

arms, and throwing up fortifications. The consuls immediately put their armies in motion, and approaching the city commenced a siege. The strength of the fortifications were such, and the defenders so desperate, that every assault was repulsed. For two years the terrible conflict raged around the walls of Carthage. But Rome incessantly sent new recruits to fill up the vacancies death occasioned, while Carthage was continually growing weaker. The misery in the city from famine and pestilence, was dreadful beyond description. At length the Romans forced their way through a breach into one of the quarters of the city, and then the horrible struggle was continued for six days and six nights, from street to street, and from house to house, until the assailed, utterly exhausted, could resist no more; and the smoldering city, with its dying inhabitants, was surrendered at discretion.

Hopeless slavery, without distinction of age or sex or condition, was the doom of the captured. Fifty thousand Carthaginians were sent to the slave markets of Rome, where they were sold at auction and dispersed over the empire. Men of consular dignity, matrons of illustrious lineage and character, and young ladies beautiful and endowed with the highest accomplishments of that day, suffered the doom of lifelong bondage, a doom which was also transmitted to their offspring. This was but one hundred and forty years before the birth of Christ. Such was the slavery upon which our Saviour and His apostles are impiously accused of having looked with complacency.

For many days the Roman soldiers were employed in plundering the city. Then every building, which had withstood the storm of battle, was leveled with the ground. A decree was passed that no one should rear another building upon the spot, and the whole territory was placed under the dominion of a Roman governor. Thus was Carthage destroyed, in the 308th year after the building of Rome, and 146 years before the Christian era. Thus, in this brief and final conflict, ter-

minated the Third Punic war; and the Carthaginian empire fell to rise no more.

Though the Carthaginians had been driven from Spain, many of the Spanish tribes, independent and warlike, were yet unsubdued. Rome, animated purely by the pride of conquest, sent her armies for their subjugation. The annals of the protracted war with these tribes, are replete with deeds of perfidy and cruelty perpetrated by the great conqueror. An army of sixty thousand men for many years ravaged the Spanish peninsula. The cities of the natives were destroyed, and the captive citizens sold into slavery. At the same time, and with similar success, Rome was extending her conquests over the neighboring tribes of Gaul, adding territory after territory to her domain. In Africa, also, the tramp of the Roman legions and the clash of Roman arms were incessantly heard. West and southwest of Carthage there was an extensive country called Numidia. A renowned prince, Jugurtha, ruled over this domain. War was declared against this prince on grounds then deemed sufficient, and a consular army was sent over to Africa to invade his realms. For several years the war was carried on with varying success, Jugurtha displaying much heroism and military sagacity.

The renowned Caius Marius, a man of humble birth, but of indomitable energy, secured his election to the consulship, and eagerly took command of the army for the subjugation of Jugurtha. The atrocities of Roman warfare are illustrated by the fact that Capsa, one of the most important fortified cities of the country, falling into the hands of the Romans, they massacred all the male inhabitants, sold the women and children into slavery, and plundered and burnt the town. By the most atrocious perfidy, Jugurtha was at length betrayed and delivered into the hands of Marius. The unhappy Numidian prince was led a captive to Rome, to grace the triumph of his conqueror. With his two sons he was dragged along, humiliated and chained, in the triumphal procession; and then all

three were put to death. The iniquity of Rome is not diminished by the fact that Jugurtha merited his doom; for had he been an angel of light, his treatment would have been the same. It was thus that the whole of Numidia became a Roman province, in the year 106 before Christ.

