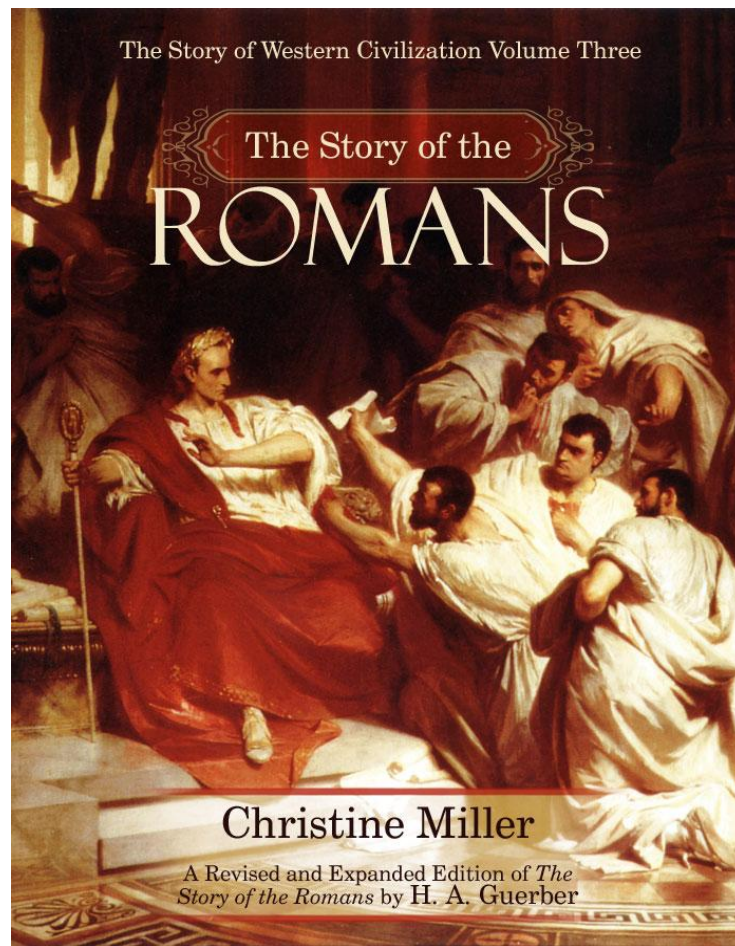


The Story of the ROMANS

Front Matter & First Three Chapters



The Story of Western Civilization Volume Three

The Story of the
ROMANS

Christine Miller

A Revised and Expanded Edition of

The Story of the Romans

by

H. A. Guerber



Nothing New Press

Sarasota, Florida

The Story of the Romans by Christine Miller

© 1999, 2016 by Christine Marie Miller

Published by
Nothing New Press
Post Office Box 18335
Sarasota, Florida 34276
www.nothingnewpress.com

ALL RIGHTS RESERVED. This book is protected under United States and International copyright law. No portion of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, scanning, or other—except for brief quotations in critical reviews or articles, without the prior written permission of the publisher.

First Edition 1999; Second Edition 2001; Third Edition 2002
First eBook Edition 2009, Fourth Edition 2016

Cover art:
Murder of Caesar by Karl von Piloty, 1865
Housed at the Lower Saxony State Museum, Hanover, Germany

Printed in the United States of America

That which has been is that which will be,
And that which has been done is that which will be done.
So, there is nothing new under the sun.
Ecclesiastes 1:9

PUBLISHER'S PREFACE.



THE fourth edition of Nothing New Press' reprint of *The Story of the Romans* has seen the following changes from the text of our third edition.

Guerber's first chapter, "The First Settlers," was replaced with two chapters, "The First Settlers," and "The Roman Religion," with much additional material added from Charlotte Yonge's *Young Folks' History of Rome*. I had written in the Publisher's Preface to the third edition:

"Modern archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Romans*, "The First Settlers," discusses the origin of the Italian tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day."

In the third edition, Guerber's first chapter was preserved intact, instead including in the Preface the history that supported the descent of the original tribes of Italy from the families dispersed at Babel as recorded in Genesis. But for this edition, as I have done with the other Guerber histories published by Nothing New Press, the first chapter has been rewritten to reflect the more accurate history previously only available in the Preface.

The chapter, "The Roman Religion," is from Yonge, with additional details included from the *Encyclopedia Britannica*.

In "The Defense of the Bridge," the following sentence was added at the conclusion of the chapter: "This heroic deed has been immortalized in the stirring poem "Horatius," by Thomas Babington MacCaulay (*The Lays of Ancient Rome*), which you will one day no doubt like to read."

In "The Twin Gods," the sentence "Of course we know that the story of Castor and Pollux is complete nonsense, but the Romans, who didn't know any better, believed in them," was added to Guerber's original chapter.

In the chapter, "Regulus and the Snake," Guerber described the Roman army in Africa encountering a "snake" 120 feet long, and so large that the normally tough Roman

soldiers fled in terror, but then rallied to kill it using their siege engines. But Cassius Dio, the Roman historian who recorded this tale, related it thus, according to John of Damascus, who preserved it:

“One day, when Regulus, a Roman consul, was fighting against Carthage, a dragon suddenly crept up and settled behind the wall of the Roman army. The Romans killed it by order of Regulus, skinned it and sent the hide to the Roman senate. When the dragon’s hide, as Dio says, was measured by order of the senate, it happened to be, amazingly, one hundred and twenty feet long, and the thickness was fitting to the length.”

Many dragon legends exist in ancient cultures around the world. The possibility that these sightings were of isolated dinosaurs, on their way to extinction following the change in climate after Noah’s Flood, cannot be ignored (*Dragon Legends: Truths Behind the Tales*, <<https://answersingenesis.org/dinosaurs/dragon-legends/dragon-legends-truths-behind-the-tales/>>. We don’t know for sure that the animal Regulus encountered was a dinosaur. But since the possibility that a snake needed to be killed with siege engines is highly unlikely, I restored the account by changing Guerber’s references of “snake” to “reptile,” and the name of the chapter, to “Regulus and the Reptile.” Guerber’s sentence that the Romans exaggerated this tale was then removed.

