

1: Julian (emperor) - Wikiquote

The surviving works of the Roman Emperor Julian 'the Apostate' (or CE) include eight Orations; Misopogon (Beard-Hater), assailing the morals of the people of Antioch; more than eighty Letters; and fragments of Against the Galileans, written mainly to show that the Old Testament lacks evidence for the idea of Christianity.

In his more formal works, especially the manifesto *To the Athenians* written in as an apologia for his rebellion against the Emperor Constantius, and the *Misopogon* written in , a satire on his own austere habits addressed to the citizens of Antioch, Julian himself relates the main incidents of his childhood and youth. For the last ten years of his life, , the best authority is Ammianus Marcellinus, the Latin historian, an eye-witness. Flavius Claudius Julianus was born at Constantinople in , the only son of Julius Constantius, half-brother of Constantine the Great, and Basilina, a highly educated woman and devout Christian, who died when Julian was a few months old. Gallus and Julian survived. The latter was sent to Nicomedia in charge of a relative, the Bishop Eusebius, and his education was entrusted to the Christian eunuch Mardonius who had taught Basilina Greek literature. In *Misopogon* b, Julian says that Mardonius was "of all men most responsible" for his literary tastes and austere morals. In , when Julian was fourteen, Constantius, who in the twenty-four years of his reign that followed the murder of Julius Constantius lived in apprehension of the vengeance of his sons, interned Gallus and Julian in the lonely castle of *Macellum Fundus Macelli* in Cappadocia. In his manifesto *To the Athenians* c,d, Julian speaks of their six years of solitary imprisonment at *Macellum*, and says that the cruelty and harshness of Gallus who proved to be a sort of Christian Caligula, were increased by his life there, while his own love of philosophy saved him from being equally brutalised. From Letter 23 we learn that he was able to borrow books from George of Cappadocia, who later became Bishop of Alexandria and was murdered by the Alexandrian mob in Julian at once wrote Letter 23 to demand his library. In Constantius, who had once visited the brothers at *Macellum*, released them, raised Gallus to the rank of Caesar and gave him his sister Constantia in marriage. Constantius had married as his first wife Galla, the sister of Gallus; she had lately died. Gallus was sent to Antioch to govern the provinces of the East. He was therefore recalled to Milan in Julian later avenged himself on those whom he believed to have been accessory to the death of his brother. Meanwhile he had devoted four years to study, first at Pergamon with Aedesius and Chrysanthius, the disciples of Iamblichus; but on hearing from Aedesius of the marvels wrought by his pupil Maximus of Ephesus the theurgist, he hastened to Ephesus. With Maximus he studied the teachings of Iamblichus the Neoplatonist, and though he did not openly profess paganism until , he says in Letter 47, written in , that for twelve years he has ceased to be a Christian. The Syrian Neoplatonism of the fourth Christian century which followed the teachings of Iamblichus was a religion rather than a philosophy, and was well suited to his love of the mystical and marvellous; for the rest of his life he was the devoted disciple of Maximus. But his apostasy from Christianity was carefully concealed, and his first panegyric on Constantius, *Oration 1*, written in , is entirely noncommittal, refers vaguely to "the deity" and "providence," and might have been composed by a Christian. In the second panegyric, *Oration 2*, written in Gaul at a safe distance, he frequently invokes Zeus, and assumes the reality of the gods of Homer in language that goes beyond what was allowed by literary etiquette in rhetorical works of this sort. It could not have been written by a Christian. His brother Gallus, some time between and , heard rumours of his devotion to Maximus, and sent his own spiritual adviser Aetius to remonstrate with Julian. On the death of Gallus in Julian was summoned to the court at Milan, and on the way thither visited Troy and had the interview with Pegasius which is described in Letter Julian denies the first of these charges in *Oration 3*. He was saved by the intercession of the second wife of Constantius, the Empress Eusebia, who, after seven months of suspense, obtained for him his single audience with the Emperor and permission to go to Athens to study. We know little of his brief stay of about two months in Athens in , but he was almost certainly initiated into the Mysteries at Eleusis, [6] and probably attended the lectures of the aged Christian sophist Prohaeresius, to whom in or early in he wrote Letter From Athens the Emperor recalled Julian [7] in September to Milan, where after some delay he was raised to the rank of Caesar on November 6, , given the task of pacifying the Gallic provinces, and married to Helena, the sister of

