

# Connecting with History

A GUIDE TO SALVATION HISTORY  
EARLY CHURCH THROUGH EARLY MEDIEVAL

## Companion Reader

Volume 2

Connecting with History  
A Guide to Salvation History: Early Church Through Early Medieval  
Companion Reader  
Volume 2

Compiled and Edited by Sonya Romens and Anna Gonzalez

Book Design by Anna Gonzalez

Cover Design by Anna Gonzalez

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# Introduction

Welcome to the second book in the Connecting with History Companion Reader series. The books in this series are anthologies of articles about cultures, places and events from history, stories to illustrate themes contained in the *Connecting with History* units, and short historical stories written in a friendly, conversational style about real people and events.

One of the goals of the *Connecting with History* program is to help young people encounter history from many different angles. Rather than reading one book written in one author's style, we provide a variety of voices, each with a story to tell in his or her own way.

We believe that this method deepens the reader's interest, enjoyment, and understanding of history. This also recognizes that some children respond to one type of writing over another. Some prefer informational articles while another child learns better from a storytelling approach.

Each chapter of this book corresponds to a unit in *Connecting with History, Volume Two: Early Church through Early Medieval*. To make them more easily incorporated into your history studies, most of the stories are organized to correspond with the Volume Two Daily Lesson Plans. Because this is an anthology, at times the transition from one subject to another may seem abrupt. There may be a longer selection to read on one day and on the next just a few short paragraphs. The purpose of the book is not to present every fact and date in a given time period, but to present an introduction, to be followed by more detailed activities. It is one part of the process of learning.

This book has been arranged into two sections based on the age levels in the *Connecting with History* program: the first for Beginner and Grammar level students, the second for Logic level students. Each section contains stories and articles that correspond with one another according to the Daily Lesson Plan assignments. For instance, a student in the Grammar level and a student in the Logic level will each read an article about Alfred the Great, written at his or her own level. Because each child is at a different level of maturity in their reading and comprehension, you, the parent, can decide which section to assign to your child. You might also wish to read some or all of the book aloud to your children. This emphasis on flexibility and family learning are hallmarks of the *Connecting with History* approach to education.

After long searching and sifting through classic books, we have edited them to update any archaic language, punctuation, and spelling while being careful to retain the author's voice. When necessary, historical facts have been updated. In some cases, we have combined two or more sources into one story or article. It has been widely recognized that writing from one hundred or more years ago assumed a higher reading level than what is

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written for children today. The authors use a rich vocabulary, speak directly to the child, respect his intelligence, and never talk down to him.

Above all, the purpose of this book is to make history come to life: to make it interesting, relevant to a child's daily life, and enjoyable. Approach it, not as a textbook, but as part of the fascination of learning about different places and times in which very real people lived.

Sonya Romens

*Note that Unit Two is omitted from the Logic level section. This is intentional and due to the comprehensive amount of reading assignments already included in the Daily Lesson Plans for that unit.*

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Section One:  
Beginner and Grammar Levels

## SECTION ONE: BEGINNER & GRAMMAR LEVELS

### THE DIVINE MATERNITY OF MARY

*by James Joseph Baxter, selected and arranged by the Rev. Francis Spirago*

The whole doctrine of Christianity depends on the truth of the Incarnation – that is, that in the single person of Jesus Christ, the divine and human natures were united. The value of all His words and works, of all His teachings and example, of His life and sufferings and death, depend on the fact that He, one person, was both God and man. And that is why no other doctrine has been so much insisted on and so much attacked. Even in the time of the apostles, some heretics taught that Christ was not God; others, that he was God but not man; others, that His body was only a body in appearance; others, that He took possession of His body after its birth, and left it before its death; others, that in Him there were two persons, etc.

“I don’t see,” said a Protestant to a Catholic friend, “why you Catholics make such a fuss over your devotion to the Virgin.” “It is,” was the reply, “because Mary, the Mother of God is the most fundamental dogma of our faith.” And such, in truth, it is. Eve sought to make Adam equal to God; but to the new Eve, Mary, it fell to make man God Himself.

### THE FOUNDATION OF THE CHURCH

*by the Sisters of Notre Dame*

The divine head and founder of the Church is our Lord and Savior Jesus Christ. During thirty years of hidden life at Nazareth, followed by three years of teaching and miracles, and ending with His passion and death, Jesus gave us the example of a life of perfect virtue. During the three years of His public ministry, Jesus also taught us all the truths of salvation.