In “The Romans Defeated,” the clarification for “peck” was added, as this is a unit of measure most likely unknown to the modern reader.

There is a new chapter between “The Augustan Age,” and “The Death of Augustus,” called “The King of the Jews,” telling how Judea came to be a Roman province, governed by Roman governors, with the history of Herod the Great interwoven, who was an integral figure in these events. As you might have guessed from the title, it also relates the coming of Jesus of Nazareth, who was born at this time. The last time Judea had been mentioned in Guerber’s histories, in *The Story of the Greeks*, the Maccabees had successfully overthrown Grecian rule, and Judea was once more an independent kingdom. I thought it important to tell how it went from that victorious state, to one of Roman subjugation, which is also necessary background to make the events told in the New Testament more clear.

The chapter titled, “The Siege of Jerusalem,” was rewritten, to include greater detail regarding that fateful event from Yonge, and Guerber’s *The Story of the Chosen People*,

as its fulfillment is a subject of prophecy. As it was too much material to cram into a single chapter, a second was added to finish the history, "The Destruction of the Temple," and the material from the surrounding chapters was juggled to preserve the smooth continuity of the narrative. Thus a new chapter precedes it to introduce these events, titled "The Solider Emperor." This chapter concerns the ascension of Vespasian to the imperial title, with additional details taken from Yonge.

To the chapter, "The Emperor's Tablets," the accounts of the martyrdoms of the apostles was added to Guerber's mention of the apostle John. And the account of the last Jewish revolt against Rome, Bar Kochba's revolt, was expanded with more detail, in "Hadrian's Death."

Lastly, many additional illustrations and paintings were added to the text, the pages, chapters, and Table of Contents were renumbered to reflect the new material, and the Recommended Reading List and Index were also completely updated.

THE THIRD EDITION.

THE third edition of Nothing New Press' reprint of *The Story of the Romans* has not seen any changes in the text or illustrations from the 1896 edition of Guerber's fine history, other than correcting a few typographical errors. I have, however, included a recommended reading list which corresponds with the chapters in *The Story of the Romans*, as an aid for teachers, along with the timeline and maps added to the second edition. As with the second edition, this edition also contains the bibliography listing the references used to construct the timeline and the historical information which follows.

Modern archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Romans*, "The First Settlers," discusses the origin of the Italian tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day.

I have left Guerber's history as she wrote it, but here include a summary of what research into this question has shown, for those teachers who wish to relate Rome's very early history to their students as Rome herself and the ancient world have recorded it.

Charlotte Yonge's explanation of the first people living in Italy in *Young Folks' History of Rome* is a bit different than Guerber's: "Round the streams that flowed down from

these hills [the Apennine Mountains], valleys of fertile soil formed themselves, and a great many different tribes and people took up their abode there, before there was any history to explain their coming. Putting together what can be proved about them, it is plain, however, that most of them came from that old stock from which the Greeks descended, and to which we belong ourselves, and they spoke a language which had the same root as ours and as the Greek” (pp. 13-14).

The “old stock from which the Greeks descended” were the sons of Javan, the son of Japheth, the son of Noah. The families of Japheth, i.e. those that became the Indo-European family of nations, including Javan and his sons, had their start around the Black Sea in Central Asia after the dispersion from Babel (*After the Flood*, p. 205). The primitive inhabitants of Greece, however, were the Pelasgi, or Pelasgians, according to Herodotus. Herodotus is unclear whether the Greeks themselves sprang from the Pelasgians, or whether they were two separate nations; and it could be that no one in his day really knew. Careful reading of Book One of *The History* can lead to either conclusion. For a discussion of the origin of the Greek and Pelasgian tribes, please see the Publisher’s Preface of *The Story of the Greeks*.

There were three major emigrations of Pelasgians from Greece into Italy before the arrival of Aeneas (*Wall Chart*, p. 7). The first was under Oenotrus from the city of Argos in Greece. In 1710 BC, he led a colony from Arcadia and settled in southern Italy. These settlers gave the name of Oenotria to the country. Afterward this area was called Magna Graecia (Great Greece), which comprised the independent states founded by the Greek colonists. The second emigration was a colony from Thessaly in Greece around 1540 BC. The third was under Evander, also from Arcadia, in 1253 BC. Evander encouraged the settlers to earn their subsistence through agriculture rather than hunting or warfare only, and also introduced letters. Letters from Phoenicia had been in use in Greece since 1493 BC.

The Pelasgians were not the first settlers of the Italian peninsula. When they arrived, they found a tribe known as the Etruscans already living there, but where did the Etruscans come from? Bill Cooper relates that “Tiras himself was worshiped by his descendants as Thuras (i.e. Thor), the god of war. The river Athyras was named after him, and it is not at all unlikely that the Etruscans, a nation of hitherto mysterious provenance, owe to him both their name and their descent” (*After the Flood*, p. 204).

Tiras was the seventh son of Japheth, the son of Noah. The city of Troy (Troas) was also likely named after him, and Roman legend states that Aeneas, the founder of the Roman race, was a prince of Troy who was forced to flee that city at the close of the Trojan War against Greece. Could it be possible that the Etruscans and Trojans both had Tiras as their ancestor?

Charlotte Yonge further describes the early tribes of Italy: “There were several nations living round these hills – the Etruscans, Sabines, and Latins being the chief. The homes of these nations seem to have been in the valleys round the spurs of the Apennines, where they had farms and fed their flocks; but above them was always the hill which they had fortified as strongly as possible, and where they took refuge if their enemies attacked them. The Etruscans built very mighty walls, and also managed the drainage of their cities wonderfully well. Many of their works remain to this day, and, in especial, their monuments have been opened, and the tomb of each chief has been found, adorned with figures of himself, ... also curious pottery in red and black, from which something of their lives and ways is to be made out. ... The Romans called them Tusci, and Tuscany still keeps its name.

