains to one, who once contemning the world, now overcome by worldly allurements, should grow weak and again become entangled with the gold she once despised? Virtue, most redoubtable, assails her trembling foe with a firm arm-grip and squeezing her neck, strangles and crushes the throat dry, drained of its blood. The tight clasp of the arms under the chin twists life from the imprisoned jaws, which, suffering no mortal blow, yet throb, and with the breath stifled within, Avarice suffers

death, confined within the prison of her body.

Good Works standing over the struggling vice, digs her with knee and foot, and, panting, breaks her ribs and flank. From the lifeless body she then snatches the spoils, filthy pieces of unwrought gold, not yet refined in the furnace, moneybags eaten by many a worm, and coins, green and coated with rust; this hoard of years past, the Virtue triumphant dispenses, giving to the needy, assisting the poor with the captured wealth. Then with an exulting look, she eyes the crowd gathered round, and in the midst of thousands eagerly exclaims: "Put away thy readiness for battle, ye just, lay down thy weapons; the cause of such great evil lies dead. With Avarice destroyed, the righteous may rest. The greatest peace is to desire nothing more that right usage demands: that there be plain food and that a single garment may cover and modestly protect our weak limbs and not trail beyond the natural limit. When about to set forth on a journey neither take a wallet nor provide thyself with two tunics for the way, nor let tomorrow's need concern thee, lest thy body lack for food. Food for each day comes with the sun. Dost thou not see how no one of the birds takes thought for tomorrow, but, untroubled, trusts it will be fed because of the all-provident God? The bird, of little value, feels sure that

food will not be wanting; and the sparrows, sold for a small farthing, have undoubted trust that the Almighty God watches over them lest they perish. Thou, child of God, thou the image of Christ, how canst thou be inclined to doubt that thy Creator may ever forsake thee? Be not troubled, O man! God is the giver of life and the giver of food. Seek in heavenly teaching the spiritual food, which with every increase nourishes the hope of an immortal life not concerned with the body: for God Who created it is mindful to supply and provide it with food for its temporal needs."

With these words the Cares were disbanded: Fear, Toil, Violence and Crime, together with Fraud, the denier of acceptable Faith, driven back to flee into exile. With the flight of enemies, fostering Peace banishes war, putting aside every apprehension of battle; her girdle unloosed, she frees her limbs. Her graceful garment, descending, flows down to her feet while her usual calm now checks her too rapid step. The curved horns of the trumpeters lie silent; the sword now at rest fills the sheath; the day bright and clear returns as the dust of the field settles down. One may see the rosy light of the heavens on that clear, cloudless day, shining through. Above their unspotted ranks they felt the face of the Lord,

and the jubilant throng laughed now that the contest was o'er. Christ from His throne above rejoiced in His victors, opening His Father's heavenly home to his servants.

Concord happily signals the victorious legions to return to their camps and to gather in their tents. Never was there for any soldiery a triumph or military glory equal to this, as in long, orderly columns she leads her rouble-ranked troops: with throngs of her footsoldiers singing psalms, while in another direction the hymns of the cavalry resound. So chanted the victorious Moses as he looked back at the yawning tide of the sea that rose threatening behind him. When advancing dry shod, he passed over to the farther banks, the towering waters crashed resoundingly at his heels, and engulfed the dark-skinned dwellers on the Nile deep in the abyss of her eddying whirlpool. With refluent wave the surging waters covered the bare sands and soon revived in the fish the power of swimming. The children of God struck with resounding beat the melodious tambours, extolling the marvellous work of the Lord, famed through the ages: how the waves divided and storms subsiding, a channel between the clear waters had been formed to appear while the watery masses were held in abeyance. With the tribe of the vices thus subdued, the mystic songs of the Virtues re-echoed in jubilant psalms.

They had marched up to the entrance of the camp, where a swinging double-doored gate formed the narrow passage of the threshold. Here with deplorable cunning an unexpected storm of evil arises: a hateful invader of gentle Peace who was to mar with sudden misfortune so great a triumph. While Concord, perchance, amidst her close-pressed company, well attended, now takes her way to the safe walls, she receives on her left side a hidden blow from the thrust of an unseen Vice. However, her rough mantle, beneath its chained covering of iron, encircled her body repelled with its hooked coat of mail the prick of the blow, nor did the tenacious fibers with their unyielding knots allow the impact of the weapon to pierce the flesh beneath. Yet an open seam permitted the steel to inflict a slight wound just where the last metal scale attaches itself to the polished tunic and links to itself the seams of the waist.

A cunning warrior maiden of the conquered foe had inflicted this wound, lying in wait for the unwary victors; for Discord, once the ranks of the Vices were scattered, assumed a friendly guise and entered our ranks. There lay far behind in the midst of the carnage of battle her tattered garment and her whip, piled up like a many-coiled serpent. She herself joyfully is present with the festive

chorus, displaying her hair wreathed with the leafy olive. But under her garment she hides a dagger, seeking by wicked deceit, thee, O greatest Virtue, thee alone from out the vast throng. Yet she is not destined to wound mortally thy sacred body, as the outer skin, grazed merely on the surface, revealed the slight cut by blood.

Virtue, aroused, suddenly exclaims: "What is this? What enemy hand lies hidden here? Who assails our victory, brandishing the sword in the midst of such rejoicing? Of what use is it to have subdued in battle the unrestrained passions and to have rescued all the good from destroying vices if in time of Peace virtue should fall?"

The army, alarmed, turned sorrowing eyes upon her; blood, mark of the wound, seeped through the coat of mail. Fear soon betrayed the enemy standing close by; conscious of her daring deed, her pallor reveals proof of her guilt, as her weak hand and paling face tremble at being detected. The entire legion of Virtues surround her with their quickly drawn swords, and with rising alarm question her race and name, her country and sect, what god she worships, and at whose command she has come. Ashen in color and trembling with fear, she replies, "I am called Discord; Heresy my surname; my god is legion: now lesser, now greater, now complex, now simple, just as it pleases me:

an apparition, a phantom, or the spirit within: as often as I wish to play the divinity, Belial is my preceptor; my home and my kingdom, the world."

Faith, the queen of the virtues, tolerated no longer the blasphemies of this captured monster, but silenced her words, stopping her breath with her javelin, piercing with its rigid point the vile tongue. The wild fury is rent by innumerable hands, each tearing her body to scatter to the wind, or to throw to the dogs or to offer to the ravenous ravens or to toss into the gutter, filthy with its foul mud, or to feed to the sea monsters. Her entire corpse is torn assunder by these horrible creatures, and with her form dismembered, frightful Heresy perishes.

With the successful reestablishment of order and of customs directed toward the general welfare of all the righteous and with all the Virtues, down to the last, enclosed within the safe walls of the rampart, a tribunal is set up in the midst of the camp on an elevated spot, a hill whose peaked summit affords a watch tower whence the eye, unhampered by obstacles, beholds on the clear horizon all things stretching beneath far and wide. This eminence, sincere Faith and also, Concord, avowed sisters by a holy covenant in the love of Christ, ascend. Soon this holy pair, dear each to the other, stand with equal



rights on the lofty tribunal. Stationed thus, from the top of the mound, conspicuous for all to see, they bid the populace to gather in large numbers. All eagerly hasten from out of the camp. There was no one, who, sluggish in mind, could through ignoble weakness conceal himself by any twist of the body, hiding out of sight. All tents, with curtains drawn back, stand exposed with the flaps folded open lest any dweller lazily repose, snoring, in the dark and secret place. The assembly awaits with attentive ears to hear what Concord, its leader, may say to the victors, now that the battle is over, and what added precept Faith may have for the Virtues.

Concord first breaks into speech with such words as these: "Heightened glory has indeed touched thee, ye most faithful children of the Father and of Christ the Lord. With many a struggle there has been blotted out the cruel barbarity that had hedged around the dwellers in the holy city, attacking them with fire and sword. But public harmony depends upon mutual good will in city and country. Internal schism disturbs unity and that which is at variance at home, wavers abroad. Therefore, beware, O men, lest a discordant note be found in our beliefs, lest any foreign sect, kindled by smoldering fires of hate, rise up amongst us. For a divided will exposes our sacred rites

to two-fold interpretation with uncertain meanings. In that we are wise, let love unite us; in that we live, let one desire direct us. Nothing that destroys unity remains steadfast. As Jesus mediates between man and God, He Who unites humanity to Divinity so that the one God be both flesh and spirit, in like manner may one spirit weave together in a unified whole whatever we do by an act of the mind and of the body. Peace is the finished work of Virtue. Peace is the summation of her labors. Peace is recompense for war's completion and for dangers past endured; in peace the stars are at their height; in peace things terrestrial remain undisturbed. Without peace nothing is pleasing to God. When thou desirest to leave a gift at the altar, He approves it not if thy unquiet soul hates thy brother from the depths of thy restless heart. Now if as a martyr for the love of Christ, thou shouldst leap into the flaming fires, yet harboring some uncharitable desire from jealous pride will it profit thee to have given up thy precious life for Jesus, since peace is the ultimate goal of virtue? Peace is not puffed up with pride, doth not jealously envy her brother, suffereth in patience all things and believeth all. Though wronged, she doth not murmur, she forgives all injuries. She eagerly seeks reconciliation before sunset, anxious lest

this day's sun leave enduring wrath behind. Whosoever wishes to offer a sacrifice acceptable to God, let him first offer peace. No sacrifice is sweeter to Christ. He, turning His face to the holy altar, takes delight in this gift alone with its pure fragrance. Nevertheless, God Himself endows the snowy white doves with power to distinguish with intuitive skill the feathered serpent in its soft clothing of down as it mingles with the innocent birds; likewise to discern the wolf with his mouth stained with blood, lying concealed under the soft fleece, counterfeiting a milk-white sheep, his jaws spreading untimely death among the lambs. With such artifice did Photinus and Arrius, those wolves frightful in savagery, conceal themselves. Our perils and fresh shedding of blood, though from a surface wound only, reveal what a treacherous hand can accomplish."

The whole sovereign body of the virtues, distressed by the sad misfortune, gave forth a groan. Then noble Faith added these words: "Let groaning cease, with affairs so favorable. Concord has been wounded but Faith has defended her. Yea, rather Concord has been saved and, accompanying her sister Faith, makes light of her wounds. She is my sole salvation; with her restored, naught is mournful for me. One task remains for our earnest effort,

now that the war is over, O ye leaders of men; a work that at length Solomon, the peace-bringing heir of a belligerent kingdom, undertook, the unarmed successor to an armed court, whereas the right hand of his expiring father reeked with the warm blood of kings. When the blood-shed is over, a temple is built and an altar with gilded walls, the lofty sanctuary of Christ, arises. At that time Jerusalem, the all holy, famed for her temple, received her peace-loving God after the wandering Ark came to rest, made fast on the altar of marble. So let a sacred temple arise in our camp, whose Holy of Holies the Almighty may visit again. For what does it avail to have repulsed with the sword the earth-born ranks of the vices if the Son of Man, descending from heaven seeking a shining temple, enters the city of a body cleansed yet unadorned? Thus far the task has been laboriously performed by interchange of weapons hand to hand; now may the gleaming white toga of quiet peace perform its task and may our soldiers, their arms set aside, quickly prepare an abode for that which is holy."

When she had spoken these words, the queen with majestic step descends and with Concord, her partner in so great a task, is about to lay out the new temple on the foundation already set. Her golden measuring rod runs over the ground, marking the distance so that the four

walls fit neatly together, lest dissimilar angles with uneven sides mar with their irregular measurements the harmonious plan. Toward the east a bright, shining region stretches open, lighted by three doors. Three gates open to the south; three doors present three entrances to the west; while the lofty edifice is thrown open to the north by a like number of doors. No building stone is there, but a hallowed gem whose solid mass has been cut through with hewing encircles the threshold with gleaming arch, and a single stone forms the inner vestibule. The names of the twelve apostles inscribed in gold gleam from the doorposts. Man's spirit ponders the mysteries hidden away in these inscriptions, eliciting fitting sentiments within his soul. And whatever be the age of man, which a fourfold force quickens in the whole body, he approaches the altar within by three paths and worships at the shrine with pure votive offerings; whether as a child guided by the sun's early rays or as a youth aroused by passionate ardour, or as a man of maturity led by the clear light of years, or as a decrepit old man called forth by the cold blast of the north to pious devotions. At each of the four sides of the temple are found three names which the King has placed in honor of His twelve disciples.