A new foe of appalling character, and from an unanticipated quarter, now assailed Rome. The forests of northern Europe, from the Alps to the Frozen Ocean, and from the British isles to China, were at this time swarming with barbarian hordes. They were outside of the limits of the civilized world, and neither Greece nor Rome had cognizance of their numbers, their names, or their habits. Just at the close of the Jugurthine war, two of these savage nations, called the Cimbri and the Teutones, made an irruption into the province of Illyricum, and falling fiercely upon a consular army, nearly cut it to pieces. After much wanton cruelty and destruction, they retired like wolves howling to their forests. After a few years they appeared again. Two consular armies were dispatched to repel them. But the barbarians were again triumphant, dispersing their foes with merciless slaughter. Rome itself was struck with terror; and Marius was raised to the consulship as the only commander equal to the emergency. Marius was successful, and chastised the invaders so terribly that they fled, and for many years did not venture again to insult the territory of Rome.

And now arose internal troubles; and we enter upon that period of civil wars which for more than a hundred years desolated the whole Roman territory, until the commonwealth disappeared, and the monarchy of Julius Cæsar rose upon its ruins. This long conflict was waged between the rich and the poor. The patricians were ever struggling to rear an impassable barrier between themselves and the plebeians, and to monopolize all the honors, powers, and emoluments of office. The plebeians had ever been striving to break down that barrier, and to establish the democratic principle of equal rights

for all. At the time when this conflict broke out into open war, no wealth, culture, abilities or virtue could raise a plebeian to the rank of a patrician. All intermarriages between the two classes were prohibited. The government was an hereditary oligarchy, which essentially excluded the whole mass of the nation from any participation in the administration of affairs.

The community then consisted of three classes: the aristocracy, the plebeians, and the slaves. This latter class was very numerous, composed of the victims of Rome's innumerable wars. They had few rights which either plebeian or patrician was bound to respect. They were not considered citizens. They could hold no property but by the sufferance of their masters. And having neither money nor friends, the law could rarely afford them any protection against outrage, however terrible that outrage might be. The number of these slaves may be inferred from the fact that fifty thousand were taken in the destruction of Carthage alone; and that one hundred and fifty thousand were driven away from the sack of seventy towns in Greece. They were generally purchased by the great landed proprietors of Italy, and were driven by the lash to cultivate their fields. It will thus be perceived that the state of things was essentially the same as it now is in our slave-holding states, only that the slaves were generally whites instead of blacks. As most of the labor was performed by slaves, the poor free people, unable to find employment, were reduced to great distress, so that it was often said that the slaves were better off than the plebeian free.

It was not considered safe to entrust the slaves with arms. The patricians were the officers; the plebeians the common soldiers, who fought and bled. They gained great victories, of which the patricians reaped all the benefits, while the plebeians saw their condition yearly growing worse and worse. The plebeians, proud of their nominal freedom, which thus elevated them above the slaves, in the country gained a

wretched living by cultivating small plats of ground. In the cities they were shop-keepers and mechanics; and there were vast numbers of them who had no ostensible means of support. The mildness of the climate rendered but little clothing necessary. They lived upon fruit, vegetables, and oil. Education was confined almost exclusively to the rich. The plebeians in the country were a more respectable class than those in the city. The popular party was thus composed of many well-meaning, industrious men, and also of many who were utterly worthless.

The aristocratic party were, as a class, rich, proud, cruel, selfish, and domineering. Accustomed to unlimited control over their slaves, they were insolent in their manners, and looked down with contempt upon all who were not on their own fancied level. The plebeians often complained of the sanguinary wars which were waged, asserting that the nobility sought to involve the nation in hostilities, merely for the gratification of their own ambition. But when the seat of war became farther removed, and the national vanity became gratified by the renown of conquest, and the soldiers were enriched by plunder these popular murmurs ceased.