“The Latins and the Sabines were more alike, and also more like the Greeks. There were a great many settlements of Greeks in the southern parts of Italy, and they learnt something from them. They had a great many gods. Every house had its own guardian; these were called Lares ... Whenever there was a meal in the house the master began by pouring out wine to the Lares, and also to his own ancestors, of whom he kept figures; for these natives thought much of their families. All one family had the same name, like our surname, such as Tullius or Appius, the daughters only changing it by making it end in *a* instead of *us* [Tullia or Appia], and the men having separate names standing first, such as Marcus or Lucius, though their sisters were only numbered to distinguish them.

“Each city had a guardian spirit, each stream its nymph, each wood its faun; also there were gods to whom the boundary stones of estates were dedicated. There was a goddess of fruits called Pomona, and a god of fruits named Vertumnus. In their names the fields and the crops were solemnly blest, and all were sacred to Saturn. He, according to the old legends, had first taught husbandry, and when he reigned in Italy there was a golden age, when everyone had his own field, lived by his own handiwork, and kept no slaves. There was a feast in honor of this time every year called the Saturnalia,

when for a few days the slaves were all allowed to act as if they were free, and have all kinds of wild sports and merriment.

“The old Greek tales were not known to the Latins in their first times, but only afterward learned from the Greeks. They seem to have thought of their gods as graver, higher beings, further off, and less capricious and fanciful than the legends ... had made them seem to the Greeks. Indeed, these Latins were a harder, tougher, graver, fiercer, more business-like race altogether than the Greeks; not so clever, thoughtful, or poetical, but with more of what we should now call sterling stuff in them. At least it was so with that great nation which spoke their language [the Romans], and seems to have been an offshoot from them” (*Young Folks’ History of Rome*, pp. 15-19).

It was the union of the Pelasgians with the native Italian tribes, i.e., the Etruscans of northern Italy, which formed the renowned Latin race (*Wall Chart*, p. 6). The Latin tribes established little city-states throughout central Italy, just as the Greeks did in Greece. The Latin states, of which Rome was one, coexisted with the Greek colonies of Magna Graecia in southern Italy for many centuries until the Romans grew powerful enough to overcome and integrate the Latins and the Greeks into their expanding empire. It was with these Latin tribes that Aeneas and his people intermarried when they first arrived in Italy in 1182 BC.

Throughout, it can be seen that nothing in the legendary or archaeological history of Rome or the ancient world denies the biblical account of the creation of the world, the entrance of sin and death, the judgment of Noah’s Flood, and the rise of the peoples from his descendants after their dispersal from Babel. Furthermore, the dates that coincide with the legendary immigrations of the Pelasgians and Trojans, and founding of the Italians’ most important cities, beginning with the immigration of Oenotrus in 1710 BC, the founding of Troy in 1546 BC, Latium in 1345 BC, the immigration of the Trojans in 1182 BC, the founding of Alba Longa in 1132 BC, Cumae in 1034 BC, and Rome in 753 BC, do not in any way conflict with the Genesis account, but are well within the approximate dates for the creation of the world and mankind at 4000 BC, the flood of Noah at 2350 BC, and the dispersal from Babel at 2250 BC.

Christine Miller
Nothing New Press

AUTHOR'S PREFACE.



THIS elementary history of Rome, since it is intended for very young readers, has been related as simply and directly as possible. The aim is not only to instruct, but to interest, school children, and to enable them, as it were in play, to gain a fair idea of the people and city of which they will hear so much.

This book is also planned to serve as a general introduction to the study of Latin, which most pupils begin before they have had time to study history. With little, if any, knowledge of the people who spoke the language they are learning, children cannot be expected to take so lively an interest in the study as they would if they knew more. Many a schoolboy is plunged into the Commentaries of Caesar before having any idea of the life of that great man; and, as the information gained about him through the Latin is necessarily acquired piecemeal and slowly, it is no great wonder that Caesar has been vaguely, yet vindictively, stigmatized as “the fellow who fought a lot of battles just so he could plague boys.”

By gaining a general idea of the great heroes of Roman history, a child's enthusiasm can be so roused that Latin will be connected ever after—as it should be—with a lively recollection of the great men who spoke and wrote it.

To secure this end, the writer has not only told the main facts of Roman history, but has woven in the narrative many of the mythical and picturesque tales which, however untrue, form an important part of classical history, literature, and art. Government, laws, customs, etc., have been only lightly touched upon, because children are most interested in the sayings and doings of people.

This volume may be used merely as a reader or first history text-book, but the teacher will find that, like *The Story of the Greeks*, it can also serve as a fund of stories for oral or written reproduction, and as an aid to the study of European geography.

Maps, illustrations, and index have been added to enhance its usefulness and attractiveness, and wherever a proper name occurs for the first time, the pronunciation has been carefully marked as given by the best authorities.

The writer trusts that *The Story of the Romans* may prove sufficiently interesting to young readers to make them look forward to reading and learning more about the people to whom they are now introduced.

H. A. Guerber

TABLE OF CONTENTS.