In addition, the varied beauties of a like number of

gems sparkled from the covered walls, as the light from above brought out warm vibrant colors from their transparent depths: on this side a large chrysolite inlaid with native gold was set with a sapphire; on the other a beryl; the gemmed surface between scintillated with varying hues; here a dull chalcedony was steeped in the glow of a nearby jacinth, for, as it happened, the stone caught in its depths the seablue so close and reflected the translucent purple. The hue of the amethyst stained the sardonyx; the jasper and colorful topaz dyed the adjacent sardius. The emeralds as verdant as green fields in spring were among the jewels, their green lights flashing out varying hues. The structure locates thee, O glowing chrysoprase, in a select place so that thy brilliance is added to the glittering stones. The crane, as it tossed the large gems to the lofty heights, was creaking with its weighted chains.

But the interior of the temple was constructed upon seven columns of clear crystal cut from transparent rock, whose lofty tops a white stone covers in conical shape with the under part tapered off like a shell, which pearl of great price undaunted Faith, her possessions and holdings put up for sale, purchased for one thousand talents. Here mighty Wisdom sits on her throne and from

her high court ponders the rules for her kingdom, meditating in her heart laws for the welfare of men. In the hands of the queen rests the sceptre, not fashioned by art; it was a flowering rod of green wood, which, cut from a tree, though nourished by no moisture from the earthy soil, with root severed, yet remains green with its foliage unharmed, as gleaming white lilies mingle, interwoven with the blood-red roses, send forth flowers on the sturdy stem. The form of this sceptre was like to the flower-bearing rod of Aaron, which budding forth from its dry bark unfolded with flourishing hope its tender beauty as the dry twig suddenly swelled into new blossoms.

We render to Thee, O Christ, the most indulgent of Teachers, eternal thanks and with prayerful lips offer Thee Thy merited praise--for assuredly our heart is soiled with the stain of sin. Thou hast wished that we know the dangers that lurk unseen in the body and the trials of a soul wrestling with temptation. We know that in our darkened heart conflicting desires vie for mastery in varying contests, and in the shifting fortunes of war, at first we grow strong in our better nature, but when the virtues are weakened we are dragged down to a lower level of living and are addicted to shameful deeds which bring harm to our eternal salvation. How often, after the deadly

temptations of sin have been overcome, have we felt our souls inflamed with love of God; how often after these unalloyed delights have we sensed our spiritual life grow cold, yielding to evil desires.

Wars rage, horrible wars; even in our bones the complex nature of man sounds with armed discord; for the flesh fashioned from clay rebels against the spirit, and the spirit that issued forth from the breath of God rebels within the dark prison of the heart and rejects the filth with the close-fitting chains. Light and darkness contend with their opposing forces, and our complex nature stirs up rebellious feelings until Christ the Lord appears with His aid and arranges all the jewels of the Virtues in a blessed setting. Where sin has once held sway, He, establishing the golden courts of His temple, fashions for the soul from the threads of these trials ornaments in which rich Wisdom may delight as she rules forever from her beauteous throne.



## CHAPTER V

### COMMENTARY

#### PREFACE

The opening verses tell of the first patriarch, Abraham, who, for his unshaken faith and trust in God, was appointed by Him to be the Father of a blessed race. The God-given promise, the prospects of which affected both him and his posterity, included the possession of the Promised Land,<sup>1</sup> a progeny more numerous than the stars,<sup>2</sup> and a blessing to be inherited by all the nations of the earth.<sup>3</sup> The world-extension of this covenant takes effect as a response to faith alone; so it is not the carnal, but the spiritual posterity of Abraham who are to share in these promises. Since Abraham became a vessel of election by virtue of his faith and of the righteousness of his life, Prudentius presents him to us as a pattern by which we may model our lives, if we, too, are to enjoy the benediction and blessings of God. Like Abraham, we must prove ourselves and manfully wage war against the forces of evil.

---

<sup>1</sup> Gen. 12:7.

<sup>2</sup> Ibid., 15:5.

<sup>3</sup> Gal. 3:8.

1. senex fidelis: i.e., Abraham. "Abram believed God, and it was reputed to him unto justice."<sup>4</sup>

senex: a patriarch or elder in the synagogue in ecclesiastical Latin as opposed to the classical meaning, aged.

2. Abram: the first of the patriarchs and father of the Hebrew nation.

3-4. adiecta . . . deo: "Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations."<sup>5</sup>

5. senile . . . victimae:

He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee.<sup>6</sup>

pignus: one's own child. This, not used in this sense until the Augustan Period, refers to Isaac, the son of Abraham and of Sara in their old age.

9. profanis gentibus: i.e., impious men. This may be interpreted to mean the unbridled passions and evil desires of man's soul.

11. prolem: i.e., meritorious acts which are the

---

<sup>4</sup> Gen. 15:6.

<sup>5</sup> Ibid., 17:5.

<sup>6</sup> Ibid., 22:2.

off-spring of good works.

13. bellicosus spiritus: here the soul of man is portrayed as courageously battling the vices.

15. feroces forte reges: these were Chodorlahomor, king of the Elamites; Thadal, king of nations; Amraphel, king of Sennaar; and Arioch, king of Pontus.<sup>7</sup> These foreign kings may be considered as the evil desires which molest the soul of man in the person of Lot.

15-25. victum . . . copiis:

And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way.

And behold one that had escaped told Abram the Hebrew . . . which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan.<sup>8</sup>

Abraham and Lot are contrasted characters. Though they were of the same stock and were subjected to the same environment, the contrast in their character and career is shown to be the result of their respective choices at the crisis of their lives. Lot had made his selection with his eye fastened on present advantages, whereas Abraham "looked for a city that hath foundations; whose builder and maker

---

<sup>7</sup> Gen. 14:9.

<sup>8</sup> Ibid., 14:11-14.

is God."<sup>9</sup> Thus, the two remain types of the worldly and spiritual man, respectively.

The spiritual experiences of Abraham were marked by trials, each of which involved a surrender of something naturally dear. Prudentius mentions two of these, namely, his separation from his nephew Lot, whom he especially loved; and the sacrifice demanded of him by God of his son Isaac. Isaac becomes for us a type of Christ Who became "obedient unto death"; Abraham is a type of God the Father Who "did not even spare his own Son but gave him up for us all."<sup>10</sup> Lot here signifies a faithful soul ensnared by the vices.

22. vernulas: diminutive of verna, "homeborn slaves."

36. fidelis sanguinis: the faithful tribe is the Hebrew race.

39. ferculis caelestibus: this heavenly food is a symbol of the Holy Eucharist.

40. dei sacerdos: i.e., Melchisedech. "But Melchisedech the king of Salem bringing forth bread and wine, for he was the priest of the most high God, blessed him, . . ."<sup>11</sup>

---

<sup>9</sup> Heb. 11:10.

<sup>10</sup> Rom. 8:32.

<sup>11</sup> Gen. 14:18-19.

41-44. origo . . . Deo: i.e., without genealogy; not that Melchisedech had no parents, but the Scriptures mention none. His priesthood was not based on family descent as was that of the sons of Levi, but was a personal prerogative. In this he prefigures the priesthood of Christ, and since nothing is said in Scripture about his death, his priesthood is looked upon as continuing forever.

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever.<sup>12</sup>

43. Melchisedech:

For this Melchisedech was a king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace.<sup>13</sup>

Melchisedech in his office of priest and king presents a threefold significance with regard to Christ. In his office of priest he prefigured the eternal priesthood of Christ. His name, meaning "king of righteousness," and his title as king of Salem, meaning "king of peace," correspond to two of the chief attributes of Our Divine Lord whose reign was to be one of righteousness and

---

<sup>12</sup> Heb. 7:3.

<sup>13</sup> Ibid., 7:1-2.

peace.<sup>14</sup>

45. triformis angelorum trinitas:

And when he had lifted up his eyes there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground.<sup>15</sup>

These heavenly visitors are entertained by Abraham, to whom they foretell the birth of Isaac. In his translation of the Old Testament, Knox tells us in a footnote:

We have no means of knowing in what form this revelation was made to Abraham; but it seems clear that the Divine visit represented itself to him under a human guise. One of the three travellers he recognized, without asking, as Almighty God himself.<sup>16</sup>

47. et iam vietum Sarra . . .:

And the Lord visited Sara, as he had promised: and fulfilled what he had spoken. And she conceived and bore a son in her old age, at the time that God had foretold her.<sup>17</sup>

49. herede gaudens et cachinni paenitens: Sara, because of her advanced years had laughed when she heard that she was to become a mother.<sup>18</sup> When her son was born,

---

<sup>14</sup> Dom A. Graham, The Christ of Catholicism, pp. 234 f.

<sup>15</sup> Gen. 18:2.

<sup>16</sup> Ronald Knox, The Old Testament in English, Vol. I, p. 22.

<sup>17</sup> Gen. 21:1-2.

<sup>18</sup> Ibid., 18:10.

she named him Isaac, which signifies "laughter."<sup>19</sup>

50-68. These closing lines of the Preface, explanatory in tone, set forth the purpose of the preceding events drawn from Holy Scripture. If we, like Abraham, are to receive God's benediction, then like unto him, we must be armed with the breastplate of faith and wage war against the enemies of the soul, that is, the evil passions. Christ will then come to us in the Holy Eucharist, and thus united with Him, our souls, aided by His grace, will perform acts worthy of a member of the household of God.

57. trecenti bis nouenis: Migne, in his commentary,<sup>20</sup> cites various opinions as to the hidden allegory of this number. It may refer to the 318 bishops united at the first ecumenical council of the Church held in 325 A.D. at Nicaea in Bithynia. Its principal work was the condemnation of Arianism and the defining of the true Catholic doctrine which was later expanded into the "Nicene Creed."<sup>21</sup> The work of the Nicene Council was looked upon as a "fight between Christianity and paganism."<sup>22</sup>

---

<sup>19</sup> Gen. 21:3.

<sup>20</sup> J. P. Migne, Patrologiae Cursus Completus: Series Latina, LIX, 713.

<sup>21</sup> Donald Attwater, A Catholic Dictionary, p. 362.

<sup>22</sup> T. R. Glover, Life and Letters in the Fourth Century, p. 17.

Another suggested explanation reads into the Greek form of the numeral (TIH) the cross of Christ as being represented by the letter "T" and the name of Jesus beginning as it does with the Greek "H."<sup>23</sup>

61. cibum beatis offerens victoribus: we might expect "se" in this verse since Christ gives Himself in the Blessed Eucharist.

63. trinitas: the most Blessed Trinity. God is one in His nature, but in the one God there are three distinct and divine persons. Abbe Anger tells us: "The just man has within him for his blessedness the Father, the Son, and the Holy Spirit."<sup>24</sup>

64. spiritus: the Holy Spirit. Continuing the doctrine of the Mystical Body of Christ Abbe Anger says:

Everyone in the state of grace, that is, everyone who is a living member of the Mystical Body, has within him the Holy Trinity, Who works within him and sanctifies him. But this divine indwelling in our souls and, in general, all work of sanctification are in a special way attributed to the Holy Spirit.<sup>25</sup>

65. prolis expertem diu: i.e., the soul destitute of good works.

---

<sup>23</sup> Migne, op. cit., LIX, 713.

<sup>24</sup> Abbe Anger, The Doctrine of the Mystical Body of Christ, p. 71.

<sup>25</sup> Ibid., p. 72.



66.     perenni . . . semine: the eternal seed. The Christian united to the Blessed Trinity will reap the full harvest of that marvelous force which is the divine life, the seed of which is received in baptism.

68.     herede . . . domum: A soul enriched by the grace of God will produce acts worthy of the kingdom of heaven.

## WAR OF THE SOUL

These first verses (1-20), which present an invocation to Christ, acknowledging His divinity and His kingship, are written in a Vergilian strain which blends Christian thought to pagan form. The soul calls Christ its "bone ductor" Who has endowed her with "salutiferas turmas" by which she may overcome the snares of the vices. With this brief passage the Virtues are then introduced, each in its turn as it plays its part in the subsequent epic, the keynote of which is to be found in the closing prayer of gratitude to Christ:

. . . feruent bella horrida, feruent,  
 ossibus inclusa fremit et discordibus armis  
 non simplex natura hominis; . . . (902-904).

1. Christe, graues hominum semper miserate labores,

qui: This opening verse illustrates how Prudentius adapted the language and technique of Virgil to this abstract Christian theme.

3. de nomine utroque: Migne has this phrase read "de nomine trino."<sup>26</sup> The translation would then include the idea of the Trinity. However, the Bergman text, using "utroque" refers to the two Persons of the Trinity, namely,

---

<sup>26</sup> Migne, op. cit., Vol. LX, Psychomachia, V, 3.