Constantius. She was much older than he, had little influence on his life, and died in Gaul, without issue, not long after Julian had been proclaimed Augustus by the army. The motives of Constantius in making Julian Caesar are not clear. Eunapius says that he hoped his cousin would be killed in Gaul. Eusebia may have persuaded the Emperor that their childlessness was a punishment for his treatment of his relatives. The Gallic provinces were overrun by barbarians, and Constantius could not go there himself because he was occupied on the Danube with the Sarmatians and the Quadi, and by the threat of the Persians in Mesopotamia. Julian set out for Gaul on December 1, , with a small troop of men who "only knew how to pray" as he says in frag. Eusebia gave him a library of books which he took with him. His task was to expel the hordes of Germans who, having been invited by Constantius to assist in suppressing the usurper Magnentius, had remained to overrun and devastate the country, and had destroyed the Roman forts on the Rhine. In his five years of campaigning in Gaul, [8] though he was continually thwarted by the officers whom Constantius had sent to watch his movements, Julian pacified the provinces and restored their prosperity, recovered 20, Gallic prisoners from Germany, expelled the Germans, defeated the Franks and Chamavi, restored the Roman forts, and crossed the Rhine four times. In August he won the famous battle of Argentoratum Strasbourg , which was fought somewhere between Saverne and Strasbourg, and sent Chnodomar, the king of the Alemanni, captive to Constantius. He spent the winter of at Paris, whence he wrote to his friend the physician Oribasius, at Vienne, Letter 4, of which the first part, with its dream, [9] is highly sophistic but expresses vague fears that he and Constantius may be involved in ruin together; the second part describes his opposition to the pretorian prefect Florentius, his persistent enemy, whom he forbade to recommend to Constantius increased taxes on the Gallic provincials. In this letter Julian wishes that he may not be deprived of the society of Sallust, his pagan friend and adviser, but Sallust was recalled by the suspicious Constantius in . While he was in Gaul, Julian continued his studies, corresponded with sophists and philosophers such as Maximus, Libanius and Priscus, wrote Oration 2, a panegyric of Constantius; Oration 3, a panegyric of Eusebia; Oration 8, to console himself for the loss of Sallust; an account of the battle of Strasbourg which has perished; and perhaps the treatise on logic which we know only from the reference to it in Suidas. That he wrote commentaries on his Gallic campaigns has been maintained by some scholars but cannot be proved. Constantius, who had already suppressed four usurpers, either full-blown or suspected of ambition, Magnentius, Vetranio, Silvanus and Gallus Caesar, was alarmed at the military successes of his cousin, who had left Milan an awkward student, ridiculed by the court, and had transformed himself into a skilful general and administrator, adored by the Gallic army and the provincials. The Emperor was on the eve of a campaign against Sapor, the Persian king, and needed reinforcements. Many of these were barbarian auxiliaries who had taken service with Julian on condition that they should not serve outside Gaul, and the Celtic troops, when the order became known, were dismayed at the prospect of leaving their lands and families at the mercy of renewed invasions of barbarians. Florentius was at Vienne, and refused to join Julian in Paris and discuss the question of the safety of Gaul if the troops should be withdrawn. Meanwhile two of the legions requisitioned by Constantius were in Britain fighting the Picts and Scots. But when the others reached Paris from their winter quarters in February , on their march eastwards, their discontent resulted in open mutiny, and Julian, whose loyalty towards Constantius up to this point is unquestioned, failed to pacify them. Julian sent by Pentadius and the loyal eunuch Eutherius a full account of these events to Constantius, who replied that he must be content with the title of Caesar. Constantius had already gone to Caesarea to prepare for his Persian campaign, and decided to meet the more pressing danger from the East before he reckoned with Julian. The prefect Florentius fled to the Emperor and was made consul for . Constantius sent Nebridius the quaestor to succeed Florentius in Gaul, and Julian accepted him as prefect. Julian left Paris for Vienne by way of Besancon, which town he describes in Letter 8. Thence he led his troops to another victory, this time over the Attuarii, who were raiding Gaul, and on November 6, , he celebrated his quinquennalia or fifth year as Caesar. He had not yet declared his change of religion, and in January at Vienne, where he spent the winter, he took part in the feast of the Epiphany. In July he set out for the East, determined to win from Constantius recognition of his rank as Augustus, either by persuasion or by force. His troops were divided so as to march by three different routes, and he led the strongest division through the Black Forest see frag. Sirmium Mitrovitz welcomed him with acclamation in

October, and he went into winter quarters at Naissa Nish. Thence he addressed to the Roman Senate, the Spartans, Corinthians and Athenians manifestos justifying his conduct towards Constantius and proclaiming his design to restore the Hellenic religion. Of these documents only the letter to the Athenians survives, and a brief fragment of the letter to the Corinthians frag. Meanwhile, as he informs Maximus in Letter 8, he and his soldiers openly sacrificed to the gods. He now regarded himself as conducting a war in the name of Hellenism. Some time in he wrote the Kronia Saturnalia , and says in Oration 4. Of this work Suidas has preserved a few lines frag. Their only child, a daughter, was married later to the Emperor Gratian, but died young. Constantius had now no choice but to lead his army to defend Constantinople against Julian. But at Tarsus he fell ill, and on November 3, , died of a fever at Mopsucrene in Cilicia. When Julian heard the news he wrote Letters 8 and 13, in which he thanks the gods for his escape from civil war. He entered Constantinople in triumph as Emperor on December 11, He lost no time in inviting to his court his friends Maximus from Ephesus Letter 8 , Chrysanthius from Sardis, [14] Eutherius the eunuch, his trusted court chamberlain Letter 10 , Eustathius Letter 43 , Priscus, [15] and Basil Letter Chrysanthius and Basil did not accept this invitation, and Julian, when he had failed to persuade Chrysanthius to follow the example of Maximus and disregard the omens which were unfavourable to their journey, appointed him high priest of Lydia. In contrast with the wholesale butchery with which Constantius had begun his reign, Julian appointed a commission, partly composed of former officers of Constantius, to sit at Chalcedon across the Bosphorus and try his enemies, especially those who had abetted the cruelties of Constantius or were accessory to the death of Gallus. Among those condemned to death were the notorious informer and agent of Constantius, Paul, nicknamed "the Chain," [16] the eunuch Eusebius, chamberlain of Constantius see Letter 4, p. On February 4, , Julian proclaimed religious freedom in the Empire, and ordered the restoration of the temples. All who had used them as quarries or bought portions of them for building houses were to restore the stone and marble. The Emperor recalled the ecclesiastics who had been exiled by the Arian Constantius, among them Aetius, to whom he wrote Letter 15, and the famous orthodox prelate Athanasius, for whom see Letters 24, 46, Constantius, fully occupied with the persecution of non-Arian Christians, had not persecuted pagan intellectuals such as Libanius and Themistius the philosopher, while even pagan officials such as Sallust had been promoted in his reign. But Julian gave instructions that pagans should be preferred to Christians for public offices Letter 37 , and, as the progress of "Hellenism" proved slower than he had hoped, he grew more intolerant. For evidence of definite persecution of the Christians in his brief reign we depend on Gregory Nazianzen, Socrates, Sozomen and other historians of the Church. But certain administrative measures referred to in the letters were aimed at the Christians. The privilege of free transport and the use of inns, horses and mules at the expense of the State had been granted to ecclesiastics by Constantine in ; and in the reign of Constantius, when the bishops were summoned from all parts of the Empire to one synod after another, the system of public transport broke down under the burden. In Letters 8, 15, and 26 he authorises his correspondents to use State carriages and horses. Libanius says that this reform was so thoroughly carried out that often the animals and their drivers had nothing to do. But such withdrawals of privileges were pinpricks compared with the famous edict [23] in which Julian reserved to himself the control of the appointments of teachers, and the rescript, Letter 36, in which he forbade Christians to read the pagan authors with their pupils. This meant that they must cease to teach, since all education was based on the reading of the poets, historians and philosophers. The Christian sophist Victorinus, who was then lecturing at Rome, and Prohaeresius at Athens, must resign their chairs. Julian offered a special exemption to Prohaeresius, but the sophist, says Eunapius, [24] refused the privilege. These two quotations perhaps belong to lost rescripts aimed at Christian teachers, which followed the extant edict and rescript. Well-educated Christians can hardly have been consoled by the enterprise of a father and son named Apollinarius, who "within a very brief space of time," says Sozomen, 5. The edict was rescinded by the Emperor Valentinian. In his dealings with the Jews, Julian reversed the policy of Constantius and Gallus Caesar, who had treated them with extreme harshness. When they replied that this could be done only in the Temple at Jerusalem he promised to rebuild the Temple, and restore Jerusalem to the Jews. He may almost be called a Zionist. The historians of the Church say that Julian desired to nullify the prophecy of Christ, that not one stone of the Temple should remain on another, and exult in the fact that his project had to