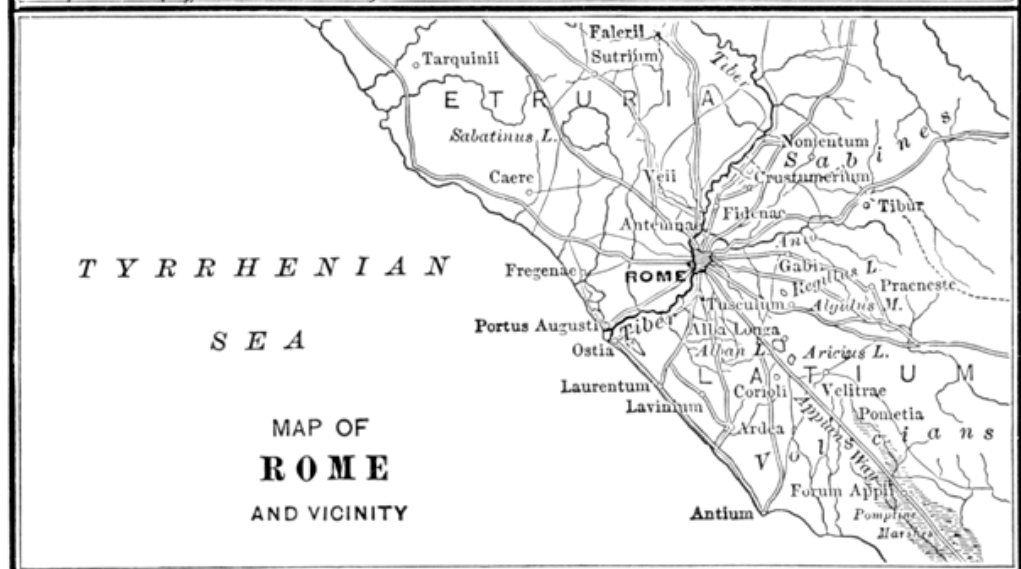
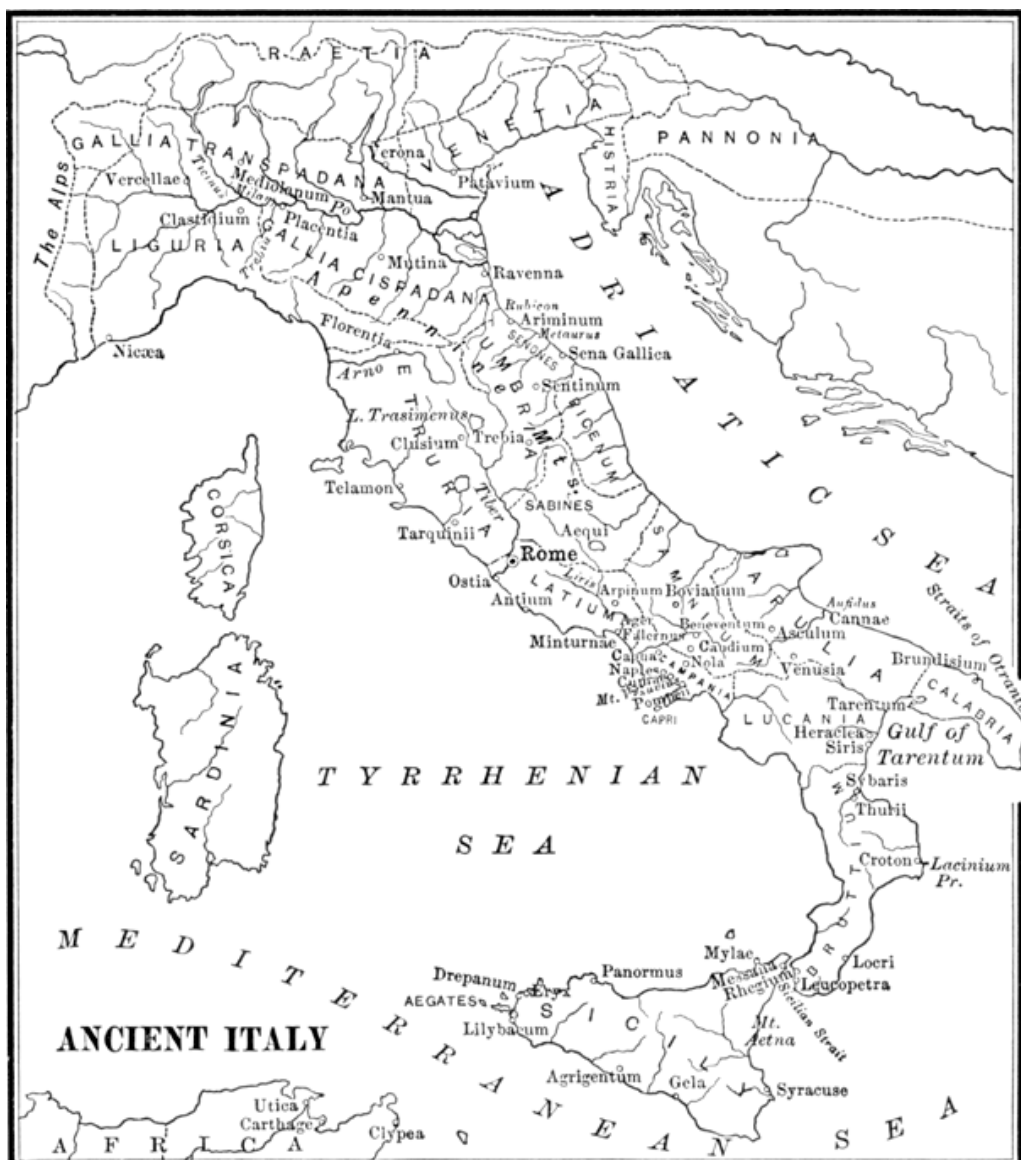


