

social deportment and on their sacred duties. They must not frequent theatres, nor read erotic novels, nor infidel books like the works of Epicurus ("most of which the gods, I am glad to say, have allowed to perish"); they must speak and think no unseemly thing. Their families must be orderly and go regularly to the temples*. Their sacred robes are for temple use, for the honour of the gods, not to flaunt in the streets. Decencies must be observed in temple service. The magistrate or officer within temple walls is as any other man. He is annoyed when men applaud him in a temple;† there they must adore the gods and not the Emperor. Again, the Galilaeans (for so he calls the Christians) beside influencing people by their sober lives gain great influence by their hospitality to the poor and the wayfarer, and to counteract this Julian ordains great guest houses and provision for their maintenance that Hellenism, too, may win men by its charities. Above all things he preaches holiness. All service done in holiness to the gods is alike acceptable‡.

One thing was wanting. When this life is done the Christian Church offers a sure and certain hope of a joyful resurrection. What had the Catholic Church of Hellenism to bid against this? No more than the shadowy hopes of Socrates and Plato. In one place (*Fragm. Epist.*, 300) he writes hopefully: "Consider the goodness of God who says he rejoices as much in the mind of the godly as in purest Olympus. Surely we may expect that he (πάντως ἡμῶν ὄντος) will bring up from darkness and Tartarus the souls of us who draw near to him in godliness? For he knows them also who are shut up in Tartarus, for even that is not outside the realm of the gods, but he promises to the godly Olympus instead of Tartarus." This sounds very familiar and with a word or two altered might be a passage from a father of the Church. The Catholic Church of Hellenism was not above borrowing from its rival. As he does not date his letters we cannot tell whether this or another letter (37) represents his final view. There he writes to a friend to say he wept to hear of the death of the friend's wife, but here is nepenthes for him

*He was highly annoyed to find that the wives and families of some of his priest preferred the churches. *Sozomen* v. 16.

†*Ep.* 64.

‡Some of his ideas are curious: funerals by day dishonour the Sun (*Ep.* 77) εἰς ὃν πάντα καὶ εἰς οὐ πάντα.