Many disciples followed Jesus as he preached throughout Israel and the surrounding regions. From among these Jesus chose twelve Apostles - **Peter, Andrew, James**, and his brother **John, Philip** and **Bartholomew, Thomas, Matthew, James of Alphaeus, Thaddeus** who also called Jude, and his brother **Simon**, and **Judas Iscariot**, who betrayed Him. The Apostles were with Jesus throughout His public ministry and He gave them special teaching and training. He commanded them to bring His message of salvation to all nations and gave them the power to work miracles in His name to prove the truth of their teaching. He gave them His own divine authority, saying, “As the Father has sent me, so I send you” (John 20:21).

The Apostles were the first bishops, consecrated by Jesus Himself, and to provide unity after He had ascended into heaven, Jesus chose Peter to be their leader. St. Peter was the first Pope, shepherd, and teacher of the one flock of Christ. Jesus gave him the keys of the kingdom of Heaven and promised him infallibility, which means that the Pope cannot teach any error when he proclaims to all the faithful a doctrine of faith or morals.

These powers did not end with the twelve Apostles. They were to consecrate and appoint

## SECTION ONE: BEGINNER & GRAMMAR LEVELS

Seneca, to death on the charge of having joined in one of them. The armies in the provinces revolted, the praetorian guard refused to protect him, and finally, the senate gave its allegiance to a rival ruler, decreeing that Nero should be executed. The cruel emperor fled in fear and took his own life.

### **POMPEII AND ROMAN LIFE**

*by the Franciscan Sisters of Perpetual Adoration*

**Daily Life of the Romans.** We have already learned something of the public buildings, aqueducts, and roads which the Romans built wherever their rule was established. We have also seen something of their public games and the triumphal processions with which they honored their victorious generals. Let us now try to learn what we can of the ordinary life of the citizens - their houses, and shops, and schools, and the training which the boys received.

The roads, bridges, and walls which the Romans built can now be traced over a great part of Europe; and at Rome, a few ruined structures still stand, to give us an idea of the grandeur of the ancient city. Moreover, by a strange chance, a whole city has been preserved for us in Italy - that of Pompeii - very much as it was toward the close of the first century after Christ. From this, we can gain a very good idea of the life of the people in a Roman city eighteen hundred years ago.

**Eruption of Mount Vesuvius.** Overlooking the Bay of Naples, on the coast of Italy south of Rome, is Mount Vesuvius. Today it is one of the most active volcanoes of the world; but until the first century after Christ, the Romans supposed that its fires were extinguished, and cities were built at its very foot. In the year A.D. 79, the fires of Vesuvius burst forth again, after their long quiet, and wrought fearful destruction. When the eruption had ceased, it was found that a thick layer of ashes and mud was spread over the surrounding country. As the years went by, other eruptions came and added to the thickness of this covering. Then the top layer was gradually changed to a fine loam, and vegetation sprang up and covered all that lay beneath.

**How Pompeii Was Uncovered.** For sixteen hundred years the buried towns about Mount Vesuvius remained lost to sight. Then a well, deeper than usual, happened to be dug above one of them, and ancient statues were unearthed, and bits of sculptured marble. Scholars then remembered the story of the buried cities and began the work of uncovering them. From that time to this, the work has gone slowly forward. Several museums are now filled with the pictures, statues, and household furniture which have been taken from beneath the ashes of Vesuvius.

The removal of the earth over the town of Pompeii has shown that the city had a forum, surrounded by temples and law courts, and other public buildings; and this, as at Rome, was the most splendid part of the city. It is not for the public buildings, however, that we care most; for ancient temples, and other public buildings, as well preserved as these, may

## SAINT CECILIA

*by Amy Steedman*

It was in the days when cruel men killed and tortured those who loved our Blessed Lord that, in the city of Rome, a little maid was born. Her father and mother were among the richest and noblest of the Roman people, and their little daughter, whom they called Cecilia, had everything she could possibly want. She lived in a splendid palace, with everything most beautiful around her, and she had a garden to play in, where the loveliest flowers grew. Her little white dress was embroidered with the finest gold, and her face was as fair as the flowers she loved.

But it was not only the outside that was beautiful, for the little maiden's heart was fairer than the fairest flowers and whiter than her spotless robe.

There were not many people who loved our Lord in those dark days. Anyone who was known to be a Christian was made to suffer terrible tortures and was even put to death.