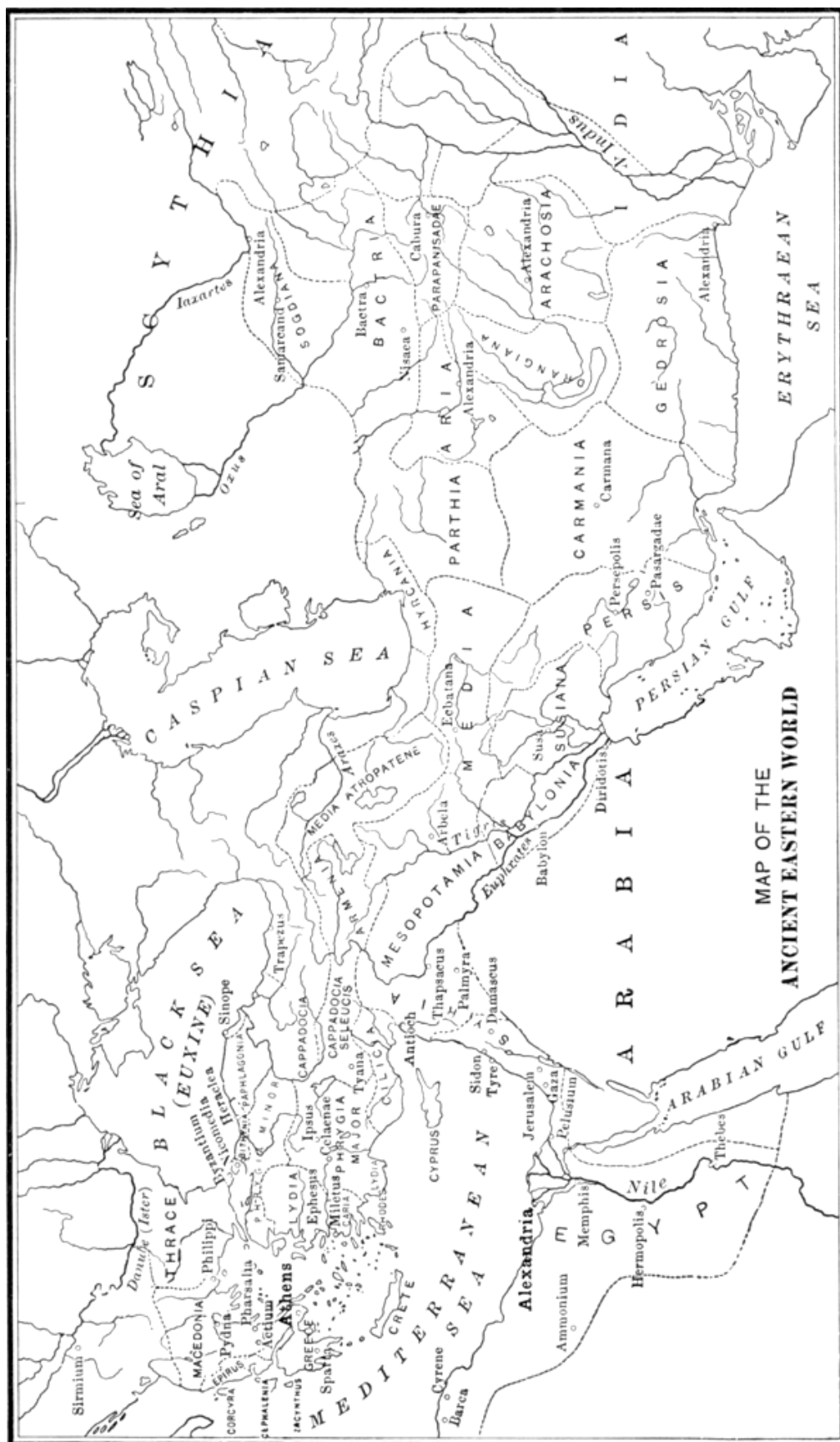
	PAGE
Publisher's Preface	3
Author's Preface	9
Maps	15
I. The First Settlers	19
II. The Roman Religion	21
III. The Escape from the Burning City	23
IV. The Clever Trick	25
V. The Boards are Eaten	27
VI. The Wolf and the Twins	28
VII. Romulus Builds Rome	30
VIII. The Maidens Carried Off	33
IX. Union of Sabines and Romans	34
X. Death of Romulus	35
XI. The Strange Signs of the Romans	36
XII. The Quarrel with Alba	39
XIII. The Fight between the Horatii and the Curiatii	40
XIV. Tarquin and the Eagle	42
XV. The Roman Youths	44
XVI. The King Outwitted	45
XVII. The Murder of Tarquin	47
XVIII. The Ungrateful Children	48
XIX. The Mysterious Books	50
XX. Tarquin's Poppies	53
XXI. The Oracle of Delphi	54
XXII. The Death of Lucretia	55
XXIII. The Stern Father	58
XXIV. A Roman Triumph	60
XXV. A Roman Triumph (<i>Continued</i>)	62
XXVI. The Defense of the Bridge	63
XXVII. The Burnt Hand	64
XXVIII. The Twin Gods	66
XXIX. The Wrongs of the Poor	68
XXX. The Fable of the Stomach	70