God the Father and God the Son.

13. christicolas: a poetic designation for a Christian.<sup>27</sup>

14. salutiferas . . . turmas: i.e., the laudable attributes or virtues, the possession and practice of which bring salvation to man.

17. tibi dimicet et tibi uincat: the soul in its struggle against the vices has in mind the twofold purpose of personal sanctification and of loyalty to its Leader and King.

20. uiribus infestis . . . portantia: in a moral sense, the monsters of depravity, that is, the vices, with their evil suggestions.

#### First Combat

With the aforesaid brief introduction, Prudentius launches at once into the first of the seven conflicts, which portrays the struggle between Faith and Paganism (21-39).

21. campum: this may be interpreted in two ways, depending upon one's reading of the poem. If one accepts the poem as representing the recent victory of Christianity over paganism, then campum is the world in which the battle

---

<sup>27</sup> Harper, Latin Dictionary, p. 328.

between the pagan vices and the Christian virtues is staged. If one holds the theory that the epic shows the successive conflicts between virtue and vice in a Christian soul, then campum is the soul of man.

22. Fides: In the Old Testament this word has the classical meaning of trust, reliance, or fidelity. In the New Testament, as here, it denotes the supernatural virtue of faith.<sup>28</sup> The first of the three theological virtues, it may be defined as that virtue

. . . by which our intellect is disposed to assent firmly to all the truths revealed by God, because of the infinite truth and wisdom of God who can neither deceive nor be deceived.<sup>29</sup>

26. pectore sed fidens valido: The poet here pictures the Virtue, supported by her resolute heart, confident that deep trust in God will be a forceful weapon with which to attack her enemy.

29. ueterum Cultura deorum: worship of the ancient gods or paganism. Cultus idolorum was the phrase in constant use among ecclesiastical writers for the worship of false gods.<sup>30</sup>

---

<sup>28</sup> Sister Mary Dolorosa Mannix, Sancti Ambrosii De Obitu Theodosii, p. 87.

<sup>29</sup> Attwater, op. cit., p. 196.

<sup>30</sup> Mannix, op. cit., p. 90.

30-35. illa hostile . . . fatigant: Prudentius has worked into his own lines words or ideas of Vergilian sources. The basic source of this passage is Aeneid, 12:901, with phraseology interwoven from other verses.<sup>31</sup>

37. martyribus: a Greek loan word meaning "witness." Here, as used in ecclesiastical Latin, it indicates one who through his death bears witness to the truth of the Christian religion. Prudentius was the first to praise in verse the martyrs: exception being made of the epigrams of Pope Damasus, and the hymns of St. Ambrose.<sup>32</sup> The Peristephanon, in which these verses are to be found, is a collection of fourteen poems in honor of Spanish, African, and Roman martyrs.

. . . Its importance arises from the fact that it presents a new genus of poem, a combination of the epic and lyric which can almost be described as a ballad.<sup>33</sup>

38-39. The crowning of the victorious allies and the wearing of the purple robes recall the emblems of Jupiter which in Republican Rome were worn by a general in

---

<sup>31</sup> Albertus Mahoney, Vergil in the Works of Prudentius, p. 50.

<sup>32</sup> F. J. E. Raby, A History of Christian-Latin Poetry from the Beginnings to the Close of the Middle Ages, p. 50.

<sup>33</sup> Loc. cit.

triumph.<sup>34</sup> These appurtenances of Jupiter included the gold-spangled purple cloak, and the laurel branch.<sup>35</sup>

ostro: a Greek loan word indicating a purple color which was prepared from a shell-fish. The art of making this dye which was highly prized was lost for several centuries after the fall of the Roman Empire. Interest was revived in this art about two and one-half centuries ago when certain scientists began to search for the original coloring substance among the shell-fish in the Mediterranean. But it was left to W. Adolph Schmidt in the first half of the last century to discover the fish which secreted the light-colored fluid which, placed on material and chemically treated, dyed the paper or cloth a purple or violet shade.<sup>36</sup>

#### Second Combat

Chastity, attacked by Lust, disarms her by virtue of the virgin birth of the Saviour. Chastity in a long speech develops those "ideas so dear to Prudentius, which

---

<sup>34</sup> Lily Ross Taylor, The Divinity of the Roman Emperor, p. 45.

<sup>35</sup> Ibid., p. 44.

<sup>36</sup> Lillian M. Wilson, The Clothing of the Ancient Romans, p. 6.

center round the redemption of our flesh by Christ"<sup>37</sup>  
(40-108).

41. uirgo Pudicitia: the Christian virtue of Chastity:

(a) excludes all indulgence of voluntary pleasure arising from sexual appetite in the case of single persons; (b) controls the use of such appetite according to right reason in the case of married persons.<sup>38</sup>

42. Sodomita Libido: Lust is here called a Sodomite, an inhabitant of Sodom whose destruction with that of the neighboring Gomorrah was decreed by God because of their wickedness.<sup>39</sup>

50. gladio: the short sword used in a hand to hand struggle.

53. "hoc habet": a gladiatorial term. The spectators of a gladiatorial combat called out "Habet" or "Hoc habet" when one of the combatants was wounded. The vanquished one lowered his head in token of submission, while waiting his fate. This, the audience expressed by pointing thumbs up or down, thereby indicating whether he was to be spared or to be killed.<sup>40</sup>

---

<sup>37</sup> Raby, op. cit., p. 61.

<sup>38</sup> Attwater, op. cit., p. 97.

<sup>39</sup> Gen. 18:19.

<sup>40</sup> Harper, Dictionary of Classical Literature and Antiquities, p. 733.

55. in famulos famulasue Dei: literally, "slaves belonging to the household," but as used here it designates the children of God.

57. de lampade Christi: in contrast to the mortiferas flammis of Lust. St. John in his Gospel calls Christ the "light of men."<sup>41</sup> Light considered as coming from Christ "is the revelation of supernatural truth, the enlightenment of men by the dispelling of intellectual and moral darkness."<sup>42</sup> Thus, the light bestowed upon man in his acceptance of Christ's teachings will elevate him from things carnal.

60. Assyrium . . . Olofernus: the Assyrian general who was commissioned by Nabuchodonosor to conquer all nations, destroy all gods, and bring all under his subjection.<sup>43</sup> His assassination by Judith routed his invading army.

62. moechi: from the Greek; an adulterer.

Judith: the illustrious Jewish maiden is here depicted in her victory over the enemy. By her virtue, fortitude, and prayer, the children of Israel were preserved from the destruction threatened them by Holofernes

---

<sup>41</sup> John 1:14.

<sup>42</sup> A Commentary on the New Testament, prepared by The Catholic Biblical Association, p. 298.

<sup>43</sup> Judith 2:3.



and his great army.<sup>44</sup>

64. famosum . . . tropaeum: the head of Holofernes.

66-69. These verses extoll the victory of Judith over her unchaste aggressor. Lest she who lived under the old law, could not completely destroy the power of evil, then she, whom she foreshadowed, the Blessed Virgin Mary, has by giving birth to the Saviour of world, delivered mankind from the slavery of Satan. As Judith, the most humble, chaste, and fair among Israel's women cut off the head of the enemy of her race, so Mary by becoming the Mother of Jesus, cooperated in man's redemption. Both were instruments in the hands of God, illustrating God's care for His people and His use of the weak to confound the strong. For "the Almighty hath struck him and hath delivered him into the hands of a woman."<sup>45</sup>

69. grande . . . caput: the great head of Holofernes is taken as a symbol of the power of lust.

70. intactae . . . virginis: the Blessed Virgin Mary.  
post partum: i.e., after the birth of Christ.

71-74. The basic meaning of these verses is that of the virgin birth of Christ, a dogma of the Church which affirms that Christ was born of Mary without any prejudice to her

---

<sup>44</sup> Judith 13:14.

<sup>45</sup> Ibid., 16:7.

virginity. She was the only human parent, conceiving by the power of the Holy Spirit.<sup>46</sup> This divine maternity of the Virgin Mary was affirmed by the third ecumenical council held in Ephesus in 431.<sup>47</sup>

75. This union of the two natures in Christ, human and divine, is called the Hypostatic Union.

Christ is true God and true man, consubstantial with the Father according to the godhead, consubstantial with us according to his humanity. The two natures are inseparably united, without confusion; they do not lose their distinction by their union, but what is proper to each is conserved; but they are united in one person and one substance.<sup>48</sup>

76. inde omnis iam diua caro est: when Christ assumed human nature, mankind, by that very act, became a participator in His divine nature.

To do this, He (God) sent His Son, the Word of God, Who in some way sums up all things in Himself, the new Adam from whose fullness we are all to receive our new life. The Son sends His Holy Spirit into the soul of each Christian. When the Holy Spirit dwells therein He draws into the soul the Person of the Son, and the Son in turn draws the Father. It is by this indwelling of the Holy Spirit sent by the Son that we are made adopted-through realsons of God.<sup>49</sup>

---

<sup>46</sup> Attwater, op. cit., p. 548.

<sup>47</sup> Ibid., p. 181.

<sup>48</sup> Ibid., p. 255.

<sup>49</sup> M. Eugene Boylan, The Mystical Body, p. 31.

78. uerbum: the term used by St. John to designate Christ, the Son of God.<sup>50</sup>

82. ille manet quod semper erat: Christ by assuming human nature did not lose His divinity.

After the Word had become flesh, humanity and divinity were never again to be separated from one another. Not only would their indissoluble union be maintained in Christ's own person; but the reconciliation between God and man that he had effected was to be continued in his followers throughout the ages.<sup>51</sup>

86. caelestia: Tertullian is the first author to associate this word with the idea pertaining to the Christian God.<sup>52</sup>

88. post Mariam: after Mary gave birth to Christ, He by His life, His Passion, and His death "triumphed over Satan and over sin. He won for captive humanity . . . an infinite treasury of grace and of life divine."<sup>53</sup>

89. tu princeps ad mortis iter: souls following Lust as their leader will experience spiritual death.

90. Tartara: Chastity consigns Lust to Tartarus, the infernal regions of classical mythology equivalent to

---

<sup>50</sup> John 1:1-14.

<sup>51</sup> Graham, op. cit., p. 293.

<sup>52</sup> Sister Angela Elizabeth Keenan, Thasci Caecili Cypriani de Habitu Virginum, p. 73.

<sup>53</sup> Anger, op. cit., p. 234.

hell.<sup>54</sup>

Averno: a lake in Campania noted for its sulphurous and mephitic vapors, which gave rise to the belief that it was the entrance to the infernal regions.<sup>55</sup>

Through it Aeneas<sup>56</sup> is said to have entered the lower world.

97. suo . . . regi: i.e., Christ.

99-100. gladium in Iordanis in undis abluit: the Jordan presents a two-fold significance: a symbol of baptism, and an entrance to the promised land. As the sword is cleansed from its defilement by being dipped into the waters of the Jordan, so, too, is man's soul purified from sin in Baptism.<sup>57</sup> As the Jews entered the promised land through the Jordan,<sup>58</sup> so is the Christian, incorporated into Christ through Baptism, introduced into the kingdom of God, which the promised land prefigured.<sup>59</sup>

103. baptismate: a dipping or plunging into the water.

---

<sup>54</sup> Harper, Classical Antiquities, p. 1527.

<sup>55</sup> Ibid., p. 971.

<sup>56</sup> Aen. 6:236-263.

<sup>57</sup> Anger, op. cit., p. 45.

<sup>58</sup> Jos. 3:17.

<sup>59</sup> Anger, loc. cit.

In its religious meaning it designates the sacrament of Baptism.

107. divini fontis: i.e., Christ. As Chastity has dedicated her victorious weapon to the altar, so the soul of man should draw close to Christ who has said, "If any man thirst, let him come to me, and drink."<sup>60</sup>

### Third Combat

In this combat Patience by her tranquility drives Anger, her adversary, to self-destruction (109-177).

109. Patientia: one of the twelve spiritual fruits of the Holy Spirit which strengthens the soul to bear the trials of this life with resignation instead of giving way to sadness.<sup>61</sup> It is the virtue which aids the soul to retain its equilibrium in the face of adversity. Thus did the martyrs, fortified by this virtue, rejoice at the threat of persecutions and the sight of tortures.

111. pilis: the javelin was a short and very heavy spear which was hurled into enemy ranks before closing in on them.<sup>62</sup>

113. Ira tumens: uncontrolled Anger, one of the seven

---

<sup>60</sup> John 7:38.

<sup>61</sup> Attwater, op. cit., p. 391.