But though Cecilia's father and mother knew this, they still taught their little daughter to be a servant of Christ and to love Him above all things. For they knew that the love of Christ was better than life, and worth all the suffering that might come.

And as Cecilia grew into a stately maiden everyone wondered at the grace and beauty that shone out of her face. And everyone loved her because she loved everyone. She was always ready and willing to help others, and she was especially careful to be kind to the poor. The more she heard of Christ, the more she longed to grow like Him. She could not bear to think that she wore fine dresses, while He had been so poor and suffered so much.

Some say the meaning of her name Cecilia is 'Heaven's Lily.' And that name certainly suited this little Roman maiden. For as God plants the lilies in the dark earth, and presently they grow up and lift their pure white cups to heaven, so Cecilia seemed to lift her heart above the sins and sorrows of this world where God had planted her and to turn her face ever heavenwards.

And the poor people whom she helped and cheered with her kind sympathy loved to look at her, for the peace of paradise shone in her eyes, seeming to bring heaven nearer to the poor souls.

As soon as Cecilia was old enough, it was arranged that she should marry a young Roman noble called Valerian, and this made her very unhappy. She had so hoped to belong only to Christ, and this Valerian was a pagan who knew nothing of the Lord whom she served. But she knew that her guardian angel would watch over her and keep her from all harm, and so she obeyed her father's and mother's wishes and was married to the young Roman noble.

When Valerian had taken Cecilia home and all the guests had gone, they were left alone together. She told him that, though she was married, she belonged first of all to Christ, and that her guardian angel, who never left her, would guard and protect her from all danger.

"Will you show me this angel, so that I may know that what you say is true?" asked Va-

## THE LAST FIGHT IN THE COLOSSEUM

*By Charlotte M. Yonge.*

From the pits of the Colosseum, Christianity worked its way upwards, and at last, was professed by the emperor on his throne. Persecution came to an end, and no more martyrs fed the beasts in the Colosseum. The Christian emperors endeavored to prevent any more shows where cruelty and death formed the chief attraction, and no truly religious person could endure the spectacle, but custom and love of excitement prevailed even against the emperor. They went on for fully a hundred years after Rome had, in name, become a Christian city.

After one glorious conquest, the Senate invited one of Rome's victorious generals to enter the city in triumph, at the opening of the new year, with the white horses, purple robes, and vermilion-painted cheeks with which triumphant generals of old were welcomed at Rome. The churches were visited instead of the Temple of Jupiter, and there was no murder of the captives; but Roman bloodthirstiness was not yet quenched, and, after the procession had been completed, the Colosseum shows began, innocently at first, with races on foot, on horseback, and in chariots; then followed by a grand hunt of beasts turned loose in the arena; and next a sword dance. But after the sword dance came the arraying of swordsmen, not with blunted weapons, but with sharp spears and swords—a gladiator combat in full earnest. The people, enchanted by this gratification of their savage tastes, applauded with shouts of ecstasy.

Suddenly, however, there was an interruption. A roughly robed man, bareheaded and barefooted, had sprung into the arena and begun waving back the gladiators. He called upon the people to stop this shedding of innocent blood and not to scorn God, Whose mercy had just turned away the sword of their enemy, by encouraging murder. Shouts, howls, cries, broke in upon his words; this was no place for preaching, – the old customs of Rome should be observed, – “Back, old man!” “On, gladiators!”

The gladiators thrust aside the meddler and rushed to the attack. He still stood between, holding them apart, striving in vain to be heard. “Sedition! sedition!” – “Down with him!” – was the cry, and the prefect in authority himself added his voice. The gladiators, enraged at interference, cut him down. Stones, or whatever came to hand, rained upon him from the furious people, and he perished in the midst of the arena! He lay dead; then the people began to reflect upon what had been done.

His clothes showed that he was one of the hermits who had vowed themselves to a life of prayer and self-denial, and who were greatly revered, even by the most thoughtless. The few who had previously seen him, told that he had come from the wilds of Asia on a pilgrimage, to visit the shrines and keep his Christmas at Rome. They knew that he was a holy man – no more. But his spirit had been stirred by the sight of thousands flocking to see men slaughter one another, and in his simple-hearted zeal, he had resolved to stop the cruelty or die.