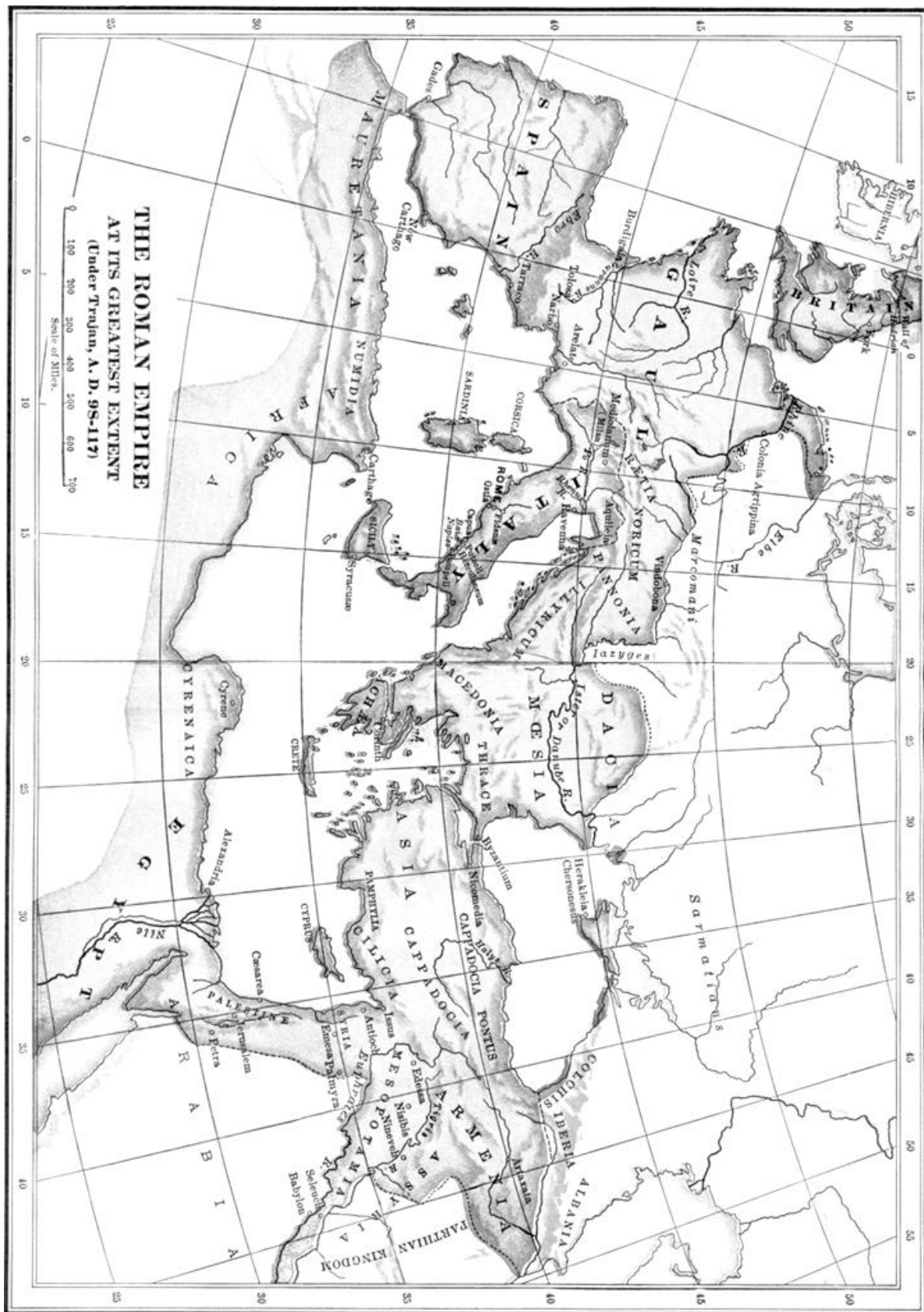
	PAGE
XXXI. The Story of Coriolanus	72
XXXII. The Farmer Hero	75
XXXIII. The New Laws	77
XXXIV. The Death of Virginia	79
XXXV. The Plans of a Traitor	80
XXXVI. The School-Teacher Punished	82
XXXVII. The Invasion of the Gauls	83
XXXVIII. The Sacred Geese	85
XXXIX. Two Heroes of Rome	87
XL. The Disaster at the Caudine Forks	89
XLI. Pyrrhus and his Elephants	91
XLII. The Elephants Routed	93
XLIII. Ancient Ships	95
XLIV. Regulus and the Reptile	97
XLV. Hannibal Crosses the Alps	99
XLVI. The Romans Defeated	101
XLVII. The Inventor Archimedes	102
XLVIII. The Roman Conquests	105
XLIX. Destruction of Carthage	107
L. Roman Amusements	108
LI. The Jewels of Cornelia	111
LII. The Death of Tiberius Gracchus	113
LIII. Caius Gracchus	114
LIV. Jugurtha, King of Numidia	115
LV. The Barbarians	117
LVI. The Social War	119
LVII. The Flight of Marius	121
LVIII. The Proscription Lists	122
LVIX. Sertorius and his Doe	124
LX. The Revolt of the Slaves	126
LXI. Pompey's Conquests	127
LXII. The Conspiracy of Catiline	129
LXIII. Caesar's Conquests	131
LXIV. The Crossing of the Rubicon	133
LXV. The Battle of Pharsalia	135
LXVI. The Death of Caesar	137
LXVII. The Second Triumvirate	139

	PAGE
LXVIII. The Vision of Brutus	140
LXIX. Antony and Cleopatra	142
LXX. The Poisonous Snake	144
LXXI. The Augustan Age	145
LXXII. The King of the Jews	146
LXXIII. Death of Augustus	149
LXXIV. Varus Avenged	151
LXXV. Death of Germanicus	153
LXXVI. Tiberius Smothered	154
LXXVII. The Wild Caligula	156
LXXVIII. The Wicked Wives of Claudius	158
LXXIX. Nero's First Crimes	161
LXXX. The Christians Persecuted	163
LXXXI. Nero's Cruelty	165
LXXXII. Two Short Reigns	166
LXXXIII. The Soldier Emperor.....	167
LXXXIV. The Siege of Jerusalem	169
LXXXV. The Destruction of the Temple	170
LXXXVI. The Buried Cities	172
LXXXVII. The Terrible Banquet	174
LXXXVIII. The Emperor's Tablets	176
LXXXIX. The Good Trajan	178
XC. Trajan's Column	179
XCI. The Great Wall	180
XCII. Hadrian's Death	181
XCIII. Antoninus Pius	183
XCIV. The Model Pagan	184
XCV. Another Cruel Emperor	186
XCVI. An Unnatural Son	188
XCVII. The Senate of Women	189
XCVIII. The Gigantic Emperor	191
XCIX. Invasion of the Goths	193
C. Zenobia, Queen of Palmyra	194
CI. A Prophecy Fulfilled	197
CII. The First Christian Emperor	198
CIII. The Roman Empire Divided	200
CIV. An Emperor's Penance	201

	PAGE
CV. Sieges of Rome	203
CVI. End of the Empire of the West	204
Timeline of Ancient Rome	207
Recommended Reading	211
Bibliography	213
Index	215









THE STORY OF THE ROMANS.



I. THE FIRST SETTLERS.

YOU are now going to hear about the building of Rome, the capital of It'a-ly, in Europe. By looking at your maps, you will soon find in Europe a peninsula, shaped somewhat like a boot, and surrounded on three sides by the Med-it-er-ra'ne-an and Ad-ri-at'ic seas. This peninsula is Italy. To the north are the snow-topped Alps, a chain of high mountains which separate this country from the rest of Europe; and through the peninsula run the Ap'en-nines, a less lofty mountain range.

As Italy is in the southern part of Europe, it has a very mild and delightful climate. The tall mountains in the north prevent the cold winds



Beautiful Italy (*Wikimedia Commons*).

from sweeping down upon it, and many plants which you see here in hothouses grow there in the open ground. Orange and almond trees, camellias and pomegranates, are all covered with fruit or flowers, and the vine and olive both yield rich harvests in this beautiful land. The soil is so rich that people do not need to work very hard in order to have fine crops.