<sup>62</sup> Harper, Classical Antiquities, p. 651.

deadly vices demanding external expression in the infliction of punishment out of proportion to a real or imaginary offence.<sup>63</sup>

113-17. Prudentius displays here a mastery over words which he blends and shapes to paint this realistic picture of Anger. One of the many echoes of Vergilian influence, this passage recalls Vergil's description of Amata<sup>64</sup> and of Dido.<sup>65</sup>

124. loricae: the leathern corselet of the Roman legionary was made of thongs of shoe-leather placed over metal. These, fastened one over the other formed the protection for the body. The more wealthy of the early citizen soldiers also wore coats of chain armour with metal plates.<sup>66</sup> Note that Prudentius garbs Patience (125-127) and Concord (670-680) in this reenforced armour.

143. chalybem: from the Greek. The Chalybes were a people in Pontus, noted for their mines and their preparation of steel. Hence, chalybs-ybis, m. steel.

163. nam proximus Iob: Job, the scriptural beacon-

---

<sup>63</sup> Attwater, op. cit., p. 24.

<sup>64</sup> Aen. 7:399.

<sup>65</sup> Ibid., 4:643.

<sup>66</sup> Harper, Classical Antiquities, p. 967.

light of Patience in the face of material and physical trials sent him by God, a story<sup>67</sup> which has intrigued the mind of man at all times. The Biblical account is a study of:

. . . the problem of evil, a disquisition on the reason of suffering, an attempt to solve the riddles of sin, pain, and punishment. . . . It is true, the prime problem treated is not solved; the mystery of the presence of evil in God's creation still remains a mystery. But it is also indicated that man has evidence . . . to justify his placing his utter trust in the Divinity, no matter what vicissitudes may befall, since the Almighty easily controls all powers of nature, "Playing in the world" (Prov. 8:31).<sup>68</sup> This trust in God is the practical conclusion.<sup>68</sup>

164. inuictae . . . magistrae: i.e., Patience.

169. diua: a pagan rather than a Christian epithet.

The use of this term recalls the deification of Augustus Caesar. At his death the senate decreed divine honours to him under the title of Divus Augustus.<sup>69</sup> Closely allied to the idea of the development of the divinity of Roman emperors is the cult of deified abstractions which included Fortuna, Victoria, Pax, Concordia, Felicitas, Salus, a group capable of unlimited expansion.<sup>70</sup>

---

<sup>67</sup> Job, passim.

<sup>68</sup> Rev. John-Mary Simon, O.S.M., A Scriptural Manual, I, 377 f.

<sup>69</sup> Taylor, op. cit., p. 229.

<sup>70</sup> Ibid., p. 245.

171. nec iam peritura referre: Patience is telling Job to replace the loss of his perishable material possessions with the spiritual wealth derived from the trials and temptations nobly borne. He is to amass riches not for time, but for eternity.

172. Having displayed her intrinsic worth, Patience lends her assistance to her sister virtues, for she, their indispensable ally, is mindful that "In your patience you shall possess your souls."<sup>71</sup>

#### Fourth Combat

Pride, making an imposing entrance on her spirited charger (179-205), haughtily addresses Humility (206-252) who, aided by Hope, destroys her taunter, who is tricked and hurled to her death by Deceit (253-309).

178. Superbia: Pride, the most hidden and deeply rooted of the vices, has been classified as the most deadly and devastating of all. Opposed to Humility, she reveals herself in three ways: "(a) Contempt for lawful authority; (b) contempt for equals and inferiors; (c) desire to surpass one's equals."<sup>72</sup>

This entrance of Pride, pluming herself on her

---

<sup>71</sup> Luke 21:19.

<sup>72</sup> Attwater, op. cit., p. 423.



military glory, is an example of Prudentius' favorite device of contamination.

. . . Prudentius resorts to contamination of Vergilian material not only for martial coloring but also for parts of scenes such as that in Ps. 190 sqq., which describes Superbia's restless war-steed resisting the tight-drawn rein and swerving hither and thither (Cf. Aen. 4, 135; 11, 599 sqq.; Geo. 3, 208 sq.). Different sections of the Aeneid provide matter and form for the caustic speech of Superbia when she beholds the sorry equipment of her adversary Mens Humilis (Ps. 205 sqq.). Her haughty words on that occasion reflect the spirit of the taunt which Turnus addressed to the beleaguered Trojans in Aen. 9, 600 sqq. and also contain two letter-perfect borrowings from that passage. Interwoven in the same speech of Superbia is a reminiscence of Juno's remarks relative to the Trojans who "set their yoke upon the fields of others" (cf. Aen. 10, 77 sq.).<sup>73</sup>

183. turritum tortis caput adcumularat: Roman women favored a simple mode of hair dress during the early days of the Republic, a style which seemed to carry over to the luxurious days of the Empire. But Christian writers in their severe invectives against extremes in fashionable head-dress indicate that affectation rather than modesty was the general rule. Clement of Alexandria was intolerant of "trecherous braiding." Tertullian urged moderation. Jerome in one of his letters describes a hair style similar to Prudentius' "ornare crinem et alienis capillis

---

<sup>73</sup> Mahoney, op. cit., pp. 78 f.

turritum uerticem struere."<sup>74</sup>

184. crinibus: in classical Latin crines is the more general term, whereas capillus refers to the hair of the head. Coma and crines are used frequently in poetry and in prose of the Silver period.

187. palla: this long and wide upper garment worn by Roman ladies has been the subject of much controversy. It was usually made of wool, but it is quite possible that cotton and linen were used for summer wear. Its pattern seems to indicate that it is a survival of the primitive blanket, which is the basis of all garments not cut and sewed to fit the body.<sup>75</sup>

197. cuneum: a wedge; hence, anything resembling a wedge, as a number of soldiers placed in the form of a wedge.

199. Mens Humilis: humility. It is that Christian virtue opposed to arrogant and supercilious Pride which prompts its possessor to realize his true position with respect to God and his fellow men. In its external expression it guards against immoderate self-abjection as true virtue does not require a man to depreciate his

---

<sup>74</sup> Keenan, op. cit., pp. 105 f.

<sup>75</sup> Wilson, op. cit., pp. 148 f.

ability against his knowledge.<sup>76</sup>

200. nec sat paratu: the inner meaning indicates that Humility is conscious of the lack of proportion between her own powers and the magnitude of the task at hand. This, based on an honest estimate of her own limitations, enables her to see what she cannot do alone, and thus prevents her from attempting the impossible. Therefore, she seeks the assistance of others in the performance of a task requiring more strength than her nature possesses.

210. Spem: as one of the theological virtues, Hope is that disposition of the soul which enables it to tend toward God as its last end and toward all the means, spiritual and temporal, necessary to the attainment of that end.<sup>77</sup>

202. The meaning here seems to be that the abode of Hope is on high in the eternal kingdom where she will possess the goal of her desires, God. Thither, does she lift man's moral and intellectual life to a supernatural plane.

206-15. Pride challenges Hope's boldness in invading her territory, that is, man, asserting her claim from the fall

---

<sup>76</sup> Attwater, op. cit., p. 253.

<sup>77</sup> Ibid., p. 250.

of Adam.

215. Marte: war, by metonymy.

duros . . . colonos: i.e., Pride and her companions.

216-19. Pride boasts of her domination of man, which, destroying his original perfection, affects his every action.

223. domus: i.e., the body and soul of man.

domini: i.e., Pride and her sister vices.

224. ex quo . . . : with the sin of Adam virtue was supplanted in his soul by Pride and the other evils.

plasma nouum: i.e., Adam.

paradisi: in ecclesiastical Latin, by specialization, this refers to the Garden of Eden. St. Thomas Aquinas, following the biblical account,<sup>78</sup> places it somewhere in the East, according it an equable climate.<sup>79</sup>

226. Adam: as head of the human race, biologically as well as spiritually.

. . . Through his elevation to the supernatural order he was constituted by God the spokesman and agent of humanity, just as by his creation he was constituted physical head of the race.<sup>80</sup>

---

<sup>78</sup> Gen. 2.

<sup>79</sup> Walter Farrell, A Companion to the Summa, I, 360.

<sup>80</sup> Ibid., II, 310.

Concerning the participation of the whole human race in the sin of Adam, the Council of Trent declared:

If anyone says that the sin of Adam injured only Adam himself and not his descendants; that losing the sanctity and justice he had received from God he lost them only to himself and not to us; or that through the sin of disobedience only death and the corporal penalties were handed down to the human race, but not sin--let him be anathema.<sup>81</sup>

So Adam reaped the fruits of his rebellion against God:

. . . and this was the start of that long war between the flesh and the spirit which will continue until the death of the last man. Along with that rebellion of sin came death, liability to injury, cold, hunger, sickness, and all the rest of the ills of man; gone was that magnificent sovereignty over the physical world that had made the first man so truly the lord of the world.<sup>82</sup>

These fruits no descendant of Adam's escapes, the Blessed Virgin Mary excepted, through the privilege of her Immaculate Conception.<sup>83</sup>

236. Bellona: known in early Latin as Duellona. An old Italian divinity, probably of Sabine origin, she was the goddess of war, being looked upon as the sister of Mars.<sup>84</sup>

---

<sup>81</sup> Farrell, op. cit., II, 308.

<sup>82</sup> Ibid., III, 467.

<sup>83</sup> Pietro Parente, Dictionary of Dogmatic Theology, p. 132.

<sup>84</sup> Harper, Classical Antiquities, p. 203.

240. Mavors: archaic and poetic for Mars, god of War.

242. In these verses Pride expresses her contempt for the virtues diametrically opposed to her undue self-esteem; virtues which she pictures as unmanly, reducing them to a pitiable, even contemptible condition. These virtues were not popular in a pagan world, and one of the early calumnies against the Christian religion, that it was the religion of slaves and weaklings, was due to the emphasis on humility.<sup>85</sup> Yet Christ insisted, in word and action, on these milder virtues: ". . . learn of me, for I am meek and humble of heart."<sup>86</sup>

258. Fraus: denotes a dishonest action, whereas fallacia usually refers to words only.

267. regina humilis: i.e., Humility.

270. eques illa: i.e., Pride.

274. This contest between Pride and Humility Lewis labels as an "unhappy one" because of the need of Humility to temper her triumph with modesty.

The unhappy poet, torn between the epic formula and the allegorical meaning, can only explain that she triumphs modestly. . . . In the end Spes has to come to the assistance of Mens Humilis, to dispatch the fallen enemy, and to

---

<sup>85</sup> Farrell, op. cit., III, 463.

<sup>86</sup> Matth. 11:29.

uplift over her body the beotword which epic usage demands.<sup>87</sup>

The criticism given above is well founded but it may be partially condoned by considering the essence of Humility whose true nature is characteristically marked by subjection, with nothing of defeatism in it, however. As is befitting her nature, Humility complies with the words of encouragement proffered by Hope, leaving to the latter the final note of victory. They are not rival claimants but each is an intimate part of the spiritual man. Thus does Humility, one of the moral virtues, submit to Hope, the second in order of the theological virtues.

285. frangit Deus omne superbum: ". . . for God resisteth the proud, but to the humble he giveth grace."<sup>88</sup>

290. scandere celsa humiles: "And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted."<sup>89</sup>

291. Golian: the Philistine giant slain by the boy David.<sup>90</sup>

292. puerilis: i.e., David.

---

<sup>87</sup> C. S. Lewis, Allegory of Love, p. 70.

<sup>88</sup> 1 Peter 5:5.

<sup>89</sup> Matth. 23:12.

<sup>90</sup> 1 Kings 17:41-54.

299. bellator: i.e., Goliath.

300. ille . . . puer: i.e., David. Hope attributes David's external victory to his internal advance in virtue.

301. florentes animos sursum in mea regna tetendit:  
this recalls David's expression of his trust in God.

And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.<sup>91</sup>

306. virgo: i.e., Hope. The departure of Hope for heaven is witnessed by the moral virtues who also have God for their end; since their immediate task is uncompleted they must needs remain in the universe to act as leaders in the conflict. A soul guided by them is armed with power to handle created things, itself, and all that affects its well being so as to attain its rewards.

309. sua praemia: conscious of the magnitude of the conflict, the Virtues are fortified by the knowledge that under the mantle of God's protection all things are possible. Undismayed by the hardships involved, they look beyond the present difficulties to those rewards promised by our Lord to those who fight under His standard. St. Paul, writing of these rewards, which are distinct from salvation, has said: "That eye hath not seen nor ear

---

<sup>91</sup> 1 Kings 17:37.



heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him."<sup>92</sup>

#### Fifth Combat

Of the seven combats Lewis deems this one the best as "it lends the combat a faint colour of dramatic interest."<sup>93</sup> Luxury, richly attired as she rides to battle, comes near gaining the victory (310-343). Sobriety, however, alerted to her companions' condition, offers herself as their leader, and, under the banner of the Cross, wins the fray (344-453).