## THE ROMANS LEAVE BRITAIN

*by Eva March Tappan, Ph. D.*

If the Romans could have given all their attention to Britain, they would have been able to overcome the whole island, but there was trouble in Rome. The barbarous tribes that lived to the north and east were pressing nearer and nearer to the city, and the Romans must defend their own country. Every year fewer Romans came to Britain, and every year some of the conquerors had to return to Italy. At last, in A.D. 410, soldiers and commanders departed from the island, and never again did they set foot on British soil.

While the Romans had been in Britain, the conquered people had learned from them much that was good. They had learned how to make excellent roads and how to drain the swamps. They had seen that houses could be built that would be far more comfortable than huts of poles. They had found that it was not enough for soldiers to be brave and fearless; they must also be drilled and know how to obey their commander so that an army could be managed as if it were a great machine.

With this gain, there was also a loss, for many of them had begun to feel that the way to be happy was to live in luxurious houses and be waited upon by slaves instead of working for themselves. Then in their fighting, although they were just as brave as ever, they had become accustomed to thinking that their leaders must be Romans; and when, a few years later, the time came that they must both fight and lead, they felt helpless and wished that the Romans were with them again.

**The Saxon Conquest.** After the Romans had gone, matters grew worse and worse with the Britons, for the Scots and Picts were coming down upon them from the north and northwest, and the Saxons were coming from over the sea and landing on the eastern and southern shores. These marauders burned the houses and crops, stole the treasures, and wither killed the people or carried them away as slaves. At last, the sufferers sent a piteous letter to Rome. It was called "The Groans of the Britons," and it begged that the Romans would come and help them. "The barbarians," it said, "drive us to the sea, the sea drives us back to the barbarians; between them, we are either slain or drowned." There were other barbarians, however than those that distressed Britain, and now great hordes of them were coming down upon Rome so that the Romans had more than they could do to take care of themselves, and not one soldier could be spared to help the poor Britons. What should the distressed people do?

The chief men met together and talked it over. At last one of them said, "The Romans do not help us, and there is no one else to call upon. The Saxons are stronger than the Scots and Picts. Let us, then, as the Saxons to come over and fight for us. We can give them the island of Thanet for their home, and we shall be free from the robbers of the north."

The strangers were invited to come. They came, they drove away the Scots and Picts, and they settled on Thanet. Before long, they found Thanet too small, so they drive the Britons away from the southeastern corner of the land and took it for themselves. More and more of



Section Two:  
Logic Level

# Unit Three:

## Spread of the Kingdom, Age of the Apostles

THEME: SHARING THE FAITH

### WHY THE CHURCH IS THE PILLAR AND GROUND OF TRUTH

*by Lucius Caspar Businger and Richard Brennan*

*“The house of God, which is the Church of the living God, the pillar and ground of the truth.”*  
–1 Timothy 3:15

It is beyond all doubt that our divine Founder entrusted to the Apostles and their successors the duty and the power of directing His holy Church in sanctity and truth, and of leading all men into her fold. They had a very difficult duty to perform. The work was far above human strength and wisdom, while the Apostles themselves, as well as their successors, the bishops and priests of the Church, were mere men, liable to death and sin, and exposed to error and changes. How could such incapable men accomplish this superhuman task? And granting that the Apostles had been confirmed by Jesus Christ himself, in their faith, in sanctity of life, in zeal for God’s kingdom upon earth, and hence succeeded in preserving His sacred legacy of truth and holiness among the nations of their times, how could their successors over the course of centuries be expected to enjoy similar strength and holiness? From where were they to draw it? Alas! poor human nature is sadly prone to whims, to passion, to instability and change. And will not this corruption of human nature affect the leaders in God’s Church, so that in a few years after the death of the Apostles the work of Christ will languish, die, and be forgotten?

How many societies have been established within two thousand years, many with the very best and most laudable intentions; founded, too, with the wisdom and experience of wise men, and carried on with prudence and wisdom! Yet over time, evil crept in, they changed, became corrupt, fell to pieces, and have long since been forgotten even in history. Will not the society of the Church encounter a similar fate?

Certainly not; for this society has not only been founded by Christ, but he has infused

## HADRIAN

*by Helene A. Guerber*

Trajan was succeeded by his cousin Hadrian, a good and true man, who had received an excellent education, and was very talented. Hadrian had fought with Trajan in most of his campaigns, and gladly accepted the title of emperor, which the legions gave him, and which was confirmed by the Roman senate.

The first act of the new emperor was to reward his soldiers for their devotion, and his next, to pardon all who had ever injured him. Thus, we are told that on meeting an enemy he said, "My good friend, you have escaped, for I am made emperor."