be abandoned, owing to the earthquakes that were experienced in the East in the winter of Julian himself speaks of his plan of rebuilding the Temple, [27] and Ammianus says that the work was entrusted to Alypius, the ex-Governor of Britain, to whom Julian when in Gaul wrote Letters 6 and 7, and that it was abandoned owing to mysterious "balls of flame" which burned the workmen. Almost the same account is given by Philostorgius 7. Nevertheless, Lardner in Jewish and Heathen Testimony 4. But Ammianus was with Julian at Antioch that winter and on the march to Persia in , and must have known the facts. He did not need to depend on Gregory for information; Gregory does not, in fact, mention the appointment of Alypius, nor would Gregory have been likely to write his detailed account of the zealous cooperation of the Jews in the building if he could have been refuted by any resident of Jerusalem. We may therefore believe that the enterprise was begun but was given up because of earthquakes, and possibly also because Julian had withdrawn to Persia.

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As a historian--albeit one with only basic knowledge of the Classical world--I found Vol. III to be the most interesting of Julian's surviving works, as they reveal his important views on Christianity.

Early life[edit] Flavius Claudius Julianus was born at Constantinople in May or June , [11] the son of Julius Constantius , consul in , and half-brother of the emperor Constantine , by his second wife, Basilina , a woman of Greek origin. His maternal grandfather was Julius Julianus , Praetorian Prefect of the East under the emperor Licinius from to , and consul suffectus in Julian solidus , c. Julian and Gallus were excluded from public life, were strictly guarded in their youth, and given a Christian education. They were likely saved by their youth and at the urging of the Empress Eusebia. Initially growing up in Bithynia , raised by his maternal grandmother, at the age of seven Julian was under the guardianship of Eusebius of Nicomedia , the semi-Arian Christian Bishop of Nicomedia, and taught by Mardonius , a Gothic eunuch , about whom he later wrote warmly. After Eusebius died in , both Julian and Gallus were exiled to the imperial estate of Macellum in Cappadocia. Here Julian met the Christian bishop George of Cappadocia , who lent him books from the classical tradition. At the age of 18, the exile was lifted and he dwelt briefly in Constantinople and Nicomedia. While there, Julian became acquainted with two men who later became both bishops and saints: Gregory of Nazianzus and Basil the Great. In the same period, Julian was also initiated into the Eleusinian Mysteries , which he would later try to restore. Constantine II died in when he attacked his brother Constans. Constans in turn fell in in the war against the usurper Magnentius. This left Constantius II as the sole remaining emperor. In Gallus, who had imposed a rule of terror over the territories under his command, was executed. Julian was summoned to court, and held for a year, under suspicion of treasonable intrigue, first with his brother and then with Claudius Silvanus ; he was cleared, in part because the Empress Eusebia intervened on his behalf, and he was sent to Athens. Julian expresses his gratitude to the empress Eusebia in his third oration. Constantius, after his experience with Gallus, intended his representative to be more a figurehead than an active participant in events, so he packed Julian off to Gaul with a small retinue, assuming his prefects in Gaul would keep Julian in check. At first reluctant to trade his scholarly life for war and politics, Julian eventually took every opportunity to involve himself in the affairs of Gaul. Campaigns against Germanic kingdoms[edit] In during his first campaign he led an army to the Rhine, engaged the inhabitants there and won back several towns that had fallen into Frankish hands, including Colonia Agrippina Cologne. With success under his belt he withdrew for the winter to Gaul, distributing his forces to protect various towns, and choosing the small town of Senon near Verdun to await the spring. Relations between Julian and Marcellus seem to have been poor. From the south his magister peditum Barbatio was to come from Milan and amass forces at Augst near the Rhine bend , then set off north with 25, soldiers; Julian with 13, troops would move east from Durocortorum Rheims. However, while Julian was in transit, a group of Laeti attacked Lugdunum Lyon and Julian was delayed in order to deal with them. This left Barbatio unsupported and deep in Alamanni territory, so he felt obliged to withdraw, retracing his steps. Thus ended the coordinated operation against the Germanic peoples. The Romans were heavily outnumbered [b] and during the heat of battle a group of horsemen on the right wing deserted, [25] yet, taking full advantage of the limitations of the terrain, the Romans were overwhelmingly victorious. The enemy was routed and driven into the river. King Chnodomarius was captured and later sent to Constantius in Milan. He later rewarded them for their valor. At Moguntiacum Mainz , however, he crossed the Rhine in an expedition that penetrated deep into what is today Germany, and forced three local kingdoms to submit. This action showed the Alamanni that Rome was once again present and active in the area. On his way back to winter quarters in Paris he dealt with a band of Franks who had taken control of some abandoned forts along the Meuse River. Taxation and administration[edit] At the end of Julian, with the prestige of his victory over the Alamanni to give him confidence, prevented a tax increase by the Gallic praetorian prefect Florentius and personally took charge of the province of Belgica Secunda. Properly it was a role that belonged to the praetorian prefect. However, Florentius and Julian often clashed over the administration of Gaul. However, he sought to win over the support of the civil population, which