310. occiduis: the exact interpretation is a matter of dispute, as Luxury is usually spoken of as coming from the east.<sup>94</sup> Glover is of the opinion that Rome is meant.

". . . Luxury 'coming from the West' (clearly Rome) has all the air of that Roman luxury of license described by Jerome and Ammianus Marcellinus . . ."<sup>95</sup>

318. lituos: a crooked wind instrument used to give signals in war.

tepentia . . . pocula: warm water was often used

---

<sup>92</sup> 1 Paul 2:9.

<sup>93</sup> Lewis, op. cit., p. 70.

<sup>94</sup> H. J. Thompson, Prudentius, p. 300.

<sup>95</sup> Glover, op. cit., p. 264.

to dilute the wine.<sup>96</sup>

325. amento: furnished with a strap or thong, especially added to the middle of a javelin so that it might be thrown with greater force.

frameam: an old German word denoting a spear or javelin used by the ancient Germans. In late Latin it indicates a sword.

327. calathos: a Greek word for a basket narrow at the bottom but wide at the top.<sup>97</sup>

343. ganearum: anti-Classical; an eating house, brothel or bawdy house held in bad repute.<sup>98</sup>

345. Sobrietas: the moral virtue effecting control and moderate use of faculties.

347. uexillum sublime crucis: this is the Cross of Christ, used as a symbol of the victory of Christianity.

It is the triumphant cross of the labarum, the monogram . . . which Constantine made Rome's standard, to which the dragon-flags, so often found in Claudian and Ammianus and elsewhere, have to bow.<sup>99</sup>

348. dux: i.e., Sobriety: moderation in word and deed.

---

<sup>96</sup> Harper, Classical Antiquities, p. 1662.

<sup>97</sup> Ibid., p. 252.

<sup>98</sup> Ibid., p. 714.

<sup>99</sup> Glover, op. cit., p. 265.

351. Now begins the lengthy but forceful address of Sobriety in which she reminds her troops of their noble heritage as children of God. Thus she reenkindles their loyalty and strengthens their allegiance to the standard of Christ.

359. nardum: this was considered the queen of perfumes. Genuine nard was imported from the Himalayan regions of India; every part of the plant--root, stalk, leaves, fruit--commanded a high price.<sup>100</sup>

360-61. The application of oil in the sign of the cross to persons is a usage in the Church from the earliest times. Sobriety is reminding her comrades of their singular obligation now that they have been signed with the "kingly anointing." Having been thus enlisted in the army of Christ, she warns them against the snares of the enemy.

361. chrisma: a mixture of olive oil and balsam, consecrated by a bishop. Anointing with chrism in the sacrament of Confirmation signifies the fullness and diffusion of grace.

The oil signifies the grace of the Holy Spirit, which gives to the Christian strength and ease. . . . The balsam bespeaks that sweet odor which our virtues give forth, attracting souls to Christ, our Chief. . . . The mark of the cross, traced with the sacred chrism, is imposed the

---

<sup>100</sup> Pliny, Natural History, XII, 26.

Name of the Three Divine Persons, for the cross is the standard, the banner of Christ, and, together with the Holy Trinity, it is the sum of that faith which must be defended. Upon the forehead it is traced, for the mark of a soldier should be seen by all men.<sup>101</sup>

362. syrmate: Clement of Alexandria has written at length on the kind of dress that Christians considered worldly. Among the censures are the ostentatious display occasioned by garments sweeping the ground.<sup>102</sup>

363. sericaque . . . pallia: costly silks were regarded as unsuitable for Christians. Both pagan and Christian moralists censure the extravagant attachment to silk attire. The writings of Horace, Seneca, Clement of Alexandria, and Jerome are among those which decry the fashion.<sup>103</sup>

serica: this word came into the Latin in the first century A.D. when the Augustan writers began to mention sericum, the true costly silk from China.

. . . According to both Roman and Chinese historical records, this silk was literally worth its weight in gold--a pound of silk costing a pound of gold. (Cf. Vopise. Aurel. 45) At first, silk garments were worn only by women (cf. Dio Cass. 43, 24); men were in fact forbidden to use them. (Cf. Tac. Ann. 2, 33)

---

101 Anger, op. cit., pp. 101 f.

102 Keenan, op. cit., p. 100.

103 Ibid., p. 139.

. . . But the law was transgressed and later became obsolete. . . . But at the time of Jerome silk garments seem to have been more common. Jerome writes that one who does not wear a silk robe is looked upon as a monk.<sup>104</sup>

364. immortalem tunicam: refers to the "character" which Baptism imprints on the soul admitting the recipient to membership in the Catholic Church.

. . . One of the effects of Baptism is our birth to the supernatural order. . . . Baptismal regeneration means that owing to the removal of sin by the sacrament and the infusion of first grace, the subject who has begun to live by nature, now begins to live supernaturally.<sup>105</sup>

368. Falerni: Falernian wine. The Falernian territory in Campania at the foot of Mt. Massicus was famed for its wines.

371. In the following verses Sobriety recalls biblical episodes portraying God's providential care for his faithful children.

372. fons . . . de rupe: the Rock of Horeb, from which the waving waters gushed forth. "Moses smiting this rock is a type rather than a symbol of the waters of salvation and Holy Baptism."<sup>106</sup>

mystica virga: the same rod which Moses raised

---

<sup>104</sup> Keenan, op. cit., p. 137.

<sup>105</sup> Attwater, op. cit., p. 49.

<sup>106</sup> F. R. Webber, Church Symbolism, p. 69.

over the Red Sea.

And the Lord said to Moses: Go before the people, . . . and take in thy hand the rod wherewith thou didst strike the river, and go . . . and thou shalt strike the rock, and water shall come out of it that the people may drink.<sup>107</sup>

374. angeliscusne cibus: i.e., the manna.

And when the children of Israel saw it, they said one to the other: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat.<sup>108</sup>

Israel being fed by manna in the wilderness, and Melchisedech bringing food to Abraham (preface 39-40) are Old Testament types of the Last Supper.<sup>109</sup>

376. de corpore Christi: the Blessed Sacrament.

Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living bread which came down from Heaven. If any man eat of this bread he shall live forever; and the bread that I will give, is my flesh, for the life of the world.<sup>110</sup>

383-4. nobile Iudae germen: the promise was made to David, the king of the tribe of Judah, that the Messiah would be born of his seed.<sup>111</sup>

---

107 Exod. 17:5-6.

108 Ibid., 16:15.

109 Webber, op. cit., p. 248.

110 John 6:49-52.

111 2 Kings 7:12.

dei genetricem: the Blessed Virgin Mary.

386. celeberrima Daud: the great hero of the Jews and the best known personage of the Old Testament. No one surpassed his power of organizing and leading armies or his patience in the long series of battles and sieges by which the Promised Land was cleared of its enemies and the conquest of Canaan was consolidated. His kingly qualities, outstandingly great, were nevertheless, secondary to his piety and deep abiding sense of the presence and power of God. Though he sinned he repented and his repentance drew him closer to God. No one realized better than he that he owed everything to God.<sup>112</sup>

388. Samuel: judge, prophet, and king-maker of the Old Testament.<sup>113</sup> The incident referred to is the disobedience of Saul. When sent to exterminate the Amalekites he spared their king, Agag, and reserved booty for his men. These acts were contrary to the tribal law of "herem" which demanded the utter destruction of an enemy. This was regarded as an offering to God for the grace of the conquest, taking no personal gain from it whatever.<sup>114</sup>

---

<sup>112</sup> 1 Kings; 2 Kings.

<sup>113</sup> Loc. cit.

<sup>114</sup> 1 Kings 15:1-10.

389. regem: i.e., Agag.<sup>115</sup>
390. incircumcisum: uncircumcised. The rite of circumcision was strictly enjoined on Abraham's progeny.<sup>116</sup>
392. ille: i.e., Samuel.  
capto . . . tyranno: i.e., Agag, king of Amalec.
396. si paenitet haud nocet error: one of the conditions for the forgiveness of sin is sincere repentance.
397. Jonatham: Jonathan, not aware of the law of fast imposed by his father Saul, tasted the honeycomb.

But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb: and he carried his hand to his mouth, and his eyes were opened.<sup>117</sup>

399. regni dum blanda uoluptas: this thought is not at all in keeping with the account of Jonathan.

It has been suggested that Prudentius in lines 399 and 400 confuses the story of Jonathan with that of Absalom; but perhaps he is only reading too much into the words of Jonathan in verses 29 and 20.<sup>118</sup>

408. lignum uenerabile: in ecclesiastical Latin lignum refers to the Cross of Christ.

---

<sup>115</sup> 1 Kings 1:32-33.

<sup>116</sup> Gen. 17:10.

<sup>117</sup> 1 Kings 14:27.

<sup>118</sup> Thompson, op. cit., p. 306.



410. summa fronte coruscum: the brilliant appearance may be due to the possibility that the cross was adorned with jewels or precious metal. In his reply to Symmachus Prudentius has written:

Christus purpureum gemmanti textus in auro  
signabat labarum, clipeorum insignia Christus  
scripserat, ardebat summis crus addita cristis.  
(476-88)

Referring to the Cross in the works of Prudentius, Glover remarks how little he had to say about it in relation to the death of Christ; its theological significance, and its symbolism of Christian suffering.<sup>119</sup>

419. fors: i.e., chance: an effect that happens outside of or accidental to the cause.

433. cymbala: a musical instrument, consisting of two concave shaped pieces of metal. They gave a musical sound when hit one against the other.

435. sistro: a rattle used in the mystical rites of Isis. This and the cymbala were borrowed from the Egyptians. The sistrum consisted of a thin oval band of bronze, silver or gold, fastened to a handle. A number of metal rods, bent at each end, were loosely inserted into the band.<sup>120</sup>

---

<sup>119</sup> Glover, op. cit., p. 265.

<sup>120</sup> Harper, Classical Antiquities, p. 1470.

440. peplo: an upper garment or robe of state.

452. scandala: in ecclesiastical Latin it is a stumbling block or temptation opposed to spiritual progress.

#### Sixth Combat

Greed with her fiendish satellites enters the field of battle to gather the booty left by Luxury (454-500). By so doing, she influences the hearts of many and would make further inroads into the ranks of the virtuous, did not Reason put forth her protecting shield (501-507). Enraged by her change in fortune, Greed, over-confident because of past conquests which she recounts (508-545), resorts to a ruse and assumes the guise of that virtue which men call Frugality (546-554). She blinds and binds the hearts of men until Good Works appears to liberate them from the tenacious and deadly creature (555-588). Overpowering her adversary, Good Works addresses the multitude, beseeching them to put their trust in the all-provident God (598-628).

454. Auaritia: the inordinate love of wealth which takes possession of the heart of man.<sup>121</sup> St. Paul has called it the "root of all evils."<sup>122</sup>

---

<sup>121</sup> Attwater, op. cit., p. 46.

<sup>122</sup> 1 Tim. 6:10.

464. There is a marked correspondence between this listing of vices and that which Vergil places before the jaws of hell.

In Aen. 6, 273 sqq. Vergil places Cura, Famis, and Metus "even within the very jaws of Hell" among other "shapes terrible to view." Here, too, are the "Furies' iron cells." . . . The other personified abstractions mentioned by Prudentius were probably suggested by the mala mentis Gaudia of the same Vergilian passage. The resemblance between the lines of the poets is increased by the common reference to the Eumenides.<sup>123</sup>

466. Eunemides: a euphemistic name for the Furies. As used here it denotes the vices which follow in the train of Avarice. St. Thomas, placing Avarice just below Pride, has termed it one of the roots of all sins. As the father of a family it presents its offsprings, sins which are inevitably connected with it: "betrayal of friends, cheating, deceit, perjury, restlessness, violence, hard-heartedness."<sup>124</sup>

470. The avaricious man does not hesitate to sacrifice even those who are closest to him for his own gain.

479. famis inopia: avarice creates such a craving in man that he is driven to any unnatural means to acquire more possessions.

---

<sup>123</sup> Mahoney, op. cit., p. 53.

<sup>124</sup> Farrell, op. cit., III, 345.