Hadrian was very affable, and always ready to serve others. When asked why he, an emperor, troubled himself thus about others, he replied, "I have been made emperor for the benefit of mankind and not for my own good."

Instead of continuing to enlarge the Roman Empire, as Trajan had done, Hadrian now said that it was large enough; so, he did all that he could to have it governed properly. He did not always remain at Rome but made a grand journey through all his vast realm.

Accompanied by able men of every kind, he first visited Gaul, Germany, Holland, and Britain. Everywhere he went he inspected the buildings, ordered the construction of new aqueducts, temples, etc., and paid particular attention to the training of his armies. He shared the soldiers' fatigues, marched at their head twenty miles a day in the burning sun, and lived on their scanty fare of bread, lard, and sour wine; so none of his men ever dared complain.

Wherever he went, Hadrian planned great improvements; and in Britain he built a rampart, or wall, seventy-three miles long, to protect the Britons from the barbarians who at that time lived in Scotland. Then, passing through the western part of Gaul, Hadrian went up into Spain, and from there into Africa.

He also visited the East and made a long stay in Athens, where he took part for the first time in a religious ceremony called the Eleusinian Mysteries. During his stay there, he ordered that the Temple of Jupiter should be finished and heard much about the new religion of the Christians.

Although he had at first objected greatly to the Christians, Hadrian now began to like them, and even proposed to place Christ among the Roman gods, as Tiberius is said to have done many years before.

The emperor Hadrian's chief delight was in building. For instance, he gave orders for the rebuilding of Carthage, and when he visited Egypt, he had Pompey's tomb carefully repaired.

In Palestine, Hadrian would have liked to rebuild Jerusalem. The Jews were delighted when they heard this because the Christians had declared that the city would never rise again. Their joy, however, did not last long, for they and the Romans soon began a terrible quarrel which ended in a war. More than five hundred thousand Jews perished in the

## SECTION TWO: LOGIC LEVEL

life. The first rule was drawn up by St. Pachomius. The religious spent a great deal of their time in prayer and hard work. They observed strict poverty, both as to food and clothing, but they strove chiefly to excel in obedience and charity. Before St. Pachomius died, seven thousand monks acknowledged him as their superior.

The movement which had commenced in Africa soon spread into other parts of the Church. St. Hilarion introduced it into the East. St. Ambrose, St. Augustine, and St. Jerome all founded convents or monasteries. It was St. Basil who gave the final perfection to religious congregations by causing the members to take vows with the sanction of the bishop. In France St. Martin of Tours was the great apostle of religious life. His rule was carried into Ireland by St. Patrick.

### THE HERESY OF ARIUS

*by the Sisters of Notre Dame*

While Constantine the Great worked at the destruction of idolatry, and at extending the faith throughout his dominions, a new enemy appeared among the members of the Church itself in the person of Arius, an apostate priest. This wicked man taught that God the Son was not equal in all perfection to God the Father, that He was not co-eternal with the Father, but was created by Him as first and greatest among creatures.

St. Alexander, Bishop of Alexandria, called a Synod which excommunicated Arius and condemned his teaching. After this Arius went into Palestine, where he persuaded Eusebius, Bishop of Nicomedia, to adopt his views. This bishop secured for Arius the favor of the Emperor, and that of many bishops of Asia Minor.

**The Council of Nicaea – A.D. 325.** As the heresy was becoming so widespread, a General Council was held at Nicaea, in Asia Minor, to examine and condemn the doctrines taught by Arius and his followers. St. Athanasius was the chief champion of the Catholic Faith, which teaches that Jesus, the Second Person of the Blessed Trinity, is God, co-eternal with God the Father, and co-equal with Him in all things. The Fathers of the Council chose the word “Consubstantial,” proposed by St. Athanasius, to express this doctrine, wrote the Nicene Creed, which contains the exact teaching of the Church about the equality of the Three Persons of the Blessed Trinity. It adds to the general teaching of the Apostles’ Creed a definite profession of faith in dogmas attacked by the heretics:

“...and in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, God of God, Light of Light, True God of True God, begotten not made, consubstantial with the Father, by Whom all things were made.”

After the Church had thus condemned Arianism as a heresy, Constantine banished its author; but soon, his favorite sister, Constantia (an Arian herself), persuaded the Emperor to allow Arius to return. St. Athanasius would not remove the sentence of excommunication that St. Alexander had passed against Arius, so the Arians made several false accusa-

## SAINT BENEDICT

*by the Sisters of Notre Dame*

After the fall of the Roman Empire, many monastic institutes arose in the West, but the most important was the order founded by St. Benedict, whose rule they all adopted as years went on.