was necessary for his operations in Gaul and also to show his largely Germanic army the benefits of Imperial rule. He therefore felt it was necessary to rebuild stable and peaceful conditions in the devastated cities and countryside. Although Julian at first attempted to expedite the order, it provoked an insurrection by troops of the Petulantes, who had no desire to leave Gaul. Julian would later blame him for the arrival of the order from Constantius. Although the full details are unclear, there is evidence to suggest that Julian may have at least partially stimulated the insurrection. If so, he went back to business as usual in Gaul, for, from June to August of that year, Julian led a successful campaign against the Attuarian Franks. He celebrated his fifth year in Gaul with a big show of games. Julian claimed that Vadomarius had been in league with Constantius, encouraging him to raid the borders of Raetia. His forces claimed control of Illyricum and his general, Nevitta, secured the pass of Succus into Thrace. He was now well out of his comfort zone and on the road to civil war. Aquileia was subsequently besieged by 23,000 men loyal to Julian. He blamed Constantine for the state of the administration and for having abandoned the traditions of the past. He made no attempt to restore the tetrarchal system begun under Diocletian. Nor did he seek to rule as an absolute autocrat. His own philosophic notions led him to idealize the reigns of Hadrian and Marcus Aurelius. In his first panegyric to Constantius, Julian described the ideal ruler as being essentially *primus inter pares* "first among equals", operating under the same laws as his subjects. While in Constantinople therefore it was not strange to see Julian frequently active in the Senate, participating in debates and making speeches, placing himself at the level of the other members of the Senate. Thousands of servants, eunuchs, and superfluous officials were therefore summarily dismissed. He set up the Chalcedon tribunal to deal with the corruption of the previous administration under the supervision of Magister Militum Arbitrio. Several high-ranking officials under Constantius, including the chamberlain Eusebius, were found guilty and executed. Julian was conspicuously absent from the proceedings, perhaps signaling his displeasure at their necessity. For example, city land owned by the imperial government was returned to the cities, city council members were compelled to resume civic authority, often against their will, and the tribute in gold by the cities called the *aurum coronarium* was made voluntary rather than a compulsory tax. Additionally, arrears of land taxes were cancelled. Forgiving back taxes both made Julian more popular and allowed him to increase collections of current taxes. While he ceded much of the authority of the imperial government to the cities, Julian also took more direct control himself. Julian certainly had a clear idea of what he wanted Roman society to be, both in political as well as religious terms. The terrible and violent dislocation of the 3rd century meant that the Eastern Mediterranean had become the economic locus of the Empire. His choice of consuls for the year was more controversial. One was the very acceptable Claudius Mamertinus, previously the Praetorian prefect of Illyricum. Clash with the Antiochenes[edit] After five months of dealings at the capital, Julian left Constantinople in May and moved to Antioch, arriving in mid-July and staying there for nine months before launching his fateful campaign against Persia in March. Antioch was a city favored by splendid temples along with a famous oracle of Apollo in nearby Daphne, which may have been one reason for his choosing to reside there. It had also been used in the past as a staging place for amassing troops, a purpose which Julian intended to follow. He hoped that the curia would deal with the issue for the situation was headed for a famine. Thinking that they would do the job, he turned his attention to religious matters. After being advised that the bones of 3rd-century bishop Babylas were suppressing the god, he made a public-relations mistake in ordering the removal of the bones from the vicinity of the temple. The result was a massive Christian procession. Shortly after that, when the temple was destroyed by fire, Julian suspected the Christians and ordered stricter investigations than usual. He also shut up the chief Christian church of the city, before the investigations proved that the fire was the result of an accident. Then landholders refused to sell theirs, claiming that the harvest was so bad that they had to be compensated with fair prices. Julian accused them of price gouging and forced them to sell. Nor did he improve his dignity with his own participation in the ceremonial of bloody sacrifices. Potter, an assistant secretary of the US Navy, said after nearly two millennia: They expected a man who was both removed from them by the awesome spectacle of imperial power, and would validate their interests and desires by sharing them from his Olympian height. He was supposed to be interested in what interested his people, and he was supposed to be dignified. He was not supposed to leap up and show his appreciation for a panegyric that it was delivered, as Julian had done on January 3, when

Libanius was speaking, and ignore the chariot races. There he blames the people of Antioch for preferring that their ruler have his virtues in the face rather than in the soul. Ammianus Marcellinus saw in that only the foolish vanity of someone "excessively anxious for empty distinction", whose "desire for popularity often led him to converse with unworthy persons". Julian himself described the man as "undeserving" of the position, but appropriate "for the avaricious and rebellious people of Antioch".