As the climate is so pleasant, the land so fertile, the skies so blue, and the views so beautiful, travelers have always liked to visit Italy, and have spoken about its charms to

all they met. It is no wonder, therefore, that many people have gone to settle there, and you will easily understand that the whole country was occupied long, long ago, before there was any history to explain their coming.

However, putting together what can be proved about them, it is plain that Italy's first settlers came from that old stock from which the Greeks were descended, that is, of the sons of Ja'pheth, the son of No'ah. The families of Japheth had their start around the Black Sea in Central A'sia after the families of the nations were scattered from Ba'bel.

You no doubt remember from your Greek history that the Pe-las'gi-ans were the primitive inhabitants of Greece. Three times a branch of this tribe emigrated from Greece into Italy, establishing little colonies, whose inhabitants then multiplied, and spread. The first was under Oe-no'trus from the city of Ar'gos in Greece. In 1710 BC, he led a colony from Ar-ca'di-a and settled in southern Italy, giving the name of Oe-no'tri-a to the country. Afterward this area was called Mag'na Grae'ci-a (Great Greece), which comprised the independent states founded by the Greek colonists. The second was a colony from Thess'a-ly around 1540 BC. The third was under E-van'der, also from Arcadia, in 1253 BC. Evander encouraged the settlers to earn their subsistence through agriculture rather than hunting or warfare only, and also introduced the letters from Phoe-ni'cia which had been in use in Greece since 1493 BC.

The Pelasgians were not the first settlers of the It-al'i-an peninsula. When they arrived, they found a tribe known as the E-trus'cans already living there. It is most likely that the Etruscans owe both their name and their descent from Ti'ras, the seventh son of Japheth. It is also probable that the city of Tro'as, or Troy, which you no doubt remember from your Greek history, was named from Tiras, and that the Tro'jans, who you will soon meet again, came from him. The Etruscans occupied the northern part of Italy, or the top of the boot, and called their country E-tru'ri-a.

The Etruscans built very mighty walls, and also managed the drainage of their cities wonderfully well. Many of their works remain to this day, and, in especial, their monuments have been opened, and the tomb of each chief has been found, adorned with figures of himself, as well as curious pottery in red and black, from which something of their lives and ways is to be made out. It seems that they once held wide sway in the country, which they lost before history was written down. The Ro'mans called them Tus'ci, and Tus'can-y still preserves their name.

While the Etruscans ruled in the north, the Sa´bines and Lat´ins were chief in central Italy. In this region there runs down, westward from the Apennines, a river called the Ti´ber, flowing rapidly between seven low hills, which recede as it approaches the sea. The most prominent of these was called Pal´a-tine Hill, with a flat top and steep sides, girdled in by the other six. This prominence was first settled by Evander, who called it after his son, Pal´las. It was here that the great Roman power grew up.

The Sabine and Latin kingdoms were more like each other, and also more like the Greeks who had come to live among them, who had established their colonies in the southernmost part of the peninsula, as we have seen. Both the Sabines and Latins lived in the valleys round the spurs of the Apennines, where they had farms and fed their flocks; but above them was always the hill which they had fortified as strongly as possible, and where they took refuge if their enemies attacked them. Each of these kingdoms had its own leader or king, whom all the people obeyed. The Sabine kingdom, called Sa-bin´i-um, occupied the central region, while the Latin kingdom, called Lat´i-um, was to be found near the sea.



II. THE ROMAN RELIGION.

YOU have heard how the Greeks, Etruscans, Sabines, and Latins first came to dwell in Italy, establishing little city-states throughout central Italy, just as the Greeks had done in Greece. The daily life of these native Italian tribes centered around their devotion to their gods, of whom there were a great many. Every house had its own guardian, called Lar´es, and were generally represented by little figures attending the hearth. Whenever there was a meal in the house the master began by pouring out wine to the Lares, and also to his own ancestors, of whom he also kept figures. All one family had the same name, like our surname, such as Tul´li-us or Ap´pi-us, the daughters only distinguished by changing the ending of the family name to an *a*, as in Tul´li-a or Ap´pi-a. The men had separate names standing first, such as Mar´cus or Lu´ci-us, though their sisters were only numbered to tell them apart.

Each city had a guardian spirit, each stream its nymph, each wood its faun; also there were gods to whom the boundary stones of estates were dedicated. There was a goddess of fruits called Po-mo´na, and a god of fruits named Ver-tum´nus. In their names the

fields and the crops were solemnly blest, and all were sacred to Sat'urn. He, according to the old legends, had first taught husbandry, and when he reigned in Italy there was a golden age, when everyone had his own field, lived by his own handiwork, and kept no slaves.

There was a feast in honor of this time every year called the Sat-ur-na'l-ia, which was kept on December 17th, the anniversary of the dedication of the temple to Saturn in



The Roman Saturnalia.

Rome, for a single day at first, but eventually expanding to a full week of celebration. This feast, whose traditions were supposed to emulate that lost golden age, began with a sacrifice in the temple of Saturn, followed by a public feast to which all were invited.

At its conclusion, the people continued their merry making in private homes, which were decorated for the occasion with evergreen boughs and abundant lighting of candles, meant to represent the search for truth. Gift-giving was a common practice, although not an obligation. Sumptuous fare was prepared and drink flowed, so much so that one ancient writer declared finding a sober person a difficult task. All slaves were allowed to act as if they were free, their masters served them at the household tables, and they participated in all kinds of wild sports and merriment.

On this holiday, which became the highlight of the year, all forms of work ceased; schools, gymnasiums, and courts were closed, and no declaration of war could be issued. In later times, the Saturnalia festival was merged with another which had been imported from the East, and gained great popularity in Rome, called the *Dies Na-tal'is So'lis In-vic'ti*, the Birthday of the Unconquered Sun, celebrated on December 25th at the winter solstice. The proximity of both major celebrations to each other, occurring as they did just a few days apart, perhaps made the merger inevitable.