494-5. . . . neque est uiolentius ullum terrarum uitium: Avarice so easily oversteps the boundaries of justice that a covetous man will violate all the laws of reason and justice to gain money or property. He will use violence to obtain his ends; perjure himself; use fraud to deceive others, even destroying them by treachery.<sup>125</sup>

496. gehennae: Hebrew word. In the Valley of Hinnom, in Jerusalem, sacrifices to Baal and Moloch were offered.<sup>126</sup> Later, refuse of all sorts was subsequently cast there, for the consumption of which, fires were kept ablaze. Hence, Ge Hinnom or Ge Henna became a symbol of hell.

498. sacerdotes: no respecter of persons, Avarice tempts the very priests of God.

500. classica: by metonymy; the war-trumpet.

502. Ratio: Reason, "the immediate rule of morality," is the determining principle of what is suitable or unsuitable for man in the pursuit of happiness. Ultimately, things are good or evil, and human actions are good or evil insofar as they accord with God's conception of what they ought to be.<sup>127</sup>

---

<sup>125</sup> Farrell, loc. cit.

<sup>126</sup> Jer. 19:6.

<sup>127</sup> Farrell, op. cit., II, 68.

gentis Leuitidis: the tribe of Levi, one of the sons of Jacob, was appointed to serve the priests.

Bring the tribe of Levi, and make them stand in the sight of Aaron and the priest to minister to him, and let them watch, and observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony.<sup>128</sup>

Later, the members of the tribe formed four distinct classes: (1) ministers of the priests of the Temple; (2) overseers and judges; (3) porters; (4) singers and musicians.<sup>129</sup>

509. heroum: Greek loan word indicating a demi-god or hero. As used here it connotes the illustrious and valorous ones who have ignored the luring enticements of material possessions.

519. casta, incesta . . . pectora: used in a moral and religious sense; hence, "the pure" and the "impure."

520. Styx: the river of Hate (Gr. stugein--"to hate"), that was in classical mythology the place of punishment in the lower world.

528. thensaurus: literally it indicates a hoarded or stored up wealth.

530. Scarioth: i.e., Judas Iscariot.

531. foedere mensae: literally, at the league, or

---

<sup>128</sup> Num. 3:6-7.

<sup>129</sup> 1 Par. 23:1-5.

compact of the table; figuratively, the Last Supper. This and the following verses refer to the betrayal of Our Lord by Judas and the purchase of the potter's field with the price of his treachery.<sup>130</sup> This was the same field wherein he hanged himself.<sup>131</sup>

536. Jericho: in a mystical sense the name signifies "iniquity." This Canaanite city was destroyed when its walls fell down, affording entrance to Joshua and the conquering Israelites who forthwith burned the city.<sup>132</sup>

537. Achar: the form of Achan used in the Septuagint, the first Greek version of the Hebrew Scriptures, made at Alexandria in the third century B.C. Achan, tempted by the booty from the destroyed city of Jericho, committed the impious theft for which he and his entire family and possessions were annihilated.

For I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver and a golden rule of fifty sicles: and I coveted them and took them away. . . . Then Josue and all Israel with him, took Achan the son of Zare, and the silver and the garments, and the golden rule, his sons also and his daughters . . . and all the goods. . . . And all Israel stoned him: and all things that were his, were consumed with fire.<sup>133</sup>

---

130 Matth. 27:3-8.

131 Acts 1:18-19.

132 Jos. 6.

133 Ibid., 7:21-25.

540. anathema: in ecclesiastical Latin, an accursed thing.

543. Iuda parens: the patriarch Jacob prophesied on his death-bed that the "expectations of nations," Christ Himself, would come from the line of his son Judah.<sup>134</sup>

544. nepote: i.e., Christ.

547-50. Avarice plans to resort to a ruse to win over either the ordinary people (Iudae populares) or their leaders (populares sacricolae summi).

populares sacricolae summi: The head of the priestly rank was the highpriest, who was always the first born of Aaron's race.<sup>135</sup> The order of ministers in the Jewish religion was the high priest, the first of whom was Aaron; the priests, who were members of his family, who possessed the necessary mental and physical qualifications whose duty it was to offer sacrifice on ordinary occasions; and the Levites, of the tribe of Levi, who assisted the priests and cared for the temple.<sup>136</sup>

548. Aaron: Moses' elder brother, the first high-priest. His descendants were chosen by God to be the

---

<sup>134</sup> Gen. 49:10.

<sup>135</sup> Num. 3:10.

<sup>136</sup> Exod. 29:1-39; Lev. 8; Num. 3:41-44.

priests.<sup>137</sup>

554. Frugi: appearing as Frugality, Avarice misleads and confuses, by her persuasive disguise, the Virtues so that they tend to waver.

566. Erinys: i.e., Avarice. In verse 466 Prudentius used the euphemism, "Eumenides," the Greek name denoting the Furies, as it was an ominous and bad policy to call them by their rightful name. Now one hundred lines later he has dropped this euphemism and uses the strong title, "Erinys."

573. Operatio: Good Works, which are the outward expression of Christian Charity, the greatest of the theological virtues. Charity, the infused virtue, enables us to love God for His own sake and our neighbor as ourselves. Good Works are the fruit of the virtue of charity.<sup>138</sup>

575. militiae postrema gradu: in military and gladiatorial language gradus means "position or station" taken by a combatant. Though last in the field of battle, Operatio is destined to bring the long war to a close.

577. omne onus ex umeris reiecerat: Good Works, mindful of the promise of Christ: If thou wilt be perfect, go

---

<sup>137</sup> Exod. 28.

<sup>138</sup> Attwater, op. cit., p. 96.



sell what thou hast, and give to the poor, and thou shalt have treasure in heaven<sup>139</sup> . . . has given all her possessions to the poor and thus, unhampered by any burden, enters the fray.

582. ditata fidem: fortified by Faith, the theological virtue by which the mind is disposed to assent firmly to all the truths revealed by God,<sup>140</sup> Good Works looks beyond ephemeral success to that of eternity.

The fullness of faith, comparable only to the limitless fullness of infinity, makes our natural life seem a narrow, dark, blind corridor. Faith opens up eternity itself to us and allows our spirit to stretch itself to the limits of its great possibilities.<sup>141</sup>

589-97. Avarice is put to death in a manner like unto a gladiatorial conflict. Prudentius assailed these gladiatorial games in his writings,<sup>142</sup> but it was not until after his death that they were abolished.<sup>143</sup>

600. marsupia: Greek loan word. This was a leather pouch drawn in at the top.

---

<sup>139</sup> Matth. 19:21.

<sup>140</sup> Attwater, op. cit., p. 196.

<sup>141</sup> Farrell, op. cit., III, 27.

<sup>142</sup> Prudentius, Contra Orationem Symmachi, vv. 379-407.

<sup>143</sup> Glover, op. cit., p. 250.

606. Good Works, overjoyed at what seems the end of the conflict, bids her followers to rest now that the cause of evil lies dead. Paraphrasing parts of the Sermon on the Mount, she counsels her listeners to exercise perfect trust in God, abandoning themselves to His all-provident care.

613. "Do not possess gold, nor silver, nor money in your purses: Nor scrip for your journey, nor two coats, nor a staff. . . ." <sup>144</sup>

peram: a cloth bag or knapsack used by travellers in which they carried their provisions. <sup>145</sup>

615. "Be not therefore solicitous for tomorrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof." <sup>146</sup>

617. Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? <sup>147</sup>

620. "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father." <sup>148</sup>

---

<sup>144</sup> Matth. 10:9-10.

<sup>145</sup> Catholic Biblical Association, op. cit., p. 78.

<sup>146</sup> Matth. 6:34.

<sup>147</sup> Ibid., 6:26.

<sup>148</sup> Ibid., 10:29.

625. caelesti dogmate: divine teaching found in Holy Scripture will feed the soul, giving it light to guide it to the attainment of eternal happiness.

626. inuitiabilis aeui: life everlasting in the Kingdom of Heaven.

627. Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.<sup>149</sup>

There now follows one of the two passages which Lewis contends is worth all the rest, as he maintains that "it is only when Prudentius turns away from the actual fighting that his allegory begins to convince us."<sup>150</sup> The troops, now victorious, return to their camp under the benign leadership of alma Pax (628-664).

631. Pax: as one of the twelve fruits of the Holy Spirit, it is that grace which keeps the mind untroubled in the presence of spiritual and temporal trials. It is a result of charity which "establishes peace between man and God and between man and his neighbor. It is compatible with a state of suffering or war, but not with sin or

---

<sup>149</sup> Matth. 6:31-33.

<sup>150</sup> Lewis, op. cit., p. 71.

personal enmity."<sup>151</sup>

640. Tonantis: a borrowed epithet from classical mythology used frequently by Prudentius.

When the borrowed language of polytheism is made to refer to essential elements of Christian theology, the effect falls little short of the ludicrous. Jupiter's epithet tonans used to mean God is a familiar and fundamental example, found half a dozen times in Prudentius. . . .<sup>152</sup>

642. "To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne."<sup>153</sup>

643. Concordia: i.e., peace, which has been described as:

. . . not the stagnant peace of inactivity, but the progressive, vigorous peace of a heart undisturbed by outside attractions and free from the horrors of civil war, a streamlined peace of ordered energies concentrating on the one goal.<sup>154</sup>

645. aquilas: metonymy. The eagle was the principal standard of the Roman legion; hence, here it is used for "legion."

650. The victorious legion on its march homeward is likened to the Israelites on their passage through the Red

---

<sup>151</sup> Attwater, op. cit., p. 396.

<sup>152</sup> Bernard M. Peebles, The Poet Prudentius, p. 74.

<sup>153</sup> Apoc. 3:21.

<sup>154</sup> Farrell, op. cit., II, 246.

Sea, when, led by Moses, they escaped from the Egyptians.<sup>155</sup>

651. victor . . . Istrahel: Moses.

654. nigros . . . Nilicolas: i.e., Pharaoh's army which pursued the Israelites.<sup>156</sup>

656-7. The context shows that the thought as translated is that the fish, which had been left on the dry sand as the waters were divided, were now revived and began to swim again when the waters closed in.

658. tympana: Greek loan word indicating a drum, timbrel, or tambourine.

plectro: Greek loan word. This was a little stick made of gold or silver with which a player struck the chords of a stringed instrument. Here it must have been used to beat the tambour.<sup>157</sup>

659-64. The jubilant mystica . . . carmina of the Virtues are likened to the "Canticle of Moses" which tells of the favors and power that the Lord Almighty had vouchsafed to the children of Israel.<sup>158</sup>

---

<sup>155</sup> Exod. 15:1-21.

<sup>156</sup> Ibid., 14:21-31.

<sup>157</sup> Harper, Classical Antiquities, p. 127.

<sup>158</sup> Exod. 15:1-21.

## Seventh Conflict

An unexpected evil arises just as victory seemed certain. Discord, disguised, enters the ranks and attempts to slay Concord (665-694). When detected, she is quickly surrounded by the whole army of Virtues. Having revealed her true identity (695-714), she is stopped in her speech by Faith who pierces her through with a javelin; the other Virtues quickly dismember her body (715-725).

668. tempestatas: in an allegorical interpretation this may refer to the storm of dissension which arose from the heretical teachings mentioned in verses 794-795.

675. sutis: a cuirass. The Greek word for a cuirass was thorax, made either of metal or of leather.<sup>159</sup> The metal cuirass composed of two individual sections, shielded the chest, stomach, and back. Clasps or buckles joined these two parts which ended in a curved edge above the hip. A leather belt, fastened with buckles held both pieces firmly in place. The front section of the cuirass was later lengthened by an added series of short strips of leather or felt covered with metal, somewhat like a kilt. Similar strips of the same type were fitted under the arms to protect the arm pits.<sup>160</sup>

---

159 Supra 122.

160 Harper, Classical Antiquities, p. 1574.

683. Discord: in mythology she was the Greek Eris.

Here, though in disguise, she is Heresy. Cf. 709-10.

705-8. The interrogation by "omnis uirtutum legio" and the reply of Discord is reminiscent of the story of Sinon.<sup>161</sup>

709-14. The terms: minor, maior, duplex, simplex, phantasma, and innata anima indicate a few of the widespread systems of error of heresy which Prudentius deals with in his two strictly didactic poems, the Apotheosis and Harmatigenia.<sup>162</sup>

714. Belia: i.e., without yoke. The wicked who refuse to be subject to the divine law are called in Scripture the children of Belial, the chief of the evil spirits.<sup>163</sup>

716. regina Fides: the same virtue which lead the first combat to victory (21-39).