3: Julian 3: The Works of the Emperor Julian by Julian the Apostate

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Quotes[edit] Choose your friends , then treat them as friends; do not regard them like slaves or servants, but associate with them frankly and simply and generously ; not saying one thing of them and thinking something else. General sources[edit] I had imagined that the prelates of the Galilaeans were under greater obligations to me than to my predecessor. So long as you are a slave to the opinions of the many you have not yet approached freedom or tasted its nectar. Whither are we fleeing, my most valiant men? Do you not know that flight never leads to safety, but shows the folly of a useless effort? Let us return to our companions, to be at least sharers in their coming glory, if it is without consideration that we are abandoning them as they fight for the Republic. His army rallied and defeated the German forces. Here, the term "republic" was used in its literal Latin meaning to denote the Roman state. Can anyone be proved innocent , if it be enough to have accused him? Julian, at the trial of Numerius, governor of Gallia Narbonensis , who was accused of embezzlement. Indeed I have observed that even the Barbarians across the Rhine sing savage songs composed in language not unlike the croaking of harsh-voiced birds, and that they delight in such songs. For I think it is always the case that inferior musicians, though they annoy their audiences, give very great pleasure to themselves Julian, on the songs of the early Germans. As quoted in his Mispogon. But he said, "Be not very rebellious, lest the excess of my love be turned to the fierceness of hatred. And Athene said, "Listen, most goodly child of mine and of this good sire divine! This heir, you see, finds no pleasure in the best of his shepherds, while the flatterers and rogues have made him their subject and slave. Consequently the good love him not, while his supposed friends wrong and injure him most fatally. Take heed therefore when you return, not to put the flatterer before the friend. Give ear, my son, to yet a second admonition. Yon sleeper is habitually deceived; do you therefore be sober and watch, that the flatterer may never deceive and cheat you by a show of friendly candor, just as some sooty and grimy smith by dressing in white and plastering his cheeks with enamel might finally induce you to give him one of your daughters to wife. List now to a third admonition. Set a strong watch upon yourself: You see what tricks self-consciousness and dumb-foundering faint-heartedness have played with yonder idiot. See how distrust towards friends has damaged yonder heritor. Love your subjects as we love you. Let respect toward us take precedence of all goods: For we shall be with you everywhere, I and Athene and Hermes here, and with us all the Gods that are in Olympus, and Gods of the air and of the earth, and all manner of deities everywhere, so long as you are holy toward us, loyal to your friends, kindly to your subjects, ruling and guiding them for their good. Never yield yourself a slave to your own desires or theirs. Heinemann, Vol II, p. Against the Galileans c. Heinemann; New York, The Macmillan co. I had imagined that the prelates of the Galilaeans were under greater obligations to me than to my predecessor. For in his reign many of them were banished, persecuted, and imprisoned, and many of the so-called heretics were executed â€¦ all of this has been reversed in my reign; the banished are allowed to return, and confiscated goods have been returned to the owners. But such is their folly and madness that, just because they can no longer be despots, â€¦ or carry out their designs first against their brethren, and then against us, the worshippers of the gods, they are inflamed with fury and stop at nothing in their unprincipled attempts to alarm and enrage the people. Edict to the people of Bostra, as quoted in Documents of the Christian Church by Henry Bettenson They are irreverent to the gods and disobedient to our edicts, lenient as they are. For we allow none of them to be dragged to the altars unwillingly It is therefore my pleasure to announce and publish to all the people by this edict, that they must not abet the seditions of the clergy â€¦ They may hold their meetings, if they wish, and offer prayers according to their established use â€¦ and for the future, let all people live in harmony â€¦ Men should be taught and won over by reason , not by blows, insults, and corporal punishments. I therefore most earnestly admonish the adherents of the true religion not to injure or insult the Galilaeans in any way â€¦ Those who are in the wrong in matters of supreme importance are objects of pity rather than of hate Edict to the people of Bostra, as quoted in Documents of the Christian Church by Henry Bettenson The end and aim of

the Cynic philosophy , as indeed of every philosophy, is happiness , but happiness that consists in living according to nature , and not according to the opinions of the multitude. Elliott, Bruce Chilton, Jacob Neusner The Hellenic religion does not yet prosper as I desire, and it is the fault of those who profess it; for the worship of the gods is on a splendid and magnificent scale, surpassing every prayer and every hope. May Adrasteia pardon my words, for indeed no one, a little while ago, would have ventured even to pray for a change of such a sort or so complete within so short a time. Why, then, do we think that this is enough, why do we not observe that it is their benevolence to strangers, their care for the graves of the dead and the pretended holiness of their lives that have done most to increase atheism? I believe that we ought really and truly to practise every one of these virtues. And it is not enough for you alone to practise them, but so must all the priests in Galatia, without exception. I have but now made a plan by which you may be well provided for this; for I have given directions that 30, modii of corn shall be assigned every year for the whole of Galatia, and 60, pints of wine. I order that one-fifth of this be used for the poor who serve the priests, and the remainder be distributed by us to strangers and beggars. For it is disgraceful that, when no Jew ever has to beg, and the impious Galilaeans support not only their own poor but ours as well, all men see that our people lack aid from us. Teach those of the Hellenic faith to contribute to public service of this sort, and the Hellenic villages to offer their first fruits to the gods; and accustom those who love the Hellenic religion to these good works by teaching them that this was our practice of old. Letter to Arsacius, High-priest of Galatia June? I do, however, state that the god-fearing theosebeis should be preferred to them – honour should go to the gods and to the men and cities that worship them. As quoted in Julian the Apostate , by G. The Puritanical Pagan, p, 83 Nature loves to hide her secrets , and she does not suffer the hidden truth about the essential nature of the gods to be flung in naked words to the ears of the profane – "Oration VII": Clifton, Graham Harvey, p. Considering, then that the aim of a just ruler is the welfare and security of its subjects, I was always, as you know, more inclined to peaceful measures, excluding from my conduct all license, the corrupter of deeds and of character – And therefore I thank the eternal power that I meet my end, not from secret plots, nor from the pain of a tedious illness, nor by the fate of a criminal, but that in the mid-career of glorious renown I have been found worthy of so noble a departure from this world Julian, mortally wounded in battle, upon his deathbed, as recorded by Ammianus Marcellinus who was probably present in Book XXV of his history. Who and from where are you Dionysus? Since by the true Bacchus, I do not recognize you; I know only the son of Zeus. While he smells like nectar, you smell like a goat. Can it be then that the Celts because of lack of grapes Made you from cereals? In this epigram , Julian mocked the beer of the Germans and Celts as disgusting in comparison with wine. No wild beasts are so dangerous to men as Christians are to one another. As quoted by Ammianus Marcellinus , as translated in Barbarians: It was not in the fashion of my meat and drink that I thought to imitate the gods. Know all ye mortals who have entered this contest, that according to our laws and decrees the victor is allowed to exult but the vanquished must not complain. But, my dear friend , as I have no talent for amusing or entertaining I must methinks take pains not to talk mere nonsense. I always thought that such pleasantries were a relaxation of the mind and a relief from pains and cares. For by nature I have no turn for raillery, or parody, or raising a laugh. He also often conveyed a serious lesson in his myths. As for the beauty of the gods , not even Hermes tried to describe it in his tale; he said that it transcended description, and must be comprehended by the eye of the mind ; for in words it was hard to portray and impossible to convey to mortal ears. Never indeed will there be or appear an orator so gifted that he could describe such surpassing beauty as shines forth on the countenance of the gods. The trial that begins Awards to him who wins The fairest prize to-day. And lo, the hour is here And summons you. Ye may no more delay. Many tribes of men How keen in war your swords! Hermes addressed Marcus and said, "and you, Verus, what did you think the noblest ambition in life? And even Hermes did not wish to cross-examine him further, since he was convinced that Marcus would answer every question equally well. The other gods were of the same mind; only Silenus cried "By Dionysus I shall not let this sophist off so easily. Why then did you eat bread and drink wine and not ambrosia and nectar like us? But I nourished my body because I believed, though perhaps falsely, that even your bodies require to be nourished by the fumes of sacrifice. Not that I supposed I ought to imitate you in that respect, but rather your minds. Depart then wherever you please, and in future live every one of you under the