Afterwards, when the native Italian tribes learned Greek lore from their neighbors in Magna Graecia, they saw such similarities between the two religions that they were very

easily blended into one. Saturn was the counterpart of Kro´nos, Zeus of Ju´pit-er, Ju´no of Her´a, his wife, and Mars of Ar´es, the god of war. This is because both religions had the same origin at the Tower of Babel rebellion against God, which you will no doubt recall from your ancient history.

But the old Greek tales were not at first known to the native tribes, and only learned afterward. They seemed to have thought of their gods as graver, higher beings, further off, and less capricious and fanciful than the legends had made them seem to the Greeks. Indeed, the native Italian tribes were a harder, tougher, graver, fiercer, more business-like people altogether than the Greeks; not so clever, thoughtful, or poetical, but with more of what we should now call sterling stuff in them. At least it was so with the great Roman nation which spoke their language, and which was an offshoot from them.

Their city became in time the greatest in the world, and many histories have been written about it; but none of them were written until centuries later. As no good records had been kept, the best that could be done was to write down the stories that had been told by parents to their children, generation after generation.

You will now read the story from the beginning, as the Romans themselves told it. Many of the events in the first part of it never really happened; but no one can tell exactly where the mere stories leave off, and the true history begins; however, every well-educated person is expected to know the whole of it.



III. THE ESCAPE FROM THE BURNING CITY.

IN the days when the Greeks were fighting against Troy—that great city in Asia Mi´nor which they besieged for ten years—the people in Italy were divided into several small kingdoms, among which were those of the Latins, as you have heard.

Now the king of Latium in those days was La-ti´nus. He had a beautiful daughter called La-vin´i-a, and as soon as she was old enough to marry, he thought of getting her a good husband. One night King Latinus dreamed that the gods of his country came and spoke to him, telling him to be sure and give his daughter in marriage to a stranger whom they would send to Latium.

When Latinus awake, he was very much troubled, because his wife was anxious that Lavinia should marry Tur´nus, a neighboring king. The queen soon persuaded Latinus

to allow the engagement to take place, but he insisted that the marriage should be postponed for some time longer.

In the meanwhile the city of Troy had at last fallen into the hands of the Greeks. The brave Trojans were attacked by night, and only a few among them managed to escape death. Among these few, however, there was a prince named Ae-ne´as. His father was An-chi´ses, the cousin of the king of Troy, and his mother was Ve´nus, the goddess of beauty. As Venus did not want her son to die with the rest of the Trojans, she appeared to him during the fatal night when the Greeks had secretly entered Troy, and were plundering and burning the houses. She showed him that resistance would be useless, and bade him flee from the city, with all his family.

Aeneas had been taught to obey every word the gods said; so he at once stopped fighting, and hurried back to his house. Then he lifted his poor old father up on his back, took his little son I-u´lus by the hand, and called to his wife and servants to follow him.

This strange group of fugitives quickly passed out of the city, where the flames were now rising on all sides, and, under the cover of the darkness, made their way to a temple near by. Here they paused to rest, and Aeneas counted his followers to make sure that they were all there.

Imagine his sorrow when he found that his beloved wife was missing! He rushed back into the burning city, and searched everywhere for her, calling her name aloud, in spite of the danger. At last he met someone who told him that his wife had been killed, and that she wished him to escape to a better country, where he should found a new kingdom, and where a new wife should take her place, and make him happy once more.

Aeneas sorrowfully turned back, and at the temple found that his followers had been joined by others who had managed to escape unseen amid the smoke and darkness. He led the way to a place of safety, and not long afterwards set sail with his little band of faithful Trojans, who all promised to obey and follow him wherever he went.

The ships drifted aimlessly for a long time, because Aeneas had no idea where he was to found his new kingdom. Twice he tried to settle down, but each time something happened to drive him away. Finally he asked the advice of his father, Anchises, a wise and pious old man, who had snatched up his gods when he left his house, and had brought them with him on the ship.

The old man now said that he would consult these images, and he offered them a sacrifice. The next night Aeneas dreamed that the gods spoke to him and told him that he should go to Italy, a land whence one of his ancestors had come to Troy.

The little band therefore sailed for the west, although it was foretold that they would have to suffer many hardships ere they could reach Italy, and that they would not be able to settle until they had eaten the very boards upon which their food was served.

As Aeneas was a brave man, the prospect of a terrible famine did not fill his heart with despair, and he calmly sailed on in search of a home. There are almost countless islands in that part of the Mediterranean, and thus the boats were seldom out of sight of land. They stopped from time to time, but Aeneas did not dare to settle anywhere, because he thought the gods opposed it; and he always urged his people to embark again and sail on.

The Trojans were by this time very tired of sailing, but they loved Aeneas so well that they gladly followed him, although they would have liked to make their homes in the islands they visited.



IV. THE CLEVER TRICK.

AFTER many days of sailing thus on the blue waters of the Mediterranean, and after much suffering in the different islands where they stopped to rest, Aeneas and his companions came at last to the island of Sic'i-ly. This, as you will see on your maps, is a three-cornered piece of land, near the toe of the boot formed by the Italian peninsula. While the Trojans were resting here, poor old Anchises died, and was buried by his sorrowing son. But as soon as the funeral rites were ended, Aeneas prepared to sail away, for he knew that this was not the place where he was to make his new home.

Unfortunately for Aeneas, some of the gods whom his people had so long worshipped had taken a dislike to all the Trojan race. It was these gods who made him suffer so much, and one of them now stirred up a terrible tempest.

The boats were tossed up and down on the waves, and driven apart by the fierce winds, and some of them sank under the water. The other vessels would have been dashed to pieces, and all the men on board would have perished, had not a second god interfered in favor of Aeneas, and suddenly stilled the awful storm.

The Story of the ROMANS

may be ordered online at

<http://www.nothingnewpress.com/books/guerbers-histories/romans/>

Other Books by Christine Miller:

All Through the Ages History through Literature Guide

The Story of the Ancient World

The Story of the Greeks

The Story of the Middle Ages

The Story of the Renaissance and Reformation

The Story of the Thirteen Colonies

The Story of the Great Republic

The Law of Love

The Revelation of Jesus Christ Revealed

Christine blogs at www.alittleperspective.com