715-25. Here is presented a "fearful scene of carnage . . . which Prudentius, who had no squeamish stomach, saw no reason to spare us."<sup>164</sup>

With Heresy, the last and worst enemy of all,

---

<sup>161</sup> Aen. 2:67 ff.

<sup>162</sup> Peebles, op. cit., pp. 36-51.

<sup>163</sup> Deut. 13:13.

<sup>164</sup> Peebles, op. cit., p. 55.

disposed of, the triumphant Virtues reenter the protecting walls of their ramparts (726-733) where they are counselled first by Concord (734-798) to be on the alert lest any false teaching arise amongst them which will weaken the newly acquired Peace, whose desirable qualities she extolls.

740-2. In this military metaphor Lewis sees the far reaching influence of the Roman army.

. . . we are reminded of the lasting impression which the discipline and circumstance of the legions made upon the nations of the empire; and if we are wise, we set pondering on the far reaching consequences which that impression had for the imagination. We must never forget that the medieval Latin for a knight is miles; that the conception of earthly knighthood and that of the angelic knighthood (militia) are sometimes connected; and that both pre-suppose the discipline of the real Roman army. It is doubtful whether the whole ideal world of chivalry could have existed unless the legions had existed first; for by their aid both the Germanic comitatus and the Hebrew God "of hosts" were touched to new issues.<sup>165</sup>

750. barbaries: either the Vices which have just battled with the Virtues for the possession of the soul, or the teachings of Paganism which have attempted to destroy Christianity; the choice depending upon the interpretation of the poem as a whole.

sanctae . . . urbis indigenas: this, too, may

---

<sup>165</sup> Lewis, op. cit., p. 72.



refer either to the Christians, with Rome as their sanctae urbis, or to the valorous man whose sanctae urbis is his soul.

755-6. priuatis . . . amicitiis: speaking of this goodwill which should exist among all people Farrell tells us:

The immediate common good of the state might be summed up in the one word "peace," or in the phrase "the preservation of unity" . . . The ultimate common good of the state has been summed up by Thomas and Aristotle as "the life of virtue" or the life of reason for the whole community. In plain language it means no more than the assurance to all the subjects of the opportunity to follow the law of reason to individual perfection, the opportunity to live a successful human life.<sup>166</sup>

757. titubatque foris quod dissidet intus: "Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand."<sup>167</sup>

756. scissura: in ecclesiastical Latin this refers to a schism.

759. ne secta exotica . . . nascatur: i.e., lest any heretical teaching arise.

764-8. Concord is here admonishing her listeners to be joined by Faith and Peace in a bond of unity like unto that which exists between the divine and human nature of Jesus.

---

<sup>166</sup> Farrell, op. cit., II, 369.

<sup>167</sup> Matth. 12:25.

772. If therefore thou offer thy gift at the altar, and thou remember that thy brother hath any thing against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.<sup>168</sup>

777. obliqua: in a bad sense, i.e., envious, jealous.

779-87. Prudentius dwells on the intrinsic dignity and external manifestations of Peace, holding it synonymous with Charity.

Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth with the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.<sup>169</sup>

782. ". . . Let not the sun go down upon your anger."<sup>170</sup>

788-97. As the doves and lambs are equipped by nature to sense impending danger, so man, forwarned by past experience, should be on the alert for future threats to his safety. "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them."<sup>171</sup>

---

<sup>168</sup> Matth. 5:23-24.

<sup>169</sup> 1 Cor. 13:4-7.

<sup>170</sup> Eph. 4:26.

<sup>171</sup> Matth. 7:15-16.

Photinus et Arrius: Photinus, a heresiarch of the fourth century, taught that the Father and the Son were one person. His teaching was condemned at Milan, in 345 A.D. Arius, also a fourth century heresiarch, denied that the Son is of the one essence, nature, and substance with God the Father, hence not equal in dignity nor coeternal.<sup>172</sup>

Though Arianism did not distract the Church in Spain,<sup>173</sup> Prudentius sees fit to mention it in his writings while neglecting any reference to the Priscillianists, the Gnostic-Manichaean sect widespread in Spain from the fourth to the sixth centuries.

The writings of the Spanish poet Prudentius, and Orosius, the friend of St. Augustine and author of Adversus Paganos, throw no light upon the state of paganism in Spain in the late fourth and early fifth century.<sup>174</sup>

Faith urges the virtuous army to crown their victory by erecting a temple in which Almighty God may be fittingly worshipped (799-822).

805-13. Reference is made to David's dream of building a temple to God. Yet he whose hands were stained with the

---

<sup>172</sup> Mannix, op. cit., p. 140.

<sup>173</sup> Stephen McKenna, C.S.S.R., Paganism and Pagan Survivals in Spain up to the Fall of the Visigothic Kingdom, p. 48.

<sup>174</sup> Ibid., p. 46.

blood of many battles was not deemed worthy by God to erect this glorious house of worship, and the task fell to his son Solomon.<sup>175</sup>

807. genitoris anhelii: i.e., David.

810. In the fourth year of his reign, Solomon began to build on Mount Moria, in Jerusalem, the temple to the Lord which took more than seven years to complete. Everything used for the service of God was of the purest gold.

And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold; the whole altar of the oracle he covered also with gold.<sup>176</sup>

182-13. circumuaga . . . arca: i.e., the Ark which preceded the Israelites in all their journeys and whenever they entered into battle. Made by Moses at God's command, it remained a tangible remembrance of the testament whereby the Israelites were a people chosen by God to be the vessels of election. Construction of incorruptible acacia wood, lined inside and out with gold, it contained the tables of the Ten Commandments:<sup>177</sup> on the outside or near the ark were also the rod of Aaron, and a golden urn

---

<sup>175</sup> 1 Par. 28.

<sup>176</sup> 3 Kings 6:21-22.

<sup>177</sup> Exod. 25:10-11; 3 Kings 8:9.

containing manna.<sup>178</sup> The Ark played a notable part in the passage of the Israelites into the promised land. It was also carried in solemn procession for seven days around the besieged city of Jericho. Falling into the hands of the Philistines, it was later returned because of the disease and disaster which befell them. As time progressed, God raised up the great kings, David and his son Solomon, who inaugurated and built the temple that would be a permanent and fitting resting place for the Ark.<sup>179</sup>

815. sanctorum sancta: literally this may refer to the tabernacle which contains the Blessed Sacrament. In an allegorical sense it may advocate the establishing within man's soul of a dwelling place, adorned with Christian virtues to house the spirit of God.

816. terrigenas . . . phalangas: the vices born of the earth. The inner thought in this and the following verses points out the need for man not only to conquer evil but also to work for the acquisition and increase of the virtues so pleasing to Our Lord.

821. toga candida pacis: the toga was the distinctive garb of the Roman citizen whenever he was in public; its use was forbidden to exiles and to foreigners. In the

---

178 Heb. 9:4.

179 2 Par. 5.

early times it was worn even in battle but when replaced by the sagum it served as the exclusive garb and symbol of peace.<sup>180</sup>

823. regina: i.e., Faith. In the building of the temple, Prudentius borrows many details from the description of the New Jerusalem as found in the Apocalypse.<sup>181</sup>

826. harundo: by metonymy, an object made of reeds. This aurea . . . harundo in keeping with the splendor of the temple, was like to the "measure of a reed of gold, to measure the city and the gates thereof, and the wall"<sup>182</sup> of the New Jerusalem. Just as care is taken in the construction of the walls of the temple so that there be nothing to mar their regularity, so man must see that his spiritual structure is protected by walls so solidly joined that the vices cannot gain an entrance.

830. Aurorae: by metonymy, the East. Aurora was the goddess of morning. Thus, the epithet is applied to all the eastern parts of the universe.<sup>183</sup>

831. austrum: the southwest wind; by metonymy, the

---

<sup>180</sup> Harper, Classical Antiquities, p. 1590.

<sup>181</sup> Apoc. 21.

<sup>182</sup> Ibid., 21:15.

<sup>183</sup> Harper, Classical Antiquities, p. 596.

West. <sup>184</sup>

832. occidualibus: derived from occiduus, a, um, meaning a going down or setting. It carried with it the idea of the setting of the sun, and thus, by metonymy, the West. <sup>185</sup>

833. aquilonis: derived either from aqua, water, or from aquilus, dark. If from the former, it is the wind which brings wet weather; if from the latter, it is the wind which brings lowering and stormy weather. Literally, it is the north wind, and by metonymy, the North. <sup>186</sup>

The description of the three gates opening onto the four directions is analogous to that of St. John's. "On the east, three gates: and on the west, three gates: and on the south, three gates: and on the west, three gates." <sup>187</sup> St. John's verse, in turn, relies upon Ezechiel. <sup>188</sup>

839. nomina apostolici . . . senatus: Prudentius places the names of the Apostles upon the gateways, whereas

---

<sup>184</sup> Harper, Classical Antiquities, p. 174.

<sup>185</sup> Harper, Latin Dictionary, p. 1251.

<sup>186</sup> Ibid., p. 149.

<sup>187</sup> Apoc. 21:13.

<sup>188</sup> Ezech. 48:30-35.

St. John places them in the foundation stones.<sup>189</sup>

842. quaque hominis natura uiget: i.e., whatever be the age of man.

843. quadrua uis animat: this four-fold strength may refer to the four ages of man as developed in verses 845-848.

845. pueros: a male youth, strictly till the seventeenth year.

ephebos: a male youth from eighteen to twenty years.

846. consummabilis aevi: i.e., maturity.

847. algida Borrae aetas: literally, the cold age of the north wind; by metonymy, old age. In Greek mythology Boreas was the god of the north wind and the north wind itself.

849. quadrina ad compita: at the meeting of the four cross-roads the temple with its altar was erected. Thomson cites a cross-reference on the Georgics, ll, 383 in which compita is defined as:

. . . a place into which, or from which, ways lead from or in, a number of directions, either with or without an altar, and either roofed over or in the open, and in which the people of a country districe meet together.<sup>190</sup>

<sup>189</sup> Apoc. 21:14.

<sup>190</sup> Thomson, op. cit., pp. 338 f.



850. discipulis . . . duodenis: i.e., the twelve Apostles.

rex: i.e., Christ.

851-67. The detailed description enumerates the twelve precious stones which adorned the walls of the temple. This listing corresponds to that used in the building of the New Jerusalem as set down in Apocalypse, 21. However, the breastplate of Aaron, minutely designed and studded with jewels, is the locus classicus for these precious stones.<sup>191</sup> Perhaps what has been said of the significance of the jewels in the New Jerusalem may be applied to these verses since no absolute interpretation of their meaning has as yet been found.

Each stone, perhaps, had for St. John a symbolical meaning but we have lost the key to the symbols. Perhaps they refer to the diversity of gifts and graces received by the elect who dwell in the city. The general intention of the description is to convey an impression of the great beauty of the Spouse, who is without "spot or wrinkle or blemish."<sup>192</sup>

868. septem . . . columnis: this recalls the verse in the Book of Proverbs where "Wisdom hath built herself a house, she hath hewn her out seven pillars."<sup>193</sup>

---

<sup>191</sup> Apoc. 21:19-20; Exod. 28:15-22.

<sup>192</sup> Commentary on New Testament, p. 682.

<sup>193</sup> Prov. 9:1.

873. margaritum ingens: the inner chamber of the temple is likened to "the pearl of great price," which in scriptural interpretation is the kingdom of heaven, the possession of which is worth every sacrifice.<sup>194</sup>

875. pollens Sapientia: mighty Wisdom, the true and necessary regent of man's soul, is seated on the throne, holding the sceptre which blossoms with lilies and roses. As the greatest of the intellectual virtues, Wisdom pursues an inquiry into the nature of things, furnishing "the answers to the fundamental questions of human life--why, whence, and wherefore of the universe and even of God."<sup>195</sup>

878. sceptrum: the symbol of kingly power.

884-5. gestamen Aaron floriferum: the priesthood of Aaron was confirmed by the rod which burst into bloom contrary to the usual laws of nature.

. . . the rod of Aaron for the house of Levi, was budded: and that the buds swelling it had bloomed blossoms, which spreading the leaves, were formed into almonds.<sup>196</sup>

The epic closes with a prayer to Christ (888-915), in which the soul expresses its gratitude for the lessons it has learned concerning the ever persistent forces of

---

<sup>194</sup> Commentary on New Testament, p. 100.

<sup>195</sup> Farrell, op. cit., II, 186.

<sup>196</sup> Num. 17:8.

evil.