guidance of the gods. Let every man choose his own guardian and guide. Against the Galilaeans c. How could it fall out of harmony therewith? I mean that we are all by nature so closely dependent on the heavens and the gods that are visible therein, that even if any man conceives of another god besides these, he in every case assigns to him the heavens as his dwelling-place; not that he thereby separates him from the earth, but he so to speak establishes the King of the All in the heavens as in the most honourable place of all, and conceives of him as overseeing from there the affairs of this world. What need have I to summon Hellenes and Hebrews as witnesses of this? There exists no man who does not stretch out his hands towards the heavens when he prays; and whether he swears by one god or several, if he has any notion at all of the divine, he turns heavenward. And it was very natural that men should feel thus. It is not sufficient to say, " God spake and it was so. I will say more clearly what I mean. Did God ordain that fire should mount upwards by chance and earth sink down? Was it not necessary, in order that the ordinance of God should be fulfilled, for the former to be light and the latter to weigh heavy? And in the case of other things also this is equally true. But since God is eternal , it follows that of such sort are his ordinances also. And since they are such, they are either the natures of things or are accordant with the nature of things. For how could nature be at variance with the ordinance of God? If the immediate creator of the universe be he who is proclaimed by Moses , then we hold nobler beliefs concerning him, inasmuch as we consider him to be the master of all things in general, but that there are besides national gods who are subordinate to him and are like viceroys of a king, each administering separately his own province; and, moreover, we do not make him the sectional rival of the gods whose station is subordinate to his. But if Moses first pays honour to a sectional god, and then makes the lordship of the whole universe contrast with his power, then it is better to believe as we do, and to recognise the God of the All, though not without apprehending also the God of Moses; this is better, I say, than to honour one who has been assigned the lordship over a very small portion, instead of the creator of all things. Upon the Sovereign Sun [edit] From my earliest infancy I was possessed with a strange longing for the solar rays, so that when, as a boy, I cast my eyes upon the ethereal splendour, my soul felt seized and carried up out of itself.

4: Julian, Volume III (ἔπιτρεχόμενος)

Extra resources for Julian, Volume III (Loeb Classical Library, No.) Sample text The less radical of the unorthodox, semi-Arians, like the Emperor Constantine But Gall us stantius, persecuted the Anomoeans.