The story of St. Benedict is beautifully told by St. Gregory the Great, himself a Benedictine monk. About the year 480, St. Benedict was born to parents of a high social class at Nursia, Italy. While very young, he was taken to Rome to attend the public schools. It was not long before the boy saw that the lives of his masters and companions would lead him into evil, and he fled from the danger and hid in a desert place about thirty miles from Rome. On the rocky slopes overhanging the little town of Subiaco was a small lake fed by mountain streams, and somewhat higher up, almost inaccessible, there was a deep and narrow cavern. This was shown to Benedict by a monk from a neighboring monastery, named Romanus, who, seeing the fervor of the boy, helped him in his desire of leading a holy and solitary life.

For three years young Benedict dwelt alone in this desolate spot, unknown to all but Romanus, spending his time in prayer and fasting and in resisting the attempts of the Evil One to make him give up his holy purpose. At length, he was discovered. People of every rank and nation flocked to him for instruction and guidance, and gradually the fame of his sanctity spread to distant lands. After some years he was chosen abbot by the monks of a neighboring monastery. St. Benedict consented with reluctance to accept the duty; but before long, he found that the monks were not willing to live according to his views of perfection and sanctity. They were even trying to poison him, so he left them and returned to his solitude at Subiaco.

Here so many disciples gathered around him that he needed to build a monastery to receive them. As time went on, and still more came to follow his Rule, he founded one little monastery after another, till they were twelve, scattered about the heights of Subiaco. The monks themselves labored at the buildings, which were very poor and simple; they tilled the neighboring lands and lived on the produce of their toil. Many persons of noble birth brought their sons to St. Benedict, begging him to educate them. This was the beginning of monastic schools for children.

But it was not until 529 that the most famous part of St. Benedict's career began. Cruel and wicked persecution against the holy monks of Subiaco caused St. Benedict to withdraw with all his monks from the first cradle of his Order, and to settle with them in the mountain region of Cassino. After destroying an idol of Apollo that was still venerated by the ignorant people around, St. Benedict built on the summit of the high hill the celebrated monastery which, frequently ruined and as often rebuilt, exists to the present day. Already some of his monks had carried the faith afar, but it was only after the foundation of Monte Cassino that the actual spread of the Order commenced. Groups of fervent monks were sent out to settle

# Unit Seven:

## Invasions and Conversion

THEME: UNITY

### THE TREATY OF VERDUN THE BEGINNING OF FRANCE, ITALY, AND GERMANY

*Adapted from the work of Henrietta E. Marshall and the Sisters of Notre Dame*

Charlemagne ruled as emperor for more than thirteen years, during which time three emperors sat upon the Byzantine throne. Charlemagne endeavored to keep peace with each, sending them embassies, and calling them brother; but it was not until the year 812 that Emperor Michael formally recognized Charlemagne's right to the imperial title.

For hundreds of years following this recognition, there would be two emperors, one in the East and one in the West, each claiming to be the rightful heir of the Caesars. But although in the West the title of emperor endured, Charlemagne's Empire fell to pieces soon after his death; the whole state was filled with discord and violence. For it was built upon no solid foundation but upon the will of one man.

**The Sons of Louis the Pious.** Charlemagne had many sons, but only one survived him. He is known as Louis the Pious and was more fitted for the cloister than the throne; he was a good man, but a weak prince and Louis's unruly sons tried to rend the Empire from him. He divided his vast Empire among his three sons during his lifetime. and after his death, they quarreled among themselves over their inheritance. The various nations of which it was composed took advantage of the incessant quarrels among these princes to try to recover their independence.

After a time, the two younger of these sons, Louis and Charles, joined together against Lothaire, the elder. At Strasburg, they met together and swore an oath of eternal friendship. The taking of this oath was made an occasion of a solemn ceremony. The two armies were drawn up facing each other upon the plain; in the space between, the kings met, their robes glittering with gold and jewels. Each made a speech, and then, with great solemnity, swore to stand by the other.

Louis, being the elder, spoke first. "For the love of God," he said, "and for this Christian people and our common salvation, as much as God gives me to know and to do, I will aid my brother Charles in all things as one ought rightly to aid one's brother, on condition that