The slaves had now become so numerous that they seemed to compose the whole of the visible population. In Sicily these bondmen rose in insurrection, and maintained a long war with the Roman government, spreading devastation over the whole island. There was at this time in Rome a young man of noble birth, and of great energy and ability, who, in consequence of some affronts he had received from the aristocratic party, espoused the cause of the people. His name was Tiberius Sempronius Gracchus, and he was the son of Cornelia, who was a daughter of the elder Scipio. Tiberius had a younger brother, named Caius, who sympathized with him in his popular tendencies. As discontents were rising, placards were posted upon the walls of Rome, urging Gracchus to place himself at the head of the plebeians, in their endeavor

to gain a share of the public lands, which the patricians had monopolized. Fearlessly Gracchus came forward and proposed a homestead bill, which provided that each father of a family should be entitled to three hundred and fifty acres of public or conquered land, in his own right, and about one hundred and fifty more in the right of each of his sons; and that any man who possessed more land than this, should restore it to the nation upon receiving a fair price for it from the treasury.

There were several others of the aristocracy who generously espoused the cause of the oppressed people, and cooperated with Gracchus in his endeavors to meliorate their condition. But the aristocracy, in general, violently opposed this law. The irrepressible conflict between aristocratic usurpation and popular rights was now opened. From all parts of Italy there was a rush of the most influential patricians and plebeians to Rome, to aid in carrying the measure or to crush it. M. Octavius headed the patrician party. The struggle between these two illustrious men, each availing himself, with wonderful sagacity, of all the forms of the constitution and the laws, is one of the most interesting recorded in history. But Gracchus triumphed. He carried a vote, in an assembly of the tribes, with a majority of but one, that Octavius should be degraded from the tribuneship. Octavius was present in this hour of his humiliation. The nobles looked on with unutterable indignation, as an officer was immediately sent to drag Octavius, one of their own number, from the seat he occupied as a tribune. The populace, exulting in their victory, shamefully broke over the restraints of law, and fell upon him with such violence that with great difficulty he was rescued from their hands. One of the slaves of Octavius lost an eye in his heroic attempts to defend his master.

The law of Gracchus was now passed without difficulty, no one venturing longer to oppose it. Gracchus, thus hopelessly alienated from the nobles, threw himself entirely into the arms of the people, and, without reserve, espoused their

cause. A commission was appointed to carry the reform law into effect. It consisted of Gracchus, his younger brother Caius, and his father-in-law Appius Claudius. The king of Pergamus just at this time died, bequeathing his treasure and his dominions to the Roman people. Gracchus at once proposed that the treasure should be divided among the citizens, and that the government of the kingdom should be lodged exclusively with the popular assembly.

Gracchus was now the idol of the populace, while the aristocracy pursued him with the most envenomed hatred. To secure him from assassination, the people guarded his house. The public excitement swelled higher and higher, until a tumult arose, and the aristocracy, arming their partisans and slaves, fell upon the friends of Gracchus, routed them with great slaughter, and Gracchus himself was slain in the melee. His body was thrown ignominiously into the Tiber, and the triumphant nobles pursued their victory with great cruelty. Even Cicero, ever prone to eulogize the rising, rather than the setting, sun, alludes to the murder of Gracchus in terms of commendation. For his espousal of the popular cause he was deemed a fanatic, and fanaticism is ever one of earth's unpardonable sins.

Though Gracchus had thus fallen, the laws which he had established could not be so easily subverted. A powerful popular party, extending through all the Roman States, had been organized, and they rallied anew to resist the encroachments of the nobles. The most vigorous measures were adopted to carry the popular homestead bill into effect. The enforcement of this law deprived many of the nobles of their enormous *landed* estates, which of course excited great indignation, and every possible impediment was thrown in the way of its operation. The popular party, to increase their power, made efforts to extend very considerably the right of suffrage. Thus the conflict raged with varying success, until Caius Gracchus, the younger brother of Tiberius, was placed at the

head of the plebeian party. He was then a young man thirty years of age, and by his energy and eloquence, was peculiarly adapted to be a popular leader. The death of his brother had fired his soul with most determined hostility to the nobles. All we know respecting the contest which ensued, is mainly derived from Plutarch's life of Caius Gracchus; and his accuracy is not generally deemed very reliable. He wrote two hundred years after the scenes he describes, and we are not informed from what sources he gained his information.