Julian the Apostate, Letters Works vol. This, however, will turn out as the god sees fit; but I swear to you by him who is the giver and preserver of all my good fortune that I desire to live only that I may in some degree be of use to you. When I say "you," I mean the true philosophers, and convinced as I am that you are one of these, how much I have loved and love you you well know, and how I desire to see you. May Divine Providence preserve you in health for many a year, my dearest and best beloved brother! I salute the admirable Hippias and your children. This, like the Latin tessera, could be of various kinds, but here Julian probably refers to a document, the equivalent of the modern passport, which he had visaed for Priscus in order that he might proceed to Gaul. Eunapius, Lives of the Sophists and Philosophers. See Introduction, under Priscus. Hunt up for me all the writings of Iamblichus to his namesake. And, if I am not mistaken, while I was writing this sentence, a marvellous sign was vouchsafed me. I entreat you not to let Theodorus and his followers deafen you too by their assertions that Iamblichus, that truly godlike man, who ranks next to Pythagoras and Plato, was worldly and self-seeking. But if it be rash to declare my own opinion to you, I may reasonably expect you to excuse me, as one excuses those who are carried away by a divine frenzy. You are yourself an ardent admirer of Iamblichus for his philosophy and of his namesake for his theosophy. And I too think, like Apollodorus, that the rest are not worth mentioning compared with those two. As for your collection of the works of Aristotle, so much I will say, you have made me style myself your pupil, though I have no right to the title. More probably the younger Iamblichus is meant. But if your old-time zeal still abides in you and has not been swiftly quenched like a brilliant flame, then I regard you as peculiarly blest. Four years have already passed, yes and almost three months besides, since we parted from one another. It would give me pleasure to observe how far you have progressed in this period. As for my own progress, if I can still so much as speak Greek it is surprising, such a barbarian have I become because of the places I have lived in. But you must devote still more attention to serious studies, and let your whole effort be to acquire understanding of the teachings of Aristotle and Plato. Let this be your task, the base, the foundation, the edifice, the roof. For all other studies are by the way, though they are completed by you with greater zeal than some bestow on really important tasks. I call sacred Justice to witness that I give you this advice because I love you like brothers. For you were my fellow-students and my very good friends. If therefore you follow my advice I shall love you the more, but if I see that you disregard it I shall grieve. And grief, if it lasts, usually results in something that, for the sake of a happier augury, I forbear to mention. To Orbasius [from Paris] The divinely inspired Homer says that there are two gates of dreams, and that with regard to future events we cannot trust them both equally. But I think that this time, if ever before, you have seen clearly into the future; for I too this very day saw a vision of the same sort. I thought that in a certain very spacious room a tall tree had been planted, and that it was leaning down to the ground, while at its root had sprouted another, small and young and very flourishing. Now I was very anxious on behalf of the small tree, lest someone in pulling up the large one should pull it up as well. And in fact, when I came close I saw that the tall tree was lying at full length on the ground, while the small one was still erect, but hung suspended away from the earth. Now when I saw this I said, in great anxiety, "Alas for this tall tree! There is danger that not even its offspring will be preserved. For since the root still remains in the earth, the smaller tree will be uninjured and will be established even more securely than before. God knows what they portend. As for that abominable eunuch, I should be glad to learn when he said these things about me, whether it was before he met me, or since. So tell me whatever you can about this. But with regard to my behaviour towards him, the gods know that often, when he wronged the provincials, I kept silence, at the expense of my own honour; to some charges I would not listen, others I would not admit, others again I did not believe, while in some cases I imputed the blame to his associates. But when he thought fit to make me share in such infamy by sending to me to sign those shameful and wholly abominable reports, what was the right thing for me to do? Was I to remain silent, or to oppose him? The

former course was foolish, servile and odious to the gods, the latter was just, manly and liberal, but was not open to me on account of the affairs that engaged me. What then did I do? In the presence of many persons who I knew would report it to him I said: In such a case what was the proper conduct for a man who is a zealous student of the teachings of Plato and Aristotle? Ought I to have looked on while the wretched people were being betrayed to thieves, or to have aided them as far as I could, for they were already singing their swan-song because of the criminal artifices of men of that sort? And if any harm to myself should result, it is no small consolation to have proceeded with a good conscience. But I pray that the gods may let me keep the excellent Sallust! The Peripatetic teachings are not, as some say, less noble than the Stoic. In my judgement, there is only this difference between them; the former are always more sanguine and not so much the result of deliberate thought, while the latter have a greater claim to practical wisdom, and are more rigidly consistent with the rules of conduct that they have laid down. Letter to the Athenians Vol. He was at Vienne when Julian wrote this letter. Oribasius had evidently reported to Julian some dream of his which augured well for their hopes. In the dream that follows the tall tree is Constantius, the sapling is Julian. The epithet is unsuitable to Florentius, though some editors refer it to him. For his oppression of the province, see Ammianus Julian, Oration 8; Oration 4 is dedicated to him. It was already evening when I read them, and it would be hard for you to tell how my strength began to return when I realised your pure and sincere affection. May I become worthy of it, that I may not shame your love for me! Your letters I read at once, though I was not very well able to do so, but those of Antonius to Alexander I stored up for the next day. On the seventh day from their receipt I began to write this to you, since my strength is improving reasonably well, thanks to Divine Providence. May the All-Seeing god preserve you, my dearest and best beloved brother. May I see you, my treasure! Added with his own hand. I swear by your well-being and my own, by the All-Seeing god, that I really feel as I have written. Best of men, when can I see you and embrace you? For already, like doting lovers, I adore your very name. Hertlein with hesitation addressed it to Libanius. So, too, Schwarz, who accordingly gives the date as A. But as assigned to Priscus, it should be connected with the foregoing invitation to that sophist to come to Gaul, and the illness to which Julian refers is almost certainly his semi-asphyxiation in Paris described in Misopogon A. Then Darius prided himself greatly on this, because he considered that he had given much for little; though after all it proved a grievous gift for Syloson. In the first place I think that I have behaved better than he in one point at any rate, I mean that I did not wait to be reminded by another. But after preserving the memory of your friendship so long undimmed, the first moment that the god granted me power I summoned you, not among the second but among the very first. So much for the past. I think that it will be far more prosperous than in the case I spoke of, only let not Adrasteia⁶ take offence when I say so! For you need no king to help you to conquer a city,⁷ while I on the other hand need many to help me to raise up again what has fallen on evil days. Thus does my Gallic and barbarian Muse jest for your benefit. But be of good cheer and come, and may the gods attend you. There is good spoil of deer and hunting of small sheep in the winter quarters. To the Same It happened that when you sent me your map I had just recovered from my illness, but I was none the less glad on that account to receive the chart that you sent. For not only does it contain diagrams better than any hitherto made; but you have embellished it by adding those iambic verses, not such as "Sing the War of Bupalus,"² as the poet of Cyrene³ expresses it, but such as beautiful Sappho is wont to fashion for her songs. For to blend mildness and moderation with courage and force, and to exercise the former towards the most virtuous, and the latter implacably in the case of the wicked for their regeneration, is, as I am convinced, a task that calls for no slight natural endowment and virtue. I pray that you may ever hold fast to these ambitions and may adapt them both solely to what is fair and honourable. May you continue in health and happiness as long as possible, my well-beloved and most dear brother! To Maximus, the philosopher² [, November. From Naissa Nish] Everything crowds into my mind at once and chokes my utterance, as one thought refuses to let another precede it, whether you please to class such symptoms among psychic troubles, or to give them some other name. But let me arrange what I have to tell in chronological order, though not till I have first offered thanks to the all-merciful gods, who at this present have permitted me to write, and will also perhaps permit us to see one another. Then I approached Besontio. Near this city there came to meet me a certain man who looked like a Cynic with his long cloak and staff. When I

