

my heart within as the gods know. And yet I ought, I suppose, to have been of good courage and trusted to the god who gave the token, but I was terribly ashamed and wanted to get out of it in case I should seem not to have been faithful to Constantius." (*Ep. Ath.*, 284C).*

Elsewhere, in the *Misopogon* (352 D), which is not like the letter just quoted a manifesto of the date of his revolt, he uses the same language. "This office the gods gave me, using great violence, believe me, both with the giver (Constantius presumably) and the receiver. For neither of us seemed to wish it, neither he who gave me the honour or favour, or whatever you like to call it—and he who received it, as all the gods know, refused it in all sincerity. Again writing his uncle Julian (*Ep.* 13) he says, "Why did I march (against Constantius)? Because the gods expressly bade me, promising me safety if I obeyed, but if I stayed, what no god would do.....so I marched, trusting all to fortune and the gods, and content to abide by whatever pleased their goodness." Before he started he "referred all to the gods who see and hear all things, and then sacrificed, and the omens were favourable." (*Ep. Ath.*, 286D.)

This is the language of the Puritans, and men have called Cromwell a hypocrite because he openly avowed his faith in the guidance and control of Providence in the several steps he had from time to time to take in his difficult task of guiding the Commonwealth. The same may be said with about as little justice of Julian. It is curious that the last thing some critics of history and politics can believe in is sincerity, and yet it is the key to the characters of more than Cromwell and Julian.

As prophet and as chief priest of his religion Julian had to take practical measures for its maintenance and propagation. He saw at once its weakness. The old faith, which he re-christened Hellenism, fell short of the new at once in creed and conduct. Three centuries of Christian experience and thought had built up a body of doctrine, point by point tried and proved, and the Christian could rest on the rock of the Church. The heathen had no dogma, no certainty. This philosopher said one thing,

*The same kind of plea, however, was made twenty years later by the tyrant Maximus to St. Martin. (*Sulp. Sev. vita Mart.* 20.) *se non sponte sumpsisse imperium sed impositam sibi a multis divino nutu regni necessitatem defendisse et non alienam ab eo Dei voluntatem vidcri, penes quem tam incredibili eventu victoria fuisset.*