900. feruent bella horrida: this verse, Lewis asserts, "reveals in a flash the real genesis of the poem."<sup>197</sup> A soul assiduous in the pursuit of virtue is mindful of the workings of the good and evil spirit, and is intimately conscious of the magnitude of the spiritual conflict waged in its innermost soul.

904. non simplex natura hominis: as man is a composite of body and soul the spiritual storms that he encounters are a combination of many diverse energies. St. Paul was conscious of this when he wrote:

For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would.<sup>198</sup>

904-9. In the following verses Prudentius, with psychological insight, expresses what human reason tells us in the words of the pagan poet Ovid. "I see the better thing and approve of it: I choose the worse."<sup>199</sup> Inspired religion tells us the same in St. Paul's letter to the Romans.

---

<sup>197</sup> Lewis, op. cit., p. 72.

<sup>198</sup> Gal. 5:17.

<sup>199</sup> Ovid, Metamorphoses, 7:20.

For I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind. . . . For the good which I will, I do not; but the evil which I will not, that I do.<sup>200</sup>

910. praesidio: this aid is the grace of God. It is that supernatural help that man experiences in the war between his disorderly and orderly propensities.

These closing verses speak of the spiritual reward which man will experience when he has waged an implacable war against the enemies of his soul.

910. Christus deus adsit: Christ will take up His abode in the soul which has resisted the force of evil. He will build there a spiritual tabernacle and embellish it with supernatural gifts woven from the heroic trials and hardships endured in the combat.

---

<sup>200</sup> Titus, 2:11-14.

## CHAPTER VI

### SUMMARY AND OUTLINE

A preface written in iambic trimeter outlines the whole scope of the epic and unmistakably suggests its outcome. The scriptural pictures of these sixty-eight verses, drawn primarily from Genesis, relate Abraham's conquest of the heathen kings and the liberation of his nephew Lot (1-37); his victorious return and Melchisedech's offering of bread and wine (38-44); the angelic visitation and Sara's fertility (45-49); and the lesson to be deduced (50-68).

The epic which follows, written in dactylic hexameter, consists of two parts: (1) the contest between the Virtues and the Vices, involving seven engagements (1-724); (2) the erection within the soul of man of a spiritual sanctuary wherein Wisdom may reside and from whence she may govern man's actions (726-915).

As conceived by Aristotle, the epic must possess a dignified theme and be characterized by unity, within which the action should move with ordered progression. In the Psychomachia the poet personifies unrestrained vice and noble virtue as they engage in battle for the possession of the soul of man. The theme is the behavior of a Christian

in the face of tempting and enticing snares of the vices. In the action there are three stable working factors: (1) the ever present love of an all-provident God; (2) the intrinsic nature and valor of virtue; (3) man's ability, aided by grace, to conquer his lower appetites and to achieve ultimate and signal victory over the alluring force of evil. The ordered progression is achieved by the victory of the individual Virtues culminating in the enthronement of Wisdom in man's soul.

The Psychomachia is in many aspects autobiographical of every soul. For as one reads on in the poem, one can identify himself as a Christian composed of body and soul under the contrasted influence of virtues and vices which continuously assail him on every side. Prudentius would have us realize that every Christian is a miles Christi, living in the midst of two worlds--the world of the spirit and the world of matter--and that every soul is a fortress in peril of constant attack by the enemy. Equipped with a clear perception of the eternal worth of virtue, Prudentius availed himself of St. Paul's figuration of warfare against vice, the archenemy of the human soul, in the composition of this poetical allegory.

## OUTLINE

## Preface

- 1-14. Abraham, the faithful and obedient Patriarch, sets the example of combating evil.
- 15-44. The Biblical account of Lot's rescue by Abraham concludes with the blessing of Melchisedech.
- 45-49. Angelic visitation is made to Abraham, and Sara's fertility foretold.
- 50-65. Union with Christ and the Blessed Trinity is bestowed on the soul, who, like unto Abraham, fights valiantly against evil powers.

## Psychomachia

- 1-20. The opening invocation asks Christ to help the soul recognize her spiritual enemies.
- 21-39. First conflict. Faith triumphs over Paganism.
- 40-52. Second conflict. Chastity overpowers Lust.
- 53-108. Purity, in a long speech, attributes her victory to the merits of Christ born of the Virgin Mary.
- 109-154. Third conflict. Patience quietly waits for anger to destroy herself by her own wrath.
- 155-177. Patience, accompanied by her companion, Job, the scriptural exponent of her virtue, goes to the aid of her needy allies.

- 178-252. Fourth conflict. Pride, making an imposing entrance on her spirited charger, confronts Humility, whom she scornfully addresses.
- 253-283. Tricked by Deceit, Pride, after reviling Humility and her sister graces, falls into a pit and is set upon and dismembered by the sword.
- 284-309. Hope, citing the scriptural account of David and Goliath, extolls the virtue of Humility.
- 310-350. Fifth conflict. Luxury employs subtle snares by which she attempts to win over the hearts of men.
- 351-406. Sobriety rebukes the wavering regiment, reminding them of their noble heritage as children of God.
- 407-453. Luxury dies at the hand of Sobriety, while her wanton companions seek safety in flight.
- 454-510. Sixth conflict. Avarice and her fiendish companions are minutely described.
- 511-572. Recalling her former successful attacks against the servants of God, Avarice assumes the guise of Frugality.
- 573-605. Good Works, perceiving the deception, strangles Avarice in a gladiatorial encounter.
- 606-628. Paraphrasing passages from the Sermon on the



- Mount, Good Works urges her hearers to have unshaken trust in the all-provident God.
- 629-664. The triumphant Virtues return to camp, and, like the Israelites of old, praise the Almighty.
- 665-700. Seventh conflict. Discord, an unlooked-for evil, mingles with the ranks, seeking out Peace to destroy her.
- 701-725. Discord, betrayed by her own fear, reveals herself to be Heresy, is set upon, attacked, and dismembered.
- 726-749. With Peace restored, Faith and Peace assemble their followers.
- 750-797. Peace, extolling the virtues of concord and brotherly love, admonishes the faithful to watch lest heresy insert itself into their ranks.
- 798-822. Faith encourages her listeners to erect, like Solomon of old, a fitting temple in which to house the Son of God.
- 823-887. The construction of a temple is designed after that of the New Jerusalem of the Apocalypse.
- 888-915. A prayer of gratitude to Christ is uttered, expressing the soul's awareness of her need for constant vigilance over the powers of evil.

BIBLIOGRAPHY

## BIBLIOGRAPHY

### A. PRIMARY

Aurelii Prudentii Clementis, Carmina. Recensuit et prolegomenis commentario critico, indicibus instruxit Joannes Bergman; Corpus Scriptorum Ecclesiasticorum Latinorum, Vol. LXI. Vindobonae, Lipsiae: Hoelder-Pichler-Tempsky, 1926.

\_\_\_\_\_, Carmina Omnia. Patrologiae Cursus Completus: Jacques Paul Migne, editor; Series Latina, Patrologiae Latinae, Tomus LIX, LX. Parisiis: Garnier Fratres, 1862.

Biblia Sacra, juxta Vulgatam Clementinam, divisionibus, summariis et concordantiis ornata. Parisiis: Desclée et Socii, 1947.

Ovid, Metamorphoses. Bibliotheca Scriptorum Graecorum et Romanorum, Vol. II. Lipsiae: B. G. Teubneri, 1915.

Vergil, Opera. Bibliotheca Classica: Commentary by John Conington, Vols. I, II, III. London: Whittaker and Co., 1876.

### B. SECONDARY

Anger, Abbe, The Doctrine of the Mystical Body of Christ. Translated from the French by Rev. John J. Burke. New York: Benziger Brothers, Inc., 1931.

Bardy, Gustave, The Christian Latin Literature of the First Six Centuries. Translated by Mother Mary Reginald, O.P. London: Sands and Company, 1930.

Boylan, M. Eugene, The Mystical Body. Westminster, Maryland: The Newman Bookshop, 1949.

Catholic Biblical Association, A Commentary on the New Testament. New York: William H. Sadlier, Inc., 1942.

Cassidy, Frank P., Moulders of the Medieval Mind. St. Louis, Mo.: B. Herder Book Co., 1944.

- Farrell, Walter, A Companion to the Summa. Vols. I, II, III, IV. New York: Sheed & Ward, 1941.
- Funk, F. X., A Manual of Church History. Vol. I. St. Louis, Mo.: B. Herder Book Co., 1910.
- Glover, Terrot Reaveley, Life and Letters in the Fourth Century. New York: G. E. Stechert & Co., 1924.
- \_\_\_\_\_, Vergil. 2d. ed. London: Methuen, 1912.
- Graham, Dom A., The Christ of Catholicism. New York: Longmans, Green and Co., 1947.
- Holy Bible. Translated from the Latin Vulgate. New York: P. J. Kenedy & Sons, 1914.
- Keenan, Sister Angela Elizabeth, Thasci Caecili Cypriani de Habitu Virginum. Vol. XXXIV. Washington, D.C.: Catholic University of America, 1932.
- Knox, Ronald, The Old Testament in English. New York: Sheed & Ward, Inc., 1950.
- Laistner, M. L. W., Thought and Letters in Western Europe, A.D. 500 to 900. London: Methuen & Company, 1931.
- de Labriolle, Pierre, History and Literature of Christianity from Tertullian to Boethius. Translated from the French by Herbert Wilson. New York: Alfred A. Knopf, 1925.
- Leigh-Bennett, E., Handbook of the Early Christian Fathers. London: William and Norgate, 1920.
- Lewis, C. S., The Allegory of Love. London: Oxford University Press, 1938.
- Mahoney, Brother Albertus, Vergil in the Works of Prudentius. Vol. XXXIX. Washington, D.C.: Catholic University of America, 1934.
- Mannix, Sister Mary Dolorosa, Sancti Ambrosii De Obitu Theodosii. Washington, D.C.: The Catholic University of America, 1925.

- McKenna, Stephen, C.S.S.R., Paganism and Pagan Survivals in Spain up to the Fall of the Visigothic Kingdom. Washington, D.C.: Catholic University of America, 1938.
- Peebles, Bernard M., The Poet Prudentius. New York: McMullen Books, Inc., 1951.
- Pickman, Edward Motley, The Mind of Latin Christendom. New York: Oxford University Press, 1937.
- Quaster, Johannes, The Beginnings of Patristic Literature. Westminster, Maryland: The Newman Press, 1950.
- Raby, F. J. E., A History of Christian Latin Poetry. Oxford: The Clarendon Press, 1927.
- Rackham, H., Pliny, Natural History. Vol. IV. Translated by H. Rackham; Loeb Classical Library. Cambridge: Harvard University Press, 1945.
- Rand, Edward Kennard, Founders of the Middle Ages. Cambridge: Harvard University Press, 1929.
- Simon, Rev. John-Mary, A Scriptural Manual. Vol. I. New York: Joseph Wagner, Inc., 1924.
- Taylor, Henry O., The Classical Heritage of the Middle Ages. New York: The Macmillan Company, 1911.
- \_\_\_\_\_, The Medieval Mind. Third edition. New York: The Macmillan Company, 1911.
- Taylor, Lily Ross, The Divinity of the Roman Emperor. Connecticut: The American Philological Association, 1931.
- Thomson, H. J., Prudentius. Translated by H. J. Thomson; Loeb Classical Library. Cambridge: Harvard University Press, 1949.
- Webber, F. R., Church Symbolism. Cleveland: J. H. Jansen, 1938.
- Wilson, Lillian M., The Clothing of the Ancient Romans. Baltimore: The John Hopkins Press, 1938.

## C. DICTIONARIES AND CONCORDANCES

Andrews, Ethan Allen, Harper's Latin Dictionary. Revised, enlarged, and in great part rewritten by Carlton T. Lewis and Charles Short. New York: American Book Company, 1907.

Attwater, Donald, A Catholic Dictionary. New York: The Macmillan Company, 1921.

Deferrari, Roy Joseph, and James Marshall Campbell, Prudentius Clemens, Aurelius: Concordance. Cambridge, Massachusetts: The Mediaeval Academy of America, 1932.

Harper, Dictionary of Classical Literature and Antiquities. New York: Harper & Brothers, 1897.

Parente, Pietro, Antonio Piolanti, and Salvatore Garofalo, Dictionary of Dogmatic Theology. Milwaukee: Bruce Publishing Company, 1951.

Thompson, Newton, and Raymond Stock, Complete Concordance to the Bible (Douay Version). St. Louis: B. Herder Book Co., 1946.

Wetmore, M. N., Index Verborum Vergilianus. New Haven: Yale University Press, 1911.