first caught sight of him in the distance, I imagined that he was none other than yourself. And when I came nearer to him I thought that he had surely come from you. The man was in fact a friend of mine though he fell short of what I hoped and expected. This then was one vain dream I had! And afterwards I thought that, because you were busied with my affairs, I should certainly find you nowhere outside of Greece. Zeus be my witness and great Helios, mighty Athene and all the gods and goddesses, how on my way down to Illyricum from Gaul³ I trembled for your safety! Above all, it is right that you should learn how I became all at once conscious of the very presence of the gods, and in what manner I escaped the multitude of those who plotted against me, though I put no man to death, deprived no man of his property, and only imprisoned those whom I caught red-handed. All this, however, I ought perhaps to tell you rather than write it, but I think you will be very glad to be informed of it. I worship the gods openly, and the whole mass of the troops who are returning with me worship the gods. I have offered to the gods many hecatombs as thank-offerings.

5: Letters of Julian - Wikisource, the free online library

The Letters (more than 80, quantity III) contain edicts or rescripts, in general approximately Christians, encyclical or pastoral letters to clergymen, and personal letters. finally in quantity III are the fragments of the paintings opposed to the Galilaeans (the Christians), written ordinarily to teach that proof for the assumption of.

The earliest known reference to Julian dates to the late twelfth century. He was known as the patron of the cities of Ghent and Macerata. The Paternoster Our Father prayer of St. Beautiful stained glass depicting St. Julian by an unknown artist in the Cathedral of Chartres also dates back to the 13th century. Early fresco paintings of him are found in the Cathedral of Trento 14th century and the Palazzo Comunale di Assisi. Taddeo Gaddi , 14th century. According to de Varazze, on the night Julian was born, his father, a man of noble blood, saw pagan witches secretly lay a curse on the boy that would make him kill both his parents. His father wanted to get rid of the child, but his mother did not let him do so. As the boy grew into a handsome young man, his mother would often burst into tears because of the sin her son was destined to commit. When he finally found out the reason for her tears, he swore he "would never commit such a sin" and "with great belief in Christ went off full of courage" as far away from his parents as he could. Some versions say that it was his mother who told him at the age of 10, while others say it was a stag he met in the forest while hunting a situation used in depicting St. Julian in statues and pictures. After fifty days of walking he finally reached Galicia where he married a "good woman", said to be a wealthy widow. Twenty years later, his parents decided to go look for their now thirty-year-old son. When they arrived, they visited the altar of St. This is why he is also known as the patron of hunters. While you are here, hunting, your wife is in bed embracing another man. There they are right now, still sleeping. He rode back home, went to his bed and found a man and a woman sleeping in it. He drew his sword and killed them both. He was about to take off and never again set foot in that land, but as he was leaving he saw his wife sitting among the other women. Gold and silver they had a lot And after seeking redemption in Rome, Julian built seven hospitals and twenty-five houses. At midnight he woke up and made a mess of the house. He was so furious he had everyone leave. He asked humbly, in the name of God, for shelter. But Julian answered with contempt: Go away, for the other night I had my home so vandalized that I shall never let you in. But I shall embrace you, I do not care about him; and for your love I shall give shelter to whoever needs. Some versions skip the second mistake and tell of an angel visiting Julian and announcing to him that he is forgiven. Veneration in Malta[edit] Devotion to St. Julian started in the Maltese Islands in the 15th century after the discovery of his relics in the city of Macerata. It was introduced by the noble family of De Astis, high-ranking in Malta at the time, who had strong connections with the Bishop of Macerata. Three churches were built in his honor before the arrival of the Knights: This last one had a storage room for hunters , and served to popularize this devotion through the sailors arriving at the Three Cities. In the 16th century there existed a hospital, Ospedale di San Giuliano, in the Citadel in Gozo , showing a wide devotion to the saint. Being an order of hospitaliers, the Knights of St. John helped widen further this devotion. In they rebuilt the church in Senglea and in built another church in the parish of Birkirkara , a section that since then was called St. In the church was made a parish, the only one ever dedicated to the saint in Malta. Patronage[edit] St. Julian was invoked as the patron of hospitality by travelers on a journey and far from home pray hoping to find safe lodging. Julian whose faith is put to test during a travel. On "The Chronicles of Julian, the Hospitaller", a historical fiction set at the turn of the first millennium, Saint Julian meets the devil throughout his life, leading to an ultimate confrontation at construction site of the Bridge of Borgo a Mozzano , in Lucca , Tuscany.

6: Julian, Orations | Loeb Classical Library

Julian (Flavius Claudius Iulianus) "the Apostate," Roman Emperor, lived or to CE. Born and educated in Constantinople as a Christian, after a precarious childhood he devoted himself to literature and philosophy and became a pagan, studying in various Greek cities.

7: Julian the Hospitaller - Wikipedia

Julian (Flavius Claudius Iulianus) "the Apostate", Roman Emperor, lived or to CE. Born and educated in Constantinople as a Christian, after a precarious childhood he devoted himself to literature and phil This volume contains.

8: Julian, Volume III " Julian | Harvard University Press

The more important letters and edicts in this volume are hardly intelligible to a reader unfamiliar with the historical background. The following brief summary of Julian's career is intended to explain the allusions in the text and to supplement the Introduction in Vol. 1. In his more formal works.

9: Julian Codman - Wikipedia

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