Plutarch relates that Caius commenced his career by most inflammatory appeals to the people, in which he incessantly bewailed the fate of his brother. From his position in the tribuneship he was enabled to exert a powerful legislative influence. With untiring zeal he devoted himself to the work of repressing aristocratic usurpation, and strengthening the influence of the popular mind and arm. His increasing popularity soon invested him with almost absolute power. He constructed roads, bridges, granaries, and various other works of ornament or utility. He was ever surrounded by a crowd of contractors, engineers, and men of science, and he enjoyed the reputation of universal genius. At the close of his year of tribuneship, though, by the law, he was not again eligible, the will of the people evaded the law, and he was again elected with enthusiasm. The aristocratic senate, at last alarmed by his strides, made the desperate attempt to curtail his influence, by proposing measures even more democratic than Gracchus had introduced. A very adroit politician, Drusus, was now the acknowledged leader of the nobles. He seemed to be getting the advantage, and at last a tumult was aroused, and one of the aristocratic party was slain. The senate summoned Caius Gracchus to their tribunal. Instead of obeying he retired, with his friends, to the Aventine hill, and invited the slaves, by promises of freedom, to aid him in resisting the demands of the senate.

Gracchus was now in the position of a rebel. The laws

were against him; and he lost all his energy. A strong force of soldiers was sent to attack him. The conflict was short. Gracchus, escaping from the carnage, fled across the Tiber, and finding escape hopeless, was killed, at his own request, by a slave who accompanied him. His head was cut off, and carried to the senate, while his body, with those of his followers who perished with him, was thrown into the Tiber. His property was confiscated, his wife even being deprived of her jointure. The aristocratic party pursued their victory with relentless cruelty, sending to the scaffold many who were merely the personal friends of those who were engaged in the sedition. It is recorded that more than three thousand of the popular party perished in the action on the Aventine hill, and in the executions which followed. The aristocracy were now again in almost undisputed ascendancy.

CHAPTER VIII.

THE SOCIAL WAR.

FROM 121 B. C. TO 82 B. C.

CORRUPTION OF THE NOBLES.—RESTLESSNESS OF THE PEOPLE.—DEMAGOGISM OF MARIUS.—SERVILE INSURRECTION IN SICILY.—HEROISM OF EUNUS.—MISERIES OF THE SERVILE WARS.—SUMPTUARY LAWS.—STRUGGLE FOR RIGHTS OF CITIZENSHIP.—COMMENCEMENT OF THE SOCIAL WAR.—CONTEMPLATED REORGANIZATION OF ITALY.—SYLLA.—WAR WITH MITHRIDATES.—INTERNAL DISSENSIONS AT ROME.—CIVIL WAR IN THE STREETS.—VIBRATION OF THE PENDULUM OF PARTIES.—CINNA.—THE RALLYING OF THE PEOPLE.—MARIUS RECALLED.—SCENES OF ANARCHY.—DEATH OF MARIUS.—RETURN OF SYLLA.—POMPEY ENTERS THE ARENA.—BATTLES AND ASSASSINATIONS.

THE developments of human nature, eighteen hundred years ago, were the same as now. Carbo, one of the most zealous of the popular leaders, abandoned his party, and passed over to those who had become the sole dispensers of honors and emoluments. The Roman nobles were, at this time, plunged into a state of extreme corruption. The government of the empire had passed entirely into their hands. The governors of the provinces rioted in luxury, the means of which were acquired by the most unrelenting extortion. Wars were frequently waged for the sole object of plunder. The line of separation between the nobles and the plebeians was never more broadly marked. The nobles had but little occasion for any intercourse with the plebeians, as their own numerous slaves supplied them with laborers, tradesmen, and even with instructors for their children. The masses of the people were treated by the aristocracy with the most insulting pride and oppression. The people were restless, and at times almost stung to madness and they needed but a leader to rouse them to bloody vengeance.